



## ***Book I***

**This universe is the body of God.  
Ponder this in all matters.**

*Looking all over the world and through all ages,  
I find no one who has understood My heart.*

*So should it be, for I have never taught it to you.  
It is natural that you know nothing.*

*At this time, I, God, reveal Myself  
and teach the truth of all things in detail.*

*You are calling this place the Jiba, the Residence of God,  
in Yamato, but you may not know the origin.*

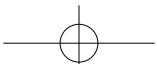
*When you learn of this origin in full,  
a great yearning will come over you, whoever you may be.*

*If you wish to know and will come to Me,  
I shall teach you the original cause of all things.*

These six verses are crucial for those who wish to know the truth of origin. In these verses Oyasama very gently informs Her family (then and us now) that, though we are using certain labels and place names, we perhaps do not know what they are meant to indicate or point to. In other words there is a high probability that we do not know what we are talking about when we use these names or labels. I have often found myself in that very situation and so this time, as I am eager to know and understand the real truth of origin, I will be especially mindful of the need to distinguish names and labels from what they point to. I expect that I will have to tread carefully as there are already many questions that come to mind.

First: Oyasama wrote these verses to people that She lived with and could see, teach and interact with every day. What is it about the truth of origin that made it so difficult for them to understand? Was there something more that Oyasama could or should have done or was there something more that was necessary for them to do in order to understand?

Second: It seems to me that the terms “My heart” (I:1) and “the original cause of all things” (I:6) are equivalent. I know that this just adds a couple more labels



and that I still don't know the true origin by knowing the words or labels, but I think that I will note the equivalence as it may help me to sort out the poems later on.

So, using words and place names is not the same as understanding the heart of God, the knowledge of the origin of all things. I'll bite. I might like to know the origin of all things. But I might just ask why? What good will it do me?

In the past I have tried to universalize and personalize my comments on these verses, taking the point of view of a person who reads the verse without any idea of the context that it was written in. Though I still believe that such an approach is valid as the context will be less and less accessible as time goes by, there are still people who are aware of portions of the context and who find it useful for interpreting the poems. So let's take a closer look at each verse within what is thought to be the context in which it was written.

### I:1-2

*Looking all over the world and through all ages,  
I find no one who has understood My heart.*

This verse appears in Book I, which was finished in 1869. Miki Nakayama became the Shrine of MoonSun in 1838. In that thirty-year period She had been unable to get even one person to understand Her true heart.

*So should it be, for I have never taught it to you.  
It is natural that you know nothing.*

I am looking at Rev. Akio Inoue's "The Life Chronology of the Foundress"; here are some of the entries for the period 1838-1869.

- Oyasama bestows the Grant of Safe Childbirth.
- Oyasama carries out excessive acts of charity.
- Kokan goes to Osaka to spread the teachings.
- Some worshipers become ardent followers.
- Oyasama goes to Ando Village for missionary work on two occasions.
- Oyasama urges the establishment of fellowships.
- Oyasama begins to grant the truth of the Sazuke.
- Oyasama composes the Twelve Songs of the Mikagura-uta and arranges the dance for them.

All of this and much more adds up to "I have never taught it to you. It is natu-

ral that you know nothing.” What is happening here? I believe that Oyasama intends that each and every one of us come to know Her heart. That becomes a problem for us when we confuse knowing Oyasama’s heart with the numerous efforts that Oyasama has made to make that possible. So, although Oyasama had taught all kinds of things and many people were repeating what She said and devoting themselves to Her, She was from Her point of view still unable to awaken anyone. Put another way, the repetition of Oyasama’s words and even living in accord with what one imagines them to mean is not the same as knowing Oyasama’s heart. This is a very important point.

This situation of our knowing nothing is one that Oyasama takes responsibility for Herself. She does not blame Her children. She is aware of the problem of the self-centered imagination and had for thirty years been struggling with the solution.

I stress here that the parental heart shown in the Divine Model is none other than single-heartedness with God.

The third Shinbashira’s sermon at the Centennial Anniversary of Oyasama on February 18, 1986

### I:3

*At this time, I, God, reveal Myself  
and teach the truth of all things in detail.*

It would not be unreasonable for a scholar or even a general reader to assume that the above verse marks the beginning of Oyasama’s revelation and teaching. It would also not be unreasonable to expect that what would follow this verse would be the ideas that amounted to at least the truth of Oyasama’s heart, the truth of Jiba, the truth of the Residence of God, the truth of origin and the truth of the original cause of all things, as that is what is promised in the first six verses. From an ordinary worldly common point of view, these would be reasonable assumptions.

Oyasama does not, however, operate from an ordinary worldly common point of view. The truths listed above are labels to indicate aspects of one truth. For instance, one addresses God’s nature, another where God dwells, yet another God’s actions; there are yet other labels for God’s providence and for God’s intentions. God uses them to approach our worldly common thinking. These ideas (labels) are tools to communicate with our accumulated misunderstanding. They are ideas to indicate the one truth as approached from many different human angles and points of view. Yet they do not constitute the one truth. One could memorize all of the words and the poems and the commentaries and fit

everything into nicely crafted ideas and concepts and still not know the heart of God, the truth of origin, the truth of Jiba, the truth of the Residence of God or the original cause of all things.

Whenever Oyasama teaches, it is always with the intensity that now is the first time. If one didn't awaken before, then this is the first time and one will awaken this time. Each time, She expects that awakening will be accomplished this time, now! Thus it is always possible to awaken even now at this moment!

Because this is the path to save all humankind set by Oyasama, it is reasonable that She will bring the ideas by which to save all humankind into each of our minds at the appropriate time and place. This begins with our individual self-reflection and resolve. There are no restrictions as to the place or the time. It is possible even at this place and at this moment.

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Oyasama on February 18, 1986

#### I:4

*You are calling this place the Jiba, the Residence of God,  
in Yamato, but you may not know the origin.*

This seems to me to be a very personal verse. One can reflect on it or not. The tone of the verse does not seem to me to be critical so much as it is instructive. It feels to me like a parent encountering a child who has put on and tied their own shoes for the first time, only the shoes are on the wrong feet and the bows are knots.

#### I:5

*When you learn of this origin in full,  
a great yearning will come over you, whoever you may be.*

It seems clear that the "origin" spoken of here is the same as God's "heart" spoken of in verse I:1. Again looking at the context of the poems, by 1869, when these verses were written, there was considerable devotional and missionary activity centered in Oyasama, the Jiba and the Residence of God in Yamato. However, from Oyasama's point of view, still nothing is known concerning the origin, Her true heart. It is as though Oyasama is speaking about something that is completely different from what is going on around Her. These verses are di-

rected to Her family, people She lives with and speaks with every day. Certainly if it were just a matter of ideas, She could have taught them the origin in full in the thirty years since Her own awakening.

Concerning the “great yearning,” I believe that this refers to the experience of freedom and free and unlimited workings that fill the mind that knows God’s heart. For the person who knows nothing but the bondage of the self-centered imagination, complacency is easy. However, once the mind tastes the freedom of knowing the origin, the memory of that freedom begins to work at the bonds.

If we can grasp the true meaning of the parental love shown in Her Divine Model, we shall then see things we had not been able to see before, we shall understand things we were not able to understand before, we shall be joyful over things that gave us no joy before, and we shall be infused with high spirits we had not known before. A new path of single-hearted salvation will surely be opened before us.

The third Shinbashira’s sermon at the Centennial Anniversary of Oyasama on February 18, 1986

## I:6

*If you wish to know and will come to Me,  
I shall teach you the original cause of all things.*

They are all there at the Residence: building and dancing and praying and begging for help. Yet from Oyasama’s point of view, no one has arrived as yet. This verse is the invitation to Kami Ichijo (single-heartedness with God)—knowing God’s heart, or knowing the origin, the original cause of all things. This is what it is all for. What a shame if it is never realized!

If these verses teach us anything, it is that the path is the way and not the destination. Oyasama hastens us now, as then, to awaken to the freedom of the origin.

I had asked you in my sermon on the opening day of the Anniversary Services to think about the past, present, and future of our path. I hope you have done so.

The third Shinbashira’s sermon at the Centennial Anniversary of Oyasama on February 18, 1986

## I:7-14

It is assumed that neither the person reading these poems nor the person or persons for whom the poems were written knows the heart of their author, who it is claimed is God. No blame is attached to this ignorance of the heart, and indeed it is said to be a natural condition. A promise is made that the heart, which is the original cause of all things, will be taught in detail. We are warned against mistaking the words that will be used to indicate the heart for the true heart.

As a person reading these poems I am attracted to the promises. I would like to know the truth of all things in detail, the original cause of all things. I take this approach because, as a Yoboku, I think it is important that we recognize that the teaching begins with a promise and a warning. As instruments of the true heart, we should be able to make good on the promise and clearly understand the ramifications of the warning.

Let's move on to verses I:7-14. I am in high spirits as we approach these verses because it is through these verses that we will awaken to the true heart of God, the original cause of all things, and with that awakening we will know the truth of all things in detail. Shall we go on?

*As God is revealed and teaches the truth of all things in detail,  
the minds of all in the world will become spirited.*

*As I am in haste to save all of you quickly,  
I set out to make all the minds in the world spirited.*

*As your minds become spirited step by step,  
there shall be rich harvests and prosperity everywhere.*

*Hereafter, I shall teach you the hand movements of the  
Kagura Service and wait for all to assemble and perform it.*

*When all are assembled and quickly do the Service, as those  
close to Me become spirited, God, also, will be spirited.*

*When the mind of God is depressed over everything,  
the growth of all crops will be depressed, too.*

*The mind that causes depressed crops is pitiful.  
Quickly become spirited so that the crops are not depressed.*

*If you wish that the crops grow spiritedly,  
do the Kagura Service and the Teodori.*

There are four elements to these poems: the state of our mind, the state of God's mind, the state of the world and the Service. The first three elements share the same identity. Look at the poems carefully. The state of my mind becomes the state of God's mind. The state of God's mind becomes the state of the world. They are the same. It is as if God's mind is a mirror that reflects the state of my mind as the state of the world. If this is so, one might expect to find God using metaphors of mirrors and reflections to try and make this point. You can all of course find these for and in yourselves.

I expect that each of us will, right now, through self-reflection, be aware of our own mind and the way in which it reflects off of God's mind and instantaneously becomes the state of the world. This, by the way, is what is meant by "giving a return at once," but that is for another set of poems.

So we have each identified our own mind and, by sincerely looking within and reflecting, have seen that our own mind reflects back as the truth of the world. Doesn't this deserve to be called the truth of any and everything? Isn't this the original cause of all things in detail revealed? Certainly this is where our world originates.

What, then, of the fourth element, the Services? Perhaps when we set out to see how our mind is reflected in God's mind and how God's mind is reflected as the world, we find that we can only find or be aware of the truth of our own self-centered mind. We cannot distinguish between our mind and God's mind and we don't see the truth of how the truth of our mind becomes the truth of the world. At the time that these poems were written, the Parent of Origin was already aware that the person or persons for whom they were written could not make the necessary distinction to see the truth of origin, the truth of all things in detail. For that reason it was necessary to make a path that would appeal to their self-centered imagination in that time and that place while at the same time preparing the mind to awaken to the truth of origin, the truth of all things in detail. The essence of that path is true sincerity. The method of the path is the sweeping of the self-centered imagination to the point where it can distinguish between the self-centered imagination, the world and their true origin. This Service leads to a real awakening totally beyond the limits of the self-centered imagination and its truths made of words.

I am aware that one might ask if the Service that was created for that time and that place is appropriate for this time and this place. I would answer that the essence is appropriate for all times and all places. The method, it seems to me, can also be made appealing in this time and this place. The essence is constant. If someone knows of a better method, then I would say to use that. The important thing is to awaken. Even now it is possible to do so. We should try if we haven't already.

The truth of the human [mind] gives birth to the state of the world.

The state of man, the truth of the human mind, becomes the state of the world. You cannot find joy in this state. Therefore I teach.

Osashizu, July 7, 1890

### **I:15–20**

*At this time, begin the Teodori quickly.  
That will be the sign for miraculous things to come.*

*Speaking of the sign and miracles, they are not yet seen.  
When the day arrives, you will understand clearly.*

*When the day arrives and understanding comes,  
whoever you may be, you will all be filled with admiration.*

*To teach of things after they appear is the way of the world.  
I teach of things before they appear.*

*Hereafter, I desire that those in high places  
gradually calm their minds and make peace.*

*This peace may seem difficult to attain,  
but it will come step by step through God's protection.*

A brief resume: We are told that we do not know the heart of the Parent. We are also told that we are not to blame for that ignorance. We are promised that we can know the heart of the Parent, the truth of origin, the truth of all things in detail. We are warned that knowing the heart of the Parent is not the same as using words that refer to the still unknown heart of the Parent. We are taught that the state of our minds becomes the state of God's mind, which in turn becomes the state of the world. We are instructed to make our mind spirited, which in turn will make God's mind spirited, which in turn will make the world prosper. Now, if we were clearly able to distinguish our mind from God's mind and see how that relationship shapes the world, then we indeed would be able to say that we know the true heart of the Parent, the truth of origin and the truth of all things in detail. If however we are only able to see our own self-centered thinking, as is most often the case, then the Parent of Origin has provided us with the means for preparing our mind to distinguish that fundamental truth. The means for opening the mind to the true heart of the Parent is the performance of the Kagura Service and the Teodori.

The theme continues in verses I:15–20. The performance of the Teodori is



hastened with the promise that its performance will be “the sign for miraculous things to come.” Verse I:16 refers to the fact that the Shrine of MoonSun (remember the relationship of reflection between man’s mind and God’s mind) has already been teaching for thirty years and yet the promise remains unfulfilled because the day has not yet arrived and no one understands clearly. Verse I:17 tells us when that day will be. It will be when understanding comes. Understanding of what we may ask? Certainly it is the understanding of the true heart of the Parent, the truth of origin, the original cause and the truth of all things in detail. That is what these poems are all about.

Verse I:18 returns to the warning given in verse I:4. The way of the world is to string words together into ideas, concepts, beliefs and opinions. The teaching of the Parent of Origin is not concerned with beliefs and opinions; rather, it is about the original cause, the truth of origin that pre-exists words, ideas and opinions. Indeed it is the original cause that makes it possible for words, ideas and opinions to appear in the world. Think of the beautiful light of the moon. It can only appear by reflecting the original light of the sun. To know only the face of the moon is to know nothing of the origin of its light. To say that the Parent teaches of things before they appear refers to the fact that the Parent of Origin teaches exclusively about the truth of origin, the assumption being that after understanding that truth each of us will live freely and unrestrictedly.

We all have ideas, beliefs and opinions and we are probably experienced enough to know that no two minds are ever exactly the same in their ideas, beliefs and opinions. Holding our own ideas, beliefs and opinions as absolutely true, in ignorance of the truth of origin, often leads to conflict both between peoples and in many cases within our own mind. I am sure that we all know of people who are in conflict with themselves. Perhaps the most radical and painful manifestation of the conflict between ideas and beliefs is the harm that we do to each other, the most dramatic example being warfare. Verse I:19 clearly shows the model of the truth of the parental heart. No side, belief or opinion is taken or endorsed. Instead, the way to peace is shown to be the calming of the mind.

Verse I:20 addresses the fear that we might experience when asked to let go of our worldly common truths and melt back into the true heart of the Parent. One could say that, through the performance of the Service, the mind is calmed step by step until at last “the day arrives and understanding comes.” Today could be that day. There is nothing to fear in the embrace of the true parental heart.

Sah, sah, the time is fully ripe and pressing. I have already told you everything but you have not understood at all. No matter how much I explain, there is no one who understands.

Osashizu, January 4, 1887

**I:21–28**

A brief summary of the first twenty verses of Book I: No one understands God's true heart, the original cause and truth of all things. Even after thirty years of effort, no one was able to get beyond speculation, words and concepts to the real substance of the truth. Trying once again in poetry, MoonSun asks that we understand the true relationship between the state of our individual mind, the state of God's mind and the state of the world. We can easily see the world but there is a good chance that we may not be aware of the impact that the state of our mind has on it. We can with some small effort become aware of our own mind, but I think that it is correct to say that in most instances our state can be described as being "lost in the darkness of our own self-centered imagination without any reliable guide." As for God's mind, how does one see or know God's mind if not by words and ideas?

Our ordinary self-centered thinking seeks to know and understand God's mind in the same way we know or understand everything else, i.e. as a mental or physical object. However, we cannot know God's mind as an object of our own self-centered thoughts. Recall that this three-way relationship shows an identity (a sameness). By returning to our origin we awaken to being one with God's mind, which is the original cause and truth of any and everything. That condition is in fact always the truth of things, but we ordinarily just don't see it that way because we are distracted and infatuated with the marvelous creative power of our own self-centered thoughts.

Finding that to be the case, MoonSun opened the path of the Kagura Service and the Teodori, which when performed sincerely will calm and purify the mind of self-centered thinking, returning it to its origin. In case we might wonder why we should bother with returning to the origin, MoonSun provided an example of the kind of benefits that it can bestow. By calming our minds step by step and returning to the origin, peace and prosperity will come to our world. Continuing on now with this theme of the state of our minds becoming the state of the world, let's look at verses I:21–28.

*This is a world constructed on reason.  
So I shall press upon you everything with the reason in verse.*

*I shall press, though not by force or word of mouth.  
I shall press by the tip of My writing brush.*

*It is all very well if you err in nothing.  
But should you err, I shall inform you by verse.*

*I pity you when My warnings become manifest.*

*Know that any illness is from the mind.*

*What you are calling an illness is not an ordinary one.  
It is the anger of God now being shown.*

*Because you have not obeyed the words of God even until now,  
I could not avoid showing it.*

*So much of God's regret is now being shown,  
the matter is beyond the help of doctors and medicines.*

*Never think of this one matter as being ordinary.  
By all means, I shall admonish you with My verses.*

The first example of the state of our mind becoming the state of the world that was given was the large-scale human theme of war and peace and the suffering and joy that is understood through that theme. This next example given brings the relationship right into the home. Put in context, this is a dialogue between mother and son. Recall what we know about the state of Shuji Nakayama's mind from some thirty years earlier on the day of origin. Early on that day, the Nakayama family shared a state of mind. The truth of the state of that mind resulted in the state of the world where the family was suffering from the curses and arbitrary attentions of some of the local gods. This shared truth was resulting in illness and affliction for members of the Nakayama family. Later on that same day, Miki became the Shrine of MoonSun and, from that moment on, the truth of Her mind was no longer in accord with the truth of the rest of Her family, whose minds remained unchanged. Now thirty years later, Shuji Nakayama was still suffering and blaming the shortcoming of his life on the curses of the gods. He would have been very content to have the gods change the world and his life, but he was not willing to do the one thing that his mother was telling him that he must do: change the state of his own mind and find out the truth of the mind of origin. That change, he was being told, would be enough to change the state of his world to one of high spirits and joy.

Let's look at the reasoning here again. There is an original truth to be found in our own mind. Understanding that truth will yield a world of prosperity and joy for us. We cannot see or understand that truth and relish that prosperity and joy because we can only see the truth of our self-centered thoughts, which unfortunately in many cases are not finding joy in the world. The sincere performance of the Kagura Service and the Teodori will return our minds to their origin and provide an understanding of the heart of God, the truth and original cause of all things in detail, and that understanding is itself the standpoint of joy.

There are lots of ways to interpret any poem. These poems are particularly

provocative. Looking at these poems from within the context of the state and truth of Shuji's mind, it seems clear and reasonable that MoonSun is addressing the truth of Shuji's mind in a tireless effort to awaken it to the truth of origin. Having looked at this example from within the context of the state of mind of Shuji, a guy tormented by gods and curses, let me switch to the state and truth of my own mind and see if there is any substantial change in the instruction. In my own case, I was raised in a different time and a different place than Shuji. There have never been any gods and curses as the state or truth of my mind. In every case I was conditioned to believe that god is the perfect model of parental love and that I could always count on god for love and protection. In short I was to love god and not to fear god.

Let us compare. The state of Shuji's mind was such that he felt that there was no use in him making any effort to change his mind or his world because, in his view, he had no chance against the gods and without the aid of ritual magic he was powerless. The state of my youthful mind was such that I did not have any need to make any effort to change the state of my mind because god's perfect parental love would provide for me and forgive me anything. Does this sound like two guys out of touch or what?

The point here is that Oyasama is not trying to get people to think like Shuji or have a state of mind like his, which She addresses in a way that is familiar to him. Nor is She trying to get them to think like me or have a state of mind like mine, which She also addresses ("I shall press though not by force or word of mouth") both in this Book and in later books in ways that are more familiar to me. The point is—and for missionaries this is crucial—that She will do what is necessary to help all people to change the state of their mind from depressed to spirited; this is a process of removal (the services are about sweeping) and not a process of accumulation. Though the states of our minds, Shuji's and mine, seem quite different, we both share the same problem. Our self-centered thoughts are depressing the truth of the origin, and so for both of us the prescription is the same: sweep the mind so that it becomes a pure reflection of God's mind and, in so doing, bring joy back into the state of our world.

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.  
*On the 10th, however, Oyasama's health failed again. Everyone was . . . astonished.*

Osashizu, January 9, 1887

Two very different states of mind are clearly shown in the above Osashizu.

That doctors and medicine are not necessary is not My teaching. Be-

ing given up by doctors is like being thrown away. The foundation of  
My teachings is to save these sufferers. Understand Me well.

Osashizu, October 17, 1893

Thus far, we have been told that we do not know the heart of God, the true and original cause of all things, God's mind. Note that the charge of ignorance is not a judgment or a criticism; rather, it is explained as a natural condition. The mind of God is not naturally apparent to us and we have never been taught how to know it. Further we are warned that just repeating words and ideas is not the same as actually knowing God's heart.

Then there is a promise. We are promised that, if we wish to hear and will go to God, we will be taught the true heart of God, the truth, origin and cause of any and everything.

And then there is a lesson. We are taught that there is an identity between the state of our mind, the state of God's mind and the state of the world. The goal of this lesson is to make our mind spirited and in so doing make God's mind spirited, which in turn makes the state of our world spirited.

To achieve this goal we are given the Kagura Service and the Teodori. Through the performance of these, we can distinguish between the "way of the world" and the way of "things before they appear," the original cause of all things, the truth of origin, God's true heart and mind.

So with that instruction we are all done with the teaching. We need only follow the directions and sweep our minds so that we can distinguish between what is original and what is not.

Yet perhaps we are still not ready to do so and are in need of an incentive. This incentive is presented to us through a way of reasoning. It is the reasoning of the way the world is constructed, and it is a reasoning presented in poetic verse. If we sweep our minds we can bring peace to the world; we can even sweep illness from our mind. What is the reasoning here? Is it the world's reasoning? Or is it the reason of the way the world is constructed?

We have entered into the problem stage of the teaching and might benefit from asking ourselves why, after thirty years of effort, MoonSun had to resort to poetry to try and communicate with the minds of Her own family, with whom She had everyday contact. I think that it is because there is such a thing as the world's reason and also there is the reason of heaven. They are not the same. I think that, if we can tell the difference between the two of them, then we will know why Oyasama could not directly communicate with the minds of those close by Her.

**I:29–44**

*This time, I shall clean the Residence thoroughly.  
Watch, as I show you how.*

*When this cleaning is thoroughly done,  
the truth shall be known and it will be told and retold.*

*What is the cause of My regret thus far?  
The lameness of your leg is My prime regret.*

*You are saying that your leg is affected by illness.  
It is not an illness but the anger of God.*

*My anger is not a small matter.  
It is the result of causes accumulated and piled up.*

*To say why it is that I am angry:  
it is because the wrongdoing has not been removed.*

*Unless this wrongdoing is completely removed,  
know that it will stand in the way of the construction.*

*No matter how stubborn this wrongdoing may be,  
it will be removed by the admonishment of God.*

*If this wrongdoing is completely cleared away,  
the lameness of your leg, also, will be cleared away.*

*If only your leg is made completely well,  
nothing will remain but to prepare for the construction.*

*Just a word: returning her by the thirtieth of the first month  
is also from the mind of God.*

*You close to Me may question what I do.  
This is because you do not know the future.*

*When the day arrives and things are seen,  
you close to Me will know that God's words never err.*

*Until now, you have doubted the words of God.*

*You have been saying that they are all false.*

*Among the words of God, who began this world,  
there is not a single mistake in a thousand.*

*If you begin to see this step by step, be convinced.  
Every kind of mind will all be revealed.*

The instruction was complete with verse I:14. Now we have moved into the problem of overcoming the rejection and denial of the teaching. This whole theme deals with the terms of the incentives and the denial of the direct teaching. The contextual background is the state of Shuji's life. On the face of it the poems deal with settling a family matter. That is on the face of it. The incidents spoken of do not require poetry to sort out. The real issue here is still the teaching and the understanding that the state of one's mind becomes the state of the world. It is a teaching that has been given and that has been misunderstood and rejected. There are of course any number of interpretations of a poem. In this theme there are two points that I should like to address. They deal with the terms "Residence" and "construction." The term "Residence" appears in the warning presented in verse I:4. The warning makes it clear that it is possible to misunderstand the true or extended meaning of this term. What then might the "real" Residence be? We say that Miki became the Shrine of MoonSun. Could we not also say that Miki became the Residence of MoonSun? When MoonSun taught of cleaning the Residence, isn't the context that of preparing Shuji's mind for understanding so that Shuji could also become a suitable residence for MoonSun? An "*uchiwakebasho*," or a "place where God's truth is conveyed." Concerning the term "construction," this refers I think to the construction of the path, which is the way to the joyous life both for Shuji and for the world. The way of doubt and rejection is ours only if we choose to adopt it. We can go back to verse I:14, sweep, distinguish and understand, or we can continue to look for answers to satisfy our worldly reasoning.

My final comment on this theme looks at the teaching that "every kind of mind will be revealed." How is every mind to be revealed? Well, according to the reasoning of the state of our mind becoming the state of God's mind and of the world, I would say that the state of our world both individually and collectively reveals the state of our mind. The question then would be "how does this work?" To answer the question I would reason that one would have to be able to distinguish between the ordinary individual mind, God's mind and the world. The question then would be "how does one do that?" and that brings us back to the sincere performance of the Services. I suggest that their purpose is to enable the mind to make just that distinction.

**I:45–50**

So far we have looked at Book I as it unfolds its teaching. We have seen that thirty years of tireless effort had resulted in “no one who has understood My heart.” Verse I:4 showed us one way of misunderstanding the heart of God, the truth and original cause of all things in detail: “You are calling this place the Jiba, the Residence of God, in Yamato, but you may not know the origin.” Through this verse we are shown the misunderstanding of those who would like to understand but cannot get past worldly common ways of thinking to do so. When we arrived at verse I:42, we were shown another way of misunderstanding: “Until now, you have doubted the words of God. You have been saying that they are all false.” This kind of misunderstanding rejects the teaching of the truth of origin as being so out of line with worldly common ways of understanding that it seems to be not worth the effort to try and understand the teaching on its own terms.

Up to this point in Book I then, there are two themes with a single intention. One theme addresses the mind that wants to understand but is having trouble doing so, while the other theme addresses the mind that does not want to understand but which is complaining and asking for help. In both cases the intention is the same: single-hearted salvation, returning to the origin. Though the tone is different for each kind of misunderstanding or problem mind, the prescription for relief is the same. The Services are given so that we can sweep and purify the mind and return to and understand the heart, the truth and original cause of all things in detail. Understanding that, we can distinguish the relationship between our mind, God’s mind and the state of the world. Settling that understanding reveals the spirited viewpoint of the joyous life.

Continuing with the poems: Book I, verses 45-50:

*Looking all over the world and through all ages,  
I see various paths of life.*

*Hereafter, I shall speak in the metaphor of a path,  
not indicating any place in particular.*

*Over steep mountains, through tangles of thorns, along narrow  
ledges, and through brandished swords, if you come,*

*Yet ahead through a sea of flames and a deep abyss,  
you will arrive at a narrow path.*

*After following the narrow path step by step, you will  
come to a broad path. This is the trustworthy main path.*



*This talk is not someone else's concern. It is a matter of your own and your single-heartedness with God.*

This is “not someone else’s concern” but an intimate message addressed to everyone or no one in particular. I say intimate because the poems recognize that we all have our own life path and they speak to us from the knowledge and acceptance of who we are at this point in our own life path. The message also recognizes that, for perhaps all too many of us, our life path has become less than a joyous picnic.

The narrow path to be followed step by step is of course the quieting process that allows us to distinguish between our self-centered thoughts and the mind of God. In perfection this is the gradual awakening that is single-heartedness with God. The goal of the broad trustworthy main path teaches us that the intention of following a “narrow path step by step” is not to diminish the human experience but to open it out to the free and unlimited point of view of the joyous life.

Sah, sah, devoting yourself to the path of truth in due order and understanding the truth of single-hearted salvation is the one truth.

Osashizu, August 9, 1888

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*A different view of verses I:45–50*

Since the third Shinbashira used these verses in his sermon at the Centennial Anniversary of Oyasama on January 26, 1986, I thought that it would be nice to add my interpretation of that part of his sermon to show another point of view. Recall that I have often quoted the third Shinbashira in support of my understanding of his “three interpretations.” The first view that I presented for these verses I might characterize as being a part of the interpretation of a parent. This additional view could also be characterized as an interpretation of the parent but, in this case, there is a very high expectation that the outcome of sincerely pondering it will lead directly, today, in just a few moments, to the interpretation of single-heartedness with God. I find this to be a very “yoki” or joyous exercise, and I sincerely hope that you all will, too.

From the third Shinbashira concerning verses I:45–50:

These verses guide and support us as we follow the path of faith, for the “steep mountains” and “tangles of thorns” were shown through Oyasama’s own example to be the very ways to advance along the path.

It was because of us human beings that the path of single-hearted

salvation did not proceed smoothly, and that, consequently, Oyasama Herself had to go through the “steep mountains” and “tangles of thorns.” Indeed, the words, thoughts, and actions of those who sought Her teachings, at whatever time and place, were not in complete accord with the mind of Oyasama. . . .

The hardships of Oyasama were boundless and, thus, far beyond our imaginations. . . .

Of course, there could not possibly have been any hardship or strain in the mind of Oyasama. Instead, there were only radiance, joy, and elation.

This is a contradiction, isn't it? On the one hand we speak of Oyasama's hardships and indeed of Oyasama's regret and anger but on the other hand there seems to be no room for such things in a mind of radiance and joy. In fact there is no contradiction, only the appearance of one, dependent upon one's point of view. Recall that from the beginning of this Book, I have been saying that the purpose of these poems is to help us to distinguish the relationship between God's mind, our mind and the world. Well, I think that I can safely say that we all know or have known hardship, regret and anger in our own minds and indeed also in the world, but do we also know the mind of radiance and joy? Let's find out.

There are already way too many words on this page. So let's change our stance away from reading and towards experimentation. We intend to carry out an exercise that will resolve the apparent contradiction of hardship, anger and regret with radiance and joy.

To complete this experiment, we will need to gather some instruments and refine them for our use. First, so that we won't get buried in words and speculations we need a simple and powerful metaphor. Let's use a mirror. An ordinary mirror gives us the properties of reflection, purity and accuracy.

By reflection we mean that an image can be seen in the mirror. By purity we mean that the mirror is not affected by what is reflected in it. It remains clear though there are images reflected in it. By accuracy we mean that the image in the mirror is a true and undistorted reflection of its cause.

We still need to make some further refinements to our mirror and its environment. First, let's assume that our mirror and its environment have the following rather remarkable properties: Our mirror is radiant. It shines by its own light. It is also surrounded by darkness. The light itself is also remarkable. It illuminates the mirror but not the surrounding darkness. The darkness is total, as nothing can be seen in it. However, there are two truly remarkable properties of the darkness. It has rules and, when the darkness is reflected in our mirror, the rules are perfectly and accurately reflected within the mirror as true images according to the rules of the darkness.

So we have our instrument; it is a metaphor of a mirror. Please take a moment to imagine this mirror and become comfortable with the properties of the mirror, its light, the darkness and its rules.

Having constructed our metaphor, let us now move on to the experiment. I assume that some or all of us closed our eyes while we were assembling our metaphor. I mention this because the experiment is best carried out from this point on with the eyes open.

Let's begin. Please internalize your mirror metaphor. This is to say move it to your center. Make it your point of view. Now with your eyes wide open, be aware that the world is now being reflected clearly and truthfully in the mirror, which is you or your true heart. The images of objects are all sharp, clear and true. Just shine like that for awhile.

It is not too difficult to see objects reflected in our mirror, such as walls and computers or you name it. It is a little subtler, however, to be aware of mental objects that are reflected in our mirror or our heart. These mental objects are very subtle and, although they also cannot affect the purity of our mirror, they also are of the nature of the darkness and are subject to the rules of darkness. They are also shown clearly in the marvelous mirror that is our innermost heart.

By now I think that we can see how such things as hardship, regret and anger are of the nature of darkness reflected—this is particularly true with the objects of our thoughts—while radiance, high spirits and joy are of the nature of the original reflective light. Taken together they are the truth of origin, the truth of a human mind and the truth of the world. If we wanted to simplify the above with a powerful universal metaphor, we could say that the whole universe and all human beings are the body of MoonSun. The one light reflected.

If we wish to bring the original radiance and joy into our world, then we must follow the rules of the darkness from which we come. The radiance and joy are already and always here. We need only sweep away the state of mind that does not see that. The rules of darkness reflected require this and only this to bring joy into our world.

Returning to the third Shinbashira's sermon:

The Divine Model teaches us that, for each of us on the path of single-hearted salvation, the important thing is to sweep away the dusts from our heart and to purify our mind so as to be worthy of receiving the Gift of Heaven.

### **I:51–57**

Today we will move on to verses I:51–57. First let's refresh our memories concerning the first fifty verses and perhaps, in doing so, wrap up some loose

ends from verses 45–50.

From verses 21–23, we see that these poems are intended to use reason to correct the error that, I assume, keeps us from living a high-spirited, joyous life. In this regard, the poems address three types of error. First in verses 1 and 2 we are informed that it is natural that we do not know God’s heart and, by extension, the joy that flows from that knowledge, because we have never been taught it. Verse 3 informs us that the remedy for that situation is at hand. Verses 6 through 11 promise to reveal the original cause of all things in detail and indicate that God is in a hurry to reveal that truth. The Service is here provided as a way to accomplish this quickly.

The second type of error is addressed in verse 4, where we see that it is possible to be taught the truth of God’s heart and yet misunderstand it. Here, the remedy offered is an explanation of the truth of origin, the original cause and truth of all things in detail, as it can be understood through understanding the relationship between man’s mind, God’s mind and the world. In acknowledgement of the difficulty in identifying the elements of this relationship, God also teaches the Service, which purifies the mind so that this relationship can be clearly understood.

The third type of error is vigorously addressed in verse 42. This is the error of doubting and rejecting the truth of God’s heart as being false. The approach taken in response to this type of error is to compare the yield, fruits or crops of the path of doubt and rejection with the yield, fruits or crops of the path of single-hearted salvation. One path is found to cause depressed crops and the other vigorous high-spirited crops. In this way, an attempt is made to encourage deep self-reflection and the eventual performance of the Service so that the mind can awaken to the truth of God’s heart.

Now in making this comparison, God uses the terms “spirited” and “depressed.” The spirited mind hears the truth, awakens to the truth of the origin and is thus able to savor the joyous life. The depressed mind walks a rather unpleasant path of “flames” and “swords” etc. until such time as it can’t take any more. The point here is that God is not trying to get us to walk the path of “flames” and “swords” and the like; God is trying to get us off of that path. The narrowing of the path of fears and hardships is that part of the path where we can no longer bring along any of the stuff that keeps us from understanding God’s heart. We have to leave it behind. Thereafter, we step out onto the broad main road of high spirits, freedom and joy.

Referring once again to the third Shinbashira’s quotation from Chapter 10 of *The Life of Oyasama*:

You have not listened to the words of the Parent from your innermost hearts. This is truly regrettable to the Parent. You think about things in terms of ordinary human understanding and have continued living

in doubt. Just as you are doing now, you have not listened obediently to the words of God the Parent. You cannot become single-hearted from your innermost being. This is truly regrettable. If what God the Parent had said were false, would this Path have continued for forty-nine years, from 1838? Compare and ponder well which is correct, the path of God the Parent, or the path of common, human thought. If your level of spiritual growth is so low that you cannot understand, then the Parent may draw Her last breath.

Now, we have talked about God's intended timing for our awakening. Again from the third Shinbashira's sermon on January 26, 1986:

It was because of us human beings that the path of single-hearted salvation did not proceed smoothly, and that, consequently, Oyasama Herself had to go through the "steep mountains" and "tangles of thorns." Indeed, the words, thoughts, and actions of those who sought Her teachings, at whatever time and place, were not in complete accord with the mind of Oyasama.

So, though Oyasama is with us on this path of "steep mountains" and "tangles of thorns," it is not a path that She wants either Herself or us to be on! Recalling now the truth that the state of our mind becomes the state of God's mind, which in turn becomes the state of the world, we can see that Oyasama has no choice but to reflect the truth of our minds. When the truth of our mind is depressed, that is reflected in God's mind as the path of hardship and regret.

Now, I think that we can see that our depressed mind is reflected in Oyasama's mind and returned as the state of the world that can be characterized as a path of "tangles of thorns" and the like. However, the third Shinbashira further makes the point that, though that path of regret and hardship is reflected in Oyasama's mind, it is not Oyasama's mind that is shown but our own minds reflected back as the state of our world. Oyasama's mind is "radiance, joy and elation"! That mind, Oyasama's mind, is here and now. The high-spirited approach then is to affirm that truth now and return to God's heart. The depressed approach projects a state of mind that keeps us on the path of hardships and regrets and keeps us from becoming single-hearted with Oyasama's mind. If we say that single-heartedness is in the future, then Oyasama will reflect the truth of that mind back into the world as a continuation of the path of "tangles of thorns." It is always appropriate to affirm what is true. If we are not now single-hearted with Oyasama, it is because we currently misunderstand, doubt or reject Her teaching.

Oyasama intended for us to awaken quickly. Seeing our own misunderstanding and resistance gives meaning to the change of "*Ashiki harai*" to "*Ashiki o harote*." If I, in fact, want to understand but do not understand, then what am

I going to do about it? Again from the third Shinbashira: “I have come to understand that the changes in the important Songs for the Service teach us what we should do first when we are faced with a ‘knot,’ or crisis.” The crisis here being my awareness that I wish to understand and be single-hearted with God and am not so. “The Divine Model teaches us that, for each of us on the path of single-hearted salvation, the important thing is to sweep away the dusts from our heart and to purify our mind so as to be worthy of receiving the Gift of Heaven [single-hearted salvation].” The point here is that the process of awakening is the process of removing ignorance, doubt and rejection. There is nothing new to be learned. Analysis of the path of “thorns” and “narrow ledges” is only a way of staying on that path. It is like a man who takes his garbage out and later goes out and brings it back in to pick through it. just in case he has thrown something away that he needs. The path of anger and hardship doesn’t have an end. If we ask when it will end, the answer is that it is up to us. It will end when we sincerely decide to get off of it.

Now on to verses 51–57:

*Until now, I have spoken solely about matters within.  
Now, I shall change the topic.*

*Looking all over the world and through all ages,  
I find no one who is evil.*

*Among all humankind, there is no one who is evil.  
It is only a bit of dust stuck on.*

*Hereafter, calm your minds and ponder.  
Make sure you will not be remorseful later.*

*Long have you wandered on your path until now,  
You must be very tired of it.*

*Finally this time, a trustworthy place of worship  
has begun to appear. Be convinced of it!*

*From now on, I shall teach you about the long journey  
of humankind. Ponder over it firmly!*

Here we return to the opening theme and to the condition of every human. These poems once again address the global condition of natural ignorance of God’s heart. Note that the tone is extremely tolerant, and the expectation is that of removing a bit of dust, not a lifelong mining project.

We are again directed to take care of the state of our minds, particularly by calming them and pondering. But pondering what? I assume that, if we stay within the context of Book I, we are to ponder the original cause and truth of all things in detail, the heart of God. The remorse that is spoken of, again staying in context, is what will flow from either misunderstanding or rejecting the truth of the relationship between man's mind, God's mind and the state of the world.

Again the poems return to the metaphor of a path, and this verse makes clear that the invitation is to get off of the path. And finally the trustworthy place of worship is of course God's heart, and the metaphor is shown in verse 4.

As an end note, I should like to return very briefly to the exercise I offered last time. Certainly the metaphor of a mirror is appropriate enough considering the teaching of our mind, God's mind and the world. There were some questions about the metaphor of darkness. This is of course *innen* or causality out of which our minds, bodies and the world are made. The story of creation, I believe, uses this same metaphor when assembling the instruments.

If it seemed a strange exercise, I would quote the Shinbashira from his Spring Grand Service sermon on January 26, 2000:

I want all of us to continue working with one another from all angles possible in order that the wish and actions to save others might emanate from all of us and keep on growing inasmuch as we are to serve as Yoboku for world salvation, leading our daily lives in a manner based on the teachings.

And from the third Shinbashira on January 26, 1986:

It is clearly taught that . . . our mission as instruments of Oyasama is to hasten missionary and salvation work, and that the goal as well as the path leading to this goal is to cleanse the minds of all people including ourselves.

### **I:58–74**

*Hereafter, I shall arrange for the settling of matters within.  
The mind of God is hastening it.*

*Please listen to what God tells you step by step,  
for I shall never tell you anything wrong.*

*You say that you wish to train the child for two or three more  
years. But she is no longer in the hands of God.*

*Ponder well: however dear she may be to you, her parent,  
you can do nothing if she is out of the hands of God.*

*This world is mixed with wrongdoing.  
You must not attach yourself to bad causation.*

*You are thinking that you are already near fifty.  
Yet in the eyes of God you have many years ahead of you.*

*Sixty more years from this year;  
God promises you with certainty.*

*From now, replace your mind firmly.  
Sweep away the wrongdoing and take a young wife.*

*This may seem difficult to do,  
but God will go forth and receive her without fail.*

*After you have devoted yourself day by day, I shall  
leave you entrusted with the management of everything.*

*Of the five, keep two at home,  
God will take charge of the other three.*

*Look at things in the world and through all ages.  
Calm your mind and ponder over them.*

*This has always been the world of God,  
but it is the first time that I act as a go-between.*

*People will think this is odd.  
But however much they may laugh, it is of prime importance.*

*Perhaps people will say: What are you doing?  
But the laughter of people will be God's delight.*

*The self-centered mind will not do.  
The mind of God differs entirely.*

*I bring you together according to the causality of your previous  
lives and protect you. This settles the matter for all time.*



Settling a firm understanding of these verses of Book I can be crucial to hastening our spiritual maturity. These closing verses clearly show God's directions for single-heartedness in dialogue with a kind of misunderstanding and denial that is relevant to particular persons at a particular time in a particular place. It is not at all difficult to separate the two points of view in this Book. God asked that they listen to the truth of the original cause of all things in detail. That is that the state of our minds becomes the state of God's mind, which becomes the state of the world. They were invited to understand that and live in high spirits and prosperity. If they were unable to understand that, then they were directed to sweep, ponder and replace their mind. "The self-centered mind will not do. The mind of God differs entirely." God teaches the truth and the way to the truth fully in this Book. The misunderstandings and denials that are addressed are the issues of those who were close by and who heard the truth but were unable to understand it. It is very important for us as Yoboku to be able to distinguish between the core teaching and the issues of misunderstanding that are addressed in these books. Book I contains the entire truth even as one would wish to give it to one's own child.

Book I contains the "family recipe" for single-heartedness with God. What is promised in these poems is delivered to the mind that is open to understanding it. As we also do not want to attach ourselves to bad causation, it is crucially important that we distinguish between God's mind and our own self-centered mind as we go about our work as Yoboku. Why then do we keep the dialogue with the issues? We keep them because they model the necessity of addressing issues of ignorance, misunderstanding and denial of the truth of single-heartedness with God in ways that are appropriate for the time, the place and the spiritual maturity of those who say that they wish to hear the truth of origin.

Perhaps an example will make this point clearer. I could also form an opinion that the above verses teach that one should, at about midlife, "take a young wife." Or that the correct family size is five children, two of whom should be kept at home and three be given to God. Or that we are each guaranteed to live to be 108 years old. These "teachings" are in Book I, and I could support my opinion by quoting them. How then can I be sure that they are issue oriented and not the core teaching? I think that we would best be served by solving this problem now in Book I, where it is easy to do so. Later on the distinction may not be so clear to us.

If we were to argue these two points of view as conflicting ideas, we would eventually arrive at the conclusion that one self-centered mind believes one thing while another self-centered mind believes something else, each person affirming that his ideas are God's ideas. That of course is just the current state of the world. On the other hand, if we were to sweep and calm our mind, so that all of our self-centered thoughts and ideas settled back into their origin, then we would have a real and true benchmark against which we could distinguish our

self-centered mind from God's mind. The truth of origin is not an idea in human minds. Because the origin exists, human minds are able to rise up and exist. Ponder this. God's mind comes first and brings the human mind into existence. The truth of the human mind is then reflected in God's mind. That truth is then experienced as the world. It is really quite marvelous as it is. Unfortunately, more and more people are unable to find joy in that marvel, and so the truth of the origin is taught as the way to bring joy back into human life.

I want to emphasize that the truth and the way to overcome ignorance and misunderstanding of the truth is fully shown in this Book. In other words, we should be able to get there from here. So let's do that now. Be aware that God's mind is reflecting your mind.

What then of the other sixteen Books? In the other sixteen Books, the teaching of the truth and the way to the truth remains the same. Hear and awaken, or sweep, ponder and replace. What changes are the issues that are addressed in ways that are appropriate for particular persons, in a particular place and in a particular time. Once again we may argue this point, and again I would suggest that the point be resolved by sweeping our self-centered mind so that it becomes one with God's mind and then see what truth is reflected there.

What I have said means none other than the following: the truth of the human [mind] gives birth to the state of the world. The state of man, the truth of the human mind, becomes the state of the world. You cannot find joy in this state. Therefore I teach.

Osashizu, July 7, 1890

Sah, sah, because Tsukihi exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your minds is primary.

Osashizu, January 13, 1887

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book II***

**This universe is the body of God.  
Ponder this in all matters.**

### **II:1–6**

*From now, I shall begin to open a broad path.  
I shall make all minds in the world spirited.*

*Those in high places will come at any moment,  
spirited in mind. The appointed time has arrived.*

*After the tea is picked and the plants are trimmed,  
the Joyous Service will follow.*

*From where do you think this Service comes?  
The people in high place will become spirited.*

*Step by step, the providence of God  
will bring about every new and marvelous working.*

*Day after day, the mind of God hastens.  
What are all of you thinking of it?*

The metaphors employed in the Ofudesaki move across the themes, seventeen Books informing and defining one another. We begin Book II with two metaphors that are familiar to us from Book I. Recalling from Book I that our present self-centered journey through life could be characterized as a path of “thorns,” “swords,” “flames” and “a deep abyss,” we see Book II opening with the promise of delivering us to the “broad path,” which, we learned by comparison, is the life of joy that flows from single-heartedness with God. Indeed the promise that God “shall make all minds in the world spirited” reminds us of the stated identity between our mind and God’s mind. When our mind is depressed, God’s mind is depressed, and when God’s mind is depressed, the world is depressed. When our mind is spirited, God’s mind is spirited, and when God’s mind is spirited, the world is spirited. If we internalized and understood that relationship in Book I, then, as was promised, we know God’s heart and the truth of single-heartedness. If we did not grasp what was offered in Book I, we need not trouble our minds over it. We can always go back again or accept

single-heartedness this time as it is offered in Book II. As verse II:2, informs us: “The appointed time has arrived.”

Verse 2 also introduces a new metaphor that is not defined until later in Book II. “Those in high places” refers to the point of view that sees human beings as having risen out of the origin. To say, “Those in high places will come at any moment, spirited in mind. The appointed time has arrived,” is to promise that the time for returning to the origin and single-heartedness with God is now, not some time in the future. It is thus a good idea for us to make the state of our minds conform with God’s timing and expect that our sincerity will return to single-heartedness now, instead of projecting single-heartedness into the future by making God’s mind reflect our hesitation as the state of our world.

Now, although verse 2 tells us that the time for single-heartedness with God has arrived, verse 3 reminds us that there is something that needs to be done in order for us to realize the promise of single-heartedness with God right now. We have to make our minds like God’s mind, and that involves the removal, as in picking and pruning, of the self-centered thoughts that are in the way. This task, as we know from Book I, can be accomplished by means of the sincere performance of the Joyous Service, the purpose of which is the purification of the mind. Recall that, although God’s mind is radiance, joy and elation, it must still reflect the state of our self-centered mind unless we do something to settle or clear away those self-centered thoughts.

Verse 4 asks a question that sets up a contrast with the “people in high places” metaphor. To answer, we could say that the Service does not come from the high places (human thoughts). It comes from the human mind’s heart and core, the mind of God, the original cause of all things, whose very nature is high-spirited joy.

This then is affirmed in verse 5. The high spirits promised are not the results of the satisfaction of our self-centered desires. They are entirely new and fresh, being God’s providence, the original cause of all things, brought into the human world as high-spirited joyous life.

Verse 6 re-emphasizes God’s timing for single-heartedness of all mankind. God is in haste! We are asked, “What are all of you thinking of it?” It is a good question. I suggest that we each come up with our own answer and then, next time, we will continue on with Book II.

The path of God [*Kami-no-michi*] and the path of those in high places [*kami-no-michi*]: these sound the same. But the world’s path is a path of manifestations, whereas God’s path is the path of the heart.

Osashizu, January 27, 1891

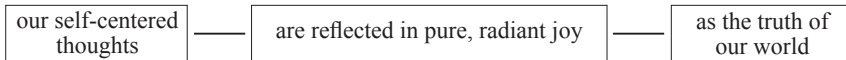
As long as we do not drown ourselves in self-centered thinking, the

path of single-hearted salvation is a path we can take with assurance.  
 The third Shinbashira's sermon at the Centennial Anniversary of  
 Oyasama on February 18, 1986

**II:7-12**

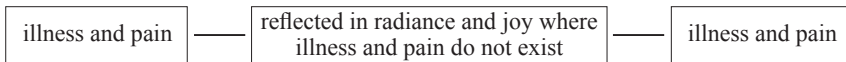
Please note that I am trying to stay within the material that we have already looked at and what is at hand in this installment so that the teaching can reveal and explain itself as we go along.

In Book I, we were hastened to perform the Service so that we could purify our minds of the self-centered issues, misunderstandings, doubts and denials that keep us from truly understanding how the state of our mind (self-centered), is reflected in God's mind (pure, radiant joy) and returned to us as the state of our world (a long journey of flames, thorns, swords, a deep abyss).



Let's look at verses 7-12 of Book II:

*Illness and pain of whatever kind do not exist.  
 They are none other than the hastening and guidance of God.*



We can see that if our point of view is self-centered, then illness and pain are very real and true both in our self-centered minds and in the truth of our self-centered world. But what if we are single-hearted and our point of view is that of God? Illness and pain do truly exist in our self-centered minds but not in God's mind. What then is God hastening? None other than single-heartedness with God's mind, wherein illness and pain do not exist; only radiance and joy exist there.

*The reason for My hastening, if you should ask,  
 is that I desire performers for the Service.*

*What do you think this Service is?  
 It is none other than the means to universal salvation.*

The Service is the way to purify the mind or "sweep away" the self-centered thoughts so that it can become the same as, or one with, God's mind, and thus reflect radiance and joy as the truth of the world. If we do not sweep away our

self-centered thoughts, then we will not be able to realize the joyous life no matter what else we do.



*Do not think this salvation is for the present time alone.  
It will be the Divine Record for eternity.*

We have often spoken of the appropriateness of God's model for all times, all places and all levels of spiritual maturity. The realization of salvation through single-heartedness with God is the model for all times, all places and all levels of spiritual maturity.

*Just a word: you are saying that it is a fit or madness.  
It is not an illness but the urging of God.*

In all circumstances, God hastens single-heartedness as the sure way to Joy.

*Step by step, I have taught the truth of  
single-heartedness with God, but you still do not understand.*

This verse gives each of us an opportunity to honestly take stock of where we presently stand in relationship to single-heartedness with God. We went through Book I, and we either awakened to single-heartedness with God as a result of our efforts there or we didn't. I think that by now we can see that single-heartedness cannot be found in the words and ideas of these poems; rather, it comes as a result of sincerely following the instructions that are given.

Feeling pity for us human beings who live selfishly and self-centeredly, incessantly fighting and quarreling among ourselves, all because we do not understand the divine heart of the Parent who created us, God the Parent appeared in this world to restore humankind quickly to our original state at the time of human creation so that we might savor the Joyous Life.

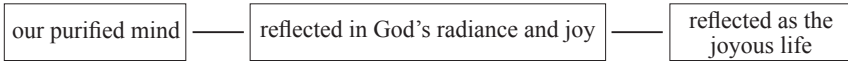
This path protects us from every kind of illness and calamity, and it delivers us from disorders of the body and worries of the mind. It makes us aware of the Truth of Origin and allows us to touch the heart of the Parent. It is also the path that guides us to the Joyous Life, the life which is truly filled with bliss.

The third Shinbashira's sermon at the Autumn Grand Service on  
October 26, 1986

To recap: We know that God is hastening humankind to return to the origin, know the heart of God and live a joyous life free of illness and trouble. We have been taught that this single-heartedness with God will come about when we remove the ignorance, misunderstanding, doubt and denial that (as the self-centered imagination) stands between us and single-heartedness with God. To quickly achieve this end, we have been given the Service for the purification of our mind so that we can truly understand that the state of our mind becomes the state of God's mind, which in turn becomes the state of the world.



Through the perfection of the Service:



To accomplish this universal single-heartedness, God needs to find a way to spread this Service to the whole world.

## II:13–19

*Though I desire to go forth into the open quickly,  
I cannot do so because there is no path.*

*Though I desire to open this path quickly,  
there is no place else to open it.*

These two verses are very interesting. They deserve careful consideration as they tell us a great deal about the nature and intention of God's mind. First, we are informed of God's intended timing for universal salvation. God wishes "to go forth into the open quickly," that is God is in a hurry to be revealed and for us to be saved. Next we are told that God cannot be revealed quickly because there is no path or way to do so. There are two very important points here. First, "I cannot" shows us that there are limitations on what God can do. Second, "there is no place else to open it" reinforces God's regret that there is no one who understands God's heart. That is, there is no one who has a purified mind that God can be revealed in or through.

When we think of a path, we think of a beginning, a way and a destination. The beginning that God needs and is hastening for is purified human minds that are single-hearted with God. The way is the purification of the world's minds through the Service, and the destination is universal single-heartedness and the joyous life.

*If you are sincere in desiring this path to be,  
ponder over everything from your innermost heart.*

What is it that we are asked to ponder? We can ponder why we understand or do not understand God's heart. We can ponder and be sure that we understand the true meaning and origin of words that we use. We can ponder and be sure that we understand the true relationship between the state of our mind, the state of God's mind and the state of the world. We can ponder God's limitations and needs in order to open a path of single-heartedness for everyone in the world. Indeed we can ponder what God means by our "innermost heart." We could even go all out and ponder over everything from our innermost heart, which I assume would involve looking at each and every one of our thoughts from God's point of view.

*What do you think this talk is about?  
I am hastening for the places where God's truth is conveyed.*

Again God asks a question, which gives us an indication that God's intention is not understood. What are the places where God's truth is conveyed? They are the human minds of us all, are they not? Though, unless we make our minds suitable for the task, they will not serve as such places.

*When this path can be seen, even a little,  
all minds in the world will become spirited.*

Though there are many ways to view this verse, I think that it refers to the ability to really and truly distinguish between the self-centered imagination and God's original mind. If this distinction is "seen" even for a few seconds, it is enough to change the course of one's entire existence.

*Listen to whatever God says!  
If only the cleaning of the Residence is completed,*

*It will soon be seen. Without a moment to look aside,  
the dust will disappear as if you were dreaming.*

It is clear that God's intention was to purify the minds of those close at hand and in that way begin a path that would spread to all people of the world. Recall that in Book I the phrase "Residence of God, in Yamato" was indicated as being possibly misunderstood. Here in Book II we can see the extended meaning of the term "Residence." It is to be the place where God appears. Each of us is intended to be just such a residence.



Finally for this installment we close with a very real description of what is involved in removing the obstacle to our single-heartedness. It is not the long arduous big deal that we might imagine. It is just like waking up from a dream. That is what is tricky about it. It all falls away when we awaken. Just like waking from a dream. It is just that simple and that fast. Let's make sure that we fulfill our role as a place "where God's truth is conveyed" in this Book if we haven't already done so.

When it speaks of "sweeping the Residence," you should think of it as speaking of "sweeping within your churches."

The third Shinbashira's address at the Tenrikyo 150th Anniversary Doctrinal Seminar on October 28, 1987

**II:20-24**

Let's take a look at where we are on the path so that we can maintain our focus on the goal and avoid missteps.

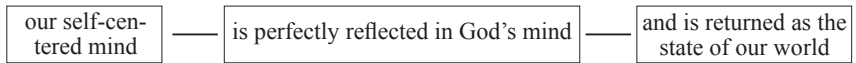
We now know that God's intention in opening a path is that the path quickly lead to everyone in the world knowing the heart of God (universal single-hearted salvation).

Regrettably we have seen that there is a potential for our human minds to misunderstand God's intention and, in so doing, make missteps on the path resulting in distortion or rejection of God's teaching of single-hearted salvation.

To remove this misunderstanding, God provided the Service for the purification of the mind. The perfect performance of this Service returns the human mind to its original condition and restores in it the free and unlimited workings of the original creative power of the universe.

To help us to understand this marvelous intention, God has taught us that the state of our minds becomes the state of God's mind, which is returned as the state of the world.

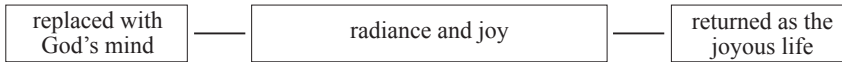
The performance of the Service will then prepare our mind to fully understand this relationship:



We have examined this relationship in light of Book I and verses 1-19 of Book II, and I think that we can see that the following progression along the path is shown:



Through the perfect performance of the Service to purify the mind:



It is very straightforward; however, misunderstanding in the self-centered imagination persists, thus preventing the Service from being perfectly performed, so we continue with Book II, verses 20 through 24, all the while remaining focused on the goal of single-hearted salvation and nothing else.

*When this dust is completely swept away,  
nothing will remain but universal salvation.*

*Hereafter, I shall hasten the Service step by step,  
preparing only for universal salvation.*

There is obviously a place here for a misstep. What does “completely” mean?

We are approaching and will see revealed (next time) a benchmark metaphor that will powerfully settle this question once and for all. Feel free to go ahead and embrace it now if you wish. Feel the countless generations of dust “disappear as if you were dreaming” and awaken to the real and true, free and unlimited use of the mind.

Returning to the verses at hand:

*Illness and pain throughout the world: you do not know  
that these are the road signs or guidance of God.*

*There is nothing in this world that should be called illness.  
Whenever there is a disorder of the body, ponder deeply.*

These two verses are meant to help us to understand what is meant by “completely swept away.” Illness, pain and trouble do not exist in God’s mind. The very nature of God’s mind is radiance and joy. If we live in a world where illness, pain and trouble are realities, then we are living in the world that is reflecting and returning the self-centered mind. That is the message. That is what the “road signs or guidance of God” is about. It is always about hastening single-heartedness with God, knowing God’s heart, replacing our self-centered mind with God’s mind, returning to our origin.

*Day after day, God is hastening this salvation.  
What are all of you thinking of it?*

Once again God asks a question of us. What are we thinking of it? It seems all

too easy to lose focus and lose sight of the goal of single-heartedness with God. At each step of the path, there is always the possibility of converting what God intends to something that makes sense to our self-centered mind.

We must, by all means, step inside Oyasama's mind, leaving our preconceptions behind, and be skillful in seeking Her innermost heart to discover the true intention behind Her teachings. . . .

In the Ofudesaki, there are 1,711 verses in seventeen parts. Each of these verses is written in the *waka* style of poetry. There is, however, a consistent thematic flow throughout the entire book. If I were to give a name to that flow, I think I should call it the "Heart of the True Parent."

The third Shinbashira's address at the Tenrikyo 150th Anniversary Doctrinal Seminar on October 28, 1987

## II:25–30

Before we begin with the next set of verses, let us briefly take stock of our progress into Book II. By now it is abundantly clear that God is hastening the opening of a broad path to make the minds of the whole world spirited. However, it is also abundantly clear that there is an obstacle to God's intention and that that obstacle must first be removed in order for the path to quickly go forward. That obstacle, we have been taught, is none other than our own misunderstanding of God's true heart. To help us remove this obstacle and realize single-heartedness with God, God has shown us the way of the Service that purifies the mind—the way to remove the obstacles of misunderstanding, doubt and rejection.

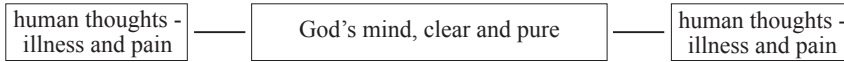
To further help us to understand, God has asked us to ponder God's point of view. That is the point of view of God's heart, the point of view of the origin, the point of view of single-heartedness with God. From that point of view, we are taught, illness and pain do not exist. If from our self-centered point of view they do exist, then we are taught that we should take that as a sign or guidance designed to help us to return to the origin and single-heartedness with God, where they do not exist.

We are taught that the misunderstanding, doubt and rejection that has brought us to a world without joy is dust and that "when this dust is completely swept away, nothing will remain but universal salvation." We might ask, or for that matter, forget to ask: What does "completely swept away" mean?

Now on to verses 25–30:

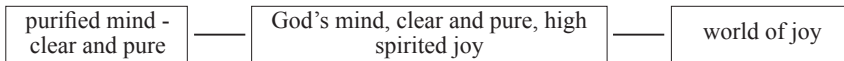
*Though it is springwater that fills the pond in the high mountains,  
yet at its spout, it is mixed with mud.*

First let's look at the metaphors. The spring water is the origin, God's mind; it is clear and pure. The pond is the human mind; originally it is also clean and pure. The high mountains are human bodies, and the mud is of course human thought.



*When you calm down your mind step by step and ponder, it will change into clear water.*

Through pondering deeply and sincerely and the perfection of the Service, our human mind step by step returns to its original condition. The emphasis here is on the condition of the mind. The words “clear water” do not suggest content. As none is intended.



*I shall go into the mountains and make it clear, whatever kind of water it may be.*

There are three important points here. First, God has made the commitment to enter into our human thoughts. Second, God's intention is to make our mind clear of human thoughts. Third, God does not make any judgment about the condition or content of our human thoughts. The goal is to quickly make our mind clear, not to sort out or endorse one kind of content over another. Human thoughts here are not pure or impure; they are just in the way.

*You who are devoting yourselves day by day, settle the heart. Then a promising future will be yours.*

Staying with the allegory, we can easily imagine agitated mud in water as opposed to settled clear water. As for a promising future: it includes freedom from illness and pain. That sounds plenty promising.

*From now, I shall plunge into the pond in the high mountains and clear it of mud, whatever kind it may be.*

Again God's intention, commitment and, perhaps most importantly for our understanding, non-judgmentalness, which is expressed as “whatever kind it may be.” One could say that this means that God treats all minds equally and perhaps so should we. Human thoughts are in the way of single-heartedness with God. It seems clear that the intention is to clear the mind and replace it with

God's mind. Our ordinary worldly common way of thinking usually assumes that one set of ideas is meant to replace another. This teaching is not worldly common.

*If I only remove the mud from it completely,  
the remaining water will be clear.*

Notice that God teaches that the mud (human thought) be removed completely in order that the original be revealed. This is a big step for the self-centered imagination. If we sincerely and honestly ponder this, then I think that we will be able to understand why God's words, though plain and simple, are so easily misunderstood. Our self-centered imaginations are conditioned to seek understanding through the accumulation of thoughts and ideas. God's teaching, like God's mind, is completely different from our ordinary worldly way of understanding. To become single-hearted with God, we awaken to understanding by the removal of misunderstanding. Whatever thoughts we may have, whether they are noble or base, they are all equally just in the way of single-heartedness with God.

It is here in the mind like clear water that the truth of any and everything is known. It is here in the mind like clear water that the heart of God is known. It is here in the mind like clear water that illness and pain do not exist. It is here in the mind like clear water that single-heartedness with God is realized.

Watch how the self-centered imagination responds to this teaching. If it recoils, do not be concerned. It cannot imagine its own origin and often gets defensive about this most powerful metaphor. If, on the other hand, the way is prepared and this truth honestly embraced, smile and be aware of the settling. What a marvelous truth it is!

[I]t will not do to sink into the muddy water. If you become lost in it, it will not do. If you try to crawl out of the muddy water in this direction or in that direction you will find a path somehow.

Osashizu, April 21, 1896

Indeed, after thirty years had passed, God the Parent for the first time identified the core of universal salvation not only in terms of person and in terms of place, but also through reason that was understandable to anyone. It is true that people had spiritually grown enough to be taught these, but Oyasama warned them of wrong thoughts, which people at their stage of spiritual growth are likely to entertain. "Wrong thoughts" are human thoughts. To call these wrong thoughts may sound too harsh, but surely they are thoughts that cannot be said

to be appropriate in the eyes of God.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1990

## II:31–36

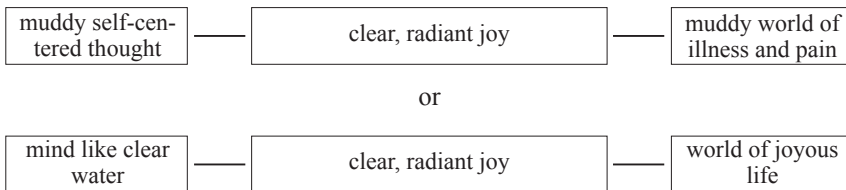
A brief resume: God regrets that human minds do not know God's heart, the origin and truth of all things in detail. To know God's heart, it is only necessary that we settle our self-centered human thoughts. What remains when our mind is completely settled is none other than single-heartedness with God.

Regrettably our self-centered thoughts find this rather difficult to understand and we often find ourselves in a state of misunderstanding, doubt and denial as regards God's intention for single-hearted salvation. To remedy this situation, God has given us the Service to purify and settle our mind.

To address the issues of our misunderstanding and to show us a model to follow for universal single-hearted salvation, God has given us the poems of *The Tip of the Writing Brush*. Because this model is in poetry, it must be pondered and reflected upon to reveal its meaning.

To help us to understand, God has attempted to reveal to us through words and ideas something of the point of view of the origin that exists before all ideas and things are known. That is the point of view that is single-heartedness with God. In the process, we have been taught that the state of our mind becomes the state of God's mind, which in turn is reflected as the state of the world. Further, we have been taught that from the point of view of single-heartedness with God, neither illness nor pain exists and that our natural birthright is prosperity and a promising future.

In our last series of verses, we saw that God has provided us with a foolproof benchmark that we can measure our pondering and reflections against. We were taught that the mind that is single-hearted with God is the mind like clear water. Pondering honestly and sincerely, we can then always compare our mind with the mind like clear water and, in so doing, see where we stand on the path of single-heartedness with God.



Yet God tells us that, though we have been taught, there is still misunderstanding, doubt and denial. Perhaps we could characterize God's efforts thus far

as calling us home to the origin. I have a very fond memory of when I was four or five years old. I was playing in the woods behind our house with some other boys when I heard my father call me to come home. It was the end of the day and we were all overdue at home and late for dinner. We were merrily bouncing around on a tire tube that was hanging from a tree limb. It was great fun and, though we knew we were late, we didn't want to give it up. I heard my father call more than once. I knew that I should go but I ignored his calls. Shortly thereafter he appeared with a switch in his hand that he had pulled off of one of the bushes on his way. My father didn't hurt me on that day. In fact he never hurt me ever, but he had to do something and since calling didn't work he entered into my world and really got my attention. Though my father spoke only to me on that day, I wasn't the only one who hurried home.

In our last series, we saw that God was promising to go beyond calling us home and would actually enter into the muddy water of our self-centered thoughts to accomplish our salvation: "From now, I shall plunge into the pond in the high mountains and clear it of mud, whatever kind it may be."

This promise is an extremely important part of the model path for universal single-hearted salvation. We perhaps cannot just return to the origin and single-heartedness because we think that we must hold on to our self-centered thoughts. It is difficult for us to get beyond the issues that those self-centered thoughts bring up—issues that are obstacles to single-heartedness. Though the answer is to just let go of those issues, we cannot easily do so. At this point in our journey and the "model path," God promises to enter into our issues to help us to remove them. It is one thing to stand on the shore and call people out of the muddy water; it is another thing to go into the muddy water to get them.

As missionaries I am sure that all of us have encountered people who are asking for help but who find our message to be too foreign, too alien to be suitable for them. Unless this is addressed, it all too often becomes an issue and an obstacle causing them to turn away from the teaching before having a chance to fairly test it. Verses 31–36 model God's entry into the mud of a human mind that has expressed just such an issue. The thought that God's teaching is alien and unfamiliar has stirred up the mud of the mind. God responds by entering into the mud and arranging it in such a way that a path of single-hearted salvation appears from within it.

*From now on, I shall talk about Kara and Nihon.  
You may not understand whatever I tell you.*

On the surface, the use of *Kara* and *Nihon* found in this verse may offer a self-centered imagination a familiar and comfortable opposition of ideas. The foreign and alien versus the original and native. The self-centered imagination sees these as people, places, ideas and cultures in opposition with one another.

By now I am sure that we can see that these metaphors represent states of mind: depressed versus spirited, dusty versus swept clean, muddy versus clear. In taking this accommodating approach, God is showing a willingness to take a risk. I think we all know that, taken in a worldly common way, these metaphors can go off in an unfortunate and counterproductive direction. However, and this is the model, God has fashioned these familiar, comfortable and dangerous oppositions into a broom or a filter to hasten the purification of the mind through the performance of the Service.

God understands and accepts that the state of our mind is also the truth of our mind. In these poems, God is showing the willingness to work with the truth of the human mind. God does not say that the truth of our human mind is false, nor does God endorse any of our human truths. Instead, God shows us the way to a completely different fundamental and unchanging truth. By entering into the mud of our minds, God works to remove self-centered truths only so that we can clearly see the truth of single-heartedness that fundamentally lies beneath them. And in so doing, God allows us to judge for ourselves whether or not single-heartedness with God is a trustworthy way to a joyous life free of pain and suffering.

*Those of Kara have entered Nihon  
and their willful acts cause the anger of God.*

Depressed thoughts are depressing the mind of God, the dust is accumulating in the residence, the originally clear spring water is clouded by mud, China has entered into Japan. Clearly these are all the same oppositions. The use of the word “anger” in this theme is also appropriate for comfort and familiarity. In this theme, God has entered into a mind that knows anger and is speaking its language.

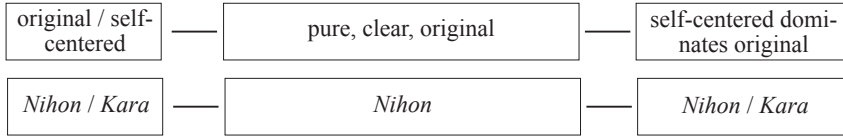
*Step by step, I am preparing to save Nihon.  
God will deal with those of Kara as God wishes.*

“Step by step” of course refers to the purification of the mind. *Nihon* is our original mind and *Kara* the self-centered thoughts that are alienated from the origin and that have entered into *Nihon* much as mud might enter into water. As for dealing with those self-centered thoughts that are alienated from the origin, though the verse sounds threatening we know that what God intends is that they return home to their origin.

*Hereafter, I shall make a distinction between Kara and Nihon.  
When it is done, the world will settle.*



Recall that perhaps we have a difficulty in distinguishing between our self-centered thoughts and God’s original mind. Making this distinction greatly hastens single-heartedness, and God is eager for us to do it. Once again the mind like clear water is the sure benchmark and guide in this matter.



Through the Service to purify the mind, the alien can be distinguished / separated from the original, the mud separated from the clear. When this is accomplished, only single-heartedness, the truth of origin, remains.



*Until now, those in high places have not understood.  
They thought My teachings to be worldly common.*

By “worldly common” it is meant that the teaching can be turned into ordinary thoughts that do not point to, lead to, or result in single-heartedness with God. As an exercise it might be instructive for each of us to imagine a worldly common understanding of the *Nihon* versus *Kara* theme and then compare our imagined worldly common understanding with the mind like clear water. We could then do the same in all circumstances. Eventually, in this way our minds would become free and not limited by the preconceptions and conditionings of our self-centered thoughts.

*From now, God will enter their bodies  
and make the distinction clear in their minds.*

This of course has the same elements and resonates with “I shall plunge into the pond in the high mountains,” and it adds the significant detail that God will clearly show us the distinction between our own self-centered thoughts and God’s mind.

I believe that the model that is shown by this theme can be called one of accommodation without compromise. By that I mean that the time, the place and the spiritual maturity of the human mind were carefully taken into consideration and accommodated so that a path of single-hearted salvation was opened from within the muddy waters of a human mind. That God was able to do this should be of no surprise to us. However, as instruments of God dedicated to opening new paths of single-hearted salvation, we have to wonder if we are also up to the task. It is obvious that the risk of getting lost in the muddy water or of being

totally misunderstood is very high. This I think is where a thorough and honest understanding of the ramifications of the mind like clear water is essential. If we know that the truth is not made up of ideas, then we can move around in ideas quite freely as long as we stay oriented to single-heartedness and the mind like clear water. If however we think that we are in possession of true ideas and those ideas are God's ideas, then I would ask how that differs from worldly common thinking?

Those of us who are reading this now can bring this truth to the light of day if we unite our minds in single-heartedness with the origin.

Indeed we ought to lead our lives on the basis of the spirit of single-heartedness with God, which was shown over the course of Oyasama's fifty-year path during which She carefully took each person's state of mind into consideration and thereupon gave Her teaching in a way that was appropriate for each person She worked with.

The fourth Shinbashira's sermon at the Spring Grand Service on  
January 26, 1999

## II:37–47

Let's continue with the theme of *Nihon* and *Kara*. In this theme, God has entered into the misunderstanding of a human mind and is modeling a path of single-hearted salvation from within that misunderstanding. What is shown then is a model of constructing a path of single-heartedness with God out of the very materials that are causing the misunderstanding, doubt and denial of single-heartedness with God. In this case, recall that a self-centered mind has taken issue with God's teaching as being foreign and alien as opposed to the more familiar and comfortable ideas that make up the truth of a self-centered mind at any given time, place or level of spiritual maturity.

There is a lot going on with this theme that reflects local concerns of the particular time and place. Anyone who is interested in that time can easily look up those circumstances. I won't spend any time on those details because we are more concerned with the universal model of getting out of the mud than with an analysis of the mud. Let's go right to the series of verses that close Book II.

*Though you turn away those who come day by day,  
their number will only increase step by step.*

Anticipating the depressed direction that a literal interpretation of a metaphor such as *Nihon* and *Kara* could take our self-centered imaginations, God here

cuts off the interpretation that it would only make sense to keep those alien people out of *Nihon* since “Those of *Kara* have entered *Nihon* and their willful acts cause the anger of God.” So in this and the following verse, God is talking about real people even though the *Nihon* and *Kara* metaphors are words that indicate opposing states of mind and not opposing kinds of people.

*No matter how great a number of people may come,  
do not worry, for it is in the hands of God.*

Both then and now, this notion of having lots of different people coming from all over the world is not always such a welcome thought. Indeed the accommodation of this kind of openness is itself a way of purifying the mind, preparing it for the perfection of the Service, i.e. single-heartedness with God.

*Marvelous is the Kanrodai of this world's beginning.  
It will be the cause of peace in Nihon.*

This is the first mention of the Kanrodai in the Ofudesaki. In keeping with the approach that lets the poems reveal themselves, I will only deal here with what I can know about the Kanrodai from Book II. The word Kanrodai means the “stand to receive heavenly dew.” The reference to “this world’s beginning” points to the truth of origin. Whether that is now or in the past we can determine for ourselves when we return there. In the context of the verse above, the Kanrodai will cause the mind to settle. That is to say it will be the cause of returning to the origin, single-heartedness with God. Try it out and see for yourself if it is marvelous or not.

*I can see fire and water in the high mountains.  
Can you not see this with your own eyes?*

The choice of the metaphor “fire and water” also has significance in terms of local circumstances and, in that context, they bring balance to this theme. However, when we universalize them, we can see that they, like the Kanrodai, provide important directions for the self-centered mind to use in its return to the origin, the knowledge of God’s heart, single-heartedness with God. Let’s look at each of these metaphors and see what they can reveal to us at this point.

We have been taught that, from God’s point of view, the state of our minds becomes the state of God’s mind and is reflected back as the state of the world. Also from God’s point of view we have been taught that illness and pain of whatever kind do not exist and that indeed the very nature of God’s mind is high-spirited joy. In the first case, we can easily say that the answer to depressed thought is to become spirited. However, that is not always easy for us to do.

In the second case, we are told that, if we wish to savor a point of view where illness and pain do not exist, then we should make our minds like clear water. Again this is perhaps not so easy for us to do. To show the way to quickly make the mind high-spirited and like clear water, God provides us with the Service that will purify the mind, thereby returning it to its origin and making it one with God's mind. That too, it turns out, is not so easy for us to do. There was and is resistance and misunderstanding regarding God's intention in this matter.

Here in Book 2, God has entered into the mud of human thought and has crafted a path so that we can get out. We learned earlier that the mind like clear water is the benchmark for the purified mind, the mind that is single-hearted with God. We saw that God intends to separate out the alienated from the original in the human mind. Now, in the verses at hand, we have been provided with three additional metaphors that tell us about the state of mind that knows God's heart. The Kanrodai is a stand that will bring peace to the mind. Just knowing that it is a stand tells us that it does not move. If I had any doubt about the mind like clear water, I can now say with certainty that if my thoughts are moving it is not the mind where the Kanrodai appears. Concerning fire and water, we know from the verses that came before that water is a metaphor for the human mind. In this context, where it appears with the Kanrodai, water is a metaphor for human thought.

Suppose that we wanted to distinguish between our thoughts and the original light that illuminates our thoughts. We may find that our thoughts move along too quickly and that it appears that all we can be aware of is the unbroken flow of our thoughts. Perhaps it would help if our thoughts stood still for a moment so that we could be aware of them. Here is an exercise. Since our minds are ours to do with as we please, let's make a mental image of the Kanrodai. Since it is a stand, it will of course have to stand still. Have you got it? Now let's hold it there. If the Kanrodai is held on to in this way, it could be metaphorically described as being an image reflected in the water of our mind. Still holding on to the image, let's discover what is the light, the living fire that is illuminating the image that we are holding of the Kanrodai? Can you see it?

If the image went away and was not replaced by the continued flow of thoughts, then that is the mind like clear water. If the image could not be held or even formed because the thought flow would not focus or stop, then that is the muddy water. This exercise can also teach us a lot about the difference between the free and unlimited use of the mind and its opposite. Did our minds do as we bid them and make and hold the image or did it move off on its own? Who is in charge? The Kanrodai then is something that we can use to focus on and stop the flow of our self-centered thoughts. Seeing "fire and water with [our] own eyes" means being able to distinguish between our thoughts and the light that illuminates them. That light is also their origin and that which sustains them. The world appears in it. Because it exists, the world exists.

*Step by step, I have given you teachings on every matter;  
for I have seen what is certain.*

We have been taught the truth of any and everything. If we see it, then we too will have seen what is certain.

*Everything has been fully arranged for your happiness.  
Look forward to it!*

This verse refers to the original intention of a joyous life and the path of single-hearted salvation that has been provided so that we can enjoy the joyous life.

*If you indulge in extreme greed,  
the anger of God will begin to appear.*

To grasp this verse, we have to understand what greed means, not just in general but in ourselves. Of course the anger of God (illness and pain) is a signpost or guidance telling us to return to the origin and single-heartedness with God, where such things as illness and pain do not exist. In this context, greed is holding on to that which we should let go of.

*Step by step, from the fifteenth day, you will begin to see it.  
Good and evil will both appear.*

In the context of this theme of *Nihon* and *Kara*, Fire and Water and the Kan-rodai, this verse means that, after fifteen days of sincere performance of the Service and pondering deeply what has been taught, we will be able to distinguish what is good and original in ourselves from what is evil (causing us harm) and alienated (ignorant of the origin) in ourselves. This of course is about the contents of our own mind and not about groups of people as the next verse makes clear.

*By this talk, I do not indicate anyone in particular.  
Become convinced, all of you, when it is seen.*

Once again it is made clear that God is not talking about separating groups or kinds of people.

Again, “all of you” means that we are the *Kara* of the “*Nihon and Kara*” theme if our minds are not one with the origin, or single-hearted with God.

*Among the high mountains, the distinction between those of  
Nihon and those of Kara is also to be made by the pillar.*

Among the high mountains (human beings) the distinction between the original pure mind and the alienated muddy mind is also to be made by making our thoughts stand still long enough to be able to make the distinction between thoughts and the original reality.

*In distinguishing between those of Kara and those of Nihon,  
I shall use fire and water to make the distinction.*

Here it is made clear that the metaphors *Kara* and *Nihon* refer to our thoughts and the light that illuminates them.

If it seems that these comments are getting longer and more complicated, remember we have entered into the mud. The problem that our self-centered imagination has with the truth of origin is that the truth is too simple for it to be able to easily embrace. We constantly try and complicate it and make it worldly common. God is now moving around in the worldly common and using it to show the way to single-heartedness.

Indeed it is because God desires the Kanrodai as soon as possible that God urged us first to cleanse our heart and replace our mind, and hastens the settling of our mind. If only the mind is replaced, vivid divine providence will be shown immediately. . . . (quoting from *The Life of Oyasama*)

[I]t was not that the people had no understanding of Oyasama's talks. Rather, what they did not understand at all was Her mind.

The third Shinbashira's sermon at the Autumn Grand Service  
October 26, 1988

The words Oyasama uses when She speaks to us are plain and simple words that are easy to understand. For that very reason, however, we tend to limit the meaning of Her words to the usages with which we are familiar, and I fear that this will lead us to make erroneous interpretations. We must, by all means, step inside Oyasama's mind, leaving our preconceptions behind, and be skillful in seeking Her innermost heart to discover the true intention behind Her teachings.

The third Shinbashira's address at the Tenrikyo 150th Anniversary  
Doctrinal Seminar on October 28, 1987

**All human bodies are things lent by God.  
With what thought are you using them?**



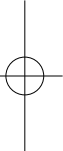
### ***Book III***

**This universe is the body of God.  
Ponder this in all matters.**

#### **III:I-6**

The Ofudesaki continues with God's tireless efforts to enter into the misunderstandings of the human mind and, in so doing, to open a path of single-hearted salvation by hastening the completion of the Service to purify the minds of all humankind equally.

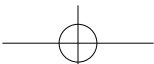
*At this time, set about quickly  
to clear away the structure from within the gate.*



Once again God appears to be in a hurry. There are of course good reasons for this haste. Our ordinary human worldly common view favors the notion that knowledge of the heart of God will come as a gradual accumulation of true ideas. God, however, likens knowledge of God's heart to a sudden awakening, saying, for example: "It will soon be seen. Without a moment to look aside, the dust will disappear as if you were dreaming." From God's point of view, there are no human thoughts that need to be accumulated in order to return to the origin and know the heart of God. It is only necessary for us to remove the dust of our human thoughts that are the obstacle to that original truth. That awakening is ours at any moment that our sincerity conforms to God's mind, making our mind like clear water. However, because of the cumulative nature of our self-centered imaginations, we are apt to continually put off that awakening by assigning it a future priority. The state of our mind continually projects single-heartedness with God into the future, and God has no choice but to reflect that truth of our minds back to us as the truth of our world—that truth being a world where single-heartedness with God is always in the future. That is why we are always hastened to do it now and not to wait.

*When you have completed the sweeping,  
please rope off the ground plan quickly.*

These two verses above show God's hastening for the preparations and performance of the Service. Again the question can be raised as to what would constitute the completion of the sweeping. Recall that, in Book II, it was plainly shown that the completely swept mind is the mind like clear water.



*After you have truly finished the sweeping,  
your mind will be spirited by being single-hearted with God.*

Again, the outcome of truly sweeping the mind is high-spirited single-heartedness with God.

*When the minds of the world are spirited step by step,  
peace will come to Nihon.*

As we saw in Book II, *Nihon* is a metaphor for the purified human mind that is one with God's mind, and it stands in opposition to *Kara*, which is a metaphor for the self-centered human mind that is alienated from God's mind and the truth of origin.

We might ask here if "step by step" counters the haste that was spoken of above. I think not. Picture the dust that imperceptibly settles in a room day by day over many, many years. If it is not disturbed, it will become a thick carpet and a chore to remove. However, if one sincerely decides to remove that dust and makes that task a priority, many thousands of years of dust can be removed in just days. The work of removing it completely from the room will be done step by step, but it takes nothing like the amount of time over which the dust was gradually accumulated.

*Until now, you have understood nothing,  
but from now on you will see wondrous signs.*

We have of course seen this problem before. It is not the case, then or now, that people are unable to understand God's words. Nor was it the case that they did not believe that they were the words of God. What they were unable to understand was God's mind. That is the mind like clear water, the human mind swept completely, the mind of single-heartedness that has returned to its origin.

*I do not force you to come along if you do not wish to,  
but if you should, you will be blessed forever.*

This of course addresses a misunderstanding that is very easy to imagine. The notion that gods, both living and in heaven, could and would harm and force humans to do their will was and remains deeply ingrained in our worldly common perception of things. Happily that is not the case with the God of origin.

When we ponder this verse, we are reminded that the reason God teaches us is in response to our pleas for help because our world is without joy. Finding us in that sorry condition, God teaches that any such circumstances are signs or guides for us to return to the origin where such things as illness and pain do



not exist. This is an invitation, not an order. The choice is ours to make. Our self-centered thoughts, illness, pain and good and evil exist because God exists, and that is true of everything. If we are suffering, God invites us to assume the point of view of the origin. That point of view is one of high-spirited joy. There is no illness, no pain and no suffering in that point of view. And in this verse, one more aspect of God's mind and of single-heartedness with God is revealed. It is eternal.

Sah, sah, everything that occurs is what I make happen. There is good and there is bad. Good and bad can be distinguished. I make the bad thrive, thrive. Ponder over the bad from the standpoint of the good.

Osashizu, March 9, 1888

[I]t was not that the people had no understanding of Oyasama's talks. Rather, what they did not understand at all was Her mind.

The third Shinbashira's sermon at the Autumn Grand Service on  
October 26, 1988

### III:7-14

Let's briefly recap where we have come from and refocus before moving on.

In response to our prayers and pleas for relief from illness, suffering and trouble, God has held out the promise of salvation and relief by returning our mind to its original high-spirited condition of joy, which is our intended birth-right. This salvation is variously called "Returning to the Origin," "Knowing the Heart of God" and "Single-Heartedness with God." Understood directly, this means returning our mind to its original condition before we became lost in the darkness of our self-centered thoughts. That of course implies the removal, replacement or settling of our self-centered thoughts so that the original condition of high spirits and joy can be reflected in God's providential mind as the state of our world.

To facilitate that return, God provided us with the Service to purify our mind of self-centered thoughts, making it like "clear water" and one with God's mind of origin. Unfortunately the self-centered imagination, having been alienated from the origin for a long time and used to having things its own way, has found it difficult to understand God's intentions and the purpose of the Service. Because of this misunderstanding, God's teachings tended to be turned into familiar worldly common themes that suited the self-centered imagination but lacked the truth of origin.

In response to the misunderstanding and lack of understanding from within

and without the path, God has provided us with a model dialogue of the interaction between understanding (God's point of view) and misunderstanding (our self-centered point of view) in the poems of the Ofudesaki. The poems address the various kinds of misunderstanding that occur in the minds of those who seek God's help and show the way to single-hearted salvation in a way that is appropriate for a particular time, place and level of spiritual maturity. God likened this effort to entering into the mud of human minds and making them clear.

To carry this message of single-hearted salvation to the whole world, God needs instruments who can understand the model and who can distinguish between God's point of view (the mind like clear water) and the worldly common self-centered point of view (the mud). Let's continue on then with Book III, verses 7–14.

*From now on, I shall speak in the metaphor of water.  
Be enlightened by the words "clear" and "muddy."*

Water is here a metaphor for the human mind. We might wonder what the qualities are of water that make it qualify as a metaphor for mind. Well, water can be clear and pure or it can be clouded with impurities. Impurities in water can be settled or they can be disturbed. We each have a human mind; can we say that these qualities apply to our own mind? Have we identified these qualities in our own mind? If so, then we can understand what God is trying to teach us by the words "clear" and "muddy."

*Truly, the hastening in the mind of God  
is to put in the central pillar quickly.*

Here we have another metaphor. The central pillar referred to is usually the main support post of a residence or dwelling. Again we see that God is in a hurry to set up or put in this central pillar. The meaning here is that the human mind must be firmly supported by a true foundation. It is assumed that the true foundation of the central pillar is the knowledge of the true heart of God. Because that is what these poems are all about.

*Though I desire to put in the pillar quickly,  
I cannot find where to put it because of the muddy water.*

If we had any doubt as to where the central pillar is to be set up, I think that this verse makes clear that it is to be set up in the human mind which however needs to be purified before this task can be accomplished.

*Arrange to clear this water quickly.*

*Purify it by using a filter and sand.*

*Do not wonder where this filter can be found.  
Your heart and mouth are the sand and filter.*

The self-centered imagination tends to run unchecked pretty much as it pleases. If, however, we take a moment to be aware of our own thoughts and truths and compare them with the mind like clear water, they will be filtered and brought into accord with God's mind. There is nothing to be afraid of; it will not turn us into mindless zombies. It will however expand awareness way beyond the self-center. It will not however do so for the self-centered imagination; that has to be quiet for a bit.

*If you quickly understand this talk,  
I shall put in the central pillar at once.*

If we each settle our self-centered thoughts right now at this moment, then the pillar will be set up and we will know exactly what this means.

*If only the pillar is firmly established,  
the whole world will truly settle.*

If, through the efforts of Yoboku, each and every person learns to distinguish between clear and muddy and settles their own mind, then peace and prosperity will surely come to the world.

*This talk requires only your enlightenment.  
With enlightenment will come tested proof.*

It is hard to get by a verse like this. We either go for this enlightenment or we do something else. Even if we decide to do something else, if we are honest we are at least distinguishing between clear and muddy.

Sah, sah, I grant you Water for the cause of salvation. Sah, sah, take it firmly. Sah, sah, take it. . . . Sah, sah, what I have bestowed is given to the truth of your mind. . . . It is the truth of this clear water that I give.

Osashizu, May 6, 1887

The "central pillar," taught in the Ofudesaki, in truth means the core of universal salvation. This is to say, it is the source of salvation, which is the Parent of Origin; the Parent of Origin is Oyasama, is

God the Parent. The talks of Oyasama are what people must be convinced of. We must perceive how very important it is, how very essential it is, for people's minds to be in accord with the central pillar alone and for all to join together in a unity of mind.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1988

### III:15–27

*I am God of Origin, who began the human beings of this world.  
Yet there may be no one who knows Me.*

From what we have already learned, we can know that the reason why our human minds do not know the God of origin is because we ordinarily only think worldly common self-centered thoughts. Unfortunately those worldly common self-centered thoughts cannot know the truth of origin, the heart of God, because those self-centered thoughts are imaginary in nature while the truth of origin is not imaginary but is rather always real and true.

*I began to teach My providence in the muddy ocean,  
and you have come to prosper step by step.*

This implies that we human beings have now evolved to the point where we are able to know the truth of origin of all things.

*This time, I teach single-hearted salvation,  
beginning once more that which never existed.*

Having thus evolved step by step from a long journey where nothing was known of the truth of origin, we are now at the point where we are capable of achieving single-heartedness with God. This single-heartedness with God is nothing less than a re-creation of the world. Just as human beings and the world were created where nothing existed, the world of joy that rises out of single-heartedness with God is an entirely new and fresh creation where human thoughts are based in the truth of origin (the central pillar) and not on the self-centered imagination (the central pillar of the high mountains, *Kara*). It is important that we reflect upon this and realize that the world that is based in single-heartedness with God is a new world and not the fulfillment of our self-centered thoughts and desires, which have up until now created a world that is increasingly lacking in joy.

*I begin things which have never existed,  
because I am God, who made the origin.*

Recall that these poems address our misunderstanding. Through these poems God is engaging in a dialogue with self-centered minds whose good intentions include vigorous attempts to make God's teaching, known only through the mind like clear water, conform to the expectations of traditions of self-centered thoughts in a particular time and a particular place. These verses make it clear that God's teaching of single-hearted salvation is not about the thoughts that already occur as the human mind. This teaching is about awakening to the real and true origin of the human mind.

*Day after day, the words of God pile up mountainously,  
stuck in My throat. I cannot speak them, though I so desire.*

*There is nothing that I cannot teach,  
but there is no one who listens with a purified mind.*

Though God is eager to teach us, God cannot do so. This is an important point. The efforts of Yoboku are not to spread God's teaching; there are no ideas that add up to God's teaching. The efforts of Yoboku are intended to show the way to purify the mind so that, through that mind like clear water, God's teaching can be known.

*If you quickly purify your mind and listen,  
I shall give you all of My teachings on everything.*

Again, God's teaching, the truth of any and everything, the true heart of God, is given to the purified mind. All of the human thoughts that are exchanged in the path are intended to overcome misunderstanding in a way that is appropriate for the time, place and spiritual maturity of the self-centered mind that is seeking help and relief from pain and suffering. All of our efforts are pointed toward hastening the perfection of the Service, which is the purification of the mind. The truth of any and everything is given to the mind like clear water.

*I have put them to a test of certainty in this world.  
Be convinced that there is no error.*

We are invited to test God's teaching and, as Yoboku, we can extend that same invitation to the whole world. The mind that is purified can test God's teaching and judge its truth. Those who are instruments of God in opening this path of single-heartedness with God are expert in hastening the purification of

the mind in ways that are appropriate for the time, place and spiritual maturity of the seeker.

*If this test is quickly seen,  
you will understand that My words are always true.*

Here again we see God's time frame for realization of single-heartedness. God is in haste not just because God is in a hurry but because of the true relationship between the origin and the self-centered imagination. We are never more than one thought away from realizing the truth of origin! The thought that is occupying our attention at any given moment is for that moment the only obstacle to awakening. Awaken now! Distinguish between what is original and what is imaginary: settle the one thought now.

*I shall teach you on any and every matter.  
Never take it to be false, whatever I may say.*

The truth of any and everything is the one truth that informs all other truths. In the self-centered human mind, though there is a willingness to believe in God, there may be reluctance to test the truth of the mind like clear water. That reluctance is the same as judging single-hearted salvation to be false.

*It may be difficult to understand  
the sayings and workings of God, whom you cannot see.*

This verse addresses the preference that our self-centered imaginations have for dealing with objects, that is things that we can see. Because the truth of origin exists prior to all objects it cannot be seen as an object and, for this reason, we have difficulty with it and also with what we imagine the mind like clear water to be.

*But My teachings can be seen quickly.  
This will be the proof that cannot be denied.*

Though God's teachings can never be seen as an object of our self-centered thoughts, God's teachings can be seen (known) quickly through the mind like clear water and that proof speaks for itself.

There is another aspect of God's hastening that I want to mention. The state of our minds becomes the state of God's mind and is reflected as the state of our world. The truth of our minds becomes the truth of God's mind and is reflected as the truth of our world. It is always a good idea to tell the truth. God has opened a path of single-hearted salvation for us that can be realized quickly.

There is a state of mind that affirms that truth and there is a state of mind that does not. It is not possible to realize the truth while at the same time denying the truth. We are all single-hearted with God. If it appears otherwise, it is only because we are hanging on to the self-centered idea that we are not. As long as we hang on to that alienated idea (the central pillar of the high mountains, *Kara*) we will continue to experience the world from a point of view that thinks that it is alienated from the origin.

It is better to affirm that single-heartedness with God can be gotten quickly than to say that single-heartedness is off in the future or that it takes a long time to become single-hearted, because that affirmation or denial is what God will reflect back to us as the truth of our world.

*When you see this, be pleased with whatever you hear.  
All of My teachings proceed in this way.*

God's teachings, then, can be seen quickly through the mind like clear water, and in that way we can quickly test and prove them for ourselves.

Sah, sah, because Tsukihi exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your minds is primary.

Osashizu, January 13, 1887

Since the strength of a *yoboku* lies in My teachings, he cannot be trained nor drawn forth by the means of man.

Osashizu, October 7, 1895

The third Shinbashira says:

In . . . chapter five of *The Life of Oyasama, Foundress of Tenrikyo—Manuscript Edition*, we read: “. . . God the Parent pitied us in this sad plight. Taking Oyasama as the Shrine, God appeared in this world at the advent of the promised time and taught the Salvation Service as the way to purify the minds of all humankind and thus lead us to the Joyous Life.” Now we understand that there is a deep relationship between the purification of our minds and the Salvation Service.

The third Shinbashira's sermon at the Centennial Anniversary of Oyasama on February 18, 1986

**III:28**

Let's briefly look at what we have reflected upon to this point. In Miki Nakayama's forty-first year, the state of Her mind could have been described as "depressed." The truth of Her mind, a truth that She broadly shared with Her family and neighbors, was that Her family was being subjected to evil (illness and troubles) because of unwanted attentions of some of the local gods and spirits. Miki and Her family were unable to find joy in that state of mind or in a world where such a state was true. We can say that the state of Her mind was the state of Her world—that is, the truth of Her mind was the truth of Her world—and that She could not find joy in that state or that truth. In a sincere attempt to find relief for Herself and Her family, Miki arranged to participate in a ritual that was to be conducted by a respected shaman in Her district. The ritual and the expectations associated with it fit perfectly with the state and truth of Miki's mind as it was at that point. At some time during the ritual, Miki, who was acting as a medium, had Her individual self-centered thoughts settle completely and, at that moment, Her self-centered mind was replaced by the mind of the God of origin. From that moment on, the state of Miki's mind could be described as being replaced with high-spirited joy, and the truth of Her mind was the truth of origin reflected in the world as a joyous life. The depressed state of Miki's mind and the truths that were associated with that state were gone.

Though Miki was awakened, joyous and free, Her family and their neighbors remained as they were. Communication between them ranged from the difficult to the impossible. Seen from the point of view of the truth of origin, the Nakayama family, neighbors and villagers were all walking about as if they were in a dream. Unfortunately they could not capture the free high-spirited joy of the truth of origin with their self-centered imaginations though they, like all of us, wanted to live happily and be free from illness and suffering. Seen from the point of view of the Nakayama family and their neighbors, Miki was perhaps insane, perhaps possessed by spirits, or perhaps She had even become one of the gods. As more and more people sought help for the troubles that accompanied the depressed state and truth of their minds. Miki (God) tirelessly worked to open a path of single-hearted salvation so that everyone in the world could share in the freedom and joy of awakening to the truth of origin and single-heartedness with God.

Communication between the God of origin and the depressed state and truth of our self-centered mind is very difficult as we tend to be thing-oriented and remain unaware of the origin of all things in ourselves. Being aware of this difficulty, the God of origin knows that a path of single-hearted salvation has to be crafted in such a way as to be appropriate for the time, place and spiritual maturity of those who are seeking help and relief. Though God made every effort to teach, it has been very difficult for us to understand what is taught.



That situation is natural as we all have a deep bias that knowledge flows from the accumulation and understanding of thoughts and ideas. It is out of those thoughts and ideas that we fashion the truths of our self-centered mind. Recognizing this obstacle, God made the songs and movements of the Joyous Service as a means for purifying and preparing the mind for single-heartedness with God. Unfortunately, the misunderstanding persisted. Some people rejected God and the Service outright. Though many others were willing to believe that Miki was God, they were not able to understand or realize single-heartedness with God, and they did not understand the importance or use of the Service. To address and overcome these misunderstandings, God composed the poems of *The Tip of the Writing Brush*, the Ofudesaki. So far we have reflected on two Books and the first twenty-seven verses of Book III of the Ofudesaki. What follows is a brief resume of those Books and verses, and then we will get on with finishing the path of single-heartedness with God. I say “finish” because every time we reflect on the path or perform the Service we are testing our sincerity against the truth of origin. Therefore each and every effort is an opportunity for awakening to single-heartedness with God. Today is especially auspicious for us as today we will be uncovering the fundamental guide to the teaching of the mind that is single-hearted with God.

The Ofudesaki opens with the statement that we do not know the heart of God. It is granted that our condition is a natural one as we have never been taught it. We are warned that in learning of the heart of God it is possible that we will mistake words for the truth that those words represent. It is taught that the intention is for our mind to become one with God’s mind. When our mind is spirited, God’s mind is spirited. When our mind is depressed, God’s mind is depressed. This truth is expressed as the reason for a path of single-heartedness with God. The state of our mind becomes the state of our world. The truth of our mind becomes the truth of our world. Because we are unable to find joy in this state, a path of single-heartedness with God has been opened for us so that we can live a high-spirited and joyous life, which is the very nature of God’s mind and the truth of origin. The Ofudesaki is full of metaphors, all of which refer to the above states of being.

For instance the mind is either one with God or not one with God; it is a fit residence for God or an unfit residence. It is dusty with self-centered thought or it is swept clean and returned to its original condition. Or it is water wherein the truth can be discerned by the words “clear” or “muddy.” Perhaps its condition is original, natural and intimate (*Nihon*), or alienated, foreign and superimposed (*Kara*). Then there is the foundation, the core, of the state of our mind. As a main pillar, it is insecure, made of wood and set in mud when it is the core idea of the self-centered imagination. When it represents single-heartedness with God, it is made of stone and is firmly settled in clear water as the proof of the truth of origin. Our goal then is to be able to distinguish between these two states of be-

ing. The metaphor of water—which can be clear or muddy—should have settled the question of the two states of mind, but perhaps there may still be some inclination to imagine that it is a great coincidence that the thought contents of a mind just happen to be the same as single-heartedness with God. Reflecting on this we can see that the intention is to show two completely different points of view. In these poems God has entered into the muddy water and has shown us a model of a dialogue between the two points of view: single-heartedness with God and the self-centered imagination. This of course is all done in a way that was appropriate for a particular time, a particular place and varying levels of spiritual maturity. Though the view from the self-centered imagination undergoes changes in fashion and style, the problems remain the same and, in fact, the truth of origin that is known through the mind like clear water is the same for all times, all places and all levels of spiritual maturity. Our task then is to be able to distinguish between the two views and identify and indeed become the view or state of mind that is single-hearted with God.

Again we might benefit from recollecting that this path of single-heartedness with God involves the quieting of our localized, self-centered truths so that we can test the truth of our original mind out of which those self-centered truths arise. We need add no new thoughts or ideas; our goal is to expose the core of our being, our mind the way it is before self-centered images rise up in it. We may at this point say yes but there is also all the rest that is true, and indeed there is much more that is true. The question is, is it the truth of origin or is it the truth of the self-centered imagination? To drive this point home God has revealed something of the state of mind that is single-hearted with God. We are taught that, from the point of view of single-heartedness with God, there is no such thing as illness, suffering or even death! So we can say that in the mind like clear water, the mind that is single-hearted with God, there is no such thing as illness, suffering or death. How is that so? As we continue with Book III the next verse is fundamental to the understanding of Tenrikyo. Here we will find the answer to that question. Verse III:28 settles the depth of the meaning of the mind like clear water and, when we calm our minds and reflect on it today, will provide us with a good straight shot at single-heartedness with God.

*If you have borrowed something from another, you will need to pay interest. Return it quickly with a word of thanks.*

When I was in grammar school, we were all taught that our bodies are loaned to us by God and that we are intended to be stewards and take care of them so that both we and God could enjoy life through them. That kind of teaching can either go in, encouraging us to ponder how God enjoys life through our enjoyment of life, or it can go out. We were, as I recall, guided out in this instance. That is to say we were taught that we should take good care of our bodies and

not abuse them with tattoos, body piercing, sexual experimentation and the like. I still take that attitude with my own child and expect that many other parents do also. However, that is not primarily what the verse above is about. Verse III:28 is presented in the context of quickly purifying the mind and setting in place the fundamental pillar that proves the truth of origin in the mind like clear water. It is, in fact, the final word on the mind like clear water. Let's take a look at the elements of this verse and see how they work.

First: The pillar of the "high mountains," the root of the self-centered imagination, is understood as the core idea that "I, this body, think and do such and such things." The notion that the body is me and mine is understood as the foundation of all of my self-centered thoughts. The pillar of "*Nihon*," our most intimate natural and original self, stands on the foundation of the joyous life. On that foundation it is understood, through the mind like clear water, that the body is a collection of instruments, the knowledge and experience of which rises out of the origin along with the idea of one's self as a body. We imagine our self to be a body and then we imagine things about our self in relation to other objects and bodies. This imagined experience is meant to be joyous, always new and fresh and great fun.

Second: Our actual original nature is one. We exist prior to the body and to all objects, which are also, in fact, one with the origin. It is only our thought definitions viewed in relation to our self as a separate body that break up the unity of all things. The interest we pay for borrowing a body and playing as an object is the price of mortality. All objects undergo change. They are all constantly changing in ways that we, if we lack the understanding of the truth of origin, imagine to be the birth and death of things. The image and metaphor of fire, water and wind—God's full providence—captures this truth. Because of the pre-existence and unaffected presence of the sun, water constantly changes shape, sometimes water and sometimes clouds, and blows about with the wind. In this metaphor we can identify with water and wind, constantly changing and blowing about without knowing why: It is not a bad approach but more and more of us are not finding joy in it. Or we can identify with the sun and just shine immortally, causing all that happens without being affected by it. This is the sitting in a cave approach. It is also not a bad approach but it seems kind of tasteless and boring for the long run. Why borrow a body if you are not going to use it? Or finally, we can identify with the entire truth of the metaphor and play as the ever new and fresh wind and water. Playing freely and fearlessly in the full knowledge of the total providence of fire, water and wind, the knowledge of the providential heart of God as the foundation of the joyous life.

Third: In writing these poems, God used common words and powerful metaphors. Quickly, "*hayaku*," appears often. Quickly is not a metaphor. Its meaning is common for God and for us. It means now, or as soon as possible. The truth of origin and the mind like clear water are really always at hand. To know and un-

derstand them only takes our sincerity. Returning the body now is accomplished by quieting the water of the mind so that it is so clear that the core idea “this is my body” is no longer present. Be still a moment now and savor the truth of origin. Test this teaching and see the truth for yourself.

Fourth: I have often heard the questions asked: What does God want me to learn from this painful experience? What can I do to be pleasing in the eyes of God? I think that a “word of thanks” puts those questions into perspective. We can lighten up. It’s no big deal. God only wants us to return to the origin so that we can live a joyous life. God doesn’t need anything from us. It is always the same message. When we borrow something from others, the sense is one of partnership and cooperation. We are partners with God in this. Move the local self-centered truth out of the way so that the joy can pour forth, and a word of thanks is sufficient. Anything else must certainly only be a product of our self-centered imaginations. No?

We will continue on with the other verses in this and the remaining Books; however, at this point the way to the teaching and the truth of origin has been fully shown. I would hope that, from this point on, we will be examining the model of opening a path of single-hearted salvation that is appropriate for time, place and spiritual maturity so that we, as Yoboku, can work together to open such a path even here and now.

### III:29–41

We go forward in the same vein, as God continues to compare and contrast the mind that knows the heart of God, is high-spirited, has returned to the origin and is like clear water, on the one hand, with the depressed, alienated, self-centered and muddy mind that thinks only of itself, on the other. The intention that these poems hasten the removal of the misunderstanding that existed between God, the Nakayama family and the villagers (and that continues to exist between God and the world today) remains the same.

*You are mistaking your child’s crying at night.  
It is not a child’s cry; it is God’s persuasion.*

In these poems it is not unusual for God to use small everyday occurrences to make very large points. In this case it appears that parents have asked (prayed) that the god in Yamato make their baby stop crying at night. The assumption here is that god will make a change to the state of the baby (the world) and, in so doing, will satisfy the desire of the parents to be free of the disruption of sleep that often accompanies newborns in the home. That is to say that the parents do not want to change themselves; they would prefer that god change the world for

them and, in so doing, bring satisfaction to their self-centered desire to have a baby without the disruption in one's schedule that that entails.

*As God desires to inform you quickly,  
you must understand whatever occurs.*

*Lest there be any error in the minds of you parents,  
you had better ponder quickly.*

Again we see that God intends that these teachings be seen and understood quickly. This is possible because God's teaching is not about an accumulation of ideas or facts that take a long time to learn but rather about the removal, quieting or settling of whatever self-centered thought currently absorbs our attention. God likens this to awakening from a dream.

*If you are truly of a mind to save others,  
there is no need for the persuasion of God.*

*The thought that all is well if the present is well for the self  
alone, is entirely mistaken.*

The distinction between the original and the self-centered dream is hastened. A baby's crying at night is taught as the persuasion of God. This is an opportunity to make that distinction. If the parents were truly of a mind to save others, would the baby cease to cry? Or would they cease to be disturbed by the crying?

*However broad a path you may have set out on,  
you do not see the narrow path that is in your future.*

*As you human beings are shallow,  
you can never see where your paths will lead in the future.*

*Do not complain about your present situation.  
A broad path will appear ahead of you.*

*Do not grieve over whatever path you are now on.  
Take delight in the main path that lies ahead.*

Recall that these poems are connected to verse 28 above. The interest that we pay for attaching to an object (a body) is the path of objects (continuous birth and dissolution) or the pain of loss through change. Here God instructs us not to try and supernaturally change nature, which is full of cycles of birth and death,

but to accept it joyously. We could rephrase the first line of verse 28 and say: “If you wish to have a baby you must pay interest,” or “If you wish to be a body you must accept the truth of bodies.” It is this way in all things and matters. This is the truth we often refer to as acceptance. If we wish to play, we have to pay and play by the rules. If we get hurt, we can return to the origin, see the truth of the game and then go back and play again. Dwelling on our pain or dissatisfaction only fuels the self-centered imagination. The main path can be reached by sweeping the troubles away. The narrow path closes in on itself. The blind shallow approach seeks only to satisfy the desires of our self-centered imagination. There is no end to it!

*If you are truly of a mind to save others single-heartedly,  
I shall accept you, even if you say nothing.*

*Words of flattery are unwanted.  
If only there is sincerity in the core of your mind. . .*

Here we see, not surprisingly, that the true mind to save others is the mind that is single-hearted with God.

The second point here is that God does not seek our prayers and cannot be flattered into giving us what we selfishly want. Single-heartedness is thus sincerity in the core of the mind. God only intends that we wake up. God’s help is always fully given and pointed in our direction. We need only wake up and accept it as it is given, instead of seeking to make it conform to what we imagine it should be.

*This universe is the body of God.  
Ponder this in all matters.*

This verse draws us back to the fundamental challenge in verse 28. If the whole universe is the body of God, then what of my body? Who does it belong to? If this truth is pondered in all matters, what effect will it have on the way that I view both myself and my world? This is really a different point of view, isn’t it?

*All human bodies are things lent by God.  
With what thought are you using them?*

This verse asks a question. I can only answer this question for myself. I almost always use this body as if it is mine and me. Sometimes—and this is particularly so when things get a bit tough—I sweep my mind and view things from their original point of view, through the mind like clear water. From that point

of view it is apparent that the universe is the body of God (one) and that I only imagine otherwise through the core idea that is understood as “I am this body.” I have always found that the Service is a good quick way to distinguish between what is original and what is imaginary, and this has given me access to much more joy than my self-centered imagination alone could ever do.

Verses 28, 40 and 41 are fundamental in hastening our awakening. God will continue, through this and the other sixteen Books of the Ofudesaki, to address and attack the misunderstanding of the truth of origin in ways that are appropriate for time, place and maturity. Fortunately for us the truth of origin can be seen now through the truth of these three verses in the truly sincere mind like clear water. If pondering and deep self-reflection do not come easily, then see the truth quickly, now, through the performance of the Service, which quickly shows the way to distinguish between the origin and the high mountains.

### III:42–43

The poems to this point speak of two states of mind. The “high spirited” state of mind is described as original, joyous and free. This original state is ultimately and intimately connected with the power of the origin and the entire universe: “This universe is the body of God. Ponder this in all matters.” On the other hand, the “depressed” state of mind is described as burdened and conditioned by an accumulation of self-centered thoughts and images that are bound to a body and thus to the fate of all objects. As it is taught that the state of our mind becomes the state of our world, we are hastened to quickly distinguish between the original and self-centered states of mind. To help us to make this distinction quickly, God has given us the Service, which quickly purifies the mind, and the poems of the Ofudesaki, which help our truly sincere mind to quickly overcome our misunderstanding of God’s intention of a life of joy while playing in the universe. In this way we can return our mind to its original state and, in so doing, awaken to the power of the origin and the freedom of the joyous life even now at this time and in this place.

*This year, I shall begin marvelous things.  
I shall do things you have never known before.*

Recall that one of the causes of our misunderstanding of God’s intention is our propensity to try and fit God’s point of view and the teaching that leads to God’s point of view into our common ordinary way of understanding things. We want to attach the truth of origin to ideas that we have already accumulated and that our self-centered imaginations are comfortable with. This tendency results in turning God’s teaching into just one more flavor of common self-centered

thought. Overcoming this tendency is indeed the tricky part of becoming single-hearted with God. The above verse informs us that God's teaching is not like anything that we have ever known before. If we take this to heart, then we can of course use it to separate out, or distinguish between, the truth of origin and the self-centered misunderstanding of that truth. In teaching us this hard fact, God is not criticizing us but is rather trying to help us through this very tricky part of the path of single-hearted salvation.

*Until now, you have understood everything in an ordinary way.  
From now on, you will understand from your innermost heart.*

Knowing what is meant by "you have understood everything in an ordinary way" is an important part of being able to distinguish between the original mind like clear water and the alienated self-centered imagination. This knowledge flows not from the accumulation of ideas and thoughts but from honesty and true sincerity. Honesty and true sincerity define the ability to lean entirely on the origin, letting go of all else. These then reveal and release the understanding that flows from the innermost heart as opposed to the kind of understanding that accumulates, like dust on a floor or mud in the bottom of a pond, in the self-centered imagination.

As Yoboku, we each model this honesty and true sincerity in one way or another. Each time I ask other people to sweep their mind so that they can see God's teaching of the truth of origin through the mind like clear water, I am reminded of sweeping away my own self-centered thoughts. When I ask someone to let go of their self-centered thoughts, I am also confronted with letting go of my own self-centered thoughts. To do less would only be a perpetuation of the reasoning that holds one self-centered view above others.

That said, also as Yoboku there is the responsibility to work as God's instruments to hasten the spiritual awakening of all humankind in ways that are appropriate for the time, the place and the spiritual maturity of those who seek God's help. This model then is also fully shown in the poems of the Ofudesaki.

What God hastens is simple and not difficult. The self-centered imagination takes that simple truth and makes it complicated and difficult. We can each sort that situation out for ourselves now. Let us take this opportunity to distinguish between the original and the imaginary and awaken now to the truth of origin and the freedom and joy that the revelation of that truth bestows on the mind and brings into the world.

### III:44-47

*This time, I begin the single-hearted salvation*



*after having tested it on Myself.*

Let us take a moment and recall the poem that set the stage for this theme. A parent or parents have prayed to god to make their baby stop crying at night. The response powerfully reveals the point of view of the original mind of God—“Do not complain of your present situation. . . . The universe is the body of God. Ponder this in all matters”—and hastens our awakening to the truth that is single-heartedness with God, as opposed to the truths that are sought after and can be known by the self-centered imagination.

When we look at the Divine Model, our self-centered imaginations are liable to speak of the poverty and hardships that are shown therein. We should however remember that, from the point of view of God, what was being shown was high-spirited freedom and joy. The model shows true satisfaction, regardless of the circumstances. Looking back then on the parents’ request to change the world by making their baby stop crying at night, we can see that God’s model was not to change the world but to try and change the mind that is dissatisfied with the world. This is not to say that we are hastened to resign our self-centered imagination to a world without joy. On the contrary, the intention is to replace the depressed self-centered imagination with the high-spirited and free power of the origin and, in so doing, bring to each of us and to the world the natural causal changes that accompany single-heartedness with God.

*This salvation is not brought about by formulas of worship,  
or by exorcism, or by calling on oracles.*

Having compared and contrasted the two states of mind—one being high-spirited and original and the other depressed and alienated—God now wants to make sure that we understand how to quickly get to single-heartedness with God. That is how to awaken to single-hearted salvation without being side-tracked by any further misunderstanding.

When we reflect upon the long journey of humankind, I think that it becomes clear that our self-centered imaginations have always found ways to interact with the truths that deal with our relationship to and interactions with the gods and the supernatural world. The above verse broadly summarizes the kinds of approaches that we have discovered and that would have been particularly true in nineteenth-century Yamato. It is, I think, important to note that God does not criticize such approaches, nor does God deny that they represent a truth to the human mind. The point here is that they are not the way to this one particular truth of origin and single-heartedness with God. Why then do we continue to do these things? We continue these practices because they are appropriate for a particular time, place and level of spiritual maturity. Still those who would be Yoboku and who wish to awaken quickly to single-heartedness with God should

be made aware by this poem that such activities are, according to God, doing something else.

*At this place, I shall teach everything.*

*Be single-hearted with God, and from your innermost heart. . .*

This poem is reflecting back on verse 21: “If you quickly purify your mind and listen, I shall give you all of My teachings on everything.” The place that is spoken of in verse 46 is the purified mind like clear water. It is to that purified mind that God’s teaching concerning the truth of any and everything is given. This of course is single-heartedness with God. It is a deep and profound perceptual change that is not dependent upon any thoughts or ideas. It is known in one’s innermost heart and flows from there into the world.

*Ponder from your innermost heart to understand.*

*Through saving others, you will be saved.*

One could link this to verse 40 and write volumes; however, I think that we might gain the most from viewing this as saying that, by helping others to purify their minds and make them like clear water, we will settle and remove the mud from our own mind. I think that these verses make clear that, as Yoboku, we are in the sweeping and removal business. If we help other people to sweep their minds so that the one truth can be known, then by so doing we will also sweep our own. If on the other hand we work to put other truths into the minds of people, then we are just doing something else, as we always have. It is just more worldly common activity.

If you based yourself on the truth Oyasama revealed, you would not have a single doubt. But you mix things in from here and mix things in from there, and you end up being worldly common. It will not do.

Osashizu, October 11, 1900

The true objective of the activities of a church is to assist Oyasama in sweeping away the dust from the hearts of people. It is also to seriously discuss, with those who make the effort to purify their minds as taught by Oyasama, how to ponder in following the path in order to accord with Oyasama’s intention.

The third Shinbashira’s address at the Tenrikyo 150th Anniversary Doctrinal Seminar on October 28, 1987

Oyasama is God the Parent and, in this sense, She did not feel any hardship, nor did She feel as if She were in any dilemma. In fact,

there was neither hardship nor dilemma for Oyasama.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1988

The path during the twenty-seven years from the founding of the teachings was a path which made a complete break with everything in the past and opened a new path of being single-hearted with the intention of God the Parent.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1990

God the Parent does not want us to make the mistake of unwittingly straying from the yardstick of the Divine Model, but rather God wants us to restore our minds to their original state of being before we make any error.

The third Shinbashira's sermon at the Autumn Grand Service on  
October 26, 1990

**III:48-58**

We are going to play with a number of metaphors today. Recall that the poems in the Ofudesaki represent two very different points of view. On the one hand there is the point of view of the truth of origin, which is high spirited, immortal, joyous and one with the universe. On the other hand there is the point of view of the self-centered imagination, which is by comparison, depressed, mortal, lacking in joy and alienated. It is important to remember that, from the point of view of the origin, the individual points of view of all of the self-centered imaginations of all human beings are accepted by God and are duly reflected into the world as the truth of that individual mind. This fact God calls worldly common truth or the world's truth. However, from the point of view of the self-centered imagination, each individual mind tends to accept as true only the truth of its own self-centered thoughts. Thus from the self-centered point of view, the self-centered truths of other minds are easily seen to be either true or false depending upon how well they accord with our own self-centered truths. I mention this because this situation complicates the universal path of single-heartedness with God tremendously.

The truth of origin, as well as the freedom and joy that flow from understanding it, cannot be known or understood by the self-centered imagination. For this reason only, God asks us to quiet our self-centered imaginations long enough to be able to distinguish between what is original and what is self-centered thought so that we can test the power and intention of the origin for ourselves. This sim-

ple request, it seems, is very difficult for our self-centered imagination to process. The self-centered imagination keeps trying to imagine the truth of origin but cannot do so because the truth of origin is not an object of the imagination; it exists prior to the self-centered imagination. Imagining one thing after another in pursuit of the truth of origin, the self-centered imagination cannot get out of its own way. Acutely aware of this problem, God has fashioned tools to help us to quiet our self-centered thoughts and return to the origin.

Among those tools are the metaphors employed in the Ofudesaki poems. To be effective, these metaphors have to fulfill three conditions. First, they must point to the truth of origin. Second, deep self-reflection on their meaning must purify the mind, that is, help to settle or remove self-centered thought. And third, to attract self-centered minds to them, they must appeal to the self-centered imaginations of the people who would benefit from them. It stands to reason then that there will come a point when the sincere mind moves beyond the interpretation that was a necessary attraction to capture the self-centered imagination to the interpretation of single-hearted sincerity.

*The high mountains are doing as they please with  
the whole world, but they cannot see the future.*

Picture Japan. On approach it appears to be a mountain rising out of the ocean. The high mountains appear as name and form, rising out of the dark and muddy ocean of the origin, which exists prior to name or form. Appearing in the high mountains are ponds of originally pure water. These ponds have an original affinity to the boundless ocean that is the origin. To know this affinity, one must clear the pond of the accumulated debris, which refers to self-centered thoughts that cloud the water, obscuring its true nature and making it very difficult to find one's way in it.

We are the high mountains and we indeed are doing with the world as we please. Though we cannot see the future, reflecting upon the events of the past century may be enough to make us want to return to the origin and begin again with the creation of a world of joy.

*Step by step, I have gathered many trees,  
but there is none yet that is useful timber.*

We are the trees that are gathered. To be a useful timber is to be able to honestly distinguish between what is the original truth and what is the world's truth. This is tricky for us, so God tries to carefully guide us through this problem. It is easy and very common for the human self-centered imagination to line up some ideas and concepts and imagine that they constitute the understanding of the truth of origin when, in fact, none of our human thoughts can define or under-

stand the truth of origin. The truth of origin is quite literally unimaginable. That doesn't mean we can never know the truth of origin; it just means that, since it is the source of our imaginations, it is not an object of our imaginations. That is why we sweep our minds, and that is why the teaching of the truth of origin is known through the mind like clear water.

*Though I have gathered many and varied trees,  
those bent or crooked are of no use.*

A tree that is bent or crooked is a person who would like to be an instrument of God in the recreation of a world of joy but who cannot distinguish between the truth of origin and the self-centered imagination. The metaphor, of course, is one of the building materials. A good straight tree provides a good straight board for building. A crooked tree is of little use as a building material. God has indeed gathered many trees but, unless we are willing to make the required distinction, the construction of the joyous life will not proceed smoothly and in good time.

*Sweeping the innermost heart of everyone in the world,  
God is hastening to show the central pillar.*

This return to the theme of the central pillar might seem to come out of nowhere until we recall that the central pillar is intended to be set up in the mind like clear water. Indeed then it fits in well with the theme of clearing the debris from the pond in the high mountains. We can reflect on this in our own mind. It is intended that the pillar be firmly grounded in the mind like clear water. It will be the foundation of all else to come. Can we see it? To do so, we have to make the effort to look!

*Throughout the world, God is the broom for the sweeping  
of the innermost heart. Watch carefully.*

If we prefer, God is sweeping the self-centered thoughts from our innermost heart. Look inside yourself and watch it. Can you see this truth for yourself?

It is important to remember that God is the broom. A sturdy broom left standing in the corner of a dusty room is not much use. Recall verse III:45. Suppose we have a broom and a dusty room. The house will remain dusty if we pray to the broom for one thing or another without getting down to work with it.

*From now on, God will go forth  
and attend to the sweeping in the mountains.*

*When God accomplishes the sweeping of all humankind,*

*you will be spirited and full of joy.*

The two themes of sweeping and settling the water are resolved into one theme of removal. As God carries out the sweeping of the mountains, the sweeping of all humankind, the worldly common truth gives way to the truth of origin. If we settle the truth that “this universe is the body of God,” then from that point of view everything is God and is what God says and does. From that point of view God will also accomplish the sweeping of all humankind. We need only get our self-centered imagination out of the way so that the work can be completed. Picture being in your mom’s way when there is work to be done.

*As it is God who undertakes all matters,  
everything will be accomplished freely and unlimitedly.*

God is free and unlimited and has modeled a path for us based upon the free and unlimited truth of origin. The path of single-hearted salvation is not constrained by the world’s truth or by any of the conditioned truths of the self-centered imagination.

*At this time, after purifying the water, I desire quickly  
to take in the Shinbashira, who is to settle matters within.*

First comes the purification of the mind and then the core of the truth and the foundation of the path of single-heartedness with God. As usual, God is in a hurry here. It is our self-centered imagination that pushes single-hearted salvation away from the now and into the future.

*The central pillar of the high mountains is that of Kara.  
This is the prime cause of the anger of God.*

This refers to the core understanding of the self-centered imagination—the understanding that “this is my body.” This self-centered idea of ourselves as separate objects is this core thought that keeps us alienated (*Kara*) from the truth that “this universe is the body of God,” which is not incidentally a metaphor. This central pillar of “*Kara*” is the root cause of all selfishness and human suffering. It of course stands in contrast to the central pillar that marks the origin in the mind like clear water. At that place it is understood that this universe is the body of God. And that then becomes the foundation for all thoughts that then rise up joyously in the self-centered imagination.

*Those in high places are doing as they please with the world.  
What thought is given to God’s regret?*

The phrase “those in high places” does not indicate the same theme as the “high mountains” but instead refers to categories and classifications that exist in the human self-centered imagination. In the world’s truth, “those in high places” would have been understood as people who wielded power. Though there is only one distinction essential to the path of single-heartedness, it was necessary for God to make a distinction between “those in high places” and “those living in the low valleys” (a phrase that appears later in the *Ofudesaki*) because of the suppression of God’s teaching by the religious and civil authorities of the time. That suppression resulted in fear in the minds of the followers. To help them to overcome that fear and make progress on the path, God addressed the imagined distinction between high and low in the self-centered thoughts of human minds.

Let us work together to sweep and refine each other’s minds so that we can become truly useful timber in the reconstruction of the world of joy.

Sah, sah, with each of you, to settle the mind is to settle the Service performers.

Osashizu, January 13, 1887

[T]he series of Divine Directions delivered on January 13, 1887, takes great care to enlighten us as to the place to set the mind that is singly intent on God. . . . Let it suffice to say that these Directions make it clear that where people thought there was understanding, there was in fact none.

The third Shinbashira’s sermon at the Spring Grand Service on  
January 26, 1988

The fact that the children were so slow in making spiritual growth that they were unable to identify themselves with the mind of the Parent who urged the salvation of people throughout the world induced God the Parent to have Oyasama withdraw from physical life. . . . However, the tenacity of human self-centeredness rendered it terribly difficult for them to trust the words of Oyasama through and through. This, I feel, is truly regretful indeed.

Through various demonstrations of the divine workings, Oyasama taught, step by step, that She is the Parent of salvation, indicating that the human body is a thing which God lends us, a thing which we borrow from God and that, therefore, it depends on the use of our minds alone whether we can free ourselves from sufferings with the free and unlimited workings of God the Parent.

The third Shinbashira’s sermon at the Spring Grand Service on  
January 26, 1990

**III:59–67**

*Until now, you have seen nothing I have told you.  
Now at last, the time has come.*

This of course is in keeping with verse III:49: “. . . I have gathered many trees, but there is none yet that is useful timber.” The problem was that no one understood what God was trying to teach or show them. The verse at hand goes on to say, “Now at last, the time has come.” This is meant to be a promise and a hastening. For the person for whom this was written and for us reading it now, the time has come to awaken to single-heartedness with God through the mind like clear water—now!

*From now on, I shall resume My hastening for the  
Joyous Service. This might not be easy to understand.*

The hastening is for the purification of the mind, for it is only through the mind like clear water that God’s teachings are known and understood. This was and is not easy to understand as our human bias is toward the accumulation of ideas that will add up to a truth that we can understand in relation to our ordinary worldly common ideas and beliefs. The purpose of the Joyous Service is to sweep the mind clean of all thoughts, returning it to its original condition before it accumulated any worldly common truths. This incidentally is not a judgment against worldly common truths. God accepts the truth of our mind, whatever it may be, and reflects that back to us without error as the truth of our world. The quieting, settling, sweeping away or replacing of our self-centered thoughts is merely a requirement for exposing the origin that is ever present beneath them.

*I have already told you and told you what is known to Me.  
The teachings have been told, but you know not what they mean.*

The villagers were willing to believe that Miki was God, but they were not able to trust in the teaching of the Service to render the mind like clear water. As a result, the path of single-hearted salvation through the perfection of the Service was misunderstood as being a path of prayer for the miraculous gratification of self-centered desires (“This salvation is not brought about by formulas of worship, or by exorcism, or by calling on oracles”) and as such was reduced to a worldly common meaning.

Recall that the Ofudesaki was written with the intention of removing the misunderstanding from the worldly common self-centered human mind. For each of us, then, the truth has already been told. The truth of origin is known through the purification of the mind. Remove the self-centered imagination, and we can



see for ourselves. Why then doesn't the Ofudesaki just say that? Well, it does. However, it is also necessary to attend to the needs of sincere people who would like to understand but whose self-centered imaginations refuse to give way. In order for the origin to be revealed, God addresses their issues in the Ofudesaki and shows the way by making a distinction between worldly common self-centered thoughts and the mind like clear water and by asking that the distinction be pondered deeply and understood. If however we fail to return the mind to its original condition, the mind like clear water, while continuing to hold on to any of the truths on the worldly common side of the distinction, then we cannot see or understand the truth of origin, God's true heart.

*Until now, you have not seen whatever I told you,  
because the day had not arrived.*

The day spoken of is the day when the distinction is clearly made and the mind is perfectly swept and returned to its origin.

*From now on, as the time has come,  
you will see it just as I tell you.*

The time has come for all of us; it is only a matter of sincerity at this point. There are no ideas that need to be known. Look now and see the truth of origin. Keep your eyes open and watch the self-centered imagination dissolve into the free and unlimited workings of single-heartedness with God.

*Listen! In the evening of the twenty-fifth day  
in the thirty-sixth year, God will cleanse your heart.*

How long does it take to become single-hearted with God? God says it can be done in an evening or even now. The self-centered imagination has all sorts of ideas pertaining to this. They all lead to misunderstanding God's hastening and intention.

*Ponder this: no matter how clear the water may be,  
if you put mud into it, it will become turbid.*

This is my theme song. My conditioning runs like the hands of a clock. I see the same stuff around the same time. However, there is a bright side. The mind like clear water is now a part of the cycle, and the conditioning that once would have led to action can now often be seen for what it is and thus passes by without effect.

This muddying of the water is tricky because I can easily fool myself into

believing that self-centered thinking is in fact other-centered. For example: Suppose I pray for the salvation of other people before and after I sweep my mind. My self-centered imagination might think of that prayer as being single-hearted with God. If in fact my prayer includes an implicit fundamental idea (the pillar of *Kara*) expressed as, "Please save other people so that 'my' mission will become successful or so that 'I' can be seen to be an effective instrument of God," then God will, without error, reflect the truth of that underlying fundamental idea as being a self-centered worldly common truth (mud in the water) and not the truth of origin that is known through the mind like clear water. It is probably safest just to return to and stay on the path of sweeping.

*Unless the muddy water is purified quickly,  
there is no way to put in the central pillar.*

*If only the central pillar is quickly put in,  
everything will be settled firmly forever.*

These two verses perfectly express the reason of heaven as it relates to single-hearted salvation. Unless the mind is made to be like clear water it isn't going to happen. This marvelous single-hearted salvation is meant to happen quickly. If the mind like clear water evades me, I have to ask myself: Am I doing this correctly or am I doing something else? Is the putting in of the central pillar my first priority or am I doing something else? Am I keenly aware of God's hastening or have I worked out a time frame that in effect keeps me as I am? Am I helping myself and other people to quickly make the mind like clear water or am I wasting time trying to put my own worldly common ideas and traditions into their minds? Are people put off by my joyous performance of the service or by my prayers and other appearances that give my self-centered imagination comfort? Do I imagine that my own self-centered thoughts are single-hearted with God while imagining that similar worldly common thinking is not? Ultimately, I am not going to be hard on myself but, in light of these two verses, an honest appraisal seemed appropriate.

You have not listened to the words of the Parent from your innermost hearts. This is truly regrettable to the Parent. You think about all things in terms of ordinary human understanding and have continued living in doubt. Just as you are doing now, you have not listened obediently to the words of God the Parent. You cannot become single-hearted from your innermost being. This is truly regrettable. . . . Compare and ponder well which is correct, the path of God the Parent, or the path of common, human thought.

*The Life of Oyasama, chapter 10*

Indeed, what we must be mindful of in this path of single-hearted salvation is to purify our minds to come into accord with the will of the Parent by sweeping away the dust from our hearts and reconstructing our minds so as to become filled with joyousness.

The third Shinbashira's sermon at the Centennial Anniversary of Oyasama on February 18, 1986

Despite Her effort, it was not easy for people to understand the intention of Oyasama, and they did not make a serious effort to listen to Her. This is only natural, however, since they still did not have any idea of the location of the Jiba of Origin upon which the Kanrodai is to stand as the center of universal salvation. It is understandable that they were listening to Oyasama's words with doubt in their minds, only half believing what they heard. What they doubted was the teaching that the free and unlimited workings of God the Parent would be manifested if they performed the Service. What they believed, on the other hand, was that Oyasama was God—God who created human beings and lent the body to them and who assured them of safe childbirth and saved them from whatever kind of illness, no matter how serious it may have been; they must also have been convinced that as long as they followed Oyasama, they would not go wrong. They were able to believe in Her because they themselves had personally experienced Her miraculous workings, and, indeed, they were able to believe so long as the object of their belief fell within the limits of their own experience. Surely you are all well aware of this feeling of not being able to believe what you have not personally experienced.

The third Shinbashira's sermon at the Autumn Grand Service on October 26, 1987

### III:68–72

With these verses God continues to address the misunderstanding, doubt and denial that the self-centered imagination unwittingly creates as an obstacle to our awakening to single-heartedness with God.

Recall that God has drawn a very sharp line of distinction between the truth of origin and the worldly common truths of our self-centered imaginations. On one side of the line, there is the mind like clear water, made so through the perfection of the Service; the mind like clear water contains no human thoughts, only the one truth of the original mind that is one with the mind of God. On the other side of the line of distinction, there is the rich and fertile human imagina-

tion. On this side there are all kinds of truths—too numerous to even list in the long history of humankind and the self-centered imagination.

These verses speak to two kinds of misunderstandings of God's intention. There were those who claimed that Miki was just plain wrong in Her assertions and those who believed that God was God but who misunderstood the meaning and use of the Service, the truth of origin and single-heartedness with God. In this second instance, sincere efforts were made to make God and God's teaching fit into the established scheme of things as already understood by various worldly common truths.

We should carefully ponder this propensity of the human mind to make things fit in comfortably with our self-centered expectations. This is not just a matter of the past and the earliest followers; it is a situation that exists as much today as then, and it is common to all human minds.

There is a very deep lesson here for the model path. During the period of almost thirty years, God taught the truth of origin completely and now says: "I have already told you and told you what is known to Me. The teachings have been told, but you know not what they mean." God wants us to understand quickly and is trying to get us to awaken and return to the origin now. This is particularly important for us to grasp because, in an attempt to guide us back to the origin, God goes deeper and deeper into the language of self-centered misunderstanding. Because God is making such an effort and is entering into the mud of our minds to make them clear, it is possible for us to lose sight of the distinction between the one truth and the world's truths. And in so doing, we might attach our imaginations to the very worldly common truths that God was trying to get the earliest followers to let go of. This is especially true as there are sixteen other Books of the Ofudesaki that model a dialogue between God and the self-centered imagination wherein God more closely adheres to the language of the self-centered imagination in order to keep open the path of communication with those minds that misunderstood. We now refer to this kind of approach as the tireless effort of the Parent to teach the children in a way that is appropriate for the time, the place and the spiritual maturity of the children. However, at this point in the teaching it is important to note that God is attempting to directly overcome the misunderstanding and awaken the followers quickly.

*God, who began this world, teaches the truth.  
Never take it to be false.*

*Even until now, there have been teachings, ethical and ancient,  
but there has been no one who knows the origin.*

It is probably not too far off the mark to say that, in all human cultures, there are some stories that were once great but have gradually passed away, ancient

records or stories that explain the creation and origin of human beings and the world. In general it can be said that such records and stories have provided us with the comfort of knowing and sharing a common cultural knowledge or truth. Those worldly common truths, in a world full of uncertainties and unknowns, helped us to cope with the regrettable accumulating loss of joy in our lives. Such worldly common records and stories usually form the foundation for moral and ethical judgments and behaviors that are characteristic of a particular society. As God accepts all such truths, they are instantly reflected from God back to our self-centered imagination as the truth of the world. In contrast, the mind awakened to the truth of origin identifies with the origin and is one with the one known truth while the world of objects and ideas is experienced as a constantly changing joyous playground of unknown wonders and miracles, one after another. We call this original mind “the mind of a three-year-old child.”

In summary then, the two verses above attempt to tackle the very difficult task of explaining to the self-centered imagination that, although it imagines that it understands the truth of the origin within the context of other worldly common truths, it in fact does not and indeed cannot do so.

*So should it be, for there should be no one  
who knows the course of the path in the muddy ocean.*

*Step by step, I shall tell you things  
unknown since the beginning of this world.*

*Though I teach solely of things unknown,  
there is nothing I teach that is untrue.*

This is a way of saying that God pre-exists all objects and human thoughts. God is and has always been present, even before there were names and forms. This is the teaching of the God of origin who is known through the mind like clear water, which in turn is known through the perfection of the Service, which shows the way to quickly purify the mind. This is a truth that all human beings can test for themselves. Of all of the truths accepted by God and reflected in the human mind as the truth of the world, only this one truth of origin is the same for all minds at all times and all places. And only this one truth of origin is guaranteed to be the mind of true satisfaction and joy. We can look for this truth, the heart of God, “all over the world and through all ages,” but it cannot be found in any of our worldly common self-centered thoughts or objects. It is a big knot to get over but, fortunately, it only takes true sincerity to do it. When we determine our mind and let go of our self-centered truths, the God of origin who is always present is revealed. That effort marks the beginning of a new “*Koki*,” which will be the record of the reconstruction of the world of joyous life. The Songs for the

Service say:

You are calling this place the Jiba, the home of God, in Yamato;  
But you do not know of its origin.

Mikagura-uta, Yorozuyo

Keep the mind of a three-year-old child!

Mikagura-uta I:3

This time, my innermost heart has become completely pure.  
How grateful I am!

Mikagura-uta IV:10

This is the Jiba, the origin of this world.  
Indeed a remarkable place has been revealed.

Mikagura-uta V:9

The innermost hearts of all in the world,  
Are reflected to Me as in a mirror.

Mikagura-uta VI:3

For a discussion of the meaning of the word “*Koki*,” see *Sermons and Addresses by the Shinbashira 1986–1995*, pp. 45–46.

### III:73–80

*On the eleventh, the nine will be gone and hardship forgotten.  
I await the twenty-sixth of the first month.*

*By that time, the core will be settled and greed forgotten.  
Let all performers assemble and prepare for the Service.*

This is an interesting pair. I have seen several different translations of verse 73, all of which lead me to believe that it is difficult in the original. Recall that among the followers there was a reluctance to perform the Service. That reluctance, we have seen, came from fear of the authorities, peer pressure, a misunderstanding of the purpose and intention of the Service, doubt and outright rejection of God’s efforts to open a path of single-hearted salvation. That is to say God’s efforts to open a path for returning the mind to its original condition and awakening it to being one with God’s mind and intention were slow in being realized. Ordinarily we think of the Service as the way to settle our hearts and

become single-hearted with God. In the verses above we can see that it was, and still is, necessary for God to hasten those who turn to God for aid and comfort to settle their hearts even enough for them to be able to step out on the path and perform the Service. This was and still is an urgent problem. A path that nobody walks on soon becomes overgrown and isn't a path anymore.

There is another point that I wish to make, and perhaps verse 73 provides a good place to introduce it. The difficulty with verse 73 both in the original and in translation is one of finding the right context or interpretation. There are three contexts or interpretations in every verse of the Ofudesaki.

The first context or interpretation is made up of our self-centered truths. From God's point of view these self-centered truths are an obstacle to knowing, understanding or becoming one with God's true heart, the truth of origin. For that reason only, God hastens us to settle, sweep, calm, replace or clear our self-centered truths so the truth of origin, the root truth of all truths, can be revealed.

The second context or interpretation is the fulfillment of God's promise to enter into our mind "and clear it of mud, whatever kind it may be." We know that the poems of the Ofudesaki address our human misunderstanding. So this second context or interpretation represents God's tireless efforts within the mud of our minds. What kind of mud is it? It is "whatever kind it may be." In the Ofudesaki, however, God is addressing some of the issues that are characteristic of a particular time and a particular place and many differing levels of spiritual maturity.

The third is the context or interpretation of single-heartedness with God. To know this context and for that matter the truth of any and everything, we need only make our mind like clear water and test the truth of origin for ourselves.

I think that it is essential for a Yoboku to be able to distinguish between these three contexts or interpretations and to work at developing the skill necessary to follow the model path that is shown in the Ofudesaki.

*Day after day, the mind of God hastens  
to show you free and unlimited workings quickly.*

*From now on, the performers will assemble and do the Service.  
This will truly settle Nihon.*

God is in a hurry and the followers are not. Though they believed that God was God and they sincerely wanted to be saved, they had other priorities to take care of. This situation is no different here and now. Nihon here of course refers to the truth of origin.

*Since My aim is truly single-hearted salvation,  
there is nothing at all for you to fear.*

Unfortunately there is no understanding of single-heartedness in our everyday worldly common thinking. Fear was and is pretty well understood by the self-centered imagination.

*If you dare to stop all works for single-hearted salvation, the regret of God will appear as a disorder of the body.*

Recall the interaction of interpretations. Though there is nothing to fear, the self-centered imagination is afraid. Though there is nothing to fear, the above verse has to strike fear into the self-centered imagination that is afraid. God is speaking the language of fear to those minds that are in the grip of fear.

*Ponder well! Never think that these preparations for universal salvation are human workings.*

One solution to the problem for the followers was and is to work God's path of single-hearted salvation into something more familiar, something that would fit in better with the worldly common self-centered thinking. Our model story records many such efforts, all of which were rejected by God.

*Until now, you have not been able to understand anything. There was nothing but human thinking.*

Unfortunately, worldly common human thinking only keeps us from the path of universal salvation. The human thinking referred to is the self-centered imagination, which is anchored to a body with the thought that is understood as "this is my body." It is a core idea of the self-image, that is who we imagine our self to be, the pillar of "Kara," as opposed to the original and natural self that exists before ideas, the pillar of "Nihon," single-heartedness with God.

I believe that the quotations below provide the keys for fully understanding the Ofudesaki and any of God's sermons and teachings. I would like to recall however that we think of advancing in grades year by year. God, on the other hand, is in a hurry and knows that it is possible to awaken even now in this time and this place. It all depends upon our sincerity in distinguishing the clear from the muddy.

Reading through the Ofudesaki, we have a tendency to think that it is repeatedly saying the same thing over and over; sometimes this way, sometimes that way; sometimes advancing, sometimes reconsidering. While it does teach us repeatedly, I feel that, when we look at the verses in light of the events taking place, we shall understand that it is never repeating the "same thing." In whatever chapter we read,



there seems to be an intention She is trying to teach, and it seems that She is trying to do so according to the people's stage of spiritual growth. Let me explain this by means of a simple example: It would be unreasonable to give a first grader study materials intended for a sixth grader. Instead, we teach children gradually, according to their development, putting them in first grade, then the second grade, then the third grade, and in this way we raise them to become adults, gradually teaching them more difficult things, things with more depth.

The third Shinbashira's address at the Tenrikyo 150th Anniversary Doctrinal Seminar on October 28, 1987

When we seek an ideal for our own lives from the Divine Model of Oyasama, interpretations that we understand from it may differ depending on our individual situations: for instance, an interpretation from a child's point of view; an interpretation from a parent's point of view; an interpretation of someone who is following the path of single-hearted salvation; and so on.

The third Shinbashira's sermon at the Centennial Anniversary of Oyasama on February 18, 1986

### III:81-84

*From now on, I shall compare  
the minds of those in high places with the mind of God.*

*Do not take this talk lightly.  
God truly cannot bear to look on.*

*Know that the strength of God will be pitted against  
the strength of those in high places from now on.*

*Have your strongest come against Me.  
God has twice the strength.*

God continues to hasten the mind that is unable to accept single-hearted salvation because of fear. Though we can say that the fear experienced was fear of the authorities, it should also be understood as fear of peer pressure from the worldly common path of the world. The tone, of course, is appropriate for communicating with a mind held by fear of powerful authorities and traditions. It is something of a scolding. I am aware of several interpretations of this tone and theme, which cast God as anything from a good arm wrestler to an angry and

vindictive God that punishes every slight. I believe that God's intention here is to hasten the purification of the mind through the perfection of the Service so that the mind can escape from fear and directly know the true heart of God. The choice of theme and tone is appropriate for the time and place and level of spiritual maturity of those whom it addresses. The comparison between the minds of those in high places and the mind of God can, of course, be understood by the words "clear" or "muddy."

As we live in an environment that is free of the kind of intense pressure from authorities that was experienced by the earliest followers, we can freely, and without interference, perform the Service and, by purifying our minds, become single-hearted with the God of origin. Then of course we will know the truth of any and everything as is promised by God. Why not do that now?

When I began, I thought to lay a complete and perfect path. But the world thinks only of destroying it by whatever means. . . .

The path of God [*Kami-no-michi*] and the path of those in high places [*kami-no-michi*]: these sound the same. But the world's path is a path of manifestations, whereas God's path is the path of the heart. In the world's path, you can do whatever you want and get away with it, so long as no one sees you do it. But in the path of the heart, it all comes to bear on yourself. In the path, therefore, there are two choices; the world's path and the path of the heart. In the world's path, you never know what pitfalls lie ahead or where swords await you. And since God's path is the path of the three-inch span of the heart, your ideas of wanting to follow this path may not be enough to get you through it. Now that I have explained this so fully, any and everything should settle.

Osashizu, January 27, 1891

### III:85-91

*As God in Truth is going out to the fore,  
know that every arrangement will be made.*

God is striving to be revealed in the world of name and form as "God truly cannot bear to look on" any longer. God is making arrangements for the purification of the human mind so that the truth of origin, single-heartedness with God and the joyous life can be revealed at its core. All of God's arrangements have to do with the preparation of the human mind to awaken to that truth. There is no other purpose.

*Until now, those of Kara have done as they pleased with Nihon.*

*What can be done about the regret of God?*

The worldly common truths of the self-centered imagination know nothing of the truth of their origin. They are “*Kara*,” meaning alien, far away and without knowledge of the truth of origin, which is “*Nihon*,” the true and original native place. The regret of God is that the state of mind centered in the self-centered imagination—though it is a true marvel—cannot find joy in that state.

*Hereafter, Nihon will do as it pleases with those of Kara.  
Be aware of it, all of you.*

It is God’s intention that the truth of origin, “*Nihon*,” becomes the seat of all thought and action. This, of course, is all about the way the mind is used. If its use is shallow, then it functions from the point of view of the self-centered imagination only. From God’s point of view, that state of mind has been found to be depressed, lacking in joy and lost in the darkness of its own truths without any sure guide.

With the purification of the mind comes the ability to distinguish between the self-centered imagination and God’s mind. God’s mind is what remains when the self-centered imagination has been made pure or quiet. After distinguishing between the original and the alienated, one has the ability to use the self-centered imagination from the point of view of the origin. In this way the “regret of God,” the inability to find joy in the purely self-centered perception of the world, is replaced by the free and joyous use of the human imagination from the point of view of knowing and understanding the truth of origin. That is single-heartedness with God.

*Root and branches of the same tree: branches will break,  
yet the root will prosper.*

Recall that God accepts the worldly common truths of the self-centered imagination and reflects them back as the truth of the individual mind. Such truths, however, are always only temporary in contrast to the truth of origin, which is permanent, unchanging and eternal. The self-centered imagination experiences the impermanence of the branches as a cause of anxiety and suffering. That is because the self-centered imagination does not know the truth of its own origin, which is always vital and prosperous regardless of worldly common appearances.

*Until now, those of Kara were said to be great,  
but from now on they will only be broken.*

We are totally impressed by our self-centered imaginations. They are indeed wondrous instruments. However, when we stop and ponder, we can see that everything that rises up in the imagination just as surely passes away. Though the self-centered imagination is a source of marvels one after another, even a glimpse of the origin is enough to make it all pale by comparison. We might imagine that, if for some reason we were situated so that we could only see the moon, what a wonder the moon would be for us, until after some effort we were able to see the sun!

*Look at Nihon! It is thought to be tiny, but when the root appears, you will be overwhelmed with amazement.*

Where there is a mind and a world, the truth of origin is present. Perhaps we cannot spare even a moment to be aware of it. It is ironic that the root cause and power of the universe is present now but we are not aware of it because we are enamored of our self-centered thoughts and their relationship to things. What we think we know is nothing compared to what we find when we turn within and dig up the root of the world.

When the self-centered imagination falls quiet, the free and unlimited power of the origin alone remains. Indeed it is amazing. Can you see it?

*This power cannot be thought of as being human strength.  
It is the power of God which nothing can match.*

Once again our human imaginations are reminded that the real and true power of the origin cannot be taken hold of as an object of our imaginations. There just is no match in our world of manifestations.

I think that a word about how this theme fits in with the model path is appropriate. By now I think that it is clear that God wishes to show us the distinction between God's mind and our self-centered human minds. Up to this point we have been introduced to a variety of metaphoric pairs that are intended to make that comparison and distinction. For instance we have seen used "spirited" and "depressed," and "clear" and "muddy."

Why, we might wonder, does God use so many literary devices to make the same point, and why specifically use "*Nihon*" (Japan) and "*Kara*" (China)? The answer to this question is, I think, a very important element of the model path. As I have stated many times before, God accepts our self-centered truths and instantly reflects them back to us as the truth of our world. In hastening our awakening to the truth of origin God has, as promised, entered into our worldly common truths and is showing the way to single-hearted salvation. The theme that is "*Nihon*" and "*Kara*" was meant to appeal to a particular flavor of self-centered truth. It is very appropriate because it addresses an area of human mis-

understanding that has long been associated with large-scale human suffering. God is in there pitching for us. God has entered into the muddy water and is working to make it clear.

These days we are perhaps a bit uncomfortable with the “*Nihon*” and “*Kara*” theme because within recent memory many of its worldly common interpretations went bust. However, I think we should not try to avoid this theme but rather should embrace its lesson. God never intended for us to keep to a worldly common understanding of this or any of the themes that appear in the model path. Instead, God has shown a model of willingness to speak the language of our worldly common truths in order to engage and capture our attention so that we might be led out onto the main path. The purpose is and always was to hasten the single-hearted interpretation, not to advance the worldly common interpretation.

Last night, when I was lying in the dark and pondering this theme, I became aware of tears running down my cheeks. The tears were not for the misunderstanding of the earliest followers. They were tears of gratitude for reminding me that the counterpart of this theme is alive in my own self-centered imagination. The terms “*Nihon*” and “*Kara*” mean nothing to me, but I have a mind and I have a self-centered imagination, and what the metaphors “*Nihon*” and “*Kara*” stand for are very much a choice for anyone with a mind and a self-centered imagination even in this time and this place. That the terms may or may not appeal to a particular self-centered imagination is the business of the Yoboku. The model path shows the way to open and keep open the path of single-heartedness with God. It is up to the Yoboku to open the path in a way that is appropriate for the time, the place and the spiritual maturity of those who would like to be saved. The model path shows the way to open a relationship between the origin, which never changes, and the world of manifestations, which constantly changes. The focus is always on returning to the origin and not on some other path.

To complete the arrangements for the Service in their entirety, it is not sufficient merely to make arrangements for the implements, the performers, and the location for the Service; far more important is the mind.

The third Shinbashira’s sermon at the Spring Grand Service on  
January 26, 1988

[W]e must be sure to keep our mind turned toward Oyasama’s teachings, since we have learned of them, and think and act focusing our attention on Her mind. This demands constant effort. . . .

Some of you here may think that this kind of seemingly orthodox thinking that has been passed on to us from our forebears is behind the times. But what do we mean by saying that it is behind the times?

In any age there exist people and they each have a mind, each mind giving rise to various emotions. The feelings of joy, anger, sorrow, and happiness are expressions of the working of the mind people have had from the very beginning. If we reflect on this, then we shall see that, after all, the root of our problems—whether they be physical problems or mental strains—never changes, although it may be expressed in different ways.

The third Shinbashira's address at the Young Men's Association  
Convention on October 27, 1993

I believe that the efforts to spread the teachings, and this includes the activities of churches, that were pioneered in whatever countries and locales, regardless of when these had their beginning, will surely be rewarded with blessings so long as we pattern our efforts on what we have learned from the Divine Model. I should like you to set about with your mind braced by this firm conviction.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1990

The truth which lies far away is just the world's truth. Sah, sah,  
God's truth cannot be temporary.

Osashizu, July 2, 1888

### **III:92–101**

The remaining verses in Book III contain most or all of the metaphors that have been developed thus far in the first three Books of the Ofudesaki. Let us bring to mind the third Shinbashira's comment that when "[r]eading through the Ofudesaki, we have a tendency to think that it is repeatedly saying the same thing over and over. . . . [However], I feel that, when we look at the verses in light of the events taking place, we shall understand that it is never repeating the 'same thing.' In whatever chapter we read, there seems to be an intention She is trying to teach, and it seems that She is trying to do so according to the people's stage of spiritual growth." In the verses that follow, let us look a little closer at the model interaction and distinction between God's mind and the self-centered imagination and try to understand all the remaining verses in Book III from a single point of view. And in so doing, let us grasp and savor them all without even giving them a thought or uttering a single word.

Recall that the problem is that God accepts the truth of any mind and instantly returns that truth as the truth of the world. Out of all of those truths of human minds there is only one truth that is permanent for all minds in all times and all

places. There is only one truth that delivers true satisfaction and the joyous life. That one truth is the truth that God is hastening us to awaken to. Unfortunately we cannot “see” that one truth through the accumulated “dust” of our everyday, worldly common self-centered truths. God does not judge our worldly common truths other than to point out that they are the unintended source of the suffering and lack of joy that we complain about. The way then to awaken to the one truth that God is offering us is to remove the obstacle of our self-centered truths and test the one truth of the original mind that is known and understood through the mind like clear water: “When this cleansing is thoroughly done, the truth will be known and it will be told and retold.”

This process of removal or purification requires the cooperation of our self-centered truth as is taught in the line “If you wish to know and will come to Me,” and in general we human beings find this a tricky and difficult thing to do. That is because we are constantly led off the path by our self-centered worldly common truths. To help us to cleanse our minds of our self-centered truths so that we can test and savor the truth of origin and the joyous life, God has opened a path of Service: “What do you think this Service is? It is none other than the means to universal salvation.”

Unfortunately, though our self-centered imaginations find the prospect of freedom and joy appealing, they do not find the notion of being swept away to be a very good idea. Indeed the effort requires a genuine faith in the outcome and true sincerity in its pursuit. Commonly our self-centered truths have a tendency to “discover” that God’s original truth and our worldly common truth just happen to be the same. Isn’t that convenient? The third Shinbashira reminds us that “in pondering over Oyasama’s Divine Model of the Joyous Life, it is therefore fundamental that none of us have any preconceptions.” Those preconceptions can be called our human misunderstanding of God’s intention. It is that misunderstanding that God addresses in the Ofudesaki. In the Ofudesaki two minds are modeled: The mind of God and the worldly common self-centered human mind. As both minds are modeled and shown in the poems, it is vitally important that we be able to distinguish between the two. With that in mind, let’s continue on with the poems of Book III.

*In this world, people are living merrily,  
but there is no one who knows the origin.*

We could say that this verse is where we began in Book I, verse 1, but it isn’t exactly. We have come some way since then. This verse is informed by verse III:69 and will be further filled out as Book III progresses. Verses III:113 and 149 being definitive on the subject.

Put another way, God is not trying to teach this in a vacuum. Everybody already knew the origin. It was in the *Koki*. This same situation is true of all

humankind. All human cultures have an explanation for the origin of human beings and the world. In this case it just happens to be that the explanation that is modeled can be found in the *Koki*. That truth is the truth of the mind of many or most of the villagers that God is trying to awaken at the particular time and place. It also just happens to be not the truth of origin that God is talking about. Once we clearly make this distinction as it is modeled in this particular case, we are well on our way to the reason of heaven, the attitude of the Service and the real truth of origin.

*If this origin is known in detail,  
there should be no cause for illness.*

Here again God is referring to something that is well known by all human beings as one kind of worldly common truth or another. Is it possible to know the truth of illness that God is speaking of without knowing the truth of origin? Is it possible to know the truth of origin without knowing the mind like clear water? Can we know the mind like clear water without service to the truth of origin?

*These children, living their lives knowing nothing,  
pitiful are they in the eyes of God.*

*There is nothing at all which should be called illness.  
It is only because there are paths of the mistaken mind.*

*These paths are miserliness, covetousness,  
self-love, greed, and arrogance. They are the dusts.*

*All human beings in this world are the children of God.  
Listen and understand well the words of God!*

*If only the dusts are cleanly swept away,  
then I shall work marvelous salvation.*

If it were not for the two verses below, it would be relatively easy for my self-centered imagination to turn the five verses above into a moral, ethical teaching that would be coincidentally and conveniently just like what I already believe to be true. The point here is that salvation does not come from creating self-centered truths, ideas or concepts around these verses. It comes from removing or sweeping away the self-centered imagination even down to its core attachment to the body and replacing it with a new and permanent foundation, the original mind that is one with the origin.



*By this salvation given in accordance with the mind of sincerity,  
you shall be freed from illness, death, and weakening.*

*By this salvation, to fix the natural term of life at  
one hundred and fifteen years is the single desire of God.*

Taking up these verses, then, I could sincerely address the challenges that they present and let go of all of my self-centered truths that contradict them. If I sincerely care to test God's promise by letting go of them all, then the state of my mind could be described as being like clear water. In that state, the truth of all of these things is understood. Not as words or ideas but as directly experienced. That view is not the fulfillment of my own self-centered truths. It is a marvelous and entirely different view. The point of view that is spoken of is informed and settled by verse III:135. It is not a metaphor. It is the actual direct experience of the mind that is one with the origin. Check it out. It is the reason of heaven.

*Day after day, the mind of God hastens.  
You who are close to Me, what are you thinking of it?*

This verse, it seems to me, is questioning my priorities and refers back to verse 92. As long as things are going OK, we have very little incentive to return to the origin. However, when things get tough—when we confront illness, trouble and death—then we would like relief. Unfortunately, all too often, even then, the self-centered imagination seeks relief on its own terms.

The first step in responding to Oyasama's parental heart is not to accept it self-centeredly but to accept it as She has shown it.

The third Shinbashira's sermon at the Centennial Anniversary of  
Oyasama on February 18, 1986

In pondering over Oyasama's Divine Model of the Joyous Life, it is therefore fundamental that none of us have any preconceptions. This means, I should like to stress, that we ought to listen to God the Parent's will and Oyasama's teachings, opening ourselves to them without preconceptions, and gain a straightforward and correct understanding of Oyasama's mind to find out exactly what Oyasama is trying to teach us.

The third Shinbashira's sermon at the Spring Grand Service on  
January 26, 1992

**III:101–110**

Just a brief resume: The purpose of the Ofudesaki poems is to remove the misunderstanding of God's intention in hastening the performance of the Service. That misunderstanding flows from our ordinary, worldly common, self-centered, human point of view, which all of us would like to enjoy but which we are more and more finding to be a point of view that we cannot find joy in. In short, the state of our mind becomes the state of our world and, in many cases, we cannot find joy in that state. In answer to our pleas for help and to give us relief from this situation, God is hastening the return of our minds to their original condition. That original condition is one with God's mind, the very nature of which is high-spirited freedom and joy. To hasten that return, God has used the poems of the Ofudesaki to draw a clear and dramatic distinction between God's mind and our self-centered thinking.

If we follow the reasoning of the distinction that is modeled or shown, we may find that we would like to accept God's invitation to single-heartedness and sincerely pursue the perfection of the Service which quickly shows the way to single-heartedness with God.

The verses below are a continuation of God's effort to make that distinction clear. Though the poems were written more than one hundred years ago and are crafted to appeal to the spiritual maturity of villagers living in a different time and place, the issues are universal to all self-centered points of view in whatever time and place. As always, it is crucial that we be able to distinguish between the two points of view that are modeled and shown so that we can identify with God's point of view while sweeping away the worldly common self-centered point of view that is draining the joy from our life. This process is called "sweeping the dust of the mind using God as a broom." With that said, let's re-enter the poems and take up God as a broom to sweep our own mind.

*Day after day, the mind of God hastens.*

*You who are close to Me, what are you thinking of it?*

God hastens the performance of the Service and single-heartedness with God. The villagers, though in many cases willing to look to God as God, were nonetheless unable to bring themselves to sweep their minds through the performance of the Service. In the verse above God is asking us to check our priorities. Everyone says yes to freedom and joy but perhaps finds it difficult to make it a number one priority.

*For fear of those in high places, you are depressed.*

*Fear not, for God is hastening.*

At the time, those closest to God were unwilling to perform the Service for fear of the authorities. From the point of view of single-heartedness, there is nothing to fear. From the worldly common point of view, both the truth of the Service and the truth of the authorities are misunderstood.

*The tightness in you chest: do not take it as an illness.  
It is the hastening of God being blocked.*

God is inside us all and desires to rush out. The way is blocked by our self-centered thoughts. In this case, God is addressing minds caught in the grip of fear. From God's point of view there is no fear nor is there such a thing as illness. Both appear only to the worldly common point of view. As such they and all troubles and pains can be seen as a hastening to give up the self-centered point of view and return to the origin.

*Working miracles one after another,  
the mind of God hastens for your salvation.*

The verse above is certainly appealing.

*What do you think these miracles are?  
Sweeping the dust away, I shall complete the cleansing.*

When asked a question, each of us should answer in detail. Looking at our answers, God helps us to make the distinction clear. We sweep away the dust of the self-centered imagination and see the miracles ourselves.

*Thereafter, the pillar will be quickly put in.  
When it is done, the world will settle.*

We know this metaphor of the pillar. It identifies and proves the origin. So it is that, when the self-centered mind is swept clean, the pillar is set up and the truth of origin replaces the self-centered imagination as the foundation of our thinking. Recall that the state of our mind becomes the state of the world. We can let our mind settle now and see for our self the truth of this verse.

*If you quickly see the truth of this talk,  
become convinced, everyone, whoever you may be.*

This of course is an invitation to awaken right now and give God's promise the test for proof. Watch the mind's voice. Be aware of the mental imagery. They are seen by the original mind. Melt into its tight embrace.

*I have told you before about the test for proof,  
but you do not even understand what the Kanrodai is about.*

The test for proof is always the only proof that is given to the mind that returns to the origin. It is the Kanrodai. This “test for proof”—that is, the mind returned to its origin—was modeled by God for the entirety of the Divine Model, and God showed its truth in every circumstance.

*Having received this one four years ago,  
God is holding her in a tight embrace. This is the proof.*

As we have seen in just these few verses, the self-centered, worldly common mind misunderstands the truth of the authorities, fear, illness, the Service, and the Kanrodai and, in this verse and the accompanying footnote, we can see addressed the misunderstanding of birth and death. From God’s point of view and the view of single-heartedness with God, there is no such thing. This verse addresses the misunderstanding of the human body, which is a thing lent, a thing borrowed. Without the footnote to provide the context of the misunderstanding addressed, this verse would seem to indicate a mind that has been embraced by the origin. This verse brings to mind a Divine Direction that uses a footnote to set up the same distinction between God’s point of view and the worldly common point of view. I will quote it below.

*Truly, the preparation to return her quickly  
is the first matter in the hastening of God.*

As always, God’s intention is that each of us quickly perfect the Service and set up the Kanrodai. The warm embrace of the origin is waiting. Let’s do that now.

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.

Osashizu, January 9, 1887

On the 10th, however, Oyasama’s health failed again. Everyone was again astonished. Again, at about three o’clock in the afternoon, after a discussion, an inquiry was made through Izo Ihuri, in the room adjacent to Oyasama’s: “What should we do about Oyasama’s condition? We are performing the Service every night. Should we also perform the Service during the day? Will You accept our sincerity

and show us Your blessing in restoring Her health?”

Footnote to Osashizu, January 9, 1887

The numerous events that were begun on the 26th of the month were each a proof expressed in form and given in proper order according to people’s stages of spiritual growth—each a proof of the path of single-hearted salvation.

The third Shinbashira’s sermon at the Autumn Grand Service on  
October 26, 1987

### III:111–119

*Until now, I have often told you about My free and unlimited workings, but you have seen nothing yet.*

We continue on with the list of things that we misunderstand. Are the free and unlimited workings the miracles that are known by the mind that has returned to the origin? I think they are.

*From now on, I shall teach you everything beforehand.  
When seen, you will understand that I work freely and unlimitedly.*

This theme of teaching everything beforehand addresses another possible area of worldly common misunderstanding and confusion. One view sees this theme as a promise of foreknowledge of events—the kind of information that one would expect to get from an oracle (III:45). Still another sees it as once again drawing a distinction between the point of view of the origin and the worldly common point of view. Following that path then, teaching everything beforehand would refer to teaching things from the point of view of the origin, as they really are, that is, before they become distorted by conditioned self-centered worldly common thinking. The origin comes before all else and is free and unlimited. On the other hand, worldly common thinking comes after, or rises out of, the origin and is bound and conditioned by self-centered habits and beliefs (mixed with mud and debris), some of which are rather old and deep-seeded.

*Please do not speak about things in the past.  
I shall begin on the twenty-sixth day.*

The above verse resonates with multiple relevant meanings. When looking for the meaning of “things in the past,” we can look to (III:69) and see that God is not repeating what has been taught before. What is taught is a new path of

single-hearted salvation.

We might also see “things in the past” as referring to Miki’s past. Prior to awakening as a Shrine of God, Miki shared all of the same worldly common interpretations of things as Her family and neighbors. There were many close to Her who would have welcomed Her return to Her old self and the old ways.

Then too, perhaps we should mention that God’s path of single-hearted salvation was itself undergoing constant transformation as God tried numerous ways to open people’s minds to the reason of heaven. The twenty-sixth day always indicates a new beginning—a fresh start with new people in a new world of freedom and joy, a new world of single-heartedness with God.

*From now on, I shall make the minds of the world spirited  
and prepare to settle Nihon.*

By now we can understand that the metaphor *Nihon* (Japan) is appropriate for the time, place and spiritual maturity of those to whom it was addressed. For us it is the promise of the world of Joy that flows from settling the mind in its own intimate origin.

*The minds of human beings are indeed shallow.  
You talk about things already visible.*

This verse echoes the numerous examples of verses that tell us that we know nothing of the origin. Perhaps we are prone to talking about the origin as if it were an object of our self-centered imaginations. The image is one of ideas, thoughts and concepts rising out of the pure and fathomless origin and floating on top. Ordinarily we only deal in and with that thin film floating on top while knowing nothing of the depths that it comes from.

*From now on, I shall talk only about things that have not  
appeared. Watch the future closely.*

This verse provides a criterion for understanding everything that God wishes to teach us. Whether we can see it or not depends upon how closely we watch. This is a matter of personal honesty, priority and sincerity. What kind of mind can “see” things that have not appeared? I believe the mind like clear water fits the criterion very well.

*I shall begin to tell you about whatever things step by step,  
but never about things already visible.*

God promises to teach us about whatever things but not about worldly com-

mon truths, things already visible. Instead, with our permission God will step by step reveal to us the truth of origin which is the truth of all things in detail.

*To set up quickly the central pillar of God,  
who began this world, is God's single desire.*

To return our self-centered mind to its origin is God's single desire. For us to look elsewhere for worldly common truths is just doing something else. It is shallow self-centered activity.

*Listen and ponder step by step over the words and  
works of God, who is invisible to your eyes.*

As Yoboku we know how to sweep and we know how to ponder. To "see" the invisible, we must turn our attention from the visible and "look" within. The central pillar of God is set up in the mind like clear water. Let's ponder and set it up now.

To see these workings, however, those of us who have faith in this path must first unite our minds with one another and turn our minds solely toward the Kanrodai, solely toward the Parent of Nihon, solely toward the root of single-hearted salvation.

The third Shinbashira's sermon at the Autumn Grand Service on  
October 26, 1988

Intermediaries, intermediaries! Intermediaries gathering one after another, Intermediaries, be firm! I begin to lay the path. A broad path, a broad path. What kind of broad path do I begin? Even though there be many of you, it is important for even one of you to settle your thoughts. . . . If there be a path you do not understand, look and you will understand. All will appear as told in the Fudesaki. You wonder how the path will be and when it will be seen. All this is told in the Fudesaki.

Osashizu, June 24, 1887

### III:120–127

God continues to work on our misunderstanding and to make clear the distinction between the original and the worldly common.

*You are thinking that the present path is at the mercy of the*

*high places, but you are mistaken. It will be as God pleases.*

There is a dual meaning here. The high places, or *kami* in the original, can be correctly understood to mean the various authorities that suppressed and distorted the path of single-heartedness with God. Also, as we have seen before, *kami* can also be correctly understood as being self-centered, worldly common thought.

God is on the move and desires to rush out and recreate a new world with new and joyous people. I dare say that ultimately it will be just as God pleases. We might as well get on with it.

*Those in high places are doing as they please with all the world.  
Do you not know the regret of God?*

Again both interpretations hold equally well for this verse. However, a question is asked. The answer I think will help us once again to distinguish between God's point of view and our worldly common point of view. God created and painstakingly evolved all that is, with the intention that it be a high-spirited joyous experience. Human beings have evolved to a point where they are capable of acting as instruments through which that joy can be shared with God. That the world and human beings exist is a miracle and marvel without comparison. However, there is an unintended result that flows from the greatest marvel of them all, the human self-centered imagination. We human beings have imaginations which, like God—but in a much more limited capacity—create. In short, the state of our minds (what we create) becomes the state of our world (that is the truth of our world as we experience it). A significant number of human beings have been unable to find joy in that state and in that truth. The reason for this situation can be broadly attributed to the fact that our creative imagination has totally and fundamentally imagined itself to be an object, a body. This situation binds the free and unlimited creative power of God that has been given to our mind to the limitations of an object, a body. Ouch! These limitations include birth and death and all else that can go wrong with objects in between. It was supposed to be fun. Instead, it's not. The self-centered imagination bound to a body is the regret of God. We call this understanding "the truth that the body is a thing borrowed." God's message to us is to return it at once and to live joyously thereafter.

*Until now, everything in the world has gone according to  
those in high places. From now on, there will be changes.*

Indeed the history of humanity has been the history of the self-centered imagination. It is fundamental to all of our actions. God is hastening a fundamental,



evolutionary change. God wishes to change the foundation of human thoughts and actions from selfishness centered on a body to the free and unlimited workings that flow from single-heartedness with God.

*Since the time I began this world,  
I have not yet taught you everything.*

If we look back to Book I, verses 1–2, we can see this filled out as God takes responsibility for the situation. This regrettable situation is not our fault. We never knew, nor were we taught any differently. The situation is regrettable. It is the regret of God.

*Those in high places are thinking of the whole world  
on their own terms, but their minds are wrong.*

This verse, once again, brings to light our propensity to try and make everything fit into our fundamental worldly common point of view. The point of view that is anchored to a body is shallow. By quieting our mind even down to that fundamental thought, we awaken through the mind like clear water to the free and unlimited point of view which is single-hearted with God. In this respect, our worldly common state of mind, though true enough for us in our shallowness, is wrong.

*The trees which grow in the high mountains and  
the trees which grow in the low valleys are all the same.*

God is aware that this theme of high and low can set up a further misunderstanding of class conflict and so puts an end to it. In God's view all are the same. It is only the worldly common point of view that imagines the distinction between high and low.

*All human bodies are things lent by God.  
Do you not know the free and unlimited workings of God?*

The whole universe is the body of God. This is the truth that is known to the mind that is single-hearted with God, the mind like clear water. The human body then is said to be a thing borrowed from God. Though the human body is part of God's body, that truth is easily obscured by the self-centered thoughts and ideas (dusts) that are piled up on top of the fundamental self-centered thought (the pillar of *Kara*) that is understood as "this is my body." We suffer as a result of this attachment. To know the truth of our existence and be freed of the limitations that are the nature of all "things," God teaches us to return the body at once.

This is accomplished by sweeping the self-centered imagination even down to the core idea “this is my body.” When that sweeping is finished, the truth of origin is exposed and the truth that the whole universe is the body of God becomes understood (setting up the pillar of *Nihon*, the Kanrodai). That truth then replaces the self-centered, body-centered truth as the foundation of all thought and action. This is called “knowing God’s free and unlimited workings” and is the re-creation of the world of the joyous life.

Again a question is asked, and we each should be able to answer it and adjust our minds accordingly.

*Let all of you in the world take care.  
There is no knowing when or where God will go.*

This sounds like and indeed is a veiled threat. It is a wakeup call to the self-centered imagination. If we ponder over the long history of humankind, we can get a good idea of why it is appropriate. Indeed God is hastening nothing less than the construction of a new person in a new world. Variations on old worldly common themes are just the world’s path. For the single-hearted, it makes no difference when or where God goes.

The third Shinbashira once said:

Checking the Ofudesaki to find where the words “a thing lent, a thing borrowed” first appeared, I realized that it was somewhat after the beginning of Part III, in the verse that reads:

All human bodies are things lent by God. With what  
thought are you using them?

Ofudesaki III:41

However, this is directly preceded by the verse that reads:

This universe is the body of God. Ponder this in all mat-  
ters.

Ofudesaki III:40

These two verses must be savored as a couplet, as being linked together. If we separate them, the profound meaning underlying Oyasama’s teachings will be difficult to perceive.

The third Shinbashira’s address at the Tenrikyo Women’s Association Convention on April 19, 1990

**III:128–135**

*Just a word: the hastening in the mind of God  
is solely to prepare to assemble useful timber.*

We human beings are of course the trees that God is referring to. So, God is in a hurry to gather useful human beings. “Useful for what?” one might ask. Though this seems to be a fairly straightforward proposition, it is, in fact, loaded with significant meaning. Why, for instance, does the God of origin, the God of free and unlimited workings, need useful timber? If God wants to save all humankind, why doesn’t God just do that? The answer to both questions will be revealed in more detail in later poems but, for now, it is perhaps enough to say that God used instruments to make the world and continues to work in the world through those instruments. It follows then that to bring about the single-hearted salvation of all humankind God needs the right instruments for the task. Recall verses III:104–105. “Working miracles one after another, the mind of God hastens your salvation.” Since there is a worldly common notion and expectation of what miracles are, it is necessary for God to ask: “What do you think these miracles are?” Once again, as we are asked a question, we should pause and reflect on our answer. God also provides an answer: “Sweeping the dust away, I shall complete the cleansing.” It would seem then, that the timber is meant for the task of purifying the minds of all humankind. The timber, Yoboku, are intended to be expert in the cleansing and purification of the human mind. Their task is not to put anything into the human mind but rather to remove what has already accumulated there. When this task is completed in one mind, the miracle of God’s free and unlimited working is revealed to that one mind. When it is accomplished in all human minds, then God’s free and unlimited working will be revealed as the world of joyous life. It is perhaps appropriate to ponder that, on both the individual and global scale, this is a promise of something completely different than the world of our current self-centered truths.

*Though there are many and varied trees,  
perhaps no one knows which will become useful timber.*

There is no knowing which human beings will become useful timber because the content of the human mind is not what counts. It is the sincerity applied to returning to the origin that is accepted. Who knows when or where the mind will settle and become like clear water. “Let all of you in the world take care. There is no knowing when or where God will go.” Our worldly common judgments do not apply here. God accepts the truly sincere mind. There is no knowing which mind that might be as God treats all human beings equally and is eager to accept them all.

*Of these timbers, it is not to be just a few.  
I desire a great number of timbers*

Our worldly common view of things makes it difficult for trees of different types to coexist with one another. Our worldly common truths collide and conflict with each other. For the Yoboku there is no particular preference of one worldly common truth over another. The goal is always the mind like clear water, and worldly common truths are seen as mere obstacles to that goal. There will never be a world where all human beings imagine the same things. However, all human minds can be united in their origin. These will be new people in a new world of single-heartedness with God. To be instrumental in gathering a great number of trees for God, Yoboku will need to be able to distinguish between God's truth and the world's truth.

*Day by day, I shall tend those trees which are  
to become My useful timber. Never take it to be illness.*

God is cultivating Yoboku. The goal is the totally cleansed mind—the mind like clear water, the mind that is one with the origin, single-hearted with God. The core obstacle is the deeply understood idea that we human beings are separate entities. At the core of each and every one of our thoughts is the “pillar of *Kara*”—the idea that I am this body, it is me and mine. This core and foundation for thought that is alienated from and does not know the truth of its origin is the regret of God. The illnesses and troubles that appear to the mind that does not know its origin provide opportunities to question the truth and nature of this fundamental core idea. God promises that, if we replace the “pillar of *Kara*” with the “pillar of *Nihon*” (the Kanrodai, which is to be set up in the mind like clear water), we will be free from illness and trouble by being single-hearted with the God of origin, for whom there is no such thing as illness, death and trouble.

*Among the trees, there will be some that I shall tend step by step  
and others that I shall let fall as they are.*

Some minds will need to be purified and guided back to the origin in a step-by-step process which gradually calms the self-centered imagination and opens it to the reason of heaven. Others will return in an instant as if awakening from a dream. These verses then mark a juncture for us. We can encounter illness and trouble and continually ask what it is that God is trying to tell us through illness or trouble. Or we can accept that God is always and only telling us to return to the origin, and, in so doing, delve into and discover the kind of mind for which there is no such thing as illness and trouble, the mind that is single-hearted with God, the mind like clear water.

*This test for proof of all of My free and unlimited workings,  
I shall never do at any other place.*

The test for proof is the comparison of the power of the “upper people,” the human worldly common truth, with the power of the origin, which is single-hearted with God. We all know the one power, but God is tirelessly hastening us to return and know the other.

When God says, “I shall never do at any other place,” God is speaking of the origin. The test is the test of the power of the truth of origin, and it will and can only be done at the origin, which is known by the totally purified mind like clear water.

*Until now, I have often taught you, saying that it is to be a test.  
Now at this time, I shall end the test.*

Recall what it was like to take a timed test in school. There was a real immediacy and closure about it. God is never satisfied in these poems to just teach and leave it at that. All who have come this far are hastened to finish the test even now at this moment. Let all the ideas settle and melt into the waiting embrace of the God of origin. For the human mind there is no other place like it.

*The universe is the body of God.  
Ponder this in all matters.*

This verse, in words, represents the answer to the test. If it is pondered over in all matters, it will gradually refine the mind to the point where only single-heartedness with God will remain. We should not mistake the words for the state of mind that it represents but should follow the directions and ponder this in all matters. Besides, it is fun to do. Let’s start doing it now and see how long we can keep it up.

[I]t will be clear that we who teach others, we who instruct others, we who convey the teachings to others, must begin by digging up the root of the teachings or there will be no way for us to relate the explanation in The Doctrine of Tenrikyo to the phenomena around us that are reflected in our eyes. It all depends on our own effort.

I think there are two possible ways to explain that “this universe is the body of God” and “all human bodies are things lent by God.” One of them is to explain it by placing God the Parent at the center of our thought, that is, to put the Sun and the Moon at the center and human lives at the periphery and see how the former affects the latter. The other way to explain this is to place human beings at the

center of our thought, that is, to see how divine providence in human lives is extended to finally reach the providence of the Sun and the Moon. The first way of explaining this may be better for fourth to sixth graders while the latter will be better for first to third graders. In either case, however, only when we gear our explanation for the listener will that person be satisfied with our explanation.

The third Shinbashira's address at the Women's Association Convention on April 19, 1990

Listen carefully! You will be shown [truth] in the instant of a breath.  
Osashizu, July 7, 1890

### III:136–143

Here again we are playing with the fundamental teaching. It is a rather focused topic. There are two different pillars possible as foundations for our human thoughts. God wishes to make the distinction between these two pillars clear in our minds. The first pillar is the “pillar of *Kara*.” This pillar is the core idea “I am this separate body” or “This is my body.” This core idea is understood. We need not consciously repeat or ponder it in each matter; it is understood. This pillar exists between heaven and earth, that is, between the origin and the world. Thus the “pillar of *Kara*” is an idea. As an idea it is limited and has no knowledge of its own origin. It is limited in that it can only capture and imagine ideas about relationships between objects, the first object being understood as our individual body. It is a very neat arrangement; too bad we cannot find joy in it.

The second pillar is the “pillar of *Nihon*,” the Kanrodai. For its foundation, this pillar is “seated” or “put in” directly on the origin. At that place and no other, there is no core idea; there is only a core truth, the eternal truth of origin which cannot be captured as an idea. It is unimaginable. To understand this truth it is necessary to sweep our minds of all ideas even down to the core idea that is the “pillar of *Kara*.” The perfection of this sweeping is then the perfection of the performance of the Service. It is the replacement of the mind, the setting up of the “pillar of *Nihon*,” the Kanrodai, in the mind like clear water. From the point of view of this pillar, the Kanrodai, the truth of origin is known and thus the truth of any and everything is known. This is the point of view of single-heartedness with God. The ideas that then flow from this mind are free and unlimited; they are the heavenly dew that constitutes the joyous life.

*At this time, as God is openly revealed,  
I shall teach you any and all things.*

God is revealed through Miki who had become a Shrine of God. God is also revealed through the mind that is swept totally clean, revealing God as the truth and foundation of human beings and indeed the entire universe: “The universe is the body of God. Ponder this in all matters.” This verse then is meant to inform our understanding of all of the verses in the Ofudesaki and, indeed, its truth is meant to be understood in all matters. Let’s take a moment and look around the room that we are sitting in. Every object that we see is the body of God. Now lift your hand up and look at it. Again we are looking at the body of God. We are looking at all these things from the inside, are we not? The goal is to make what we are pondering a fundamental understanding that need not be thought or spoken. This is the setting up of the Kanrodai. In my own case, it is not understood. I have not replaced the core thought of my identity. In most of my thoughts, I still understand that this body is me and mine and that the objective world is populated with separate names and forms as distinct from their origin.

*So long as you remain unknowing that the body is a thing borrowed, you can understand nothing at all.*

Yikes! The topic is really very focused at this point. One is either awakened to the understanding of the truth of origin as known through the mind like clear water or one is not. Gee, what about all of the neat stuff that I have accumulated like “dust” or “debris” over the years? Does that mean that all that stuff—and I have some really good stories—doesn’t add up to the truth of origin? It sure seems as if that is what God is saying. I guess that this is where honesty and true sincerity come into the picture. I really have to be willing to let go of all that stuff in order to really, truly, know the truth of origin, the truth of any and everything. I think I want to do that; so what is my problem?

When I was younger, I entertained the idea that I was free to think whatever I wanted. I assumed that my mind was mine with which to think whatever I wanted. Perhaps even some of you who may be reading this have entertained a similar idea. There is of course a very simple proof of this assumption. How easy is it for me to change my mind, to calm or quiet my mind, to not think something that I no longer want to think or to replace fundamental ideas in my mind? I do not know about anyone else’s experience but, in my own case, I found that I was bound like a slave to many of my thoughts and fundamental assumptions. I found it very difficult to make fundamental changes to my thinking and in some cases found that, once agitated, I could not calm or quiet my mind until it had run its course. This is where the performance of the Service, the power of the origin (Sazuke) and unselfish works (*hinokishin*) come in. When these tools are put into practice, the mind is purified step by step and returned to its origin. Not only is the truth of any and everything known, but the mind is also given the gift of free and unlimited working. That is to say that the notion that we have

of a free mind that is ours to use as we wish is realized in the awakening that is the truth of origin. My problem is that, every time I sweep my mind out, I do something that puts junk back in. It is a question of sincerity. Sincerity in letting go and sincerity in sweeping.

*Ponder over it! There is nothing at all which should be called illness. It is but a road sign or an admonition from God.*

*A slight ailment of the eyes, swellings, dizziness, and pain are but the guidance of God.*

Recalling that the verses above are coupled with “The universe is the body of God. Ponder this in all matters,” we can see that God is continuing to show the distinction between God’s truth and our worldly common truths.

When we are faced with an illness or trouble, it is common for the self-centered imagination to ask why. Why is this happening to me? For the pious, the questions might be: what is God trying to tell me by this? In all matters, then, God is trying to tell us that the whole universe is the body of God and that that includes our bodies. Further we are told to return them at once and, in so doing, savor the truth of any and everything, the truth of origin, the free and unlimited joyous life. From this point of view there is no need to interpret illness. It doesn’t exist. If we think that it does, then it is a hastening to return to the origin where it does not.

*Until now, among the high mountains  
no useful timber has yet appeared.*

Over and over we hear God’s lament that no one understood. Hopefully progress has been made between then and now.

*Hereafter, I shall make preparations  
to find useful timber step by step even in the high mountains.*

This refers to God’s tireless efforts to nurture timbers (Yoboku) in a way that is appropriate for the time, the place and the spiritual maturity of us, the “high mountains.”

*This preparation is for saving all humankind quickly.  
I shall make the minds of both the high and the low be spirited.*

We should ponder the “quickly.” If it isn’t being done quickly, what is the problem?



*If the minds of the world are spirited day after day,  
the growth of all crops will be spirited, too.*

This is good news for farmers and for people who appreciate metaphors. I have come to regard the thoughts that I put into my mind as seeds, the fruits of which I will eventually reap. Whatever the crop, it is God at the origin that makes it possible. It is up to us to choose what kind of crop we will plant.

[T]he construction of the mind signifies the effort to settle the mind to accord with the divine intention. For anyone, there are sad days as well as enjoyable days. There are days when we can deal with our work or study calmly without considering it to be a problem, yet on some days, our spirits continue falling no matter how hard we may try to be cheerful and joyous. Then the mind, though supposed to be ours, seems uncontrollable. I am sure all of you have had such experiences. Some may think that this is only to be expected since we are human after all. In fact, the notion that this is only natural because we are human can be looked at in two different ways.

One way is to say that since human beings are not God, it is only natural that we cannot control our emotions. We shall refer to this way of thinking as “A.” The other way of thinking, which we shall call “B,” says that since each human being is allowed the freedom of the mind, it is only to be expected that emotions should arise. Do you follow? I have given some thought to how these two ways of thinking might alter the way we savor the Joyous Life. When based on the “A” way of thinking, we would say that since human beings are not God, we cannot control our emotions. We cannot, therefore, live the Joyous Life—this would be the conclusion. If we based ourselves on the “B” way of thinking, however, we could say that by understanding the meaning of the freedom of the mind clearly and handling the mind alone skillfully, we can live the Joyous Life, anywhere, anytime, just as we wish, no matter what the external circumstances might be. Thus we can savor supreme bliss. The point I am making is that whether or not we can savor the Joyous Life is determined by the workings of our mind alone. This is what the construction of the mind is all about. Do you understand what I have been talking about?

The third Shinbashira’s address at the Young Men’s Association  
Convention on October 27, 1993

Though we all have mistaken thoughts, in a greater or lesser degree,

we are always able to correct them by replacing the mind.  
 The third Shinbashira's sermon at the Spring Grand Service on  
 January 26, 1992

### III:144–149

*Since My intent is single-hearted salvation in all matters,  
 I desire to cut off the root of rebellion quickly.*

It is the way of these poems to use small everyday family and local events as the basis for universal metaphors that apply to all times, all places and all levels of spiritual maturity. In the above verse, for instance, we could with some confidence say that it is referring to the political turmoil that was reshaping Japanese society around this time. In which case we might literally interpret this verse and say that it is related to God's desire that the upper people calm their minds and make peace. That then could be metaphorically projected as God's desire for world peace. This verse could then also be construed as a defense of the status quo political arrangement in Japan, in which case I guess that cutting off the root of rebellion quickly could be interpreted as a literal defense of the Meiji government. Fortunately, there is another way to interpret this verse from within the context of the poem that it appears in.

“This universe is the body of God [the one truth of origin]. Ponder this in all matters. . . . Since My intent is single-hearted salvation [the awakening to the one truth of origin] in all matters, I desire to cut off the root of rebellion quickly.” The rebellion is our self-centered rebellion against the truth of origin. Our rebellion is in all matters. The root of our rebellion [the pillar of *Kara*] is our insistence that the body is ours when it is in fact God's. We are like rebellious children stamping our feet and repeatedly saying no! It is a stage in our development that we are going through. If we are given our own way, we get hurt and cry for relief. When the relief is offered, we reject it because we are unreasonable and want to have things our own way in all matters. If we make mistakes, we want God to make the mistakes right instead of correcting the use of our own minds.

*The present path is covered with dust.  
 Take up a broom and do the sweeping.*

The solution, of course, is to remove the self-centered root of rebellion by sweeping it away. The Service and the Sazuke (power or the origin) show the way to do this quickly, as does pondering in all matters the fact that the whole universe is indeed one. The path of human development was covered with dust

then. Certainly we can also gain by pondering its condition now.

*The path thereafter will be broad and clear.  
Take along with you as many others as you wish.*

Though the above verse seems straightforward enough, I was once pressed on it and am aware that there are difficulties that we can get into with it. It seems straightforward enough that when the mind is swept clear and replaced with the truth of origin, then a broad and clear path will open for us. Certainly the broad and clear path is a metaphor for “free and unlimited.” This is where it gets difficult for us. When we read “Take along with you as many others as you wish,” are we not justified in imagining that we will be able to awaken as many people to the truth of origin as we wish? It would be nice but, when we look at the model story, God wasn’t able to do it. When the mind is swept clean and the path becomes broad and clear, we will be free and unlimited in the way in which we conduct ourselves. If we wish to be Yoboku, we will be free and unlimited Yoboku. Not bound by self-centered conditioning.

Perhaps it would help to look at it this way. Since we are used to being bound and conditioned, we tend to ask God what it will be like when we are free and unlimited. This of course is a path of uncertainty and doubt. We don’t totally trust in God, and we tend to want familiar assurances that the truth of origin is better than the world’s path; however, we lack the sincerity to return our minds to the origin to test its truth for ourselves. If the answer were anything except “as you wish,” we would then be once again bound by the definition and terms of the answer. In short we are much more comfortable with being bound to conditioned thinking than with free and unlimited workings.

*I shall begin to speak at five on the twenty-second of the second month and teach you the causality of everything.*

If there is significance in the time and the date, it escapes me. The second part of the verse holds the promise. We are to be taught the causality of everything. If we ponder this from the point of view that the whole universe is the body of God, I think that we can see that what is promised is quickly delivered.

*After listening to the sermons of those on the high mountains,  
listen to the teachings of God in Truth and ponder.*

Book III is drawing to a close. The theme has been to compare and contrast the teachings of God and the worldly common teachings of the self-centered imagination. Both points of view are present in the poems. It is vital that we be able to distinguish between the point of view of God and the point of view of the

self-centered imagination.

By calming, settling and sweeping the mind, we can make the distinction. On the one side of the comparison, there is the truth of origin, the truth that the whole universe is the body of God and that our bodies are things borrowed from God. This truth is known through the totally swept mind like clear water. On the other side, there is everything else that the self-centered imagination can dream of through all worlds and through all ages.

*Day after day, listen to the teachings of God step by step and enjoy them. It is the Divine Record.*

So it is. What needs to be taught has been taught. We will continue on with the remaining Books of the Ofudesaki. Not because there is something more that is needed to awaken to the truth. All that is needed has been given. But, because we are examining the model path as it continues to address minds in a particular time and place that were unable to understand the truth that has already been fully revealed. Luckily for us, we can finish now by sweeping the dust from our mind and pondering in all matters the truth that the whole universe is the body of God. I'm feeling better already, how about you?

I have taught you about the Mirror Residence. So long as resentment persists in the Mirror Residence, it will be unbearably depressing. Listen and understand well. Originally, in the beginning, there is only the One Truth, the truth of One Mind. In the world, every sort of manifestation also appears. But for Me to help you along, a settling must somehow take place there. For this I have waited and waited, wondering when it would come. But little by little, you have upset everything and mixed it all up. Because of your human minds, you lack God's truth. This makes peace of mind so difficult to settle.

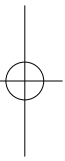
Osashizu, June 11, 1898

**All human bodies are things lent by God.  
With what thought are you using them?**



## *Book IV*

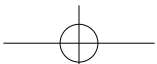
**This universe is the body of God.  
Ponder this in all matters.**



Book III closed with the verse “Day by day, listen to the teachings of God step by step and enjoy them. It is the Divine Record (*Koki*).” We human beings understand things in relationship to ourselves and our accumulated experiences or knowledge of the world. These relationships become our individual truths of the world. Familiar things, things that we can relate to, tend to be easier for us to accept; we are more comfortable with them. To the people of Yamato, the word “*Koki*” is an example of a word that would have had a familiar feel; people could have related to it. Note, however, that in this case, while maintaining much of the flavor of the original familiar relationship, a familiar word has been given a new meaning. Of course, we might say that is what poems and metaphors are all about. However, there is a significant difference here. There is ample evidence that the people who came to ask God for relief and salvation were willing to dramatically alter their understanding of their own human thoughts but only as long as the new understandings conformed to things that they could relate to and be comfortable with.

“Until now, you have understood everything in an ordinary way. From now on, you will understand from your innermost heart.” The familiar words that God employed to teach them did not, nor were they intended to, point to any new relationships or human self-centered truths. Instead, they point to an original truth, the truth of the innermost heart, the truth that exists prior to any of our human or self-centered truths and relationships. As this truth is not like any of our self-centered truths, we have to dig it up and reveal it in order to be comfortable with it. Its nature is such that no words or ideas really show it to us. It is our original state of being. To know it, we have to return to being it.

For that reason, as we study the model story of single-hearted salvation, it is important that we be able to distinguish between God’s mind (the mind that is known through the perfection of the Service, the mind like clear water) and the sincere misunderstandings of the early followers. Those misunderstandings are addressed and modeled here as a lesson for all people in all times and all places. Those sincere misunderstandings flowed from recasting familiar relationships, familiar “world’s truths,” into new “world’s truths”—a condition that God referred to when God said, “I find no one who has understood My heart.” That is not to say that the use of the familiar and comfortable words and objects is not an important aspect of the model. They are in fact a necessary and important part of it.



These days we encapsulate the necessity of using familiar and comfortable words and objects into the teaching as we intermediaries (Yoboku), are to spread God's truth in a way that is appropriate for the time, the place and the spiritual maturity of those who would seek God's relief and salvation. We will see as we enter Book IV, and indeed from this book on, that the use of the comfortable and familiar words and objects will become ever more frequent. This model shows us that God will go to any lengths and try any means to open our human minds to the truth of origin, the reason of heaven. The point is that for those who would be God's intermediaries, timbers in the construction of the joyous life, it is essential to be able to distinguish between God's mind and man's mind, between what is familiar and the new meanings that are given to the familiar so that they point to a fundamentally new way of looking at ourselves and the world. To that end, God tirelessly uses familiar and comfortable words and objects to point to and hasten the step-by-step perfection of the service, which leads to single-heartedness with God.

Now, let's move on to Book IV.

#### IV:1-6

*The present path: what kind of path do you think it is?  
Though it seems to you to be unclear;*

The question was and is asked: What kind of path do we think this is? We can look at verse III:45, "This salvation is not brought about by formulas of worship, or by exorcism, or by calling on oracles," and get a pretty good idea of the kinds of misunderstandings that the earliest followers were struggling with. We can also look at the detail of Miki's worldly understanding of things prior to becoming the Shrine of God and also see the kinds of expectations that existed in a particular time and place. In any case, this verse points out that the earliest followers could not clearly see the path of single-hearted salvation. We can, of course, each look at ourselves today and use this model story to judge how much we have improved on this point.

*I already see a broad path ahead. You are saying  
that it is over there, but it is already before you.*

Because of our self-centered thinking we tend to project single-heartedness with God into the future. As the state of our mind becomes the state of our world, we then experience our separation from God as being the truth, and we then sincerely look to form a relationship with God, instead of being single-hearted with God. Such relationships indeed become the truth of our mind. The

realization of the path of single-heartedness with God is then experienced as being somewhere else, off in time. God says here and now; perhaps God is using a different clock! By now we know the kinds of tricks our self-centered imaginations can play on us.

*When do you think this day will come?  
On the fifth of the fifth month, it will definitely appear.*

The invitation now is the same as the invitation then. Single-heartedness with God is here, now. If we need a few days to get our priorities straight and sweep up, then that is fine. However, to receive what is promised we need only accept what is already given. In my own case, single-heartedness with God is here, now. If I fail to acknowledge it, it is because I am choosing to imagine otherwise. Even then it doesn't hurt to tell the truth. It puts things in their proper proportion.

*Then a thanksgiving pilgrimage will begin. Look for it.  
People will come whether it be night or day.*

For the earliest followers, the path could have been anything, and fear and accommodation of the world's truth seemed to be the best course of action. Even so, God continued to open the path of single-hearted salvation for the whole world. This is a truth that would not be hidden or denied. The truth of origin is best affirmed. This is the thanksgiving pilgrimage. Otherwise the self-centered imagination will spawn a path of doubt and denial, which of course it thinks will better suit it. That is, until things go wrong, when it will once again seek relief and salvation.

*By and by, when the sixth month comes,  
know that I shall grant the Proof Amulet.*

In trying to find a way to get the minds of the followers to return to the origin, God promised and in due time delivered the Proof Amulet, which is a familiar and comfortable aid to help bring the mind to the truth of origin and hold it there.

*After that, I shall hasten the construction step by step,  
and it will become busy in all matters.*

With instruments assembled from all over the world, God continues step by step with the construction of the mind of original joy. When the broad path is seen and the minds of the world open to the truth of origin in all matters, then the world of joy will settle of its own accord. Once again I should like to draw

attention to “all matters.” This refers to the fundamental change that is represented by the replacement of the pillar of *Kara* (the core thought that this is my body) with the pillar of *Nihon* (the understanding that the whole universe is the body of God). In either case, the pillar influences all matters from the core out.

I want all of us to continue working with one another from all angles possible in order that the wish and actions to save others might emanate from all of us and keep on growing inasmuch as we are to serve as Yoboku for world salvation, leading our daily lives in a manner based on the teachings.

The Shinbashira, January 26, 2000

As you are aware, God the Parent has promised us the blessings according to the mind. God the Parent did not promise us blessings according to our prayers; rather, the blessings, even if you pray for them, can only be received according to the mind.

The third Shinbashira October 27, 1991

#### IV:7–12

*From now on, the mind of God will hasten day by day.  
Be aware of it.*

When things are going our way we generally tend to be satisfied. We do not question our circumstances but rather enjoy our good fortune as being natural and right. When things are not going our way, when we are dissatisfied, perhaps because of illness or trouble, then we are prone to ask why and to seek relief and a change in our circumstances for the better. This verse alerts us to be aware that our dissatisfaction, illness or trouble should always be viewed as a hastening, a reminder to return to the origin at once.

*No matter how great My haste may be,  
I shall say nothing by word of mouth.*

We should reflect on this. Our ordinary worldly common truth seeks to examine the circumstances that we find to be dissatisfying and without joy as ideas to be talked about and understood in worldly common ways. To get a feel for this I suggest looking at the “Divine Directions” (Osashizu). The supplicants ask questions with the expectation that there will be a worldly common response that will fit in with their worldly common expectations of an answer or solution to their problem. The answer that is given, however, is never an appropriate



worldly common answer. The answers given always point to the truth of origin and single-heartedness with God and never indulge in what could be viewed as a straightforward worldly common answer. In order to be able to access the meaning of the answers given in the “Divine Directions” or “Timely Talks,” the followers were continually hastened to calm their minds and bring them into a unity.

Although God’s hastening is great, what is urged is not any variation on a worldly common truth or truths. Those truths have their place but they are not what the path of single-hearted salvation is about. God is hastening a truth that is not an idea or a collection of ideas but rather the direct experience of single-heartedness with God. Thus the hastening is for us to sweep our mind, making it like pure water and in so doing allowing us to directly know and understand the truth of origin for ourself. God doesn’t have any ideas for us to put into our minds. God is solely in haste to direct us toward removing the obstacles to single-hearted salvation and the joyous life.

*I wish to let you know quickly  
of the many people that will come in the future.*

Again God is in a hurry. Encouragement is necessary because there is still fear, doubt and misunderstanding in the minds of those who would be God’s instruments. The path is expanding! Who is coming? Who is going to help?

*I see new faces coming one after another.  
Is there no one who can see them with his own eyes?*

*Watch this marvelous path.  
There will be a mountain of stories about it from now on.*

*How delightful it will be! So many people will assemble,  
coming to ask for the gifts of heaven.*

To put these last three verses in context, let’s return to the opening verse of Book IV: “The present path: what kind of path do you think it is? Though it seem to you to be unclear.”

The fact is that the earliest followers were under a great deal of pressure. On the one hand they hastened to approach God because of their illnesses and troubles, while on the other hand there was very strong political and social pressure telling them to stay away. On top of that, they were unable to understand what it was that God was trying to do for them. The path of single-heartedness with God was not at all clear to them. Meanwhile, God was pressing forward with opening a path of single-hearted salvation. Those close by were hastened

to break with the past and return to the origin. God was hastening them to get on board, perfect the Service, realize the path of single-heartedness with God and function as instruments of that truth. The same offer applies to us.

Briefly, though we can work with the ideas, our self-centered worldly common truths get in the way and make it difficult for us to directly understand the truth that the whole universe is the body of God and that our bodies are things borrowed from God. When I say “understand,” I mean understand in the same fundamental way that we understand that our bodies are separate and our own—without having to think about it. To help us to understand this truth and to free us from our suffering and troubles, God teaches us the Service, which quickly shows the way to return our mind to its original condition, so that it can know and understand the truth of origin, the original cause and truth of all things.

There are no divine instructions that say you must do this or that on matters pertaining to your family or other matters which you can think about and carry out yourself.

Osashizu, August 23, 1887: on the illness of Shirobei Umetani

#### IV:13–18

*Day by day, disorders will befall you, and you will come again.  
But no one knows how impatiently God waits.*

When our disorders and troubles go beyond our human control, we may look to God for relief. Often, after receiving relief, we continue on our self-centered way and don't sincerely turn to God again until we are once again in need of relief.

God knows that this is our habit and is hastening us to go beyond this cycle of praying for relief and then forgetting, only to return again when things go wrong again for our self-centered imagination. This cycle is the world's way, the way of *Kara*. It is the way of the self-centered imagination. God, on the other hand, is impatiently waiting for us to return to the origin, to single-heartedness with God and salvation from illness, suffering and death. God is impatient for our return. Think of the ways in which our self-centered imaginations explain that impatience away. How can we escape from our own self-centered thoughts that twist, distort and doubt God's intention?

*Step by step, the performers of the Service will all assemble.  
Taking this as a sign, I shall begin all My workings.*

The performance of the Service is the way to escape from the misunderstand-

ing, distortion and doubt that flows from our self-centered imagination when it has no knowledge of its origin. If we wish to see God's workings, we can perform the Service and, in so doing, distinguish between what is original and what is not.

*Day after day, I desire to make the mind of God quickly known  
to the minds of the high places step by step.*

When our mind is swept clean day after day, the self-centered imagination settles back into its origin. The mind like clear water then clearly reflects the mind of God. This is single-heartedness with God. When the imaginary settles, only the original remains. This is the truth of any and everything, the original cause of all things. This is knowing the mind of God.

*Knowing nothing, those in high places obey those of Kara.  
How pitiful are such minds.*

When we know nothing of the truth of origin, it is only natural that we should continue to follow the worldly common reason of the self-centered imagination (*Kara*). However, it is indeed pitiful that, even after having been taught the truth, our minds cannot find their way back to the origin.

*Day after day, the mind of God impatiently awaits  
those of Kara to replace their minds entirely.*

This, of course, is as much addressed to us as to anyone. Reflect a moment on replacing the mind entirely. Is this something that we are really interested in? Or have we perhaps become complacent, accepting comfortable aspects of the world's reasoning as if they added up to the truth of origin? In my own case, I can only say that I continue to return again and again. Sincerity returns sincerity and true sincerity reveals the truth of origin.

*Remember what followed the epidemic of the cows in the past.  
Let all of you in high places beware.*

I, of course, don't remember what followed the epidemic of cows in the past. It was probably pretty ugly, though. When I look at the condition of the world today, peace and prosperity seem to be beyond the reach of many of us. There are many conflicting ideas—all based on the world's reasoning (*Kara*)—that each claim to be the answer to our human problems. For instance, I could self-centeredly imagine that the world would be an ideal place if only everyone thought and believed as I do. To be truthful, I can't even imagine that, as I know from

self-reflection that I don't even agree with myself on many things.

When we speak of replacing the mind, are we speaking of everyone thinking and believing the same things? When we speak of unity of mind, are we assuming that we will all have the same thoughts and experiences? God is asking us to replace the self-centered foundation of our mind, the pillar of *Kara*, with the pillar of *Nihon*, which is single-hearted with God. The content of our thoughts that rise on either of those foundations, God leaves to us. If we trade in ideas as concerns the truth of origin, we are just engaging in the world's reasoning. God is hastening us to dig up the root and replace the very core of the mind. Are we the instruments to do this? I think we are, but I would not have thought so if God had not shown the way to do it.

The third Shinbashira once told us:

Now, can we not correct our mistaken use of the mind and restore our minds to their original state? Certainly we can. The Mikagura-uta, *The Songs for the Service*, teaches us:

God, the same as water,  
Washes away the dirt from your minds

Mikagura-uta V:3

This mud in the water,  
I wish you to take it out quickly.

Greed is fathomless like muddy water.  
When your mind is completely purified,  
Then comes paradise.

Mikagura-uta X:3-4

I should like you to ponder well over these verses. As I said earlier, our minds are originally clear. But since we mix dust into them, they become murky. Thus, if we purify our murky and muddy minds by sweeping them with God the Parent as a broom, teaches Oyasama, our minds will surely be restored to their original state.

The third Shinbashira, October 26, 1994

#### IV:19-24

*If only all of this comes to be seen,  
all of the minds of the world will be spirited.*

There are of course many interpretations of what “If only all this comes to be seen” refers to, but let us in this instance assume that it is referring to the theme summarized with verse IV:17; “Day after day, the mind of God impatiently awaits those of *Kara* to replace their minds entirely.” To replace the mind entirely would amount to replacing it in all matters. This implies seeing all things from a completely different point of view and in so doing becoming a totally new person in what would certainly appear to be a totally new world.

*If the minds of the world are spirited in all matters,  
the mind of God, also, will be spirited.*

We are encouraged here to make our mind spirited in all matters. In my rather narrow experience, I have encountered some people who would agree with this advice and some people who, in many circumstances, would think it inappropriate. In fact I can pretty clearly remember arguing against it some thirty years ago when I took two positions in defense of the reality of the worldly common view. In the first case, though there is agreement that being high-spirited in all matters is a worthy goal, there is also the objection that illness and trouble cannot be denied and thus make it very difficult if not impossible to be high-spirited in all matters. In the second case, the argument suggests that being high-spirited in all matters is a denial of reality or even a model that lacks compassion and that shows a disinterest in social justice. Both of these cases are responses from the point of view of “*Kara*.” It is indeed very difficult to find one’s way to high spirits in all matters from the point of view that is alienated from and does not know the truth of origin.

God views the worldly common, self-centered point of view, the point of view that is alienated from the truth of origin (*Kara*), as being the foundation upon which depressed thinking shapes our world. Recall that the state of our minds becomes the state of our world. The condition of our mind—depressed or spirited—is instantly reflected in God’s mind and returned to us as the state of our world.

*What do you think the path of today is about?  
Marvelous things will come into sight.*

We have encountered this question before. God asks it often, as it is clear that God’s intention for humankind was and continues to be misunderstood. Recall that the poems of the Ofudesaki are the means of addressing human misunderstanding of the truth of origin. Those close to God were only able to approach God’s teaching through the point of view of “*Kara*.” Hopefully their efforts at understanding have cleared the way for us to return to the origin and savor the marvels that are seen through the mind like clear water and single-heartedness

with God. That is the point of view of “*Nihon*.”

*Step by step, all things will come into sight.  
Whatever your path may be, take delight in it all.*

“Step by step,” of course, refers to the preparation of our mind. When we calm down our minds by degrees, it will gradually settle and become like clear water. This is the setting in of the “pillar of *Nihon*,” the replacement of the mind of “*Kara*.” It is also the way to the mind that, in all matters, understands the verse that heads each chapter of this work.

*If the hand movements of the Joyous Service  
are learned day by day, how delighted God will be.*

As God is in haste to embrace our return and share with us the understanding of God’s true heart, we have been taught the means to quickly return our mind to its origin. When our mind truly reflects the origin, God’s delight will be reflected and returned as the world of joy. Practice the Service with this intention and see for yourself. “*Nihon*” can clearly be distinguished from “*Kara*.”

*I impatiently await the performers of the Service  
to gather quickly. What are you close to Me thinking?*

God is in a hurry to show the way to replace the mind of “*Kara*” with the mind of “*Nihon*” so as to embrace our return, which is possible through the mind like clear water, and return a high-spirited joyous life to all humankind. Again God’s instruments are questioned now as then. In my own case, I can only ask myself: “If I am not showing the way to return the mind to its origin, then as a Yoboku what am I doing?” “Is mine the mind of ‘*Nihon*’ or of ‘*Kara*’?”

The Ofudesaki relates the parental heart that is intent on completing the Service. It is our task to spread that intention throughout the world, to each country and each locale, and to make it serve as the foundation in teaching the path of single-hearted salvation.

The third Shinbashira, October 28, 1987

#### IV:25–29

*Nothing should be called illness.  
Should your body be afflicted, it is God’s call for your service.*

Whose body is ill? Whose body is it? The self-centered imagination imagines ownership of the body and any affliction that occurs to it. To awaken to the truth of illness and the body, we must serve, return to, pay attention to, and understand the truth of origin.

*This call for your service might not easily be understood,  
for the thoughts of God are mountainous.*

The thoughts of God are mountainous because they constitute every detail of the universe, rising up as name and form out of the boundless origin.

*If all the thoughts of God about everything are taught to you,  
your minds will be spirited.*

The thoughts of God about everything are known by the mind like clear water. This is the truth of origin, the truth of any and everything in detail.

*When I have taught you all of My thoughts step by step,  
your bodies, too, will be refreshed.*

When, step by step, the human mind is returned to its original condition, the mind and body will be renewed and refreshed by assuming the point of view of origin, the very nature of which is high-spirited and immortal.

*Again, I impatiently await the coming Joyous Service.  
What it is, is the Kagura Service.*

As always, God is in a hurry and has shown the way to return quickly, which is through the sincere performance of the Service. By distinguishing between the mind like clear water and the self-centered imagination, we can ensure that we are sweeping away more than we are accumulating. We might also benefit from pondering and comparing God's impatience with our own thoughts on this matter. This, too, is a way of distinguishing God's thoughts from our self-centered thoughts.

#### IV:30–35

*Though there are many people throughout the world,  
there is no one who knows the mind of God.*

There are several approaches to pondering the above verse. One might start

by recalling that the purpose of these poems is to address and correct the sincere misunderstandings of God's direct revelation of the truth of origin on the part of those people who were closest to the Residence of origin at the time that the poems were written. That awareness is, of course, of great importance to us because it gives us an opportunity to be sure that we do not repeat those same misunderstandings. We can indeed be grateful to those who pioneered the path before us for their sincere efforts in modeling the exploration of the limitations of worldly common human knowledge and its inability to know the truth of origin.

Another approach to the above verse echoes verse I:1 and addresses the universal inability of worldly common knowledge to know the mind of God. This approach provides us with the opportunity to be sure that we are not mistaking worldly common truths, from any time and any place, for the truth of origin. After all, there is a very strong human bias that knowledge is based on the accumulation of ideas. And indeed that is pretty much the case as regards worldly common truths. In the above verse, however, God is reminding us that the truth of origin is not any one of or an accumulation of those worldly common truths. It is a truth of a different sort all together.

*This time, I shall teach you in detail  
all of the truth in the mind of God.*

By following the reason of the opening verse, we can assume that being taught "in detail all of the truth in the mind of God" does not involve the encyclopedic accumulation of any worldly common thoughts. In this exclusion, God does not question the truth or validity of worldly common thoughts. Reasonably, if they are not part of, or are in the way of, the truth that God is offering, then it makes sense to just set them aside for the time being while we awaken to the truth of single-heartedness with the mind of God. Then we can once again use them freely and without limitation as we wish.

*In all matters, if you come to know the truth of single-heartedness  
with God, you will never be overcome by Kara.*

Knowing the mind of God is the truth of single-heartedness with God. It is a fundamental truth that applies to all matters. When worldly common truths are set aside, swept away, cleared or settled, then what remains is single-heartedness with the mind of God. Once one knows the truth of single-heartedness with God, one will never again mistake self-centered truths for the truth of origin, single-heartedness with God. It is indeed a fundamental change in one's perception of the world.



*Hereafter, My only concern will be the preparations  
quickly to distinguish between Kara and Nihon step by step.*

It is obvious here that “Kara” (China) represents worldly common truths as known through self-centered thinking that is alienated from and does not know the truth of origin and that “Nihon” (Japan) represents the mind of God or the point of view that is single-hearted with God. The sincere intention of God, then, is to show us the way to distinguish between our self-centered truths or thoughts and what remains when they are quieted and removed.

*If only this distinction is made quickly,  
the regret of God will be cleared away.*

The promise is made that, if we make this distinction, the regret of God—the unintended lack of joy and depression that can accumulate like dust or muddy water in the self-centered mind that does not know the truth of its origin—will be replaced with a high-spirited joyous life. That joyous life is free and unlimited and is the very nature of the mind of God and single-heartedness with God.

*If the regret of God in Truth is cleared away,  
all minds in the world will be spirited.*

By clearing away the root and foundation of human suffering and replacing it with the truth of origin, the root and foundation of joy, the world will become one of free and unlimited joy. Well, might we ask how this distinction is to be made? To this end, God has opened a path for us. The poems at hand show the way to realize this promise quickly. It is a path that is called by many names. It is a path of true sincerity, single-hearted salvation, deep self-reflection, resolve and the perfection of the Service. Still it is only one path. It is the way to distinguish step by step between what is original, “Nihon,” and what is alien, “Kara.”

We can do this now. Even at this time and place. If you know how to dance, note the distinction that is made clear during its performance. The self-centered imagination is superimposed over the mind of God, like dust on a lens. It speaks and dreams from a self-centered point of view and distorts the perception of things. If you are unable to dance, ponder deeply the verses at the beginning and end of this chapter. Who claims ownership and is separated from the world? What is the view when those claims are quiet?

The path of Oyasama can be called by various names but it is fundamentally one. If we take this path, we shall be saved from our own sufferings and natural disasters. It is a path through which we shall

be granted the Joyous Life by the mind alone.

The third Shinbashira, February 18, 1986

If we look at the undercurrents of our history in whatever period, we shall find misunderstanding on the part of those within, the people who believed in the teachings, and lack of understanding on the part of those outside, those who did not know the teachings.

The third Shinbashira, October 26, 1988

#### IV:36–41

*Step by step, I am solely making preparations  
truly to save the whole world.*

There are many worldly common truths that make this same claim. By making the distinction clear in our own mind between the original mind of God, “*Nihon*,” and the self-centered imagination, “*Kara*,” we are able to clearly see the path that is appropriate for the whole world at any time and in any place.

*After that, you may stay as long as you wish,  
without illness, death, or weakening.*

*Further, after the passage of long years,  
there will be no aging at all.*

Both of these promises are fully shown in the model life of Oyasama. It falls to us to ponder these promises in light of the model life and the poems at hand.

*Until now, you have known nothing,  
but from now on I shall teach you everything.*

*At present, the minds of all, as well as the minds of  
those within, are greatly mistaken.*

Once again we are warned that our usual human self-centered way of determining truth is misleading when it comes to seeking the truth of origin. Further we are warned that even those who were close to God when this path was opened were “greatly mistaken” in their understanding of God’s intention.

*From tomorrow on, I shall begin to request anything of you.  
You must follow the words of God.*

For each of us, then, there is a call for a fresh and intimate start along the path of understanding. The promises that God has made are realized in the mind that can distinguish between what is original and what is imaginary. The sincere performance of the Service shows the way to make that distinction and realize the truth of origin quickly. When our mind is thus settled and prepared, then the promises of the verses above and the truth of those verses at the beginning and end of this chapter can be savored and clearly understood as flowing from the very foundation of the joyous life. If on the other hand we have experienced difficulty in finding this to be so, then perhaps we might benefit from carefully re-examining God's directions to be sure that we are following the words of God and not the words of those whose sincere intentions ended up being "greatly mistaken."

Sah, sah, the time is fully ripe and pressing. I have already told you everything but you have not understood at all. No matter how much I explain, there is no one who understands. This is My regret. You must reflect deeply on the life of doubt which you lead. . . . What I have told you until now has been realized.

Osashizu, January 4, 1887

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.

Osashizu, January 9, 1887

Attached to the above Divine Direction is a scribe's note, which comments on the events of the following day. It reads, "On the 10th, however, Oyasama's health failed again," thus representing a world common point of view.

#### IV:42–47

*Day by day, disorders will come to your bodies.  
Ponder over it! God is informing you of your mistaken minds.*

What mistake is that, we might well wonder. In this world there are all kinds of truths. How are we to determine what is a mistaken mind and what is not?

*Each of you, after pondering over the body,  
resolve the mind and lean on God.*

The problem is on a fundamental level. It has to do with our notion of being

a body that is separate from the rest of nature and ultimately from God and the truth of origin. When we ponder over the natural place of the human body in the universe and distinguish between our original and our imagined condition, then we can use that knowledge to resolve to lean on God and, in so doing, return to the free and unlimited high-spirited point of view that flows from being one with the power of the origin.

*The thoughts of God about all matters are profound,  
but you close to Me are unaware of this.*

When we look at the poems and the metaphors that appear in the Ofudesaki, we have a natural tendency to try and understand the “thoughts of God” by matching them up with the worldly common thoughts and ideas that make up our everyday mind. This was true even of those minds that were close to God and were being directly instructed by God.

*Until today, you have not been able to see any path whatever.  
It can be seen quickly. Ponder and resolve.*

Once again we are encouraged to see the path to single-heartedness with God quickly. This path can be seen quickly by pondering the truth of the body (“This universe is the body of God”), returning the mind to its origin and resolving to lean on God.

*Though I wish to have you know this path quickly,  
it is difficult because there is no understanding.*

God has shown the way to return quickly but, if we do not understand, we may think that this path is something difficult that takes a very long time to do. Recall that the state of our mind becomes the state of our world; if we say it will take a long time, then it will take a long time. If on the other hand we sincerely resolve to awaken now, then we will awaken now.

*Though I have made it known by My writing brush step by step,  
your lack of understanding is the regret of God.*

What is needed to awaken to single-heartedness with God has been fully given even to this point in the poems. If the mind is unable to settle, there is the Service. After calming the mind, ponder the truth of the body that is known through the mind like clear water and resolve to settle the mind in single-heartedness with God.

No matter how much I explain, there is no one who understands.  
This is My regret. You must reflect deeply on the life of doubt which  
you lead.

Osashizu, January 4, 1887

The growth of human beings means our drawing closer to the inten-  
tion of Oyasama, closing the gap between Oyasama's mind and our  
minds, and eliminating the difference between Oyasama's thoughts  
and our thoughts.

The third Shinbashira, October 26, 1988

#### IV:48–52

*In everything, listen closely to the words of God.  
Everything depends on the mind of each of you.*

Recall that the poems of the Ofudesaki, *The Tip of the Writing Brush*, were written to address the misunderstanding on the part of those within the path as well as those outside of the path of single-heartedness with God. Certainly the causes of misunderstanding include not paying close enough attention or not following instructions as they are given. This should come as little surprise to us as we are now aware of the natural tendency of the self-centered imagination to understand things in a self-centered worldly common way. As these poems progress, God gives us further instruction to help us to understand God's words from a point of view that is entirely different from our usual worldly common point of view.

In the verse above, God makes it clear that the way of this path and indeed everything depends upon our individual mind. That is to say that everything depends upon the fundamental state of our mind, original “*Nihon*” or alienated “*Kara*,” and not on the content or various thoughts we entertain in our day-to-day worldly common view of the world. This might seem straightforward for us today but, when we look at the situation that existed when these poems were written, we find that there was a great deal of sincere misunderstanding. To get some flavor of those times we can look to the model story of Miki's awakening as a Shrine of God. From that story we can see that there was a strong expectation that nothing depended upon the condition of our minds and that everything depended upon notions such as ritual magic, exorcism, formulas of worship and other worldly common truths that rise undistinguished from the truth of origin.

Further, when we read the Osashizu, *The Divine Directions*, we find that although there was a constant flow of requests to do so, God does not provide worldly common instructions and ideas to direct the course of our day-to-day

activities. Instead we are hastened to return our mind to its origin and, from that point of view, freely and unlimitedly determine our own way through a joyous life.

*Truly be spirited and ponder.  
Then lean on God and do the Joyous Service.*

Having informed us that everything depends upon our mind, God proceeds to give us instruction about the kind of mind that God is hastening and, of course, also provides us with step-by-step instructions to settle and test that kind of mind for ourselves.

*Do not wonder what this talk is about.  
It is solely about the matter of the fertilizer.*

Although having said, “God does not provide worldly common instructions and ideas to direct the course of our day-to-day activities,” we immediately come to a topic that is of the utmost importance to farmers and, since we all need food to live, to all humankind.

Indeed God helped the villagers with recipes for fertilizer to enhance their crops. God also taught the Services of Fertilizer and Germination. These efforts are an important aspect of the Model Life in terms of helping to develop our ability to teach and understand God’s teaching in any time and any place and with any level of spiritual maturity.

The worldly common truth of the effect of fertilizer on the growth of crops is used as “a basis for teaching.” The worldly common benefit is a welcome by-product of God’s tireless efforts to draw the mind to the step-by-step process of cultivating the mind that is capable of returning to the origin and becoming single-hearted with God. In the teaching, what is being fertilized is the human mind. The Service to fertilize and the actual agricultural fertilizer are the means of communicating with our worldly common thoughts that do not know and have no way of grasping the truth of origin.

*This fertilizer: do not wonder what is effective.  
The mind’s true sincerity is its effectiveness.*

In case we have wandered off into the science of fertilizer, we are brought back to the real task at hand. The topic is the mind, and the necessary ingredient for cultivating and quickly harvesting the mind that returns to the origin and single-heartedness with God is the mind’s true sincerity.

*When I have discerned your mind of sincerity,*

*know that I shall provide any protection.*

The mind that is truly sincere is the mind that is swept clean of self-centered human thoughts (the point of view that does not know the truth of origin—that is, “*Kara*”). It is the mind that is single-hearted with the origin, “*Nihon*,” the mind like clear water. To see this truth quickly, we can lean on God and perform the Joyous Service. The protection that is offered is freely given even now at this time and this place. Whether the power of the origin is accepted and savored depends solely upon the state of our mind. The depth of this sincerity is not just a shift from one worldly common idea to another. It is a real change in the very foundation of our mind. Give it a try and see for yourself! Break with the worldly common, sweep and settle into the true heart and origin of all things.

. . . God the Parent will reveal the causality of origin and teach the foundation of any and everything to human beings, who have no understanding of the divine intention. Thus, to deliver salvation by teaching the origin is the essence of the ultimate teaching, and that is why God of Origin is God of Origin.

Part III of the Ofudesaki tells us how salvation promised by this teaching is not brought about by formulas of worship, or by exorcism, or by other such common practices.

The Shinbashira, October 26, 2000

A “basis for teaching” signifies a basis for making judgments. A “basis for teaching” means something that we can refer to in order to find out how to deal with occurrences we encounter, how to proceed with our undertakings, and, especially, whether our attitude of mind and our way of dealing with things and events are actually acceptable in the eyes of God the Parent.

The third Shinbashira, April 19, 1992

#### **IV:53–57**

*Listen closely! I teach all things to everyone.  
I do not discriminate among any of you ever.*

Close attention is called to the theme introduced with the verse above. In the past we have discussed the promise of being taught the truth of any and everything. It refers to the truth of origin, the truth of all things in detail. It is not an accumulation of worldly common truths nor can it be known in a worldly com-

mon way. It is the truth that is known by the mind like clear water, the mind that has returned to the origin and is single-hearted with God.

It is not difficult for my self-centered imagination to grasp the promise that God is reaching out and teaching me without discrimination. What I think is much more difficult to grasp is the ramifications of that promise when it includes all minds in the world at all times and in all places. Certainly, if there are conditions necessary to learn what God is teaching, they must be universally available and accessible to all human beings. This, I think, is perhaps of prime importance for those who would be instruments, Yoboku, of God in opening and maintaining this path of single-heartedness with God.

*People come to Me from whatever places.  
It is because they all are of the original causality.*

All human beings are capable of returning to the origin inasmuch as they all exist because of and rise up within the origin. The truth that is promised is already and has always been in place at the origin of our mind. This is the truth of our original and most intimate relationship—which is deeper even than the understanding that we have of our self as a separate body.

*This is the Residence where I began human beings.  
Because of this causality, it is here that I descended.*

This refers to the truth of origin revealed in the world through Miki Nakayama, who awakened as a Shrine of God to teach the original cause and origin of all things to the world.

*Hereafter, I shall teach all about My workings for the  
salvation of everyone throughout the world.*

Having established the criterion that there will be no discrimination in teaching each of us throughout the world, the method of teaching must be very simple indeed.

*I shall teach all about universal salvation step by step,  
and solely distinguish between Kara and Nihon.*

And indeed it is simple. The human mind is either original “*Nihon*,” fundamentally drawing directly on the power of the origin for its reason and guidance, or it is alien “*Kara*,” fundamentally drawing on its self-centered worldly common truths for reason and guidance. God is offering the truth and power of the origin. To distinguish it from the self-centered imagination God teaches ways



to step by step calm and quiet the self-centered imagination until it eventually settles like clear water. When the alien is quieted and removed, what remains is the truth of any and everything, the truth of origin. Thus can we distinguish between the alienated mind, “Kara,” and the original and natural mind, “Nihon.” Everyone has a mind and everyone can make the distinction between the original and the imaginary. It only requires the true sincerity to do so. Test it for yourself and see if it isn’t so.

You feel it is more than you can bear. Listen well and understand.  
The path is the truth for eternity. You must quiet the mind and settle it in the heart.

Osashizu, July 3, 1900

To convey God the Parent’s intention equally to every person throughout the world without any preference for one over another and to open a path for each to receive God the Parent’s blessings—that is what is meant by “I shall level the ground.”

The third Shinbashira, April 19, 1995

#### IV:58–63

*Day after day, the path that distinguishes between  
Kara and Nihon: this is the single intent of God’s hastening.*

God is hastening us to embrace the path that day after day and indeed in all matters shows us the way to distinguish between our original mind and our self-centered imagination.

*If this path is quickly distinguished,  
everything will proceed as God intends.*

In order to make the distinction between “Kara” and “Nihon” clear in our own mind, we are hastened to distinguish the path that quickly shows the way for us to make that distinction and understand God’s intention. Recall that the purpose of these poems is to overcome our human misunderstanding of both God’s intention and God’s efforts to show us the way or path for us to awaken to understanding that intention. In short, it is possible for us to misunderstand both the destination and the way to get there.

*Today is the beginning of marvelous things. All of you  
will come along with Me because of the original causality.*

If we carefully listen and follow the directions exactly as given by God, then “marvelous things,” indeed the truth of all things in detail, will be our reward.

In large part, our misunderstanding and lack of understanding flows from our worldly common ideas and truths concerning our relationship to God and the origin. The original causality is our original and natural state. What is called the original cause is not in some other time or some other place. We exist because it exists. The original cause is the very core of our being. It is here even now!

*About causality: though people are numerous,  
never think that I discriminate among any of you.*

In the youthful years of human beings and the world, most of us worked out truths concerning our relationship to gods and powers beyond our control. Even amongst those close to the Residence of Origin, there was a strong expectation that the God of Origin was just another god much like any other god. There was an expectation that god needed to be appeased, placated or approached through formulas of worship, oracles, ritual magic and other such well-known devices. Certainly there was an expectation that some human beings were better able than others to approach, control or be heard by the gods. Also it was often understood that, in the relationship between the gods and human beings, the gods both gave and took away, sometimes acting with a cause but at other times randomly and without reason. In looking at the model story, I believe this describes the situation that the Nakayama family found itself in, prior to Miki’s awakening as the Shrine of God.

*To God, who began this world,  
all of you in the world are equally My beloved children.*

This is the second time that the word “children” appears in these poems and the first time that it appears in Book IV. The elements of this poem are relationship, equality and parental love. First: it will be apparent to almost everyone (there are some unfortunate families where the metaphor fails) that the parent-child relationship is the most intimate of human relationships. Parents and children are literally the same flesh and blood. Thus what is modeled is the truth that our relationship with the true God of Origin is the most intimate and perfect of relationships. Second: that perfect relationship exists equally for all human beings. In our efforts to sort the original from the imaginary, this knowledge coupled with true sincerity is a very powerful tool. Lastly: we are shown that our most intimate relationship with the God of Origin is a relationship of parental love. I could not be true to the memory of my own biological parents if I saw that relationship as anything less than the perfection of tireless parental giving and care. My parents always gave me the best advice. Like God the Parent they

tirelessly continued to try and help me to understand, even as time after time I failed to understand their intentions and did not take their good advice.

When we sincerely ponder the significance of these three elements—intimacy of relationship, equality of affinity and perfect parental love—and weigh them against the accumulated dust from ages of not knowing or understanding the truth of our relationship or the intentions of God, our Parent, God of Origin, then God can return our sincerity and, in doing so, like a broom, sweep the ages of accumulated dust that depresses God’s true heart at the core of our being and reveal the truth of origin, the truth of any and everything in detail.

*Because of My love for all My children,  
I exhaust My mind in every kind of way.*

Even now, at this time and in this place, God is working tirelessly “in every kind of way” to help us to awaken quickly to the understanding that comes with single-heartedness with God. By following God’s directions as given, by carefully pondering the model story, and by honestly accepting the Model of Parental Love that is shown in these poems, we can all find the way to lift the burden that is depressing the high-spirited truth of origin and let the joy of God’s intention flow out into the world. This can be done quickly—even now, no matter what kind of mind we may have had to this point. Our original Parent is waiting to embrace us at the origin. Make the distinction, let the voice of the imagination fall quiet, watch closely, listen carefully and return to the origin now.

This is the essence of being a follower of this path. To respond to Her intention by attaining spiritual maturity even one day earlier, each of us must begin by settling our own mind.

The third Shinbashira, April 19, 1995

Oyasama taught a path to enable us to sweep away the mind’s dust by using God the Parent as our broom. This path, I believe, consists in living each day in accord with God the Parent’s teaching, which is to say, Oyasama’s teaching. Putting Oyasama’s teaching into practice without the slightest artifice or doubt is the means to sweep away the mind’s dust, and whether or not we do this depends solely on our own mind. It can be done, in fact, without anyone’s help.

The third Shinbashira, October 26, 1994

#### IV:64–69

*I desire to teach everything to you children quickly.*

*Take notice of this hastening in the mind of God!*

Once again our attention is called to God's intention that we finish the path of single-hearted salvation quickly. When we read this we may think that, though this hastening has to do with what God wants or desires, it is a request that is not totally in line with what we think ourselves capable of doing. This calls to mind a common scenario. Our parents hasten us to do a simple thing quickly, and we proceed to view it as a difficult task and do it in our own good time or perhaps not at all. We might take on the attitude of "What difference does it make?" In this case at hand, there are deep truths associated with God's hastening. Since the state of our mind becomes the state of our world, our doubts, fears, hesitations and rationalizations become the truth of our world. This being the case, we cannot understand the true heart of the Parent as long as we think that we cannot do so. Our self-centered imagination just keeps on projecting our awakening into some future time, and that becomes our truth. It is an automatic problem of sorts. To overcome it, we need only settle our self-centered imagination (which, left unattended to, imagines "I can't," "I can") to find that what remains, the mind like clear water, is the deeper, indeed deepest, original truth of self.

*I wait impatiently for My children to awaken to the truth.  
There is nothing else in the thoughts of God.*

Awakening is the proper word here. When we go to sleep, we do not imagine, "Now I am turning off my imagination and falling asleep." We just fall asleep without thinking about it. When we awaken, we do not imagine, "Now I am waking up"; we just wake up. So it is with awakening to the truth of origin. When the self-centered imagination is quiet and we are not asleep, then our mind is in its natural and original state—the state where things are seen as they are, before our imagination imagines anything. There is no need to study ideas or to learn anything new. Spiritual awakening is just that, awakening. God's intention for human beings is the free and unlimited working of the mind and use of the body. God does not have any particular thoughts or ideas for us to learn. Once we awaken and understand, we can work out our own way in the world freely and naturally from the point of view of the origin.

*If I can only bring My children out into the open,  
I shall change Kara into Nihon.*

Where are we that we need to be brought into the open? In my own case, it is appropriate to say that I have been lost in the darkness of my own self-centered imagination, never seeing things as they are but only as I imagine them to be. Changing "Kara" (China) into "Nihon" (Japan) is the replacement of the self-

centered imagination, which does not know the truth of its own origin, with the mind that knows the truth of its own origin, the truth of self, the truth that is single-hearted with God.

*Make you minds truly firm, all My children!  
The mind of God only hastens.*

If we desire to do so, it is not very difficult to identify the self-centered imagination, “Kara.” It is the voice and pictures of our mind that we use to talk to our self about what we like and don’t like in the world. Take a moment now and be aware of the voice and images of your imagination.

*Day after day, God hastens in agony.  
Please, quickly make preparations for salvation.*

Perhaps when you “looked” at your self-centered imagination, it went away leaving you seeing things as they are. This is, of course, the mind like clear water. In the beginning, it may seem as though making the mind like clear water is a difficult thing. Making our minds truly firm refers both to our sincerity in this effort and the stability of our settled mind. The performance of the Service is an excellent way to return the mind to its original condition and make it settle firmly in the origin.

*Thinking of the high places, those of you within are depressed.  
But fear not, for God assures you.*

There is never much to say about the “upper people,” the people in “high places.” They too are children of the Parent of Origin, and they too have an equal access to the origin. Indeed from time to time, as parents, employers and people of influence and authority, we all get to play the role of “high places.”

Those close to God at the time these poems were written were afraid of various authorities and were concerned with the safety of God the Parent. This genuine fear and concern only served to depress the mind. In fact, no one can keep us from finding the truth at the core of our mind. That effort is an intimate relationship between our mind and God’s mind. The effort to awaken and the outcome of that effort are determined by the way we use our mind and nothing else. Compare “Nihon” and “Kara” for yourself. One is free and unlimited while the other is conditioned and bound. God assures us the protection and joy of single-heartedness. It is up to us to accept it as it is freely given.

You must make a single-hearted resolution. . . . To make such a resolution, human thoughts are entirely unnecessary. Away with

faint-heartedness, away with hesitation. Sah, I ask you to ponder. From now on take the path of single-heartedness with God. The Diet [governing body, one view of “high places”] cannot settle the world. Only the path of single-heartedness with God will settle the world. The path of single-heartedness with God will lead you through even frightening events to true joy.

Osashizu, February 7, 1891

We human beings wander about on the mind’s dark paths having nothing to depend upon but our own self-centered imaginations. This is because we have not known the Parent of Origin, nor have we understood the divine heart.

The third Shinbashira, October 26, 1992

#### IV:70–75

*The path already differs from what it once was.  
Hurry! Hasten to the broad path!*

Well, this certainly invites an inquiry into what the path once was as well as reflections on why it changed. Suppose that the path was originally intended to be simple and quick—so simple in fact that it is the same for every human being in whatever time and whatever place, without discrimination between any one person and another. And suppose that it was intended to be so quick that sincerely stepping out onto it is not the beginning of a journey, but an awakening! There is only one place where something that simple can be found that quickly. It is the awakening that comes from returning to the truth of origin that is known through the truly sincere mind like clear water.

We are hastened to the broad path, the main road. Settle your mind so it is like clear water and you are there. It is that fast and that easy. Only there is a hitch. The self-centered imagination imagines that the path is something difficult and must take a long time. Like a long and difficult journey. It would be funny if it were not for the fact that, because of this fundamental misunderstanding, so many people are stuck with suffering. In short, we have a propensity to look for knowledge and truth by turning our self-centered imaginations outward into the infinitely changing unknown. What God the Parent is hastening is a single step back to the origin where there is only the infinite known, the truth of origin, the truth of self.

*You are wondering when this path will come.  
Come out quickly, now is the time!*

True to the propensity of the self-centered imagination, we wonder when the path will come. As the truth of origin is always with us, the path of return is also always with us. Indeed now is the time. Distinguish between the original and the imaginary. Let go of the imaginary and return to the origin now!

*Step by step, I have informed you by My writing brush.  
Quickly awaken your mind to it!*

Just follow the instructions. Awaken your mind now! See the truth of things as they really are.

*If you only come to understand this quickly,  
your sufferings of the body will be cleared away.*

There are two elements here, suffering and the body. Suffering belongs to our self-centered imagination. Who does the body belong to? We are hastened to settle the one and return the other.

*About the Service: first the Teodori, then the Kagura.  
Thus, I have opened just a narrow path.*

Sometimes the imagination resists and will not settle. In that case, nothing concerning the origin can be known. The Service is the way to settle the mind. It is just a narrow path, but it is a trustworthy path that quickly leads the way to the broad path.

*But weeds have gradually grown thick and the path is obscure.  
Quickly, the preparations to open the main path!*

I hope we don't let this happen to us. A path becomes overgrown and obscure because it is not used or maintained.

Fortunately the path can be restored as long as we have and are willing to follow the original instructions. God responds to our misunderstanding with compassion and patience. It is important that we be able to distinguish between God's response to the complications of misunderstanding and God's simple and quick intention for us.

Because the path of the Divine Model is the one for all, you must follow the Divine Model. Nothing that replaces it can be called the Divine Model. If you invent the Divine Model from your mind here and there, making changes in the Divine Model, surely there will be

no settling of whatever matters.

Osashizu, January 7, 1891

The third Shinbashira says:

[W]ater, though originally pure and clear, gets mixed with dirt and debris as it flows away from its source. . . . [I]n order to purify that water, our effort to sweep the dust of the mind is required.

Because we mix dirt and debris into the clear water of Oyasama's teaching, coloring the clear water with selfish interpretations to suit our own convenience, it becomes progressively difficult for the clear water to guide us to the Joyous Life. The difficulty, therefore, is actually something we have created ourselves. And now, the muddy waters have risen all around us. So the question is; "How do we make the muddy water clear?"

In the Ofudesaki, Oyasama writes:

Arrange to clear this water quickly. Purify it by using a filter and sand.

Do not wonder where this filter can be found. Your heart and mouth are the sand and filter.

Ofudesaki III:10–11

Here Oyasama teaches us that all will be well if we use the heart as a filter to purify the muddy water, our self-centered imagination, which we have mixed into the clear water of Oyasama's teaching, and thereby discover the true teaching.

The third Shinbashira, October 27, 1994

#### IV:76–81

*Day after day, hasten with spirited minds.  
If only the main path be quickly opened. . .*

Recall that the "main path" is the single-heartedness with God that is known through the "mind like clear water." The "narrow path" that has been opened is the Service. Through the Service, the mind can be settled and the distinction between the original mind of God and our ordinary self-centered worldly common point of view can be made quickly known. Once this distinction is made, the truly sincere mind can choose to identify with the origin and thus step out



onto the “main path” of single-heartedness with God.

*When this main path is truly opened,  
thereafter you will lead a life full of joy and promise.*

This is the promise and it is indeed immediately delivered in accordance with our mind of true sincerity.

*Even more do I hasten to save the villagers.  
Please ponder quickly!*

God is aware of the forces that shape our sense of self and view of the world. These poems are sensitive to the pressures on the villagers both from within their own minds and from without. As we read these poems, we should be aware that God is tirelessly reaching out to the villagers in whatever way seems appropriate to reach the villagers in a particular time and place. This then is a model for anyone who would follow the “Divine Model of Parental Love.”

*To God, people throughout the world are all My children.  
All of you equally, know that I am your Parent!*

This is both an encouragement and a warning. We are encouraged that God’s parental love is equally available to all human beings, in any time and any place. We are also warned not to confuse the conversations that may be necessary to reach out to villagers in a particular time and place with the essence of the “main path,” the truth that is known through the truly sincere mind like clear water, single-heartedness with God.

*Throughout the world, I have begun what is known as sermons.  
When they are delivered, you may go and hear them.*

And so it is that God has begun sermons all over the world. We are invited to go and hear them. Often these sermons are very close to the core idea of how villagers in a particular time and place see themselves in relationship to God, each other and the world. Often it is through those sermons that we seek to communicate with the mind of God.

*Whatever may be said about things already seen,  
unless the origin is known, there can be no understanding.*

Here we see God using a device to distinguish between the origin and the self-centered imagination and its objects (ideas, bodies and the world). The ori-

gin exists before any name and form (ideas, bodies, worlds) and is thus characterized as the unseen, while the self-centered imagination and the objects that it is attached to are characterized as the “seen.” The truth of origin then cannot be known or understood by the outwardly turned mind that seeks understanding in things “seen,” ideas or objects, all of which owe their existence to the origin but none of which constitutes an understanding of the origin. So, though we are invited to go and hear whatever sermons God has begun throughout the world, there can be no understanding of them unless we know the truth of the origin. Without knowing the origin, it can and does appear as if there are numerous sermons, each claiming to have the unique names and forms that constitute the truth of the origin for all humankind while all the time maintaining a decidedly local and village point of view—which is to say, each holding the “seen” to be the truth of origin as opposed to the truth that is known through the mind like clear water, which is the same truth for all human beings in all times and all places. This is the truth of origin, the truth that exists before any thought of name and form.

The path of God [*Kami-no-michi*] and the path of those in high places [*kami-no-michi*]: these sound the same. But the world’s path is a path of manifestations, whereas God’s path is the path of the heart.

Osashizu, January 27, 1891

[T]he true way to accomplish, settle, or consolidate anything is to use the One Truth, which originated everything in the beginning where there were no forms.

Osashizu, May 30, 1899

Among the series of events in the life of Oyasama, there are numerous instances of Her teaching the world the truth about the origin—though, it should be noted, She taught the origin not just in these numerous instances but, in fact, in all those events.

The third Shinbashira, April 19, 1992

What kind of mind is the “true mind which communicates with God the Parent”? The “true mind which communicates with God the Parent,” I believe, is a mind that is single-hearted with God. The mind worthy of the ideal of God the Parent and Oyasama, worthy of the Joyous Life which was the foundation of human creation—the mind of true sincerity as taught by Oyasama—is the “true mind which communicates with God the Parent.” Therefore we ought to give serious thought to purifying our own minds to accord with the teach-

ings.

The third Shinbashira, October 27, 1992

#### IV:82–92

*Step by step, I shall tell you solely about things unknown.  
When they appear, you will know that it is the truth.*

Though always present, the truth of the origin and our relationship to that truth are unknown to us. When we sincerely follow the instructions for single-heartedness with God, that relationship and that truth will appear to us as the truth of any and everything.

*All of you children who lean on God,  
quickly make preparations to go out into the open.*

We have often spoken of making the distinction between the original and our self-centered imagination. Ordinarily, in a worldly common way, we fundamentally lean on our self-centered imagination as our guide. When we lean on God we no longer depend upon our self-centered imagination. We are hastened to quickly follow the instructions for removing the obstacle of the self-centered imagination and, in so doing, allow the truth of origin to be revealed.

*If you truly desire to go out into the open,  
calm your mind and seek the core.*

In case there is any question as to what is to be done to bring the truth of origin into the open, we are clearly and directly instructed to calm our mind and seek its core.

*You children, when the innermost heart has been  
truly ascertained, you shall have all My arrangements.*

The core that is spoken of is the innermost heart. To identify the innermost heart, it is only necessary to calm the self-centered imagination and be what remains. We are hastened to look within ourself to reveal the truth of any and everything and, in so doing, enjoy all of God's arrangements for a free and unlimited (not bound by the causality, *innen*, that drives the self-centered imagination) joyous life.

*Though the mind of God hastens day after day,*

*there is no understanding in the minds of you children.*

Though God hastens tirelessly on our behalf, we tend to misunderstand God's intention and, in so doing, continue to look for the truth of origin in our self-centered imaginations, where it cannot be found.

*With My children, as their number is not small,  
there are so many whose heart is yet without understanding.*

Though the truth of origin shines within us, we do not see or understand it because the dust of our self-centered imagination obscures and denies it.

*Even until now, though people speak highly of a thing called learning,  
no one knows of things yet unseen.*

The self-centered imagination looks amongst the objects of the infinite unknown for the truth of origin, the truth of any and everything in detail, and cannot find it. It is there, but the self-centered imagination cannot capture it.

*Hereafter, I shall teach you  
any and all things yet unseen, step by step.*

Step by step the way is shown to calm the mind, making it like clear water. It is through the totally sincere mind like clear water that the hitherto unseen truth of origin and single-heartedness with God is known.

*From now on, step by step, I shall teach you the Service unknown  
since this world began and train you in its hand movements.*

Step by step we are promised the Service, the way that will calm the mind and reveal its core.

*This Service is the path of salvation for the entire world.  
I shall enable even a mute to speak.*

The Service that calms the mind and reveals the core is the path of single-heartedness for all times and all places. That even a mute is enabled to speak is because in single-heartedness with God there are no words exchanged. Communication is instantaneous. The truth of origin is an identity. It is the original reality and not an idea made of words.

*Be firm day after day, you performers of the Service!*

*Calm your minds and learn the hand movements quickly!*

In my own case, my self-centered imagination turns in and settles and then turns out again. Firmness day after day determines how often and how long it is settled and how often and how long it is turned out and lost without any sure guide in the darkness of the infinite unknown.

Recently my self-centered imagination settled for a nice part of a day. The joy of the day is inexpressible. Recently I became angry. I could hardly breathe and could barely speak. It is disappointing but it is also a proof of what is taught. There is no sense in dwelling on it.

The paths of the world are many and unknown. The paths of the world are a thousand, the path of God is one. The paths of the world are a thousand but with the path of God, I do not tell you to do anything in which the results are unknown.

Osashizu, November 7, 1889

We endeavor to sweep the dusts of our minds, following the path of the Parent single-heartedly, and engage in the construction of our minds. We also endeavor to advance toward the Joyous Life, helping one another. We spread the teachings and engage in salvation work. These are all steps on the path toward the completion of the Service which was taught and arranged by Oyasama.

The third Shinbashira, January 26, 1986

#### **IV:93–103**

*What do you think this Service is about?*

*It is solely to bring peace to the world and salvation to all.*

Recall that there was some misunderstanding about the Service. Ordinary worldly common thinking assumed that for some reason God wanted something from us. This verse makes it clear that God does not want anything from us. God wants to give something to us that we are currently unable to receive. For that reason God has shown us the way of the Services for preparing our mind to receive the gift of heaven.

*When this path is clearly seen,  
the root of illness will be cut off entirely.*

When the verses at the beginning and end of this chapter are understood from

the point of view of single-heartedness, then indeed “the root of illness will be cut off entirely.” Oyasama modeled this point of view for us, and it is clearly shown in the model life.

*According to your mind of sincerity,  
I deny My protection to no one, whoever you may be.*

The model of parental love shown in this verse is perfect, and access to the truth of origin is guaranteed to all. We only need the sincerity of mind to accept it. That is the truly sincere mind that has returned to its origin and single-heartedness with God.

*About the present path: God is hastening.  
Those of you within need not worry. Watch carefully!*

Though it is difficult for most of us to imagine now, those who were close to God at the time that these poems were written were afraid both for Oyasama’s safety and for their own safety and reputation. This verse was meant to assure them, and us today, that there is nothing to be afraid of in quickly awakening our mind to the truth of origin.

*I have already told you the path will be changed from  
what it was until now. There is no mistake in what God says.*

God made and continues to make changes to the path of single-hearted salvation. The changes made are not to correct mistakes in the path but to accommodate the misunderstanding and lack of understanding of the children.

*Hereafter, I shall not be able to tell you of this growing  
impatience in the mind of God, even should I so desire.*

The path is changed to respond to the misunderstanding of the children—the misunderstanding being so complete that direct communication with God’s heart was not very likely.

*However difficult it may be, if things are left untold,  
there will be no chance of understanding.*

Even though communication was less than ideal, God was still going to make the effort to teach us the way so that we might understand the truth of origin and single-heartedness with God.

*Day by day and step by step,  
I shall teach you the thoughts of God. Please listen to Me.*

To keep this chance of understanding open for us, God created a step-by-step path for the purification of the mind so that it would be able to receive the gift of heaven.

*This path may be somewhat difficult,  
but it is marvelous indeed. Watch it carefully.*

Though it is common for the self-centered imagination to imagine that the path is difficult, it is nonetheless a path of marvels. The marvels can be seen and savored if the path is watched closely. This watching closely is true sincerity itself.

*After you have completed taking this path,  
Kara will have become part of Nihon.*

When the self-centered imagination, “Kara,” is swept clean, the mind will become like clear water and return to its origin, “Nihon.”

*When Kara becomes Nihon,  
this will be the passage to eternal joy.*

When the self-centered imagination gives way to the original mind like clear water, the world of joy shines forth. It is indeed a joyous and marvelous path.

#### **IV:104–114**

*The high places rule this world, but Heaven is also high, I shall make a distinction between the minds of the high places and the mind of God.*

There are many kinds of human authorities that rule the human world. All human authorities are supported by sets of human ideas that rationalize their position and their justification to rule. All over the world and even in a single family it is not unusual for those ideas of authority to be in conflict with each other. Ideas held by established authorities are resistant to change. Change challenges their authority and troubles their minds. The history of humankind has been the history of the conflict between these conflicting ideas.

At the time that God revealed the truth of origin, both the villagers and the authorities thought in the usual worldly common way that the situation involved

the usual conflict of human ideas. Both groups felt that new ideas were being introduced with the intention that they challenge and replace the established ideas held by the current authorities.

In this verse God makes it clear that what is hastened is the distinction between all human thought and the original mind of God. We are not invited to counter one set of human thoughts with another set of human thoughts but to make the distinction between the truth of God's mind, the mind like clear water, and the truth of all human ideas, which God's mind marvelously makes possible.

*Step by step, I shall tell you about things yet unseen.  
When they come into sight in the future, it is God!*

That which is unseen is the origin. That which is seen is the human thoughts that rise out of the origin. There are two kinds of human thoughts: those that are based on a self-centered idea and have no knowledge of their origin and those that are based on God's original mind and have full knowledge of their origin. When the unseen original mind comes into sight as the totally purified mind like clear water, it is God! There is no doubt about it.

*No matter what people say about things already seen, if what is said is not seen in the future, perhaps there is no understanding.*

This verse is not a criticism; it is a statement of fact. No matter how much we exchange ideas and polish ideals, if the truth that is spoken of is not actually realized through the mind like clear water then perhaps what is taught is not understood.

*Form now on, I shall bring understanding by making a distinction in the innermost hearts of both the high and the low all over the world.*

Lest we should get the idea that the distinction that is spoken of here is between those in authority and those not in authority, God teaches us that the distinction that is to be made is between all human thoughts (those of the high and the low) on the one hand and the mind of God on the other.

*Watch! I shall cleanse the innermost hearts of those within and all others in the world without discrimination.*

Just in case we might think that there is a distinction between those close to God and the high and the low, God makes it clear that we are all in the same boat, high and low and those close by. There is no discrimination between all human beings in God's intention to cleanse our innermost heart and reveal the



truth of origin.

*This cleansing will be a difficult matter,  
but I say to you beforehand: there is nothing to be called illness.*

The cleansing of the innermost hearts of all humankind is a difficult matter because our self-centered imaginations hide both the truth and the way to reveal the truth. There is however one thing that fixes our attention. We find it very difficult to ignore illness. When we are ill we find it difficult to understand what God means by saying that there is no such thing as illness. However, when we are ill we are also open to anything that will give us relief.

*Whatever pains, sufferings, tumors, fevers,  
or looseness of the bowels: all are from dust.*

First we are taught that illness does not exist and then we are taught that what we call illness is from dust. On the surface it is possible to come to the conclusion that illness actually does exist but it is misnamed and should be called dust. This to me is not a very satisfying approach. I suggest that from God's point of view there is no such thing as illness but from our self-centered point of view illness very much does exist. Our self-centered point of view then is dust. It is the dust of selfishness that claims ownership of the body and then suffers as the body goes through its inevitable changes. The truth is that the whole universe is God's body and our self-centered thoughts are only borrowing what we call our body. It follows then that what we consider illnesses are evils that happen to the body. If we return the body now, at once, then for us our illness will no longer exist. God's body will continue to change. Galaxies collide, suns explode, the earth goes through dramatic changes. None of these things affect God's mind. They are God's providence of fire, water and wind. Ponder that image. One un-moving and unchanging source is responsible for all of the action in it.

These two points of view are fully shown in the Model Life.

*Not since I began this world  
have I taught everything to those in high places.*

The intention is to reveal the truth of any and everything, the original cause of all things.

*This time, if I should inform those in high places  
about the truth of any and all matters,*

God hastens the distinction between the mind of God, the original mind, the

mind like clear water and the self-centered imagination.

*Then, some among them may ponder:  
And if they all gather and speak to one another,*

Perhaps for most, the invitation to make this distinction will be like water off a duck's back. But someone may ponder the invitation and will seek out others who would do likewise.

*Some among them will understand  
and truly feel hopeful over the teachings.*

For some, pondering this distinction will lead to understanding and the hope of a new world of joyous life as more and more people awaken to the truth of origin, the one truth.

An old matter, the path was conveyed step by step, and it is already the fifth year since I withdrew. I have moved into the One Truth. Five years ago My body was nearing its time: the eyes could not see, the ears could not hear. Because of unavoidable circumstances, the path was surely difficult to follow five years ago. A path of one worry after another thus opened into a slight path. What would begin from this path? One year later, a slight truth came into sight.

Osashizu: February 20, 1891

The third Shinbashira once said:

Checking the Ofudesaki to find where the words “a thing lent, a thing borrowed” first appeared, I realized that it was somewhat after the beginning of Part III, in the verse that reads:

All human bodies are things lent by God. With what  
thought are you using them?

Ofudesaki III:41

However, this is directly preceded by the verse that reads:

This universe is the body of God. Ponder this in all mat-  
ters.

Ofudesaki III:40

These two verses must be savored as a couplet, as being linked to-

gether. If we separate them, the profound meaning underlying Oyasama's teachings will be difficult to perceive.

The third Shinbashira, April 19, 1990

#### IV:115–134

*When this path reaches through to the high places,  
God will reveal free and unlimited workings at once.*

When the way of single-heartedness with God reaches through to the upper classes in the world, then God will reveal free and unlimited workings at once. That is certainly one way to read the verse above. Indeed the world would be a much better place if the upper classes could distinguish between the self-centered imagination and the origin. Another reading might be the view of the truth of origin breaking through the dust of the self-centered imagination and, in so doing, showing free and unlimited workings to the human mind. This image sees the origin as buried under the weight of the dust of the self-centered imagination. The truth of origin is the vital but buried core with the self-centered imagination accumulated above it, thereby depressing or holding it down.

*I have not yet shown you any of the free and unlimited workings  
of God, who began this world.*

Though those who were drawn to God's teaching probably thought that they were being shown God's free and unlimited workings, these workings in fact had not been seen or shown. One could say of this: You haven't seen anything yet! It is important to ponder this verse. Perhaps we are missing God's free and unlimited workings because we are dazzled by something else.

*In everything, so long as you know nothing, you remain as you  
are. But if I let you know of God's free and unlimited workings,*

God intends that the truth of origin replace the self-centered imagination as the fundamental basis of our understanding of all things. To get something of the flavor of that fundamental understanding, we can look to the verse at the head of this chapter. When we read it we can think about it. When it is understood, we will not have to think about it. It will be fundamental to all of our thinking. Currently the fundamental understanding that we have is that we are just a body with a self-image or ideas of ourselves. God's free and unlimited workings are not limited in that way.

*On hearing of it, all of you in the world must ponder.  
Any and all matters are according to the mind.*

This teaching is entirely about the condition of our mind. It is fundamentally free and unlimited having awakened to the truth of origin, or it is bound and limited to the body and ideas of self.

*Today, nothing can be seen, but be watchful!  
In the sixth month, everything will begin to appear.*

There are a couple of approaches to this verse. One might be that whatever Oyasama was doing when the sixth month (of the lunar calendar) finally arrived is what this verse is about and also what God wanted us to know and that God's free and unlimited workings also appeared at that time. Yet another is that God is encouraging us to make a sincere effort during the time leading up until the sixth month in order to prepare our mind to awaken to the truth of origin and that, after that effort, God's free and unlimited workings would begin to appear to that truly sincere mind.

*Until now, the high mountains have been boastful  
while the low valleys withered.*

This is an interesting verse. It reflects on the relationship between self-centered imaginations. One group does better than the other. From the point of view of the self-centered imagination there is an expectation that the following verse will promise a reversal of fortunes—something to the effect that from now on the low valleys will exchange places with the boastful high mountains. However, that is not what happens.

*From now on, I shall teach both the high mountains and  
the low valleys about the beginnings of origin.*

Instead of favoring one over the other, it is promised that both will be equally taught the truth of origin. This is once again the model of parental love.

*The beginning of this world was a muddy ocean.  
Therein were only loaches.*

We have to decide whether this is literally so or whether we are being treated to a truth that is so beyond expression that it can only be indicated by the use of metaphors and allegories.

*What do you think these loaches were?  
They were the very seeds of human beings.*

God is giving us a nudge toward the answer. Do we think that the loaches were loaches or can we understand that what is being spoken of is the seeds—another metaphor—of human beings.

*God drew them up and consumed them all, and through providence brought them up into human beings step by step.*

Let's ponder this. God consumed the seeds of human beings. It doesn't say anything about spitting anything out or otherwise evacuating them. We were brought to our present condition, step by step, within God. There is no need to seek God somewhere else. There is nowhere, either within ourselves or outside of ourselves, that God is not! It is only our self-centered imagination that blocks us from fundamentally understanding this one truth. Go back and look at verse IV:105 in this context.

*From that time on, God's providence has been  
by no means an easy matter.*

God's providence has to do with the step-by-step development of the world of objects and human beings. God's providence, the support of the objective world, is a difficult matter. God's free and unlimited working is the mind of God that works that difficult providence.

Is it possible that we cannot see God's free and unlimited working because our self-centered imaginations unreasonably demand providential proof as shown in the world of objects while God is offering us single-heartedness with the mind of God that exists prior to all objects?

*Do not think of this talk as being trivial.  
I desire to save all people in the world.*

I certainly don't think that this is a trivial talk. How about you?

*Know that the mind of God is truly filled  
with deep concerns for you day after day.*

Both the mind of God and God's providence are constantly present and on our side. How often does the self-centered imagination allow that to come to mind? The fundamental replacement of the core of the mind sees the above verse as understood.

*Until now, to God's regret,  
Nihon has been dominated, obeying those of Kara.*

By now we know this theme. The self-centered imagination, "Kara," is the fundamental basis of human thinking and is dominating and depressing "Nihon," the original mind, or the human mind that is single-hearted with God.

*Watch the workings of God given in return!  
No one will be able to imitate Me, whoever one may be.*

It is interesting that this topic of returns should come up with the story of origin. How can we understand this return? It is instantaneous. I can move my hand because it is in God. It is the same with everything. Life is possible because it happens inside of God. Without God, there is no life. Our actions appear alive because they are in God. There is no judgment involved in this return. It is immediate, like looking in a mirror. What is there is what is reflected as it is at that time and no other.

*No matter how strong they may be,  
if God should withdraw, they will be powerless.*

Because of the power of our self-centered imaginations, we often get the idea that we are the cause of things. To some extent that is true, but ultimately what is possible is only possible because we are living and evolving within God and are supported by God's providence.

*It is the same as this for everyone in all matters.  
Know that God will work freely and unlimitedly.*

In all matters our self-centered imaginations are dependent. They are not free and unlimited. God however is able to work free and unlimitedly.

*Ponder well! No matter how young, old, or weak you may be, I shall  
give you My free and unlimited workings according to your mind.*

No matter what our condition or situation may be, God is offering to give us the gift of that free and unlimited working by allowing us to become single-hearted with God. This, of course, does not have anything to do with God's difficult providential workings concerning objects but is given according to the state of our mind.

*Even until now, though you have lived in the same way,*

*none of you has known of God's free and unlimited workings.*

Following the external objective appearances of the Model Life is not the same as becoming single-hearted with God.

*From now on, I shall teach you about any and all matters.  
Make certain you make no errors of the mind.*

In following God's teaching in all matters, we are cautioned to remember that it is all about our mind and its condition—"clear or muddy," "single-hearted or self-centered," "*Nihon* or *Kara*."

Sah, sah, you ask Me again about your affliction. You have devoted yourself daily for many years. The virtue of your devotion is reflected clearly in the world as My providence. Concerning your affliction, I have already taught that such manifestations are due to *innen* [causality]. The basis of My instructions is that I do not ask you to do anything difficult. But if you take it upon yourself to strive through difficulty, I shall fully accept your devotion. If you try to accomplish the impossible, what is not to be, cannot be done.

Osashizu, June 3, 1890

[H]earing that there was a miraculous god at the Residence, the number of people coming to ask for salvation began to increase. Like a single stream joining with other streams from here and there to create a large stream, the path of single-hearted salvation began to expand gradually. At the same time, however, jealousies and unreasonable demands increased in number as well, and this large stream began to be mixed with mud.

The third Shinbashira, October 26, 1994

. . . Oyasama advanced this path that leads to the completion of the Service, doing so in good order, step by step. While relieving people of their worries, She was careful to provide them with a new basis for their thoughts and to explain the origin of the world and how it comes into being. In the process, She was always attentive to their step-by-step progress in understanding and spiritual growth.

The third Shinbashira, January 26, 1995

**All human bodies are things lent by God.  
With what thought are you using them?**



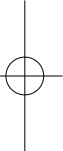
## ***Book V***

**This universe is the body of God.  
Ponder this in all matters.**

We begin Book V. God the Parent continues to enter into the mud of our minds to clear them of misunderstanding so that the true parental heart can be known even a moment sooner and a free and unlimited joyous life realized in the world.

### **V:1–10**

*Until now, there has been much talk of rebirth as oxen or horses,  
but there has been no one who knows his past or future.*



God is referring to several worldly common truths that were current in the area at the time this verse was written. This is in keeping with God's promise to enter into the mud of our minds and tirelessly work to remove our misunderstandings in ways that are appropriate for the time, the place and the level of our spiritual maturity. The same kinds of truths were taught to me in my childhood, eternal damnation and hell fire for example, but of course the details were much different. Frankly, the notion of de-evolution as a return for bad behavior appeals more to my imagination as I think it is a more sophisticated image. There is however no sense in going into the details of those images as we are not concerned here with worldly common truths that appeal to our self-centered imagination but with the original truth that alone remains when the self-centered truths are quiet.

I mentioned that there are several worldly common truths that this verse refers to: the truth of rebirth of the human soul; the truth that human beings can devolve as a return for their behavior in this or some other life; the truth that some human beings know who will devolve and why that is the case; and finally the truth that some human beings know the past and future lives of other human beings or of themselves.

In this opening verse of Book V, God clearly teaches that “there has been no one who knows his past or future.”

*This time, I shall make your future known in this life:  
look at the disorder of the body!*

The future that can be known is known in the present. We are instructed to





look at the disorder of the body. Surprisingly, no particular body is indicated. Not your body or her body, just “look at the disorder of the body.” What is the path of the body?

*In this world, however much you may be concerned about yourself,  
you are helpless against the anger of God.*

*None of you needs self-centered concern.  
God will distinguish between each of you.*

That God will judge us is a widely held assumption. Our helplessness in the face of God’s anger doesn’t sound too good, but we will have to wait and see if there is any further help with what that anger is. The point here, beginning with verse 1, is that there is no basis for us judging each other or even ourselves according to what we or someone else knows about our past or future lives. Self-centered concern is the foundation of our worldly common thoughts. That self-centered concern can only be set aside by replacing the core of the mind with single-heartedness with God.

*Among those living in the same residence,  
know that there are both god and buddha.*

*If you see this, be convinced, whoever you may be:  
I shall distinguish between good and evil.*

This is an expansion of the same theme. God’s criteria should be familiar to us by now. God will distinguish between “good and evil,” “clear or muddy,” “*Nihon* and *Kara*,” “original or imaginary.” The message here is clear. Though there are various traditions and truths in the world, they are not judged by God. Only the condition of our mind is judged.

*Ponder over this talk, all of you in the world.  
There is no mind the same as another.*

*Even between parent and child, husband and wife, and brothers and sisters:  
their minds all differ from one another.*

God knows and accepts that our minds are all different. There is no expectation from God that at some point we will all think the same things. The truth of origin exists prior to all human thoughts. It is that one truth that God hastens us to awaken to. Truly, that truth of origin is the one truth for all human beings in all times and all places.

*Indicating no one in the world in particular;  
I say to you: dust in the mind causes disorders of the body.*

*Ponder over your sufferings of the body  
and then ponder the mind that leans on God.*

By indicating no one in the world in particular God makes it clear that the distinction that is made is of the broadest kind. It is the distinction between two states of mind. If I ponder my sufferings of the body, then it is the self-centered imagination that ponders. The body then is mine, and so is the suffering. If I ponder the mind that leans on God, then it is the mind that is single-hearted with God, the mind like clear water, that ponders. In that case, the body is God's body and there is no self-centered concern. Nor is there any need for self-centered concern.

#### **V:11–16**

*It does not matter how difficult your condition may be,  
for God desires to reveal free and unlimited workings quickly.*

We are taught that there is a state of mind that experiences all sorts of difficult conditions, and we have been taught that there is also a state of mind for which there is no such thing as illness. Indeed we have also been taught that there is a state of mind that is without death or weakening. It is this state of mind, the state of mind that truly realizes that this universe is the body of God, that God desires to reveal to us quickly. God says “quickly” because it only takes as long to realize as it takes to change one's mind. Do you know the feeling of rushing all over the house to find your keys only to realize that they are in your pocket? It is a very quick change of state. Awakening to the truth of origin is just that, a very quick change of state.

*Until now, there has been no one who knows  
the truth of God's free and unlimited workings.*

Certainly, “Until now” refers to God the Parent's revelation of the truth of origin through Miki Nakayama. However, it can also refer to us. Having been taught and having accepted the truth of origin single-heartedly, we also know God's free and unlimited workings. That is to say we know and accept the truth that is revealed through the totally purified mind like clear water—the truth that indeed “this universe is the body of God.”

*From now on, no matter how serious your illness may be,  
nothing is incurable. It depends on your mind.*

God speaks of illness as if it exists because God is speaking to the mind of “Kara” (alienated from its origin). The cure, we are reminded, depends upon our state of mind. The cure is the mind that is “Nihon,” returned to its origin, free of illness, trouble and death. The mind that is “Kara”(alienated from the truth of origin) is hastened to return. It all depends on the state of our mind which, we have been taught, becomes the state of our world.

*If God accepts your mind of sincerity,  
I shall work freely and unlimitedly in any matter.*

The mind of sincerity is the mind wherein the self-centered imagination, the denial of the truth of origin, is settled, calmed, swept clean, replaced. It is the truly sincere mind like clear water—the mind that knows the truth of any and everything and sees the truth of all things as they are and not as they are imagined to be. It is the mind that enjoys God’s free and unlimited working because it is one with God’s mind. It is not bound by the attachment to the body or other objects, nor is it bound or conditioned by the *innen*, causality, that rules their paths.

*You close to Me, quickly become enlightened  
in this teaching of the truth of God.*

This is an invitation. Notice the time frame. It is always “quickly” even when associated with “step by step.” This is because of the nature of the truth. It is not a worldly common truth, nor is it like any worldly common truth which often depends upon the accumulation of ideas and traditions over a long period of time.

*If you quickly become enlightened in this one matter,  
everything will proceed accordingly.*

Awakening to the one truth is the awakening to the truth of any and everything. Calming the mind, take a moment and ponder the truth that the whole universe is the body of God. God is what exists. Everything appears in God because of that original truth. This truth is revealed at the core of every human mind. Just remove the self-centered imagination long enough to let it appear. See it for yourself in your own mind.

In the Divine Direction below, two very different points of view are clearly shown:

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.  
 [The scribe's note attached to this Divine Direction states: "On the 10th, however, Oyasama's health failed again. Everyone was again astonished.]

Osashizu, January 9, 1887

Another Divine Direction says:

Listen and understand this. There are also occurrences called future rebirths. Having only heard about causality, you wonder by what truth it operates. No one understands it. I teach you eternal life, but what is yours may be lost depending on causality. On the other hand, being able to live a life of delight and joy is also causality.

Osashizu, July 4, 1892

### **V:17–23**

Until today, I have never hastened you in any way.  
 Now, I hasten you toward the broad path.

There are several ways to understand the opening of the above verse. "Until today" can of course be viewed as the literal day on which the verse was written. In that context it is addressed to the person for whom the verse was written. My own preference is for the view that "Until today" refers to today. The day that I am reading the verse. In that context the verse is addressed to me, right now, with the intention that I take it as my own concern as opposed to someone else's concern in the past.

As always the tempo is one of hastening. It seems to me that it is necessarily so because of our tendency to rely on our self-centered imagination to direct our efforts. Thus, though we may in fact think it a good idea, without constant hastening and guidance our self-centered imagination may never actually find the time for single-heartedness with God—being busy, as it often is for every waking moment, with its own imaginings.

As we have discussed before, the broad path that is spoken of is none other than the path of single-heartedness with God. Recall that the performance of the Service is a narrow path that will lead out onto that broad and joyous road. With this in mind we can say that God's hastening here is a hastening for the performance of the Service that will lead us to the broad path of single-heartedness with God.

*Never think this path is worldly common.  
It is the beginning of the Divine Record for eternity.*

These poems often warn us against settling for a “worldly common” interpretation of the path of single-heartedness with God. It stands to reason then that, to even understand the intention of these poems, we need to be aware of at least two interpretations of each verse. I suggest that it is a good practice in reading these poems to identify at least two different interpretations of each verse. One interpretation is to be identified as the worldly common interpretation of the self-centered imagination and the other to be identified as the interpretation that is known through the mind like clear water.

Human thoughts and paths go in and out of fashion, sometimes over thousands of years, but still they all undergo change and eventually disappear. The path of single-heartedness, the truth of origin as known through the mind like clear water does not change. It is the one truth that alone remains unchanged.

*I do not say where the performers will be found.  
All will come because of disorders of the body.*

All worldly common paths imagine special cases, affinities and relationships with God. This is not so of the path of single-heartedness with God. There is no saying who will serve or where the performers will come from.

For each of us dissatisfaction with the world is a problem that stems from thinking of ourselves as owning a body. There is no dissatisfaction as profound as the loss of ones health and well-being. It is this dissatisfaction with our worldly common understanding of our human condition that leads us to the path that will return us to the origin and eternal joyous life.

*These disorders are from My guidance, admonition, or anger.  
Ponder, each of you.*

We can figure this verse out for ourselves. Or can we?

*What are your thoughts on hearing this talk?  
I appeal to you repeatedly out of My deep love for you.*

Again God senses that we will take a worldly common view of “guidance, admonition, or anger” and so we are being pointed in the right direction.

*However I may express My admonition or anger,  
I shall never say that you will not be saved.*

Single-hearted salvation is always available no matter what our current circumstance may be.

*Think of you humans admonishing your children.  
The anger, too, comes from love.*

Recall that earlier in this book I said that we would have to wait to see if we would get any help in understanding God's anger. This is it. We are getting a scolding. The way to understand God's guidance, admonition and anger is as a model of parental love. This is not a trivial model. Pondering it can free our imagination so that it can more easily melt back into the parental heart.

Since you have not understood My will shown through a disorder, I am giving sudden notice. People here and there are beginning roughly to understand My will. You should be able to understand that I am indicating the worldly path through his physical disorder. . . . Sah, sah, God's truth cannot be temporary.

Osashizu, July 2, 1888

While Oyasama's parental love is thus shown in innumerable ways, She certainly took the greatest care in teaching the Salvation Service. From the very beginning, Oyasama had in mind the completion of the Salvation Service. All the paths She taught—the path to purify the mind, the path of construction, the path to bring peace to the world, the path to ensure rich harvests—all these paths would in fact lead to the completion of the Salvation Service. By teaching the Salvation Service, Oyasama sought to manifest once more, in this world, the divine providence by which the world was created, this time in order to save all humankind. Indeed, there is no other expression in the long history of the world that would show Her parental love so strikingly.

The third Shinbashira, October 26, 1986

### **V:24–29**

*Ponder and come follow Me with firm resolve.  
There is a path of hope in the future.*

The word “ponder” seems to be an obstacle for many of us. I have often been told that it doesn't hold any real meaning in one's day-to-day vocabulary. The same complaint is leveled at “reflect.” Of course, to ponder means to weigh or

consider carefully in one's mind. But what exactly should we weigh or consider carefully so that we might comply with God's request?

In keeping with the opening verses of this Book, the promise of "a path of hope in the future," a path shown as a model of parental love, is contrasted with a path of judgment and retribution that speaks of returns such as rebirth as horses or oxen. The path of hope offers us nurturing and step-by-step guidance to help us escape from the unintended loss of joy that can flow from the self-centered imagination that is ignorant of the truth of its origin.

*Until now, because the day had not yet come,  
I have overlooked your mistaken minds.*

"Until now" can refer to the beginning of God the Parent's teaching, the day that the above verse was written or right now as we are reading the verse. The same can be said for "your mistaken minds"; it can refer to the minds of all humankind at the time God began to teach, the minds of those persons who received these poems or our minds now as we read them.

*This time, by all means, I shall sweep clean  
your innermost heart. Be forewarned!*

The same holds for "This time." It speaks of God's effort beginning with Miki becoming the Shirne of God. It speaks of the time the poem was written and it speaks to those of us who are reading the poem right now.

As concerns the phrase "Be forewarned," my preference is to read this phrase as, "Be aware of it." Notice that Book V addresses in some detail what God's teaching is not about. This verse tells us clearly what God's teaching is about and draws our attention to it.

*The reason for this sweeping of your innermost heart  
is that the intent of God is deep.*

Indeed this sweeping of the innermost heart is not a trivial part of God's intention. It is the core of God's intention to restore the joy of origin to the human creation.

*Unless the sweeping is thoroughly accomplished,  
you will not understand the truth of My heart.*

Though we may imagine—and it is the human condition that we do imagine—all kinds of things that we would like to be the truth of God's heart, the fact is that, until the innermost heart is thoroughly swept clean, settling the mind

to be like clear water, we will not be able to understand the truth of God's heart.

This, I think, is meant to be seriously pondered when we look at the priorities that our self-centered imagination arranges. It is possible to spend an entire lifetime talking about God's heart without ever returning there. In my own case, I can say that I fall into self-centered dreams where in some cases years can go by between awakenings. I think that perhaps some feeling for this may come from recalling what it is like to be intensely attached to some idea, person or object and have that attachment change dramatically in time, the self-centered imagination perhaps awakening or perhaps just moving on to something else.

*When you have truly come to understand My mind, I shall teach you the hand movements of the beginning of this world.*

I think that the translation here brings out a nice subtle distinction between understanding God's heart and understanding God's mind. On the one hand, God's heart is understood when our innermost heart is thoroughly swept clean. On the other hand, understanding God's mind is the understanding that God's intention here is to show us both the necessity and the means to thoroughly sweep clean our innermost heart so that we can understand God's heart and savor the joy that flows from that understanding.

Once we understand what needs to be done, God stands ready to teach us the way to sweep the mind and return it to its origin, "the hand movements of the beginning of this world." Anything else is the work of our self-centered imagination, "*Kara*," which of course does what it pleases and only tires of itself when it is dissatisfied, suffering or in trouble.

God hastens us to make it a priority to sweep and settle the self-centered imagination even now as this is being read—before the self-centered imagination moves on to something else that interests it.

Be aware of the dust that covers the origin now. Hear it speak, see it. Look through it, settle it, see things as they really are. Hold the point of view of the origin for a moment.

### **V:30–40**

*Take no short cuts. Have no greed or arrogance.  
Come out to the single and straight main path.*

The "single and straight main path" is the path of single-heartedness with God. We tread the single and straight main path by sweeping clean our innermost heart. This appears difficult for us to do because our self-centered imagination is constantly drawn to the pursuit of "short cuts." Such "short cuts" are



ideas that our self-centered imagination tells us are good for us but in fact are just variations on the same old self-centered ideas that lead us away from the truth of origin, instead of to the one original truth that is known when the self-centered imagination is clear and quiet. I can only speak about my own case in this matter, and I can say with some certainty that I know plenty of “short cuts.”

These “short cuts” are themselves piled up like dust on the insecure foundation of the self-centered imagination’s false claim on the body. In contrast, the mind that has returned to its origin understands that indeed the whole universe is God’s body. Our self-centered imagination having borrowed a body, we are advised to return it at once and, in so doing, experience the joy that flows from the truth of origin. Our refusal to return what is borrowed is understandably the wellspring of all greed and arrogance.

*When you have come onto this path,  
this will be the Divine Record forever in Nihon.*

The path that is spoken of is the path of single-heartedness with God. It is indeed the teaching of the one eternal path to the truth of origin.

*When the Divine Record is made in Nihon,  
I shall by all means manage Kara as I please.*

When the truth of origin is understood through single-heartedness with God, then our imagination becomes a free and unlimited tool of our joy for us to use freely as we please, instead of its current role as the fickle, bound and limited master of our causal destiny.

*I have not spoken yet about the truth  
of those things that came after I began this world.*

We are passing from a theme dealing exclusively with the truth of origin to a theme dealing with worldly common truths that are not the truth of origin but are instead imaginary things that rise out of the truth of origin through our self-centered imaginations.

*This talk will be difficult to understand,  
but if it is left untold, no one will know.*

This theme would be very hard and perhaps impossible to understand unless we are willing to follow God’s directions and make the distinction clear between “Nihon,” the truth of origin, and “Kara,” the self-centered imagination, or the metaphors for the state of our mind “clear” and “muddy.” As it is,

our worldly common condition of being unable to distinguish between what is original and what is imaginary creates the difficult communication problem that exists between God and our self-centered imaginations. It is difficult for us to understand, but if we are not told of that distinction then it is very unlikely that we will ever know it.

*Step by step, I shall tell you of any and all matters.  
Calm your mind and listen closely!*

We are told that we are to be taught about matters that are not the truth of origin. It is crucial that we calm our mind to be able to hear clearly what is being said. We have been taught of the truth of origin and of the distinction between that truth and the worldly common truths of our self-centered imagination. Now God asks us to calm our worldly common thoughts and open our minds to the reason of heaven that flows from the willingness and ability to make that distinction.

*Until now, there has been talk about various magical rites.  
From now on, they shall have no effect.*

*In the past, such magical rites have been taught to the branches,  
but watch the future.*

*Nihon has known nothing until now,  
but look forward to the future path.*

*About magical rites: do not wonder who is making them effective.  
They are worked by God, who began this world.*

This is a very large theme and in it we can ponder its many-faceted expression through all of the ages of humankind. We can get a feel for its scope in a particular time and place by reading *The Life of Oyasama*. Prior to becoming a Shrine of God, Miki's life is shown as being heavily influenced by just such kinds of rites. Her family and contemporaries must have been astonished and confused by such a complete change of attitude toward the worldly common truths that Miki had herself so fervently held—a change that occurred, as it were, in the span of a single breath.

*However difficult matters may be,  
if only your sincerity is accepted by God. . .*

We now know that it is the truly sincere mind that has returned to its origin

that is accepted by God. It is indeed hopeful that this is so no matter how difficult matters may be. As we return to the origin and leave the creations of our self-centered imagination behind, greed and arrogance fall away and what remains is the truly sincere mind like clear water, the mind of joy, the mind that is single-hearted with God.

### V:41–49

*Until now, there has been talk about Kara and Nihon,  
but from now on there will only be Nihon.*

It is God's intention that the self-centered imagination, the current insecure foundation of our lives, be replaced with the truth of origin, the eternal and totally secure foundation of all that exists.

*The branches may look big, but they are weak  
and break when handled. Watch the future.*

Human self-centered imaginations are branches off of a single root. There is no question that the human self-centered imagination is an impressive instrument in the world. It is however very changeable and rather fragile and insecure. We are directed to watch the future. Most of what was absolute worldly common truth when these poems were written is not absolute worldly common truth now. And what is absolutely worldly common truth now will not be so in the future.

*The origin may seem small, but the root is great.  
In all things, know the origin!*

The origin may seem small to us because we only recognize worldly common things as being important. And since the truth of origin is not a worldly common truth, it does not appear to our self-centered imaginations. Though it is always here and nothing can exist without it, we are unaware of it because we are distracted by what we consider to be the big show of the self-centered imagination. It should come as no surprise that the self-centered imagination is totally into itself.

To know the origin in all things is single-hearted sincerity. It is single-heartedness with God. It is the truth of origin, the truth of all things in detail.

*Do not think that incantations or magical arts are great.  
The mind's sincerity is the true art.*

Staying with the theme of “short cuts,” God is here providing a concrete example of a type of short cut. These kinds of short cut have appeal to our self-centered imagination. If we do not watch and distinguish between what is original, “*Nihon*,” and what is imaginary, “*Kara*,” we find our imaginations to be rather easily captured and carried off by such short cuts.

Of course God knows our problem and so directs us to the main path. The mind’s sincerity, the ability to keep our mind oriented at the origin, is the true art.

*As you humans are shallow,  
you say that all marvels are magic.*

This shallowness of mind that is spoken of is of a different sort than we are used to. Ordinarily we distinguish between shallow thoughts and deep thoughts. God, on the other hand, sees all human thoughts as being shallow as opposed to the mind that has returned to the depth of the origin, which is the source of all thoughts that rise out of it and are shallow by comparison with it.

*Even until now, though God is openly revealed,  
there is yet no one who knows the truth.*

Though God was revealed through Oyasama and this teaching, that truth was not known because our human self-centered imaginations imagined that something else was going on. The example shown in this theme is the confusion of the path of single-heartedness with God with a worldly common “short cut” of ritual magic.

*Hereafter, when I have taught you  
the truth of all things,*

The “truth of all things” is the truth of origin. The truth that is known through the mind that is truly sincere and settled at the origin. That is the mind that is swept clean, the mind like clear water, that is the mind that sees the truth of all things as they are and not as they are imagined to be.

*Then, I shall show you  
God’s free and unlimited workings in all matters.*

With the truth of all things come “God’s free and unlimited workings in all matters.” In my own case, my self-centered imagination is not free; it is bound to causality, one thing leading to another. For that reason I have to watch my self-centered imagination to make sure that it doesn’t get me into too much trouble. I

particularly dislike getting into situations where I know better but get in anyway. For instance: I was recently told something that I in fact agreed with but was told in such a way that my self-centered imagination got very angry. I was able to mask my anger somewhat but I felt like a pressure cooker in doing so. Shortly thereafter I checked my pulse. It was thirty points higher than my normal rate. Not only was my self-centered imagination set to make a fool of me, it was also trying to kill me! I don't know if anyone else has similar problems but, in my case, I find that, when my mind is quiet and at its origin, it is totally free of those kinds of conditioned responses that my self-centered imagination, left unattended and unidentified, is slavishly bound to.

Of course I may be unique in this but I doubt it. Perhaps a way to test this for oneself is to decide to do something different than one is used to doing and see if your self-centered imagination will let you do it. The simple things that come to my mind are the struggles with anger, diet, smoking, drinking and the like that seem to be getting so much media attention these days.

*When God in Truth begins to work,  
the minds of all in the world will be purified.*

And once again, so that we do not forget the true way of the path of single-heartedness with God and wander off on some "short cut" or another, we are reminded that God's work for the salvation of human beings involves the purification of the human mind.

### **V:50–61**

*What are your thoughts concerning My workings?  
I shall give returns when I accept your minds.*

The thoughts of those close to Oyasama were typical of the kind of thinking that was common to that particular time and place. Examples of those thoughts provide the context for this series of poems. At the time that these verses were written, there was a powerful expectation among the villagers who had followed Oyasama that She was a goddess not unlike other gods and goddesses that they already knew of. There was then a long tradition concerning the way that those gods and goddesses could be directly influenced by rites of ritual magic to work miraculous returns and to avoid such unwanted returns as rebirth as oxen or horses. Further there was the expectation that gods and goddesses were quite capable of giving any kind of return at any time without any reason or provocation. *The Life of Oyasama* is a great resource and provides an insight into Miki's and the Nakayama family's exemplary thoughts and actions concerning

this subject prior to Her becoming the Shrine of MoonSun. This poem asked those close to God the Parent at the time to review their own thinking on this subject of returns and to determine if their thoughts on it were the result of their self-centered imaginations or the result of their knowledge of the truth of origin as known through the mind like clear water, just as God the Parent had taught them to know it. Of course those of us reading these poems now are asked by God to honestly answer the same question.

Though the full answer will unfold as we progress through this theme, God begins by teaching that returns are given when God accepts our mind.

*What do you think these returns are about?  
They will reach you though you be a thousand leagues away.*

We are questioned again. What indeed do we think these returns are about? Many traditions have the expectation that god or gods stand in judgment of our thoughts and actions and give returns according to whether those thoughts and actions please or displease. It might occur to our imagination then that god gives good returns when god has judged our thoughts good and is pleased with our mind and bad returns when god has judged our thoughts as bad and is displeased with our mind. However, as we will soon see, this is not what God the Parent is teaching here.

Having taught that God gives returns when God accepts our mind, the point is further explained that we cannot hide the contents of our mind from God. Nor can we escape from the returns given to our mind by changing our location or, in this case, doing things out of God the Parent's sight.

*Whatever you may say or think,  
I shall give returns as soon as I accept your minds.*

So far we have seen that God gives a return for our mind. It is often assumed that God's returns are for the dramatic things in our lives—the things or outcomes that are important to us and that we pay close attention to. This verse makes it clear that God gives a return for all of our thoughts just as soon as we have them. One way to get an idea of this is to look in a mirror. The mirror returns our image instantly. This is the same as our relationship with the truth of origin. The truth of our minds, all of our thoughts are instantly reflected in the origin and instantly returned as the truth of our world.

*Do not wonder what these returns are about.  
I shall give returns for both good and evil.*

We don't have to speculate about God's returns. The state of our mind is our

return. The state of our mind becomes the state of our world.

*Whether you speak good or think evil,  
I shall give returns at once as you deserve.*

What God is teaching us does not have anything to do with judgments made by God. What we put in is what is instantly returned. It is entirely up to us to determine the returns for our mind and the state of our world. God helps us by teaching us the truth of origin. It is up to us to distinguish between what is original and true and what is the product of our self-centered imaginations and act accordingly.

*If you begin to see this, My purification will reach  
any and everyone in the whole world.*

If we understand this and begin to distinguish between the truth of origin and the self-centered imagination, then the purification of our mind will take place of its own accord and will positively impact the world, leading eventually to a world of joy.

*Today, though nothing is seen, look toward the eighth month.  
Then everything will be seen.*

I haven't a clue about these verses that are associated with times and dates, but I will say that anyone who practices distinguishing between the original mind and the self-centered imagination for eight months will see the marvelous truth of origin.

*Perhaps you cannot foresee what is going to appear.  
From the high mountains, a broad path will open.*

We are the high mountains rising out of the origin. When we take God's teaching to heart and honestly and sincerely follow God's instructions, then we, all humankind, will be a broad path of single-hearted salvation.

*I have been preparing to open this path,  
but those of you close to Me know nothing of it.*

Again, putting this verse into the context of the theme, God frankly indicates that those who were close to God knew nothing of the path of single-heartedness with God and were instead sincerely preoccupied with trying to fit God into the context of their own self-centered imaginations. As always, we are in the posi-

tion of reviewing our own understanding to make sure that we are in harmony with the truth of origin and not stuck with preoccupations with self-centered priorities.

*Those who come here to summon or to investigate,  
come because it is God's intent.*

It is God's intention to equally engage the self-centered imaginations of all human beings so that they can be purified and opened to the truth of origin.

*Knowing nothing about this,  
you close to Me think of it only in worldly terms.*

We human beings tend to associate with other human beings who broadly share our self-centered view of the world, and we tend to be hostile to or distrustful of those who hold to different self-centered views. This is the worldly common truth of our current world and the cause of great loss of joy. From God's point of view, there are only two states for the human mind: "Nihon," the state that has returned to its origin and is single-hearted with God through the mind like clear water, and "Kara," the state that does not know the truth of the origin but only knows the worldly common truths of the self-centered imagination. It is God's intention that "Nihon" engage "Kara" in every possible way, so that the world of the joyous life can be brought about even a moment sooner.

*Do not think of anything in worldly terms.  
There is a new and marvelous path for you.*

A new and marvelous path lies open for us. Whether we step out on to it or not depends entirely upon our honesty and sincerity. Single-heartedness with God awaits us. How long it takes us to return and how difficult a journey it will be depends entirely upon our own mind. With your eyes open, take a moment and identify the voice of the self-centered imagination in your own mind. See how it rises out of the origin. Let it melt back into the parental heart and see the truth of things as they really are without the superimposition of the self-centered imagination determining the state of the world. Remain there awhile and savor the warmth of the parental heart.

The innermost hearts of all in the world,  
Are reflected to Me as in a mirror.

Mikagura-uta VI:3

See also the Ofudesaki's verses VIII:11–13.



What I have said means none other than the following: the truth of [human] mind gives birth to the state of the world. The state of man, the truth of the mind of man, becomes the state of the world. You cannot find joy in this state. Therefore I teach.

Osashizu, July 7, 1890

**V:62–67**

*Though years have passed since the beginning of this world,  
there is yet no one who knows the truth.*

We remain in the context of God's working to overcome our misunderstanding so that we can receive the gift of single-heartedness yet a moment sooner. The verse above continues on with the promise of a new and marvelous path and makes it clear that the new path is indeed entirely new.

This presents some difficulties for our worldly common way of thinking. We ordinarily grasp new knowledge by relating it to something that we already know. For that reason, when examined, the history of humankind looks very much like, and can be understood, as variations on similar themes that have come before. From God's point of view, all of those themes are the point of view of "Kara." That is, they lack the knowledge of the truth of origin, the truth that can only be known through the mind like clear water. That truth of origin is the truth that remains when the mind is settled and no longer functions with the self-centered imagination as its foundation.

The task of understanding then becomes even trickier for our worldly common way of thinking when we find that it is possible to sincerely accept what God is teaching by placing it in familiar worldly common contexts while all the while misunderstanding the truth at the root of it.

*No matter how the mind of God hastens,  
the minds of all of you are yet inattentive.*

The verse above addresses that problem. These poems were written to overcome the misunderstanding of those close to God at the beginning of this new path of single-heartedness with God. Though the followers wanted to understand, they were unable to. Their inability to understand came from the natural inclination of the self-centered imagination to relate new knowledge back to itself and its current store of worldly common knowledge. Thus in this way our worldly common knowledge is an accumulation of ideas that have piled up over time like dust in a room that is never swept. Ponder over this. Though this accumulation of worldly common knowledge and experience is very useful for

worldly common purposes, it is in fact an obstacle to understanding something entirely new such as a path of single-heartedness with God, which can only be realized when worldly common thinking is set aside.

It is actually very hard for us to process anything that is truly new. Our worldly common thinking needs a context to place things in. I don't know about anyone else, but I fall into this circumstance all the time. It is something of a trap because the self-centered imagination sincerely tries to resolve the truth of all things by holding onto worldly common and appealing ideas. The truth of origin, however, cannot be resolved as an idea. It is what remains when all of the self-centered, worldly common ideas are settled or swept away.

When God speaks of being attentive, God is referring to the fact that the human mind is either “*Nihon*” or “*Kara*.” The inattentive mind functions with “*Kara*,” ignorance of one's origin, as its foundation. The mind that is “*Kara*” can only attend to its own self-centered thinking. It is free only to experience the paths of its own conditioned ideas and contexts. It is not free to experience anything new and fresh. In contrast, the attentive mind functions with “*Nihon*,” the knowledge of the truth of one's origin, as its foundation. Or it attends to the business of carefully following God's instructions to awaken the mind to the point of view of “*Nihon*,” the point of view that is free and unlimited in its workings.

*Quickly, try the pondering and then hasten.*

*Why are you not preparing to dig up the root?*

This theme of pondering and digging up the root is very pointed and confrontational. Again a question is asked. And again we are hastened. The self-centered imagination tends to tumble off in pursuit of all kinds of things that it thinks it will find to its liking. For that reason we are always hastened to hasten to awaken now, as our imagination will probably forget our goal and tumble off in pursuit of something else soon enough. From the point of view of the reader, this question is either asked of someone long ago or it is asked right now. If I take it that God is addressing me now, then I must ask myself if I am sincerely pondering the content of the work at hand. Do I reflect on the truth—and the ramifications of the truth—that the whole universe is the body of God? Do I sweep and settle my mind so the root, core and origin of the world is exposed? How serious am I about this teaching? Am I willing to test it on myself and see the truth through my own mind?

*There is on one who knows the way to dig up the root,  
the truth of this world.*

The burden here is placed on anyone who says that they know the truth of origin. Saying so implies knowing the way to dig up the truth of this world—the

truth of any and everything as it is.

*If you have but truly dug up this root,  
this path will become truly promising.*

Once the mind is settled and its root revealed even just for a moment, then it is possible to make the distinction between “*Nihon*” and “*Kara*” clear. Armed with that distinction we can choose “*Nihon*” over “*Kara*” and indeed the path will become truly promising both for ourselves and for the world.

*When you have passed through this path, completing the digging,  
both the high and the low will be spirited.*

The completion of the path that exposes the origin of the mind is indeed the path for all humankind regardless of the situation or condition.

These verses [V:62–68] give us an understanding of just how impatiently God the Parent regarded the children’s slowness in making spiritual growth.

The third Shinbashira, October 26, 1986

### **V:68–77**

*From now on, I shall make every effort solely for the  
preparations to make everyone in the world spirited.*

Once again, this verse can be viewed within the context of God’s efforts to address and overcome our misunderstandings of God’s intentions. God wants all human beings to be able to enjoy high-spirited play in the creation. I often hear the question asked, “What does God want me to do?” This verse answers that question. God wants us to be spirited.

*I shall teach you step by step  
so that there will be nothing unknown in Nihon.*

We, of course, often respond that we would like to be spirited but cannot do so because of the illness, trouble and death that plagues our human existence. Understanding our situation and the cause of our fears, God shows us the step-by-step way to awaken our mind to the truth of origin—wherein the truth of any and everything is known—and, in so doing, to free ourself from illness, trouble and death.

*I desire to teach the whole world about all matters.  
The intention of God is truly deep.*

In the past we have talked about the long journey of humankind and the various worldly common themes that have been played out through all times and places. Though these are interesting and in many cases marvelous stories, we have seen that from the point of view of the origin they are shallow and worldly common. The intention of God is deeper than all of the thoughts in human minds and involves showing all the world the truth of all things. This is not just an invitation to play out a variation on another worldly common theme. It is an invitation and hastening for the awakening of a new kind of human being, new people in a new world. God intends that we awaken to a new world of high-spirited play in God's limitless creation. We are promised a new world of joyous play from the point of view of "Nihon," knowledge of the truth of origin, the truth of all things.

*Unaware of this, all the world  
thinks My teachings are somehow dangerous.*

We have seen examples of this in these poems and in the life of Oyasama. Some thought that God the Parent would harm them as they supposed other gods and goddesses did. Some thought that God's teaching would destabilize the society and interfere with the established order of things. For each of us there is the inevitable confrontation between "Nihon," the truth of origin, and "Kara," the truths of our self-centered imagination. Recognizing its eventual replacement, the self-centered imagination rushes to its own defense. Imagining that awakening to the truth of origin is dangerous or evil, the self-centered imagination can go to elaborate lengths to avoid its own settling. God is aware of this difficulty and encourages us to overcome the defenses of our self-centered imaginations with true sincerity. Indeed it is this sincerity that is the single most important factor in determining when we will awaken to the truth of origin.

*Whatever I say, it is the word of God.  
What danger can there be?*

There are two elements of misunderstanding addressed here. For many people who heard God the Parent or who heard of the teachings of God the Parent, there was the natural assumption that Miki was a person with ideas and opinions just like anyone else and that, though her ideas were radical and perhaps the ramblings of an insane person, still they were just human ideas. God the Parent makes it clear here that the Miki's mind was one with the origin and was totally replaced by God's mind.

Further, and I think that this is very significant, human beings have nothing to fear from God the Parent. At the time that this was written and certainly still today, this view was not and is not widely understood.

*Though people speak about any and all matters,  
there is no understanding.*

This verse addresses worldly common thoughts and ideas in all times and all places in general but also specifically addresses the misunderstanding of the followers who thought that they understood God's teaching and intention but did not. Again this is not so much a criticism as it is a demonstration of God's awareness of the kind of problems that we have in moving our self-centered imagination out of the way so that we can see the truth for ourself.

*From now on, please quickly make preparations  
truly to purify your innermost heart.*

Having addressed a number of problems that we have with our understanding, God of course tells us what we can do to rectify our misunderstandings.

*As there are a great number of people in the world,  
to purify all of them will be difficult.*

We are by now aware that God has the intention of purifying all of the minds of all people in the world. We should also be aware by now that such a task will involve matching our sincerity with God's sincerity. Though God needs our help as instruments for this huge task, God does not want us to be overcome and dispirited by the size of the task.

*However difficult it may be,  
see the truth through your own mind!*

For each of us our contribution to the task of awakening the world can be maximized by manifesting the sincerity to allow our own awakening and, in so doing, seeing the truth through our own mind.

*When the mind is made pure and open to reason,  
the truth will be seen of its own accord.*

In case anyone wonders what the step-by-step instructions for this teaching are about, their intention is totally shown in the above verse.

To expose and become aware of the reaction of the self-centered imagination

to this teaching, ponder the meaning and reason that flow from the mind like clear water and watch closely the way in which the self-centered imagination responds. This is the confrontation between “*Nihon*,” the truth that remains when the mind is totally purified, and “*Kara*,” the self-centered imagination. Stay with the self-reflection on that confrontation with true sincerity and resolve and enjoy the marvelous creation as the mind settles and the truth is seen of its own accord. We read in the Divine Directions:

The approaching confrontation. . . . You may not know what confrontation it is. I draw everyone, everyone, everyone to Me. I draw anything and everything to Me. Drawing everything to Me, I shall open the portals to the whole world, open, open, open. Everything will be entirely changed.

Then the followers asked, “May we proceed with the worldly matters?” The answer was:

It will not do, will not do, will not do.

Osashizu, February 17, 1887

The third Shinbashira says:

Followers of the path, let us listen to the words of Oyasama with fresh minds. Let us renew our determination to make a new start, bring our minds into unity, and respond to Oyasama’s words spoken in 1882:

From now I shall begin to sweep clean the hearts of all humankind.

Let us follow the path of Oyasama with confidence! “To open the portals and level the ground” means that Oyasama will purify the minds of all humankind equally.

The third Shinbashira, February 18, 1886

### V:78–88

*There may be no one at all who knows  
the true working of God day after day.*

It is the “world’s reason” for us to take the point of view of “*Kara*” (the point

of view of our self-centered imagination) for granted. That is to say that we do not say or think to ourselves that each and every thought that we have is based on our self-centered thinking. That it is so is fundamental to the point of view of “Kara.” I, me, my, mine are understood in all of our thoughts and actions. Are they not?

In the same way the knowledge of the true working of God day after day, the point of view of “Nihon,” is not a matter of identifying each and every one of our thoughts or actions with the thought, “This is God’s working.” The point of view of “Nihon” is the fundamental understanding that it is so. Though the ideas “I, me, my, mine” still function in the point of view of “Nihon,” they are fundamentally understood in the light of the truth of origin. For this reason we speak of replacing one fundamental working of the mind, the limited point of view of “Kara,” with the original cause and unlimited point of view of “Nihon.”

*In whatever matters, I shall show you marvels  
through the free and unlimited workings of God.*

I think that we have all heard stories or rumors of marvelous events and indeed we might even have experienced marvelous events ourselves. These events appeal to us because they are outside of our ordinary experience and we are unable to explain them in ordinary ways. Sometimes we seek them out, and rumors of marvels are universal in their appeal. In the verse above, God promises to show us “marvels in whatever matters.” That is to show us the ongoing moment-to-moment marvels of the living creation as it rises out of the origin, becoming the ever new and fresh universe. Because of the free and unlimited workings of God, those marvels are already before us. However, we cannot see them because of the limited point of view of our self-centered imagination (the point of view of “Kara”).

*Whatever marvels you may see,  
they are none other than the workings of God.*

At the time that this was written, this was not as well understood as it may be now. The villagers at that time attributed marvels to a number of causes, some of them supernatural and some of them human. There were any number of spirits, gods, human magicians, healers and forces all of which were capable of capturing the human self-centered imagination, the mind of “Kara” and limiting its vision.

*Until now, you have known nothing,  
but now a narrow path is coming into your sight.*

There are three ways to view “Until now, you have known nothing.” The first way assumes that, by the word “now,” God is referring to the time of Miki’s awakening as a Shrine of God. That event happened many years before these verses were written and as such can be viewed as referring to an opportunity for a new beginning for all humankind. The second view assumes that over those many years God was unable to get any of the people who had followed the Shrine of God to open their mind to reason and to understand the true intention and teaching of God. In this view, “now” refers to the time that these verses were written and as such is an appeal to those to whom they were addressed to make a fresh start “now” at that time. The third view assumes that “now” refers to any time that a human being decides to sincerely replace the mind wherein nothing is known with the mind that is sincerely settled in the truth of origin. This decision could be made at any time and at any place. All that is needed is deep self-reflection and resolve. In this view, “now” offers an opportunity to the present reader to assess his or her present state of mind and understanding to see how it differs from the minds of those who were unable to understand God’s true intention and teaching at the time these verses were written.

The “narrow path” is used in contrast to the “main path.” The “main path” is single-heartedness with God. The “narrow path” is offered as a means of purifying the mind so that the “broad way” will open before it.

*If you follow this path step by step,  
you will surely see the main path ahead.*

This is indeed the case. Staying on the “narrow path” surely leads to the “main path” even if we do not know where the “narrow path” leads. However, because of our limited view we often have trouble staying on the “narrow path” and often venture off onto other paths that we mistake for it.

*Until now, you have come through a path  
where there was no distinction between Kara and Nihon,*

Recognizing our limitations, God hastens us to distinguish between “Nihon” and “Kara.” With this sure guidance, it is easier for us to stay on the path. Armed with the ability to distinguish between what is God’s original working and the workings of our self-centered imaginations, we need only add honesty and true sincerity to stay oriented on the path.

*Hereafter, however highly Kara is regarded,  
in no case will Nihon be overcome.*

Again we can say much the same things about “hereafter” as we said about



“now” above. In this case, however, it is apparent that to realize this it is necessary to do something. To know the truth we must distinguish between “*Nihon*” and “*Kara*” and choose the path of “*Nihon*,” the path of single-heartedness with God.

*I shall let you dig up the root of this world's origin.  
If you have the strength, do your best to dig it up.*

The root of the world's origin is God. To dig up the world's origin is to excavate and remove the layers of the self-centered imagination that are piled upon it in our own mind. The strength that is spoken of is the degree of sincerity that we put into the task.

*If only you have dug up this root completely,  
no one will be your match, whoever one may be.*

As we have been promised, the mind that is dug up in the process of exposing the truth of origin is a pure reflection of God's mind and is as such free and unlimited. The mind that remains buried under the accumulations of the self-centered imagination is not free and is severely limited to that point of view.

*Listen carefully: whatever you may say or think,  
or wherever you may say or think,*

As this book draws to a close, we return to the main theme of our human misunderstanding, specifically as it relates to our notions of returns. Whatever we think, no matter where we are, that truth is reflected back to us instantly as the state of our world. Much like looking in a mirror.

*I shall give a return just as you deserve.  
Beware, all of you, for God may withdraw!*

The return that we get, the state of our world, is entirely dependant upon the state of our mind. If we decide to cling to “*Kara*,” then we may end up going without God and the truth of origin. Such a return is the way of the world until now. The choice is ours to make.

Take a moment and identify the self-centered imagination. One way to locate it is to recall the way the world is seen by a three-year-old child, directly as it is. The ideas worked out, piled up and held by the mind since then are not wrong ideas; they are just in the way of knowing the truth of origin. With God's help and your sincerity, sweep them away long enough to identify their origin through the mind like clear water. There is nothing to fear as God the Parent is

waiting to embrace your return.

Now, I should like to ponder from various perspectives how to advance the path toward the future, to accept as a matter for my own self-reflection Oyasama's regret. . . . and, referring to the courses of the path until today, to take a step forward by returning to the mind of a three-year-old child. . . .

In 1984, the East and West Worship Halls were constructed to complete the Four-fronted Mirror Residence. . . . [A]t that time, I requested that we ponder the truth of the Four-fronted Mirror Residence, reflect our minds to the Kanrodai, sweep the dust from our hearts, use our freedom of mind to purify our minds, and construct our minds to be acceptable in the eyes of Oyasama.

The third Shinbashira, October 26, 1988

There is a verse in the Ofudesaki that contains the line "Why are you not preparing to dig up the root?" Unless you try much harder to seek the intention of the Parent, who is hastening you to "dig up the root," even if it takes you a great deal of time, your work as Arakitoryo, pioneers of the path, which you consider yourselves to be, will not bear fruit in actual terms.

The third Shinbashira, October 27, 1991

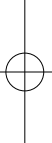
**All human bodies are things lent by God.  
With what thought are you using them?**



## *Book VI*

**This universe is the body of God.  
Ponder this in all matters.**

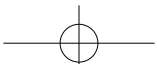
This is probably a good time to say a few words about some of the views concerning the way that the Ofudesaki poems are collected. One view is that there are seventeen Parts or Chapters to the Ofudesaki, each Part or Chapter delving deeper into God's teaching and intention in a gradual progression. Yet another view holds that there are seventeen Books of the Ofudesaki, each Book presenting the totality of God's teaching and each Book containing a certain and complete path to the goal. The last view that I will mention takes the point of view that the totality of God's teaching can be found in a single verse or even in a single word of the Ofudesaki. When viewed from the point of view of God's model of parental love I should like to suggest that all three of these views are acceptable to the mind of the true Parent of all humankind.



From the very beginning we have seen that God is hastening the children to awaken quickly. It is inconceivable that God, the perfect Parent, would hasten the children while at the same time withholding any of the ingredients necessary for our awakening. Thus, from this point of view, God the Parent provides the full guidance necessary for awakening single-heartedness in each and every instruction. Unfortunately, as we have often discussed in the course of the first five Books, we have a difficulty distinguishing between things as they are originally and things that are purely the creation of our own imaginations. For that reason we have trouble calming our self-centered imaginations so that we can understand what God's intention is. For the same reason we also have trouble discerning what it is that God is asking us to do so that we might understand the truth of origin and awaken to a joyous life.

It is equally inconceivable that God's model of parental love would respond to our lack of sincerity and our inability to understand by abandoning us to our own fate. For this reason we can expect, and indeed it was promised, that God has entered into the muddy water of our minds and will make them clear no matter what their condition. What parent would do less? God is not standing back and offering us a take-it-or-leave-it path. God is constantly showing us a model of parental love and care by speaking to the children in ways that they can relate to. Thus we can certainly see a path of gradual nurturing that is appropriate for a time, place and level of spiritual maturity deepening and unfolding in the poems from chapter to chapter.

As concerns the view that a single verse or word can contain the entire teaching, can there be any doubt the God the Parent eagerly awaits our return and will



accept us in the warm embrace of the origin at any instant? The poems often hasten us to ponder. Certainly the intention is for us to awaken to single-heartedness with God at that very moment or for that matter even now.

In my own case, my self-centered imagination was first drawn to these poems when I encountered the name MoonSun, “Tsukihi.” It suited my temperament and signified to me the original cause manifesting changing appearance as its own light reflected. In short, the truth of all things. To one mind Moonsun can be a metaphor that can open the door to the mind like clear water or to another it can be a proper name and nothing else. The poems of the Ofudesaki demonstrate a willingness to try to help us to return in whatever way works best for us. God the Parent expresses the intention that human beings live joyously in single-heartedness with God, the truth of origin, and will try in every way to open our minds and hasten that awakening.

Let’s get started on Book VI.

#### VI:1–5

*This time, I shall begin to tell you something marvelous.  
Calm your minds and please listen.*

Again, “This time” can refer to the time of the awakening of Miki as the Shrine of “Tsukihi,” the time that the poem was written, or now, the time that we are reading it. I am always interested in experiencing something marvelous, aren’t you? The hitch here is the instruction to “calm your mind.” In our eagerness to experience the marvelous, we often forget to follow the instruction to begin by calming our mind so that it will be able to understand what is being taught.

*Everything is what God says or does.  
I shall never cause trouble to you who are close to Me.*

The opening line of this verse has at least two interpretations. First we can read this as Miki’s assertion that Her mind has been totally replaced by the mind of God. And indeed that is something that She wants us to know. We can also, however, take the line literally as it relates the truth that remains when the self-centered imagination is settled.

The second line responds once again to the self-centered imagination’s misunderstanding of returns and the notion that God’s teaching could itself somehow be the source of some evil, as was commonly held to be the case with other gods and spirits that the followers and villagers knew of.

*All of you, please calm your minds  
and become truly convinced of this talk.*

Once again it is important to note that from God's point of view we are to become convinced of God's teaching by calming our minds—The mind like clear water being the true benchmark of understanding.

*What do you think this path is?  
It is the true path that will settle the world.*

God intends the reader to honestly answer this question and to compare our answer with the answer that is provided. In my view “the true path that will settle the world” means the true path that will settle the minds of the world. In which case God is not trying to put anything into our minds; God is trying to get us to settle out our self-centered imaginations so that we can see things as they really are.

*When the distinction between fire and water in the high places  
is made, joyousness will settle of its own accord.*

Yet another theme is developed to hasten us to make a distinction and two more metaphors to show us the way. One metaphor refers to the mind and the other to its origin. When the distinction is made among the influential people of the world, joyousness will settle of its own accord. Not to detract from this verse but it is an example of the total teaching in a single verse. Make the distinction, and the goal will naturally appear.

Of course this is an excellent time to make the distinction. With your eyes open, identify the images of the imagination. Now be aware of the light that illuminates them. It is marvelous, is it not?

### **VI:6–13**

*Know that the distinction between fire and water will be made  
by the performance of the Joyous Service at this place.*

In verse 5, we were taught that the goal of joyousness will be reached naturally when the distinction between “fire” and “water” is made. In the above verse, we are taught that the way to make the distinction between “fire” and “water” is “by the performance of the Joyous Service at this place.” It should be clear then that the purpose of the Joyous Service is to make the distinction between “fire” and “water,” but what does “at this place mean”?

“Fire” and “water” are metaphors for the original light that illuminates the mind (this light is called by many different names in the Ofudesaki, such as God, Parent, Pillar, Jiba, Tsukihi and Origin, to mention just a few) and the self-centered imagination (called mind when viewed as a whole). The Joyous Service refers to the narrow path opened by God for calming the mind so that a distinction can be made between the original and the imaginary. And finally, “this place” refers to the place of origin, the “Jiba” (the place where human beings are created), the Four-Fronted Mirror Residence.

Let’s take a moment and reflect on the significance of “place” in the performance of the Joyous Service. There is a rather simple mechanical problem in distinguishing between “fire” (the origin of the mind) and “water” (the mind or self-centered imagination). The imagination, self-centered or otherwise, cannot contain or behold its own origin; it is unimaginable! However, from the point of view of the origin, the self-centered imagination can easily be contained and can be beheld, separated out and distinguished. When we look out through a pane of glass, we most often think that we see clearly. However, when we readjust our focus and change our point of view, we can easily become aware of the dust that has settled on the glass. That dust lies between us and the objects that we are looking at. And although we are often not aware of it, that dust affects the way we see things. It is the same with the point of view of the origin. From that point of view, the point of view that is the point of view of the performance of the Joyous Service, we can see the distinction between the origin and the self-centered imagination appearing in and before it. We can see that, like dust on a pane of glass, the self-centered imagination affects what we experience as the world.

*I shall do marvelous things,  
the same as My beginning of this world.*

I think that we all like marvelous things. This verse defines the scope of the marvelous things that God is offering and puts them in perspective. The marvelous things that God intends for us are on the order of a new and fresh creation, referring to a new world of joy based on the ability to distinguish between “fire,” the origin, and “water,” our self-centered imaginations.

*I shall begin a Service which has never existed since I began  
this world, and assuredly settle the world.*

There is a deep significance to the assertion that the Service “never existed since I began this world.” Recall that this Book goes deeper into the mud of our minds to overcome our misunderstanding of God’s teaching and intention. Our self-centered imaginations are one-thing-leads-to-another type machines; they run on causality, “*innen*.” We find it very hard to get a handle on anything really

new. We need to relate new ideas to old ideas and in so doing make a progression or evolution of thoughts and ideas that appeals to our causal view of the world. This is the way of the world's reason. We are limited in this way and not free to embrace a creation that is always new and fresh. For this reason it is necessary for God to find teaching methods that all human beings can relate to regardless of time or place. One way to do so is to use words and images that are familiar to us in a particular time and place and at a particular stage in our spiritual maturity. In this verse we are reminded that, though the words God is using and the appearance of the Service may sound familiar, they are meant to indicate something entirely new and fresh, the performance of the Service being the way to free us from our limitations and bring God's free and unlimited workings to our minds and, in so doing, settle the world.

*There may be no one at all who knows  
the truth of the mind of Tsukihi of this universe.*

We have been taught about the distinction between “*Nihon*” and “*Kara*” and between “fire” and “water,” and now the truth of the mind of “*Tsukihi*” [Moon-sun] of this universe is brought up. This is not a new teaching or a new direction in the poems; it is a new device meant to capture our self-centered imaginations and bring understanding yet a moment sooner. Again there is the context of making clear that we should not expect that the familiar sounds of words in the teaching mean that the familiar meanings of those words are indicated. To the villagers this was the name of a new god made up of the names of two old gods. (To the authorities this name was unacceptable.) For us we can ponder the truth of God's name starting with an inquiry into the truth of relationships and ending with single-heartedness. The moon appears to shine by its own light, but the truth reveals otherwise.

*Until now, you have been saying that you cannot see a god  
with your own eyes, whatever kind of god he may be.*

There is a long tradition in the journey of humankind that gods or god, though their works are visible, are themselves invisible powers defined and fleshed out by the power of our own self-centered imaginations. Indeed the way in which our self-centered imaginations define those invisible powers often shape the boundaries of the tribes and nations of humankind. Where this teaching differs is that the service performer is invited to actually become single-hearted with God. This amounts to “seeing” God and directly knowing the truth of God.

*This time, truly revealing whatever gods there may be,  
I shall speak to you.*

God is directly revealed to the mind that has returned to the origin. The mind that distinguishes between “fire” and “water” knows the mind of “Tsukihi” [Moonsun] and is directly informed of the truth of god and indeed of all the gods whatever kind they may be.

*From this time on, whatever you say or think will appear just as you say or think. This is the wonder.*

The state of our mind is instantly reflected in the origin as the truth of our world. This is indeed a wonder. If you have never checked it out, please do so. It is a marvelous power. Not only is the instant reflected, but a whole past and future is understood from moment to moment. When we are up and high-spirited, the past, present and future look up and high-spirited. When we are down and dispirited, the past, present and future also look down and dispirited. All just because of the momentary state of our self-centered imagination.

*At the sign of the wheat harvest, all things will begin to appear. Hurry and begin the Joyous Service.*

As always we are hastened to begin the Joyous Service and, in so doing, make the distinction between “fire” and “water,” and through the knowledge of the truth of the mind of “Tsukihi” awaken to the free and unlimited joyous life. I am sure that there is a moment available even now to make that distinction and returning even now to the origin “seeing” God’s truth and indeed the truth of all of the gods whatever kind of gods they may be. What a wonder and marvel it is!

#### VI:14–19

*There are a great number of people living throughout the world, but their minds are all as if in a haze.*

The “haze” referred to is of course the dust of the self-centered imagination which, like dust, distorts our perception of the world so that we cannot “see” things as they really are but rather only as we imagine them to be.

*Day by day, your innermost heart will be purified and understanding will come. You will come to see the truth as you mature.*

We are promised that, if we make a sincere effort to purify our innermost heart, then understanding will come and we will be able to distinguish between the truth of things as it is and the truths as we imagine them to be. We can then



look forward to day-to-day progress and maturation as a return for our sincere effort. The more we remove, the more we understand.

*When this path is clearly seen, take delight.  
Your future will be promising.*

There was, and perhaps continues to be, a difficulty in “seeing” the path of single-heartedness with God. Indeed, once the distinction between the original and the imaginary is made, we can take delight in that truth and, in so doing, settle any anxiety that we might harbor about the future.

*Step by step, hasten with spirited minds.  
I am hurrying to have you go out to the main path.*

As always we are hastened to respond to God’s call with courage and high spirits. God is in a hurry to have us make the distinction so that we can step confidently out onto the path of single-heartedness with God.

*When God has accepted the sincerity  
in the minds of the ten performers of the Service,*

Of immediate concern at the time that these poems were written was God’s untiring effort to get the followers to perform the Joyous Service and, in so doing, prepare their minds to sincerely make the distinction between “fire” and “water” and return to the origin.

*Thereafter, I shall teach you all of the thoughts of God  
on every matter step by step.*

Once the true sincerity of the mind is accepted, the thoughts of God are made known on every matter by becoming single-hearted with that truth, the point of view of origin being the point of view that knows the truth of all things in detail.

## VI:20–25

*Though the mind of God hastens day after day,  
to what avail if the ten performers do not assemble?*

Again, since they were and we are asked a question, it is appropriate to answer it. The answer, I think, isn’t very difficult. We have in fact already encountered it in earlier verses. If they did not and we do not assemble to perform the

Service, then they and we will remain as we are.

*Take warning: fire, water, and wind will withdraw from the three deemed as right-hand men among the ten.*

*Whatever happens, it is the work of God.  
Never think it is an illness.*

Yikes! Taken out of context and on the surface the two verses above sound like at worst a threat and at the very least a dire warning. Metaphorically, fire, water and wind comprise God's providence and without them one must certainly be dead. How else can we read this? Well, let's put the verses back into context and find out.

First and foremost, these poems are an expression of a divine model of parental love. We might think that God has a different idea of what that model should be but, in fact, we are taught that we can look to our own parents to see how this model works (see V:21–23). Using this model as a guide, we find that among all human groups it is expected that parents love and make great efforts to protect and nurture their children. In all human cultures, parents who harm their children are viewed as abnormal, criminal or mentally unstable. In all of the poems of the Ofudesaki, we can use this model of parental love to discover God's true intention. Second: In verse 2 of the Book at hand, God showed an awareness of the anxiety of the children and their expectation that gods could just as easily do them harm as good (see V:71–72). Though, as we mentioned, God has entered into the mud of our human minds and is speaking in language that meets the expectations of the children in a particular time, place and level of spiritual maturity, the meaning of God's words is never worldly common.

Let us look then and see how these verses work in light of the divine model of parental love. "Fire, water and wind" is a graphic metaphor for the cause and effect of natural processes. Fire, the sun, heats the water of the earth, causing clouds to form and winds to blow. It is a really great metaphor and beautiful graphic image. In it there is shown one free and unlimited cause for all of the changes and effects that flow from the laws of nature, which are called "innen." Though sometimes the changes are unexpected and seem to be too little or too much, the sun as the cause of it all is unlimited in its giving and unaffected by the results that flow from its presence. We could say that, by association with the sun, the wind and waves are born and go through changes and die, while all the while the sun remains unchanged.

Certainly this is a metaphor for the providence of "Tsukihi" (Moonsun). Recall however that in this instance God wants us to show us, through the performance of the service that calms the mind and makes it like clear water, the "mind of Tsukihi." In this case, the "fire, water and wind" metaphor points not

only to the original cause of natural processes in the world but to that same truth as it exists in our own innermost heart, at the core of our mind. It is up to us then to distinguish fire, water and wind internally, through our own mind. So it is that God says that through the performance of the Service, which will purify the mind, God will be revealed to us. By not performing the Service or stopping its performance, that truth will be withdrawn; it will be out of our reach.

Now concerning verse 22: If we are only “water and wind,” then we go through changes and blow around. Some changes can be called birth and others death and yet others illness or trouble. Some are pleasant changes and some are not. Sometimes it seems like there is too much change and sometimes not enough. Riding those changes and never knowing where we will end up can for some of us become a burden that we no longer feel that we can take. If on the other hand we really and truly know the total truth of self as “fire, water and wind,” then we will be single-hearted with the eternal one enjoying the constantly changing, ever new and fresh creation that flows from the origin.

*I work all matters because I truly desire to let you know  
of the free and unlimited workings of God.*

The changes and movement of “water and wind” are bound by natural laws called “*innen*.” God desires to give us the point of view that is free and unlimited, the point of view of “fire,” the point of view of the truth of origin.

*Until now, no matter what path you may have been on,  
I kept still because the day had not yet come.*

To converse with human beings and teach the truth of origin, God needs suitable human instruments. Miki Nakayama was such an instrument and became single-hearted with God to teach us as God the Parent here among us.

*Hereafter, I shall tell you the real truth  
of all matters step by step.*

It is because of that truth that God the Parent—or “Oyasama”—can teach us all to awaken to the truth of origin and single-heartedness with God. As we step by step perform the Service to purify our minds we can look forward to making the distinction between “fire” and “water” and hasten to the joy that flows from the warm parental embrace of the truth of origin. Perhaps there is time even today to identify the elements of “fire,” “water” and “wind” through our own mind. One never changes while the other two are constantly changing. Stop now and “see” them for yourself.

**VI:26–54**

*Until now, people have worshipped  
and prayed to a great many gods.*

The above verse compares and contrasts God’s new path of single-heartedness with God with the worldly common paths of prayers that human beings had been so familiar with in the past. God’s new path is shown to be a path that shows us the way to become instrumental in quickly returning to the origin and single-heartedness with God. It is a very high-spirited and positive path as opposed to a passive path.

*Should there be anyone who knows the origin,  
God permits you to seek and inquire.*

Again God desires to make it clear that the topic of this teaching is “knowing the origin.” Here we are taught that the way to quickly know the origin is to actively seek and inquire into its truth wherever it might be found.

*In the future when the main path is opened,  
I shall teach you everything step by step.*

It is important to note that the “main path,” the path of single-heartedness with God, has yet to be opened. The reason for this is the lack of understanding and misunderstanding of God’s intention in this teaching. To overcome this misunderstanding, God has given us the “Teodori” and “Kagura Services” (Services with the Masks) as a way to open a “narrow path.” Recall that we were taught that the “narrow path” is constantly in need of maintenance to keep it from being choked and overgrown with weeds. Many of the poems in the Ofudesaki are directed at this problem of opening and keeping open “just a narrow path.” And we are once again promised that when the “main path” (the path that shows the way to know the truth of origin and single-heartedness with God) is opened then we will be taught everything in a step-by-step manner. Again in context, this is a dynamic path of actual change and awakening as opposed to being just one more path of prayer in the world.

*I shall begin to tell you solely of that which had never existed  
before, and teach you the Service for universal salvation.*

This verse fully shows a perfect model of parental love in action and clearly defines the device of the poems to come. Though we will be told of things that never existed, still everything we are told will point to the way to the truth,

which will be through the performance of the Service for universal salvation. Please sort this verse out for yourself and then step out on to the “main path” of single-heartedness with God.

*Among the ten performers of this Service, there are those who take the role of the Parent of the beginnings of origin.*

*I drew forth Izanagi and Izanami and taught them the providence of how to begin human beings.*

*At the origin were a fish and a serpent in the muddy ocean. I drew them up and began the first couple.*

*In the beginning of origin, the world was a muddy ocean. Therein were only loaches.*

*Among them were a fish and a serpent. Looking closely, I saw that they had human faces.*

*Seeing this, an idea came to none other than the sincere mind of Tsukihi.*

*If I should add instruments to them and teach them My providence step by step,*

*These instruments being Kunisazuchi and Tsukiyomi, if I should put them into their bodies,*

*And call together Kumoyomi, Kashikone, Otonobe, and Taishokuten,*

*Then, after holding counsel, God came to the firm decision to begin this world.*

*Since that time, the providence of God has been by no means an easy matter.*

*It is indeed difficult to explain how I began things which had never existed.*

*There may be no one who knows the truth of the beginning of this world.*

*From now on, I shall tell you everything step by step.  
Never take it to be false.*

*I began human beings,  
taking a fish and a serpent as seed and seedbed.*

*Tsukihi entered their bodies  
and taught them the providence step by step.*

*The number of children was nine hundred million,  
ninety-nine thousand, nine hundred and ninety-nine.*

*The children were conceived in three days and three nights,  
and there Izanami stayed for three years and three months.*

*The first children born were five bu tall  
and grew taller gradually.*

*By this providence once taught,  
the children were conceived in the same body three times.*

*The true and real God of this universe is Tsukihi.  
The others are all instruments.*

*Drawing them forth one after another, I used them to begin  
human beings and gave to each a sacred name.*

*Izanagi and Izanami are the prime instruments.  
They are the basis of the Grand Shrine of Teshoko.*

*In the days to come, I shall teach you everything step by step.  
It will be solely about things you have never known.*

*Hereafter, whatever I say will be solely about  
the beginning of human beings.*

Volumes can, and I expect have been, written about the stories of creation that appear in some of the Books or Parts of the Ofudesaki. There are apparently so many things going on within the stories (ten original instruments fashioned by Tsukihi [Moonsun] into the creation) that it is hard to know exactly what to make of them. I will approach the version that we see above as a whole and from within the context of what we have already learned from the poems that we have

previously pondered. First let's look at what we know:

The intention of God in this teaching is to provide a new path of single-hearted salvation for all humankind. We call this path the "broad path" or "main path." ["From now, I shall begin to open a broad path. I shall make all the minds in the world spirited."]

There was and continues to be a great deal of both misunderstanding and lack of understanding of God's intention on the part of us human beings. That situation has made it appear to be difficult if not impossible for us to realize God's intention and, in so doing, go out directly onto the "main path" of single-heartedness with God. ["Step by step I have taught the truth of single-heartedness with God, but you still do not understand."]

In order to make the "main path" and God's true intention "visible" to us, it was first necessary for God to provide us with a way to purify our minds of the marvel that is the self-centered imagination ["There is nothing that I cannot teach but, there is no one who listens with a purified mind"]. That self-centered imagination, like dust ["When this dust is completely swept away, nothing will remain but universal salvation"], or muddy water ["From now on, I shall speak in the metaphor of water. Be enlightened by the words 'clear' and 'muddy'"], clouds our vision and makes it difficult for us to see clearly. Our minds, we are taught, "are all as if in a haze." To hasten the purification of our mind, God constantly encourages us and shows us the way to make the sincere effort to distinguish between what is original in ourself from what is imaginary in ourself ["Know that the distinction between fire and water will be made by the performance of the Joyous Service at this place."]

To help us to make this distinction, God has opened for us a "narrow path" ["About the Service: first the Teodori, then the Kagura. Thus, I have opened just a narrow path"]. The path is described as a "narrow path" as opposed to the broad or "main path" because it is held open with great difficulty ["But weeds have gradually grown thick and the path is obscure. Quickly, the preparation to open the main path!"] from within the muddy water of our self-centered imaginations ["I shall go into water in the mountains and make it clear, whatever kind of water it may be"].

Unfortunately, though the intended Service performers were willing to believe that Oyasama was God and though they would sincerely pray to Her, they were still unable to understand that the sincere performance of the Service would purify their minds and bring about single-heartedness with God and, in so doing, open the "main path" of universal single-hearted salvation for all humankind.

That brings us right up to the point in Book VI where God once again teaches the story of creation. As before, the intention is to hasten the sincere performance of the Service and, in so doing, clear the weeds that had overgrown the "narrow path," thereby realizing the promise of single-heartedness with the Service performers. And with that awakening of ten realized instruments, God will go on

to open the “main path” of universal single-hearted salvation for all humankind.

To realize this goal, God set out to hasten the performance of the Service by drawing the minds of the intended Service performers to the truth and importance of Tsukihi [Moonsun]. Notice that in all of the verses related in the story of creation, it is Tsukihi that is the first cause and real actor. All the rest of the characters are just instruments that were used by Tsukihi. Though God’s effort here is in keeping with the model of parental love and God’s willingness to tirelessly teach from within the mud of our human minds in ways appropriate for time, place and spiritual maturity, still, to grasp the truth of Tsukihi was a large step for the villagers to take.

When we look at this story today, we might well ask, “If all of this is Tsukihi and what Tsukihi does and says, then who am I?” Notice that the verses I am using as chapter headings and endings bring up that very same question. The answer of course can only be truly known when the self-centered imagination is allowed to settle and return to its origin. It is the sincere performance of the Service that shows the way to quickly settle the self-centered imagination so that the truth of origin can be known through the mind like clear water and single-heartedness with God. Of course there are lots of other things that the self-centered imagination can be drawn to. That is why we are hastened and encouraged to make the distinction between what is original and what is the product of our marvelous self-centered imaginations.

Try it now. With your eyes open, be aware of the voices and images of your self-centered imagination. Watch them. See how they are superimposed over the way the world actually is. Watch them as they sink back into their origin and the warm embrace of the parental heart.

Those who oppose Me are also children dear to My heart. Yet dearer are those who pray to Me. But even with those who pray to Me, if they do not follow My will, they are the same as those who oppose Me.

Osashizu, April 21, 1896

While Oyasama’s parental love is thus shown in innumerable ways. She certainly took the greatest care in teaching the Salvation Service. From the very beginning, Oyasama had in mind the completion of the Salvation Service. All the paths She taught—the path to purify the mind, the path of construction, the path to bring peace to the world, the path to ensure rich harvests—all these paths would in fact lead to the completion of the Salvation Service. By teaching the Salvation Service, Oyasama sought to manifest once more, in this world, the divine providence by which the world was created, this time in order to save all humankind. Indeed, there is no other expres-



sion in the long history of the world that would show Her parental love so strikingly.

The third Shinbashira, October 26, 1986

### VI:55–63

There is a break in the poems at this point and a notation indicating a fresh start on another day. Perhaps this is a good opportunity to take stock of what we have been taught thus far.

We know that it is God's intention to have us "see" and know the truth and origin of all things in detail through our own mind and that, as a result of that knowledge, it is intended that we live a joyous life free of illness, trouble and death.

We also know that in general there were two responses to the teaching of single-heartedness with God that flowed from this intention. There was a lack of understanding and a misunderstanding of God's teaching and intention. These two responses were characterized, on the one hand, by rejection of the teaching and attempts to suppress the teaching and, on the other, by misunderstanding that accompanied sincere attempts to follow the teaching. Indeed the purpose of these poems is to address and settle those two states of mind.

Through the poems to this point, we have also been shown a model of understanding and compassion for both our misunderstanding and our lack of understanding. We have been taught that the state and truth of our mind is immediately reflected in God's mind as the state and truth of our world. Indeed God recognizes that the contents of our individual minds are our own individual truths. In any one mind, any number of truths may appear and will be sincerely and freely reflected back to us as the state and truth of our world. God, like a "four-fronted mirror," sincerely, that is truthfully, immediately and accurately, reflects the free use of our minds back to us. That is to say that God constantly and accurately "shows" the truth of our mind and indeed all minds every instant in every time and every place. God does not teach that the truths of our individual minds are not true. God knows that they are true, as it is God, like a four-fronted mirror in the hearts of all human beings, that makes them possible in the first place. What God does say is that, if our intention in the way that we freely use our minds is joy and what we are getting reflected back is lacking in joy, then we are not using our minds correctly for the desired result.

To receive the joy that God intends for us human beings, God invites us to return to the one truth, the truth that yields joy in all circumstances and matters. This sounds appealing enough, but there is a problem. The contents of no two human minds are exactly the same. They are full of individual truths. Though there are general categories of agreement between groups of individuals, there

is no one universal self-centered truth known to all human beings at all times and in all places. How then are we to identify and sort out the one truth, the truth of origin that returns joy in all matters and circumstances, from all of the other truths that fill our minds? To show us the way, God teaches us quite clearly that, when we settle, sweep or set aside our individual self-centered truths, what remains is the one truth, the truth of origin. Once again, God does not teach that our individual truths are wrong; they are simply in the way. It is really a rather straightforward trouble-shooting strategy. One shuts down all dependant systems and works from the power source out to fix and straighten out any problems that exist.

From the point of view of the origin, there is joy in all circumstances and matters. And originally so it is with our mind. However, when we mix in our self-centered truths one by one, we can see the effect that they have on that joy. It is like pure water that gushes out from the bottom of a pond. As it gushes out pure, it is gradually mixed with the mud and debris of the pond. Eventually it can become quite unpleasant and will require some care and maintenance to restore its beauty and usefulness as a medium of joy in the world.

So that is all there is to it. Every human being thinks that they have a mind, and every human being has numerous truths in their mind. To awaken to the truth of origin and the joyous life, we need only calm our self-centered truths and enjoy the one truth of origin that remains. It is the one truth for all human beings in all times and all places. It is the truth that is known through the mind like clear water. God invites us to calm our minds and test this assertion for ourselves. This is the “broad main path” of single-heartedness with God. Anyone can do this at any time and in any place.

Unfortunately there is still a problem. Most of us find it very difficult to calm our mind and settle our self-centered truths so that the one truth can be distinguished and identified. Indeed, many sincere and intelligent people would say that it is impossible to do so. Once again, God is compassionate and shows an understanding of our plight. To show us the way to return to the origin, God taught and modeled ways to settle the truth of the mind by serving the truth of origin. Though there were many ways that were taught to suit the many kinds of minds that God was addressing, still there was only one way. Today we tend to refer to these various services as the Service. This then was the answer. In order to calm their self-centered truths, God taught the way of serving the truth to settle the mind so that it could return to its origin and reflect that one truth back into the world as the joyous life. And so it was through the creation of the Service that God opened just a “narrow path” of single-hearted salvation. Yet once again there was a problem. This “narrow path” of single-hearted salvation was constantly being overgrown and choked by weeds, and the Service was not being performed. The reason for this goes back to the two states of mind that we spoke of earlier. That is the misunderstanding and lack of understanding of what

God's intention is in this teaching.

On the one hand, those minds whose truths saw God's teaching as something dangerous and evil moved to suppress and reject it. On the other hand—and in fact this was a more serious threat to the path—those who sincerely wanted to follow God's teaching had a tendency to try and make God's teaching, the truth of God's mind, accord with their own self-centered truths, when in fact the actual path required that they make their mind accord with God's mind by sweeping and settling their own self-centered truths. This, it turns out, is a very easy error for a self-centered imagination, even one that is sincere in wanting to follow the path, to make.

In response to this problem, God shows us a model path and model life that hastened going out onto the "main broad path" for all of the minds in the world equally—all the while simultaneously, patiently and compassionately tolerating the minds of those whose self-centered truths rejected and suppressed the path, both "broad" and "narrow." Also, in great detail and with great and tireless care, God entered into those self-centered truths that were causing misunderstanding for the minds of those who sincerely wanted to follow the teaching but whose self-centered truths had become mixed with the teaching and were thus keeping them from understanding. And in so doing, God showed them the way, using the language of their own truths, that is in a way appropriate for time, place and level of spiritual maturity, to hold open the "narrow path" and show the way to single-hearted salvation through the sincere performance of the Service.

That brings us to the point that we are at in Book VI. The path is being rejected and suppressed by the minds of those outside and distorted and misunderstood by those inside. No one understands the "broad path" and, though God is working tirelessly to hold open the "narrow path," the Service is not being performed.

As we continue on with our reflections and comments on the poems, we might well ask ourselves the question: Since God has entered into the "muddy water" (the self-centered truths of human minds) to teach in a way that is appropriate for time, place and level of spiritual maturity, how will we be able to tell which part of the teaching is God's teaching and which part represents the self-centered truths of human minds? I believe that the answer to that is that every word and verse in these poems is God's teaching.

Like anything else, it is possible and as we have seen it is quite likely that a worldly common meaning can and will be attached to the words and verses of the Ofudesaki (indeed that was always the problem of the misunderstanding from within). However, there is no need to be discouraged by this fact as it is also true that in every case there is also another intended meaning that surely and truly points the sincere mind to the one truth of origin.

Let's continue on with Book VI and see this model in action.

*[A talk from the 21st day of the 12th month]*

*This is the Residence where I began this world.  
Therein lives the original Parent of human beginnings.*

This opening verse brings to mind the opening verses of Book I. As we human beings are used to understanding things in relation to one another and ourselves, we can see here that God is setting up a relationship with the minds of the followers so that they will know how to regard Her and Her authority to teach. Recall that the problem in keeping open the “narrow path” is not that the followers were unwilling to regard Oyasama as a God among many others that they knew of. The problem was that they were not willing to sincerely perform the Service. So Oyasama must find a way to enter into their minds and form a relationship that will lead them to perform the Service so that they can go out onto the “main, broad path” of single-heartedness with God.

*Discerning this, Tsukihi descended  
from the desire to teach about all matters.*

Here we see the relationship extended so that there is Tsukihi [Moonsun], descending from heaven and taking Miki as a Shrine to teach about all matters. This is in fact a rather familiar relationship in the history of humankind. There is God, God’s instrument of revelation and us. We can get a handle on this kind of relationship. It suits our way of looking at things.

Now, I don’t want to do this for every verse, but one could and in fact I think that one should in every case look beyond worldly common interpretations of these poems. As we discussed many times before there are approaches in the Ofudesaki that appeal to a particular time, place and level of spiritual maturity. There are also verses and instructions in the Ofudesaki that apply to all matters and all situations, in all times and all places. The verse at the head of this chapter is one of them. The verse at the end of this chapter makes it clear that the intention of the verse at the beginning is unqualified, which is to say that there are no exceptions. Viewed from that point of view of those verses, the topic here is one of identity and unity rather than relationship. However, as that is not understood, relationships pointing to unity must be accommodated.

*Truly, the thought in the mind of Tsukihi  
is to receive the shrine of each.*

Here in Book VI, God changes names from Kami [God] to Tsukihi [Moonsun]. The purpose of this change is to hasten the understanding of the followers by revealing truths that our human reason can follow back to the truth of origin.

The truths in the minds of the followers, as with most human beings at one time or another, saw these most important of objects in the sky as separate deities, “kami,” each with their own sacred names and qualities. It is significant that Tsukihi chose a name both familiar and new. Familiar because everyone in the world knows the same moon and sun. New because the two are shown as being one. ((This was not a trivial matter. It gave the minds outside of the path cause to ban the name as being a grievous error.)) Though there were certainly two deities, moon and sun, each with their own sacred name and qualities, there was no such deity as Moonsun in the ancient records. New also not just because the two names were joined together but because something new was being taught in doing so.

The moon and sun were once regarded as two separate deities, each having its own light and qualities. For the sun, there are the qualities of fire (transforming energy, heat, illumination and life), and for the moon the qualities of water (cold light, darkness, change, reflectivity and life), to mention two, which were known to providentially impact on the earth and its people. In the name Tsukihi, however, it is taught that, though it appears as if there are two separate sets of qualities, in fact all are qualities of the original and only one. Though it is the case with the actual moon and sun in the sky that where there appears to be two lights there is really only one light reflected, Tsukihi is not interested in teaching this truth as regards the heavenly bodies. The intention is for us to find that truth—as well as all the other qualities that the name Tsukihi brings to mind—not in the sky but within our own mind. Please take a moment and compare this interpretation with the verse heading this chapter. Each and every time the name Tsukihi appears and each and every time it is uttered, this truth can be pondered and understood in greater and greater depth.

Now we know that Oyasama is the Shrine of Tsukihi and, in this poem, we are told that each of the instruments is also intended to be received, that is brought back to the origin, to unity, each as a shrine. As Tsukihi was at this time hastening the performance of the Service, I think that it can be said that this reunification of the instruments with the origin was intended for the performers of the Service. Each of us is after all composed of those same instruments that were present at the time of the creation.

*Then I would teach exactly as I wish,  
freely and unlimitedly at any time.*

To the mind that returns to the origin is given the truth of any and everything in detail.

*Even until now, though having firmly received the  
Shrine of Tsukihi, I have been keeping still.*

By the time that this verse was written, many years had gone by since Miki was taken as the Shrine of Tsukihi. At this time there was a great deal of activity at the Residence to hasten the completion of the Service so that, through the Service performers as they awakened to the one truth of origin, God could open the “main path” of single-heartedness with God all over the world.

*This time, I shall surely reveal Myself openly  
and tell you the truth of all matters.*

Again, this is establishing relationship while the second line guides us to the unity of mind where the truth of all matters is understood.

*Until now, since I kept Myself behind a bamboo screen,  
nothing was able to be seen.*

*This time, as I have come into the brightness,  
everything will be seen quickly.*

*What do you think of these red clothes?  
Tsukihi dwells within.*

In common terms, I believe that one could say that it was traditional in the area for the deity to be hidden and not directly viewed. With Oyasama, all that changed. God came out into the daylight, and the followers were able to see a God with their own eyes, the red clothes being a way of drawing attention to the fact that Oyasama was the Shrine of Tsukihi.

That said, I think it will serve us to recall that Oyasama never taught anything that had a worldly common meaning. Indeed God is hidden from us. It is as if we are standing enthralled with the beauty of the changing phases of the moon, totally unaware of the source of its real light behind us. Certainly, through Oyasama, God has come into the brightness. In fact God is the brightness. God is the light by which everything is seen. God is also the darkness that, in association with the light, appears to move and change. Together they are Tsukihi: the one and all of the creation. I think it is true to say that God is all that is seen and all that sees and that, without even saying those words, this is what the mind like clear water understands as the truth of origin.

Oyasama’s red clothes announce to the world that the fire and light that shines through the dark and muddy ocean at the creation, giving name and form where there is nothing, burns and shines in full awakening from within Oyasama. As always, it is our task to find that truth within ourselves. We are taught to calm and clear our mind of its self-centered worldly common truths and make the distinction between fire and water clear in our own mind.

What does it mean to “receive the truth of the Service”? I understand it to mean that, just as the instruments received the providence of God the Parent by performing their respective roles in human creation, we should make efforts to receive blessings by obediently putting Oyasama’s teachings into practice and by humbly melting into Oyasama’s mind.

The third Shinbashira, October 26, 1990

In the Divine Direction spoken on February 2, 1899, Oyasama tells us:

I began by telling you of the Four-fronted Mirror Residence. The Mirror Residence; what image is reflected in it? The Mirror Residence, the Mirror Residence. From wherever you look, never is it clouded: that is the Mirror Residence.

Another Divine Direction, on the other hand, addresses the actual state of the path at the time.

I have taught you about the Mirror Residence. So long as resentment persists in the Mirror Residence, it will be unbearably depressing. Listen and understand well. Originally, in the beginning, there is only the One Truth, the truth of One Mind. In the world, every sort of manifestation also appears. But for Me to help you along, a settling must somehow take place there. For this I have waited and waited, wondering when it would come. But little by little, you have upset everything and mixed it all up. Because of your human minds, you lack God’s truth. This makes peace of mind so difficult to settle.

Osashizu, June 11, 1898

#### VI:64–79

*Even until now, though everything was under the rule of Tsukihi, things were overlooked because the day had not yet come.*

Though everything in the universe is the one truth of Tsukihi, there was no way to convey this truth to the world because until Miki became settled as the Shrine of Tsukihi there was no instrument through which that truth could be conveyed.

*Now that the time is sufficiently full,  
I shall manage everything as I intend.*

Having settled Miki as the Shrine of Tsukihi, it was now possible to bring the truth of origin to the whole world, both because the Shrine of Tsukihi was available to teach it and because the instruments that make up human beings were now capable of receiving it.

*Unaware of this, what is the thinking of the high mountains  
who are managing everything as they please?*

My view of the metaphor “high mountains” is that it refers to that which has appeared out of the dark and muddy ocean—much the way that Japan rises out of the sea. In this view, we human beings are the “high mountains.” We are said to manage everything as we please because we have, as the basis of our thought and action, the self-centered imagination, which does not know the truth of its origin—the one truth, the truth that is known through “the mind like clear water.”

*In any concerns, never think  
that there is a human mind at this place.*

Recall that Tsukihi is trying to convince us that Miki’s human mind has been replaced entirely by the mind of Tsukihi.

*Whatever I may say or write by the tip of My brush,  
it is none other than directions from the mind of Tsukihi.*

These poems then are not the work of a human mind with a worldly common meaning. Instead they are directions from the mind of God—the directions given to show the way to return our self-centered human minds to their origin where they will be replaced with the mind of joy, the mind that is once again one with its origin.

*Whatever the high mountains may say or think,  
it is all from their human thoughts.*

Unfortunately, we human beings have been rather slow in realizing God’s intention for us and continue to wander about, lost in the darkness of our self-centered imaginations, guided only by our selfish human thoughts.

*They banned the name given by Tsukihi.  
What do you think of this regret of Mine?*

In the past I have often mentioned God’s promise to enter into the mud of our



minds and make them clear in whatever way necessary. This verse introduces a theme that is familiar to our self-centered thoughts. It is a response that we can relate to. In return for the authorities banning the name of God, we are going to get a scolding. Tsukihi is now going to speak to us in what appears on the surface to be our own language of anger, the very hallmark of the self-centered imagination. See how comfortable we are with it.

We are also asked what we think of God's regret. This is a good time to take stock of our thinking concerning this matter as we are almost certainly going to have the opportunity to compare our thinking with God's mind in the upcoming verses.

*Know that in truth the anger and regret of Tsukihi are not small matters.*

We know how this works in the world. When angered, we tend to strike out at what we perceive to be the cause of our anger. Is it possible that the mind of God works just like our minds in this matter? I suggest that we step carefully through these verses so that we can see how they develop. That the "anger and regret of Tsukihi are not small matters" sounds somewhat threatening. It will be important to discover just what the anger and regret are and what consequences they might carry with them.

*Until now, the high mountains, boastful, have thrived and done as they pleased in every matter.*

Once again I believe that this refers to the self-centered imagination and not a particular social or economic class of people.

*But from now on, I, Tsukihi, shall do as I please instead. Copy what I do if you can.*

I think that it is safe to say that everyone would have been happier if Miki as the Shrine of Tsukihi would have conformed to the will of the authorities and the worldly common expectations of the followers. Instead Tsukihi, through Miki, continued to teach and act freely. The invitation to copy that freedom by returning to the truth of origin and realizing God's free and unlimited workings is genuine and indeed the basis and intention of all of God's teachings.

*Whatever I may say or do at this place, it is none other than the thought of Tsukihi.*

Though the context is one of establishing Miki's authority to teach single-

hearted salvation, again the point is made that it is single-heartedness with God, taught by the mind of God and not human thoughts or ideas that is being taught.

*From now on, I shall work solely on preparations  
to clear away the regret from the mind of Tsukihi.*

*Hereafter, whatever dust may be stirred up,  
never think it is an illness.*

*I shall give returns for the regrets of Tsukihi  
piled mountainously high until now.*

*Even until now, though I spoke of My returns,  
you have been wondering what it could mean.*

*This is what My returns mean in truth.  
Beware, all of you on the high mountains!*

These five verses are dense with the fundamental teaching and should be grasped as a whole. I think that I would like to approach them with some general comments on the whole theme and then comment on them individually as we step through them one by one.

In English prose, we expect a topic to be introduced in the first line and then elaborated on as the text progresses. In this kind of poem, however, the subject of the theme is often stated at the end of the verses, as sort of a punch line if you will. The subject of the theme at hand is the true meaning of God's returns coupled with a warning about what is given in return for God's anger and regret. The thing to keep in mind here is that at the end of this theme, if we have pondered deeply and understood what we have read, we will know the meaning of God's returns! I add the condition that we ponder deeply because of the verse that informs us that, though this is a topic often spoken of by God, those who heard God's teaching could only wonder at its meaning. I take this to mean that the meaning is not worldly common or at all obvious though the tone of the poems is familiar enough for a topic dealing with returns given for anger and regrets.

Perhaps a word about how the human truths of a particular time and place might have contributed to this uncertainty concerning God's meaning of the words "anger," "regret" and "returns" is in order. I think that we can look to *The Life of Oyasama* for typical examples of the kind of expectations that flowed from the human truths in the minds of the villagers at that time. Prior to awakening as the Shrine of Tsukihi, Miki Nakayama provides us with vivid glimpses of those truths and the human expectations associated with the interaction between

gods, spirits and human beings. Gods and spirits were commonly understood as being the source and cause of both the good and evil things that happened to human beings, and it was expected that they could be coaxed or magically induced to provide returns for particular human efforts, promises or actions. It stands to reason that the villagers of a particular time and place would assume that the truth of this same relationship would also hold true with Tsukihi. Let's take a look at the verses one by one and see if that is the case with what Tsukihi says.

*From now on, I shall work solely on preparations  
to clear away the regret from the mind of Tsukihi.*

Note here that a very subtle change has taken place. In the past we have talked exclusively about clearing away the dust from individual human minds. Now the point of view has shifted, and we are talking about clearing away the regret from Tsukihi's mind. The dust in our individual minds is collectively the anger and regret (dust) in Tsukihi's mind. It is important to keep this point of view in mind as we progress to distinguishing between God's fundamental truth and our self-centered fundamental truth.

*Hereafter, whatever dust may be stirred up,  
never think it is an illness.*

Let's try and look at this verse with a fresh mind. Most of us have been drawn to this teaching because of some illness or trouble that we would like relief from. For us human beings it is a fundamental truth of our self-centered mind that bad and unwanted things happen to our bodies. We call those bad and unwanted things that happen to our bodies "illness." However, it is a fundamental truth of God's mind that illness, trouble and even death do not exist. They are, according to God, just "dust" in our human minds. Further, what we call "our body" is not our body; it is God's body, which is loaned by God to our self-centered imagination. To understand the truth of these two points of view and be freed from illness, trouble and death, we are instructed to return the body to God, at once. To do that requires that we settle or remove the dust of the self-centered imagination, which imagines that it is an entity separate from God and that it owns a body, and in so doing awaken to the truth of origin. The mind that returns to the origin is instantly given the truth that any and everything of this universe is the body of God. The name Tsukihi embodies this truth. Though there are changes that can be seen, there is still only Tsukihi [Moonsun]. The mind that awakens to this truth can freely play in the changes high-spiritedly and joyously, secure in the knowledge of the one truth. It is important to recall that this one truth is not an idea. It is the foundation and origin of all thoughts and it is known when all thoughts settle. That is, it is known through the mind like clear water.

*I shall give returns for the regrets of Tsukihi  
piled mountainously high until now.*

So, now we have the collected dust of self-centered imaginations piled up on God's mind like a mountain. This dust, our self-centered dust, is what is called God's anger and regret. God gives a return for this dust. How does this work? We should know how this works as we have encountered it many times before in the teaching. God, like a "Four-fronted Mirror," reflects the dust of our innermost heart back to us instantly and perfectly. The state of our mind becomes the state of our world. In the case of illness, if we insist upon claiming God's body as our own and refuse to return it, then what is reflected back is just that reality. Our self-centered imagination experiences the changes that the body goes through as if it really is our body and not God's body that is changing. Our greed and selfishness in this matter is returned to us as if by a mirror. To escape this return, we are advised to give back what has been borrowed at once.

In this respect we could say that Tsukihi is calling back to their origin all of the instruments of creation in order to remove the unintended suffering that the marvel that is the self-centered imagination has unintentionally become ensnared in, so that the instruments of creation can play, freely and joyously, within the absolute protection of the body of God.

*Even until now, though I spoke of My returns,  
you have been wondering what it could mean.*

Hopefully, we now know what God's returns mean.

*This is what My returns mean in truth.  
Beware, all of you on the high mountains!*

The warning given is for all of us who continue to claim what is in truth not ours. Of this, there is no doubt. The state of my mind becomes the state of my world.

#### **VI:80–86**

There are many ways to approach the stories of creation as they appear in these poems. I will not try and do justice to the various interpretations that flow from those many approaches, other than to say that I believe that the intention of the stories, regardless of interpretation, was and is to remove misunderstanding and hasten the awakening of the human mind to the joy that is single-heartedness with God.

My approach then is from the point of view of a person living in the twenty-first century who has been attracted to the promise of single-heartedness with God and the joyous life. As single-heartedness with God is my goal, I will try to go straight to the interpretation that I think will provide me with the shortest route.

To begin with, I suggest that this story is not an old true story about things that happened in the distant past. Instead, I suggest that the intention of this story is to provide us with instructions that we can carefully and deliberately follow in our own mind, right now, so that the truth of origin can be seen in the present as the truth of our own mind.

*This world was a muddy ocean.  
Therein was Tsukihi alone.*

We are invited to imagine a time before there were any names and forms. It is crucial to this interpretation to grasp that Tsukihi is “alone.” The creation takes place out of Tsukihi and nothing else. Indeed, even the name Tsukihi did not as yet exist, as there was no other to be distinguished from and thus no need for a name. Please take a moment and imagine this original condition in your own mind.

*An idea came to Tsukihi:  
how promising it would be to begin a world.*

From where there was only Tsukihi, an idea rises up. Though it happens very fast and we are not usually aware of it, this is also how the ideas that determine the state of our world rise up in the darkness of our own mind. If we watch closely we can see this process as it happens. For those who perform the Service, discerning this process is a rather easy matter both during the performance and thereafter.

*It was difficult to begin a world which did not exist.  
I prepared to find what could be used as instruments.*

I will emphasize the word “difficult” here. A significant obstacle to understanding God’s intention has always been the unreasonable demands and expectations that we human beings have held on to. What flows from these unreasonable demands and expectations is the notion that God may be giving us human beings less than God’s full providence, and flowing from that notion is the idea that there should be a way to influence God to provide us with that full providence. I think that, if we ponder the difficulty that God is referring to in the creation of this world, then we can appreciate that God’s full providence is always

given and that God, more than anything, wants us to have that full providence. The problem stems not from any providence that God has withheld but from the unintended difficulty that our minds have in awakening to the truth of origin and the joyous life that flows fully and freely from that truth.

*Looking carefully within, I found loaches,  
a fish and a serpent, and other creatures, too.*

Tsukihi looks within Tsukihi (recall that Tsukihi is alone, there is no other at the time of creation) and finds the instruments of creation. Everything in this universe is made by Tsukihi and from Tsukihi! One could say that the whole universe is the body of Tsukihi and that our human bodies are things borrowed from Tsukihi

*I called them together and conferred with them  
to begin My providence for human beings.*

I am drawn to the phrase “conferred with them.” To me, this implies both the freedom of the instruments and the difficulty that is involved in a coordinated effort that requires consent. It is significant—and this is part of the difficulty that is inherent in the creation, both then and now—that God does not command the instruments.

Even today, as God attempts to find the instruments necessary for the construction of the world of the joyous life, this same relationship applies. And God, through these poems, is conferring with us—the instruments now manifest as human beings capable of understanding the truth of our origin—with the intention of creating a new world of the joyous life.

*In order to begin a world which did not exist,  
I, Tsukihi, devoted Myself at every step.*

This is another reflection on the notion that Tsukihi may for some reason be withholding some providence. Recall that the misunderstanding of God’s “returns” introduces this creation story. Tsukihi is now and has always been the sole constant support of this creation. There is nothing now or ever that is not Tsukihi or is not because of Tsukihi. Even our power to imagine otherwise is because of Tsukihi.

*There is no one who knows of this path.  
What do you think of this regret of Tsukihi?*

Indeed it is the marvelous power of the human self-centered imagination to

fundamentally imagine that everything is not of and by Tsukihi that causes the dust in human minds and the regret in the mind of Tsukihi. However, the regret of Tsukihi is not because Tsukihi wants or needs credit or recognition for the creation but rather because we have become lost in the darkness of the self-centered imagination, cannot in many cases find joy in the creation and are constantly praying for help.

If we study various “divine records” now preserved thoroughly, we shall realize that the essence of the true teachings is the Story of Creation. However, even when we listen to the Story of Creation, we humans cannot immediately think that God the Parent teaches the true way of our daily living. We may tend to take the Story of Creation as an old true story and may not notice the close relation between the Story of Creation and the Joyous Life. . . .

. . . The most important part of the divine records is, so to speak, the story of the painstaking work undertaken by God the Parent in creating man and this world where they were not.

The third Shinbashira, October 28, 1981

In the following poems, “Tsukihi,” MoonSun, continues to make every effort to overcome our misunderstanding of the truth of origin. Before we look at the next series of poems, perhaps it would be appropriate to summarize a bit and say a word about why we human beings find the truth of origin difficult to understand. If we can come to grips with our difficulties in understanding, perhaps we can understand and awaken to the joyous life even a moment sooner.

I have often heard it said that it is not possible for the human mind to become like “clear water” . If that were the case, we human beings would not have developed sufficiently to have the necessary mental equipment for awakening to the truth of origin as taught by the Parent of Origin. This teaching makes it clear that all human beings, without exception, have developed to the point where it is possible for us to know and savor the truth of our origin. Miki Nakayama and those who have followed the path to single-heartedness with God as known and savored through the mind like clear water are the proof of that. This misunderstanding that the “mind like clear water” is an impossible mental state falls under the category of denial. While embracing this state of mind, the self-centered imagination denies the possibility of awakening and remains lost in its own darkness. It does this because it imagines that it is doing what is best for itself. However, even the state of denial is not a hopeless situation. The self-centered imagination often cannot get out of the situations that it gets itself into and, when confronted with disaster and powerlessness, it often flees or surrenders to a higher power. Indeed it is through illness and trouble that most of us are

drawn to the truth of origin—some in a gradual step-by-step manner, as through the truth of the Service, and others instantly as through the truth of the power of the origin, single-hearted salvation or the truth of the “Sazuke.” One might question whether it is appropriate to speak of illness and trouble as being situations that our self-centered imagination has gotten us into. Recall that earlier in the Ofudesaki we were taught that the whole universe is the body of God and that we human beings are things borrowed. That is to say that we imagine that we have an existence that is separate from God. To see the truth of this assertion, we are advised and shown ways to calm our self-centered imaginations and, in so doing, test the truth of the assertion for ourselves. This of course amounts to returning what is borrowed at once.

Still there are misunderstandings that arise while one is sincerely trying to embrace the truth of origin. These misunderstandings flow from the ordinary worldly common workings of our self-centered imaginations. Ordinarily we understand things by building on a foundation of knowledge and information. In this way we relate new information to old information and in that way make sense of it. Unfortunately the truth of origin cannot be known through the accumulation of knowledge and information, as it resides in each of us deeper and more fundamentally than any ideas or information. As with our worldly common truths, we would like to be able to imagine the truth of origin. Unfortunately, though we can awaken to the truth of origin, it is unimaginable. That is why it is the “mind like clear water” that is the mind that knows the truth of origin.

Though the mind like clear water is the mind that knows the truth of origin, that truth cannot be adequately expressed in words or ideas. In order to teach it or communicate and interact with our ordinary worldly common thoughts, it is necessary for God the Parent to speak with us in ways that we can relate to through our ordinary self-centered thoughts and truths. To hasten our spiritual awakening and make communication between the truth of origin and our self-centered thoughts possible in all times and places, we are given models to follow. In the Ofudesaki, Mikagura-uta, Osashizu and *The Life of Oyasama*, we are shown numerous ways in which God the Parent interacts with the human self-centered imagination to guide its progress back to the origin. The model for that communication is shown in ways that are appropriate for the time, the place and the spiritual maturity of those who would seek to know the truth of origin. As we go through these models step by step, it is important that we, either eventually or instantly, identify with God the Parent’s point of view as opposed to the self-centered point of view that is being addressed and urged to return to the origin. God has promised to enter into the mud of our minds and make them clear. We are hastened to learn to distinguish between God’s point of view and the point of view of the accumulated “mud” of our self-centered imaginations.

I have briefly mentioned misunderstanding due to denial and misunderstanding that naturally flow from an inability to relate to a truth that is fundamentally



different from our ordinary worldly common way of thinking. I would like to mention one other obstacle to understanding. That is the misunderstanding that flows from attaching worldly common meanings to the poems at hand. There is a rather simple exercise that we can do to be sure that we avoid this obstacle. For each verse, we can identify a worldly common meaning, a meaning that points to the truth of origin as known through the “mind like clear water,” and a meaning that shows the way to connect them in a way that is appropriate for time, place and level of spiritual maturity.

Let’s continue then with the poems.

### VI:87–96

*So much thought has gone into beginning this world,  
how deep is the regret in the mind of Tsukihi!*

Recall that this path is not a path of prayer. Prayer assumes that God is unaware of our plight. We pray to draw God’s attention to our situation in the hope that God will come to our aid and give us what we pray for. This verse informs us that that God is not unaware of our situation. A great deal of thought has gone into the creation. The creation is working as it should with one regrettable exception.

The regret in the mind of Tsukihi is the accumulated self-centered thinking in the minds of human beings. Despite God’s efforts in the creation, this one regrettable condition is stealing the joy from the marvel that is the human experience of this universe.

*Only through the exhaustive efforts of Tsukihi,  
made step by step, have you become the humans you are.*

It is not the case that God is unaware of our plight or circumstances. Nor is it the case that God is holding back any protection or care. God has made and is making exhaustive efforts on our behalf. To imagine otherwise is just the work of the self-centered imagination.

*Unaware of this, the high mountains at present  
are rampant and doing as they please.*

We have a choice here: “the high mountains” refers to someone else or it refers to us. Indeed it seems to me that my own self-centered imagination rises out of the origin and does pretty much as it pleases. So for me, I am “the high mountains.” I mostly think about what I like and don’t like. My imagination runs

pretty much constantly and talks to itself about all kinds of self-centered topics. Fortunately, through the performance of the Service, one can “see” the distinction between what is original and what is imaginary. The more the distinction is made, the less one is troubled by one’s own thoughts.

*This is the greatest regret of Tsukihi.*

*This is no knowing what I may give in return.*

The regret of Tsukihi is the dust of the self-centered imagination in the human mind. Tsukihi, like a mirror, returns the state of our minds as the state and truth of our world. Since our self-centered imaginations tend to take off in all directions in pursuit of immediate gratification and self-centered truths, there is no knowing what mischief they might get into and no knowing what will be instantly reflected back as a result.

*In this world, landslides, thunder, earthquakes,  
and great winds are all from the anger of Tsukihi.*

This verse is constructed in the same manner as the verse dealing with illness and death. The anger of Tsukihi is once again the accumulated dust in our human minds. For many people, dramatic weather and large-scale natural events are a matter of life and death. Even in modern technological societies, we still have occasion to speak of praying for good weather and we perhaps pray for relief from major natural events, again as if God is unaware of our situation or is doing less than the maximum for our protection and care.

*Beware, you grand shrines and high mountains whoever!  
There is no knowing when Tsukihi will rush out.*

*Let all of you in the world take care,  
for Tsukihi will never hold back!*

Tsukihi has no choice but to reflect the truth of our minds back to us as the truth of our world. God, like a “Four-fronted Mirror,” reflects it all, instantly, truthfully and fully. This is the warning. The way to change our world is through changing the state of our mind.

*Having warned you about all matters as much as I can,  
Tsukihi will begin to work.*

Again a choice needs to be made. This is either a warning about other people and places in times gone by or it is a warning for me.

*In whatever things, bear no grudges.  
It is all a matter of your self-reproach.*

And if we had any doubt about God's anger and regret being the dust in our own minds reflected back to us as the state of our world, this verse should settle that question.

*I have told you this talk repeatedly step by step.  
Please understand it thoroughly.*

That the human body is a thing borrowed and that the state of our minds becomes the state of the world: These are the truths that are known through the mind like clear water, the mind that has returned to the origin. Let us take a moment even now and settle our imaginations so that we can feel the warmth and tireless care of the parental heart.

#### VI:97–111

*All humankind, everything depends on the heart of each of you.  
Know that Tsukihi is discerning it.*

Though everything in this universe depends upon Tsukihi for existence, the quality of our human existence is dependent upon the way we use our minds. Tsukihi (Moonsun), like a mirror, instantly reflects the truth of our mind back to us as the truth of our world.

Ordinarily we might think that God discerns the state of our mind to judge it so that an appropriate return can be given. In the infancy and childhood of our species it was common to try and influence both God's judgment and the state of our world through the use of ritual magic and prayer. These poems have made it clear that the way to change the state of our world is by changing the state of our mind.

*Once Tsukihi has truly discerned your mind,  
I shall give you a return as soon as I have accepted it.*

Among all of the truths and states of the human mind that are possible, there is one state that God is hastening us to awaken to and try out. That one state is our original state of mind, the mind like clear water. Though God instantly gives a return for any and all states of mind, it is promised that the instant return for the mind like clear water is true satisfaction and the joy that flows from God's free and unlimited workings.

*Until now, whatever you have said or thought,  
it was only from the human mind.*

To help us to understand what is hastened, God explains to us that our ordinary self-centered human thinking is keeping us from fully experiencing the joyous life.

*From now on, whether you do good or evil,  
I shall give you a return at once accordingly.*

The state of our mind is reflected back to us at once. The return we receive is either the return that flows from the workings of our self-centered imagination or it is the return that flows from the mind that has returned to its origin and is one and single-hearted with the free and unlimited workings of the mind of God. The first can yield anything, both wanted and unwanted realities, while the second always yields true satisfaction and joy.

*Until now, I have looked on with understanding,  
but from now on there will be no allowances.*

This refers to the slowness of the children to respond to the tireless efforts of God the Parent. We can see the changing tone in these poems as the children continue to misunderstand and deny the truth of origin. This is a chastisement for clinging to ordinary self-centered thinking while at the same time begging and praying for God's salvation.

*The true Parent of this universe is Tsukihi.  
It is I who protect you in everything.*

At the time that these poems were written, this truth was what was being misunderstood, suppressed and denied.

*Hereafter, nothing I say will be false.  
Take all My words to be true and understand them.*

This is meant to counter the charge that what Tsukihi (Moonsun) taught was false. We are encouraged to take this teaching to be true and test its truth for ourselves.

*Everything there is, was begun  
by the sincere thoughts of Tsukihi.*

Though this speaks of the source of all things, in this context I believe that Tsukihi is addressing the continued misunderstanding that God is doing less than the maximum on behalf of the creation. In this context, the miracle of Tsukihi that is the universe is ignored, all the while the self-centered imagination prays for miracles that are imagined, for some reason, to be withheld.

*Until now, when there was illness, you turned to  
doctors and medicine. Though all of you have worried,*

This refers to the worry and trouble that flows from the misunderstanding of the body, which is a thing borrowed.

*From now on, I shall save you from any pains,  
sufferings, or tumors by the Breath and the Hand Dance.*

This refers to the return that is given to the mind that returns “at once” the borrowed body and returns to the total protection of the origin.

*Though you have never known such salvation until now,  
from now on, try it and see!*

This is fundamental to the path. We are not asked to believe ideas but to try the path of single-hearted salvation and see for ourselves how the world looks from that point of view.

*No matter how serious the illness may be,  
I shall save you by the truth of Breath.*

This speaks of the instantaneous awakening to the power of the origin through single-hearted salvation. By creating the sincere opportunity to awaken and letting go of the self-centered imagination, one instantly melts into the true parental heart. Therein there is no illness, suffering or death.

*When Tsukihi has ascertained your mind's sincerity,  
know that I shall grant you every kind of protection.*

Though Tsukihi instantly reflects all states of mind, both good and bad, as the state of our world, there is one state of mind upon which is conferred every kind of protection. That is the mind of true sincerity—the mind that has sincerely let go of the self-centered imagination and has returned to its true origin.

*Your newborns shall be free from smallpox and measles.*

*They shall live on without illness or death.*

Once again, this reflects the truth of the body as “a thing borrowed” that is known through single-heartedness with God.

*Listen carefully: whatever free and unlimited workings  
I may do, it is all from the mind of Tsukihi.*

This is the true attribution of the marvel of single-hearted salvation. We are hastened to return to the origin and enjoy the free and unlimited workings that flow from the mind of Tsukihi. Let’s take a moment and do that now. Identify the self-centered imagination, the voice and images of the mind, and let them settle. Savor what remains.

The marvelous salvation intended by God the Parent is not only to heal illnesses but also to make people spirited, to purify their minds completely, to bring peace to the world, and to reconstruct this world into the world of the Joyous Life.

The third Shinbashira, October 28, 1981

What I have said means none other than the following: the truth of the human [mind] gives birth to the state of the world. The state of man, the truth of the human mind, becomes the state of the world. You cannot find joy in this state. Therefore I teach.

Osashizu, July 7, 1890

I believe there is no one here who does not understand, but if there should be one person in one thousand, it would mar the path. That doctors and medicine are not necessary is not My teaching. Being given up by doctors is like being thrown away. The foundation of My teachings is to save these sufferers. Understand Me well.

Osashizu, October 17, 1893

Sah, sah, because Tsukihi exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your minds is primary.

Osashizu, January 13, 1887

A brief resume: Primarily seeking relief from illness and troubles, numbers of people are coming to ask the Shrine of Tsukihi for miraculous salvation. Tsukihi responds to those requests by offering the free and unlimited workings that flow

from single-hearted salvation and by showing the way to prepare the human mind to receive those free and unlimited workings.

Unfortunately, because of the obstacle presented by the ordinary limited worldly common workings of the human self-centered imagination, no one was able to understand the truth that was being offered as single-hearted salvation. By fully understanding this situation and with infinite care, compassion and patience, Tsukihi has entered into the “muddy water” of the human mind and has painstakingly modeled a path of single-hearted salvation for us to follow in order to settle and purify the “muddy water” of our mind. In creating such a detailed model, which, though showing manifold approaches, is still only one path, Moonsun has crafted a model for engaging and awakening every kind of human mind in all times and all places. Thus the way is shown in detail for us to prepare our mind to return to the origin and, in so doing, realize the free and unlimited workings that flow from single-heartedness with God.

Among those worldly common truths that stand in the way of single-heartedness with God are the doubts and questions that arise concerning our expectations of methods and expectations of returns in our relationships with gods, spirits and human authorities. Examples of expectations of methods and returns that come to mind include prayer, ritual magic, causality-altering miracles and a wide variety of fears.

As we turn to the poems, Tsukihi continues to address the misunderstanding and lack of understanding that surround those obstacles to awakening.

### VI:112–119

*Though even until now I have made most of My appeals,  
still more needs to be said of Tsukihi's thoughts.*

This shows Tsukihi's willingness to remain engaged with our misunderstanding, though at a certain cost to us. That cost is the worldly common self-centered truth of our mind being instantly “returned,” reflected back to us as the truth of our world. By now we can see that the simple truth of origin is known by the mind that has followed the instructions to settle and “see” that truth through “the mind like clear water.” However, it is typical of our self-centered imaginations not to settle but rather to seek understanding through the accumulation of still more worldly common truths.

Though all that is needed to awaken to single-heartedness with God has by this time been given to us in many different ways, it is still necessary to continue to hasten the self-centered imagination to follow the path of single-hearted salvation in yet another way.

*At this time, because the regret of Tsukihi has piled up so high,*

*you shall hear all of it.*

The “regret of Tsukihi” is the accumulated self-centered thinking in all of our worldly common minds. It is of course piled up mountainously high. When we are taught that we “shall hear all of it,” we are being warned that the state of our minds, both individual and collective, is returned to us both individually and collectively as the state of our world. It seems to me that when I look at the current state of our collective world, it is obvious that no resolution of conflict based on worldly common self-centered truths is possible.

*Since the single-hearted salvation is being stopped at this place,  
I cannot bear but to give a return.*

Within the context of time and place, this refers to the suppression of the path by various religious and civil authorities. Within a broader context of all humankind in all times and all places, it refers to any such active suppression of the path of single-hearted salvation from any source.

*In this return, I shall clear away the grand shrines  
and high mountains. Let all of you be aware!*

Again, in the context of time and place this verse generally identifies some sources of the local suppression of the path. It also gives us an opportunity to see what we have learned concerning God’s returns and how they work. One model that presents itself is a courtroom while the other is a mirror. One attempts to hold onto things while the other is the source of all things.

There are eternal truths here to be compared. On the one hand, there are eternal truths that are based on ideas and things that seem permanent from the worldly common point of view that judges a long time—e.g., hundreds or perhaps thousands of years—as being forever. It has been common in the history of humankind for us to attach our self-centered imaginations to such worldly common truths and, in so doing, hold them to be eternal truths. In the context of this particular time and place, the keepers and defenders of those worldly common eternal truths were fearful that the teachings of Tsukihi would mislead people and draw them away from true authority and the eternal worldly common truths embodied in their ideas and things. Therefore, in defense of those worldly common eternal truths, they sincerely felt it necessary to suppress the teachings of Tsukihi.

On the other hand, Tsukihi teaches the eternal truth that is not dependent upon any ideas or things. The eternal truth that is taught by Tsukihi encourages us to settle our mind in the truth of origin. This eternal truth exists before all ideas and things and is known through the mind like clear water. On the path of single-



hearted salvation, there are temporary expedients for temporary purposes but the only truth that is eternal is the truth of origin as known through the purified mind like clear water.

*What are you thinking on hearing this talk?*

*Flames of heaven, rains of fire, and tidal waves in the seas. . .*

When these poems ask a question, it is a good idea for anyone who would seriously entertain this teaching through these poems to answer it. Keeping in mind that there are many ways to interpret any one of these poems, I will offer just a few readings of this one. Certainly we are invited to make a straightforward reading of this as being God's judgment and retribution against the local temples and shrines for interfering with and attempting to stop the path of single-hearted salvation. In which case we should look for evidence that God has attacked the grand shrines with "flames of heaven, rains of fire and tidal waves in the seas."

A second reading might view the question asked by God as being rhetorical. In which case it might be understood as saying something like: "When you read that I will clear away the grand shrines and high mountains, are you thinking that I meant that I would attack them with flames of heaven, rains of fire and tidal waves in the seas? Are you continuing to misunderstand My teaching of immediate returns that says that the state of one's mind becomes the state of one's world? Be warned! By attaching your mind to temporary truths, you are denying the path of single-hearted salvation."

Or a third reading might emphasize the impermanence of all things within Tsukihi's providence as opposed to the eternal truth of origin, saying that the phrase "Flames of heaven, rains of fire, and tidal waves in the seas" represents the enormous providential powers of change that are beyond our human control. Within the context of the current state of our knowledge about the causality ("in-nen") that flows from the instruments of creation as enormous natural powers that are beyond our human control, such a reading might go something like this: "It is My providence that continents tear apart, drift and collide, mountains rise up and wear down, volcanoes explode, oceans rise and fall, suns are born and die and galaxies collide. In that scale of things, what do you think will be the fate of the grand shrines and temples that you are now so fearful of?"

*Such is the great anxiety in the mind of Tsukihi.*

*What is the whole world thinking?*

Again we are asked to answer a question and it is a good idea to do so. Obviously in my own case I am still thinking in fundamentally self-centered ways. However, I am happy to report that step by step my self-centered imagination

seems to be settling. One might ask why it is taking so long. I believe that the answer to that can be found in the next verse.

*Though I appeal to you in sorrow over and over,  
I shall save you if you become of a sincere mind.*

That God has to say “Though I appeal to you in sorrow over and over” is a reprimand that tells me that I have not done exactly as God has instructed me to do: to return to the origin and single-heartedness with God. However, when God says “I shall save you if you become of a sincere mind,” there is no hint here of condemnation or retribution. No matter what kind of mind we might have, God only wants us to return and enjoy the free and unlimited workings that flow from single-heartedness with God. Our lack of joy comes from the truth of our limited self-centered imagination that God has no choice but to reflect back to us as the state of our world. Recall that words like “anger,” “anxiety” and “sorrow” do not apply to God’s mind. God’s mind is free and unlimited. We can learn a great deal about the way that God has entered into the mud of our mind by being aware of the way in which God is willing to use the language of our misunderstanding in order to communicate with us.

The sincerity that is taught is the degree to which we orient our mind toward the truth of origin. The mind of true sincerity, the mind that has returned to its origin and is single-hearted with God, is the mind like clear water. The mind that would receive the return of God’s free and unlimited workings is the mind that sincerely follows God’s instructions for single-hearted salvation.

*Whoever you are, you are all My children.  
Awaken to the anxiety in the mind of Tsukihi!*

And finally we can close this discussion of methods and returns by revisiting the power of the model of parental love. If we have any doubt about God’s intentions, regret, warnings, anger, anxieties and returns, we can look to the relationship between parent and child. All that the model parent can provide for the child is freely and fully provided. That the self-centered imagination of the child is unable to find joy in the creation is the regret of the model parent. The intention of the model parent is always to tirelessly strive to do what is best for the protection and happiness of the child. When the model parent warns the child, it is because the parent can see the hazard that the child cannot. The anxiety and fear of the model parent come from the recognition of behavior and tendencies in the child that the child thinks will succeed and that the parent knows will not. The anger of the model parent comes from the fact that the child has ignored and lost the opportunities for awakening to the joyous life. The model parent does not discriminate among the children, welcoming and tirelessly caring for all of

them equally.

Whoever we may be in whatever time and place, we are the children of the original and true Parent. To prioritize things and put them in perspective, it is perhaps helpful to ponder the impermanence of worldly common truths while recalling that all human beings with all kinds of minds, in all times and places, are children of the one true Parent. If we make the effort to distinguish between what is original and permanent and what is worldly common and impermanent in our own mind, then we will not only see our individual mind settle but we will see peace in the world settle of its own accord.

To awaken to the anxiety in the mind of Tsukihi, “Moonsun,” is to awaken to the dust in our own mind. Let us take a moment now and with our eyes wide open look carefully at the present truth of our own mind, identifying and letting go of those truths that are temporary by God’s standard until only the permanent truth of origin alone remains.

One part of us is always changing and one part is eternally unchanging. We can reunite with this total truth of self through single-heartedness with God. As a metaphor, “Tsukihi,” Moonsun, expresses the total truth of self which we can find within ourself. ((Though it was rejected once out of fear and misunderstanding, conditions have changed and there is no need for us to reject it now.))

#### VI:120–134

*Everything in this universe is all by Tsukihi.  
All human bodies are things lent by Tsukihi.*

This verse, like the verses that frame the top and bottom of this chapter, addresses the fundamental teaching and, in so doing, places our fundamental problem with understanding the teaching in a higher relief. Tsukihi, “Moonsun,” is any and everything in the universe, and every action within that universe (the body of Moonsun) is Moonsun’s doing. Moonsun has imagined otherwise. We refer to that imagined separation by expressions such as “I,” “this is my body” or the “self-centered imagination.” Because we—Moonsun imagining to be separate from Moonsun—have been unable to find joy in the “self-centered imagination,” Moonsun now regrets creating this situation and is showing the way to return our self-centered imaginations to the truth of origin. However, because of the causal nature of the creation, our return to the origin must be voluntary and in line with the causality of returning to the origin. To test the truth of this assertion, we are invited and shown the way to completely calm our self-centered imagination so that we can see for ourselves the joy that is the truth of origin.

*If this truth is known all over the world,*

*no one will remain selfish or greedy.*

The ideal of a world without selfishness and greed has a long human history. In most cases the self-centered imagination imagines that the ideal goal will be achieved when everyone thinks or believes the same things. A great deal of effort has been poured into attempting to force a self-centered realization of this dream. In contrast, the world that has awakened to the distinction between the self-centered imagination and the truth of origin will settle into being a world without selfishness and greed of its own accord.

*If only My mind is truly understood,  
there will be nothing fearful or dangerous.*

When offered the teaching of the truth of origin, it is not unusual for the self-centered imagination to resist. One of the most effective means that the self-centered imagination uses to fend off the truth of origin is to entertain ideas that erect obstacles that fall in the categories of fear and danger. The antidote to these obstacles is sincerity and the confidence that the step-by-step path that Moonsun has laid down for us will lead us, if we follow it, to eternal joy through single-heartedness with the origin.

*But you erased everything Tsukihi taught.  
What remains is only the human mind.*

We can learn quite a bit from this verse and this theme if we follow what is implied. Though it is natural for the self-centered imagination to want to receive Moonsun's blessings, it is also natural for the self-centered imagination to convert Moonsun's teachings into ordinary worldly common self-centered ideas. When we look at how the path is made and the state of the path at any given moment, it would be prudent to keep this verse in mind so that we can be sure to tread directly on Moonsun's path and not a path of the self-centered human mind.

*Even until now, though I wished to teach you  
the truth of the beginning of this world,*

This verse can be interpreted as speaking of events that happened in the far distant past when a God named Moonsun created the universe, and I would not say that such an interpretation is incorrect; however, we can also view this as referring to events that are much more immediate. We could say that the whole universe is Moonsun and always has been Moonsun. Even now everything is Moonsun and what Moonsun says and does. At every moment Moonsun is the

beginning of this world. It is only the marvel that is the self-centered imagination that imagines otherwise.

*And though the mind of Tsukihi hastens day after day,  
know that I am waiting for the appointed time.*

The interaction of the mind of Moonsun and the self-centered imagination is one of hastening our awakening through single-heartedness with God. However, as long as the self-centered imagination remains the fundamental truth of a mind that relationship will remain one of hastening and God will continue to hasten day after day. What is the appointed time? I think it is the time when the settling of the self-centered imagination reflects the causality of origin as the mind like clear water or the mind that has returned to the truth of origin. At that appointed time the relationship between the mind of God and the self-centered imagination melts away and leaves only the truth of origin, single-heartedness with Moonsun.

*What are you thinking on hearing this talk?  
Great blessings are intended by Tsukihi.*

As always, it is best to ponder and answer the question. We are assured that the reward for returning to the origin is great blessings and not some evil as may be imagined by the self-centered imagination.

*Never take this to be ordinary.  
Great is the intent in the workings of Tsukihi.*

Here, “ordinary” refers to the mountain of ideas and beliefs accumulated as human thoughts and truths in the service of the self-centered imagination. Moonsun’s intent is a genuine fundamental change in the human condition. An evolution of consciousness that goes far beyond the limitations of the ordinary worldly common accumulation of ideas and beliefs. Moonsun is hastening a new creation with new people in a new world of joy.

*Though Tsukihi has often spoken of the free and unlimited  
workings, none of them has yet been seen.*

The ordinary worldly common human self-centered imagination has no trouble imagining what God’s free and unlimited workings are. This verse makes it clear that they are not what we imagine them to be.

*This time, when I truly show you My free and unlimited*

*workings, know that this is truth.*

“This time” refers to the time when the instructions for single-heartedness with God are followed sincerely and completely. At that time, God’s free and unlimited workings will be seen by the mind that has returned to the origin. It is that truth, the truth that is known through the mind like clear water, that is the truth of God’s free and unlimited workings. That is to say that it is free of the limitations of the self-centered imagination and its attachment to the rather extreme limitations of claiming to be a mortal body.

*Whatever is done, it is all by Tsukihi,  
truly from My single intent to save you.*

This repeats the assertion that Moonsun is the real actor in the universe. It also addresses the dual misunderstanding that Oyasama was, on the one hand, a goddess among many other gods, goddesses and spirits in Yamato who had miraculous powers and that, on the other hand, Miki Nakayama was a human like any other, though perhaps insane or deluded, who was preaching dangerous and subversive ideas in the countryside. This verse clearly proclaims that Moonsun has no agenda other than our salvation from the sufferings that flow from the truth of our own self-centered imaginations.

*The conception of a baby is by Tsukihi.  
Giving birth to it, also, is by the work of Tsukihi.*

That the world appears at all and that things are conceived and given birth are examples of the marvelous and miraculous free and unlimited working of Moonsun. Indeed it is the workings of Moonsun behind the grandest and the smallest works of the creation.

*This time, as I am revealed, I shall truly show you  
all of My workings in every matter.*

Ordinarily the self-centered imagination is distracted by its ruminations on itself and what it likes and does not like. This distraction keeps us from seeing and experiencing the joy that flows from awareness of Moonsun’s free and unlimited workings. When the self-centered imagination is distinguished and moved aside, then God’s workings can be seen and enjoyed in every matter.

*Be convinced when you see this, whoever you may be:  
My free and unlimited workings are according to your mind.*

The ability to see and enjoy God's free and unlimited workings is dependent upon the state and truth of our mind. We can distinguish and realize that state and truth of our mind by the words "clear" or "muddy"!

*Whatever I may work, I shall work all things  
according to your mind of sincerity.*

The state of our mind becomes the state of our world. Our mind of sincerity is determined by how closely we follow the directions for single-heartedness with God. God is hastening us to quickly awaken to a world of joy. I think that we are aware that the self-centered imagination can and does imagine all sorts of reasons for not awakening right now. I think that we all know the drill. "Perhaps 'quickly' in God's scale of time means a million years." Of course we can come up with all sorts of clever excuses, but they only serve to fend off single-hearted salvation by making those excuses the truth of our mind and hence the continued truth of our world.

Let's take a moment and identify and distinguish our self-centered imagination, the "mind's voice," the "mind's eye." Perhaps now we can see that it is the culprit that has been stealing our joy. If we can distinguish that truth now, then perhaps we can more quickly and easily utilize Moonsun's path to return the self-centered imagination to its origin. Then we can recreate the imagination and bring it back into the world as a fully awakened and marvelous instrument of joy.

We act out this instruction to return to the origin as we practice the Songs for the Kagura: It is the setting up of the Kanrodai.

Sweeping away evils, hasten to save us.  
All humankind equally purified,  
The Kanrodai.

Mikgarua-uta, Section Three

Upon the arrival of the promised time, God the Parent became revealed at the Jiba of Origin through Oyasama as the Shrine and began the ultimate teachings to save the entire world.

From that time on, Oyasama, in full accord with the mind of Tsukihi, revealed the truth of Origin, explained the truth of a thing lent, a thing borrowed, and taught the Salvation Service, thus laying the path of sincerity that brings joyousness in everything. Anxiously awaiting the maturity of all Her children who follow this path, She withdrew from physical life on January 26, 1887, shortening Her term of life by twenty-five years. Yet, out of the parental love for Her children, She remains at the Residence of Origin, everliving, and

works for universal salvation.

All of us children who have been drawn to this path must reflect on the true purpose for which the teachings were founded and respond to the boundless parental love with which Oyasama embraces us.

The third Shinbashira, Instruction Four, October 26, 1993

**All human bodies are things lent by God.  
With what thought are you using them?**

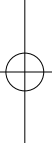





## ***Book VII***

**This universe is the body of God.  
Ponder this in all matters.**

Book VII of *The Tip of the Writing Brush*, the Ofudesaki, was written in 1875. The cover page says: “February in the 8th year of Meiji. An old mother of 78 years.” By that time, God had been teaching and modeling a path of single-hearted salvation for thirty-eight years through Miki Nakayama, as the Shrine of Moonsun, Tsukihi. The poems eventually collected as *The Tip of the Writing Brush* were written down during the span of years from 1869 and 1882. God the Parent withdrew the physical appearance of Miki in 1887, at which time Miki was a woman of ninety years of age. Oyasama remains everliving at the Residence of Origin, the place where human beings are created. The purpose of the Ofudesaki poems is to overcome the misunderstanding that is natural to human minds concerning the truth of origin, the way to return to that truth and the true purpose of that single-hearted salvation.



Of the many possible views of these poems, one way might view the poems as a gradual unfolding of an ever-deepening teaching that hastens the step-by-step perfection of the Service with the intention of gradually recreating a world of joyous life. From this point of view, the Ofudesaki is a single work of seventeen chapters, one chapter leading to another. Yet another way to view these poems assumes that the various Books of the Ofudesaki address the problem of settling the seemingly infinite number of human truths that inhabit human minds in all times and all places and at all levels of spiritual maturity, God’s intention being to enter into the many and various misunderstandings that are fundamental to our worldly common human minds and thoughts in a way that is appropriate for our time, place and level of spiritual maturity. When our minds are cleared of the “dust” or “mud” of self-centered thinking, the true core of all human thought is then revealed as single-heartedness with God and the original point of view of the joyous life. Both approaches have as their goal single-heartedness with God and the realization of the joyous life. The second view assumes that the poems address types or categories of misunderstanding and that one can identify with the teaching that both suits their individual temperament and overcomes their misunderstanding. From this point of view, a single poem, phrase or word may be sufficient to awaken a sincere mind from its self-centered dreams. Both points of view hasten the perfection of the Service as the means of awakening to the truth of origin. Recalling that God the Parent teaches in ways that are appropriate for the time, the place and the level of spiritual maturity of the children, these two views differ only in the human temperaments, truths and



misunderstandings that God enters into to settle. The perfection of either view will yield the ideal goal of single-hearted salvation as it is known through the totally purified mind like clear water.

### VII:1–12

*Thirty-eight years ago, Tsukihi descended  
because of the causality of origin.*

At the time that this verse was written down, Miki had been teaching and modeling the point of view of single-heartedness with God and the joyous life that flows from that single-heartedness for thirty-eight years. The “causality of origin” refers to the fact that the circumstances necessary for Miki’s mind to be replaced by the truth of origin had come to pass and that Her worldly common human mind had been entirely replaced by the original mind of Moonsun.

*Because this causality exists,  
Tsukihi desires to tell you all the truth in detail.*

There are two important elements here. Because the “causality of origin” is realized in Miki as the Shrine of Tsukihi, Miki, now God the Parent, knows and is the truth of origin. And, because that same potential “causality of origin” exists for all human beings, She desires to teach the way to realize that causality of origin to all of us who wish to awaken to it!

*Unaware of this, those in high places  
think My teachings all to be worldly common.*

Not knowing either the truth of origin or the truth of Miki’s single-heartedness with the truth of origin, influential people tend to mistake both Her intention and Her teachings as being of the same nature as other self-centered worldly common truths—that is, truths that are made up of self-centered ideas and views about things. The world is full of worldly common truths. In many instances, conflict arises when they come in contact with each other. Conflict can only be resolved at their origin where there is only one truth.

*As this place is the Jiba of Origin,  
there is nothing unknown about the beginning.*

The “Jiba of Origin” refers to the place where human beings are made. To return to the Jiba is to realize the causality of origin and, in so doing, know the

truth of origin of any and everything in detail.

*Though Tsukihi desires to make this truth  
quickly known to the high places,*

I think that it is always a good idea to take note of God's desires as concerns the time frame intended for our awakening. God wants us to awaken quickly. On the other hand, the self-centered imagination can think of all sorts of reasons why the process should be slowed down and projected into the distant future or even halted altogether.

*Unaware of this, those in high places  
are thinking only about their selfish concerns.*

Until we do something about it, the fundamental functioning of our mind is governed by our self-centered imagination. It is helpful to be aware of the ways in which our self-centered imagination counters God's teaching. Sometimes it does so directly in the form of rejection and suppression and sometimes subtly in the form of distortion while sincerely trying to help.

*Because Tsukihi sees a dreadful and dangerous path  
opening before you step by step,*

Operating without benefit of the truth of origin, the self-centered imagination has got humankind into all sorts of trouble. At least that is my experience of it.

*Know that Tsukihi worries  
and is anxious to tell you quickly about that path.*

Once again we are told of God's time frame for teaching us the way to realize the causality of origin. God is in a hurry. Our self-centered imaginations are not. God worries because God can see the kind of troubles our self-centered imaginations are prone to get us into.

*Just as you humans worry about your children,  
I worry over your dreadful and dangerous path.*

This verse tells us a great deal about the kind of relationship God has with us and with our self-centered imaginations. The path of God is a model of parental love. The path of the self-centered imagination is a dangerous path, like being lost in the darkness without a reliable guide to depend upon. Like any good parent, God is concerned for the well-being of the children.

*Unaware of this, all of you everywhere  
are living your lives without heed.*

Who has children who listen to the sincere advice and directions of their parents? Like many children we are often devotees of the “hard way” when in fact we could lean upon the Parent of Origin and live the joyous life.

*Know that Tsukihi rules over everything in this world  
without exception.*

This verse can only be understood from the point of view of single-heartedness with God but, by embracing it, the self-centered imagination can stay oriented on the path that leads to the realization of the causality of origin.

*What do you think this talk is about?  
Watch the path which lies ahead.*

We are once again questioned, and it is as always a good idea to sincerely reflect and come up with an honest answer. Obviously we will either think that God’s talk in this matter is either a worldly common talk made up of ideas and the like or reliable instructions on how to realize the mind that truly reflects the causality of origin. When we watch the path that lies ahead, we should see either the joy that flows from the realization of the causality of origin or the illness, trouble and suffering that have become the return of the unguided self-centered imagination. When we watch the path that lies ahead, we can realize the truth of our human minds by the words “clear” or “muddy,” joy or suffering.

We should bear in mind that all is happening through causality and that, by means of people’s words and actions, Oyasama is guiding us toward further spiritual growth. Above all, we must not forget to purify the mind. Purifying the mind will lead to settling the mind. Then, whatever we encounter will bring us joy and even become seeds for savoring the joyous life.

If only you keep the truth of origination in mind, you need not worry about anything at all. If only the truth settles in the mind, there is nothing to worry about. I shall tell you one thing. I shall tell you this.  
... To the degree that you work, you will to that degree see the truth.

Osashizu, December 23, 1897

## VII:13–19

*However high the mountains, floodwaters will reach them.  
Yet in the low valleys there will be no danger.*

This is of course the opposite of what one would expect when thinking about dangerous floodwaters. On the face of it, the “high mountains” represent the authorities, religious and civil, who sincerely misunderstood God’s purpose. As a result of that misunderstanding, the “high mountains” sincerely believed it to be necessary to persecute and reject the path of single-heartedness with God because they feared it posed a threat to the established worldly common truths of their particular time and place. The “low valleys” then represent the villagers, who because of their fear and the influence of the “high mountains” hesitated to walk directly out onto the path to awaken quickly to single-hearted salvation. Now there is no doubt that, on the face of it, these poems invite this straightforward reading of the “high mountains” and “low valleys,” but is that all? I don’t think so.

For one thing, the comparison doesn’t hold up to the promise. It is not the case that one social and economic class of people enjoys God’s protection from illness, trouble, suffering and death while the other does not. To get to a meaning of this poem that does hold up to the promise that was made, I think that we will have to look at the way the poems are constructed. In every case, Oyasama uses a small worldly common situation from the everyday events in and around the Residence as the basis for a teaching that is, as poems tend to be, presented as a metaphor. Poetic metaphors are remarkable devices that lead and entice our imaginations to the edge of the ordinary meaning of words. At that point, successful metaphors trip the imagination out of the ordinary flow of dialogue and images into a mode of understanding that is greater than the combined common meaning of the words that make up the metaphor.

We can, I think, use the other metaphors that we have encountered in the poems to illuminate this metaphor of high mountains and low valleys as it relates to guaranteed safety from danger. Illness, trouble, suffering and death are the results of the “dust” of our self-centered imaginations “piled mountainously high.” Our self-centered imagination is “a pond in the high mountains,” which, though originally pure as it rises from its origin, has gradually become turbid with mud and debris. These then are the “high mountains” that are in danger of experiencing the return for the world of their own self-centered creation. It is the state of this kind of mind that cannot find God’s protection and joy in the state of the world that it creates.

Then there are the low valleys—that is, those minds that have dug up or are sincerely attempting to dig up the root, expose the core and return to the origin in the depths of their own innermost heart. It is this mind that is guaranteed God’s

protection against illness, suffering, trouble and death. It is this mind that can truly understand that the whole universe is the body of God and that our human bodies are things borrowed from God by our self-centered imaginations. It is the mind that has pondered deeply and returned to the origin or that is capable of returning what is loaned, and it is this mind that is close to God, so close as to be single-hearted with God and freed of illness, trouble, suffering and death.

*As it is Tsukihi who rules over all,  
never say that this is large or that is small.*

This verse addresses the way in which we ordinarily discriminate and make worldly common distinctions as opposed to remaining rooted in the realization that everything is God and everything is what God does. So this verse goes in two directions: first, it instructs and helps us to avoid reading worldly common distinctions into the teaching, for instance distinctions of high and low such as social and economic classes. And second, it points us in the direction of the one truth of origin where the only distinction that is made is the distinction between the truth of origin on the one hand and the worldly common truths that rise up with the self-centered imagination on the other. Even then, however, it is intended that the many truths of the self-centered imagination melt back into the one truth of the origin.

*Even until now, from My desire for useful timber,  
I have searched most everywhere.*

This verse brings to mind verse 1 of Book One and the first verse of the present book. Tsukihi has entered one and, from the one, intends that one by one all awaken.

*This time, in the low valleys  
I see promising trees in abundance.*

We have discussed the identity of the low valleys; perhaps we can summarize by saying that they are those who wish to hear and will go to single-heartedness with the origin.

*When Tsukihi enters these trees and brings them to  
completion step by step, they will become pillars of nations.*

What does it mean for Tsukihi to enter into the trees? In Oyasama, we have a sure model that we can look to. What does it mean to be brought to completion step by step? When step by step our mind is made pure through the perfection of

the Service, what remains is single-heartedness with God. What then of pillars of nations? The pillars are the framework and support of a recreated world of joy that rests upon the totally secure foundation of the truth of origin.

*Then, looking closely day by day,  
Tsukihi will prepare for more timber.*

It is Tsukihi's intention that each and every person be given the opportunity for realizing single-hearted salvation. The preparation is the perfection of the Service through which the human mind can awaken from the dreams of the self-centered imagination to the one truth of origin.

*Step by step, I shall nurture trees, starting with aged ones,  
and assemble them in preparation for the future.*

In speaking of God's tireless efforts and preparations to bring single-hearted salvation to all humankind, we often refer to those efforts and preparations as being appropriate for the time, the place and the level of spiritual maturity of those who would seek single-hearted salvation. I believe that the "aged ones" refers to those minds that are in a state of maturity where God can use them as instruments of single-hearted salvation.

In the years after the founding of the teachings, Oyasama's most painstaking efforts were devoted to making the arrangements for the path of the Service of the Kanrodai. Performed with the Jiba of Origin and Kanrodai at center, this Service reenacts the workings through which God the Parent created human beings and thereby invokes the miraculous, free and unlimited workings of God the Parent. This Service was in fact the purpose for which God the Parent became revealed in this world and laid the path of single-hearted salvation. The sole desire in the mind of God the Parent is to save every person in the world without exception. In perfect accord with that mind of God the Parent, Oyasama underwent various hardships, but each and every one of these was for the sake of us human beings, who are the children. I should like you to ponder over this.

The third Shinbashira, January 26, 1990

## VII:20–30

*Day after day, as the intent of Tsukihi is deep,  
two or three trees will be found even at one place.*

The deep intent that is spoken of is the intent to save all human beings. To realize that intention, Moonsun will need the cooperation of human instruments. Deeply pondering this truth of God's need for willing instruments will of course help settle the truth of origin; the understanding of the original cause (*moto no innen*) and the way of the causes (*innen*) that arise from the original cause; and the acceptance (*tanno*) of causes that, at least for the time being, cannot be changed .

Since God is working tirelessly all over the world and since all human beings have a mind that has an equal affinity for the origin, it is not too difficult to find minds that are ready to give up illness, suffering and death in exchange for a life of joy. Helping those minds understand the intention with regard to returning to the origin is tricky because of the workings of the self-centered imagination but by no means impossible.

*Of these trees, I do not say whether male pine or female pine.  
Tsukihi has an intention for any tree.*

This non-distinction is of course straightforward enough coming from God, who has an equal affinity for all human beings regardless of their kind of mind or gender. However, in the worldly common truths of the self-centered imagination, this distinction is still the cause of suffering and injustice. Many of us still live in a world where self-centered imaginations are bold enough to speak for God and nature. This verse gives us the opportunity to ponder the way in which the state of our mind becomes the truth of our world. I am old enough to be able to remember thinking that I knew the true and natural place of men and women in the world. In my own case I can now look back on that as if I were recalling dreams that had no basis in reality at all.

*What I shall talk about in the time to come  
will be nothing but the preparations for My timber.*

God intends to gather together people who will be instrumental in the recreation of the world of joyous life. I think that we will see that there are two elements to this preparation. First, there are the steps that need to be taken to draw people to the truth of origin and, second, there are the steps that need to be taken to prepare the mind for understanding the truth of origin. Concerning the first, I think that God's model shows the way to attract minds in ways that are appropriate for the time, the place and the level of spiritual maturity of the minds being addressed. Concerning the second element, I think that God has modeled ways to calm the mind and return it to its original condition so that the distinction can be made between what is original and what is the self-centered imagination.



*Of these timbers, it is not to be just a few.  
I desire fifty or sixty in numbers of people.*

After thirty-eight years of tireless effort, God was still trying to gather fifty or sixty instruments or “Timbers.” We can learn a great deal by pondering this. It was the case that literally no one understood God’s intention. This was because God’s teaching was being either denied or distorted by the good intentions of the self-centered imagination. As we are aware by now, the self-centered imagination is fundamentally incapable of capturing, and understanding in a worldly common way, the truth of origin.

*I desire this number never to decrease  
but to continue without break through all generations.*

This kind of progression will of course be necessary to reach all of the minds in the world in ways appropriate for all times and all places and all levels of spiritual maturity.

*So sincere are the thoughts of Tsukihi,  
but what are the thoughts in the minds of you all?*

Moonsun’s sincere thoughts are to save all human beings by calming the self-centered imagination and returning the mind to its original condition of single-heartedness with God. We are asked to review our own self-centered thoughts and to see how they accord with that intention.

*Whatever I say to you in My tedious appeals,  
it is solely from My single desire to save you.*

The minds of this particular time and place were familiar with a great many gods and spirits, each of whom had their own natures, needs and roles. Moon-sun, the truth of origin, has only one desire and that is single-hearted salvation or the reuniting of human beings with their true origin.

*If only all of you understand Me quickly,  
truly from your innermost heart,*

This verse summarizes the entire teaching and intent of Moonsun. We are to understand God quickly and truly from our innermost heart. Understanding comes from making our innermost heart a true reflection of its origin. This is the truth that is known through the mind like clear water. We are hastened to move quickly because of the mechanics of the way our self-centered imagination pri-

oritizes things. If single-hearted salvation through the mind like clear water is our first priority, then that will become the truth and state of our world. If we leave our self-centered imagination to set some other priority, then that becomes the state and truth of our world.

*Then Tsukihi will rule over everything  
and bring forth a myriad of saving graces.*

Though the creative power of the self-centered imagination is a thing of beauty and a true marvel, it pales in comparison with the power of the origin. Look at the moon in the night sky. It is a scene of wondrous beauty. Look at the moon and the sun in the sky together. The sun is revealed as the true power and source of the moon's light, and recognition of this true cause and relationship makes the moon pale by comparison.

*From the desire to show you these blessings of salvation quickly,  
the mind of Tsukihi solely hastens.*

Moonsun is solely hastening us to replace the lesser power and wonder with the source of all power and wonder, but the self-centered imagination is reluctant to give way and Moonsun will not force it to do so.

*Because I hasten for all these matters,  
it is urgent that the innermost heart be quickly swept clean.*

And of course the bottom line of it all is that, to realize what is promised and hastened, the innermost heart must be swept clean. That is to say the mind must be made to be like clear water. Timbers, then, are human beings who are instruments for the purification of the minds of all human beings in all times, in all places and at all levels of spiritual maturity. They remain oriented toward the truth of origin and are not long distracted by self-centered truths because of their efforts to refine one another's minds and jostle each other awake as they hasten in their work to perfect the service that settles the truth of origin.

### **VII:31–36**

*Do not wonder to whom I am directing this talk.  
This is all a matter for the homes of each and all.*

As is usual with these poems, multiple meanings are both possible and intended. Possible missteps can be avoided by pondering them as they come up.

For example, this teaching is not just for the “high mountains,” nor is it just for the “low valleys.” It is not directed primarily toward men or primarily toward women. Nor is there any distinction made between the “great” and the “small.” Indeed this teaching is an intimate family matter for all human beings regardless of time, place or level of maturity. So for each of us, right now, there is the intimate matter of our being hastened to return to single-heartedness with God. It is a matter for us to embrace or ignore, depending upon the state of our mind and our sincerity right now, even at this moment. Even in the case of an errant child, only parental love and care flow forth from the warm parental heart.

*Each of you, clearly express sincerity from your innermost heart.  
Then the blessings will be seen at once.*

I think that it is important to ponder this promise and to distinguish between the sincerity of the innermost heart and the worldly common sincerity of the self-centered imagination. One is unselfish single-heartedness with God, while the other is selfish determination. One instantly brings unrestricted blessings while the other brings a mix of various blessings and dangerous, unwanted returns.

*Because Tsukihi is hastening this matter so much,  
how busily occupied is My mind.*

Once again notice that God is hastening us because God can see the dangerous paths that our self-centered imaginations have gone out upon, with no sure guide to ensure our joy and happiness. Fortunately for us, God’s mind is tirelessly occupied with the problem of providing all human beings with the opportunity to return their minds to the origin and awaken to the joy that flows from single-heartedness with God.

*If only I quickly show you the free and unlimited workings,  
the mind of Tsukihi will be spirited of itself.*

This refers to the true identity that exists between the mind of God and the human mind. The state of one becomes the state of the other. The truth of one becomes the truth of the other. It is God’s intention that we quickly see the free and unlimited workings of the origin. If we are not seeing those free and unlimited workings right now in all things, then we are instructed to change the state of our mind so that it clearly reflects the truth of origin. When that is done, both our mind and God’s mind will be spirited in one accord. What a marvel it is!

*Even until now, I have told you that now is the beginning*

*of this world, yet no one knows what I mean.*

Take a little time right now and check out the way the state of your mind becomes the state of your world. See if indeed it is true to say that, at any given moment, the truth of your mind becomes the truth of your world. Check your view of the past, the present and the future according to the state of your mind at any moment. This in itself exposes the marvelous creative power of the self-centered imagination. It is the ever-changing beauty of the moon. Be aware of the origin of its light. Moonsun is the total truth of any and everything, and now is the beginning of this world. It takes a bit of self-reflection to be convinced of this but any sincere effort will surely be rewarded.

*Be convinced by the free and unlimited workings shown at this time. It is likely you have never known such a thing.*

When we have seen for ourselves that the state of our mind becomes the state of our world and that the truth of our mind becomes the truth of our world, then we can become truly convinced that “now is the beginning of this world.” We then have a choice between a life that is constantly new, joyous and fresh and life that is limited and restricted by the accumulated conditioning of our self-centered imagination. It is this limitation, the marvel of our situation between heaven and earth, that has caused the unintended drain of the joy from human life. When our sincere mind settles the conditioned limitations that define our self-centered imagination in their origin and we know the truth of God’s free and unlimited workings, it is truly likely that we will have never known such a marvel.

### **VII:37–44**

*Tsukihi will enter your bodies  
and show you free and unlimited workings in all things.*

As God the Parent continues to enter ever deeper into the depths of the human self-centered imagination to settle and cleanse, Book VII once again introduces a fresh approach for us to use to quickly settle our misunderstanding of God the Parent’s intention. We are promised that Tsukihi, Moonsun, will enter our body and show us “free and unlimited workings in all things.”

Not only is this verse promising, but it is wonderful that God has entered into my body and is showing me free and unlimited workings in all things. It also provides me with the opportunity to compare the actual state of my mind with what God has promised. I can ponder this verse and ask myself whether or not

I am actually aware, day to day, moment to moment, that God has entered into my body. In my own case, the answer is no. I am not continuously aware of God's presence in my body. That is to say that I can understand the words of the promise and when I ponder its truth, I find it to be so; yet it is not understood. Most of the time, day by day and moment to moment, I am aware of my self-centered imagination only. The same is true of seeing God's free and unlimited workings. When the self-centered imagination is settled and quiet, indeed God's free and unlimited workings are seen in all things. Yet when the self-centered imagination resurfaces, the world once again takes on the limitations of that point of view.

*This is the first time that I tell you of the truth of such free and unlimited workings.*

We have encountered this kind of verse before. Either it is addressed to someone long dead who lived in a particular time and place in years gone by, or it is addressed to each of us, right now as we read this verse. Recall that "now is the beginning," and the opportunity opens for us to awaken to the wonderful intimacy of single-heartedness with God even now at this moment, no matter what kind of mind we might have had until now.

*Hereafter, it shall be like this for all time. I shall teach you quickly about the free and unlimited workings.*

Once again we can see the contrast between God's time frame and priority and the time frame of the self-centered imagination. It is God's intention that we all be taught about God's free and unlimited workings "quickly." The self-centered imagination has all sorts of strategies to avoid the sincere internal confrontation that such a priority sets up. Yet God the Parent remains firm on this point. God teaches God's free and unlimited workings quickly, and that fact will remain so for all time. Once again we are given the opportunity to compare our mind with God's mind on this point.

A word about the meaning of "free and unlimited workings" is also in order. We are taught in these poems that God has entered into our bodies with the intention of quickly showing us God's free and unlimited workings in all things. So each of us, then, has the opportunity to stop for a moment and reflect. Either we see God's free and unlimited workings in all things, which is the point of view of single-heartedness with God, or we don't. If we don't see God's free and unlimited workings in all things, then we have successfully identified the fact that our point of view is the point of view of the self-centered imagination. In my experience, the point of view of the self-centered imagination seeks to see free and unlimited workings self-centeredly and ends up with rumors of wonders

instead of seeing unlimited workings in everything, as is the case with the point of view of single-heartedness with God.

*Though even until now I have passed through every kind of path,  
this is the beginning of the test for the salvation of safe childbirth.*

Thirty-eight years before this was written, Tsukihi, Moonsun, entered into Miki Nakayama and took Her as a Shrine of God. Over those thirty-eight years, Miki, God the Parent, Tsukihi, modeled a human life for us that showed an understanding of God's free and unlimited workings in all things. Beginning with this verse, God the Parent chose the human condition of childbirth as an object lesson for us to see those free and unlimited workings modeled. After reading this verse, we can then look at Miki's experience of childbirth, ponder deeply and see the working of the point of view that we are hastened to awaken to. God has entered into our bodies also to show us free and unlimited workings in all things. Are we aware of it?

*This time, though Tsukihi is hastening to save you  
by the truth of the salvation of safe childbirth,*

The point is made that though, through Her pregnancy, Miki is modeling the Grant of Safe Childbirth, it is not intended to help Her; She is already the Shrine of Tsukihi and knows very well God's free and unlimited workings. The model that is shown is intended to help us. We can look at the model life (*hinagata*), ponder the circumstances and the model that is shown and quickly awaken to single-hearted salvation and God's free and unlimited workings.

*Since you have never known of such a thing,  
all of you remain hesitant, depressed.*

From God's point of view—the point of view of single-heartedness with God—our ordinary worldly common self-centered musings and actions appear to be hesitant and depressed. Once again we can compare the state of our mind with God's mind and act accordingly.

*If you truly resolve your mind and pray to Me,  
I shall grant you My free and unlimited workings at once.*

This verse is crucial to this fresh attempt to have us start again from one and understand God's intention. Our self-centered imaginations are no strangers to praying for what they want. It is as old and as worldly common as human civilization. However, to move from the worldly common point of view to the

single-hearted point of view, we need to resolve our mind so that it returns to its original free and unlimited condition. When that is done, God's free and unlimited workings are granted at once and in all things.

*No one knows of this matter. Therefore, no one understands My heart. Oh, the regret of Tsukihi. . .*

Our worldly common human minds have a natural tendency to establish priorities that seek to satisfy the desires of our own self-centered imaginations. Because of that tendency, we find it difficult to calm and resolve our mind so that it can return to its origin. An unintended consequence of that natural tendency is our inability to find joy in life because of the limitations that are natural to the self-centered imagination. To overcome those limitations and restore the joy to the creation, God the Parent constantly and tirelessly strives to quickly help us to awaken to single-heartedness with God so that we can live the joy that comes from seeing God's free and unlimited workings in all things.

It is important for the thoughts and actions of followers to begin, and remain thoroughly consistent, with the principle of making ourselves accord with Oyasama's teachings rather than making Oyasama's teachings accord with ourselves.

The third Shinbashira, January 26, 1992

### VII:45–51

*Though you have not been able to see anything until now,  
from now on you will see things quickly.*

The “anything” that is referred to in this verse is none other than God's free and unlimited workings in all things. So we are once again given the opportunity to reflect on our progress on the path of single-heartedness with God. Moonsun continually hastens us and stresses that the way that is shown is the way to quickly realize God's free and unlimited workings. I think that we all know that, on any journey, one crucial piece of information is the duration of the trip. If we know how long it is supposed to take to get somewhere, we can then use that information to determine if we are on schedule or have perhaps gone by our destination or are lost. If during our journey we stop and ask for directions and are told that the journey will take years or lifetimes, then we can compare those instructions with Moonsun's instructions that say that the time frame is “now” and “quickly.” Then we can judge which instructions are trustworthy. Perhaps up until now we have not been able to see God's free and unlimited workings in

all things but, from now on, following carefully the instructions that are given, we will be shown the way to see them quickly.

*If your mind is sincere, pray to Me quickly about any concerns.  
I shall respond at once.*

The sincere mind chooses Moonsun's directions as trustworthy and accepts that the duration of the journey back to the origin is quickly, at once, even now, at once, at this moment! The self-centered imagination, on the other hand, imagines other directions and a comfortable time frame that does not interfere with the conditioned workings of its bound and limited point of view.

*I shall not refuse any prayer,  
for I am hastening solely to save you.*

This verse is coupled with the verse above it and, taken together, they define the promise. There are the worldly common prayers of the self-centered imagination, and there are prayers of the sincere mind. Moonsun will not refuse any prayer of the sincere mind.

*Such is the hastening in the mind of Tsukihi.  
Why are the minds of you close to Me so depressed?*

The depression that is spoken of is the weight of the dust of the self-centered imagination pressing down on and distorting the natural high spirits of the human mind as it rises pure out of its origin. Though Moonsun wishes to quickly show free and unlimited workings in all things, the human mind was and continues to be unable to see them because the depressing burden of self-centered dust, by its nature, lacks the sincerity necessary to do so.

*Quickly become spirited of mind and hasten.  
Do you not know that Tsukihi waits impatiently?*

We can quickly shake off the dust and debris that is depressing our mind, much as a dog shakes off water from its coat. Moonsun is impatiently awaiting our return. Are we aware of Moonsun's presence and impatience within our own body? Take a moment and distinguish between the worldly common chattering of our self-centered imagination and Moonsun's constant presence in our body and indeed, with our eyes open, in all things.

*Tsukihi is truly in haste to show you free and unlimited workings.  
This is My single desire.*



When the self-centered imagination is settled and purified, then Moonsun's free and unlimited workings are seen in all things. That is the power of the origin, the providence of all things seen as its beautiful, wondrous and constantly changing free and unlimited workings.

*So sincere are the thoughts of Tsukihi,  
but the minds of you close to Me are yet worldly common.*

The self-centered imagination is incapable of seeing Moonsun's free and unlimited workings no matter how sincere Moonsun is in wanting those workings to be seen. It is only when we replace our worldly common mind with the mind like clear water that the truth of origin and Moonsun's free and unlimited workings can be seen. To imagine otherwise is to set out on a long journey with an unreliable guide. That would entail each day leaving from and each day arriving at the threshold of the very destination that we seek—searching everywhere for the truth that is always with us.

#### VII:52–56

*Whatever I say, it is not from a human mind  
but from the mind of Tsukihi.*

We human beings attempt to understand things by finding a place for them among the worldly common truths of our minds. This theme deals with the problems that those close to Miki faced and that we face now in trying to find a place in our minds for Miki and Her teachings. There are two misunderstandings that are addressed by this theme. First there is the kind of misunderstanding that flows from the assumption that Miki was an ordinary human being who, though She expressed rather unorthodox views of the human condition for Her time and place, was nonetheless expounding recognizable human opinions. In many cases the opinions that were being taught were reasonably assumed to be the work of a human being with an ordinary, though perhaps damaged, worldly common human mind. This kind of misunderstanding led some to assume that Miki's was an activist whose ideas were socially and politically dangerous. There were also those folks who assumed that Miki's rather radical ideas were evidence of a human mind that had become mentally unstable. In short, many people found Miki's teaching to be incompatible with the truths already established in their own worldly common minds and, as a result, categorized them as being false at best and threatening at worst. Obviously this kind of misunderstanding readily accommodates doubt about and rejection of the teaching that quickly shows the way to awaken to God's free and unlimited workings.

*Until now, whatever I said, you took My words  
as being mixed with the human mind.*

The second of the two misunderstandings assumed that Miki was indeed a goddess of Yamato and attempted to find a place for Her amongst the worldly common human truths that supported that view. The folks who had this misunderstanding were willing to pray to God but were still unable to see God's free and unlimited workings in all things. That inability to see God's free and unlimited workings flowed from a lack of understanding of the way of single-hearted salvation. Though sincere in their desire to be saved, they had believed that the teaching that shows the way to quickly awaken to God's free and unlimited workings, belonged among the worldly common truths of their own self-centered imaginations. The result of this mixing of the original and the worldly common is the lack of understanding of the directions on how to quickly realize the truth of origin. Recall that we are provided with a nice metaphor that we can use to correctly orient ourselves to the teaching. Taking water to be a metaphor for our own mind, we can then realize the truth by the words "clear" or "muddy."

*Listen! Replace your mind from now,  
and never think that I have a human mind.*

Replacing our mind involves distinguishing between the original mind of God and the creations of the self-centered imagination and then settling, calming, purifying or sweeping away the self-centered mind so that only the mind of God remains. This is returning to the origin. This is single-heartedness with God. This is the seeing of God's free and unlimited workings in all things. This is the way of the perfection of the Service. Replacing the mind is the way to see God's free and unlimited workings in all things quickly.

*Until now, because you thought I was human like you,  
you were unable to understand anything.*

The worldly common truths of our self-centered imaginations are unable to understand anything about God's intention. Now settling the human truths of our human minds we can understand God's intention and see the way to recreate a world of the joyous life from the point of view of the truth of origin.

*From now on, whatever I may say or do,  
do not take it in the least to be human.*

Those close to God the Parent were invited to start again with the understanding that there is no human thought mixed in with the truth of origin. We too can

start again and find the way and the truth, the promise and the realization, in the mind like clear water, in single-heartedness with the mind of God. There is no need to imagine otherwise.

[W]e must never let our minds be clouded. I could see that it was just as we are taught: the mind is originally clear and pristine, and only loses its clarity because of the dust we accumulate. This gave me an insight into something that is, of course, obvious when calm and careful thought is given to it: the fact that we must not allow our clouded minds to obscure Oyasama's Divine Model or Her teachings.

The third Shinbashira, January 26, 1994

Those who oppose Me are also children dear to My heart. Yet dearer are those who pray to Me. But even with those who pray to Me, if they do not follow My will, they are the same as those who oppose Me.

Osashizu, April 21, 1896

#### VII:57–64

*Until now, as the day has not yet come,  
I have been holding back on everything.*

The “now” referred to is either 1838 when Miki became the Shrine of Moon-sun, 1875 when this verse was written, or right now as I read this verse. I personally think that I get the most out of these poems by seeing them as addressed to me and the state of my mind as it is right now. That is to say that if, as a result of some misunderstanding on my part, I am currently not seeing God's free and unlimited workings in all things, then my day of awakening has not yet come.

*Hereafter, whatever I may say,  
know that there will be nothing fearful or dangerous.*

Taking this as my own business, then, I am encouraged that there is nothing to be afraid of in following God's instructions for awakening to single-heartedness. Indeed I don't see anything to be fearful of concerning God the Parent. We know that, at the time that these poems were written, both those who prayed to God the Parent for salvation and those who opposed God the Parent expressed fears. These days we tend to generalize those fears by saying that those who prayed to

God the Parent feared for Her safety and those who opposed Miki's teachings feared for the stability of the established order. However, from God the Parent's point of view, both those who prayed and those who opposed God were (though equally dear to God the Parent) equally opposed unless something was done to remove the dust that kept them from seeing and awakening to the truth of origin.

*From now on, Tsukihi will go out  
and give returns for whatever kinds of matters.*

This verse sounds kind of threatening, though I think that it becomes less of a threat and more of a warning and statement of fact when viewed with the verse above it. When we hear that Moonsun will go out and will give returns for whatever kinds of matters, we may be tempted to imagine that God is threatening to do things to us as a return for our behavior. In fact Moonsun is going out to warn us that the state of our own minds is reflected back to us as the state and truth of our world. Moonsun indeed gives returns, not however like a judge but like a mirror! We don't have to fear God the Parent in any matter, but we would be wise to be concerned about the way we use our own mind because the truth of our mind is what is returned to us as the truth of our world. Moonsun has no choice but to reflect back what we send.

*The regret of Tsukihi until now has accumulated  
and is piled mountainously high.*

The regret of Moonsun piled up mountainously high is the accumulated dust of the human self-centered imagination. When the self-centered imagination is settled, becoming the mind like clear water, Moonsun reflects our mind back to us as free and unlimited joy in all things. When our mind is clouded with the dust of the self-centered imagination (and that dust is piled up mountainously high), that reflection is distorted and there is no knowing what kind of return will be reflected back to us. That return could be good or evil, though it seems to me that we tend to have a lot of complaints about what is returned.

*No matter how high this regret is piled,  
I shall not tell you to do this or that.*

Among pious human beings, when things go dreadfully wrong, there is a common human tendency to wonder why god or the gods would allow such a thing to happen. At the time that these verses were written, there was a saying: "Are there no gods? Is there no Buddha?" In these poems we are told that there is a God but the relationship that God has to the creation does not include judgments, interventions or violations of our free use of mind, no matter how out of

control we get with our self-centered imaginations. Moonsun will sincerely and truthfully reflect whatever we send.

In all human societies there are worldly common truths that we are conditioned to and that we try our best to condition our children into. Many of these worldly common truths contain excellent advice for getting along in a particular time and place in a world that has as its foundation the self-centered imagination. In general, when these truths are collected together, we call them culture or accumulated wisdom. When we believe them to be absolutely true, we associate them with religion, moral teachings, ethics, law and philosophy. In short, these worldly common truths tell us what to do and how to act in a worldly common way. They tell us “to do this or that.” In this verse, God the Parent informs us that the teaching of single-heartedness with God is not a teaching that is about those kinds of worldly common truths.

Form now on, however high their position may be,  
to show them the truth quickly is My desire.

I take this “however high their position may be” to have two useful meanings. First, when we consider that it is contained in a theme that informs us that there is nothing to be afraid of, the fears that the early followers had of the civil and religious authorities come to mind. These are of course people in high positions. Second, I think that we should consider “high position” in light of the dust that is piled mountainously high. Though I personally do not have any kind of high social position I think it would be fair to metaphorically say that my actual position is such that I am situated in a pile of dust. Fortunately, even though that dust is piled up mountainously high, God’s intention, in keeping with this theme, is not to judge, frighten or punish me. Rather, Moonsun desires to quickly show me the way to remove that pile of dust and, in so doing, enjoy life from the point of view of the truth of origin and the free and unlimited workings that flow from that original truth.

*If only understanding comes to the minds in high places quickly,  
Tsukihi will show free and unlimited workings quickly.*

So, in order to understand the truth of origin and see Moonsun’s free and unlimited workings quickly, it is not necessary to understand any worldly common truths, or to do this or that in any cultural context. It is only necessary for me to replace the many worldly common truths that have my self-centered imagination as their foundation with the mind like clear water, which has the truth of origin as its foundation. It, the truth of origin, is the one truth that is true in all times and all places. With this teaching, God the Parent is showing us how in our own mind we can quickly make the distinction between the truth of origin and

the self-centered imagination and its worldly common truths.

*Tsukihi desires to make these free and unlimited workings quickly known to the whole world.*

Moonsun wants everyone in the whole world who wishes to do so to freely enjoy God's free and unlimited workings in all things and is trying to awaken instruments to carry that promise and the way to quickly realize that promise to the whole world. To do that, Moonsun must reason with the natural misunderstanding and lack of understanding that is fundamental to self-centered imagination in all times, all places and at all levels of understanding. If we take a moment and watch the world, with our eyes open and our imagination calm, we can make the distinction between God's free and unlimited creation and the creations of our self-centered imagination. The first is stable and cleanly and sincerely there while the latter wants to talk about it, change and analyze it with itself as the center. Watch closely, the self-centered imagination may be hiding its voice as a whisper in the breath.

You must listen carefully or you will not understand. God, who appeared, is not a god who intends that you should suffer or worry.

Osashizu, March 25, 1887

Even though you have set your mind firmly and are devoting yourself, you may come to wonder how long is this path. There are no divine instructions that say you must do this or that on matters pertaining to your family or other matters which you can think about and carry out yourself.

Osashizu, August 23, 1887

A brief resume of our progress through Book VII: Because of the causality of origin, Moonsun, taking Miki Nakayama as a Shrine, desires to tell all the world the truth of origin, the truth of all things in detail. Unfortunately the human mind, functioning with the self-centered imagination as the foundation of all thought, is unable to understand Moonsun's teachings and thinks of them only in terms of the worldly common truths that flow from the point of view of the self-centered imagination.

Because Moonsun can see that the path of the self-centered imagination leads to unintended dreadful and dangerous results, Moonsun has entered into the misunderstanding and lack of understanding that is the nature of the self-centered human imagination. Working tirelessly to replace that shaky and unsure foundation with the joy that flows from the true and original foundation of hu-

man beings, which is single-heartedness with God, Moonsun speaks and teaches in ways that are appropriate for the time, the place and the level of spiritual maturity of all humankind.

Using day-to-day examples from the lives of the Nakayama family and the earliest followers, Moonsun reaches out to human beings and through the use of poetry tries to open our minds to the reason of heaven. There is only one goal, single-heartedness with God, and one way to realize that goal, returning the mind to its original pristine state (the mind like clear water), yet Moonsun works to open our minds to the truth of origin in a variety of ways. All paths are explored so that no one is left behind.

To accomplish this task, Moonsun teaches the Services that purify the mind and return it to its original condition. To make that truth known to the whole world so that God's free and unlimited workings can be quickly seen, Moonsun desires that a large number of people volunteer to act as instruments in showing the way to remove the "mud" and "dust" of the self-centered imagination. In so doing, those instruments will help to recreate the world as a world of the joyous life. Unfortunately the self-centered imagination readily transforms God's teachings into familiar truths so that it can remain as it is. To counter this process, Moonsun hastens the diligent "sweeping" of the mind so that any and all misunderstandings can be quickly removed, leaving only the truth of origin and the joy that flows from that truth of single-heartedness with Moonsun.

### VII:65–73

*What are the thoughts of those within  
about the baby now conceived?*

A new baby is expected in the Nakayama family. The family is questioned, and we might well question ourselves. Are our thoughts about this topic worldly common or do we understand or seek to understand the truth of the beginning of all things?

*Never take this to be an ordinary matter.  
The intention of Tsukihi is profound.*

The family and we are invited to plumb the depths of Moonsun's profound intention, the beginning and truth of all things revealed in detail.

*It began on the fifteenth day of the third month,  
six years ago, when I received her.*

The sources available to me say that this refers to the death of Miki's grandchild six years before.

*Tsukihi has held her tightly in an embrace until now,  
and to show her quickly is My desire.*

It follows then that Moonsun is speaking of holding the soul of that child and desires it to be reborn quickly.

*Unaware of this, those of you within  
are thinking of everything as being worldly common.*

The family, we are told, had a worldly common view of this situation.

*What do you think this talk is about?  
It is the prime matter in the beginning of this world.*

They and we are queried again. What do we think about this talk? How can we understand it as being "the prime matter in the beginning of the world"? Is the unborn child intended to be an instrument in the recreation of the world? Are all human beings offspring of the original instruments? Is the whole universe the body of Moonsun? Is everything Moonsun, even the idea that it is not? The true answer to these questions can only be known through the mind that has returned to the origin, the mind like clear water.

*Hereafter, I shall tell you everything  
about the conditions in the future path step by step.*

As promised, Moonsun is making arrangements for a path that extends into the future, a path that progresses step by step to the realization of single-heartedness with God.

*Her name is Tamae. If you wish to see her quickly,  
thoroughly learn the hand movements which Tsukihi teaches.*

Though it is implied that the family did not understand, Moonsun provides a way for them to do so quickly.

*If you believe this talk to be true,  
settle your mind and begin quickly.*

The self-centered imagination has been addressed in a way appropriate for



its time and place and level of spiritual maturity. If the engagement has been successful, the mind is hastened to settle and we are hastened to begin to sweep. Then the truth of all things can be revealed. We can take a moment right now and distinguish our own self-centered thoughts. They are the voice and images rising out of Moonsun's mind. Settle them now and enjoy God's free and unlimited workings. If they will not settle, then quickly sweep them and look through the dust from Moonsun's point of view.

We must remember that without the workings of God the Parent, human beings would not have been created.

Those instruments leaned on God the Parent, melted into the parental heart without adding their own thoughts, and repeated the actions taught by God the Parent with all their might, completely believing God the Parent. I believe that this is the very important model for the relationship between Oyasama and us.

The third Shinbashira, October 28, 1981

## VII:74–77

*Until now, whatever I said, there was no understanding in anyone's heart, and the day, also, had not yet come.*

After thirty-eight years of tireless effort there was still no one who could understand Moonsun's words. This verse is still very instructive to us today. The meaning and understanding of Moonsun's teaching is not in Moonsun's words; rather, understanding comes from following those words back to our innermost heart. When Moonsun says that the day also, had not yet come, Moonsun is speaking of the condition of our mind. The human mind had not yet returned to its origin and single-heartedness with God. Moonsun's words then point the way to the mind like clear water and the awakening that is the return to the origin and single-heartedness with God.

*Step by step, as understanding comes to the heart, the day, also, will come. Great is the haste in the mind of Tsukihi.*

Since the obstacle to understanding Moonsun's intention is the natural tendency of the human self-centered imagination to ascribe worldly common meaning to Moonsun's words, Moonsun is in haste to show the way to remove the obstacle to awakening to single-heartedness in an orderly step-by-step manner.

*If only this is quickly realized,*

*there will be no one who will stand against Me.*

Moonsun is in great haste for understanding to come to our innermost heart. If we can quickly realize that Moonsun's intention is to remove the obstacles (self-centered worldly common truths) to that understanding and if we do indeed remove them, then the rejection and misunderstanding that is the nature of the self-centered imagination's stand against Moonsun's intention will naturally be resolved.

*When Tsukihi has shown this matter to you clearly,  
all the workings afterward will be accomplished.*

When, through the mind like clear water, we see the truth clearly, then we will also see God's free and unlimited workings in all things.

The elements of the path are then:

The goal of single-heartedness with Moonsun—which can be seen as the truth of origin as known through the mind like clear water, the realization of God's free and unlimited workings in all things, and the joyous life that flows from single-heartedness with God.

The obstacle that keeps us from realizing the goal. It comprises the worldly common truths of the self-centered imagination (dust, mud).

The teaching that shows the way (the Service) to replace the worldly common truths of the self-centered imagination with the truth of origin, the realization of God's free and unlimited workings in all things.

I think that these verses encourage us to look at the elements of the path and to make the distinction between Moonsun's intention and our own worldly common truths as they relate to that intention. It is, I think, important to be aware that in giving us these poems Moonsun is entering into the muddy water of our mind (speaking in words appropriate for time, place and level of maturity) with the intention of making it the mind like clear water. What that means to me is that the words of the poems, though all pointing to Moonsun's intention, can easily be misunderstood if I emphasize the muddy side of the interaction and not the clear side. I often puzzled with worldly common thinking over why God would say such and such a thing until I realized that the true meaning of all of God's words can only be found in the mind like clear water. That mind then becomes a sure guide and test of God's intention. Try it out for yourself. When the self-centered imagination is settled or replaced, one world, the limited

and conditioned world of the self-centered imagination, goes away and a new and freshly created world of God's free and unlimited workings appears. Once distinguished and seen, though the self-centered imagination might still put up resistance and a struggle, the evidence of Moonsun's teaching cannot be denied.

The Ofudesaki explains many things to us: the intention out of which the path of salvation was begun; the intention and the efforts in the creation; the path through which we can purify the mind and become filled with joy. . . . [W]hen I read the entire Ofudesaki in light of the Divine Model, that which surfaces most forcefully is the fact that the single-hearted performance of the Service is single-hearted salvation.

The third Shinbashira, October 28, 1987

### VII:78–87

*Even until now, the blessings of safe childbirth and freedom from smallpox: what were your thoughts about them?*

Once again the worldly common point of view is questioned. What were those earliest followers thinking about these things? What are our thoughts now? There were and are of course worldly common thoughts that God was trying to bring to mind so that they could be freely compared with God's true intention. I say "freely" because God recognizes the power of worldly common truths and does not wish to enter into confrontation with them. In this discussion, we have been collecting those worldly common truths into the two categories of lack of understanding and misunderstanding. One category represents that confrontation and the outright denial that flows from it while the other addresses the well-meaning distortion of God's intention that flows from accommodating God's teaching to worldly common meanings.

Moonsun teaches that we human beings can change the state and truth of our world by fundamentally changing the state and truth of our own mind—specifically by returning our mind to its original pure state, the state of single-heartedness with God. That one state, we are taught, yields God's free and unlimited workings in all things. We call it the "joyous life." In response to that teaching, the worldly common truths of the human self-centered imagination either denied the truth of the teaching outright or distorted it by turning it upside down. The self-centered imagination is more comfortable and familiar with the assumption that instead of us fundamentally changing our own mind by returning it to its original condition, we can pray to God to change the truth and state of the world for us. In that way, each time that we are dissatisfied with our condition,

we can pray to God and become happy as our desires are satisfied one by one. It has been that way for us since the beginnings of human civilization. It is indeed a worldly common view that has so far been held in all times and all places.

*This time, I shall clearly tell you the truth of everything,  
whatever it may be.*

The truth of everything is known by returning to the origin and single-hearted salvation. I think that we can see from the model life that, as more and more people came to Moonsun seeking a marvelous salvation, each of them wanted to have God address their own specific problem. It is natural for the self-centered imagination to approach things in this way. God on the other hand is offering the truth of everything in detail, whatever it may be. There is no need to address each and every self-centered issue. In fact dwelling on them only muddies the water of the mind and makes it ever more difficult to see God's free and unlimited workings through the mind like clear water, the mind that has returned to the origin.

*From now on, I shall save you completely from the rigors of  
childbirth. You shall give birth quickly and without distress.*

We know from the context of the poems that there is a pregnant woman in the Nakayama residence. This promise, however, is completely lacking in specifics about that woman. The promise that is made is made to all women who return to the origin in all times and all places.

*Whatever you say will be to no avail.  
You must do as Tsukihi says.*

This addresses the worldly common tendency of the self-centered imagination to try and offer excuses for remaining the same while at the same time asking for the salvation that can only come from fundamental change. The fundamental change that God is hastening can only come from doing exactly as Moonsun says, without modifying it with our own self-centered truths.

*In whatever things, do just as Tsukihi says.  
There is never a mistake in what I say.*

Moonsun's marvelous salvation is a salvation for all circumstances at all times, in all places and for all people. It is single-hearted salvation and there is not the slightest mistake in that.

*Any salvation whatever is all through the Service.  
If only you do just as Tsukihi says. . .*

Any kind of salvation comes through the perfection of the Service that returns the mind to its original condition. That is the Service that replaces the foundation of the mind and makes it like clear water.

*If your mind is sincere,  
Tsukihi will assuredly save you.*

The key ingredient in the perfection of the Service is true sincerity. True sincerity is the willingness to let go of the truths of the self-centered imagination, settling back into single-heartedness with Moonsun and the truth of origin.

*On salvation this time:  
this is the beginning of My salvation truly assured.*

Despite all of Moonsun's efforts over the years since taking Miki as a Shrine, human self-centered imaginations were unable to understand any of Moonsun's teaching and intention. At this time in the foundation of the path, Moonsun begins the path of the Service to overcome the obstacle of the self-centered imagination and to assure single-hearted salvation to those who perfect its performance.

*The mind of Tsukihi urgently hastens.  
You close to Me, also, prepare your minds for the Service!*

In past Books, Moonsun has hastened the awakening of human beings primarily by urging and encouraging them to ponder the reason of heaven, which Moonsun provided through poetry. Now with this verse, though the goal of quickly awakening to single-hearted salvation remains the same, the emphasis shifts to quickly preparing the mind for the performance of the Service, which will purify the mind and make it open to the reason of heaven.

*This preparation is not just for any one thing.  
The Service is for any and all matters.*

Again God wants to make it clear that the Service that purifies the mind is not a prayer service, such as a dance for rain or a dance to ward off small-pox—rituals of a type that the worldly truths of the villagers would have been familiar with. It is the Service for any and all matters. It is the Service that shows the way to quickly purify the mind so that it can awaken to single-heartedness

with Moonsun and, in so doing, enjoy God's free and unlimited workings in all things—which represents the point of view of the joyous life.

The Salvation Service was taught as a path to universal salvation, which has as its ultimate goal the Joyous Life. Universal salvation was necessary precisely because we were in need of salvation. And the need for our salvation in fact resulted from our misuse of the mind, which should be used for the Joyous Life. Oyasama, however, has taught us ways to replace the mistaken mind. What could we be more grateful for than this? She has also taught that miracles of salvation will be manifested through the Salvation Service. What could be more encouraging than this? Further, God the Parent has promised to grant us miraculous blessings in response to our minds of sincerity. All that is asked of us is to have the mind of sincerity and carry out what Oyasama taught us, exactly as She taught it. This, however, is extremely difficult since we human beings, misusing our freedom of the mind, choose to be selfish and self-centered. We ought to reflect deeply on this point.

The third Shinbashira, October 26, 1986

Self-reflection and replacement of mind, resolve and action—these are indispensable steps to receiving wondrous and splendid blessings.

There are great numbers of people in the world who wish to be saved, to be freed from their sufferings and worries. There are in fact many of these people even in our own midst. And just who are the ones who know the path through which these people can be saved, the ones who know the means by which they can be saved?

The third Shinbashira, January 26, 1990

Listen and understand this. There are also occurrences called future rebirths. Having only heard about causality, you wonder by what truth it operates. No one understands it. I teach you eternal life, but what is yours may be lost depending on causality. On the other hand, being able to live a life of delight and joy is also causality.

Osashizu, July 4, 1892

In our discussion of the first six Books of the Ofudesaki, we have spoken about the three interpretations (child, parent, and single-hearted) and the two points of view (God's point of view and our self-centered point of view) that are represented and woven into the poems of the Ofudesaki. Although these

three interpretations and two points of view can be found in every verse of the Ofudesaki, I am specifically mentioning them here because, as they appear here in Book VII, they seem to be clearly exposed so that we can more easily ponder their workings. This theme is also an excellent example of the way in which the path to perfect the Service and the path of single-hearted salvation, though differing in point of view, are expressions of the same path.

Let's take a moment and using the parent-child relationship as a model, review how these views, interpretations and paths work:

The parent can clearly see what is best for the child and knows that, if the child will follow the parent's instructions exactly, the child's success will be assured. The parent can also see what will not succeed for the child and so warns the child in advance about those matters. For the parent, the paths to success and failure are clearly seen as two easily distinguished paths and, because of that, the parent can show the child the shortest, most direct way to the path that succeeds.

The child, on the other hand, does not know what is best for itself. Parental guidance, though often taken, is also often misunderstood both in intention and execution. For the child, there are many sources of instruction and numerous opportunities for transient satisfaction competing with what often seems to be the limitations and interference of parental instruction. Because of a lack of experience, the child cannot clearly see the paths of success and failure, nor can the child see the results of actions taken to assure transient satisfaction. Thus the child often ignores the warnings of the parent and sincerely pursues the path that I think we all know of as "doing things the hard way."

In our discussion of Book VII, we have seen Moonsun explain that it is not necessary for us to seek relief for illness and trouble as we experience each instance of them. Instead we are instructed that we can fix them all, quickly and in advance, by changing the state of our mind—that is, by replacing the self-centered truths of our self-centered imagination as the foundation of our thinking with the truth of origin as known through the totally purified mind like clear water. Thus the way to awaken to the joyous life quickly is taught as the way of returning the mind to its origin and single-heartedness with God. This is the quick, direct path to complete the Service. It is the interpretation of single-heartedness with God, and its intention is found in every verse of the Ofudesaki, the dances of the Mikagura-uta and the actions of the model life. Anyone who wants to do this need only follow the instructions that are clearly given.

Let's go into the next set of verses to see how the other interpretations and views appear.

### VII:88–96

*The Service: it is not always the same.*

*I shall teach you the hand movements for each purpose.*

Moonsun has just finished teaching that there is only one problem to be removed and one way to remove it, the quick and direct way. We now see Moon-sun demonstrating the interpretation of the parent in response to the interpretation of the child. The child does not see or understand two clear paths and only one problem (the self-centered imagination) to be removed. The child sees and gets caught up in whatever self-centered problem it has encountered and, though it is perhaps unwilling (due to a lack of understanding) or unable (due to a misunderstanding) to follow the direct instructions of the parent, it nonetheless wants and is asking for immediate relief from its problems. For the child, then, this is the path of single-hearted salvation.

We have often spoken of God's willingness and tireless efforts to enter into the dust of our human minds to help us to make them clear. This willingness can easily be understood as a model of parental love. That model shows us the love, understanding and willingness of the Parent to enter into the problems and misunderstandings of the child while working to overcome them in a manner that is appropriate for the time, the place and the level of spiritual maturity of the child in order to hasten the goal of a joyous life for the child even a moment sooner.

Indeed Moonsun taught many different Services for different needs as they occurred to the earliest followers, none of whom, according to Moonsun, understood what God's teaching and intention were. This then is the interpretation of the Parent engaging the interpretation of the child. It is the path of single-hearted salvation. Both God's point of view and our worldly common self-centered point of view are represented. It is, of course, up to each of us to ponder and decide where our own point of view is centered.

*No one knows what kinds of paths humankind has passed through from the beginning until now.*

The child cannot see the various kinds of paths of human beings clearly in either the past, the present or the future.

*From now on, I shall tell you about every kind of path and all of their courses step by step.*

The point of view of God easily sees all of our human paths as being either self-centered or settled in the origin as known through the mind like clear water and single-heartedness with Moonsun. Because of this, it is easy for God to teach the truth of every kind of path in all times, in all places, and for all human beings. When step by step the mind is settled and purified, the truth of all of the paths becomes clear.



From our child's or self-centered point of view, teaching about every kind of human path would be a monster historical, encyclopedic task. No such teaching is intended or shown. When we find ourselves in this situation, it is perhaps an indication that we are seeking to keep some dust and are unwilling to move it all into its proper and much simpler category.

*When you hear of all these courses from Tsukihi,  
you will understand that My regret is not unreasonable.*

The courses of the human paths correspond to the accumulation of self-centered thoughts or mental dust. It is this self-centered mental dust that has, over the course of all the self-centered human paths, piled up mountainously high and is referred to as the regret of Moonsun. When we see the truth of this we can understand that Moonsun's regret is indeed not unreasonable and that the removal of the dust is indeed the reasonable solution to all of the world's problems.

*After Tsukihi has cleared away this one matter,  
there will only be joyousness.*

Note here Moonsun's point of view. All of the self-centered thoughts of all human beings through all time are seen as one matter—that is, as dust to be swept away and removed. On an individual level, there is also only the one matter for us, the removal of the dust to reveal the joy that has been suppressed and hidden by it.

*This joyousness day after day:  
perhaps no one knows what it is.*

Joyousness day after day is the true and lasting satisfaction that comes from returning our mind to its origin. Perhaps we do not know what that joy is because our worldly common self-centered view sees joy as being dependent upon the gratification of self-centered desires one by one as they rise up in our imaginations. This of course leads to our frustration and depression as the world, as often as not, fails to accommodate or gratify our self-centered desires.

*Joy in everything is all by the Service.  
I shall teach you every kind of marvel.*

Once again, the single-hearted view of joy in everything is offered. We are promised that the way to see every kind of marvel will be taught.

The way to see every kind of marvel is the Service that purifies the mind and removes the regret of God. There is only the one obstacle and the one way to

joy in everything. The obstacle is the dust of the self-centered imagination and the solution to its removal is the sweeping that reveals the joy in everything that flows from the truth of origin, the innermost heart revealed.

*In preparing to teach you the Service step by step,  
I shall sweep clean everyone's innermost heart.*

The Service shows the way to sweep away the dust of the self-centered imagination and, in so doing, reveal the innermost heart. Whether it was indeed Moonsun's intention to make a distinction here between sweeping the self-centered imagination as preparation for the Service and savoring the true sincerity that remains in the purified innermost heart as the actual Service is debatable. Either way both the sweeping and the true sincerity are indicated as elements of the Service and its completion.

*Thereafter, your mind will become spirited day by day,  
and I shall teach you the hand movements for every Service.*

Once we accept the instruction and set out to sweep our innermost heart, God promises to teach us the way to complete the Service that quickly and surely leads to single-hearted salvation and a high-spirited joyous life. The way that teaches the path of joy in all things quickly is the path of the completion of the Service, the path that shows the way to remove the dust from our innermost heart. From God's point of view, then, this is the path for the completion of the Service. From our point of view, it is a way to become high-spirited day by day.

When we seek an ideal for our own lives from the Divine Model of Oyasama, interpretations that we understand from it may differ depending on our individual situations: for instance, an interpretation from a child's point of view; an interpretation from a parent's point of view; an interpretation of someone who is following the path of single-hearted salvation; and so on. However, any such interpretation is not wrong. We can gain understanding of the ideals for which we search by the way we direct our thinking in each of our situations. It can be said that in each case, we are looking up to Oyasama in adoration with our arms spread wide to receive Her saving grace. On the other hand, what would our thoughts be if we stepped into Her mind and looked at ourselves from Her point of view? . . .

The first step in responding to Oyasama's parental heart is not to accept it self-centeredly but to accept it as She has shown it. If we advance in accord with the parental heart shown in the Divine Model, understanding all events which occur from day to day by

the standard of the Divine Model first, and strive to correct our own thinking without looking for other models to follow, then, I believe that we shall succeed in reducing even a portion of Her regrets. I stress here that the parental heart shown in the Divine Model is none other than single-heartedness with God, and, therefore, when we are making efforts in spreading the teachings and salvation work, it is crucial that we are true to the spirit of single-heartedness with God.

The Divine Model of Oyasama is the path of single-hearted salvation leading to the Joyous Life and also the path to the completion of the Service, both of which are desired by God the Parent.

The third Shinbashira, February 18, 1986

... I was discussing the Ofudesaki from the dual aspects of the path to complete the Service and the path of single-hearted salvation. These are also the dual aspects of the path of the Divine Model: the heart of the Parent and the path of the children. Nonetheless, these two are not separate. The path of the children is based on the very heart of the Parent; this, I believe, is the Reason of Heaven. Indeed, the path of the children must be based on the very heart of the Parent; this, I believe, is the root of our faith in this path.

The third Shinbashira, October 28, 1987

#### VII:97–104

*What do you think the Service is? It is from My single intent to save you in childbirth and from smallpox.*

This verse is straightforward and particularly very promising for the time.

*What do you think this salvation is about?  
I shall teach the Service to free you from smallpox.*

Once again our understanding of something that seems simple and straightforward is questioned. What do we think this salvation is about? I think that in my own case my overall misunderstanding comes from the fact that I do not truly understand the one truth that the verses at the head and foot of this chapter are referring to. That is to say that that truth is not understood as being fundamental to my every thought in the way that my self-centered imagination is fundamental to almost all of my thoughts. The problem then is that I have not purified my mind. I have not removed the self-centered imagination and replaced it with single-heartedness with the truth of origin.

*By this Service which teaches the path quickly,  
all minds in the world will be purified.*

Now that I am aware of the problem, Moonsun offers me the solution. The Service that is taught is the way to purify the mind so that it can awaken to and understand the truth of origin. This solution, the purification of the mind, is also the way for all minds in the world. There are no worldly common truths that need to be put into the mind in order to purify it; only worldly common truths need to be removed and replaced. That reasonably is why this is the way for all times, places and levels of spiritual maturity.

*How are you hearing this talk? It is solely about  
the preparations for the salvation of the world.*

Again my understanding is questioned. Apparently this purification of the mind is part of the preparations for world salvation. The gist of it seems to be that the world will be saved by the purification of the mind. It is all about taking the dust of the self-centered imagination out so that the truth of all things can be seen as it is. That is easy enough for me to say, but what about the enormous complexity of the worldly common truths that inhabit human minds at all times, places and levels of spiritual maturity? This model, I now see, shows the way to engage and interact with that complexity. It is the model of parental love, the willingness to enter into those worldly common truths and show the way to single-hearted salvation.

*Of whatever salvation, you are assured,  
because your true Parent lives.*

The understanding that is the foundation of the purified mind is the truth that includes the understanding of the truth of origin and the verses at the top and bottom of this chapter. Following that reasoning, of course there will be the salvation of safe childbirth and freedom from smallpox and more. Freedom from illness and death also flows from that one truth. The mind that is single-hearted with the everliving Parent is also free and unlimited.

*If you believe this to be true,  
everything will be in accord with the mind of true sincerity.*

There are two elements to this verse. The first element is believing God's promises and teachings to be true, which is something that the self-centered imagination can do. And the second element is making the mind the mind of true sincerity, and that unfortunately is something that the self-centered imagination

has problems with.

*If only your mind becomes truly pure,  
nothing at all will ever be in error.*

The mind of true sincerity is the truly pure mind. When we sincerely perform the Service which quickly sweeps the mind and returns it to its original condition, we are then faced with the challenge of remaining there or immediately stirring the dust up again with self-centered concerns.

*Until now, no matter how great was Tsukihi's concern,  
no understanding was in the minds of you close to Me.*

One thing is clear. The minds of those close to Moonsun, though sincerely concerned with their own salvation, did not understand this teaching. I believe that Moonsun continually makes this misunderstanding clear in the poems so that we can be warned and guided by the sincere missteps of those who came before us on this path. The self-centered concerns that clouded their minds were of a particular time and place, and were appropriate for their level of spiritual maturity. They, like us, were attempting to make sense of Moonsun's teaching with their own worldly common self-centered truths and did not understand the simple and direct instruction to quickly purify the mind, nor did they understand the purpose of the Service which showed the way to do so quickly.

Let's take a moment and see things as they actually are. Let the voice and images of the self-centered imagination settle—return to the origin. Free and unlimited workings are what remain.

Now we understand that there is a deep relationship between the purification of our minds and the Salvation Service.

The third Shinbashira, February 18, 1986

I feel extremely sorry for the shortcomings of the human mind, that is, its weakness in not being able to believe and rely completely upon Oyasama's words and its immaturity in not being able to be convinced by them, despite the fact that Oyasama has gone to such lengths to make Her teachings understandable. In this respect, I feel like asking myself just how much difference there is between the past and the present.

The third Shinbashira, October 26, 1987

## VII:105–111

*From now on, whatever Service I may teach,  
it is not from a human mind.*

Two points here: source and content. Moonsun wishes to make it clear that the Service is not something invented by Miki's human mind, as it would be natural for those who doubted to think; rather, the Service comes from the mind of Moonsun. In terms of content, this conveys the truth that the Services are not a collection or the result of human thoughts and ideas.

*Tsukihi will teach on every kind of thing,  
things never known since I began this world.*

Once again we have this promise of being taught about every kind of thing. From the point of view of ordinary worldly common truths, such a task would require an enormous amount of detail about the world and the way human beings live in it and interact with each other. From Moonsun's point of view, we can be taught about every kind of thing by just understanding one thing, the truth of origin that is known by the mind that has returned to and understands the truth of origin.

This verse also excludes things (human thoughts and ideas) that have been previously known. This means that we really can't take our traditional worldly common truths along with us when we return to the origin. As we look at the way the path has been laid down, we can see that the earliest followers often tried to do just that. This verse was intended to help them—and us now—to understand that, though no criticism of those worldly common truths is intended, they will, at the time the mind moves to the causality of origin (the time of true sincerity), have to be left behind. I think we can see this clearly when we look at the model story of Miki's awakening as the Shrine of Moonsun.

*Tsukihi never speaks about thoughts conceived in  
the minds of human beings.*

Recall that the problem being addressed here is concerned with the misunderstanding and lack of understanding that flow from giving worldly common meaning to Moonsun's teaching. However, even the cleverest of human thoughts cannot pass the test of the mind like clear water.

*Tsukihi will teach about every matter to all humankind equally,  
and the world will be filled with joy.*

Taken in the context of this theme, the ramifications of teaching every matter to all humankind equally are astonishing. By just pondering this one verse, the mind can move quickly into accord with Moonsun's mind. Everyone has a mind and everyone can purify that mind and return it to its original condition.

*If only human beings throughout the world  
have purified their minds and lead lives joyously. . .*

The quick, simple and direct path is once again hastened. Letting go of worldly common human truths, one begins the purification of the mind. When it is settled, the joy flows from the origin unimpeded, and Moonsun's free and unlimited workings are joyously seen in all circumstances and things.

*When the mind of Tsukihi is truly spirited,  
so will be all human beings.*

The purification of our individual mind is instantly reflected as the truly spirited mind of Moonsun. The state of our purified mind is instantly reflected back from Moonsun's spirited mind as the truth and state of our world. This is true for all human beings.

*When the minds of all the world are spirited,  
Tsukihi and human beings will be one in mind.*

When the purified human mind is single-hearted with the mind of Moonsun, they are one mind just as they are one body. This is not a new truth. It has been the truth from the beginning. Only the self-centered imagination imagines otherwise.

In accord with the will of God the Parent to have all human beings lead the Joyous Life, Oyasama taught the Salvation Service from 1866 to 1882 as the path to universal salvation. During this period, She expounded the Truth of Origin and arranged every detail of the Salvation Service, according to the stages of the children's spiritual growth.

In the beginning, God the Parent created human beings out of the desire to see the Joyous Life of humankind and thus share in that joy. The Joyous Life is the life that truly meets the wishes of God the Parent. We human beings were given free use of the mind by God in order that we might enjoy living the Joyous Life. Through the misuse of this freedom, however, we have strayed into a state of self-centered thinking.

God the Parent pitied us in this sad plight. Taking Oyasama as the Shrine, God appeared in this world at the advent of the promised time and taught the Salvation Service as the way to purify the minds of all humankind and thus lead us to the Joyous Life.

*The Life of Oyasama, Foundress of Tenrikyo*

**All human bodies are things lent by God.  
With what thought are you using them?**





## ***Book VIII***

**This universe is the body of God.  
Ponder this in all matters.**

We have surveyed seven Books of Ofudesaki poems, any one of which, when properly understood, can open the mind to the reason of heaven. In those seven books I think that we have clearly seen three points of view modeled for our benefit.

### **The point of view of Moonsun as revealed in the poems:**

One truth and intention: Moonsun's point of view is rather simple and there is nothing difficult about it. There is only Moonsun, though it is understood that we imagine otherwise. From God's point of view there is only one intention, and that is for human beings to be able to freely and unlimitedly live a joyous life.

One problem: From God's point of view, the one obstacle to a joyous life is the marvelous power that flows from God's providence, the power that we call the self-centered imagination. God's providence freely and without limitation supports whatever rises up in the self-centered imagination, and we have been given free use of that power to create good or evil for ourselves and others. Of this it is taught that the state of our mind, the truth of our mind, becomes the state and truth of our world. God teaches us, then, because we are unable to find joy in that condition.

One solution: From God's point of view there is only one solution to our problem of being unable to find the intended joy in our life in our free use of the self-centered imagination. That solution is the quieting, calming, purifying and replacing of the self-centered imagination so that it returns to its origin and awakens to the joyous life that freely and unlimitedly flows from understanding the one truth of origin and single-heartedness with God.

### **The point of view of the self-centered imagination as characterized in the poems:**

Many truths and intentions: Each and every day numerous truths rise up in the self-centered imaginations of just a single mind. Taken together, the free use of the human self-centered imagination generates a staggering number of truths. Attached to those self-centered truths there are also a staggering number of intentions. Just think

of how many desires are generated by just one human self-centered imagination on a daily basis.

Many problems: Again, for just one self-centered imagination, each day there is the possibility that some self-centered truth will be frustrated or that some intention will not be met. Such frustrations and dissatisfactions can block or drain away the joy from our lives.

Many solutions: The first solution that occurs to the self-centered imagination is that it would like its frustrations and dissatisfactions to be addressed and satisfied one by one as they rise up, so that each and every one of our self-centered truths, desires and intentions can be validated and satisfied. This solution simply assumes that I will be happy if I get what I want, when I want it.

There are of course as many solutions that come to mind as there have been minds, but for our use in exploring these poems the solution that makes the most sense is seeking help or relief from a higher power, God, gods, spirits, shamans, powerful people and the like.

**The point of view of the Parent of Origin as modeled and shown in these poems:**

One truth and intention: The Parent of Origin works tirelessly to open a path of single-hearted salvation that will show the way to quickly purify the mind and settle the self-centered imagination. The only solution here is to hasten the moment that the self-centered imagination can return to its origin and awaken to the one truth of origin and the joyous life that freely and unrestrictedly flows from understanding that truth.

One problem: The Parent of Origin works tirelessly to find a way to interact with all human self-centered imaginations and to overcome the misunderstanding and lack of understanding—which are natural to the self-centered imagination—of both the truth of origin and the way to awaken to the truth of origin.

One solution: The Parent of Origin has promised to enter into a dialogue with the self-centered imaginations of all humankind and to teach us how to quickly calm, quiet and replace the self-centered imagination. This tireless effort is made in ways that are appropriate for our time, our place and all levels of our spiritual maturity. It is an astonishing effort, made so that all human beings equally can awaken to the truth of origin and a joyous life. Such an effort can best be understood as a model of parental love.

To hasten the maturity and awakening of all human beings, the Parent of Origin also needs the cooperation of large numbers of human helpers or instruments in facilitating the completion of the Ser-

vice. It is the completion of the Service that gives all human beings the opportunity to enjoy the free and unlimited workings and joyous life that flow from melting back into the Parental Heart.

Now let's take a look at Book VIII.

### VIII:1–6

*The mountainous regret of Tsukihi piled up day by day:  
to clear it away is My desire.*

The mountainous regret of Moonsun is the accumulated self-centered thinking of all human minds that is weighing down on the heart of Moonsun at the core of each of our minds.

*This talk, given step by step, is about the intention of Tsukihi:  
to bring forth universal salvation.*

“This talk” of course refers to the upcoming poems in this book, but it also refers back to the first verse. So we can see that the intention of Moonsun is to remove the dust that has accumulated in human self-centered imaginations and, in so doing, bring forth universal salvation. That universal salvation is none other than the enjoyment of Moonsun's free and unlimited workings as a joyous life.

*If the mind is sincere,  
the performance of any kind of Service will all bring salvation.*

Grasping the significance of this verse alone is enough to change a life entirely. The sincere mind, the mind that removes the regret of Moonsun, is the mind that is saved regardless of what kind of Service is performed. True sincerity is the effective ingredient in the Service.

*To Tsukihi, all of you throughout the world are My children.  
My only desire is to save you.*

All human beings have self-centered imaginations, and all human beings are capable of the true sincerity that is the perfection of the Service. These then are the essentials of universal salvation: the self-centered imagination (the regret of Moonsun) and true sincerity (the true willingness to settle the self-centered imagination and return to the original condition of single-heartedness with God).

*Despite this, to My regret,  
they attempted to stop Me and, after that, even to forbid.*

This refers to attempts made by various authorities to stop Oyasama from teaching and to forbid the performance of the Salvation Service, which teaches the way to purify the mind quickly.

*Because of this, the Salvation Service cannot be performed.  
Oh, the regret in the mind of Tsukihi!*

Be it the lack of understanding or the misunderstanding that keeps the Service from being completed, it is all just more regret piled up as dust in the mind of Moonsun. It is of course interesting to note the truth that accounts for the dust of our individual self-centered imaginations being piled up like a mountain of regret in the mind of Moonsun.

Indeed, we ought to lead our lives on the basis of the spirit of single-heartedness with God, which was shown over the course of Oyasama's fifty-year path during which She carefully took each person's state of mind into consideration and thereupon gave Her teaching in a way that was appropriate for each person She worked with.

The fourth Shinbashira, January 26, 1999

After playing with the poems from the first seven books of the Ofudesaki, The Tip of the Writing Brush, we can by this time read the verses of Book VIII rather directly.

Moonsun desires to clear away the human self-centered imaginations (self-centered thoughts) that are piled up as the regret of Moonsun. The one and only purpose of clearing away the self-centered imagination is to bring forth salvation for all humankind. The way to clear away the self-centered imagination, the regret of Moonsun, is through the sincere performance of any kind of Service. In this respect we can understand that Moonsun's intention and only desire is to be a model of parental love, whereby all human beings have an equal and direct affinity and equal and direct access to the Parent of Origin. Because the self-centered imagination has trouble understanding Moonsun's intention, the Service has been ignored, interfered with and forbidden. Without the sincere performance of any kind of Service, the self-centered imaginations of human minds will continue to accumulate in Moonsun's original mind as the regret of Moonsun.

Continuing on then with Book VIII.

## VIII:7-9

*As for the Service, it is Tsukihi who teaches you the hand movements step by step. It is not from a human mind.*

Those who doubted and forbade the performance of the Services might wonder by what authority Miki Nakayama taught, and this poem answers that question. It also informs us that the removal of the self-centered imagination through the sincere performance of the Service is a step-by-step process. To say that the Service is not from a human mind can again be viewed as reinforcing the truth of that authority to teach, but it can also be viewed as addressing another issue.

*Whatever I may do,  
never think that it is from the human mind.*

There is also the issue of the content of the Services. We human beings have a long tradition of labeling our truths as being either ordinary or divine. Not surprisingly such truths can be identified and used to characterize a human society in a particular time and place. Moonsun understands and respects the truths that rise up daily in human minds but also wants us to know that the Service that is taught to bring salvation step by step does not have a human origin, intention, desire or truth associated with it. It is not from a human mind.

*At this place, every talk is by Tsukihi  
and every preparation is by Tsukihi.*

“This place” refers to the origin, Moonsun. We can look back to Book I, verse 4, written six years earlier, and to the Yorozuyo below to see an example of Moonsun’s constant and continuing care in trying to help us to overcome our misunderstanding. That misunderstanding naturally flows from our selfish human thoughts and the mistake of thinking that Miki had a human mind and human thoughts just like us. Here Moonsun is identified as the sole origin and actor in all of the talks, works and preparations for universal salvation. Of course Moonsun is more than that, but let’s wait to see that unfold in the rest of the verses.

Sincerely sweeping self-centered thoughts from our individual mind reveals the truth of origin and single-hearted salvation. It is easy enough to identify the self-centered imagination. It is the spokesperson for the world’s truth. We can see it in our own mind and learn to distinguish it. The truth of origin on the other hand is what remains when the Service is perfected, quieting the world’s truths and making the mind like clear water. Please take a moment and serve that truth. What a marvel it is.

Looking all over the world and through all ages,  
I find no one who has understood My heart.

So should it be, for I have never taught it before,  
It is natural that you know nothing.

This time I, God, revealing Myself to the fore,  
Teach you all the truth in detail.

You are calling this place the Jiba, the home of God, in Yamato;  
But you do not know of its origin.

If you are told of this origin in full,  
Great yearning will come over you, whoever you may be.

If you wish to hear and will come to Me,  
I will tell you the truth that this place is the origin of any and every-  
thing.

When I, God, reveal Myself and teach you everything in detail,  
All people in the world will become cheerful.

As I hasten to save all of you equally,  
I will set out to cheer up all the minds of the world.

Mikagura-uta, Yorozuyo

### VIII:10

*Whatever disorder may come to you,  
never think that it is from the human mind.*

In Book I, verse 24, we are taught:

I pity you when My warnings become manifest.  
Know that any illness is from the mind.

Clearly these two verses seem to be contradictory but they are not. In sorting out the reason why they are not contradictory, we can see yet another nice example of the way that Moonsun appeals to different approaches to the same goal.

Verse III:41 addresses both approaches in a single verse:

All human bodies are things lent by God.  
With what thought are you using them?

Though any and everything is the body of Moonsun, one of the aspects of Moonsun is the human self-centered imagination, which is of course free to imagine otherwise. When the fundamental idea that is the self-centered imagination is settled and made quiet, then the truth of origin, the truth that any and everything is Moonsun, is known. Though it is surely beneficial to ponder the words of these poems, I think that it is always a good idea to remember that the words and ideas are showing the way to the truth that is known when the words and ideas have settled. The settled mind is the mind like clear water. It is the one truth of mind that guarantees freedom from illness, suffering and death and is the foundation of the joyous life. Let's take a moment and be aware of the mind like clear water. Even if there is debris clouding it, take the point of view of the clear water and watch the debris settle. For those of us that perform the Service, the distinction between the clear water and the debris that clouds it is, with sincere attentiveness, easily made.

### VIII:11–13

*Since it is Tsukihi who began this world,  
there is nothing unknown to Me.*

Moonsun is the origin and the truth of origin. Moonsun, the first cause, remains at the core of all creation. Whatever is known is Moonsun and is known by Moonsun.

*The innermost heart of everyone in the world  
is all reflected to Tsukihi.*

Take a moment and be aware that what is thought right now at this instant is reflected in and to Moonsun. That the world exists is because Moonsun exists. What is seen and experienced is seen and experienced because it is reflected to Moonsun. There is no other existence separate from Moonsun.

*Unaware of this, in the human mind,  
everyone has only self-centered thoughts.*

Of the many marvels that rise up in the mind of Moonsun, the human self-centered imagination is for us the most important and enthralling. As everything is Moonsun, the self-centered imagination is then the idea (an idea that is made

possible by Moonsun) that everything is in truth not Moonsun. Through the effort of Moonsun we have been enabled to appear and freely function with the worldly common fundamental idea that each of us is a separate identity centered on a separate body. Our self-centered identity then is a bundle of self-images (who we imagine ourselves to be at any given time) centered on a body.

The truth of origin that is spoken of cannot be grasped by human self-centered thought because the truth that is spoken of is not a thought or an idea. It is the reality that pre-exists and is the origin of all thoughts and ideas. One cannot intellectually grasp the truth of origin. One can only settle one's self-centered imagination and return to the truth of origin.

I have used the word "truth" several times in this discussion. Worldly common truths flow from worldly common reasoning and are often remarkable constructions. Among all of the truths that inhabit the human mind, there is one truth that God the Parent wishes us to return to and understand. In this case the word "truth" is used to indicate the state of the human mind that has returned to its origin. The original truth of mind and pristine state that exists prior to the self-centered imagination and that alone remains when the self-centered imagination is quiet is the truth of origin for all human beings, in all times, places and circumstances.

God the Parent has laid out a path for all human beings regardless of time or place or spiritual maturity, a path that anyone can follow to return to the fundamental truth of their origin. When the self-centered imagination is quieted, all human beings experience the same truth. That awakening is not an idea or bundle of ideas; rather, it is an original, free and unlimited understanding of Moonsun illuminating Moonsun as the joyous creation of all things.

Again these are just words and remain so as long as the enthralling marvel that is the self-centered imagination remains the foundation of human thoughts and actions. What can we do to know the truth of origin? The sincere performance of the Service shows the way to return and awaken quickly. Those who have felt the universal affinity for the origin and long to return there can perform and teach others to perform the Service that sweeps the dust of self-centered thinking from the mind. It is the sincere performance of any of the Services that makes the mind like clear water, the mind that is a true reflection of the intended joy that is the nature of the mind of God the Parent.

Removing the imaginary and experiencing what remains is a simple enough thing to do. What is it that complicates the Service and makes it difficult to do and teach?

### VIII:14–17

*Hereafter, I shall teach you everything*



*about the true path step by step.*

I suppose that we could interpret being taught “everything about the true path step by step” as having to do with the long path of humankind from the origin to our present condition. We could also interpret it as being taught the immediate path of returning to the origin that Moonsun was attempting to keep open at the time that these poems were written. I am inclined to think that both interpretations are intended in the poems and that both interpretations strive to represent not two different truths concerned with events in the past and the promise of the future but a single truth that is true now and always has been.

*The beginning of this world was by Tsukihi.  
I began to teach everything fully in detail.*

*Until then, there was no one who knew.  
There were only the thoughts of Tsukihi.*

*Even until today, I have been telling you that everything  
is by Tsukihi, but still you do not understand.*

When we look at these three verses, we can see that in the beginning there was Moonsun and only Moonsun. What we call creation and evolution are the thoughts of Moonsun as “taught” to the instruments of creation (the body of Moonsun as the objective universe) fully and in detail. Even now everything is, not was, by Moonsun. What is of concern here is that Moonsun has “taught” the marvel that is the human self-centered imagination to be able to imagine itself to be independent of Moonsun, to be ignorant of the truth of its origin and even to deny its truth when it is shown. Though this thought of Moonsun, the self-centered imagination, is a great, powerful and mysterious marvel, it has unfortunately created an unintended side effect. Human self-centered imaginations can become burdened with the causality that governs the nature of the objects that they identify with and, as a result, can eventually become depressed with the burden of imagining to be a mortal object, a burden that is expressed as the “borrowing of a body” from Moonsun. To escape from this depression, Moonsun hastens all human beings to return to their origin and to replace the self-centered imagination as the foundation of the mind with the truth of origin as the foundation of the mind. Having made this one repair and replacement, the marvel that is the self-centered imagination will be brought into the service of the truth of origin while at the same time yielding the joyous life that is intended in the creation of this world.

Now this kind of assertion does not sit well with the self-centered imagination and, if it remains engaged in the conversation at all, usually that is because

it wants relief from the burden of suffering which has become unbearable or because of some other want. It might respond by saying, "Prove it." Moonsun has no problem with such a response and stands prepared to tirelessly show the way, as a parent might strive to show a beloved child, in a manner that is appropriate for the time, the place and the maturity of the child. Thus Moonsun teaches the way to prove the assertion that when the self-centered imagination is returned to its origin, that is to say when it is calmed, quieted and made like clear water, what remains is none other than single-hearted salvation, the truth of origin and the joyous life. To show this proof, it is necessary for Moonsun to teach a way for all human beings in all times, places and circumstances to calm, quiet and purify their minds so that the self-centered imagination can be settled and the truth of origin revealed. Moonsun is totally on our side in this. We are after all just Moonsun imagining not to be Moonsun and at that just supposedly for the joy of it.

The question is then: What is the way that purifies the mind and reveals the truth of origin and that is valid in all times and places and for all levels of maturity? The answer that has been given is "sincerity." When we sincerely let go of the self-centered imagination (just as Miki Nakayama did at the moment that She became the Shrine of Moonsun), we arrive at the ever present and eternal truth of origin. Any and everything is Moonsun.

To help us to cultivate this "true sincerity," we are constantly hastened and guided by Moonsun to return to the origin. Illness and trouble, fear, frustration, injustice and a great yearning are all examples of the kinds of situations that our self-centered imaginations get into but find difficult to cope with. Such situations provide opportunities for us to take the necessary step to escape from the limitations of the self-centered imagination by cultivating and perfecting our sincerity and, in so doing, awakening to the truth of origin and the free and unlimited workings of Moonsun.

That awakening can occur in an instant as when hastened through the truth of the Sazuke (the instantaneous awakening to the free and unlimited workings and power of the origin). Or it can be accomplished in a step-by-step order. The completion of the Services provides another opportunity for awakening quickly to the truth of origin, as does selfless work on behalf of others and deep self-reflection on the truth of self and the self-centered imagination.

Before we leave these three verses, perhaps we should pause and reflect on the last verse of this series. Though Moonsun has been telling us the truth that everything is by Moonsun, perhaps we too still do not understand. This verse provides us with an excellent opportunity to identify the cause of any misunderstanding that we ourselves might have concerning the truth of origin. We can sincerely turn our attention away from what does not bring understanding and melt back into the truth of origin and the proof that is understanding itself. The verses at the top and bottom of this chapter are representations of a fundamental

truth that, once understood, are intended to enhance the marvel that is the self-centered imagination and make it an instrument for joyous play in the universe.

### VIII:18–21

*Listen! Though I have already told you  
the truth of My beginning of this world,*

*There is no one in the world who knows.  
Whatever I say is difficult for you to understand.*

At this point, I think we might well ask how our present understanding compares with the understanding of those early followers who were repeatedly taught the truth of the beginning of this world but were, according to Moonsun, unable to understand it. After all, the poems at hand were written in the idioms and language of their time, place and level of spiritual maturity, so one would expect a better fit in terms of understanding. What then was and perhaps still is the problem?

*So should it be, for it is solely about things unknown since  
this world began, told repeatedly step by step.*

The verse above, I think, delineates the problem. We human beings have a difficult time understanding the truth of Moonsun's beginning of this world, the truth of origin, because it is "solely about things unknown since this world began." We human beings generally arrive at understanding through the accumulation of knowledge about things, objects, ideas and concepts that already exist. The knowledge that we accumulate is primarily concerned with understanding the way that those existent things stand in relationship and interact causally with our self. We are indeed the measure of the universe. Things are big or small, good or bad, in causal relation to us—that is to say, how they causally relate to our body. And here is the problem. We would like to understand the truth of origin in the same way that we understand everything else. We would like the truth of origin to be an object, concept or idea that stands in causal relationship to our self, with our self as the center and subject of the relationship. Unfortunately, according to Moonsun, these bodies are not ours, they are Moonsun! As long as we continue to imagine that these bodies are ours, we will only be able to see truths that relate to the self-centered imagination and not the truth of the original cause, the truth of origin.

Fortunately for us, Moonsun is quite aware of our difficulties in understanding "things unknown since this world began." Moonsun has provided us with

ideas, concepts and objects which represent the deeper truth of origin, the original cause of all things, and which, “told repeatedly step by step” and combined with true sincerity, show the way to calm the self-centered imagination so that the truth of our body as a thing borrowed and the truth of origin can be revealed.

*I must have you know the truth  
about the beginning of this world.*

It seems clear that without knowing the truth of origin, the truth about the beginning of this world, it will be difficult to understand Moonsun’s teaching.

### VIII:22–26

*Even until now, I have often taught about My single intent to save you, but you have not known the real truth.*

We are by now familiar with this problem. The reason why the real truth, so often taught, was not known and could not be understood was and is because the “dust” of self-centered truths (human thoughts) continues to obscure it. Though there were people who believed that Miki was god, they, like everybody else, believed it in ways that conformed to their self-centered expectations. In addition they were not able to believe that they could become single-hearted with God through the performance of the Service. Nor were they able to understand the importance of Moonsun and the true origin of the world.

*Whatever I say, it is the word of Tsukihi.  
If only you would listen to My words as the truth. . .*

It is within this context of misunderstanding that God the Parent continued to try and find a way to draw their minds back to Moonsun and the truth of origin. Even today we have been exposed to the teaching that any and everything is all Moonsun and by Moonsun. Then, as now, people were asked to ponder the words of Moonsun as truth. And to prove the truth of the teaching, they were asked to settle the self-centered imagination so that what remains can be tested as the truth of origin and the source of the joyous life.

*I shall tell you everything step by step.  
Listen to My words and understand them to be true.*

“Step by step” always refers to the purification of the mind and its eventual return to its origin. The proof and understanding that the teaching is true is given

to the sincere mind that returns to its origin.

*There is nowhere but this place  
that can be called the true origin of the world.*

To help us to settle our mind, God the Parent has provided us with truths that we can attach our self-centered imaginations to and, in so doing, orient them to the truth of origin. Those truths are designed by God the Parent to lead us to the truth of origin and the joyous life free of illness, suffering and death. Because of the tireless efforts made by God the Parent on our behalf, we can attach to and gradually come to know the truth of any and everything by understanding the truth of the person of God the Parent and the Divine Model, the truth of the Kanrodai through an object that marks the place where human beings are created and the truth of Moonsun as a way to understand the way in which the universe is created and appears. And now, in the month after this poem was written, God the Parent gives us the identification of the “Jiba,” the place where human beings were and continue to be created, as a place to attach our self-centered imaginations so that they can settle back into the truth of origin. As the mind settles and returns to its origin, the truth that indeed there “is nowhere but this place that can be called the true origin of the world” becomes clear.

*What do you think of this talk?  
It is from My desire to teach you all about everything.*

What do we think of this talk and the one truth that is God, the Kanrodai, Moonsun and Jiba? Taking God the Parent’s teaching as true and pondering in all matters that the whole universe is the body of God is the way to quickly purify the mind and awaken to the truth of everything and the joyous life. This too deserves to be called the perfection of the Service.

Indeed, after thirty years had passed, God the Parent for the first time identified the core of universal salvation not only in terms of person and in terms of place, but also through reason that was understandable to anyone. It is true that people had spiritually grown enough to be taught these, but Oyasama warned them of wrong thoughts, which people at their stage of spiritual growth are likely to entertain. “Wrong thoughts” are human thoughts. . . .

The source of universal salvation is the Jiba, is God the Parent. Today the truth of this goes without saying. Yet it was to teach this very truth, and thereby make the people understand that it is unnecessary to rely on anything else, that Oyasama gradually instructed us

through such varied means.

The third Shinbashira, January 26, 1990

### VIII:27–34

*All of you must be convinced of the truth  
about the beginning of this world.*

I think that, at this time in the long journey of human beings, it is pretty much understood that all human societies have collections of human thoughts that are intended to explain the beginning of this world and the origin of human beings. Those collections of human thoughts are generally fashioned in such a way that they can be taught to and easily understood by children. Whether such collections are viewed as mythic, religious, philosophical, folk or scientific truths, their intention is to provide fundamental human truths that are basic to the society that they serve. Such collections of human truths based on human thoughts are worldly common and ordinary in the recorded human experience.

*This is because in whatever salvation I may work,  
I do not teach you of ordinary things.*

It takes a little reflection but I think that we can see that the goal of the teaching offered here is not worldly common. That is to say that whatever we might imagine with our human thoughts, this teaching is not about that! Take a moment and follow that around in your mind. If you are sincere and stay with it, your imagination will come to rest. There is real freedom there. Isn't that *extra* ordinary?

*I do not speak of things already seen  
or of things that already exist.*

When we speak of sincerity we should note that the perfection of sincerity, single-hearted sincerity, is one with the origin, but that self-centered sincerity is manifold. It is a common human experience that self-centered sincerity naturally tries to attach the teaching that leads to single-hearted sincerity to various worldly common thoughts and objects as if they were the actual goal and the truth of origin. Moonsun is well aware of our self-centered tendencies and in this verse attempts to guide us to the real and true beginning of this world as it can only be known through the truly sincere mind that is single-hearted with the truth of origin. It is this one truth that is intended to be the foundation and fundamental truth of a new world of joyous life.

*I shall teach you only of things that have not existed before  
and bring true salvation.*

This verse is a great guide for us to distinguish between what our self-centered imaginations imagine God's teaching and salvation to be and what indeed God's teaching and salvation is. Again it calls for some sincere self-reflection to follow the reasoning but it is in fact something that anyone can do.

*What do you think this salvation is about?  
I am preparing the amulet to protect you from smallpox.*

*Another salvation: My free and unlimited workings  
for the time of childbirth, either to delay or to quicken.*

We could summarize the poems thus far as addressing our human doubts about this teaching and its source. In response to our doubts, God the Parent has taught us the true author and source of this teaching and how to prove the truth of those assertions. However, the human self-centered imagination is, as it is its nature to be, interested primarily in itself and what it imagines to be true and, for that reason, has difficulty understanding anything that is unimaginable. This verse addresses the doubt, whether stated or unstated, "Why should I do what you are saying to do?"

*About these free and unlimited workings of which I speak:  
do not think of them as being trivial.*

We can sort out and distinguish between trivial and serious interpretations of God's free and unlimited workings by honestly examining the Model Life and by comparing our ordinary ideas about them with our sincere mind wherein those ideas are settled and quieted.

*Though Tsukihi is doing the utmost,  
everyone in the world continues to be ordinary.*

We can take a moment now and distinguish between our ordinary human thoughts and God's free and unlimited workings. Moonsun is doing the utmost to help us escape from the bondage of ordinary perception that has not led to joy and desires to rush out from the core of our mind. To cease to be ordinary, we need only sincerely watch as our human thoughts settle and Moonsun's free and unlimited workings are reflected as the state of our world.

Self-reflection and replacement of mind, resolve and action—these

are indispensable steps to receiving wondrous and splendid blessings.

The third Shinbashira, January 26, 1990

The minds of human beings tend to be doubtful and indecisive. It is really a matter, not so much of our doubtfulness or indecisiveness, but our preoccupation with our own thoughts, which results in our inability to see things properly.

The third Shinbashira, October 26, 1994

I believe that our mistaken use of the mind stems from mixing our thoughts into Oyasama's teaching in an attempt to adapt Oyasama's teaching to fit our thoughts.

The third Shinbashira, October 27, 1994

### VIII:35–39

*I must have you know  
My true intent in beginning this world.*

While employing the sure guides with which we have been provided by God the Parent to show us the way, let's step very lightly and carefully along the path illuminated by these verses, with the confidence that we will end up knowing God's true intent in beginning this world as the reward for our sincere effort.

Concerning the sure guides, there are three that are particularly useful. First, the verse at the head of this chapter is appropriate for all matters so we will employ it in this matter. Look around the room you are sitting in; everything is the body of God. Look at the body sitting in front of the computer. That is the body of God, too. God's body can be seen because it is reflected in God's mind. If, while looking at God's body and savoring God's mind, a voice rises up that says otherwise, that is the self-centered imagination. Distinguish the difference between looking at God's body with the self-centered imagination and without the self-centered imagination.

The second sure guide that we will utilize makes it clear that the path of single-hearted salvation and its components are not worldly common and should not be understood in an ordinary way. Thus, though Moonsun uses words, ideas and things as aids to be used toward the completion of the Services (the purification of our mind, the settling of the self-centered imagination), their apparent existence and common meaning is not to be confused with the one unimaginable truth that they point to. They are a necessary means to attract the self-centered imagination back to its origin and are not, in their common appearance, the goal.



The third guide has to do with the authorship of these poems. The fact that these poems were not written by me is obvious but it is not so obvious that they, despite appearances, were not written by the personality known as Miki Nakayama. These poems were authored by Moonsun. And the point of view that is shown in them is Moonsun's. When we ponder the matter using the guide that the whole universe is the body of Moonsun, then the uncommon meaning of the teachings comes to the forefront as a single unchanging reality and the worldly common meanings fade away. This change is clearly shown in the model of the day of origin, the day when Miki became a Shrine of Moonsun.

*This place, the place for the Service,  
is the very place where I began human beings.*

*This Parent, who began human beings, lives.  
This is the truth.*

This “place” and this “Parent” are the same truth. By sincerely using the guides mentioned above, we can clearly see that this is so.

*There is perhaps no one anywhere  
who believes this talk to be the truth.*

This of course refers to the human condition of viewing the world in a worldly common way with the self-centered imagination as the seemingly natural foundation of what is known about the world and its origin.

*Though I speak in this way about things which do not exist,  
it is all the real truth.*

It is a fact that, in the long journey of humankind, creative and inventive people have made up non-existent things that were meant to educate and entertain us by capturing our imaginations. When closely examined, such works are seen to be ingenious works of creativity and imagination. Such works have a common but transitory existence. Moonsun also uses ingenious creativity and imagination to capture our imaginations. However, when these “things which do not exist” are examined closely and the instructions that accompany them are sincerely followed step by step, they lead the self-centered imagination back to its origin and to the origin and truth of all things—not as an idea but as a naked truth and reality beyond which one can go no deeper.

Indeed the year 1874, along with the next year 1875 when the Jiba for the Kanrodai was identified, can be recalled as having been an

extremely significant year.

... it would not be surprising if the people in those days had not been fully able to understand the meanings of these events, because Oyasama, who has the truth of God the Parent, was living among them with a human figure not different from theirs.

The third Shinbashira, January 26, 1990

Now can we not correct our mistaken use of the mind and restore our minds to their original state? Certainly we can. The Mikagura-uta, *The Songs for the Service*, teaches us:

God, the same as water,  
Washes away the dirt from your mind.

Mikagura-uta V:3

This mud in the water,  
I wish you to take it out quickly.

Greed is fathomless like muddy water.  
When your mind is completely purified,  
Then comes paradise.

Mikagura-uta X:3-4

The third Shinbashira, October 26, 1994

The theme at hand—the theme that teaches about the truth of origin and the truth of things unknown and things which did not and do not already exist—is, I think, perhaps a little difficult to get hold of. Let's take a moment and examine a way to approach it.

We have been taught that this universe is the body of God and have been advised to ponder this in all matters. The use of this instruction then will be our key to opening a way to understanding this theme concerning the truth of origin.

Let us recall that these poems were written to address our misunderstanding of Moonsun's teaching. So as we work with the poems it will be appropriate to identify our misunderstanding and deal with it as we see fit. It is perhaps easy to say that this universe is the body of God but it is not so easy for the self-centered imagination to truly understand, in the same way that we understand ourselves to be separate bodies, that it is so. After all, the foundation of our self-centered thinking is that we are separate individuals in a universe of distinct objects, forms and ideas which we differentiate with distinct names. We do not have to think about this; it is apparent to us and we understand that it is so. That this is

so is what Moonsun refers to as the world's truths or worldly common truths.

It is noteworthy that Moonsun has no antipathy for worldly common truths. Indeed it is intended that those worldly common truths be experienced as a joyous unfolding of things unknown and things that never existed. However, in many cases our worldly common truths have yielded unintended suffering, fear and anxiety about our future. In response to our pleas for relief from this situation, Moonsun has shown us the way to return our mind to its original condition of high-spirited joy in the face of a constantly changing and unfolding universe, thus replacing the very foundation of our mind so that we can settle in the truth of origin and engage in joyous play in the constantly changing and unfolding universe of the known (from Moonsun's point of view) experienced as the unknown for the joy of it.

That the Parent of Origin wishes us to return to the origin and clearly and in a step-by-step fashion, shows us how to do so is rather straightforward. What is not straightforward are the sincere misunderstandings that our self-centered imagination continues to embrace while attempting to make the truth of origin conform to any of a number of worldly common truths or while attempting to understand the truth of origin in a common way.

To help us to overcome this misunderstanding Moonsun provides us with the means to reason our way back through worldly common truths to the truth of the origin. From Moonsun's point of view, everything is known. From our self-centered point of view, everything is a gradually unfolding unknown. From Moonsun's point of view, only Moonsun exists. From our self-centered point of view, everything has its own separate existence. From Moonsun's point of view, everything has a single original cause. From our self-centered point of view, the universe is the result of an unimaginable number of causes stretching back to the beginning of the universe.

Let's turn now to the poems as Moonsun guides us back through the creation to the truth of origin.

#### VIII:40-44

*Even until now, when I began this world which did not exist,  
I began by teaching things unknown.*

The phrase "Even until now" informs us that the creation is immediate and ongoing and not just an historic event that occurred in the distant past. That which is now created is created by Moonsun. The creation is new and fresh, being brought into existence without any previous model or plan. Thus the creation can be seen as the evolution or unfolding of an infinite and ever-changing unknown.

*This time also, I begin to teach again, speaking only of things which do not exist and things unknown.*

This refers to the path of single-hearted salvation opened and taught by Moonsun, God the Parent. It is a path that teaches about things which are unknown and do not exist but which surely lead back to the truth of origin.

*This is the intention of Tsukihi:  
to teach everything which no one has ever known.*

This refers to the truth of origin, which—as we journey through the unknown as experienced by the self-centered imagination, that is from our fundamental self-centered point of view—no one has ever known.

*By teaching all of the unknown step by step,  
Tsukihi will save the world.*

When we awaken to the truth of origin, we will know the truth of any and everything in detail. It is through the awakening that is single-hearted with the truth of origin that the world will be saved and recreated as the world of joyous life.

*So great is Tsukihi's concern,  
but those in the world are aware of nothing.*

Having sincerely misunderstood the teaching and intention of Moonsun, we remain unaware of the truth of any and everything and must strive to come back into accord with the truth of origin and the path of single-heartedness with God.

### **VIII:45–48**

*If only your mind is truly accepted by Tsukihi,  
you will be assured of any salvation whatever.*

This is no trivial promise. To realize this promise, it falls to us to determine what kind of mind is truly acceptable to Moonsun and to settle our mind in that state. That is to say to settle our mind at its origin by making it the mind like clear water, the mind of a three-year-old child or the mind of true sincerity, to mention a few of the guides that God the Parent has set out for us to use.

*Tsukihi assures you any and every salvation*

*because your true Parent lives.*

Recall verse 41, “. . . I begin to teach again, speaking only of things which do not exist and things unknown.” In contrast, Moonsun, our true Parent, actually does exist. That truth is apparent to the mind that is a clear and pure reflection of Moonsun’s mind. However, to the mind that is clouded with self-centered thoughts centered on a limited object, a body, that truth remains unknown.

*Because the Jiba of Origin and the causality of origin exist,  
Tsukihi works freely and unlimitedly.*

This teaches us that the true Parent is the origin and cause of all else that exists and that the workings of the true Parent are free and unlimited in contrast to our human self-centered creations, which are bound to the rules that govern the relationships between objects, none of which has any real existence apart from Moonsun.

*You may wonder why I repeat this teaching so persistently.  
It is the basis of My assurance of single-hearted salvation.*

It is the freedom that comes from returning the self-centered imagination to its origin that is the basis of single-hearted salvation, which, because it is free and unlimited (not bound to the path of any of the creations that it makes possible), assures any and every salvation.

### **VIII:49–55**

*Wherever you may seek to find the origin,  
there will be no one who knows.*

This of course reminds us that the origin cannot be found by searching through the contents of the human self-centered imagination, either now or in the past.

*So should it be, for this is the first time  
that Tsukihi has entered a body and speaks.*

The above two verses encourage us to take an entirely fresh look at what Moonsun is trying to help us to awaken to and to understand. That is to approach the teaching with a fresh and open mind, without any preconceptions concerning it. Further these verses are a reminder that it is Moonsun that is teaching and not Miki Nakayama, which must have been a very difficult thing for people who

knew Miki to accept and understand.

*To Tsukihi, who can see everything in this world,  
nothing is unknown.*

To us, the word “see” is understood as seeing self-centeredly, and the same is true for knowing. What we see and know is related to our body as the seer and knower. From Moonsun’s point of view, our ordinary common seeing and knowing is shallow. It lacks the point of view of the origin. On the deepest and original level, Moonsun sees and knows everything from the innermost heart of all human beings. That seeing and knowing is not related to a single body but to all objects as part of a single body, the whole universe being the body of Moonsun. And each of us is self-centered imaginations, imagining that we are not Moonsun (borrowing bodies) for the joy of experiencing the unknown where in fact there is only the one knower and one known, Moonsun.

With your eyes open, take just a moment and be aware of Moonsun in your own mind, just below the voice of your self-centered imagination.

*Watching each and everyone of you,  
Tsukihi will discern the good and evil.*

From our self-centered point of view, we are separate individuals, so it is not unusual for us to imagine that God is watching us and maybe judging our thoughts and actions from somewhere else, perhaps from the sky or the heavens. This verse, however, is written from Moonsun’s point of view. Moonsun is much more immediate and indeed is watching everything from our innermost heart. In my opinion, Moonsun is not judging our thoughts and actions. Rather, Moonsun—who is the very reason why we are able to have thoughts and actions—can see how our thoughts and actions, which Moonsun reflects as the truth of our world, will yield either good or evil for us and wants us to be able to do so, too.

*If you wonder why Tsukihi is so persistent,  
it is because I pity you when evil appears.*

We all seek the good for ourselves in all of our thoughts and actions. Moonsun is taking pity on us because what we think will yield good often results in evil. It is always a surprise and a shock for us but not for Moonsun who knows how causality works and understands that the self-centered imagination will often yield unintended evil for us unless we temper it with the truth of origin. In worldly common terms, we speak of this situation as being one where a friend who can see what is coming warns us to be careful because we may end up get-

ting what we want. An enemy may view people in the same situation as getting what they deserve. Moonsun warns persistently because Moonsun wants us to experience the world joyously, no matter what the situation.

*If you let your debts pile up,  
a path of oxen and horses will finally appear.*

There is or would have been a worldly common understanding of this verse as it is an example out of the culture. We know from the first verse above that it is not useful to search the worldly common for the meanings of these poems. The text is then familiar, yet the meaning is not worldly common. The debts that are spoken of are the accumulations of the “dust” of the self-centered imagination. As that dust piles up, our life path can become a burden rather than the free and unlimited joyous life that Moonsun intends for us.

*But Tsukihi will save all of you, whoever you may be,  
if only your sincerity is accepted.*

So we have incurred a debt of self-centered dust piled up mountainously and are burdened by its weight. Moonsun will forgive the entire debt for anybody at any time if only we are willing to walk away from the entire debt without looking back and without trying to hold on to some of our favorite parts of it. If our mind is sincere, we get a clean slate, the truth of origin and the joyous life. If our mind is not sincere we continue as we are.

We continue on with the theme by exploring the deeper meaning of the verses while employing the filter that is provided by Moonsun. That is by pondering an uncommon meaning for that which, on the surface, seems familiar and common.

### VIII:56–63

*Until now, no matter what I had told you,  
you have not been able to see anything.*

When we are told that we have not been able to see anything as yet, it is natural and common for us to assume that we are going to be able to see something new in the future.

*Even until now, all things have already appeared,  
but you have not known their true origin.*

This teaching, however, points out that what we are intended to see is already

here. The problem is that we cannot see it. That which we currently cannot see is the true origin of any and everything. Our worldly common point of view tends naturally to look out at the unfolding of what, for us, is a seemingly infinite unknown. When we approach what Moonsun promises from our worldly common point of view, we expect to see something new and marvelous unfolding outside of our self to the wonderment and satisfaction of our common self-centered imagination. That it is so is natural for our common self-centered point of view. From that point of view, the answer for dissatisfaction and the expectation of what true satisfaction will be is for God to change the way the world unfolds to meet and satisfy our self-centered expectations. This verse informs us that the truth that is promised is not a new truth that will appear before us; it is the truth of origin that is known within our innermost heart when the obstacle of the dust of the self-centered imagination is settled or swept away.

*Thunder, earthquakes, great winds, and floods:  
these are from the regret and anger of Tsukihi.*

This verse is verse III:29 writ large. In III:29 we are taught that the dissatisfaction of the self-centered imagination over the inconvenience caused by the natural tendency of a baby to cry at night is God's persuasion to settle and replace the self-centered imagination with the truth of origin. Now, in the verse at hand, we can see the much more serious dissatisfaction of fear and anxiety that flows from the accumulation of the dust of self-centered thinking as it attempts to deal with the natural dynamic of the ever-changing world. That dust, we are taught, is the anger and regret of Moonsun. The way to realize true satisfaction in all circumstances is of course to return to single-heartedness with the truth of origin.

*Because no one has ever understood this matter,  
this time Tsukihi will tell you about them beforehand.*

Once again we are informed that Moonsun is not criticizing our misunderstanding. Indeed that misunderstanding is quite natural. However, because we have been unable to find true satisfaction and joy in using the self-centered imagination as our sole fundamental basis of experiencing the world, Moonsun hastens and warns us to return to the safety of the origin. Moonsun can easily see the dissatisfaction and unwanted consequences that are in store for us if we remain as we are, solely dependent upon our self-centered imaginations to find our way in the unfolding unknown of the world.

*To Tsukihi, each of you, one and all, is a child of Mine.  
I am filled with love for you.*



A friend may warn us of what lies ahead and so might an enemy. However, there is one model of the closest human relationship that is clear for all to understand. Moonsun's concern for us is the concern of a parent for a child. It is the parental love and tireless caring for each child equally. This teaching is a model of perfect parental love. Moonsun's hastening and warning concerns what we children might get ourselves into, not what the Parent of Origin, the Parent of all humankind equally, threatens to do to us.

*But the innermost heart of everyone of you  
is covered with piles of dust.*

This is the problem. Though the truth of origin resides in the heart of each of us, we cannot see it because the accumulated dust of our self-centered thinking clouds our vision.

*Unless this dust is cleanly swept away,  
the deep concern of Tsukihi will be to naught.*

And this of course is the solution and the bottom line. We either sweep away the dust so that we can see, know and understand the truth of origin, or we do not. If we do not, we will remain as we are and reap the fruits of our self-centered thinking.

*Tsukihi is anxious about your dreadful and dangerous course.  
Yet none of you is aware.*

Distracted as we are by our preoccupation with our self-centered thinking, we cannot see what lies ahead for us. Let's take a moment and ponder our current human situation. Even in the light of sincere self-centered effort, many of the most serious human problems seem to be intractable. In my own case, I do not see any real and lasting route to true satisfaction, world peace and justice but the way of awakening all human beings to the truth of origin.

The Parent of Origin, at the heart of each of us, is tirelessly hastening to save us from ourselves. I am never very hard on myself and always give myself a break. The Parent of Origin is even more perfect in this respect. Presuming on parental love, my own response to the parental hastening has been, I'm sure, a source of regret for my true Parent. But to assume that the Parent of Origin will always, because of perfect parental love, give me a break is a mistake. The Parent of Origin will, without interference, reflect whatever I think, the state of my mind, as the truth of my world. If my self-centered thinking leads to dissatisfaction and suffering, then that is what I will end up with in spite of Moonsun's tireless efforts to save me from fear and suffering.

In this verse, the Parent of Origin is inviting us to the parental embrace while warning us not to count on parental love to change the world to accommodate our self-centered views. Rather we are hastened to change our own mind so that the world can be seen joyously, as it is, in the light of the truth of origin.

True sincerity in the service of the truth is the way. Calming the self-centered imagination, so that the origin can be quickly “seen,” distinguished or identified, is made easy through the sincere performance of the Service. Restoring the path of sweeping, we can save our world.

The Service for universal salvation began the moment Oyasama was settled as the Shrine of Tsukihi, and it was gradually arranged by Oyasama over the long course of Her fifty-year path. In the course of making these arrangements, She was always attentive to what was going on in the world as well as in the minds of the people, and She paced Herself accordingly, never rushing or forcing, although hastening from time to time.

The third Shinbashira, January 26, 1995

The Kakisage teaches sincerity alone to instruct Yoboku in the truth to be upheld for a lifetime, and the path to uphold sincerity is what Oyasama Herself demonstrated throughout the fifty years of Her Divine Model.

It is easy to speak of sincerity but difficult to be sincere. Difficult though it may be, this path of sincerity can be followed completely, so long as we do not lose sight of Oyasama’s Divine Model. Nothing is so reassuring as this.

The third Shinbashira, Instruction Four

*The Life of Oyasama* explains that the sources of Oyasama’s “regret” included: that the people were not listening obediently to the words of the Parent; that they were thinking about everything in terms of ordinary human understanding; that they were listening to the Parent with doubt in their minds; that they were not single-hearted; and that they were not obedient. It seems to me that the passage in question demands that the people perform the Kagura Service, leaning completely on God the Parent. It is saying that the people do not understand the free and unlimited workings of God the Parent from the depths of their minds and that, because they do not understand, they give priority to their preconceived, worldly common ideas and human sentiments in looking at all events that occur.

The third Shinbashira, January, 26, 1988

## VIII:64–71

*On however high a place you may be,  
everyone is a child of Tsukihi.*

On the surface, this verse is referring to the religious and political authorities of a particular time and place. As we have mentioned before, Moonsun's efforts to open a path of single-hearted salvation were interfered with as being inappropriate and potentially politically and culturally subversive. As the path progressed it was perhaps possible to mistake Moonsun's teaching as being hostile towards those in authority and thus showing favoritism amongst the imagined classes of human beings. This verse makes it clear that all human beings are children of Moonsun and are thus equally embraced with parental love.

*Knowing nothing of it, you try to stop your Parent's work,  
even to take things away. What manner is this?*

As we have discussed previously, our problems with Moonsun's teaching can be characterized as a misunderstanding of those within the path and a lack of understanding of those as yet outside of it. This verse refers to the actions of those outside of the path who, because they did not know anything of its true intention, made efforts to stop its progress by physically removing objects that the Parent had provided as guides toward the realization of single-hearted salvation.

Before we address the second point made in this particular verse, perhaps this would be a good place to recall and ponder the significance of the fact that the removal of those objects had no impact whatsoever on the truth of origin. They only impacted the Parent's efforts to attract the minds of the children back to their origin in ways that were appropriate for their time, place and level of spiritual maturity.

Continuing with this verse, we see the Parent of Origin appealing to the children to show the respect that is naturally due to one's Parent. And we are asked what manner it is to treat one's Parent in such a way. This shows us that the fundamental problem for those who attempted to dismantle the path was that they did not recognize their true Parent and thus did not respond with the respect that a child owes to its parent. This is a really big problem for the path, and so I think that it might be a good idea to look a little more closely at it.

We have been taught that originally—and now—the whole universe is only one, the body of Moonsun, and that the one pre-exists even name and form. Finding that condition to be tasteless, the one has, after great effort, managed to distinguish instruments, out of itself, that appear as a seemingly infinite variety of forms. And the one has, in human forms anyway, gradually evolved the ability to name those forms, all this naming being for the joy of it. It is however the

case that all names and forms are temporary. To the form that has named itself human beings, this temporary nature of forms appears as birth and death, creation and destruction, and in many cases we cannot find joy in those states and the temporary nature that they are limited to.

In response to this lack of joy, the one wishes to add the knowledge of free and unlimited workings to return the joy that was intended in the appearance and naming of forms. Since the one in reality has no one to talk to, the one does not need a name. However, since the one now finds that it wants to communicate with itself as the self-centered imagination in a human form, the one needs to use a name. Human imaginations name everything and need names to distinguish between forms. The one, however, exists before there is any form and so selected the name Moonsun (the one light reflected as predictable change in form, the giver of life giving warmth and the light which allows us to see in the darkness) so that the one, Moonsun, could communicate with self-centered imaginations and draw them back to the truth of their origin.

The name Moonsun was sufficient to attract some self-centered imaginations but not all. The end result, we are taught, was that no one understood. The problem was a lack of true single-hearted sincerity in the midst of self-centered sincerity both from within and without the path. That is to say that people both within the path and outside of the path wanted to do the right thing and wanted to understand but naturally wanted to do so in a worldly common self-centered way. Unfortunately that way, by its very nature, cannot enable them to know or “see” the truth of origin.

What was lacking was the recognition of the ultimate intimacy that is the true relationship between the one and the apparent many as named by the self-centered imagination. The name Moonsun—though intended, I think, to provide an external model to be internalized and distinguished within oneself—was left externalized. Thus the need for a new name, Parent, to indicate the source, care and intimacy that characterize the true identity that the original Parent of all has with the apparent many self-centered imaginations. We are the flesh and blood of our worldly parents. Deeper still within us is our connection to the Parent of Origin. Our most intimate voice speaks within and is reflected by the true Parent of Origin. This is not a matter of someone else’s beliefs or concerns. Moonsun, God and the Parent are names that describe that place within each and every one of us that reflects our innermost heart. The communication that is hastened is intimate and unique to each of us and has nothing to do with any worldly common claims. So it is to open a channel of communication that is as intimate as heart to heart that Moonsun hastens us to settle and remove the obstacle that is the self-centered imagination if even just for a moment. Try it now and savor the point of view that is free and unlimited.

*Though until now Tsukihi has never come out into the open*

*no matter what occurred,*

Moonsun, like a mirror, reflects the state of our mind as the state of our world. There is no comment or interference, no matter what. What we think is reflected as the state and truth of our world. We could live our entire life without having any knowledge of this truth. In many instances this situation becomes the core of our complaint. “Are there no gods, is there no Buddha?” was a common lament or way of asking how god could let something terrible happen.

*This time, unless your innermost heart is made thoroughly clear,  
the preparations to follow cannot be made.*

Now, in response to our pleas, Moonsun, God of Origin, God the Parent, has come into the open and teaches us that the way to single-hearted salvation requires that we make our innermost heart thoroughly clear.

*Hereafter, I shall need only to proceed  
with the means to save all of you, whoever you may be.*

If we accept Moonsun’s intention and make our innermost heart thoroughly clear, then Moonsun will proceed with the means to save all of us regardless of class or status or anything else. Our part of single-hearted salvation is to make our innermost heart thoroughly clear; Moonsun will take care of everything else.

*Hereafter, when I begin My work of single-hearted salvation,  
everyone of you will only be spirited.*

As we clear the dust of the self-centered imagination from our innermost heart, the free and unlimited state that is the very nature of the origin shines forth as high-spirited joyous life. Check it out. Test it and see if it is so for yourself.

*Whatever Tsukihi has once said  
will never become false through all time.*

The truth of origin does not change, and neither does the way to its understanding. Moonsun has promised that single-hearted salvation will follow from the clearing of the innermost heart, and that will not change.

*Even until now, I have taught you so tediously,  
yet there is no understanding in your minds.*

We beg and pray for God’s help. In response, our true Parent is trying in every

way to give it to us. Yet we do not understand the help that is given and continue only with our demands from the limited point of view of the self-centered imagination, heaping still more dust on our innermost heart and ignoring the free and unlimited point of view of the truth of origin. This self-centered dust accumulated on our innermost heart is the regret of our true Parent. If we compare Moonsun's tedious efforts to teach and save us with our self-centered demands, then the dust of our self-centered imagination will easily be identified and we can with sincere effort let it go and sweep it away.

### VIII:72–76

*Listen! You are mistaken in thinking of Me as being human,  
the same as you.*

God the Parent continues to address the misunderstanding and lack of understanding of both those within the path and those outside of the path. Clearly, there was the perception that Miki was expressing her own human opinions, which to some seemed misguided, to others a sign of mental instability and to still others politically and culturally subversive. In this verse God the Parent asserts that the teaching that is offered is not just another example of human thoughts expressed as opinion.

It is also instructive for us to compare what we imagine the circumstances to have been with what God the Parent tells us they were. There was apparently nothing tellingly and convincingly obvious about Miki that would have indicated that She had become the Shrine of Moonsun to many of the people who would have had contact with Her or who would have heard Her message.

*To begin teaching about all matters,  
one must be the Parent of Origin.*

Though to all outside appearances She was an ordinary human being, Miki Nakayama's ordinary self-centered imagination had been replaced by the mind of Moonsun. She had become a Shrine of Moonsun and awakened to Her causal role in Moonsun's efforts to save all humankind as the Parent of Origin. Thus She was one with the truth of origin and able to teach the truth of origin through the instrument of a human mouth. This is of course difficult for us to grasp as our self-centered imaginations are prone to identify a cast of characters that make up our world in relation to our body, which serves as a center for our idea of our self. Returning that self-centered imagination to its one original identity is not only hard for us to do; it is hard for us to even comprehend the possibility of doing it. The Parent of Origin—having made the return from self-centered human

to single-heartedness with the origin—can, as no one else can, show us the way to return to our origin. We call this the Model Path (*hinagata*) and are hastened to follow it just as it is shown. Because of the causality of origin, Miki returned to the origin. And because She knows the way, She can invite us and show the way for us to return to the origin, too.

When we speak of “teaching about all matters,” it is common for us to associate that assertion with the events in the ancient past, that is with matters dealing with the creation of human beings. However, the teaching literally does reveal the truth of “all matters,” in all times and all places. From the point of view of the origin, now is the creation. To see the comparison that the Parent of Origin is trying to help us to understand, we can recall that it has been brought to our attention that currently all matters that are known to us are known self-centeredly only. We have also been taught that our self-centered point of view is limited by causal limitations that govern the ever-changing names and forms that constitute the universe that we see. In contrast, the Parent of Origin is inviting us to view all matters from the point of view of the truth of origin as it remains now as then. The truth of origin exists prior to name and form and the limitations of causality (*innen*). All matters can be seen from the free and unlimited point of view of a human mind that has returned to single-heartedness with its origin.

*Even until now, in all the teachings I have given you,  
I began them by this truth.*

This verse helps us to focus on the direction and intention of all of Moonsun’s teachings. Recall that Moonsun attempts to teach us in ways that are appropriate for our time, place and level of spiritual maturity. All of these teachings then have at their root a single origin, intention and purpose. The single root is the truth of origin. The single intention is the return of our self-centered imaginations to the truth of origin, and the single purpose is to give the human mind the gift of free and unlimited workings so that we can live a joyous life.

*If there should be another parent who began human beings,  
go and seek to find where.*

After pondering this verse it occurs to me that a parent would not invite a child to experiment with what could be a dreadful failure. Where then is the model of parental love in this verse? I include the following interpretation that was sent to me by a reader as I think it clearly shows the model of parental love that one would expect to find in the teachings of the original Parent of all human beings: “The effort to dig up the origin can easily be seen as being sincerity. Even if it is imagined to be something different than it is, one will nonetheless arrive at the Parent of Origin.”

*Though I speak in this way of unknown things step by step,  
it is the truth.*

To our human worldly common self-centered imaginations, the truth of origin is an unknown. The way to awaken to the truth of origin is indicated, step by step, through the use of things unknown and things that do not exist. Though that is surely the case, still they also certainly show the true way to the one truth of origin—the truth that exists before all that could be named and taught.

### VIII:77–80

*Day after day, teaching you of the unknown  
and of things yet to be is the pleasure of Tsukihi.*

The things unknown and yet to be that are taught to us is our experience of the unfolding world from the point of view of being an individual body separate from the one that knows and is all. This appearance of the unfolding of the unknown, where in fact there is only the known, Moonsun, is the pleasure of Moonsun. It is this gradual unfolding of the unknown that has perhaps become too much for us. Our self-centered point of view alone in many instances can no longer find joy in it. When we return our self-centered imagination to its original condition, once again becoming single-hearted with Moonsun, then the pleasure of Moonsun becomes the Joy of the human experience of the gradual unfolding of things unknown and yet to be from the point of view of an individual human body.

Originally—and now—there is only one. Finding that condition to be tasteless, the one has fashioned instruments out of itself. With great care and effort those instruments have evolved according to the rules of causality to become human beings. Human beings are able to experience the one, not as one but as a constantly changing many. This was intended to be a joyous experience. Having no knowledge, however, of the truth of their origin, many human beings have become fearful, depressed and overwhelmed by the things unknown and things yet to be that appear as a result of the original causality, the one being. In response to this situation of an unintended lack of joy, the one is calling human beings back to the truth of their origin, so that they may be able to know the truth of origin and, with that truth as the foundation of their mind, return to the experience of the things unknown and yet to be from the point of view of the intended joy, which is the very nature of the truth of origin.

*You have heard of the Gift of Heaven to be given  
to the Parent of this world's human beginnings.*



It is this joy that is the Gift of Heaven given to the Parent of human origin. That is, it is intended to be ours from the very beginning of human beings.

*You may not know what this talk is about.  
Tsukihi wishes to bestow the Food of Heaven.*

It is this joy that is the Food of Heaven that the Parent of Origin wishes to give to all human beings.

*Further about this talk:  
place a flat vessel on the Kanrodai.*

When the self-centered imagination is settled at the origin, the joy will gather naturally like dew on a flat vessel.

#### **VIII:81–84**

*Hereafter, bodily disorders will appear here and there.  
Know that it is the care being given by Tsukihi.*

The word “hereafter” tells us to expect a change concerning bodily disorders. Up until this time, the worldly common view of bodily disorders was that they were an evil that occurred to our bodies. Now, from this point on, we are told that bodily disorders are to be seen as the care of Moonsun on our behalf; what was previously seen as an evil is now portrayed as a good. We might well pause to ponder and discover how this could be so.

The root cause of our experience of bodily disorders as an evil comes from our fundamental belief and experience that bodily disorders are unwanted experiences that happen to *our* bodies. The emphasis here is on the word “our.” The limitations that flow from our assumption of ownership of a body are fundamental to our self-centered experience of the world. Unfortunately many people are unable to find joy in this circumstance of being limited to a body and experiencing the changes that a body goes through. For that reason, Moonsun is trying to get us to return to our original and most fundamental state of mind. That original state of mind is single-hearted with Moonsun and is free and unlimited. From the point of view that is single-hearted with Moonsun, there is no such thing as illness or even death, the whole universe being the body of Moonsun.

So, from this point on in the human experience, we are hastened to view bodily disorders as an opportunity to be reminded to return the body that our self-centered imagination claims as its own by replacing the self-centered (this is my body, I am this body and nothing more) foundation of our mind with the

truth of origin so that we can once again know the free and unlimited workings of Moonsun and joyously play in the world. A nice idea but how is this to be done?

*When you come, compare your disorder with this place.  
If the condition is the same, quickly begin the sweeping.*

Recall that these poems were written because the self-centered imaginations of those who heard Moonsun's teaching were unable to understand it. For us now, that is no surprise as we are now aware that the very nature of the self-centered imagination is the denial of the truth of origin. That being the case, it is generally only when there are special circumstances that the self-centered imagination is interested in replacing itself with the truth of origin. Illness and trouble, which bring home to it the powerlessness of the experience of bodily limitation, are just such circumstances.

To help us to realize the free and unlimited workings of Moonsun as the joyous life, the process of returning to the origin and replacing the foundation of the mind is acted out and modeled for us through these poems and the model path that was to follow. We are hastened to compare the condition of our mind with the dust on the ground. If they are in the same condition, we are told to quickly begin the sweeping. The important thing here is that it is intended that what is acted out and modeled on the ground is to be carried out in our mind.

*Walk over where you have swept,  
and you will come to a standstill. There, the Kanrodai. . .*

And so, as the model shows, where it was acted out and their feet came to a standstill, that is where the Kanrodai was to be set up. And today indeed a model of the Kanrodai is so placed. For us, however, the process that was modeled and shown was and is intended to be duplicated by each of us in our own mind. Each of us who, by returning to the origin, would receive Moonsun's free and unlimited workings as the joyous life is hastened to sweep our own mind. And, where the self-centered imagination comes to a standstill, that for us is the setting up of the Kanrodai, the stand to collect the heavenly dew of the joyous life, the proof of having returned to the origin

*When it is done, assemble the performers  
and quickly begin the Service. Your minds will be spirited.*

And so the gift is complete. When stressed and finding the creation lacking in joy, we are hastened to sweep our minds and return them to their original condition, besides returning the body that we imagine ownership of to the truth

of origin where there is only one. The model is in place for us to follow. There remains only the perfection of the Service that purifies the mind. And so through the performance of all of the Services taught by Moonsun, we sweep our mind so that it can return to its origin. And in so doing we can prove and settle the teaching of Moonsun, the truth of origin, the truth of single-heartedness with God and the foundation of a new world of free and unlimited joyous life.

To inquire into the Origin means to return to the intention of God the Parent, who desired to create us so that we might lead the Joyous Life. Notice first that this inquiry pertains, not to outward form, but to the mind. Now, ponder the unfolding of things from the Origin down to the present day and then trace back this process from the present by seeking the Origin step by step, Such is the path that enables us to savor the Joyous Life.

The second Shinbashira, June 27, 1953

### VIII:85–88

*Indeed, wherever else you may seek it, it will never be found.  
It is the central pillar of Nihon.*

As we saw in the previous verses, this verse refers to the instructional model for identifying the place to set up the Kanrodai. Aside from the encouragement that this verse intends to impart—“It is the central pillar of *Nihon*”—there is also the very important point made that it is necessary for us to “seek” the location for setting up the Kanrodai by sweeping our mind and finding that one place, its origin, where the self-centered imagination comes to a standstill. This is a process that, as mentioned, has been modeled and acted out for us on the ground but still, to complete the instruction, requires that it also be done in our own mind or else it, the origin, will never be found.

*If only this comes surely into being,  
there will be no one whoever to fear.*

One of the motives in writing this set of poems was to overcome the fear that was gripping both those within the path who feared the authorities and those outside of the path who feared the teaching of the Parent. In both cases, when the mind is swept and returned to its origin, thus allowing the Kanrodai to be set up, then indeed there is no one to fear as all is known as the original one being, which is one way to put the truth of any and everything.

*In any case, unless you are able to see the proof of the truth,  
I cannot set out on My next preparations.*

This is a very interesting proposition. The Parent is not asking us to believe this or that but is encouraging us to seek and prove the truth of origin for ourselves. By now it should be clear that the way to prove the truth of origin is to return to the truth of origin and that the way to return to the truth of origin is to sweep the mind and settle the self-centered imagination so that it no longer moves. What remains then is the point of view of the origin, the proof of the teaching and single-heartedness with Moonsun. Certainly, as this book draws to a close, there is nothing left to do but to sincerely seek to prove this for oneself. “My next preparations” of course refers to the re-creation of a world of joy with each human being enjoying the free and unlimited workings that flow from the truth of origin.

*On however high a place you may be,  
I shall talk to you freely.*

On the surface, this last verse is addressed to the people who were or are in authority. But let’s take a look at the way this might look from a point of view that we have already explored in these poems.

What stands between each of us and the proof of the truth of origin is the weight of the self-centered imagination that has accumulated on the origin. These self-centered images have accumulated like dust and eventually have grown so large that they are like mountains. Each of us then is potentially a mountain of dust, our point of view being from the top of that mountain. What we do and say today is determined by self-centered imaginings deep within the foundation of that mountain. Now if the Parent of Origin were judging us by the content of the dust that makes up our individual mountain, then that could weigh very heavily on us. Fortunately for us, the Parent of Origin is not judging us by the content of our mountain of dust but is rather freely speaking to us with the perfection of a model of parental love and the full knowledge of the identity of Moonsun. God the Parent, Moonsun, is totally understanding of our situation, having created it, and is totally on our side. The expositions given by our self-centered imagination are limited by the foundation of misunderstanding that that mountain of dust sits upon. It makes it difficult for us to see beyond our limited point of view and places the reason of heaven outside of our worldly common reach. Moonsun, God the Parent, does not have that limitation and can freely talk to and teach any self-centered imagination in any time and any place and at any level. What is needed of course are single-hearted instruments, human beings who have returned to the origin, to speak through.

The essence of conveying the path is not so much to tell people about the path as to seek it oneself. The essence of conveying the path is seeking the path. Though seeking something and conveying something might be considered exact opposites, what we convey is ultimately our attitude of seeking the path. Hence, we are taught, “Unless the origin is known, there can be no understanding.”

The second Shinbashira, February 8, 1953

The idea of rewarding good may be found in Oyasama’s teaching. That of punishing evil, however, is completely absent. This is because all She wants us to do is quickly replace the mind and transform ourselves. In no sense is She a judge who hands down punishment for wrongdoing.

The second Shinbashira, September 27, 1961

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book IX***

**This universe is the body of God.  
Ponder this in all matters.**

Up until this point we have reflected and commented on eight Books of the Ofudesaki (*The Tip of the Writing Brush*). In my own case, that small effort represented numerous opportunities to mature and savor the boundless care of Moonsun and I am truly grateful for that. As we begin our discussion of the ninth Book of the Ofudesaki, I would like to suggest that, prior to reading each verse in the remaining nine Books, the reader follow the instruction given in the poem at the top of this chapter. Using that instruction to reason and understand each verse from a fresh point of view, one can, perhaps with some sincere effort, assume the point of view of Moonsun in this and in all other matters as well. I will give an example of this kind of reasoning as we begin Book IX but will not carry it through every verse, as it has the immediacy of the Sazuke and overpowers the other interpretations that are necessary for a continued dialogue between understanding and misunderstanding.



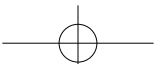
### **IX:1–4**

*Until now, whatever I said,  
you thought it had come from the mind of a human being.*

Though in truth there is only one original being, the one being has with great effort evolved the ability to appear as numerous authentic individual identities. These poems are a dialogue between that one original being and those imagined individual identities. In truth the one is trying to convince that part of itself, the part that imagines itself as a separate identity, to awaken from the self-centered dream and return to the original unity of mind. That is something of a mouthful, so let's identify the dialogue as being between Moonsun (the one) and the human mind (the self-centered imagination).

The important point here is that it was very easy and understandable for those who heard Miki, speaking as the Shrine of Moonsun, to think that She was teaching human self-centered thoughts and was offering Her opinions just as anyone else did.

*This time, whatever I may say,  
never think that it comes from a human mind.*



If we accept this instruction we are then put in the position of having to imagine a mind that is not a human mind. This can and in fact does lead to all sorts of speculations about the contents of God's mind as opposed to the contents of a human mind. Fortunately for us we have had the benefit of pondering the previous eight books and so know a good deal about the distinction between the human mind and Moonsun's mind. We know for instance that self-centered thinking accumulates in the human mind like dust or debris in water. We know that the dust or muddy water limits our lives and depletes them of joy. We know that Moonsun's mind, the truth of origin, exists at the very core of our being and that for that original mind to be understood, we need only replace the insecure self-centered foundation of our understanding of the world with the solid foundation of the truth of origin, thus becoming one (*ichijo*) again with the truth of our self and any and everything. We also know that the benchmark for this return to the origin is the mind that, even for a moment, has been totally purified of self-centered thinking. To simplify all this, we can say that we strive to make our human mind "the mind like clear water."

*Please listen closely to whatever I say.  
Never is there mixed the least bit of a human mind.*

This is the model—the mind returned to the truth of origin, totally purified like clear water. This is the mind that is one with the truth of origin and that can see the truth of all things as they really are as well as how they can be imagined to be.

*Tsukihi is going to tell you clearly about all matters.  
Listen to Me, please.*

This is the teaching and the truth that impacts all matters. It is the point of view of joy. The instructions are clear enough if we wish to hear and listen to them.

A few words of introduction for the following theme may be in order. Recall that it was and still is the case that there never was any worldly common meaning intended in these poems. It was clearly the case that Moonsun was engaged in a dialogue with the worldly common expectations and preconceptions of the sincere minds of the earliest followers and we are told that in general there was no understanding of Moonsun's true intention. Readers today are free of many of the expectations and preconceptions of the average villager at the time and so, fortunately for us, we can overcome that misunderstanding much more freely.

**IX:5–8**

*I desire that the two persons received as shrines by Tsukihi each be given a separate room.*

Traditionally this refers to Oyasama's request that separate rooms be prepared for the two persons received as shrines by Moonsun, Tsukihi, as a proof that Oyasama did not have a human mind. I believe that the two persons referred to were Oyasama and Her daughter Kokan.

Let's take a moment and look at the implications of this verse. To be received as a shrine of Moonsun is to be single-hearted with Moonsun. Single-heartedness with Moonsun is the return of the self-centered imagination (the human mind) to its origin or original condition. This return to the origin is accomplished through the mind like clear water, that is, the mind that is totally purified, the mind wherein all self-centered thoughts have been settled, removed or replaced.

Now, I am aware of at least two interpretations of this verse. The first takes the point of view that, separating Kokan from Oyasama and speaking through Kokan, Moonsun demonstrated a proof that Oyasama did not have a human mind. The second interpretation doesn't vary from the first interpretation but goes into a little more detail about the implications of such a proof. The second interpretation, then, takes the point of view that Moonsun's intention is that each and every person carefully follow Oyasama's model of returning to the origin, becoming single-hearted with Moonsun and awakening to the acceptance of being taken as a shrine by Moonsun and to the single-hearted salvation that flows from that condition. This of course is accomplished through the totally sincere and purified mind like clear water. Single-heartedness with Moonsun is then the proof beyond any doubt that Oyasama did not and does not have a human mind (self-centered imagination).

*Then, in whatever you pray, your salvation will be assured.  
Watch closely!*

Anyone interested in this result would do well to quickly and accurately follow Oyasama's model of single-hearted salvation.

*This is the basis by which any salvation  
will be assured hereafter.*

That Oyasama has shown us a model of single-hearted salvation that each of us can faithfully follow and, in so doing, awaken to single-heartedness with the origin, through the mind like clear water, is the basis of single-hearted salvation



and is the assurance of any and every salvation in any time and any place.

*Do not disregard anything I say.  
Listen closely and comply with it, please.*

If we view this verse as only pertaining to the provision of a separate room for Kokan, then this verse and this theme has really nothing much to do with us now in our current situation. If, however, we view this verse and this theme as a hastening for each of us to prove the truth of single-hearted salvation right now through our own mind, then our reading of this verse marks a crucial moment in our pursuit of the path of single-hearted salvation. Moonsun is beckoning and desires to show us the proof right now. Pondering deeply the truth that the whole universe is the body of God, be aware of what it is in our own mind that denies that truth. Watch, listen closely, settle or look right through that denial. Savor the truth of origin.

### IX:9–12

*Hereafter, however serious your illness may be,  
I assure you salvation in every case.*

This very encouraging promise refers to single-hearted salvation. The salvation in every case that is spoken of is the salvation that is given to the human mind that has returned to its origin.

*Though there should be nothing called illness in human beings,  
no one knows the beginning of this world.*

From the point of view of single-hearted salvation—the point of view that has returned to the origin and knows the beginning of this world—there is no such thing as illness or even death. From our worldly common, self-centered point of view (the point of view that does not know the truth of origin, the truth that the whole universe is the body of God), we are, however, limited to the fate of the body that we mistakenly claim as being our own and the sole center of our truth of self.

*Because of My desire to have you know this,  
I began doctors and medicine for weeding and fertilizing.*

Pondering this verse, it first occurred to me that there are three truths that Moonsun might be referring to in the phrase “Because of My desire to have you

know this.” The question of course is what is the “this” that is referred to?

First: that there is nothing called illness in human beings.

Second: that no one knows the beginning of this world.

Third: that Moonsun began doctors and medicine for weeding and fertilizing.

I wondered if, in commenting on this verse, I should refer to just one of them or to all three of them. On closer examination, however, I found that these three truths are all different aspects of just one truth. Let’s take a moment and see how they come together.

First is the assertion that from Moonsun’s point of view there is nothing that should be called illness in human beings. This conflicts with our ordinary self-centered point of view. For us to know the truth of this assertion, it is necessary for us to become single-hearted with the point of view of Moonsun. It is the understanding of this single-hearted point of view that Moonsun desires us to know as single-hearted salvation.

Second is the assertion that no one knows the beginning of this world. We are hastened to know the beginning of this world by returning our self-centered imaginations to their origin. Thus knowing the truth of origin, we know and can assume the point of view that understands that this universe is the body of Moonsun and from that point of view there is no such thing as illness or death. It is this point of view that is the single-hearted salvation of any and everything.

Third is the assertion that doctors and medicine have been begun by Moonsun to care for and hasten the growth of Moonsun’s body. After all, the body that our self-centered imagination claims as its own is not ours; it is Moonsun’s. Matters of weeding and fertilizing (taking care of Moonsun’s body, at least as concerns human beings) have been delegated to doctors and medicine. The fear and suffering that haunt our self-centered imaginations and steal our joy as regards the experience of illness are a different matter. This, Moonsun desires to have us know, can be cured in every case by returning to the origin and awakening to the truth of the beginning of the world through single-heartedness with Moonsun. From that point of view, the body is being taken care of by Moonsun through doctors and medicine and, in truth, there is no such thing as illness or even death.

*From now on, I shall teach you everything about all matters.  
Listen closely to whatever I say.*

This refers to the truth of origin as it relates to all matters. It is the truth that is known by the totally sincere mind like clear water that has returned to its origin and single-heartedness with the origin of all that is. The purpose of these poems is to show our self-centered imaginations a model of how to make that return as

quickly and easily as possible.

Recall that Oyasama is carrying on a dialogue between Her point of view, which is single-hearted with Moonsun, and the point of view of the villagers, which is worldly common and based on the expectations of the self-centered imagination. As always, it falls to us to distinguish between those two points of view and to proceed along the path that is modeled for us as a path of single-hearted salvation.

### IX:13–16

*Though even until now I have taught most of My teachings,  
there remains a truth yet untold.*

When Moonsun speaks of having taught us “most of My teachings,” the reference is to the marvel that is our human worldly common self-centered imagination. What in this verse is referred to as the truth that remains yet untold to us is none other than the truth of origin. When the totality of Moonsun’s teaching is understood, that understanding constitutes the truth of all things in detail.

*What do you think I shall say from today on?  
The mind of Tsukihi truly hastens.*

When the poems question us we are hastened and given an opportunity to honestly question our own self and distinguish Moonsun’s teaching from our own worldly common self-centered expectations so that we can align our efforts with Moonsun’s intention.

*What is it that I hasten day after day?  
It is solely the preparation for Tsukihi to rush out.*

Again we are questioned and in this case the answer is provided for us so that we can better understand Moonsun’s intention. Let’s look at the distinction that is hastened here and see how it fits in with the theme that speaks of Moonsun’s desire “that the two persons received as shrines by Tsukihi each be given a separate room.”

In general, I think it fair to say that the human minds that were and are drawn to Moonsun approach with the expectation of satisfying a self-centered need or desire. That is to say that we want something. If we get what we want, we may or may not show our gratitude, but basically our intention is to remain pretty much as we are with the exception of our self-centered expectation having been fulfilled. In that respect we are willing to set up a relationship with God where

we are the supplicants and God is the power to grant our wishes. The important thing for us is that we get what we want while retaining our separate self-centered identity.

The Parent of Origin knows and understands this situation and does not hold it against us. The true satisfaction that the Parent of Origin wishes to give us is, however, not of the same order as our self-centered expectations. It is Moon-sun's intention that we be given single-hearted salvation. That is to say that each of us be given the opportunity to return our mind to its origin and become single-hearted with Moonsun. This single-hearted salvation is the salvation of any and everything. In this salvation the imagined separation that is the self-centered imagination is replaced by the understanding of the truth of origin, the truth that any and everything of this universe is one original being, God, Moonsun, the Parent of Origin or whatever name is used to represent that truth.

Moonsun then exists at the core of all things and beings and is capable of being known and understood in the world as the foundation of the joyous life. Moonsun wishes to "rush out" in all human minds (each instrument becoming a shrine of Tsukihi). It is up to us to allow that to be so by settling our self-centered imaginations long enough for that marvel—a marvel even beyond that which is the self-centered imagination (one is the sun, the other the moon, their light is only one)—to be realized.

The expectation of Moonsun is that human beings will awaken to single-hearted salvation rapidly and in great numbers. This dialogue is necessary because the state of our minds becomes the state of our world, and it seems easier to us to imagine that what Moonsun is hastening is impossible, difficult, dangerous or not worth pursuing. Such an attitude becomes the truth of our world though it is not necessarily really the case. This, however, is the point of view that keeps depressing our natural high-spirited joy and that brings unintended fear and suffering into the marvel that is the ever-changing world. Metaphorically, it is the mountain of dust that covers and depresses the truth of origin and that keeps Moonsun from rushing out. In response to our predicament, Moonsun shows us the way to sweep that dust from our hearts and to awaken to single-hearted salvation, the true salvation of any and everything.

*Listen closely to this talk and understand it well.  
There is no knowing what I shall do.*

Moonsun desires to "rush out" in all human beings equally, without any discrimination. To hasten this global awakening, Moonsun will work and teach in ways that are appropriate for the time, place and level of spiritual maturity of those who wish to hear and will listen. The self-centered imagination is in the way of single-hearted salvation, and so Moonsun wishes to quiet, settle, calm, remove or replace it, or make it like clear water. These poems attempt to recruit

instruments to actively pursue that goal on a global scale. Since no two self-centered imaginations are exactly the same, even honestly accepting the challenge of helping to save others becomes a powerful broom for the removal of the dust of self-centered thinking.

I am convinced that of the many things taught in Her Divine Model, the most important ones are the readiness to base one's judgment on the perspective of single-heartedness with God and the attitude rooted in single-heartedness with God.

The third Shinbashira, October 26, 1992

### IX:17–20

*Please understand well what I say about the conditions of the path ahead. This is the request of Tsukihi.*

As we have often observed, there is a long human tradition of worldly common self-centered thinking that assumes that there are certain conditions that, if met, can influence gods and spirits in ways that will be beneficial for us. That is to say that through meeting those conditions we can embrace what is good for us and avoid what is evil or unwanted. Being aware of our expectations, in this theme Moonsun will explain to us what the conditions are for the fulfillment of the path of single-hearted salvation. As always—and by now we can expect this—those conditions will be completely different from our worldly common expectations.

*When you hear that Tsukihi has rushed out, quickly bring out the Kanrodai.*

Recall that, in the imagery that has been presented before, Moonsun has provided us with graphic representations of a truth that is far too subtle for words. In the images that have been drawn for us, our self-centered imaginations are shown as having piled up like a mountain of dust that is sitting on top of the free and unlimited high-spirited joy of our true and original self. That mountain of dust is depressing and holding back that high-spirited, free and unlimited joy in much the same way that muck and debris at the bottom of a pond might hold back and pollute a fresh water spring.

The very reason why these poems are possible and have been written is because Moonsun has indeed “rushed out” through Miki Nakayama. And taking Her as a Shrine, Moonsun used Her physical appearance as a model life of single-hearted salvation. We could leave it at that—with Miki, now God the Par-

ent on earth and the Shrine of Moonsun on the one hand and us human beings remaining pretty much as we always were on the other—except for the intention of Moonsun to embrace all human beings in single-hearted salvation and in so doing return the marvelous creation which is this universe to its intended condition of free and unlimited joy as experienced through the instruments of creation assembled each according to the interaction of their various roles and natures. If interpreted in this way, it is apparent that Moonsun intends to “rush out” through all human instruments one after another. This “rushing out” deserves to be called Moonsun’s tireless intention for universal single-hearted salvation.

All of this universe and the instruments that make it up have come from a single source. As you can see, this rapidly becomes a mouthful to discuss. So we are provided with a short hand symbol. The Kanrodai is the Parent of Origin and marks the place where human beings are created. To remind us of that, we interact with a model Kanrodai. So when we hear that Moonsun has “rushed out” we are to quickly bring out the Kanrodai and do what? It is this next step that is the condition of the path of single-hearted salvation.

*Prepare your minds for the place of the Jiba,  
the place where the Kanrodai is to be set up.*

In our worldly common way, we are perhaps used to appealing to a higher power in times of stress and dissatisfaction with the state of our life. In this path, however, God is coming to us and asking us to consciously cooperate in the next step of our human evolution and the recreation of a world of joy for all. God is asking us to voluntarily make a decisive resolve to set aside our self-centered imaginations, even if just for a moment, thus preparing our minds to return to their true and original condition and source so that Moonsun can “rush out” and bring free and unlimited joy to the world. In preparation for Moonsun “rushing out” we are taught to calm, sweep, replace and settle our mind so that it becomes the ground that is totally swept clean. It is the place where the Kanrodai is set up, the totally pure mind like clear water.

*If only this is surely settled,  
there will be no danger in anything at all.*

I will offer two interpretations here. The first interpretation centers on settling our mind by doing what needs to be done, each with our own mind and self-centered imagination. The second interpretation sees this as the promise of what will come after its completion.

In anticipation of the 120th Anniversary of Oyasama to be observed on January 26 in the 169th year of the Teaching (2006). I should like

to share some of my reflections by way of urging all followers to make a decisive resolve and a determined effort to grow spiritually.  
The fourth Shinbashira, Instruction Two, October 26, 2002

### IX:21–24

The extremely high-spirited and encouraging theme of Tsukihi's desire to "rush out" continues.

*Just a word on where Tsukihi will rush out:  
to the high and the distant places.*

Those who were close to Oyasama and heard this teaching from Her own lips were, in many cases, willing to accept that Tsukihi had "rushed out" through Miki and, in doing so, intended marvelous salvations for all humankind. However, they were, and perhaps we are, a bit timid about accepting the intention and desire of Tsukihi to "rush out" through each and every human being in all times and all places. If we interpret "high places" to be ourselves (picture pure clear water rising from the origin into a pond in the high mountains) and "distant places" as representing both the whole world and our imagined distance from the truth of origin, then I think that we can continue to interpret this theme as being about Moonsun's intention and desire to "rush out" through the sincerely purified mind of all human beings.

*When people hear of this story,  
there will be talk among everyone of Tsukihi's greatness.*

Everyone in the world has a mind, and it is intended that this option be made available to every mind. It is a very simple story. It is about everyone just as they are and applies to everyone equally.

*Step by step, everyone in the world will speak of it.  
When that day comes, your heart will be brightened.*

It is not clear whether the heart that will be brightened is our individual heart, Tsukihi's heart or Oyasama's heart. Ponder this for a moment: In truth, are there three hearts or one single, original heart?

*From thirty-eight years ago until now,  
the regret in your heart: how pitiful it is.*

The regret in the heart of the Parent of Origin is the dust that is our individual self-centered imagination, ignorant of its origin, greedily claiming what it cannot control and pitifully lost within itself without any sure guide. Though the self-centered imagination is a marvel of marvels, the fear, anxiety and pain that accompany its uninformed use are not intended.

You would do well to forget greed, let go of yourself, and rejoice and trust unreservedly in Oyasama's teachings. This is the simplest way. Yet, for those of us who have accumulated causal force during our long journeys, this simplest way is the most difficult to implement. . . . What we ought to do in following the path, therefore, is to take steps to work off our accumulated causal force, little by little, while maintaining our joy and high-spiritedness. In this sense, then, instead of taking the simplest way of letting go of our thoughts and melting into God's intention, we have the option of relying on ourselves and drawing on our wisdom to pursue the goal and seek joy, although following the path in this manner may give others the impression that we are going through many painful experiences.

The second Shinbashira, June 29, 1957

### IX:25–28

*At this time, I shall make all things  
clearly known to everyone in the world.*

Once again we have a choice of interpretations. We can interpret “at this time” as referring to the time that Miki became a Shrine of Tsukihi, the time (thirty-eight years later) that these verses were written, or right now, the time that we are reading these verses.

Then there is the promise of making “all things clearly known to everyone in the world.” Imagine that. And that is the problem, isn't it? We might imagine all kinds of things and altogether miss the point of the teaching. Recognizing our propensity to try and understand everything from the point of view of our self-centered imaginings, Moonsun asks us at this point to pause and ask ourself what it is that we imagine concerning this promise.

*What do you think it is that I shall make known?  
I shall make the Parent of Origin clearly known.*

So, the promise of making “all things clearly known” is fulfilled by making



“the Parent of Origin clearly known.”

*Though I began to speak to make such a thing known,  
perhaps no one knows what it is about.*

As always there is a hitch. Though Moonsun, using Miki as a Shrine and speaking through Her mouth, was trying to make the Parent of Origin known, perhaps no one knew who that was or what the teaching was actually about. Chances are, the folks who heard this teaching from Oyasama confused Miki’s body with the Parent of Origin in the same worldly common way that we all confuse the truth of the body, which is a thing borrowed. And chances are, the folks who went to Oyasama for salvation did so with worldly common expectations and not with the expectation of awakening to the knowledge of the true “Parent of Origin.” Certainly we can understand that those who listened to Oyasama teach heard Her words with an expectation of gaining some kind of human knowledge or experience. Ordinarily we don’t know anything else.

*I begin to make the truth known to all humankind  
from My desire to save this world.*

Once again we can reflect on this. Moonsun’s desire is to make the Parent of Origin known to all humankind and, in so doing, save this world. What then does it mean to know the Parent of Origin? It seems that such knowledge is not the usual kind of human knowledge or experience that we are familiar with; otherwise, anyone who met Oyasama would “know” or have “an experience” of the Parent of Origin. In these poems we are told repeatedly that no one knew what the teaching was about and that no one understood.

What is the most important point in Oyasama’s teachings, or the Tenrikyo teachings—though it may be inappropriate to discuss varying degrees of importance among the things taught by Oyasama? What was it that She most wanted to teach us when She began serving as the Shrine of Tsukihi? As you are probably aware, it was how to actually live the Joyous Life. In other words, Oyasama’s intention—God the Parent’s intention, that is—in providing the teachings was not only to have us clearly understand that to live as human beings is a joyous experience but also to help us actually savor that joy. Oyasama’s role, therefore, was to make every effort to guide us quickly to a deep understanding and an actual savoring of this joyousness, which cannot be measured by any human knowledge or experience.

The second Shinbashira, August 28, 1953

**IX:29–32**

*Now that I shall work salvation unknown until now,  
it is necessary to make the origin known.*

I assume that most if not all of us are drawn to the Ofudesaki by the salvation that it promises. This verse then is crucial to the fulfillment of that promise. To deliver single-hearted salvation, it is necessary for Moonsun to make the origin known.

*To teach you things unknown until now,  
I shall make the Parent of Origin clearly known.*

Being taught “things unknown until now” refers to the promise of being taught the truth of all things in detail. That is the truth of origin as the Parent of Origin made clearly known. Again, as we have been constantly reminded in these poems, no one understood Moonsun’s intention; the worldly common knowledge of Miki as the Shrine of Tsukihi was not enough to qualify as clearly knowing the Parent of Origin. The intention is deeper than the appearances that usually satisfy our definition of knowledge.

*When you come to know the Parent of Origin clearly,  
I shall give you My assurance on anything whatever.*

Taken together the verses that make up Book IX are a theme of salvation through clearly knowing the Parent of Origin. I think that we will find that this theme carries true through the remainder of the verses, though they may at first appear to be about various other topics.

*Do not wonder who speaks these words.  
They are from none other than the mind of Tsukihi.*

This verse addresses the constant problem of the human condition. Those who heard Moonsun teach through Miki’s mouth quite naturally confused the free, unlimited and original Moonsun with the limited and dependent body that was once known only as Miki. Using the name Tsukihi as a metaphor for the totality of all that is, one could say that our worldly common human experience is the moon. It is beautiful and marvelous, ever changing according to its cyclical nature and appearing to be born, grow and die only to be reborn again. Certainly this metaphor works for the world as we see it from the point of view of a body. There is, however, one truth that is missing and needs to be understood to make the metaphor complete. Though it appears to do so, the moon does not shine by

its own light. The light of the moon is in fact the much greater unchanging light of the sun reflected. That is to say that the origin of the moon's light is the sun. It is a simple truth but not all that apparent on the surface of things. The totality, then, of understanding the appearance of the moon requires understanding that its appearance is totally dependent upon the sun. The total truth of the appearances and changes of the moon then is seen as Moonsun. That is the understanding of any and everything. One may or may not find this metaphor appealing, but it has appealed to me since I first picked up the Ofudesaki. So I keep returning to it. If you have the inclination to do so, take a minute and internalize the metaphor. You might just end up being amazed by what you learn.

Recalling our progress in this theme so far: Moonsun has informed us—by us I mean the worldly common point of view that is the self-centered imagination—that in order for Moonsun to work salvation it is necessary to make the origin, the Parent of Origin, clearly known. I assume that the phrase “clearly known” refers to our settling of our self-centered point of view so that we can understand any and everything from the point of view that is single-hearted with the Parent of Origin. We have also been informed that this information is not given from a human mind, that is from a worldly common self-centered point of view or opinion, but from the mind of Moonsun, the point of view that is and knows the truth of any and everything.

It may be that the news that we need to acquire clear knowledge of the Parent of Origin in order to receive salvation does not sit all that well with the point of view of the self-centered imagination. We can look at the ordinary parent-child relationship to see how this works. In general, parents want to give their children what is best for them, but even the most sincere parental effort will not succeed without the cooperation of the child. Children, on the other hand, often have no problem with taking for granted and presuming upon parental love but may be reluctant and find it difficult to understand what is required of them to realize the efforts of their parents in helping them to achieve the desired results. These desired results usually fall into the categories of happiness as defined in terms of good health, wealth and offspring.

With that in mind, Moonsun continues with this theme of making the Parent of Origin clearly known by reminding us that this teaching is in response to our pleas for relief from the suffering that illness, trouble and death bring to our self-centered imaginations.

### IX:33–36

*Look all over the world and through all ages.  
You will find many kinds of illnesses so-called.*

I think that it is significant that from Moonsun's point of view there is no such thing as illness. So in this verse illness is referred to as "so-called." That is to say that illness exists for the worldly common self-centered point of view but does not exist when viewed from the free and unlimited point of view that is single-hearted salvation.

*This time, no matter how serious your illness may be,  
I shall teach you the family recipe for your assured salvation.*

Ordinarily we might expect our attention to be drawn to the very encouraging promise of salvation, which is described as being "assured" no matter how serious our illness may be. Indeed that is very promising and encouraging. We should not, however, overlook the rest of the verse. Moonsun, the Parent of Origin, knows that we cannot clearly know or understand the truth of origin with our limited worldly common, self-centered point of view. It won't do any good to tell us simply to return to the origin, because we are unable to understand what that means! This verse adds substance to the parental promise and Moonsun's hastening to return to the origin and single-hearted salvation by promising to teach us the way to do it. Further, by calling the way to realize salvation the "family recipe," Moonsun informs us that the way or recipe is intimate to each and every one of us. It is a family matter and from Moonsun's point of view there is no distinction between family members. All are viewed and treated in the same way, without any distinction between one child and another. In following this recipe, then, there is nothing new to be acquired to be in Moonsun's family. All are taught intimately and included just as we are.

*Form now on, I shall tell you clearly about the ingredients.  
Please understand well, whatever I say.*

Through the lens of hindsight, we see that something went wrong with this effort. These verses were written in 1875. When, approximately eleven years later, the Parent of Origin withdrew from physical life, the self-centered, worldly common condition of misunderstanding and lack of understanding still prevailed. Perhaps we can derive great benefit from the effort of re-examining the recipe and the ingredients to see what went wrong. Though the first impulse may be to question the efficacy of the recipe or the ingredients, experience tells us that more often than not the problem is with the efforts of the cook and not the recipe or the ingredients—particularly when the desired result has been successfully demonstrated and modeled. In this case we are often warned that the recipe must be followed exactly as it has been shown. So too the ingredients must be exact and added in the proper order. There are no shortcuts or substitutions in this recipe.

*Your suffering at this time must be trying.  
But look forward to the promise in your future.*

With this in mind we can double-check the ingredients and the order of the recipe. Starting anew and thus avoiding the missteps of the past, we can look forward in our immediate future to the end of all of our sufferings. That sounds appealing to me, all the more so since I am aware that its proof has been convincingly modeled and shown.

To seek to make fast progress is not inherently harmful; the fault lies in leaving out some of the procedures or steps that need to be taken. Consider this point carefully.

The second Shinbashira, June 27, 1953

In a sense, it is easy to inherit and bequeath the various things that we regard as constituting our tradition. From the perspective of the spirit of “restoration,” however, we need to reflect once again on those things that have accumulated over time and to distinguish between ones that accord with the teachings and ones that have actually stemmed from drifting into selfishness or self-servingness.

The second Shinbashira, September 28, 1959

The theme of clearly knowing the Parent of Origin continues. So far we have been informed of the intention to make the Parent of Origin, the truth of origin, clearly known to us. To hasten us to awaken to that understanding, we have been reminded that the teaching is a result of our own pleas for relief from sufferings, illnesses and troubles, which flow from the purely self-centered point of view and which drain the joy from our lives.

### **IX:37–41**

*Before it occurred, I had given you  
as much notice as I was able. Ponder over it.*

Concerning those sufferings that come from not knowing the truth of origin, we are here informed that through the teaching that reveals the true origin of any and everything, we have been given notice of the source of suffering, illness and trouble, and we are asked to ponder over it. The heading at the top of this chapter is of course a good starting place as it is intended to be fundamental to pondering all matters.

*In whatever I do, I give you notice of it beforehand  
and then begin My workings.*

The workings referred to here are the tireless efforts to provide us with the means of clearly knowing the true Parent of Origin. Settling that knowledge is of course single-hearted salvation.

*What do you think of this talk? It is because I desire you to  
know the free and unlimited workings of Tsukihi.*

We are questioned concerning our thoughts on Moonsun's motives. In our worldly common ponderings, it is possible for us to imagine that Moonsun desires us to do all sorts of things for all sorts of purposes. This verse informs us that there is only one intention, and it concerns our salvation through our clear knowledge of the free and unlimited workings of Moonsun. Again the verse at the head of this chapter is the appropriate topic for our ponderings on those free and unlimited workings.

*Though the mind of Tsukihi sincerely hastens  
to have you know this one truth quickly,*

We have much to learn here. There is one truth, and it is Moonsun's intention that it be known quickly. If we are dragging the process out, we can ponder and see where we have missed connecting with Moonsun's intention and make corrections in a timely manner.

*No matter how much Tsukihi pleads with you close to Me,  
no one understands. Oh, how I regret.*

Though our worldly common self-centered point of view constantly misses the point and fails to understand what Moonsun is trying to do for us, we can look to the past and learn and look forward to the future with high spirits as we ponder the one truth and prepare our minds to clearly know the Parent of Origin through the single-heartedness that is the salvation that comes from true knowledge of Moonsun's free and unlimited workings.

Recall the unintended suffering that flows from the inability of the self-centered imagination to know the truth of origin and the joy that flows from that truth. In light of the verses at the head and foot of this chapter, let us take a moment now and ponder Moonsun's intention in the way that has been shown for realizing that intention and the truth of Moonsun's free and unlimited workings.

## IX:42–45

*Whatever I say,  
never think that I am speaking about things in the present.*

This verse shows us, once again, the contrast between Moonsun’s point of view (the point of view of the origin) and our worldly common point of view (the point of view of the self-centered imagination). On the one hand, Moonsun is hastening the preparation of the human mind so that it can, step by step, clearly know the Parent of Origin. On the other hand, our self-centered imagination seeks immediate relief and satisfaction of our self-centered concerns. This contrast can readily be seen in the Divine Directions (Osashizu). In those Directions, it seems as though a straight or direct answer for the questions posed is never given. This apparent disconnect is the result of the two points of view that are represented. The worldly common point of view wants and expects a worldly common answer, whereas the answer given always points away from the immediate expectations of the self-centered imagination to the preparations for the one true single-hearted salvation to be realized in the future, after the self-centered imagination has been purified and returned to its origin.

*Whatever I may tell you step by step,  
it is solely about things which are to be.*

This refers to the tireless efforts of the Parent of Origin to “step by step” prepare our human minds to know the origin clearly. We are carefully guided here so that we might avoid the misstep of reducing Moonsun’s step-by-step efforts to our own worldly common self-centered interpretations that will suit our immediate self-centered expectations. Such a misstep could lead to complacency and a lack of progress in our effort to clearly know the origin and might perpetuate our continued misunderstanding of Moonsun’s intention in trying to reveal that truth to us.

*To say what I shall speak about from now on:  
it will be solely about the Kanrodai.*

The Kanrodai is here given as an example of something told to us step by step. Take a moment and see how the poems refer to these two classes of misunderstanding. That is misunderstanding concerning our self-centered expectations attached to our own immediate problems and misunderstanding concerning the things told to us about hastening our step-by-step progress toward single-hearted salvation.

*What is called the Kanrodai at the present time is but a mere model.*

And here, to emphasize the point, we are guided to understand that the Kanrodai that we can see is but a mere model of what is to be. The subject of the theme remains the same. It is about Moonsun's step-by-step efforts to have us clearly know the origin, the Parent of Origin. It is this way with all of those things that we have been told step by step. Though at present they may be misunderstood, in the future they can surely be realized as even now the Parent of Origin is working at the core of each and every human mind hastening our return and the single-hearted salvation that flows from knowing the origin, the Parent of Origin, clearly.

Regarding the state of those who requested these Directions, I might conjecture that while they had a knowledge of the Jiba Identification and the Kanrodai, they had not actually understood their true meaning, and that, consequently, the way they carried out their undertakings became removed from the mind of Oyasama.

This is relevant to us today. If we too have not actually understood the true meaning of Oyasama's teachings, then we are doing exactly the same as the people did 100 years ago. That would mean that the path of single-hearted salvation has made no progress at all, and if it has made no progress, that would mean that we have made no spiritual growth.

The third Shinbashira, January 26, 1992

Tracing the course of Moonsun's tireless efforts to awaken the human mind to the free and unlimited workings that flow from the origin as single-hearted salvation, we find that Moonsun's intention in teaching us has been consistently misunderstood. Throughout the previous eight Books of the Ofudesaki that we have discussed, there have been numerous efforts made to help us to move from misunderstanding to the spiritual awakening that results from returning to the origin and savoring that truth as the intended joyous life.

For example, we have been taught to reason our way back to the origin by realizing the truth by the words "clear" or "muddy," with the mind like clear water being given as the benchmark of the true sincerity that is itself the truth. We have been given the physical presence of Oyasama as a model of the way to single-hearted salvation and a visible guide to knowing the Parent of Origin clearly. The Jiba of Origin and the Kanrodai have also been given as a place and an object, whose purpose is to hasten our intended awakening. In spite of all of these efforts, our misunderstanding of Moonsun's intention has prevailed and,



in each Book, we have been told that despite Moonsun's tireless efforts, no one understands. This situation might seem discouraging, but we should recall that the sweeping of the mind that we have been taught to do through the sincere performance of the service (*tsutome*), selfless activities (*hinokishin*) and complete reliance on the power of the origin (Sazuke) will, of its own accord, prepare our mind for the understanding and awakening that is promised and intended.

We can, however, hasten our spiritual awakening by aligning oneself with the means of overcoming those misunderstandings that our Parent of Origin has supplied us with in response to each and every situation or "knot" of misunderstanding that arises in the course of our journey of awakening. To do that, it might be beneficial to recall how the path has been made from the moment that Miki awakened as the Shrine of Moonsun to the present moment.

When we examine the model life (*hinagata*), we see that meaningful communication between the point of view of the truth of origin and the point of view of the ordinary, worldly common, self-centered imagination was difficult and that misunderstanding of the point of view of origin was almost universal. As the model life progresses we can see the unfolding of a path of single-hearted salvation, the purpose of which is the step-by-step awakening of all human beings in all times and in all places to the truth of origin and the establishment of the joyous life for all human beings equally.

We currently see this tireless and universal effort as the willingness of the point of view of origin to teach, hasten and guide all human beings in ways that are appropriate for the time, the place and the level of spiritual maturity of those being taught. This can be understood as an equal and intimate dialogue between the Parent of Origin and each and every individual in whatever time or place and regardless of the individual's level of spiritual maturity. On a universal level then, because of the sheer magnitude of the intention, that dialogue is unimaginably complex. On both the universal and the individual level, that dialogue has two essential criteria. First, the dialogue must be able to capture the human self-centered imagination. That is, the dialogue must be able to draw the self-centered imagination either directly to the goal or to the step-by-step way of realizing the goal. Second, once the self-centered imagination is captured, the dialogue must be able to actually return the individual self-centered imagination to its origin. To keep us on course and avoid the confusion of a multitude of conflicting and competing interpretations of the teaching that returns the human mind to its origin, we are guided by the teaching that of the multitude of possible interpretations of the teaching, there is one interpretation that is certainly not the correct interpretation. That interpretation is the ordinary, worldly common, self-centered interpretation that is the current foundation of human thought.

It occurs to me that a word about the meaning of the phrase "capturing the imagination" might be in order. Simply put, every movie, television or radio show, every political proclamation, newspaper article, book or magazine, every

advertisement, speech, billboard and product label, to mention just a few examples, have as their goal the capturing of our self-centered imaginations with the intention of drawing us to choose a particular course of action. That means that Moonsun's efforts to attract our minds to the reason of heaven and the truth of origin have quite a bit of competition. In my own case, it means that my self-centered imagination is constantly on the move, constantly analyzing the flood of sensory and intellectual offerings and self-centeredly deciding which ones appeal to me and which ones do not. Moonsun understands this situation and continually makes adjustments to the dialogue to remain a contender for our attention. The goal and the way to the goal do not change but the dialogue changes to meet the needs of those who would seek the path of single-hearted salvation. This, I think, is the model that is shown in the model life (*hinagata*).

### IX:46–52

*From now on, I shall teach you clearly, step by step,  
solely about the preparations for the Kanrodai.*

At first glance it might appear that this verse is moving us from the goal of making the Parent of Origin clearly known to clearly teaching about the preparations for the Kanrodai as if these were two different goals. The goal, I believe, remains the same. What is indicated is a change in the dialogue with the intention of hastening the time of awakening to the truth of origin. Though there are, I am sure, many interpretations of the significance of the Kanrodai, I will offer here my own personal favorites.

As I mentioned before, in my own case my self-centered imagination tends to tumble all over the place. It is after all a marvelous power. It can superimpose itself over the present state of the world from points of view that take the past into account and can also project itself and its states into the future with predictive power. I recently watched a television show concerned with anthropology that brought this point home nicely. Suppose an animal, a lion for instance, were to happen on the footprints of a gazelle. Unless the lion could directly experience the gazelle with one of its senses, it would not, as far as the lion would know, exist. Modern humans however have the predictive imaginative power to know that the prints are those of a gazelle and that, if the prints were followed, there would be a very good chance that a gazelle would turn up for dinner at the end of the trail. This predictive power makes the human self-centered imagination a most wondrous and powerful tool.

In my own case, however, I have discovered that I don't have full control over my own self-centered imagination. For instance: when I try to savor Moon-sun's promise of free and unlimited workings, I have found that it is very dif-

difficult for me to settle (stop the movement of) my self-centered imagination as I need it to if it is to become like clear water, thus allowing me to distinguish between “clear” and “muddy.” I can reason my way but often I find that I don’t even remember when it was that I lost the thread of my reasoning. I can appeal directly to the Parent of Origin for help but likewise I often drift off into some other train of thought. Then there is the Kanrodai.

I utilize the model Kanrodai both as a physical and mental object to attach my self-centered imagination to. That of course is easy to say but, at least in my case, is not all that easy to do. I have found that to make and hold an image of the Kanrodai in my mind’s eye requires some practice. However, with just a little practice, it in fact becomes rather easy to do. I find that it is especially beneficial for me to do this when I am under stress. I should add that it is easier to start practicing without the stress so that the Kanrodai is available when it is needed. Indeed I find its image to be ideal company while walking to and from work and during my afternoon walks in the park. I work in a beautiful park and am quite capable of missing its beauty if I just walk through it with my imagination running freely. Getting back to the model Kanrodai. At first it is rather hard to set it in place in the mind’s eye. Other imaginings crowd it out and its image is vague and hard to anchor down. With some practice, though, the pillar takes on shape and substance. Its size in the mind’s eye can vary from a small image in the “theater” of the mind to an erect pillar roughly occupying the size of my entire body. When the entire self-centered imagination is committed to the project, which I work on with my eyes open, the world appears as it actually is rather than as I usually imagine it to be. All of the senses are then at their best. It is joy.

*Make the base of this Stand three shaku across and six-sided with a mortise at its center.*

Our teacher takes us deeper, calming our infatuation with the self-centered imagination and the changing phases of the moon. The details of the model Kanrodai are revealed. The mental image of a simple Stand is to be replaced with a more robust model—one with mass and details, each element crafted in the mind’s eye and assembled. When the first stage is fitted into the Stand, the base of the Stand sinks in the mind’s eye because of the weight of the stone. Certainly a place can be found to securely set up such a substantial structure. When completed and set up, the Kanrodai is the Parent of Origin. The wonder that is the ever-changing phases of the moon is replaced by the truth of any and everything, single-heartedness with all that is and changes as well as with its origin, this single-heartedness being expressed as Moonsun.

*Until now, I have taught you various things, but they are all preparations for setting up this Stand.*

It is through the setting up of the Kanrodai that the origin, the Parent of Origin, is to be made clearly known.

*If only this Stand has been put firmly in place,  
there will be nothing fearful or dangerous.*

We are by now familiar with the fears expressed by the villagers and the reasons given for their reluctance to comply with Oyasama's requests. On a more universal level, we can ponder our own fears and be assured that, by setting up the Kanrodai, those fears will be removed.

*Should anyone dare to stop what is ordered by Tsukihi,  
his own life will be stopped.*

In its worldly common reading, this verse can certainly catch our attention. So much so that it is perhaps difficult to see any other meaning for it. I suggest that Moonsun offers us the fullness of a free and unlimited joyous life. Even within the model of parental love, it is a mistake for the child to spurn the efforts of the parent.

*When you see it, you will be truly satisfied  
and know that Tsukihi's teachings are indeed marvelous.*

This refers to the actual Kanrodai, the Parent of Origin, and not necessarily one's reaction to the model.

*As soon as this Stand is completed, the Service will be done.  
Nothing will remain that cannot be realized.*

As an object lesson, this refers to the Kanrodai Service, the Service around the sacred Stand. Internalized in the totally sincere mind, this refers to single-heartedness with the origin, that is, knowing the Parent of Origin clearly.

### **IX:53–56**

*About this Stand: I do not say when or how,  
but when it is completed, the Service will be done.*

The Stand, the Kanrodai, is the Parent of Origin. When the Parent of Origin is clearly known by returning the mind to its origin, then and only then can it be said that the Kanrodai is set up, that is to say that the Stand is completed. From

this we can understand that the sincere performance of the Service is the act of returning or preparing to return the mind to its origin. Though those actions are graphically modeled so that we can more easily follow the path of return, we are here reminded that the model is not the same as the truth that the model indicates, and that the “when or how” of setting up the Kanrodai is entirely dependent upon the when or how of returning our mind to its origin and, in so doing, reuniting with the Parent of Origin. That is the act of melting back into the parental heart and becoming single-hearted with the origin and truth of any and everything—that is, the totality of all, Moonsun.

*If only this Service is begun,  
nothing will remain that cannot be realized.*

In the world, the realization of any and everything depends upon the causality (*innen*) that yields that realization. The sincere performance of the Service that returns the mind to its origin is the causality that yields the realization of that return as single-hearted salvation. Beginning that Service is the beginning of that realization.

*Watch! Tsukihi will surely bestow the Gift,  
the Food of Heaven, without fail.*

This is an extremely bold promise; it is promised that the sincere performance of the Service will, “without fail,” yield “the Gift, the Food of Heaven” as the joyous life that flows from clearly knowing the truth of origin, the Parent of Origin, the Kanrodai. Compare this promise with what is called the scientific method.

*In whatever matters, unless there is clear proof of the truth,  
it should remain questionable.*

This “clear proof of the truth” is manifest when the origin, the Parent of Origin, is clearly known. Without that “proof of the truth,” the teaching, in the words of the teacher, will “remain questionable.” We have often spoken of this unfortunate situation, as it takes the shape of misunderstanding and lack of understanding of the teaching or leads to a path of rumors or even denial.

#### **IX:57–64**

*From now on, I shall teach you everything  
in detail step by step. Do not go against My words.*

Count me in. I'm up for being taught everything in detail, and I am willing to follow instructions, too, though I suspect that that may be the hard part.

*Do not wonder what it is that I am saying.  
It is solely about the preparations for the Kanrodai.*

No need for me to imagine what the above promise is all about. It is about preparing my mind for setting up the Kanrodai at the Jiba. Since I know that the Kanrodai is the Parent and since I know that the purpose of this series of poems is to make the Parent of Origin clearly known to me, I can safely assume that the setting up of the Jiba-Kanrodai is an important step in my efforts to clearly know the Parent of Origin.

*This Stand is to be made one block atop another.  
The uppermost is to be two shaku and four sun.*

So, here I am in San Francisco, California, in the year 2003 and I am reading instructions for the Stand. First, I have to decide if these instructions are for me or were only intended to be for a particular person or persons at a particular time and place in the not too distant past. As no two minds are the same, this is of course a very personal choice. In my own case, I have decided that these instructions are addressed to me and specifically to my unique self-centered imagination. I can take this approach because I have accepted that the Parent of Origin resides at the core of my being, knowing and understanding each of my thoughts and motivations perfectly and tirelessly using that perfect knowledge to try and guide me back to the truth of origin so that I might awaken to a joyous life.

That said, it falls to me to determine how and when to set up the Kanrodai so that the Parent of Origin can be clearly known. For my effort I have decided that I will start with the instructions for the model Kanrodai and assemble that Stand in my mind, that is, using my self-centered imagination. This of course is only one approach to setting up the Kanrodai. There are many others, probably as many as there are self-centered imaginations.

Day one, I try to make a clear mental image of one of the segments of the Stand. I find it is not so easy for me to do. The lines are not clear and the image lacks substance. Imagining the entire Stand is easier but it is hard to keep the image straight as it keeps tilting to one side or the other. Worse still, the image keeps drifting off, being replaced by other thoughts. Before going to bed I give it a last try. The next morning, to my surprise, I wake up with a pretty good image of a single segment of the Stand. It has the right number of sides and is mortised correctly. I start stacking more segments and things move along pretty smoothly. The more I practice setting up the Stand, the easier it is to do. Sometimes the image contains wooden segments and other times they are stone.

Weeks go by and with each passing day the image is much clearer. The task requires all of the resources of my self-centered imagination. However, with effort I have managed to fit all of the mortised segments together and have a pretty good Stand but there is a problem. The work of setting up the Stand has so far been conducted in and by my self-centered imagination and, if I would try to describe the location of the task, I would say that it felt as if it went on in the upper part of my mind between the back of my eyes and the back of my forehead—the result being that it was difficult for me to both hold the image in place and move my head. I began to wonder if I could find some way to hold the Kanrodai other than as a “freeze frame” up in my self-centered imagination.

While walking through the park on my way home from work, I began working on setting up the Stand and got a nice hold on it. It was made of stone and, though held steady in my imagination, it began to sink because of the weight of the stone. It turns out that there is a nice fit for it between the center of my chest and the “floor” of my self-centered imagination. In this position, though the imagined image of the Kanrodai cannot be seen, its truth shines in the mind now made like clear water as the marvel that is single-heartedness with the Parent. It is just what is promised and, from that point of view, the state of the world is viewed by a human mind that savors the natural joy of the truth of origin. How grateful I am!

Place a flat vessel on top,  
and I shall surely bestow the Food of Heaven.

In the exercise I have described above, the “floor” of the mind or imagination corresponds to the “flat vessel” placed on top of the Kanrodai. The “Food of Heaven” corresponds to the natural joy that remains when the self-centered imagination has been returned to its origin. Tenrikyo followers trace this out as they perform the hand movements of the seated service. If anyone finds this attractive, they can try it and see with certainty the result of their sincere effort.

Sweeping away evils, hasten to save us  
All humankind equally purified,  
The Kanrodai.

Single-hearted salvation does not exclusively refer to working for others' salvation. It includes endeavoring to attain one's own salvation as well. After all, the truth that enables a person to be saved flows from that person's own genuine effort to follow the path of the Divine Model of Oyasama. If we ourselves follow the path, we will be in a position to share that experience with others who may walk

after us. Salvation work entails being saved.

The second Shinbashira, August 25, 1962

### IX:61–64

*On whom do you think the Food of Heaven is to be bestowed?  
It is to be bestowed on the Parent who began this world.*

Verse IX:60 instructs us to put a flat vessel on top of the Kanrodai for the bestowal of the Food of Heaven. We can and indeed are instructed to erect just such a model Stand. The model Stand is of course something that we can see both literally and in our mind's eye. In either case, the assembly of the materials for the model requires the mustering and ordering of the resources of our self-centered imagination. There is, I think, no question that the Kanrodai is intended to be a major tool in the purification of the human mind, and I believe that the model that we can see and focus our efforts towards is something that God the Parent wants us to have. That said, however, it is also the case that God the Parent knows the shallowness of our self-centered imaginations and, through these closing verses, wants to be sure that we are reminded that the model Stand is just a model and the real Kanrodai is the Parent of Origin. The Food of Heaven (joy and free and unlimited workings) is not going to appear on the model; it will appear when the Parent of Origin is clearly known and understood through the totally purified mind.

*There is no one who knows the mind of the Parent  
who is to receive the Gift from Heaven.*

This is another way of saying that none of us understands, because none of us knows the mind of the Parent. By now we all know that the reason why we don't know the mind of the Parent is because we are lost in the darkness of our individual self-centered imaginations. The whole purpose of these poems, then, is to help us to overcome the limitations of our misunderstanding and find our way back to single-heartedness with the Parent of Origin. Though this all happens in our own mind, we are given guidance in understanding what needs to be done and detailed instructions in how to do it that have been tailored to the needs of our self-centered imagination. Without such guidance and instruction, we would find it even more difficult to approach that one truth that can be lived but not imagined.

*After Tsukihi surely ascertains the mind,  
then the Food of Heaven will be bestowed.*



It is important to ponder what it is about the mind that is to be ascertained. The self-centered imagination is usually concerned with the contents of the mind, so we are commonly drawn to solutions that involve what we imagine to be right mental content. This tendency is the path of worldly common reasoning that is the foundation of our current world. Be that as it may, as God the Parent's truth exists prior to any human thoughts, God the Parent is interested in ascertaining the purity of the mind rather than the human thoughts that ordinarily occupy the mind. In this teaching, the mind like clear water is the goal. The Food of Heaven, then, is the natural joy that flows from the mind of the Parent. We are invited to live that joy in single-heartedness with the Parent when we return our mind to its original free and unlimited condition.

*Once Tsukihi has bestowed it,  
the rest is up to the mind of the Parent.*

The mind of the Parent is free; likewise, anyone who knows the mind of the Parent, that is, whoever is single-hearted with the mind of the Parent through the mind like clear water, is free and can enjoy the unfolding world from the point of view of God the Parent's free and unlimited workings. Ponder this: God the Parent promises joy and free and unlimited workings to the mind that returns to the origin. Does your self-centered imagination want that freedom defined in worldly common terms? Wouldn't that definition be a limitation? This is the problem with the self-centered imagination. It is a marvel, being a totally authentic world view that is not easily quieted. Yet that is just what must happen as it stands in the way and is the only obstacle to the realization of the truth of origin.

It goes without saying that, through Her dialogue with the followers, Oyasama was impressing upon them the importance of performing the Service. Yet, equally important, I believe that ultimately She was demanding that they put aside their own personal concerns and become single-hearted with God in implementing what She was teaching them, exactly as She taught it. In order to help them work with their minds so they could do that, Oyasama spent many days teaching and training those people as thoroughly as possible. That training, I believe, was not merely meant for those people back then but for everyone who would follow in their footsteps, including all of us. . . .

Today, there is nothing that prevents us from performing the Service. That is not to say that it is easy for us to become single-hearted with God in performing the Service. I cannot help but think that Oyasama's training with regard to the Service was meant to teach not only the importance of the Service but also the importance of

making our mind single-hearted with God and basing all our actions on that mind. Her training provided us with a dependable guide to help us ponder so that we can allow that to occur.

. . . I would like to suggest that we try to ensure that we perform the services by purifying the mind so that God the Parent will accept them and become spirited.

The fourth Shinbashira, January 26, 2003

**All human bodies are things lent by God.  
With what thought are you using them?**



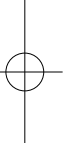
## ***Book X***

**This universe is the body of God.  
Ponder this in all matters.**

The elements of the poems collected as Book X of the Ofudesaki are so tightly integrated that one can comprehend the entire book and by extension all of the Ofudesaki poems by awakening to the meaning and significance of the Kanrodai. With that goal in mind, let's focus our sincere attention on personally incorporating an understanding of the models and images provided.

### **X:1–4**

*About the Gift bestowed from Heaven  
after Tsukihi discerns the sincere mind:*

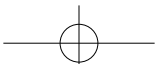


The Gift of Heaven is the point of view that comes from awakening to the truth of origin and single-heartedness with the mind of the Parent. It is the point of view of God's free and unlimited workings that a human mind, regardless of circumstances, experiences as the joyous life. The sincere mind is the totally purified mind. That is the mind that distinguishes between the truth of origin and the self-centered imagination. It is the mind that makes that distinction clear and then makes the determination to settle the self-centered imagination in the truth of origin. The Food of Heaven, the Gift of Heaven, is bestowed upon a flat vessel that is placed atop the Kanrodai. The flat vessel does not contain anything from our self-centered imaginations, and that fact allows the joyous life to be fully bestowed there directly from the Parent of Origin.

The Kanrodai is the Parent of Origin. Setting up the Kanrodai means establishing the mind of the Parent as the foundation of all human thought so that such thought can flow into the world as a fresh creation of a new world of joy. The change that is hastened is not a trivial one. It is a really big change that is hastened.

*Never take it as a trivial matter.  
The intention of Heaven is profound.*

Trivializing the topic would mean that the matter in question is of small consequence. Getting caught up in something that concerned only the desires of the self-centered imagination at a particular time and place would qualify as trivial-



izing the intention of Heaven. When speaking, as is being done throughout these poems, of all of the minds in the world through all time, a profound consequence would imply a change of indescribable scope and complexity, which is to say, the recreation of a whole new world—a purposeful evolutionary step forward, if you like.

*To explain what this talk is about:  
I shall purify the minds of those in Kara and Tenjiku.*

By now we are familiar with the purification of the mind as meaning the settling of the self-centered imagination so that the true origin of our self-centered imagination and the world can be revealed. This talk, then, is about how to accomplish the purification of the mind, why that purification of the mind should be done and who should do it.

The words *Kara* and *Tenjiku*, when literally translated in their historical context, mean China and India and by extension alien, foreign and distant peoples and places. This translation, then, provides us with the worldly common meaning of the words. Next it is our task to see what their non-worldly common metaphorical meaning is within the context of the poems and the model that shows us the way to purify our mind. As poetic metaphors, *Kara* and *Tenjiku* refer to the state of the human mind that is alienated and far from knowing the truth of its own origin. I will go into some detail on why these two metaphors are both appropriate and a crucial element in the model later in our discussion of Book X.

*How will those minds be purified?  
Tsukihi will rush out in places near and far.*

Yet another metaphor appears here for us to ponder over: Tsukihi, Moonsun. What does it mean that Moonsun will rush out? And how does that relate to the purification of the mind? Every month the moon appears to be born, go through regular changes and die, only to appear to be reborn again and so on. Our human worldly common existence is similar to that cycle of appearances. We are born and go through regular stages of development and changes and die. If that description of the moon or our human life is all that we know about ourselves, then we are missing an essential piece of information. We are missing the unchanging truth of our own origin. When we take the time to look at and be aware of the relationship between the moon and the sun, we find that, contrary to appearances, the moon has no light of its own. What we commonly know as moonlight is just the unchanging light of the sun reflected. The apparent changes of the moon are just shadows cast in the sunlight. If the moon is a metaphor for all that changes or appears to change in our mind and in the world, then the sun is a metaphor for the unchanging, eternal and immortal light that illuminates, warms and gives life

to it. Metaphorically the sun is the true heart of the Parent, residing at the core of the universe, which is the body of the Parent, and, in human beings, the heart, root and core of our being. If we take a moment to identify our self-centered imagination and look at it closely, holding on to it so that it doesn't tumble off on to some other self-centered topic, we will find that, when sincerely watched, the self-centered imagination settles or evaporates leaving only the light that illuminated it, thus showing the world as it is rather than as it appears to be after being altered by the dark shadows of the self-centered imagination. For those who practice the Service, the opportunity to make this distinction is prearranged by the Parent of Origin.

When both the moon and the sun are thus identified and distinguished in our own mind, that distinction is the setting up of the Kanrodai. It is the understanding of that distinction that is Moonsun rushing out. The understanding that flows from clearly knowing Moonsun will purify the mind by making clear the distinction between what is original and immortal from what is imagined and temporary in ourself. This of course is all to be done through our own mind. Awareness of returning to the origin even once will make a remarkable positive change in any human life. When we look to the model story (*hinagata*), we see how Miki's life was changed by awakening to Her role as the Shrine of Moon-sun. It is that awakening and transformation to a life of joy that Moonsun wishes to share with us all.

You must have heard such expressions as “the world of the Joyous Life” and “the world of the Kanrodai.” That world is not something that comes from somewhere else. The task of building such a world does not rest with certain people alone. Rather, it is a world that will be realized upon the replacement of each person's mind—a replacement that will maximize each person's joy. I want you to give serious thought to this point.

The second Shinbashira, July 28, 1953

### X:5–8

*Step by step, Tsukihi will enter bodies  
and begin free and unlimited workings.*

The worldly common human mind that has the self-centered imagination as its foundation and is alienated from the truth of its origin (*Kara*, alien) is neither free nor unlimited. The self-centered imagination, being bound as it is by its claim of ownership to a body (a marvelous and complex collection of instruments over which it imagines that it has more control than is actually the case),

is limited to the fate of the body claimed, which is after all mortal and subject to a bewildering variety of changes of both a wanted and unwanted nature.

As promised, in a step-by-step fashion, Moonsun will purify all worldly common human minds, returning them to their free and unlimited original condition and, in so doing, making them capable of receiving the Gift of Heaven, the free and unlimited workings that flow from single-heartedness with the origin. The mind will then have replaced the alienated self-centered imagination (*Kara*, *Tenjiku*, alien, distant) as its foundation with the purified mind (*Nihon*, native, original) that has returned to its origin and that clearly understands the truth that any and everything is the body of Moonsun, the one and original being whose body is the whole universe.

*Then, however boastful those of Kara may be,  
they will never rival those in Nihon.*

Boastful is more or less the nature of the self-centered imagination that is alienated from the truth of its origin. Though the self-centered imagination can work many marvels, when the truth of it is seen its importance is put into perspective, like seeing the importance of the moon as opposed to the sun in an afternoon sky.

So we have opposing metaphors: *Nihon*, the original, native, purified mind that knows the truth of its own origin, versus *Kara*, the alien and alienated self-centered imagination that does not know the truth of its own origin. The current worldly common situation features the self-centered imagination as the foundation of human thought and although that is in itself a marvel and works pretty well, more and more people are unable to find joy in that state of affairs and are seeking a change for the better. In response, Moonsun is hastening the return of all self-centered imaginations to their original and natural condition. To accomplish the hastened return, Moonsun has created the Service, which models a path through which the self-centered imagination can purify itself and be naturally guided back to its origin and the free and unlimited workings that flow from single-heartedness with Moonsun.

We have already looked at some of the more universal metaphors: Clear vs. muddy, swept clean vs. accumulated dust, original vs. reflected. By universal I mean that all human minds can relate to them and access them equally well. We can all tell the difference between clear and muddy water and we all know the same moon and sun and so on. On the other hand, the *Nihon* vs. *Kara* or *Nihon* vs. *Kara* and *Tenjiku* metaphors at first glance appear to be strictly local as opposed to universal metaphors. Though they may look that way at first glance, they are nonetheless also important universal metaphors in terms of the place that they hold in the model of parental love (*hinagata*).

The model of parental love is the perfect representation of our own parent-

child relationship. Though it has many complex elements, for this discussion I will focus on just two. First is the promise that the Parent of Origin treats all of the children (we are the children) equally. Second is the expectation that the Parent of Origin will work tirelessly to try and find a way suitable to time, place and level of maturity to draw the minds of all the children equally back to their origin.

On the face of it the *Nihon vs. Kara* metaphor creates an apparent and obvious inequity and does not fit in with the model of equity one would expect in the model of parental love (*hinagata*). When, however, the metaphors are viewed from the expectation that the Parent will try and find a way suitable for time, place and level of maturity for all of the children equally, then we see that the metaphors are totally appropriate. At the time that these poems were written, there was a worldly common upheaval in Japanese society and an aversion to foreign or alien ideas that had previously held sway in the land. That is not, however, the end of their place in the model. The model is intended to show that, universally, among worldly common human minds there is often an aversion to identifying ideas seen as alien with native ideas. This aversion is often particularly strong when the ideas viewed as alien are so closely associated with ideas of self. For that reason, more often than not, it is necessary to show and convince the self-centered imagination that, at the most intimate and deepest level, what is intended is natural, native and totally about the truth of self as it is. An understanding of this aspect of the model of parental love is crucial for those who would be intermediaries, instruments, and missionaries of Moonsun's intention.

*Be convinced by the things that appear day by day.  
There is no knowing when or what you will hear.*

Moonsun is working tirelessly within each of us, trying all of the different combinations to set us free. There is perhaps a different combination to unlock each mind. There is no knowing which one it will be, but we can help with the effort by being aware that the effort to free us is being made and by adopting a welcoming attitude when it comes.

*Whatever you hear,  
it was taught beforehand in the talks of Tsukihi.*

All human experience can be grouped into two categories: the free and unlimited workings that flow from the origin and the workings of the self-centered imagination lost in its own darkness without any sure guide. The way of both of these has been taught fully by Moonsun.

The words Oyasama uses when She speaks to us are plain and simple

words that are easy to understand. For that very reason, however, we tend to limit the meanings of Her words to the usages with which we are familiar, and I fear that this will lead us to make erroneous interpretations. We must, by all means, step inside Oyasama's mind, leaving our preconceptions behind, and be skillful in seeking Her innermost heart to discover the true intention behind Her teachings.

The third Shinbashira, October 28, 1987

If we can grasp the true meaning of the parental love shown in Her Divine Model, we shall then see things we had not been able to see before, we shall understand things we were not able to understand before, we shall be joyful over things that gave us no joy before, and we shall be infused with high spirits we had not known before. A new path of single-hearted salvation will surely be opened before us.

The third Shinbashira, February 18, 1986

### X:9-12

*From now on, Tsukihi will favor those in Nihon step by step.*

*Watch!*

We have to tread carefully here to make sure that we do not make a mistake. There are two states of mind: *Nihon*, the state of mind that knows and is in accord with the truth of its origin, and *Kara*, the state of mind that is alienated from the truth of origin and knows nothing of it. Moonsun promises that step by step as one approaches the truth of origin, life will be better than if one remains alienated from the truth of origin, wandering around and lost, so to speak, in the darkness of the self-centered imagination without any sure guide to a life of joy. In this verse we are emphatically hastened to make the distinction between the two and judge for ourselves which mind is better for us.

*I shall teach you everything about all things  
so that nothing will remain which you do not know.*

To ensure that we do not misunderstand the *Nihon* vs. *Kara* metaphor, Moon-sun has set the bar for being *Nihon* very high in this theme. The promise that "nothing will remain which you do not know" is impossible in the worldly common terms of the self-centered imagination; however, the same promise is quite within the reach of the mind that returns to its origin and settles in *Nihon*.

*When the pillar is set up in Nihon,*



*you shall no longer fall ill, die, or become weakened.*

The bar cannot be set any higher than this. The foundation of *Kara*, that is, the foundation of self-centered human thought, is the idea that we are the body and mind and only that. Because of that belief, what happens to the body and the mind happens to us. Both the body and the mind go through constant changes—perhaps the most dramatic of which we call birth, illness and death. The foundation of *Nihon*, that is, the foundation of the mind that has returned to its origin at the core of its being, is not an idea but the real and true original cause of all that exists. The pillar is the Kanrodai. Setting up the pillar is the proof that the mind has returned to its origin. That mind has the total knowledge of all that changes as well as of that one original truth that never changes. It is the mind that is totally in accord with Moonsun. Everything, without exception, is Moonsun. The universe is Moonsun's body and we are invited to free ourselves from the self-centered imagination's bondage to just a mortal body by uniting our mind with the free and unlimited workings that naturally flow from Moonsun's mind, thus knowing both mortality and immortality as the truth of our own self.

*Until now, those of Kara have rampantly done as they pleased. This time, I shall give them a return.*

The return that is given to *Kara* is the return that is given to the self-centered imagination. When things are going well we are likely not to give a care and to do as we self-centeredly please but, when things go badly and get beyond our control, for example, when we are faced with things like illness or trouble that we cannot handle, then it is wise to see those situations as returns for mistakenly claiming ownership of that which is actually borrowed from Moonsun. At times like those, it is best to view such returns as a hastening to return to the origin and the total protection and warm embrace of Moonsun, the Parent of Origin. But then, why wait for things to go wrong? If you are reading this, then Moonsun is already drawing you back to the origin. Calm your mind and settle into the origin even now, at this moment. See for yourself if *Nihon* is favored over *Kara*.

### **X:13–16**

*By this talk, I do not tell anyone to do anything.  
I, Tsukihi, shall rush out and do as I please.*

We are reminded here that it is Moonsun that does everything. In speaking of returns, though we are intended to become instruments of Moonsun in building a path of return so that all those who wish to can return to the truth of the origin,

we should always remember that it is Moonsun's free and unlimited workings that are at work in the world and not our own. Those returns that hasten us through admonition are also exclusively the result of the free and unlimited workings of Moonsun. Rather than being a matter of someone else's concern, they are for each of us a matter of our own intimate single-heartedness with Moonsun.

*Even until now, everyone has known the moon and the sun,  
but there is no one who knows the true origin.*

This verse is an echo of verse I:4. Once again we are instructed to look beyond the object of the metaphor to the deeper and true meaning that the metaphor points to. The moon and sun referred to here is the same Tsukihi (Moon-sun) who is the author of all of these poems. It is the same Tsukihi whose body is this universe and whose mind is the origin of all that exists. These are the poems of that same Moonsun who is inviting us to return to the truth of that origin and to reunite our mind with Moonsun's original mind. Moonsun knows our propensities and takes into account that we might think that Moonsun is just a proper name with no other deep significance or even that we may think of Moonsun as a metaphor that utilizes the moon and the sun in the sky but fail to ask ourselves what it is about the moon and sun that we see in the sky that will help us to understand the truth of origin of any and everything in our own mind. Indeed everyone knows the moon and the sun, but what is it about the true relationship between the moon and the sun that can lead us to finding the truth of origin of any and everything through our own mind?

*This time, I shall teach the truth of all matters  
and hasten to save you.*

In my own case, it is the interesting truth that though the moon appears to have a light of its own, moonlight is really just sunlight reflected. Despite the authentic appearances of two lights, there is really only one. And though the moon appears to go through regular changes those changes are just the effect of shadows cast in the one light. When, with my eyes open, I sincerely watch and look at my own mind, my own self-centered imagination, Moonsun rushes out. Moonsun does indeed teach the truth of all matters. Who knew? What a marvel!

*To say when this will come:  
it will come as soon as the weeding of the rice fields is done.*

It may be that at first we find it difficult to determine our minds and return to the truth of origin. Then, step by step, the sincere performance of the Service

prepares the mind for awakening to the truth of origin. This purification and preparation of the mind to awaken to the truth of itself and of all things is the “weeding of the rice fields.” How fortunate we are to be instructed in this matter! How grateful I am!

There are, then, two fundamental states of our mind: the worldly common state that is alienated from and does not know the truth of its own origin and the original natural state that has returned to its origin and, in so doing, has come to know the truth of its own origin and, by extension, of all things.

The foundation of reasoning from the point of view of the state of mind that is alienated from its origin is the self-centered imagination. The self-centered imagination is limited and bound by the body that it imagines to be the truth of itself. Though unintended, reasoning only from the point of view of the marvel that is the self-centered imagination has for many human beings led to a life of anxiety, fear and suffering, which is to say, a life that is lacking in joy.

The foundation of reasoning from the point of view of the mind that has returned to its original natural state is single-heartedness with the truth of origin. The mind that has single-heartedness with the truth of origin as its foundation is free and unlimited, having truly settled the knowledge that the whole universe is the body of the one original being, the Parent of Origin, Moonsun. Reasoning from the point of view of single-heartedness with Moonsun is, by its very nature, the point of view of free and unlimited joy and the cure for all human ills, including even illness and death.

It is promised that Moonsun will teach us all of these matters and save us after first settling our self-centered imaginations through purification. For this purification to happen it is not necessary for us to engage in any worldly common or self-centered activities. We will be saved when we are ready to allow Moonsun to purify our mind. Let’s continue on with the poems.

### **X:17–20**

*Then, a marvelous path will open,  
and the performers of the Service will all assemble.*

After we determine our mind to allow Moonsun to rush out, we can begin the performance of the Service, which will purify our minds step by step.

*Step by step and day by day, the mind will become spirited.  
What a rich harvest will appear in Yamato!*

As it is purified in a step-by-step manner, gradually the mind that was once *Kara*, alienated from the truth of its origin, will become *Nihon*, the original,

natural, free and unlimited state of mind that is one with the truth of its origin. The rich harvest is of course the opening of a new path of single-hearted salvation that will bring the joyous life to all of the minds of the world.

*Day by day, hasten to begin the Service.  
You will escape any danger whatever.*

So far, though the words of the poems are very promising, we face the same dilemma as those earliest followers who heard this teaching. We are hastened, just as they were, to begin the Service. We often speak of the fear that those earliest followers had of the authorities as the cause of their reluctance to begin the Service. We are free not only to choose to perform the Service but also, as our mind settles and becomes pure, to consciously make the effort to ponder deeply in all matters the truth that any and everything of this universe is the body of God.

*However serious your illness may be,  
you will all be saved by the Service done single-heartedly.*

The situation of a person who is burdened by illness or trouble might be described as that of a person carrying a very heavy load on their shoulders. Moon-sun, the Parent of Origin, is offering to take over that burden and lift it from our shoulders. The problem is that, though we would like to be relieved of the burden, we are reluctant to give it up. In verse X:13 we were told: "By this talk, I do not tell anyone to do anything." Since the foundation of our worldly common thinking is the self-centered imagination, we are prone to look for self-centered actions as solutions for our problems. In this case we are told that we don't have to do anything. If we will allow it, Moon-sun will take care of everything. This then is our problem. Often we seek to find some kind of fleeting self-centered satisfaction as the solution for our problems and we turn to a higher power for that result. Moon-sun is eager and willing to provide us with the true and lasting satisfaction that flows from single-heartedness with the truth of origin but cannot rush out and do so unless we allow it by settling the self-centered thinking that, by its nature, turns away single-hearted salvation. To help us to overcome this obstacle to our salvation, Moon-sun has provided us with a way to purify our mind. That is the single-hearted performance of the Service.

Having just been promised that by the performance of the Service we will escape any danger whatever and be saved from any illness no matter how serious, we continue on with the poems in anticipation of finding out just what Service it is that will provide us with this marvelous salvation.

**X:21–24**

*As to the Service to be done,  
it is none other than the Service of the Kanrodai.*

We know by now that there is a real Kanrodai and a model Kanrodai and further that the purpose of the model Kanrodai is to help us to set up the real Kanrodai. We have also been taught that we should realize the truth by the words “clear” or “muddy” (these metaphors of course refer to the two possible states of the human mind) and that currently the real Kanrodai cannot be set up because the water is too muddy for its foundation to be secured.

*What do you think this Stand is?  
It is the Parent of Nihon.*

I suggest that this is a good time to pause and answer the question “What do I think the Kanrodai is?” The answer provided might be astonishing. The real Kanrodai is none other than the “Parent of *Nihon*,” that is, the one and only true Parent of Origin. Again we find that we are at the core of the teaching, but now an apparently local theme is put into the perspective of the model of parental love. There is only one real Kanrodai and it identifies only one place, yet, because the model of parental love holds out salvation to all human beings without discrimination, the real Kanrodai, the Parent of Origin, is accessible to all human beings in all times and places. This is certainly a matter to be pondered from the point of view that the whole universe is the body of God and that single-hearted salvation is what remains when the mind is settled as “the mind like clear water.”

*If you but sincerely think this to be true,  
Tsukihi will discern it and assure anything whatever.*

Concerning what we think to be true of the Kanrodai, the Parent of *Nihon*, there are two aspects of a single intention shown here. That single intention is to provide single-hearted salvation for all humankind without discrimination. The first aspect of that intention is that it will be fulfilled step by step, one mind at a time, in a manner that is appropriate for the time, the place and the level of spiritual maturity of all human beings. In keeping with the boundless parental love shown in this tireless effort and regardless of the interpretation that any of the children might have as regards the Parent of Origin, it is stressed that it is the sincerity of the child in serving the truth of the Parent that is embraced and assured in the Parent-child relationship.

The second aspect of the intention shown in this verse is that the path of

single-hearted salvation through Service to the Kanrodai, the Parent of Origin, requires human instruments not only to help open and maintain the model path but also to open and maintain new paths of single-hearted salvation for all humankind so that the Service can be completed and the world recreated as the world of joyous life. This differs from the first in that it requires some knowledge and understanding of the single intention and the way in which the model path has been opened and maintained from the origin out into the world. Picture, if you will, a crew that is assembled to build and maintain roads all over the world. They will need to know the purpose of each road and where the road is supposed to go. They will need to have and know how to use tools as well as the local materials and resources to build and maintain it. And, perhaps most importantly, they will need to have a good relationship with the folks who live along the road, or those people will take the road apart as soon as it is assembled. The way of addressing all these needs and solutions for particular times, places and levels of maturity are shown in the model life (*hinagata*), of which these Ofudesaki poems are a part, and in the Divine Directions (*Osashizu*).

*Since I, Tsukihi, give My assurance,  
there will not be even a single error in a thousand.*

There is always room for error in worldly common self-centered thoughts. The truth of origin, the truth that is known through the sincerely purified mind like clear water, exists prior to and does not contain any human thoughts. The tested proof of this teaching is the same for all who sincerely return to the origin. There is no possibility of error.

The third Shinbashira says:

All the events involving the Kanrodai that occurred during the course of the Divine Model show the divine intention “to purify people’s minds by sweeping the dust from their hearts.” . . .

Sweeping away evils, hasten to save us.  
All humankind equally purified,  
The Kanrodai.

The third Shinbashira, October 26, 1988

A brief resume: “The Gift of Heaven” (the joyous life, God’s free and unlimited workings, freedom from illness, weakening and death) is to be bestowed upon the “sincere mind.” The “sincere mind” is the purified mind. The purified mind is our original state of mind, the mind as it is before the self-centered imagination rises up in it. The Service of the Kanrodai is taught so that we human beings can purify our minds and return them to the truth of our origin. The

Kanrodai (the Stand for the Heavenly Dew) is the Parent of Origin. The Service of the Kanrodai is the Service of the Parent of Origin. The purpose of the Service of the Kanrodai is the purification of our mind so that it can return to and be united with its true origin, God the Parent, Moonsun, the certain understanding in the human mind of the first and final cause of all that exists. Having promised much, it remains then for God the Parent to teach the Service of the Kanrodai and hasten its sincere performance so that we human beings can enjoy God's free and unlimited workings as promised.

### **X:25–28**

*How are you hearing this talk?  
It is about the Service of the Kanrodai.*

The question “How are you hearing this talk?” challenges us to review the way in which our own understanding of what is being taught conforms to or differs from the intention of the Parent of Origin. This talk is about the Service of the Kanrodai. The Kanrodai has been identified as the Parent of *Nihon*, that is, the Parent of Origin. This talk, then, is about the Service of the Parent of Origin. Implied in the question is the settling of the purpose and intention of that Service in our own mind. The purpose of the Service of the Kanrodai is to provide us with a sure way to return to the origin and become single-hearted with God the Parent.

*Do not think of this Service as being trivial.  
I desire as many as thirty-six people.*

The trivialization of the Service comes from attaching worldly common self-centered intentions and purposes to it; however, because the kind of mind that we may have does not make any difference to the Parent of Origin and because this is the path that will save all human beings regardless of time, place or level of spiritual maturity, it is the true sincerity of the truly sincere mind that is the true art that will result in single-hearted salvation.

In assembling the members of the Service of the Parent, the intention and scope in gathering instruments that will help build and maintain a path of single-hearted salvation for all human beings is clearly shown. That God the Parent's path of single-hearted salvation will be opened and maintained through willing human instruments is a very important point to ponder. This world is built of causes piled up from the beginning, and the same is true of the creation of a new world of “joyous life.”

*In time, I shall need nineteen performers for the Kagura Service, including those for the musical instruments.*

Practice, cooperation and harmony are implied in arranging a musical performance. In this way, each performer contributes to the salvation of the others as well as their own single-hearted salvation.

*Truly settle your mind and ponder.  
I make this a firm request of you, My intermediaries.*

Here we also see that it is the intention of God the Parent to gather a number of Service performers and that those performers are to be the intermediaries of God the Parent's intention for universal single-hearted salvation. Of great importance, however, is the instruction to anyone who would be such an intermediary to settle the mind and ponder. Settling the mind involves settling the self-centered imagination. One way of settling the self-centered imagination is to first identify it in our own mind. It is the voice and images of our mind. Once it is distinguished, we can, with sincere attention to the task, separate the voice and images of the mind from the original mind that they appear in. The Parent of Origin hastens any sincere effort to return to the origin and longs to welcome the returning children in a warm parental embrace. All fear, doubt and suffering will naturally dissolve in that embrace.

Moonsun, God the Parent, is gathering intermediaries with the intention that they learn and teach the Service of the Kanrodai. The Kanrodai is the Parent of Origin. The Service of the Kanrodai is the act of purifying the human mind, settling the self-centered imagination so that the original parental mind replaces the self-centered imagination and remains as the foundation of human thought and the joyous life.

### **X:29–32**

*To construct this Stand, Tsukihi is making preparations for the performers step by step.*

The Stand is the Kanrodai, which is the Parent of Origin. The construction of the Stand refers to the sincere effort to follow step-by-step instructions in the ways to purify, settle, replace and clear the shallow self-centered imagination, thereby, exposing the origin and core of the mind, the first cause of all that exists. The steps that are taught—when followed truly, honestly and sincerely—will set up connection with the causality of origin. That is the realization of the steps necessary to return to the origin. Even in those instances when awakening



appears spontaneous, as in the case of Miki's model story, true sincerity, the necessary alignment of attention with causality of origin, was in place.

*When the performers are fully assembled,  
the Stand, also, will be completed of its own accord.*

Many of us find that our self-centered imaginations have difficulty with learning and teaching the Service of the Kanrodai, which is of course entirely concerned with returning the state of the human mind to its original joyous condition. To help us to stay oriented we have been given familiar worldly common guides to indicate the direction that we should be going in. The intention is that those guides point surely in the direction of the truth of origin. It is, however, also the case that those same guides can be made to conform to our worldly common self-centered expectations. In this verse we are reminded that the completion of the "Stand," the Kanrodai, is not a worldly common matter of cutting and assembling stones. That is to say that it is not a worldly common outward process. Rather, when connection with the causality of origin is achieved in the human mind, that is the completion of the Stand, which is to say that the unstable and transient self-centered foundation of human thinking has been replaced with the unchanging and permanent foundation of single-heartedness with the Parent of Origin.

*To explain what this path is about: Tsukihi will teach them  
the hand movements of the Service, and then,*

The path that is taught is the path that teaches the purification of the mind one step at a time. The purification entails sincerely and honestly pondering when we are instructed to ponder as well as sincerely and honestly settling, clearing, sweeping and replacing when we are instructed to do so.

*When Tsukihi takes them forth all over the world,  
the Stand will be completed of itself.*

This refers to the human instruments who willingly offer their service to the parent of Origin by spreading all over the world and by following the model shown by the Parent of Origin in teaching—in ways appropriate for time, place and maturity—the way to purify the human mind so that it can return to its origin.

When all human minds return to the origin and once again become one with the mind of the Parent, then the world of the joyous life based on the truth of origin will be completed. That joyous world naturally emerges from the foundation of single-heartedness with God in whatever free and unlimited ways are

appropriate for time and place.

Today, it is no longer possible, unfortunately, for the foundation of the teachings to be conveyed by Oyasama's voice to our ears. Yet, the joy to be imparted from heart to heart has been preserved in the Ofudesaki, The Tip of the Writing Brush, which was provided by Oyasama as a further standard and as the "basis for teaching" that must not be forgotten. This Scripture, I wish to say, contains the foundation of the teachings. In other words, we may say without exaggeration that the foundation that shows us the way to thorough single-heartedness with God is to be found in the Ofudesaki.

The second Shinbashira, June 29, 1957

### X:33–36

*If only this is surely completed,  
the Service each month will be done without error.*

This verse refers to the four verses that go before it and, in so doing, defines the way "completed" is to be understood in this verse. In those four verses we are shown a general plan for completing the path of single-hearted salvation. The first step in the plan involves the preparations for the performers. A careful examination of the model life leads, I think, to the generalization that those preparations need to take into account the time, place and level of spiritual maturity of the human minds that are seeking salvation. The second step in the completion of the plan is to help the gathered performers understand that, though the Service and the Stand involve the use of outward physical signs, they are essentially only outward signs that indicate an inward process of mental purification. The third step is to explain, by using those outward signs, that the path is about the way and practice of settling, or purifying, the self-centered imagination so that only the original mind of the Parent remains. The fourth step shows us the scope of the intention of the Parent of Origin. It is intended that the four steps that are modeled here be used by those who would be instruments of God the Parent's single-hearted salvation to the end, so that all of the minds of the world can be shown the way to return to the origin.

If only the Service is done without error,  
the Gift of Heaven, also, will be given without fail.

The totally purified mind is the Service done without error and to that mind is

given the free and unlimited joyous life. On a global scale, that “Gift of Heaven” will be universal single-hearted salvation and the joyous life for all people equally.

*This path is a path of true sincerity and is difficult to follow.  
Everyone must ponder well.*

Though the truth of origin is natural and simple, the path to return to that truth is a difficult one to follow. Simply put, though the Parent of Origin does not make any judgment concerning the contents of our self-centered imaginations, it is just a plain physical fact that we cannot take any part of our self-centered imagination back as we return to the truth of origin. It is like an object that is too large to fit through a door. We can with great effort cut that object up into much smaller pieces, even grinding it down to dust, but by the time we finish cutting it up, it will be pretty mangled and will probably no longer have anything in common with the object that we started with anyway. As for the pieces, even pieces as small as dust, will still not fit through the door. It is perhaps better just to trust the instructions of God the Parent and leave the self-centered imagination behind. I know that many of us may find this to be a scary notion, but recall that the Parent of Origin is inviting us to just drop in for a test taste so that we can judge for ourselves whether single-heartedness with the mind of the Parent is better for us or not. At the very least, a short visit will afford us with the opportunity to distinguish between what is original and what is imaginary. True sincerity is the state of the mind that can fit through the door and return to the origin. It is physically impossible to “fool” the door, so if we desire to return to the origin and find that we cannot, it is time to ponder over what it is that we are holding onto that is keeping us from returning.

*You may not know where these performers are.  
Tsukihi will discern them and draw them all forth.*

This is good news for those who have determined in their mind that they will become teachers and performers of the Service. That is to say that they have dedicated themselves to purifying their own minds as well as helping others to do the same. They need only maintain the model and keep open the path of return as outlined in the four steps above, holding out the path, which purifies and returns the mind to its origin, to all in the world equally. If we but follow the instructions honestly and sincerely, Moonsun will bring to the path each mind in the order appropriate for the causality of origin.

Continuing on with a brief review of the poems of Book X up to this point. Moonsun desires to bestow the Gift of Heaven—Moonsun’s free and unlimited workings as the joyous life—upon all human minds and, to do so, is discerning

the sincerity of all human minds wherever they may be. Having determined the condition of the human mind, Moonsun has crafted and put into motion a step-by-step path that will result in the purification of all human minds. The way of this purification is such that, step by step, Moonsun will enter into each and every body to begin “free and unlimited workings.” Though Moonsun’s free and unlimited workings cannot be limited to a definition, we are promised that they include such things as never falling ill, dying or becoming weakened. To guide us onto the step-by-step path of the purification of the mind, Moonsun provides us with returns on our current use of mind. Concerning those returns, Moonsun does not tell us to do anything; these returns are solely Moonsun’s doing. The realization of the promise of sharing Moonsun’s free and unlimited workings comes to the mind that knows and returns to its true origin, once again becoming single-hearted with Moonsun.

To ensure that all people in all times and places have access to the path that purifies the mind, Moonsun has begun the Service of the Kanrodai, the Service of the Parent of Origin—the Service that, when done single-heartedly, guarantees salvation, no matter how serious our illness may be.

Through these poems, we are informed that it is Moonsun’s intention that the work of teaching the way to purify the mind so that it can return to its origin is to be done by human intermediaries. After discerning the minds of these intermediaries, Moonsun intends that they will carry the way of single-hearted salvation to the entire world. We are told that, when the Service is completed, the Kanrodai will be set up “of its own accord.” From Moonsun’s point of view, the completion of the Service and the setting up of the Kanrodai will be accomplished of their own accord when all of the minds of the world have been purified and have returned to their origin. From our point of view, this is the process of universal single-hearted salvation.

To accomplish this universal salvation, Moonsun will need a great number of intermediaries. Though it may seem like an impossible task to our limited self-centered imaginations, we are assured that Moonsun will discern the Service performers and “draw them all forth” from all over the world. One assumes that Moonsun is referring to returning minds all over the world to the truth of their origin and the free and unlimited workings that flow from that truth.

### **X:37–40**

*No matter where these people may be,  
Tsukihi will do this by free and unlimited workings.*

As has been mentioned before, there can be no complete definition of Moonsun’s free and unlimited workings as that would contradict itself by limiting

free and unlimited workings to the definition. Be that as it may, Moonsun has given us examples of the places where Moonsun's free and unlimited workings manifest themselves as well as examples of the kinds of things that flow from those free and unlimited workings. A way to "see" Moonsun's free and unlimited workings in our own body is to identify in ourself those things that are not free and unlimited and discount them in our pondering. In general we find it much easier to identify our physical limitations than our mental limitations. Illness and troubles present opportunities for us to test our actual freedom or limitation. A common notion is that we are free to think whatever we want to. That assumption can be easily tested by trying to break an established habit or by attempting to change one's conditioned thinking.

Moonsun can discern and gather minds in all times, places and levels of spiritual maturity by free and unlimited workings. Moonsun isn't limited and can speak to us in whatever way is appropriate for our level of maturity, time and place. That is to say that the truth of origin is not limited by the conditioning of those three categories of limitations. The self-centered imagination, however, is limited to self-centered notions and finds it difficult to act outside of limiting conditioned conventions as concerns all three categories. Having returned to the origin however, Moonsun's intermediaries then will be able to draw on Moonsun's free and unlimited workings to teach the purification of the mind so that each mind can return to the truth of origin, in a manner appropriate for the time, place and level of spiritual maturity of those minds that would seek Moonsun's salvation. Recall that Moonsun has entered into human bodies and is intimately working from within, while Moonsun's intermediaries are also working from the outside to try and help us to complete the Service and remove the obstacle that keeps us from being aware of Moonsun's presence within us. The whole universe is the body of Moonsun. It is only the human self-centered imagination that, by its very nature, is unable to "see" that one original truth.

Check it out. Let the self-centered imagination (the mental voice that calls itself "I") settle and "see" for yourself free and unlimited workings as Moonsun rushes out. How grateful I am!

*After the performers are assembled step by step,  
I shall discern their sincerity and assign their roles.*

The essential ingredient in the effort to complete the Service is "sincerity." Only the truly sincere mind can be settled and purified while awake.

*To explain what the roles are to be:  
ten for the Kagura and others for the musical instruments.*

The Kagura and the Kanrodai are maintained as the model Service for the

purification of the human mind through Moonsun's free and unlimited workings even to this day.

*If only this assemblage is quickly completed,  
nothing will remain that cannot be achieved.*

I think that Moonsun intended to quickly have the performers assembled and the Service completed so that intermediaries could quickly spread out all over the world and, by virtue of Moonsun's free and unlimited workings, show the way to single-hearted salvation in ways appropriate for time, place and level of spiritual maturity, thus hastening our return to the origin and the joyous life for all human beings. Unfortunately our relationship with Moonsun concerning this matter has always been one of disappointment. Nevertheless, the effort continues and Moonsun continues to tirelessly work to find a way to draw our minds back to the origin and hasten single-hearted salvation for all humankind equally even a moment sooner.

When we look at the condition of the world of self-centered worldly common thought paths, the future freedom and prosperity of humankind and the future freedom and prosperity of our children continues to be at risk. I believe that, if we take the time to calm our minds and honestly ponder the limits of our self-centered imaginations, we will be able to see that the ability to distinguish between what is imaginary and what is original is the only way for all of us to live together and savor a free and unlimited life of joy?

#### **X:41–44**

From today, I shall change the topic step by step  
and speak solely of things you have not known before.

We human beings know quite a bit about the world and I think it would be nice for our self-centered gratification to have Moonsun, the Parent of Origin, endorse some bit of our worldly common, self-centered knowledge as being the ultimate truth. Alas, that is not to be. Instead, Moonsun is asking us to prepare our minds to awaken to something that we, as a species, have not yet known. Marvelous as the knowledge and worldly common truths that flow from our self-centered thinking have been, it is just not the kind of knowledge that Moonsun is trying to get us to awaken to. It is extremely difficult to communicate and to receive something that we have no prior knowledge of. We do not know how to relate to such a thing, and it is through relationships that we store our ordinary worldly common knowledge (single-heartedness with Moonsun is not a relationship; it is an identity). Moonsun understands our problem and is willing

to guide us through the reflection, honesty and sincerity that gradually open the mind to the acceptance of that simple fact. Moonsun, then, is hastening a fundamental change in the way we perceive and understand the world. It can be said that, as a species, the current state of our world reflects, as an immediate return, our slowness to accept and act upon this fact.

*Even until now, there have been various paths,  
but there is nothing that has not been taught by Tsukihi.*

Though Moonsun wishes us to understand something entirely new, a truth that is not of the order of worldly common self-centered knowledge, Moonsun also wants us to know that our efforts to understand our place in the universe thus far have not been in vain. Those paths from our past to our present have also been taught by Moonsun (a fact which should not surprise us, since according to “the reason of heaven” any and everything is the body of Moonsun and any and everything is what Moonsun says and does) and were appropriate enough for the early stages of our development.

Though Tsukihi has already taught you  
most everything step by step,

This refers to our step-by-step triumphs, as a species, in deciphering the ways of worldly causality. We know a great deal about what appears to be outside of us, which is to say, how the world works. We know these truths through the power of the marvel that is the self-centered imagination. The self-centered imagination is indeed so marvelous that we have become entirely devoted to it. We are totally immersed in the products of our imaginations. It is through the marvel that is the self-centered imagination that we see and interpret the world.

*This time, I shall teach you further  
all the truths yet unknown to you.*

Having developed step by step as a species to the point where we freely wield the power of the self-centered imagination, Moonsun is now hastening us to take the next step. It is time for us to go beyond the limited marvel that is the self-centered imagination and awaken to the marvel that is the free and unlimited power of the origin, which is a power and truth that, as we make our way through the darkness of our self-centered imaginations, is unknown to us even though it is most intimate and always available to us.

As we continue to pursue Moonsun’s change in topic, I think it might be of some value to note that, though the topic has changed, Moonsun’s sole intention that universal single-hearted salvation be quickly realized has not. This change

in topic, then, is an important expression and example of the perfect model of parental love. Though Moonsun is steadfast and unwavering in hastening the intended universal spiritual awakening of all humankind, Moonsun's free and unlimited workings enable Moonsun to change topics and address individual human beings freely and unlimitedly, thus modeling a path of single-hearted salvation according to each person's temperament and level of maturity as manifested in a particular time and place. We can rest assured that God the Parent knows each child intimately and loves and cares for each of us equally as much as we, in our self-centered worldly common thoughts, will allow it.

### **X:45–49**

*Until now, those of Kara have been boastfully thriving,  
but they also have been taught by Tsukihi.*

The human self-centered imagination is *Kara*. This is to say that it is foreign to and alienated from its original, native and natural place. Note the truth, denied by the self-centered imagination, that is expressed here. That is that *Kara*, the self-centered imagination, is also “taught,” that is to say that it, like everything else, is the work of Moonsun. Everything, after all, is known to be Moonsun and what Moonsun says and does when the self-centered imagination that denies that truth is quiet.

*This time, returning to the origin,  
Tsukihi will clearly reveal the whole root of the tree.*

It is Moonsun's intention that we return our mind to its original condition and, in so doing, clearly see the origin and truth of any and everything. The “root” is the truth of origin and the “tree” is the world that rises out of it. To see the “root” clearly is to turn away from the “tree” just long enough to realize its truth.

*There is perhaps no one anywhere who clearly knows  
the origin of this world.*

The current foundation of our thinking is the marvel taught by Moonsun—the marvel that is the self-centered imagination. The self-centered imagination, the marvel of marvels, has been taught by Moonsun and is not essentially evil. It is, however, the only obstacle to single-hearted salvation because, though imaginary, it appears to be marvelously real and authentic. We human beings are enthralled with our self-centered imagination and find that we do not want



to be without it for even one waking moment. Unfortunately the self-centered imagination cannot imagine the fundamental reality that is its own origin. The self-centered imagination covers over the world with our individual imaginary musings, the state of our mind becoming the state of our world, and that is the problem. We cannot clearly know the origin of this world, which is fundamentally real, as long as we view the world through the self-centered imagination.

*If you but clearly know this origin,  
you will always be assured, wherever you may go.*

The assurance is that, after returning to the origin, we too will have Moon-sun's free and unlimited workings and will be able to help others return to the origin as shown in the model of parental love—that is, freely and unlimitedly in ways appropriate for time, place and level of spiritual maturity.

*What do you think on hearing this talk?  
I desire to train My intermediaries in this.*

As always, since the verse asks a question, it is suggested that those who would seek to benefit from it would do well to make use of this time to pause and to honestly answer it.

And so it is that Moonsun desires to train intermediaries—past, present and future “Yoboku” (timbers to be used in the construction of a world of the joyous life that flows from awakening to Moonsun's free and unlimited workings)—in the many ways of serving the truth of origin that resolve into the one path of return to the origin, so that they can, if they wish to do so, be instrumental in hastening universal single-hearted salvation for all humankind.

This world is made up of the free and unlimited workings of God the Parent. And the only way for us to receive these mysterious and wondrous workings is to be honest and obedient in following the Divine Model demonstrated by Oyasama.

The third Shinbashira, January 26, 1988

If we just study well what we have been taught, we should be able to find an answer. This is why God says: “Why are you not preparing to dig up the root?” This is why God has drawn you in here from outside.

The third Shinbashira, October 27, 1991

In order for you young people to become fully capable of taking the lead, I want you to have the conviction that your essential role as

pioneers of the path is to quickly get your mind to inquire into the Origin in an appropriate order.

The second Shinbashira, June 27, 1953

We continue following the unfolding of Moonsun's intention to train "intermediaries" in the way of awakening to the knowledge of "the origin of this world," so that those intermediaries would be able to go anywhere and freely teach that truth to all humankind.

### X:50–52

*All that Tsukihi desires is to have the whole world know the origin of human beings.*

Of course the tricky part of this one desire is that the knowledge of the "origin of human beings" is fundamentally different from what we ordinarily expect knowledge to be. That makes it difficult and indeed impossible for us to understand that knowledge in our usual worldly common way.

*If this truth becomes quickly known to all humankind,  
My talks will be understood.*

Think about this. Ordinarily we expect that knowledge and understanding will come after we have accumulated and understood the proper ideas and concepts, often with the expectation that some period of time will also have to pass in the effort to accumulate and understand the ideas that make up that knowledge. In the case of the truth of origin, the origin of human beings, however, understanding Moonsun's talks, which embody the truth of any and everything, comes from awakening to just that one truth. The expectation is that the truth of origin is something that is to be known quickly and directly without the mediation of any ideas or thoughts.

*No matter how I strive to explain My teachings,  
unless I teach you the origin. . .*

The teachings of Moonsun contain topics that freely and without limitation point to the way to awaken to the truth of origin quickly and also show the way to the joyous life, however, those teachings cannot be realized without actually returning to and knowing the truth of origin.

**X:53–56**

*If only I have taught you the origin clearly,  
you will understand everything I say.*

Our propensity to misunderstand Moonsun’s teaching concerning the origin of human beings flows from our attempt to understand that one truth from the point of view of the limited self-centered imagination. Unfortunately, though there are many marvelous truths that can be known by the self-centered imagination, the truth of origin is not one of them. When we sincerely follow Moonsun’s instructions and know the origin clearly, then we will understand all of Moonsun’s teachings. The knowledge that flows from returning to the origin and becoming single-hearted once again with Moonsun constitutes the knowledge of any and everything, which is after all Moonsun!

*The earth and heaven of this world is your real Parent.  
Out of this, human beings were born.*

We are most familiar with the relationship between our bodies and other objects. That is to say that over time Moonsun has taught us about those relationships and their causes, one marvel after another, bringing us finally to the point where we can be taught the truth of origin. Pause for a moment and ponder. Our human knowledge is the knowledge of objects both large and small but we know nothing about the real source of that knowledge in ourselves. We are made of heaven and earth but we only have knowledge of our “earth” part. Now the time has come and Moonsun is working tirelessly to help us get to the point in our development where we can know and enjoy the totality of ourselves. Moonsun is all of what is both heaven and earth. We share the same nature as our “real Parent” but are currently bound to our earthly nature and, at least for the present, remain ignorant of the free and unlimited, “heaven” part of our existence.

The name “Moonsun” illustrates the truth of the Parent as heaven and earth as does the setting up of the Kanrodai. It is up to us to find this truth within ourselves. Calm your mind, turn within and find the root. Now is as good a time as any to do so. Take a moment and “see” for yourself. The marvel so revealed, though subtle, is the marvel of marvels!

*From now on, I shall tell you solely about things unknown to  
both Kara and Nihon. Listen closely!*

This verse can be viewed as being a restatement of verse I:1. However, since it falls within the theme about training Moonsun’s intermediaries, it has an even more specific purpose. It addresses the kind of complacency that can accompany

misunderstanding as opposed to denial.

*I wish to train you all in everything  
so that you need not say that you do not know.*

If one has not yet known the truth of origin, then take heart. The training to do so is now available. Look forward to the completion of this promise as this theme of training Moonsun's intermediaries continues to unfold. That is such good and exciting news; please feel free to go ahead and finish up without waiting for me to get to the end.

### **X:57–61**

*Day after day, the concern in the mind of Tsukihi  
is the innermost hearts of a great number of people.*

This innermost heart is the “root,” “core” and “origin of human beings”; it is the “place to set up the Kanrodai.” It is one and the same for all human beings. The purpose of these poems and of Moonsun's teachings is to reveal the truth of the “innermost heart” to all humanity as the truth of origin and the basis of a free and unlimited joyous life.

*How can I have you understand My mind?  
I so desire that your minds be purified quickly.*

Moonsun's mind is the origin and innermost heart of all human beings. To awaken to that truth and understand Moonsun's mind and intention, it is necessary for us to quickly purify our own mind. This purification of the mind involves calming and settling the mind so that the truth of the innermost heart, the truth of origin, replaces the self-centered imagination as the foundation of human thought.

It is possible to achieve this purification consciously and purposely—that is, in full knowledge that one is sincerely setting out to purify one's mind—or unconsciously as a by-product of some other truly sincere effort. The prime ingredient in either approach is true sincerity. There is no doubt that the truly sincere mind will settle and return to its origin. We are all invited to “test” this assertion for ourselves in our own minds. There is, however, no way to capture the truth of origin with the self-centered imagination. The former is real and original while the latter is by definition imaginary, mere changing reflections rising out of the origin.

Because this current theme involves the training of Moonsun's intermediar-

ies, it directly indicates being consciously aware of the purification of the mind as the means to return to the origin. It is intended then that those intermediaries will “quickly” purify their own mind and thus be able to utilize Moonsun’s free and unlimited workings to spread the truth of the teaching all over the world. Being free and unlimited, those intermediaries would be able to teach in ways that are appropriate for the time, the place and the level of spiritual maturity of those whom they would help to awaken. As a crucial part of the Divine Model (*hinagata*), the poetic themes of the seventeen Books of the Ofudesaki demonstrate this free and unlimited effort very clearly and in numerous ways.

It might be appropriate to mention just a word about Moonsun’s intention that our minds be “quickly purified.” Certainly there is always an underlying theme of hastening in all of Moonsun’s teachings. Whether they are hastening an immediate awakening or a step-by-step awakening, the push to get to it quickly, as in “right now,” is always indicated. I would like to say a bit about the technical reason for this hastening. Anyone who has ever tried to calm, quiet and purify their own mind knows that the self-centered imagination can be a pretty slippery character to identify and quiet. So, though Moonsun’s intention is that the self-centered imagination be replaced as the foundation of our thinking, in my own experience my self-centered imagination “thinks” (imagines) otherwise. And though it is quite willing to be interested in calming itself, it in fact can come up with all sorts of reasons to put that effort off until some other time. I don’t know what goes on inside of other minds but, at least in my own case, the state of my self-centered thinking becomes the state and truth of my world. That being the case, if I delay and put off calming and purifying my mind, then that delay becomes the state and truth of my world. If I allow my self-centered imagination to claim that it cannot be calmed or purified quickly, then that also becomes the state and truth of my world. Though the regular performances of the various Services address this problem, it is perhaps best to follow Moonsun’s directives and go about the process of purification quickly and consciously, all the while watching out for the self-centered imagination’s efforts to settle complacency and the status quo of remaining the foundation of all of my thoughts instead of allowing itself to settle (which it also says that it wants to do). Awakening to the truth of origin will always come in the single moment when the state of our mind is equal to the causality of origin, that is to say, when our mind is purified and settled. Since the truth of origin is available now and always, if that moment isn’t now, when is it? Smile and be aware of the self-centered imagination right now at this moment. Is it yakking away making excuses, such as saying that it doesn’t understand what to do, or giving other seemingly good reasons for putting off its own purification? Perhaps is it even suggesting that the whole effort would be better taken care of in some other lifetime? In the process of its purification, the self-centered imagination perhaps should not be taken too seriously. The more it is exposed to the light of its true origin, the more clear its

painful and unintended consequences in the world become. It is all that dreamy chatter that becomes the state and truth of our world. Needless to say, that means that we all self-centeredly experience a different state and truth of the world. It is a marvelous tool for creativity and survival but can and does lead to problems when mistaken for our total identity, which is why Moonsun wishes to reveal the truth of the matter to us all.

If this situation sounds familiar, wake up now! Change the state of your world back to quickly purifying the mind and helping others to do the same. The self-centered imagination doesn't mean any harm, but it is truly limited in its understanding. Moreover, it is easy to "doze off" and get lost in its darkness, even for years at a time. This then is the inevitable confrontation—a confrontation between the self-centered imagination that wants to awaken and the self-centered imagination that wants to remain in its self-centered dreams. They are both in truth Moonsun though their very nature is the marvel that is that denial. Getting back on track is as simple as waking up from a dream. By jostling each other awake, Moonsun's intermediaries also refine and purify each other's minds.

*When all the world is truly purified from the innermost heart,  
it will be Tsukihi's delight.*

To be purified from the innermost heart is to be single-hearted with Moonsun after having replaced the self-centered imagination with the truth of origin as the foundation of human thought. That is the genuine removal of a fundamental idea (identify it now; it talks to itself as the voices of the mind) as the foundation of thought and its replacement with the reality that is the truth of origin (what remains when those voices are quieted and purified). To the minds of the world so purified, Moonsun's delight is the free unlimited workings of the origin projected into the human world as the joyous life.

*When all humankind is purified from the innermost heart,  
Tsukihi will, then,*

*Make your minds spirited step by step and day by day,  
and teach joyousness to all of you.*

This is of course the essence of Moonsun's promise to all human beings. We are hastened to purify our minds and to actually realize that promise, now, quickly, step by step and day by day. Yet, how can I remember to do so day by day and step by step, when my mind tumbles off in every direction? My self-centered imagination seems always ready to lead me astray. Fortunately, Moonsun is training intermediaries to be able to help me to purify my mind in free and unlimited ways appropriate for the time, place and level of my spiritual maturity.

What a marvelous path! What a hopeful prospect!

**X:62–67**

*When the innermost hearts of a great number of people all over the world have been purified,*

The task at hand for Moonsun, acting through human intermediaries, is to purify the innermost hearts of a great number of people all over the world. Purification implies the taking out of impurities (settling the self-centered imagination); nothing needs to be added save true sincerity. The process is one of removal. Moonsun's intermediaries are then able to accomplish this process of purification on a universal scale because they share Moonsun's free and unlimited workings by virtue of having purified their own minds, thus coming to know and become once again single-hearted with Moonsun, the truth of origin.

*Then the mind of Tsukihi will spring forth spiritedly,  
and I shall teach you everything about all matters.*

When the self-centered imagination, which covers the innermost heart, is settled and made clear, then Moonsun, ever-present but depressed and held back by the "weight" of the self-centered imagination, springs forth and the mind is able to see all things in a new light. Free and unlimited, it can see things in ways that the limited self-centered imagination cannot.

*Tsukihi desires to teach the truth of everything  
to all humankind equally.*

We can use this verse as a guide for identifying the self-centered imagination and dealing with it as Moonsun suggests. If we honestly and sincerely ponder the implications of Moonsun's desire to teach all humankind equally, then we can see that the usual concerns of the self-centered imagination will have to fall away to conform to the intention of teaching the truth of everything to "all humankind equally." Once this intention is sincerely embraced, the task at hand is clearly exposed. All human beings have what we call a mind and we all have a self-centered imagination. It remains, then, for Moonsun's intermediaries to teach the purification of the mind to each and every self-centered imagination in a way appropriate for that self-centered imagination, no matter what its time, place or level of spiritual maturity might be. This huge task is of course possible because the necessary equanimity toward one's fellow human beings flows naturally from Moonsun's free and unlimited workings and those same free and

unlimited workings are shared by Moonsun's intermediaries.

*Tsukihi desires you to have a sincere mind  
because I wish to train you in all matters.*

By my reading, the sincere mind is the purified mind. It is the "sincere," "purified" mind that is capable of knowing and understanding Moonsun's teaching and intention.

*In what do you think I wish to train you by this talk?  
For the countless courses of paths from now on.*

Moonsun is training intermediaries for universal single-hearted salvation for all humankind, in all times, places and at all levels of spiritual maturity. The "countless courses of paths from now on" represent the free and unlimited workings of Moonsun's intermediaries as they go about the business of purifying all human minds equally. This is the equivalent of the promise to enter into the muddy water to make it clear.

*Until today, you have not been able to see anything.  
But when the time draws near, things will be seen naturally.*

Moonsun understands that as long as we continue to view the world with the self-centered imagination as the foundation for our thoughts and actions we will be unable to understand what Moonsun is trying to teach us. The model that is taught, however, will settle the self-centered imagination, so that gradually the truth will be seen. This theme differs from many of the others in that Moonsun is here looking for "intermediaries" to commit, knowingly and sincerely, to the process of purifying the mind and the work of spreading that process throughout the entire world.

In this theme of intention and instruction it is important to recall that the instruction does not imply the accumulation of ideas as in worldly common instruction. Rather, when, step by step, the mind is purified and the self-centered imagination settles, the world appears to the human mind as it naturally is, rather than as it is imagined to be. Smile, look and see it that way now.

To seek to make fast progress is not inherently harmful; the fault lies in leaving out some of the procedures or steps that need to be taken. Consider this point carefully.

The second Shinbashira, June 27, 1953

If we can grasp the true meaning of the parental love shown in Her



Divine Model, we shall then see things we had not been able to see before, we shall understand things we were not able to understand before, we shall be joyful over things that gave us no joy before, and we shall be infused with high spirits we had not known before. A new path of single-hearted salvation will surely be opened before us.

The third Shinbashira, February 18, 1986

The development of this theme has so far revealed Moonsun's intention to train a great number of intermediaries in ways and means to purify the human mind. Having purified their own minds, those intermediaries are then able to share and use Moonsun's free and unlimited workings in teaching others, the goal being the step-by-step awakening of all human beings to the truth of origin, Moonsun's free and unlimited workings and the joyous life.

To make this intention and the ways and means of realizing the truth of origin clear, Moonsun has taught that the process of purification and the realization of the truth of origin are to be made available to all human beings equally.

Though pretty much incomprehensible to the worldly common point of view of the self-centered imagination, an equal affinity for all human beings is naturally the point of view of Moonsun. An equal affinity for all human beings is naturally the point of view of the truth of origin. An equal affinity for all human beings is naturally the point of view of the Parent of Origin. An equal affinity for all human beings is naturally the standpoint of the Kanrodai. And an equal affinity for all human beings is naturally the point of view of the truly sincere minds of Moonsun's intermediaries, as they are one with Moonsun's mind and intention.

Indeed, it is the ability of the truly sincere minds of Moonsun's intermediaries to assume Moonsun's point of view that allows them to draw upon Moonsun's free and unlimited workings as they go about the task of teaching, opening and maintaining new paths to return to the origin in ways appropriate to the time, place and level of spiritual maturity of those who wish to hear and understand. Though there is an appropriate way for each and every self-centered imagination to return to the origin, still there is only one way. It is indeed a remarkable path.

The truly sincere mind, however, is not a trivial matter, and understandably the self-centered imagination might wonder why it should make such a total commitment to its own purification. Indeed it is easiest to imagine that such sincerity is not even possible. The poems then continue with Moonsun addressing just this question.

**X:68–72**

*Do not think of anything as an illness.  
Everything is the care of Tsukihi.*

The human self-centered imagination is a marvel of flexibility and adaptation. It is capable of making profound alterations to its own environment, and even to the body that it inhabits and calls its own. When, however, we (the self-centered imagination) find that we are unable to control either our circumstances or our bodies or both, we become dissatisfied, in some cases profoundly so, with our limitations. Though we would like to have our own way in all things, fundamentally we tend to be concerned especially with the evils (unwanted events or circumstances) that we call illness, weakening and death.

Through this verse we are once again shown a glimpse of a point of view that is totally contrary to our ordinary worldly common, self-centered point of view. What, to our ordinary point of view, is an evil is here referred to as the “care” of Tsukihi. It seems clear that, to know and understand Moonsun’s instruction given here, it will be necessary for us to replace our worldly common point of view with Moonsun’s free and unlimited point of view.

*As the mind of Tsukihi hastens day after day,  
there is no knowing what I am preparing.*

So that we might also be able to “see” Moonsun’s point of view, Moonsun is hastening the purification of our mind. That purification is the settling or removal of the self-centered imagination, the current state of which is the denial of Moonsun’s point of view.

There is no knowing what Moonsun is preparing because the very nature of Moonsun’s body (the whole universe) is constantly undergoing change in ways too complex and numerous for our total comprehension. Though we have made great progress in understanding many of the changes affecting objects both large and small, we know very little about the limitations of the human mind and nothing of its free and unlimited workings. It is, however, as a result of just such changes that human beings have come to be as they are. And it is because of that constant capacity for change that human beings can look forward to the changes that will result in the creation of a new world of free and unlimited joyous living.

As concerns the preparations for training intermediaries for the task of purifying all human minds, though those preparations are constantly being made by Moonsun, to recognize and appreciate them requires the ability to know and understand Moonsun’s intention and free and unlimited workings. The task is one of such scope that Moonsun’s free and unlimited workings are necessary to approach the complexity of entering into and purifying each and every human

mind in ways that are appropriate for the time, place and level of spiritual maturity of each of us. The point of view that has the self-centered imagination as its foundation imagines and pretty much automatically assumes that the task isn't possible or that it isn't up to the task and so must be quieted so that Moonsun's preparations and free and unlimited workings can be revealed.

*You may not know what My hastening is about.  
It is solely about the preparations for the Kanrodai.*

The Kanrodai is the Parent of Origin and identifies the true origin of all human beings. The purification of the mind is the preparation for setting up the Kanrodai. When the Kanrodai is set up in an individual mind, that is single-hearted salvation. When the Kanrodai is set up in all human minds, that is universal single-hearted salvation and the recreation of a free and unlimited joyous life for all human beings. Universal single-hearted salvation starts with each individual mind and, thus, Moonsun's free and unlimited workings are available to each individual mind now and always.

*In your days, if a disorder comes to the body,  
know that it is the care of Tsukihi.*

What we call illness or disorders of the body are Moonsun's hastening to return to the origin and enjoy Moonsun's free and unlimited workings by becoming one with Moonsun's point of view. From Moonsun's point of view, illness, weakening and death do not exist. Thus each incidence of what from our point of view is a bodily disorder is to be taken as a reminder and invitation to return to the origin and single-heartedness with Moonsun's free and unlimited workings.

*Looking throughout the world step by step,  
I feel pity for you, so I desire to make changes.*

Because the state of our mind, functioning with the self-centered imagination as the foundation of our thoughts, is yielding a "harvest" that is increasingly devoid of joy, we are hastened to find relief by changing the foundation of our thinking by returning to the truth of origin—that is, by purifying our mind of the anxious and uncertain foundation of the self-centered imagination and replacing it with the certainty and joy that flows from the Kanrodai when it is set up as the foundation of our thinking and our perception of the world.

It is the nature of the self-centered imagination to seek aid and relief for itself on a more or less case-to-case basis, with of course itself and its concerns as the center. It is the nature of Moonsun's free and unlimited workings to understand the limitations of the self-centered imagination and to address those self-cen-

tered needs while offering real and true relief from all of the evils that steal the joy from our lives, that relief being made available for all human beings equally. Moonsun's single-hearted salvation is held out to all equally, never giving any more or less but always providing the maximum. It is the task of those who would receive this relief to allow their mind to receive the marvel that is now and always really quite freely given. Moonsun's hastening of the purification of the mind is not for Moonsun; it is for us! It is the remedy that we are asking for but are reluctant to accept. It is indeed a pitiful situation.

Take a moment and reflect on the fact that the single-hearted salvation for our own mind is here and available right now. Smile, and with your eyes open, settle and enjoy Moonsun's point of view. See the room that you are in, just as it is, free and unlimited. Though it may seem unremarkable, it is the marvel of marvels and the foundation of all that is known or will be known.

Moonsun's point of view as addressed to our worldly common self-centered point of view is clearly shown in the Osashizu below:

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.

Osashizu, January 9, 1887

Above all, what characterizes people who are advancing toward the Joyous Life is the ability to maintain a basic stance of mind that finds unalloyed delight in everything they see and everything they hear. Some people work in a coal mine, some are politicians, and some go out to do salvation work. When all of us throughout the world find joy in fulfilling our respective roles, we will assuredly be blessed with a world filled with delight. Don't just keep repeating how it is actually God the Parent who will make that happen. What is far more important is for each of us to replace the mind so that we can transform everything into joy as we go through each day. This is the most important aspect of our lives.

The second Shinbashira, July 28, 1953

Because this is the path to save all humankind set by Oyasama, it is reasonable that She will bring the ideas by which to save all humankind into each of our minds at the appropriate time and place. This begins with our individual self-reflection and resolve. There are no restrictions as to the place or the time. It is possible even at this place and at this moment.

The third Shinbashira, February 18, 1986

God the Parent will work for us and provide splendid blessings in response to our sincere desire and efforts to save others from the sufferings of illness and other problems, to teach them the goal of human existence, namely, the Joyous Life, and to help them live in a way that is free from illness or any other trouble. What is important is not the words and techniques we use in this endeavor but how we handle our own minds and live our own lives each day.

The fourth Shinbashira, October 26, 2003

### X:73–76

*Ponder: whatever is said by mouth,  
if there is no sure proof, it will not do.*

Though addressed to all human beings equally, in the first instance this poem is addressed to those who would be trained as Moonsun’s “intermediaries”—trained to open paths of single-hearted salvation for all humankind regardless of time, place or level of spiritual maturity. To accomplish such a momentous task, those intermediaries will apparently need to know what they are doing and why they are doing it. This verse then makes it clear that for Moonsun’s sincere intermediaries, simple belief in Moonsun’s words is not enough—“it will not do.” A “sure proof” is required.

*This is proof: Tsukihi has entered this body  
and gives directions freely and unlimitedly.*

This assertion of sure proof is remarkable and deserves a closer look. Our ordinary worldly common thinking is familiar with the idea of proof. Generally, in worldly common terms, to say that something is proved requires some kind of objective demonstration. When that kind of objective demonstration is not possible, then the matter becomes one of either belief or disbelief. So, when Moonsun asserts that “Tsukihi has entered this body and gives directions freely and unlimitedly,” in worldly common terms that assertion doesn’t appear to prove anything. Of course one could then say that one either believes the assertion or not, but that is also just the worldly common response to the absence of proof.

So where is the proof that Moonsun is asserting to be found? One interpretation would turn away from worldly common reasoning and the expectation of an objective demonstration and instead “look” inward for the subjective demonstration that is single-heartedness with Moonsun. Recall that this is a model that is intended to be followed exactly. Miki Nakayama’s mind was replaced by Moonsun’s mind, the truth of origin. The sure proof then is for each of us

to replace our mind with Moonsun's mind. That we are able to prove this for ourselves, in our own mind, is because of Moonsun's free and unlimited workings. That is to say that Moonsun desires to train intermediaries who are free to give the appropriate directions for each of us to become single-hearted, without being held back by the limitations that dominate ordinary self-centered thinking.

*Because of this, I begin things,  
speaking solely about that which has never existed anywhere.*

Because Moonsun can give directions freely and unlimitedly, Moonsun is able to enter into our self-centered imaginations and craft appropriate paths of single-hearted salvation by speaking of things that our imaginations can relate to even though they never existed anywhere.

*Though I speak solely about things which have never existed,  
they are all the teachings of Tsukihi.*

Though Moonsun speaks of things which never existed, there is nothing trivial about them. Even now Moonsun's intermediaries continue to "begin things" (new paths of single-hearted salvation) which are appropriate for time, place and level of maturity and which surely lead to the "sure proof" that is single-hearted salvation by replacing the self-centered imagination with the mind of Moonsun, the truth of origin.

Then, what must we be mindful of to be acceptable in the eyes of the Parent in our efforts of spreading the teachings and salvation work? It is first to change our ways of thinking to come into accord with Oyasama's way of thinking, and, when we make our efforts, to make them not in ways to satisfy ourselves or to be in line with the ways of the world but to aid and comfort one another with patience and sincerity so that the parental love of Oyasama will sink in deeply and be conveyed from heart to heart. The first step in responding to Oyasama's parental heart is not to accept it self-centeredly but to accept it as She has shown it.

The third Shinbashira, February 18, 1986

Oyasama, in accord with this intention of God the Parent, showed us the Divine Model of the Joyous Life through Her own example. Observing the individual tendencies and temperaments of people, Oyasama gave instruction through a variety of means, teaching us over and over with painstaking care and patience. Through Her spoken and written word as well as through Her own attitude, She

showed us the path by which we should advance toward the Joyous Life and taught us to replace our minds so that our way of thinking would accord with the mind of God the Parent.

The third Shinbashira, October 26, 1986

### X:77–80

*The matter of the Kanrodai at this time  
is also that which has been unknown before.*

Moonsun, we are informed, is free and unlimited in utilizing “things which never existed” to teach us that which has been unknown to us. The truth of the Kanrodai, which is the Parent of Origin and the very definition of all that exists, is unknown to the human mind while it is functioning with the self-centered imagination as its foundation and, as such, is neither free nor unlimited in its workings, bound as it is to try to attach to, relate to, or make sense of anything truly unknown by likening it to something in the imagination which is already known. This is the problem with setting up the Kanrodai, awakening to or understanding the truth of origin. The self-centered imagination tries to relate to the teaching concerning the truth of origin by likening it to something already in the imagination. This way of learning, however, will not work with the truth of origin because it is not imaginary and, though it is their origin, it is not like any of the imaginings that rise out of it.

Moonsun understands this problem and is training intermediaries to enter into the self-centered imaginations of the whole world and utilize imaginary things (“things which never existed”), things that we can relate to in a particular time and place and level of maturity, to guide each of us out of the darkness of the self-centered imagination and back to the truth of origin. All of which is happening, intimately, between Moonsun’s warm parental heart and the marvelous creation (the self-centered imagination) that is Moonsun’s child, within our own mind.

In poetic terms one might say that God has entered into the mud of our minds and will make them clear so that we can see the truth through our own mind.

*Whatever is said, it is all by Tsukihi.  
I speak because I desire to teach you things unknown.*

We might be tempted to think that the fact that Miki Nakayama’s mind was replaced by Moonsun’s mind would have been apparent to anyone who saw Her or heard Her teach. We know, however, that that was not the case.

Moonsun is speaking through Miki’s mouth because Moonsun acts in the

world through instruments and according to the rules (causality) of instruments. The intention then is to recreate a world where human beings can distinguish between what is real and original and what is imaginary, so that they can have free and unlimited use of both. That will be an entirely new world of joyous life, inhabited by human beings who know the total truth of self and the world.

*That I place the Kanrodai in this Residence  
is proof that I began human beings.*

The mind of the Parent of Origin has entered (replaced) Miki's mind. That is the proof that it can be done, but we can only confirm that proof in our own mind, through our own single-heartedness with Moonsun.

*Beginning everything in this way,  
I shall purify the minds of the whole world.*

That Miki Nakayama had the causality of origin, a totally settled, purified mind, and as a result had Her self-centered imagination replaced by Moonsun's mind is the beginning of the remarkable path of single-hearted salvation with God the Parent as the model for all human beings to purify their minds and also return to the origin and single-heartedness with Moonsun.

The self-centered imagination is Moonsun's child in the warm loving embrace of Moonsun's body. Smile, and with your eyes open, let your imagination settle and know that truth. It is remarkable and is the hope for the future, isn't it?

What attitude should you take toward learning? The most important thing is to lay a foundation that will allow your abilities to support your steady inquiry into the truth. Think about this seriously.

The second Shinbashira, February 8, 1953

### **X:81–85**

*Day by day, I shall make every effort solely for  
the preparations to make everyone in the world spirited.*

Moonsun's day-by-day, moment-to-moment and tireless efforts to make the preparations for all human beings continue even to this day and this moment. Recall that the plan is to train "intermediaries" in the ways to return to the origin and Moonsun's free and unlimited workings.

So that Moonsun's intention can be easily understood, the description of the human condition is thus reduced to two contrasted general states of mind:



“spirited” (having single-heartedness with Moonsun’s free and unlimited workings as the foundation for all thought) and “depressed” (having the self-centered imagination only as the foundation for all thought).

*As the minds of the world are spirited step by step,  
the growth of all crops, also, will be spirited.*

This is certainly good news for agriculturalists and for the rest of us who depend upon their efforts for sustenance. And, for those who are more inclined to wringing metaphors out of poetry, there is also the interpretation that our human thoughts are “seeds” that yield two general types of outcomes (“crops”): spirited or depressed.

*To explain how these minds are to be spirited:  
Tsukihi will go forth, taking My workers along.*

Moonsun works in the world through instruments and intermediaries (“taking my workers along”). It is single-heartedness with Moonsun and the free and unlimited workings that flow from returning the mind to its origin that will make it possible for Moonsun’s intermediaries to open new paths of single-hearted salvation appropriate for time, place and level of maturity for everyone in the world. In that way, step by step, all human beings can become spirited and enjoy the free and unlimited workings that flow from the origin as the joyous life.

*Until then, you will all hear of various things  
here and there and one after another.*

*Whatever you hear, I told of it all beforehand.  
Ponder over it.*

Moonsun makes declarations of certainty, which to our self-centered imaginations perhaps look like predictions, of two general types. First, there are the promises of true satisfaction, joy and free and unlimited workings that flow from the purified mind that has returned to its origin. Second there are the observations of the deep dissatisfaction and evil (unwanted things) that can flow from viewing the world with the self-centered imagination alone as the foundation for our thinking.

We are asked to ponder. To me it seems as though Moonsun has accurately portrayed the human condition—the way the human condition was when these poems were written, the way the human condition is now and the way the human condition can be changed so that all human beings can look forward to a prosperous and joyous future.

Book X could be viewed as being a handbook for those who would be Moon-sun's "intermediaries." To make this point I will draw a distinction between being taught and being trained. Moon-sun, the Parent of Origin, wishes to teach all human beings the truth of origin so that we can enjoy the free and unlimited workings that flow from returning to the origin and single-heartedness with God the Parent.

To accomplish that task, Moon-sun intends to "teach" all of us human beings—in ways that are appropriate for the time, the place and the individual level of spiritual maturity of each and every person equally—how to calm our minds and return to our origin and single-heartedness with our Parent of Origin.

The first step in that process was to gather together those who would be Moon-sun's intermediaries and "teach" them—in ways appropriate for their time, place and level of spiritual maturity—how to purify their own mind and return it to the truth of origin.

The second step was to "train" those intermediaries in how to open the countless new paths that will be necessary to "teach" the way to return to the origin to all human beings in the world equally in a way that is appropriate for their time, their place and their individual level of spiritual maturity.

Please ponder this world plan. This is somewhat complicated by the fact that the second step can also be used as an effective method of the first step. That is to say that the first crucial step can be accomplished through the sincere effort to help other people to purify their minds in ways appropriate for them.

The seventeen Books of the Ofudesaki and the Mikagura-uta model these two steps in great detail. The Osashizu, then, is a demonstration of the model both explained and put to appropriate use. In terms of words and phrases, there is much in the Osashizu that does not appear in the Ofudesaki. However, in terms of intent and spirit, there is nothing in the Osashizu that does not appear in the Ofudesaki.

Taken together, the model and its appropriate use, which are designed to comprise all of the paths of the human mind that lead back to the truth of origin, constitute the "divine record" made in the origin. It is the record of Moon-sun's tireless efforts to gather intermediaries and to train them to teach all human beings—in ways appropriate for their time, place and level of maturity—the way to purify their mind and return to the origin and single-heartedness with God the Parent.

### **X:86–89**

*You may be wondering what Tsukihi is speaking about,  
but the future is promising.*

It has become apparent that there is a problem with our reception and understanding of Moonsun's intention. The reason, both then and now, why we might wonder what Moonsun is speaking about is because the very foundation of our thought process is biased toward denying or misunderstanding what Moonsun is trying to teach us. We all pretty much think and act according to worldly common self-centered reasoning. That worldly common self-centered reasoning is the foundation of all of our thinking and it is that foundation that we are hastened to replace. In our daily use of our mind we do not have to summon up or make any effort to use self-centered thinking as the basis of our thinking because it is "understood" by us as the proper way to view the world. It could be truthfully said that pretty much all human beings speak the same language in so far as we all use worldly common self-centered reasoning as the foundation for all or most of our thoughts. Though that self-centered imagination is a marvel beyond compare we unfortunately have been unable to find joy in relying solely on that foundation. Worldly common self-centered thinking could be said to be shaky and insecure if it is used, though unintended at its origin, as the sole foundation for a free and unlimited joyous life.

Be that as it may, Moonsun assures us that the future is promising. In such a promising future, Moonsun will use trained intermediaries to show all human beings equally the way to replace the shaky and insecure foundation that is the self-centered imagination with the secure foundation that is the truth of origin.

Each of us, no matter where we are or what kind of mind we may have, can look forward to the free and unlimited joyous life that is single-hearted salvation because the Parent of Origin is tirelessly working to train intermediaries to show each of us equally a way to calm our mind and return it to single heartedness with its true origin, a way that is appropriate for our time, our place and our individual level of spiritual maturity.

*Above all, the mind of Tsukihi  
desires a Divine Record for Nihon.*

It could be said that we human beings all speak "worldly common." That is to say that we all ordinarily deal in and communicate with worldly common, self-centered ideas. To converse with us, Moonsun finds it necessary to also speak "worldly common." It must be noted, however, that there is a great difference between our use of worldly common speech and ideas and Moonsun's use of worldly common speech and ideas. When we deal in worldly common self-centered thoughts, we expect that our words will be understood or misunderstood in a worldly common way. On the other hand, though Moonsun, in order to accommodate our needs, also uses worldly common words to speak to us, Moonsun never has a worldly common self-centered meaning intended for those words.

To bridge the gap in understanding that such an exchange implies, Moon-

sun constantly reminds us that our worldly common self-centered interpretations cannot be used to understand Moonsun's intention and we are constantly hastened to purify our minds of worldly common self-centered thinking and to ponder deeply on the actual intended meaning of Moonsun's words.

At the time that these poems were written, there was good reason for Moon-sun to use the worldly common words "Divine Record" (*koki*) and "Nihon" (Japan) in these poems. There was already a worldly common understanding of what "Divine Record" could mean (an important and ancient record) and, as such, it was an appropriate basis for a teaching for the time, place and level of spiritual maturity of some of the earliest followers. Assuming that Moonsun was referring to an "ancient record" (*koki*), some of the followers expressed their sincere desire to help with the compilation of such a "Divine Record" by writing down various recollections and interpretations of the stories of creation that were passed orally from person to person apparently after the Ofudesaki had already been mostly written. Of course the use of "Nihon" (Japan) was entirely appropriate in a worldly common sense because that was the place where Moon-sun was gathering intermediaries and teaching.

The third Shinbashira addressed this very question in his address at the Ten-rikyo 150th Anniversary Doctrinal Seminar delivered on October 28, 1987. I specifically mention this because it is often the case that even sincere ponderings can come up empty and need some guidance and direction. In my own case I often turn to the Shinbashira, both past and present, whom, though I may be thought of as being presumptuous, I consider to be my poetry teachers. Briefly, then, we can take a step from a solely worldly common view of this phrase by expanding the meaning of "Divine Record" to include the entire Ofudesaki and indeed the entire Divine Model (*hinagata*).

Having made that expansion, I suggest that the next step might be something like the recognition that both the Ofudesaki and the Divine Model are dynamic models. They are not meant to gather dust on a shelf somewhere. Nor are they even intended to be venerated as incomprehensible ancient and sacred texts or stories to be told. They, the Divine Model and the Ofudesaki, are meant to be actively followed exactly as they are shown until they reach their promised conclusion in single-heartedness with Moonsun and the free and unlimited joyous life for all human beings.

The "Divine Record" then, in the context of Moonsun's intermediaries, would be the pursuit and completion of the purification of all human minds in ways that are appropriate for the time, place and level of spiritual maturity of those who would be saved. Though made by Moonsun, as all things are, the "Divine Record" will be made and brought to completion through Moonsun's intermediaries as they, too, use simple worldly common language to craft paths that are appropriate for time, place and level of maturity and that show the way to purify and settle the self-centered imagination so that it can return to the truth

of origin and Moonsun's free and unlimited workings, a joyous life. The meaning, then, is the action of following and completing the Service that leads to single-hearted salvation, both for oneself and for others.

*If the Divine Record is surely made in Nihon and spread widely,  
Kara will do as I wish.*

As was mentioned, the worldly common term *Nihon* (Japan) was used by Moonsun because it was appropriate for the time, place and level of spiritual maturity of some persons who wished to be saved. There is reason to pause and reflect here as the worldly common meaning is so clear that it is also apt to be left with its worldly common meaning unless we actively make the honest effort to find its intended meaning.

In this verse we see *Nihon* (Japan) used in opposition to *Kara* (China or alien). For the people who were hearing this, and indeed for all human beings, it is conceivable that *Nihon* (Japan) as used here refers to the state of mind that has returned to its native, natural and original place, the truth of origin. In such a view, *Kara* (China or alien) would refer to the self-centered imagination, which is alienated from and does not know the truth of its origin or its native, natural and original place. This of course merely represents the meaning of a poetic metaphor and is only a slightly more sophisticated worldly common view of the two words. The true and intended meaning is for each of us to make the sincere effort to actually purify and return our own mind to its natural, native and original state of single-heartedness with Moonsun, the truth of origin, and then to help others in all times, places and levels of spiritual maturity to do the same.

*What are you all thinking of this talk?  
It concerns all of you, the people of Nihon.*

As always, when asked a question it is a good idea to sincerely ponder one's answer. In worldly common terms, this would draw attention to the apparent lack of understanding and the misunderstanding of Moonsun's intention. However, for a person in this or any other time who may aspire to be one of Moonsun's intermediaries, it presents an opportunity to mature and truly become an effective instrument in opening and maintaining new paths of single-hearted salvation for all human beings equally, just as Moonsun intends.

The words Oyasama uses when She speaks to us are plain and simple words that are easy to understand. For that very reason, however, we tend to limit the meanings of Her words to the usages with which we are familiar, and I fear that this will lead us to make erroneous interpretations. We must, by all means, step inside Oyasama's mind,

leaving our preconceptions behind, and be skillful in seeking Her innermost heart to discover the true intention behind Her teachings.

The third Shinbashira, October 28, 1987

It is not the outer form but the true, inner spirit that we must ponder deeply. It will not do to look at the outward form alone and draw the hasty conclusion that that constitutes the tradition of the path. Of course, it would be unwise to reject or deny a given practice outright, claiming that it is merely a formality. What is important is to discern whether the true spirit of Oyasama's teachings is implemented in a way that is appropriate for the times in which we live.

The second Shinbashira, March 29, 1944

As I mentioned before, the *Koki* are all the talks concerning the path of single-hearted salvation which completes the Service of the Kan-rodai. I believe, therefore, that we should understand the *Koki* to be the entirety of the Ofudesaki.

Consequently, if one just settles the *Koki* firmly in one's heart, then that person will also have settled the intention of God the Parent and Oyasama, the parental heart of the Divine Model, the truth of the Kagura Service, and the state of mind that is capable of receiving the truth of the Kagura Service, and that person will be braced with dauntless and unwavering courage in following the path of single-hearted salvation.

The third Shinbashira, October 28, 1987

### X:90–96

*Unaware of this, what are you in the high places thinking?  
You cannot understand My heart. Oh, the regret of Tsukihi. . .*

Certainly “you in the high places” must refer to its worldly common meaning of the authorities who were interfering with and attempting to suppress the opening of a path of single-hearted salvation. Then again, considering that the verse is written from the point of view of the “root” and “core,” it could refer to the self-centered imagination as it rises up pure in a pond in the high mountains and, as it does so, is mixed with dirt. Viewed in that way, from that point of view, we are all the people in “high places.” The people in the high places could not understand Moonsun's heart, we are told. We can each see for ourself where we fit into the picture.

*Whatever Divine Record is accomplished at this place,  
it will be a treasure for Nihon.*

The Divine Record that is spoken of is the record of Moonsun's intermediaries and their tireless efforts to open a path of return with its foundation in the origin (*Nihon*) and, in so doing, spread the way for each and every human being to return to the origin and the free and unlimited workings that flow from that knowledge and understanding.

*All humankind, settle your minds and ponder.  
Prepare quickly to wait for the Divine Record.*

The instruction to settle our minds and ponder should not be surprising; however, when we attempt to do so we may find that it is much easier said than done. It is for that reason that true sincerity is the prime ingredient for staying on the path.

Hurry up and wait, we are told. "Prepare quickly to wait" is an interesting instruction. I think it means, "Hurry and quickly purify your mind because the path is opening before you, and you don't want to miss it."

I am a procrastinator and know that it is often the case that, when something needs to be done, one way of avoiding doing it is to do something else first with great sincerity—for instance, rearranging all the furniture in one's office instead of writing a letter that needs to be written.

*When the true Divine Record has been accomplished,  
Tsukihi will spread everything whatever.*

The "true Divine Record" refers to the numerous paths opened and maintained by Moonsun's intermediaries that show all the minds of the world, in ways appropriate for the time, place and level of maturity of all human beings, the way to purify the mind and awaken to the truth of origin and single-hearted salvation.

Though I say that Tsukihi will spread it,  
the minds of all of you may not understand.

Though the work of world salvation, like everything else, is Moonun's doing, Moonsun works in the universe through instruments. In this case, it is intended that the instruments of single-hearted salvation be human intermediaries (today's Yoboku).

*In this regard, I firmly request you, My intermediaries.*

*Please comply.*

Moonsun is not interested in forcing anybody to do anything. Rather we human beings are reasoned with and asked to voluntarily become instrumental in the cause of universal single-hearted salvation. The approach is of course consistent with the way causality actually is. Growing as it does out of the origin, it functions in the world as the perfect model of parental love, whereby each child is nurtured and cared for according to need.

*When the day of the appointed time comes,  
there will be no knowing when or where Tsukihi will go.*

When the purified human mind matches the causality of origin, then Moon-sun will rush out as free and unlimited workings in the world. There is no other causality that can explain or predict when or where that will be. “Free and unlimited” means just that. It is the truth that cannot be bound to or limited by any definition.

### **X:97–100**

*Day by day, calm your minds firmly, My intermediaries,  
and begin quickly.*

Those who would be Moonsun’s intermediaries are hastened to calm their self-centered imaginations and quickly begin to ponder the ways to teach all human beings how to do the same in ways that are appropriate for time, place and level of spiritual maturity.

*What are all of you thinking of this path?  
It is not easy to understand it.*

Following the model, the intermediaries are urged to calm, purify and settle the mind and teach others to do the same. That is what I think of the path that is shown. I think it is a good idea for each of us to seriously and honestly answer these questions when they are asked.

Though indeed it is not an easy path to understand, I think it is coming clearly into sight. Though there are many days and times when I wander off the path, still the Parent of Origin calls to me and remains ever-ready with a warm and reassuring embrace upon my return. How grateful I am!

*By all means, Tsukihi will complete this path,*



*holding fast to the mind of sincerity.*

Completing the path of universal single-hearted salvation “by all means” fulfills the promise to train intermediaries how to teach each of us to calm and purify our mind in a way that is appropriate for our time, place and level of spiritual maturity, each and every one of us equally according to need.

This is fulfilled by holding fast to the mind of sincerity, the mind like clear water, the mind that has settled and returned to its origin, the mind of single-hearted sincerity, the mind wherein the self-centered imagination has been replaced by the intention of Moonsun.

*When this path has reached the high places,  
I shall do My free and unlimited workings.*

This of course could mean that the full development of the path depends upon the support of those who, in worldly common terms, could be considered as leaders and authorities. It could also be referring to the path rising up from its foundation in the origin, the root and core of our being, and “rushing out” into the world through human instruments as they, one by one and step by step, awaken to the truth of origin and Moonsun’s free and unlimited workings.

Today, when rapid social changes are shaking people’s sense of values and undermining the ties of the heart, it is all the more important for us to emulate the Divine Model of Oyasama without being swept along by the current of the times, so that we may take genuine steps along the path of unchanging sincerity and reflect that sincerity to society at large.

I hope that all of us endeavoring to follow the path will orient our minds toward our shared goal and make a concerted effort to advance single-hearted salvation, thereby responding to the profound intention of Oyasama, who opened the portals of the Shrine to step out and level the ground, saying, “I shall save the world from now.”

Our predecessors joined their sincere efforts and did everything in their power to prepare for the anniversaries of Oyasama, which they saw as marking crucial stages in their quest for spiritual growth. In order that we might bring forth further fruits by building on what they achieved, I strongly request that all of us rise up spiritedly and fulfill our tasks in a unity of mind.

The fourth Shinbashira, Instruction Two, October 26, 2002

The four closing verses of Book X completely summarize and clearly show

the entire intention of Moonsun, the Parent of Origin.

### **X:101–104**

*When Tsukihi begins the workings,  
however strongly a person may oppose Me,*

We are, here once again, referring to the “upper people,” and they are, as we discussed previously, either the authorities attempting to suppress the path, according to the worldly common reading, or all of us children when viewed from the depth of the point of view of the origin.

Assuming that this “opposition” may refer to myself as an “upper person,” a “pond in the high mountains,” there is then a confrontation and opposition that I have become keenly aware of and would like to mention. It is a confrontation in my own mind. I have come to view this confrontation and my opposition of the intention of the Parent of Origin as a natural and regrettable struggle between my self-centered imagination (the child) and the original one (Moonsun, the Parent of Origin), ever-present as my heart and the very core of my being. The situation is a familiar one in parent-child relationships. Because of a lack of maturity and understanding of the Parent’s intention, the child (my self-centered imagination) is being difficult, stubborn and obstinate. Understanding the circumstances, the Parent will do whatever is needed to comfort and provide for the child, but to satisfy the demands of the child on the child’s terms is not possible. Eventually the child will have to settle down and mature. The child’s point of view, though it can be insisted upon for a long time, ultimately cannot prevail because of its impossible and unreasonable demands and assumptions.

*He will truly understand and be purified in mind,  
and will lean on the Parent in all matters.*

There are, I think, two uses of “understand” to be considered here. First is the understanding that the purification of the mind is what is necessary for single-hearted salvation, and second is the understanding that is in fact the state of leaning on the Parent in all matters. Take a moment and peek up at the verse that heads this chapter. At first that pondering requires the effort of remembering to ponder. When that effort becomes natural and the truth of it becomes natural and understood, that then is the replacement of the mind with an entirely new foundation. That is single-hearted salvation.

*Hereafter, I shall set out  
to make the whole world brim with joy.*

The Parent of Origin is at work in the world with the intention of bringing world salvation and the joyous life that flows from single-hearted salvation to all human beings equally.

*Take each course of this path as your own matter and ponder.*

For each of us, this is an intimate matter between our own self-centered imagination and the Parent of Origin. For those who would be Moonsun's instruments, the challenge is to learn how to convince others to awaken to the intimacy of the Parent as it relates to them and, in so doing, teach the purification of the mind, as the Parent of Origin has shown it, in ways appropriate for the time, the place and the level of maturity of those who wish to listen, learn and understand.

So, for each of us, the purification of the mind is of prime importance and is a matter between ourself and our Parent of Origin. For those who would be instruments of world salvation, it is a matter of understanding the model of parental love that is shown in the model life.

If perhaps we are not sure what to ponder over, then we can of course ponder over the truth expressed in the verse at the head of this chapter anytime and in fact in all matters.

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book XI***

**This universe is the body of God.  
Ponder this in all matters.**

### **XI:1-4**

*If a severe tightening of the chest comes upon you,  
it is the hastening of the mind of Tsukihi.*

As an asthmatic I can directly relate to this kind of physical experience. A chest cold will also yield a tightening of the chest, and of course complaining of chest pain is a good way to get rushed to the head of the line in a hospital emergency room. Such experiences are indeed examples of severe tightening of the chest, but of course that isn't all there is to it. Strong emotions (the spoiled children of the self-centered imagination) such as extreme anger, envy, lust, fear, anxiety and greed immediately come to mind as being capable of producing the same effect.

The hastening of Moonsun is the hastening of the Parent of Origin. When things go wrong with the body that we (the self-centered imagination) have borrowed from Moonsun, the Parent of Origin, we are hastened to return it and the burden that it imposes upon our mind to its original owner. It is the Parent saying to the child, if it is broken, give it to me and I will take care of it. Of course these are just words and the actual return of a body requires the true sincerity of letting it go.

*Hereafter, all of you may receive  
disorders of the body.*

I believe that, with very few exceptions, all human beings at one time or another experience some kind of bodily disorder. In worldly common terms, disorders of the body are opportunities for suffering and dissatisfaction. Moonsun would turn those same circumstances to our benefit as opportunities to return to the origin and awaken to the joyous life.

*Whatever disorder you may receive, do not worry,  
for there is a great intention in the mind of Tsukihi.*

This is a straightforward dismissal of precisely what we do worry about! We are promised that we needn't worry about disorders that we may receive because

of the intention in the mind of Moonsun. At this point it seems fair enough to ask what it is about the intention of Moonsun that will allow us to stop worrying about disorders that we may receive. Is it the intention of Moonsun to work on my body so that it will no longer receive disorders, or is Moonsun going to work on my mind so that I will no longer be troubled by whatever disorders I might receive? I believe that the latter is the case. Each of us can reason through the model and test this out for ourself.

*Though a disorder may come to the body,  
I am making a distinction in each of your minds.*

It is clear, then, that the intention of Moonsun is to make a distinction in my mind. By now we know something about this distinction that is to be made in our mind. We have been introduced to the metaphors that describe what it is that is to be distinguished: *Kara* and *Nihon*, fire and water, good and evil, clear and muddy. To understand that distinction clearly, it is necessary for us to replace those metaphors with the actual states of mind that they represent, not as ideas but as actual elements of our own being.

We are hastened to identify and distinguish between our self-centered imagination and its origin. We can do that by turning our attention to the voice and images of our imagination. Next we can quiet and clear them, thereby distinguishing between the self-centered imagination and what remains when it is clear and quiet. We are then in a position to see things as they are as opposed to the way we imagine them to be. Honesty and sincerity are all that is needed for this task.

While demonstrating how we can replace our minds to accord with the Joyous Life through our own effort, She continuously trained us to realize that the Joyous Life can be attained depending solely upon our own mind. This journey Oyasama took in carrying out single-hearted salvation embodies nothing but Her parental desire to free us humans from our pain and suffering and thereby enable us to live joyously in the world.

The third Shinbashira, October 26, 1994

### **XI:5-8**

*I shall distinguish those thoughts which are sincere  
from those which are concerned with only the self.*

At first glance this would seem to be no problem. Sincere thoughts are easy enough to come up with. We all sincerely want to be happy and make sincere

efforts to be so. This verse only gets difficult when it is revealed that “sincere thoughts” are not self-centered thoughts. We can squirm around with this one as much as we want, but the bottom line is that “sincere thought” is what goes on in the “mind like clear water,” that is, the mind in which the self-centered imagination is quiet.

We might well wonder why we should be interested in the distinction between “sincere thoughts” and “thoughts that are concerned with only the self.” It is because things like illness, trouble, suffering and death are things that happen to the insincere, transient, changeable and mortal self-centered imagination and not to the sincere, original, immortal and indestructible mind like clear water.

*Whatever kind of mind you may have,  
Tsukihi will at this time make the distinction clear.*

This is really good news for those of us who are marginally or even totally goofs as well as those of us who have genuinely sampled the dark side of human experience. Moonsun, the Parent of Origin (remember that this is a path that is modeled on parental love), doesn’t want or seek any kind of retribution from us. It matters not whether our minds are in good shape or are cesspools. We can make the distinction and return to our original Parent without hesitation or shame. If we didn’t know any better, the Parent of Origin also bears the responsibility for not teaching us.

*Tsukihi clearly sees what kind of mind you have  
and will at this time make the distinction in all.*

That Moonsun sees clearly what kind of mind we have, sincere or self-centered, is a real intimate kind of knowledge. The self-centered imagination is the mud and debris that builds up in what would otherwise be the mind like clear water. The mind like clear water and the mind of the Parent, Moonsun’s mind, are the same. This is the most intimate of family affairs. There is no other intention in it but the realization of our happiness and joy.

*Words of flattery are unwanted.  
Tsukihi looks for the sincerity of the mind.*

Too bad, flattery would be easier but we have to take it as it is. The mind is either truly sincere or it is thinking only of itself. The one leans on the mind of the Parent in all things while the other takes its lumps.

## XI:9–12

*Even until now, though I have given you My teachings in various talks, the real truth has not been seen.*

There are, as usual, several ways to interpret this verse. I think that it is important to note that Moonsun is not saying that the “real truth” had not been taught in earlier various talks. Rather we can and should carefully note that Moonsun is saying that, though taught, the “real truth” was not “seen,” recognized or understood by those who heard it.

*Today, whatever talks I may give,  
I shall never tell you anything that will become false.*

Consider, if you will, the way that we looked at “sincere thought” as distinguished from “self-centered thought.” Self-centered thought, like the body that it is centered on, is changeable and temporary. The “real truth” is unchanging and permanent. Closely examining myself, I find that the only element of my existence that matches the criteria of an unchanging truth that will never be false is the mind like clear water. We can, of course, each check this out for ourself.

*What Tsukihi has once said  
will never become false through all time.*

Through all time is a long time. Sincere thought, the mind of Moonsun, is permanent and unchanging. See if you can identify anything about which we could say that it will never become false through all time. When all of the choices have been examined and discarded, what remains is the truth that will never be false through all time.

*Unaware of this, even all of you close to Me  
think My words to be worldly common.*

It would seem that an effort to distinguish between a worldly common interpretation of these poems and their intended meaning would be a worthwhile course for anyone wishing to know their meaning and “see” the “real truth” that they attempt to convey. It is also useful to reflect upon the phrase “even all of you close to Me” and recall that the completion of the Service (the work needed to awaken the mind to the “real truth”) is a dynamic work in progress and not the maintenance of a past success.

I believe that, if we view each verse of these poems and indeed each and every circumstance in our life from the very uncommon point of view that the

whole universe is the body of Moonsun, then we will in good time come to settle and see the truth that these poems are hastening.

Are we not extremely observant when looking at others, yet totally imperceptive when looking at ourselves? It seems to me that we have become extremely inept these days in the ways we reflect on ourselves and the ways we try to help others. It also appears that our ponderings lack depth. What has caused this? We might attribute it to the general trend of society, but surely this is not a way of thinking based in faith. It is not single-hearted with God.

The third Shinbashira, April 19, 1989

### XI:13–16

*From your suffering at this time,  
be convinced, you and all the others.*

I am counting myself in with “all the others,” so I will take stock of my experience (not too extensive, I am happy to report) of suffering. Physical pain, the messages that our nerve endings send to our brain, is essential for our survival. Without those messages we wouldn’t know if our body was damaged or even on fire. One kind of suffering, then, is the result of what our self-centered imagination makes out of those messages (pain resulting from injury or illness). Chronic pain, the same message repeated over and over, is particularly problematic as it often does not respond to currently available medical treatments and can result in chronic suffering. Suffering then is the dialogue that our self-centered imagination has with itself about pain messages. Suffering can also be the result of such a self-centered dialogue even in the absence of physical pain messages. We usually refer to this kind of suffering as trouble or a troubled mind. In my own case, it is that kind of suffering that I am most familiar with.

Our suffering, then, is a message or reminder that we are indulging our self-centered imagination. In the case of suffering that follows from physical pain, we are reminded that the body is a thing borrowed and are hastened to relinquish the fiction of ownership and return it to its real owner at once. In the case of suffering that is not related to any physical cause, we are hastened to distinguish between the original mind like clear water and the self-centered imagination, thus wisely settling into the joy and safe haven that is the very nature of the truth of origin.

*There is no error in My free and unlimited workings,  
but there must be understanding in everyone’s mind.*



There is a difference between the unreasonable demands and expectations of the self-centered imagination and Moonsun's free and unlimited workings. From the point of view of the self-centered imagination, that difference is seen as an error in Moonsun's free and unlimited workings. From the point of view of Moonsun, the point of view of the truth of origin, that difference is the misunderstanding of Moonsun's intention and free and unlimited workings.

*When understanding comes to all of you,  
Tsukihi will assuredly save you.*

Salvation flows from understanding. Salvation, like understanding, is something that comes to the mind. It is the "Gift of Heaven" that comes to the totally purified mind like clear water, that is to say, to the mind that returns to, knows and understands the truth of its origin.

*What do you think of this salvation?  
You will be able to go out of doors in three days.*

We are asked a question which each of us, pondering and reflecting on what is being taught, are expected to answer.

The reference to being able to go out of doors in three days speaks of a family circumstance (I cannot be sure what that circumstance was) that forms the backdrop for this theme. Indeed most, if not all, of these poems have a very close and intimate circumstance as the foundation or starting point of a teaching that applies in all times and all places. That is a teaching that is never false. Though the use of a small intimate circumstance as the foundation of a story or a teaching is a known literary and poetic device, in these poems I believe that it is used as an important part of the model. Through these poems we are being shown and taught the intimate way of the model of parental love. It is a teaching that is carefully crafted for each individual and his or her most intimate circumstances. Most of us are already deeply committed to a worldly common view of these kinds of situations. They are the fabric of our self-centered lives. What I think is shown in these poems is Moonsun's tireless efforts to enter into the commonplace circumstances that we rather innocently are trying to navigate through in our self-centered worldly common ways and show us a way to be free of suffering and to live joyously with the kind of certainty that our ordinary changing and conflicting truths are incapable of delivering. In short we are being shown how to be saved and how to help save others. The process is one of returning the self-centered imagination to its origin, and it is the most intimate of human endeavors.

The verses of the Ofudesaki, each said to be the foundation for a

teaching, instruct people, including ourselves, in the way we should ponder over events that occur. The events appearing in the Ofudesaki, each portraying the construction of the mind, show us the way in which God the Parent saves people throughout the world.

The third Shinbashira, October 28, 1987

### XI:17–20

*Even until now, though I called Myself Tsukihi  
and gave you My teachings step by step,*

It is a fact of our worldly common way of looking at things that we human beings use names to distinguish one person from another. In order to talk with us, therefore, the truth of origin, the substance and truth of all that is, the one who needs no name because in truth there is no other, has taken on names to communicate with that part of itself, the marvel that is the self-centered imagination, the marvel that imagines that it is other than the one truth. Most of us have by now had some experience of the unintended problem that is associated with the marvel that is the self-centered imagination. Without knowledge of the truth of its origin, it can become depressed, cut off from joy and prone to suffering. To counter this unintended result, the truth of origin has shown the way to step by step calm the imagination and return to the origin and the joyous life that is intended and the goal of all human beings.

*Still, perhaps you cannot understand the core matter.  
At this time, I shall reveal all things whatever.*

The foundation of our thinking and of our language is the self-centered imagination. For that reason it is natural for us to understand things in a self-centered way. Unfortunately the truth of origin cannot be clearly and truly understood in a self-centered way. To know and understand the truth of origin, one must return to the origin. To return to the origin, the self-centered imagination must be settled, cleared, made like clear water. Since the foundation of our thinking is the self-centered imagination, we are drawn to the truth of origin for self-centered reasons. The path shows the way to prepare the mind to awaken in a step-by-step fashion. The return and the preparation for the return is the core matter. We find it very difficult to accept and stay focused on the core matter and tend to wander off in pursuit of our self-centered interests. The Parent of Origin recognizes our difficulty and makes every effort to draw us back to the origin. It is a labor of parental love and each of us is its subject. It is intended that each of us, according to our sincerity, be shown the truth of all things.

*Even with My talks, if I give them at the same place,  
you might take them as being from a human mind.*

Those who were close to Miki Nakayama at this time had their own ideas of who She was and what She was doing. Certainly one point of view was that She was a person like any other with human thoughts and opinions like any other. Recall that, in Book X, the intention was shown for gathering instruments. Those instruments, after returning and knowing the truth of origin, are intended to carry that truth to the entire world in ways appropriate for time, place and level of maturity. The important point here is that those who return to the origin have at their core the same mind—not the self-centered imagination but the truth that is the place from which the self-centered imagination rises up. Each instrument that awakens to that truth, having once again become single-hearted with the truth of origin, then teaches the same truth from the same mind.

*So as not to cause you such pitiful thoughts,  
I shall give My talks at a different place this time.*

Moonsun intends to gather a great many instruments and wants each of them to awaken and return. Each instrument then can bear witness to the truth tested and proven and can carry forward the path in ways appropriate for their enjoyment of Moonsun's free and unlimited workings.

[I]f we first define that the universe is the body of God the Parent and then develop all of our thoughts from this basis, we will find it impossible to deny that this universe is truly the body of God the Parent. Indeed, the more we ponder, the more we cannot but admire the working and operation of this universe, its relation to the human body, and the exquisite structure of the human body.

The third Shinbashira, April 19, 1990

#### **XI:21–24**

*On hearing it, be convinced, whoever you may be: the free and unlimited workings of Tsukihi always work in this way.*

It is not possible, I think, to define free and unlimited workings, as they would then be limited to the definition. We can say, however, what they are not. Human beings have two very general limitations that can cause us trouble. The first is our inability to control the deep workings of our bodies. The second is the difficulty we have with the tendency of our self-centered imaginations to become

conditioned and bound to pathways that ultimately may not be to our liking. These two, then, are obstacles to our enjoyment of free and unlimited workings. It is Moonsun's intention that we escape from that bondage and, through Moonsun's free and unlimited workings, enjoy life that is not restricted by the limitation of the body or the self-centered imagination.

*Tsukihi enters this body and speaks freely and unrestrictedly,  
but perhaps you are not convinced of it.*

Since we are only aware of a reality mediated by the self-centered imagination, we assume that everyone else is experiencing the world in the same way. In worldly common terms, it is not unreasonable to think that Miki had a human mind just like everybody else. It was and is Moonsun's task to show and convince us otherwise so that we can prove to ourselves the existence of a completely different way of experiencing the world.

*Henceforth, after giving you  
as much notice step by step as I am able, I shall begin.*

Our ordinary experience of the world could be described as that of one who is lost in the darkness of the self-centered imagination without any sure guide. To counter that condition, the Parent of Origin is intervening, opening a path for us and going ahead to lead the way. We should take note of the words "as I am able" lest our imaginations lead us astray with unreasonable expectations. The Parent of Origin is trying to find a way to get each of us back to the origin but there are limits to what can be done. The causality (the path and the order to the path) has to be correctly lined up.

*Though I say Tsukihi makes things manifest,  
it is only after giving notice of it step by step.*

For many of us, life seems to be a series of rather arbitrary happenings and circumstances. Some of them are good and some bad. For some of us, there are unseen forces that determine our fate and influence our luck. The model of parental love intends to show each of us the way to return to the natural joy that is our birthright. There are no surprises in the path. Every step is laid out for us in the proper order. We are invited to consciously choose to return to the origin and are shown the way through a dialogue with Moonsun's instruments that is carefully crafted to be appropriate for our individual mind. Such a path is laid out as appropriate for the time, place and level of spiritual maturity of the children.

The Parent never tells us to follow a path that is impossible to follow.

I sincerely hope that you will continue to follow the path, looking forward to what lies ahead of you. After passing through knots, you will be amazed how you made it through each knot and you will not be able to help but be impressed by the marvelous blessings of God the Parent and Oyasama even more deeply than before. Unless you yourself follow the path as instructed in the Divine Model, however, you will never be able to savor the true joy of being shown the proof, even if you wish to receive the marvelous blessings of God the Parent and Oyasama. A path is a path for the very reason that people follow it. If they do not, it loses the qualities of a path.

The third Shinbashira, October 28, 1987

### XI:25–28

*You are thinking that the suffering at this time is from illness, but the thought is wrong.*

It is difficult for us to accept that this is the case, but the suffering that we attribute to illness is not from the illness but from the way we use our mind. This is very close to the core teaching that these poems are attempting to draw our minds to. The assertion that suffering does not come from illness is generally counterintuitive and usually requires some self-reflection and preparation to see how it could be so. The claim and its understanding is based on a logical way of reasoning that has at its foundation the awareness and understanding that the whole universe is a single being. One of the aspects—a child if you will—of that single being is the human self-centered imagination. That self-centered imagination has the creative power to imagine itself to be a separate individual object in the universe and to live freely as if that were the case. That condition is indeed a marvel, but it has in all too many cases proven to have a downside, which this teaching is trying to correct. Briefly, the limitations associated with imagining ourselves to be solely limited to a body are draining the joy from the lives of too many of us. For that reason we are encouraged to return our minds to their original natural condition and awaken to the totality of ourself. The moon could be said to represent our mortality (the part of us that changes), while the sun could be said to represent our immortality (the part of us that doesn't change). The total truth of our existence could then be described as being single-hearted with Moonsun, the one original being. To find out if this is true, we are hastened to calm our self-centered imaginations and find out for ourself what remains!

*Never think it is from illness or the like, but from the desire for you to know the free and unlimited workings of Tsukihi.*

In general we human beings are enthralled with the marvel that is the self-centered imagination and don't want to be without it for a waking moment. When, however, illness or trouble comes our way, we are much more likely to look for an escape. This teaching recognizes those unwanted circumstances as being opportunities to settle the self-centered imagination and return the mind to its origin, where it is free from the limitations that arise with our self-centered imagination's identification with mortal objects.

*I inform you of all matters whatever  
because I have an intention for the future.*

It is possible to have one's mind quieted and returned to its natural condition quite by accident. In the case of this teaching and these poems, however, the intention is to assemble intermediaries, instruments who know what they are doing and why they are doing it, so that they can help other people return to their origin in ways that are appropriate to the time, place and level of spiritual maturity. For that reason, every step of the way is elucidated in the model.

*To explain what this talk is about:  
Tsukihi will take charge of everything in the future.*

This is pretty much the bottom line of single-hearted salvation. To be free of the limitations of the self-centered imagination, we are invited to return to the origin and single-heartedness with the original one. The power that creates and sustains the universe is on our side; we need only sincerely hand over our burdens to be free of them.

The president of your association [the Young Men's Association] has said in his address that those of you who are to go outward, taking the lead in carving out a path in places that have yet to be pioneered, must also go inward, settling your yet unripened minds. It was because of this same idea that last year I spoke on the teaching of a thing lent, a thing borrowed—the most fundamental of all the teachings—as a means of helping to settle one's own mind.

The third Shinbashira, October 27, 1991

### XI:29–32

Though there are many possible valid interpretations of these poems, the approach that I will take with this next theme anticipates the revelation of Moon-sun's intention as well as the modeling of Moonsun's means and methods for

realizing that intention.

*I, Tsukihi, will take charge  
because she is causally related to the origin.*

To save all human beings and to bring about the world of joyous life, Moon-sun will show and clear the way. To bring about the single-hearted salvation of all human beings, Moonsun intends to work through and use human beings as the instruments for recreating a world of single-hearted salvation and the joyous life.

We are all causally related to the origin; however, the prime human instrument in the opening of this path of universal single-hearted salvation is Miki Nakayama, whose causality to the origin has been fully realized, Her mind having returned to and settled at the truth of origin and becoming once again one with the original mind of Moonsun.

As we have seen, the next step in the process is for Moonsun to bring a large number of people to full realization as “intermediaries,” instruments for the completion of the task (the service) of recreating human beings as fully awakened children of the Parent of Origin—children who are able to play freely and without limitation in the joyous life. Moonsun had intended that the members of Miki’s immediate family be the first instruments in an ever-expanding process of mass spiritual awakening, each instrument awakening others until all human beings have been awakened. Traditionally the verses in this theme revolve around Moonsun’s intention that Miki’s daughter Kokan return to the origin and awaken, though, as we shall see, they model a path that applies to all human beings.

*To explain what the causality is about: she is an instrument of  
origin in the beginning of human beings.*

We are tempted to view this poem as dealing only with the events occurring in the dark depths of the beginning of time or as dealing only with a Nakayama family matter. And indeed pondering in those directions is helpful. There is, however, another interpretation that is also useful. The causality of origin, the way to single-heartedness with Moonsun, can also be viewed as instrumentality in the new beginning of human beings, even now in whatever time and place and situation we find ourselves. That is a new beginning of human beings who know the full truth of themselves and all things. Human beings who are capable of distinguishing between what is imaginary and what is not, human beings who can enjoy Moonsun’s free and unlimited workings as a joyous life.

*Tsukihi will train this person in all matters*

*and bring about marvelous salvation.*

This promise and intention is the same for all of us. We are all in the same position as Kokan. We have a choice to make.

*Do not think of this lightly.*

*It will become the Divine Record of Nihon.*

Note that the Divine Record of *Nihon*, a metaphor here for the truth of origin, is not a record of events in the past but a record that will be written in the future, written by Moonsun's instruments as they work to bring single-hearted salvation (complete the Service) to all the people of the world equally—that is to say, in ways appropriate for all times, all places and all levels of spiritual maturity.

[W]hen we ponder over the context of the verses in which *Koki* appears, it seems as if the phrase “to make the *Koki*” is, in concrete terms, signifying that the world will be reconstructed as a life filled with joy through the performance of the Service of the Kanrodai. . . . It is very likely that She spoke of “making the *Koki*” as a way to refer to the completion of the Service of the Kanrodai.

The third Shinbashira, October 28, 1987

Moonsun's intention is to save all human beings by drawing them back (returning their minds) to their original pristine condition—the state of being one with Moonsun—so that they can live joyously and freely without limitations and be instrumental in the recreation of a world that is full of joy. To realize such a “marvelous salvation,” Moonsun intends to purify the minds of all human beings of the self-centered thoughts that have accumulated in them (like the accumulation of dust on a mirror or debris at the bottom of a pond) gradually depressing and holding down the clear understanding and natural joy that is buried beneath them.

To complete the process of removing that dust and debris from all of the minds in the world (the completion of the Service), Moonsun intends to train human “intermediaries” to work as instruments so that they will be able to step by step show the way to single-hearted salvation. Starting with Miki Nakayama, whose mind had completely settled and become one with the truth of origin, it was intended that the truth of origin flow out, going person to person, until each and every one in the world has awakened to the truth of origin.

These poems then model the process and its difficulties as Miki tries to find a way to awaken Her children to their roles as instruments in the recreation of a world of joyous life. Some points to keep in mind here are: Moonsun intends to bring about the marvelous salvation that is the awakening to the truth of origin



through human instruments. Moonsun intends that those instruments engage in the work of purifying the mind (the Service) of their own accord; Moonsun doesn't force anybody to do anything. Moonsun intends that the process of universal salvation be carried out within the natural flow of causality. There is, then, a rational (the reason of heaven) and natural order (causality, *innen*) to this path that cannot be circumvented by human beings and will not be circumvented by Moonsun. It is also Moonsun's intention that the instruments of recreating the world know and understand what they are doing and why they are doing it. And finally, because all human beings have an equal affinity with the truth of origin, Moonsun intends that all human beings have equal access to the path of return. This equality of affinity manifests itself in the model and through the instruments as the tireless effort to try and find a way, appropriate for time, place and level of spiritual maturity, to draw the minds of all human beings back to the truth of their origin regardless of what kind of mind they may have. Moonsun then enters into the mud and dust of our minds and speaks to us in the language of our own mud and dust (things that do not exist but that accord with a path to the truth of origin), constantly trying to open and maintain a path for us to return to the truth of our origin.

I emphasize this because, as time passes and place changes, we human beings will find it ever more difficult to get the full benefit of the model if we do not grasp its intention, means and methods. I, for instance, honestly cannot clearly identify with the thoughts of 18th- or 19th-century American villagers much less with the thoughts of 18th- and 19th-century Japanese villagers, yet the essence of the model is intended to intimately accommodate both and indeed all human minds through all times and in all places. Every human being has a mind and every human mind can be returned to its origin. The question then is how that return is to be realized. If the instructions for purifying the mind are too difficult, then we will not be able to follow them. If the instructions are too worldly common, that is, if they lack Moonsun's intention, means and method, then they lose the property of being a path. That is to say that they don't quickly or through a conscious process lead to the intended destination of single-hearted salvation.

### XI:33–36

*If you had only known earlier that she should have been returned home to be saved completely. . .*

Because of her causal connection with the origin—the same connection that we all have, I might add—Moonsun had intended that Miki's daughter Kokan be returned to the origin and become instrumental in the recreation of human beings by helping to lay the foundation of a joyous life for all. Unfortunately,

Kokan chose to do otherwise and died as a result of illness while staying with another family.

The lesson here is one of priority. We are all in the same position as Kokan and are reminded that the work or service for returning to the origin should be our first priority.

We might also wonder what it means to be “saved completely.” We have been promised that the mind that returns to the origin and single-heartedness with Moonsun would be free from falling ill, dying or weakening. Though we might be tempted to look to a worldly common view of this promise, we are hastened to find the point of view that is single-hearted with Moonsun. This poem, then, provides us with an opportunity to recall the teaching that in all circumstances it is appropriate to understand that the whole universe is the body of Moonsun and that these bodies, which we call our own and ourself, are in fact things that our self-centered imagination has borrowed from the one that is all, Moonsun. When the self-centered imagination is quiet (purified), whose body is it that becomes ill, dies and weakens? Returning what is borrowed also returns the limitations that are associated with the thing.

*Unaware of it, you would not return her,  
but tried to care for her there.*

Because of the way that our self-centered imaginations function, it is relatively easy to misunderstand or have a lack of understanding of what Moonsun’s intention is. That is the circumstance that is being modeled in this poem.

*If you had known this earlier,  
there would have been no suffering or anxiety.*

So too with us. Suffering and anxiety are states of the self-centered imagination. They are not states of the mind that has returned to, knows and understands the truth of origin. Miki is modeling that mind for us to see in this circumstance. Miki’s daughter Kokan has died and these are the poems describing that circumstance from the point of view of the truth of origin.

*Because you humans are shallow-minded,  
you did not heed the words of Tsukihi.*

When we ordinarily speak of shallow-mindedness, we are actually referring to the breadth and depth of the human imagination. Deep thinking, education, sophistication and the ability to deal with subtle ideas come to mind. When Moonsun speaks of us human beings as being shallow-minded, the distinction is not between kinds of thoughts or ideas. The distinction that is drawn is between

all thoughts and ideas on the one hand and their underlying origin or source on the other—between thoughts (our self-centered imagination) and its origin (the root and core of our being), the latter being the truth within us that makes ideas and thoughts possible.

Those who could hear Moonsun’s teaching through Miki’s human mouth had a choice to make. These poems clearly show that even instruments in the creation of human beings are capable of choosing poorly. We too have a choice to make.

The shird Shinbashira says:

Understanding the truth of “a thing lent, a thing borrowed” is important because it is the basis of all the teachings and is the fundamental for the realization of the Joyous Life. . . .

Checking the Ofudesaki to find where the words “a thing lent, a thing borrowed” first appeared, I realized that it was somewhat after the beginning of Part III, in the verse that reads:

All human bodies are things lent by God. With what thought are you using them?

Ofudesaki III:41

However, this is directly preceded by the verse that reads:

This universe is the body of God. Ponder this in all matters.

Ofudesaki III:40

These two verses must be savored as a couplet, as being linked together. If we separate them, the profound meaning underlying Oyasama’s teachings will be difficult to perceive.

The third Shinbashira, April 19, 1990

### XI:37–40

*From now on, you must firmly lean on Tsukihi in all matters whatever.*

Leaning on Moonsun in all matters means not leaning on our self-centered imagination. Instead we are advised to find the deeper standpoint within ourself and to function from there in all circumstances. One way to do this is to ponder, in all matters, the truth that the whole universe is the body of God. Try it out and

see for yourself the difference that it makes. I recall the first time that I pondered that proposition. My imagination tried to make a universal body. Naive, but even then the reason of heaven pushed out to meet my feeble effort and I was rewarded with access to greater depth. The point is that, at the core of our being, there is really a marvelous truth trying to get our attention (absorbed as we are in the marvelous dreams of the self-centered imagination) so that we can receive a wonderful gift. A gift beyond compare.

*In doing anything, so long as you lean on Tsukihi, there will be no danger.*

Recall that bad things happen to the self-centered imagination while the lot of the mind that leans on the truth of origin is freedom from limitations and joy.

*Your unawareness of such a splendid path as this has led to your remorse.*

We tend to be deeply involved in the points of view projected by our self-centered imagination and pretty much remain clueless about their origin and the original pristine condition of our mind. In many cases that situation has led us to a life drained of joy. The intention of this path is to return us to that joy. That return provides us with a total world view—the truth of any and everything. If all that changes is the moon and all that gives life, the unchanging foundation of the mind, the root and core of our being, is the sun, then our total awakening can be called becoming one, single-hearted, with Moonsun. This is a path that helps us to identify the moon and sun within ourselves and, in so doing, awaken to the total truth of all things that is Moonsun.

*Hereafter, whatever you are told, you should never go against what Tsukihi says.*

Moonsun doesn't provide instructions on our day-to-day activities, things that we can work out for ourselves. Instead Moonsun concentrates on just one task: returning the mind to its origin. Currently we work things out from the point of view of the self-centered imagination. Moonsun has entered into our imaginations and is using elements of our own imaginations to guide us back to the origin. In all cases Moonsun is hastening us to quiet and settle our self-centered imagination so that we can awaken and bring that understanding of the truth of origin into our daily lives freely and without limitations as we see fit. Because Moonsun is working within our self-centered imagination, it is rather easy for us to hold on to the imaginary part of the path (things which don't exist) while discarding the essence of the instruction to calm the imagination and return to the

origin. This is what is meant by the phrase “going against what Moonsun says.”

**XI:41–44**

*The chest of the one taken as a shrine by Tsukihi is blocked.  
What do you think of it?*

Usually when the poem asks a question, it is genuinely encouraging us to try and honestly produce an answer. In this case, as in all of the others, this poem is drawing our attention to a misunderstanding.

*Do not think of this blocking as being ordinary.  
The mind of Tsukihi is truly anxious.*

Ordinary interpretations of this circumstance would include any self-centered human thoughts.

*Unaware of this, all of you everywhere  
are doing your own work only with self-centered thoughts.*

Indeed there are many interpretations of this but there is no evidence that anyone was responding to Moonsun’s instructions to purify their mind of self-centered thinking. That is what makes the completion of the Service so difficult. There are numerous self-centered paths that can honestly be mistaken for the one path.

*Tsukihi sees all paths whatever,  
but no one in the world thinks about it.*

Moonsun is aware of the problem of the multitude of paths posed by the workings of the self-centered imagination but must still attempt to reason with us and try to get us to ponder Moonsun’s intention and return to the origin. It is clear that this theme is modeling a situation where there are attempts being made to understand and to please Moonsun but no one was pondering what Moonsun’s actual intention is. The world of self-centered thinking is very complex. Moonsun’s intention is very simple.

**XI:45–48**

*Ponder over this path, all My children!*

*There is no knowing what kind of path will appear.*

There are three uses of the word “path” that come to mind in this theme. Perhaps the first to come to mind, in keeping with our self-centered world view, assumes that Moonsun is warning us about our individual way in the world. We are, then, at the center of this interpretation. The second might be a warning about our collective path in the world. That is the way that things may turn out for an entire civilization or indeed the entire species. We are once again at the center of this interpretation. The third—and this is the interpretation that I think fits the context of this theme (“ponder over this path”)—has to do with Moonsun’s intention to train instruments to carry a path of single-hearted salvation to everyone in the world. That is a path that is appropriate for every time, every place and every level of spiritual maturity. For those who would be Moonsun’s instruments, the instruction is to ponder over these paths. Because of the complexity that is involved in saving all human minds, Moonsun wishes to prepare us so that we can be joyous in response to whatever comes to us and whatever is needed for the path of single-hearted sincerity to grow and be maintained. Recall that Moonsun’s point of view, the point of view that Moonsun wishes to share with us, is free and unlimited.

*I shall inform you of everything in advance.  
Make sure you will not be remorseful later.*

We are indeed informed of everything in advance. There is the path of the one truth, the truth of origin, the path of single-hearted salvation, and there are the multitudes of other truths that occupy the self-centered imagination. We are hastened to distinguish between them and settle on the one truth of origin. If we are not attentive and do not follow Moonsun’s instructions exactly, we can end up following a path that just leads to other worldly common self-centered truths. Such a situation would then be cause for remorse in the future.

*All of you may be wondering why I say such things.  
It is from My love for My children.*

The context here is important. Moonsun is trying to gather instruments in a particular time and a particular place while simultaneously addressing many different levels of spiritual maturity. Moonsun is, on the one hand, teaching the truth of origin and, on the other, training those who have been taught to be instruments in the task of teaching others in ways appropriate for time, place and level of maturity.

*All My many children in the world, is there not a way I can*

*make you understand from your innermost heart?*

This, then, is the task at hand. Moonsun, working through instruments, is trying to find a way to uncover the truth of our innermost heart so that each and every one of us can understand Moonsun's intention. We are each being called home to our origin. It is the most intimate of human intimacies. From the point of view of the self-centered imagination, it is the most intimate relationship possible for a human being to have. From the point of view of the origin, it is an identity: single-heartedness with the truth of origin. We are to understand from our innermost heart because Moonsun is there, within us, trying to push out through the dust and debris of our self-centered imaginations. Though Moonsun speaks to us in a manner appropriate to our time, our place and our level of spiritual maturity, the truth that is indicated is not limited to or defined by any of those three limitations. They are but the tools used by Moonsun's instruments to line up the signs that point the way back to the truth of origin, our innermost heart.

I have a request to make of each of you: Please raise your children in such a way that they will be aware that they are to become Yoboku. In doing this, please strive to choose words and means of expression that are appropriate for their ages and, yet, will precisely convey what you wish to tell them. Braced with the conviction that comes from being single-hearted with God, ponder and devise methods to mediate Oyasama's teaching. If your children are not convinced by your explanation, you need not go looking for someone else to teach them for you. Instead, put a little research into developing a method of explanation, or a method of mediation, that will allow you to make them understand.

The third Shinbashira, April 19, 1988

### **XI:49–52**

*I tell you these things so repeatedly  
because I fear the path you are taking.*

Once again it is appropriate to ponder over our individual path through life; however, in this instance the topic is actually narrowed to our response to the path of single-hearted salvation that Moonsun is trying to open for us.

*From now on, I shall tell you about everything.  
Never think of it as being false.*

There are levels of interpretation here also. In worldly common terms, being told “about everything” means the transmission of encyclopedic knowledge. Clearly this is not the case here. Being told “about everything” can, then, be interpreted as being told of the truth of the origin of everything. Clearly that is the case in this instance as is the interpretation that we are being told “about everything” necessary for the completion of the work (the path of single-hearted salvation, the completion of the Service) of returning to the truth of origin.

*Hear Me clearly on the present work of Tsukih!*  
*I shall do nothing evil.*

There are worldly common truths that have been with us since the youthful time of our development as human beings. One such truth is that the interaction between gods, spirits and human beings can lead, either randomly or intentionally, to good or evil for us. We are here informed, and should settle this clearly in our mind, that if evil is our lot, it is not from the intention of Moonsun.

*I began the work because I desired to teach you*  
*marvelous salvation by all means.*

Moonsun’s intention is here clearly stated as marvelous salvation. That is single-hearted salvation to be brought about by returning the mind to its origin. Those who would be Moonsun’s intermediaries should take note and ponder the meaning of “by all means” as it is a theme that runs deeply throughout Moonsun’s intention and these poems. Pondering this truth is by itself a powerful method for purifying the mind, as the self-centered imagination cannot imagine it and only the mind like clear water can understand and accept it. Ponder it honestly and see for yourself. The self-centered imagination is full of limitations and rationalizations to support them. The mind like clear water is not burdened by such things. Take a moment now; either settle or look right through the self-centered imagination and taste Moonsun’s free and unlimited workings.

I think that there are two possible ways to explain that “this universe is the body of God” and “all human bodies are things lent by God.”

.. In either case, however, only when we gear our explanation for the listener will that person be satisfied with our explanation.

The third Shinbashira, April 19, 1990

## **XI:53–56**

*Firmly replace the mind you have had until now*



*and become of the mind filled with joy.*

We are instructed to replace our mind. It is noteworthy that Moonsun does not indicate any particular mental contents other than the mind we have had until now. This is important in the context of both our individual efforts and also in the context of the path. Our worldly common self-centered tendencies are usually biased toward preferred mental content, ideas that appeal to us. Moonsun views all of our worldly common thoughts as an obstacle and would have us instead default to our original state of mind, our state of mind prior to the development of our imagined self—that is, the high-spirited joyous state of mind that was ours when we were a three-year-old child.

This does not mean becoming a human being without imagination. It means becoming a human being who knows the truth of self and can distinguish between that true and original self and the imagined self (self-centered imagination). For such a human being, the imagination is a marvelous creative instrument working freely and without limitation from a stable and unchanging foundation of joy.

*You may be wondering how to become of such a mind.  
If Tsukihi enters the body,*

This verse is an example of Moonsun's tireless efforts to try and find a way to awaken us from our innermost heart. From Moonsun's point of view, the central truth of the world (the way things are before we imagine otherwise) is that the whole universe is one body and that one body is Moonsun's. The central idea of our self-centered imagination, however, imagines that each of our bodies is a separate entity that belongs to an individual self-centered imagination (a collection of ideas associated with objects, the prime object being a body).

Since our self-centered imagination does not know or understand the truth that the whole universe is the body of God, to speak with us and teach us Moonsun uses the language of the self-centered imagination, as if Moonsun were somewhere outside of us, and hastens us to consciously allow Moonsun to enter into our body. This is a model of teaching in ways appropriate for our level of spiritual maturity.

*Day by day, the mind will be spirited of itself  
and become the mind filled with joy.*

Moonsun is helping us to gradually uncover and enjoy the truth that was there all along. Two approaches to allowing Moonsun to enter one's body come to mind. The first is random and involves imagining who or what Moonsun is, doing so with such true sincerity that the causality of origin is realized. The second

is the approach that Moonsun is offering in these poems. This approach involves consciously following Moonsun's instructions with true sincerity, step by step, in the right order and exactly as they are given and, in so doing, quickly and surely awakening to the truth of origin and a mind filled with joy.

*Making the mind spirited day by day,  
Tsukihi will work to make the world be filled with joy.*

Just as self-centered reasoning naturally leads to conflict, anxiety and suffering, the reason of heaven naturally leads to the purification of the mind and a world filled with joy. Though it may seem a little difficult at first, an honest effort will surely yield the desired results. Try reasoning just a bit from the point of view that all human beings are equally beloved children of the same original Parent, each with an equal affinity to the origin and each receiving equal care and attention from the origin, and see what flows from that reason of heaven.

After settling Oyasama as the Shrine of Tsukihi, God the Parent gave thought to a plan to save all people in the world and to have them savor the Joyous Life. God would first sweep the Residence since it was to be the place for marvelous salvation, purify the minds of those who gathered there, identify the Jiba, and set up the Kanrodai. Then, when those with purified minds performed the Service of the Kanrodai in full accord with the Parent of Origin's providence, the workings of God the Parent would be manifested immediately and God would save all people in the world, freeing them from all their sufferings.

The third Shinbashira, October 26, 1987

### **XI:57–60**

*What are your thoughts on hearing this talk?  
It is solely the preparation for single-hearted salvation.*

The question posed here is meant to contrast our self-centered thinking with Moonsun's intention. In general we tend to selfishly want something from God—even if we disguise our selfish desires as being for the glory of God. The preparations for single-hearted salvation on the other hand are intended to be realized by unselfish instruments whose minds are one with Moonsun's mind and whose intention is for single-hearted salvation to be realized for all human beings equally.

*Tsukihi sees everything.  
Whatever I say, you must comply with it.*

One of the marvelous powers of the self-centered imagination is the ability to kid itself about all sorts of things. This verse reminds us that Moonsun knows our every thought and cannot be fooled by our usual rationalizations. The path is the path. We either follow the directions and return to the origin or we don't. We can kid ourselves but not the truth of origin.

*From this year forward, if you, husband and wife, live on  
for seventy more years, neither falling ill nor weakening,*

After such a frank admonition as the verse above, it is appropriate to remind us of why we might want to follow the path of single-hearted salvation.

*There can perhaps be no greater happiness.  
Look forward to it as coming true.*

Affirmation is better than complaint. The more we affirm and look forward to the joyous life, the more our mind settles and makes it possible. Positive thinking is better than complaint. Better still is the ability to see things as they really are, from the free and unlimited point of view of the truth of origin. We can all test this on our own mind. Counter a negative thought with a positive thought and then settle the positive thought in the mind like clear water. What remains is single-hearted salvation. Check it out and see if it isn't so.

### **XI:61–64**

*Tsukihi will speak solely about things which have never  
existed before at any place. Listen with this understanding.*

Moonsun wants us all to be able to distinguish between what is original (seeing things as they are) and what is imaginary (the creative product of our self-centered imagination).

We are advised to listen to what Moonsun says with the understanding that Moonsun will be speaking about things which do not and have never existed. This is very much in keeping with Moonsun's promise to inform us of everything in advance. Understanding this fundamental element of the "model path" is an important part of the training for those who will be Moonsun's instruments.

Now when we ponder this we can see that the contents of our self-centered imagination are also cluttered with things that do not exist. We can each easily

test this. Sit at a table opposite any other person and draw their attention to any common object on the table. Though from different points of view, you will both be able to agree upon the identification of the object. This is a very simple example of “seeing things as they are.”

Now ask that same person to acknowledge that the same object is in fact divine or a gift from space aliens or anything that you wish to imagine. You will now be speaking not of the object as it is but as you imagine it to be. It is very likely that the person you are speaking with will not agree with what you are proposing. This, then, will be understood as being your personal belief. Not as the thing actually is but as you believe (or imagine) it to be. It is usually easy for us to see this process in other people but rather difficult for us to see it in ourself. Moonsun is aware of our difficulty and so tries to work with us within the contents of our imagination.

If, on the other hand, you manage to convince the person you are speaking with that what you imagine is indeed true of the object, then the two of you will share what is called a consensus reality. Cultures are collections of consensus realities. Moonsun is not interested in promoting any particular consensus reality but understands that, in order to be able to reason with a self-centered imagination or a collection of self-centered imaginations (a culture), it will be necessary to speak and use terms that are appropriate for those imaginations in their own time, their own place and according to the level of their spiritual maturity.

There are other things also going on with this theme. Take note of the instruction that things that are being spoken of never existed at any place before. If they did not exist in the past or at any time or place, we might well wonder what their significance is.

*Though I speak solely about such things that do not exist,  
watch the future: everything is the truth.*

Here, then, is their significance. Though they themselves are creations of the imagination, they have been crafted to be appropriate for a particular time, place and level of spiritual maturity with the specific intention that they point unerringly to the truth of origin. Moonsun is modeling the use of person, place, thing, action and concept to show how the future intermediaries should craft the one path that, while appearing as many paths, leads unerringly to single-hearted salvation for all human beings equally.

*Since I do new and marvelous things in any case,  
whatever I say is about things that do not yet exist.*

The emphasis here is on the word “new.” The intention, after all, is for the recreation of a “new” world of joyous life. It is the conditioning of the self-

centered imagination that clings to the dust and debris of the past as if it has some great value.

Think about it. What is being shown here is definitely not the worldly common way. It is a marvelous intention (single-hearted salvation for all human beings equally), a marvelous path (the purification and awakening of all human minds in ways appropriate for time, place and level of maturity) and a marvelous model (a step-by-step demonstration of how to open a path in a particular time, place and for various levels of spiritual maturity).

It is all going on simultaneously in these poems. In the past we have spoken of this multilevel kind of presentation as being open to three general interpretations: the interpretation of a child, of a parent and of single-heartedness.

*I speak solely of those things that do not exist,  
but watch the future: the wonders you shall see.*

More than once, we have been asked to ponder over the way the path has been opened from the origin. The model is a marvel and a wonder in itself. Still a greater wonder by far is the truth of origin that is given to the totally sincere mind.

Take a moment and, with your eyes wide open, distinguish between things as they are and the voice of the self-centered imagination. Look forward in high spirits to the wonders that we shall see.

### **XI:65–68**

*Your suffering at this time must be trying,  
but the future will bring delight to your mind.*

This is of course the promise. It will not hurt to see how this fits in with the desires of the self-centered imagination.

*I give you these talks repeatedly  
because they are to be the Divine Record for eternity.*

The term “Divine Record” has an antique feeling to it, though in context we should recall that it has nothing to do with the past and everything to do with the future. The “Divine Record” is the model path of single-hearted salvation to be realized in the world. When this was written, it was understood that the realization was to be in the immediate future of each person who sincerely walked the path.

*Tsukihi is revealed at this place and time  
and speaks about all matters, so that,*

I view these verses as a continuation of the previous theme. Here, “things that do not exist” is replaced by “all matters.”

*By teaching you about whatever matters step by step,  
I shall make all of the Divine Record of Nihon.*

More than once we have been asked to ponder over the way “the path” has been laid down from the beginning. Assuming that the “Divine Record of *Nihon*” refers to the opening and realization of a path of single-hearted salvation for all human beings regardless of time, place or level of spiritual maturity, let’s briefly recap the progress of “the path” from the origin to the present.

Miki’s mind, because of the causality of origin, becomes one with the mind of Moonsun, whose body is the whole universe and whose mind resides at the heart, root and core of all human beings equally. Miki then begins to open a path of universal single-hearted salvation for all human beings. The means employed is the purification of the human self-centered imagination (removing the dust that covers the original heart, root and core of the human being). Over many years Moonsun then demonstrates (models or shows) many different methods for purifying the mind. In general it can be said that the method employed is for Moonsun to enter, by invitation, into a person’s mind and, by “tasting” the quality of its contents (the dust and debris accumulated there), determine which elements of the self-centered imagination can be used to craft a path that step by step leads that mind back to the truth of origin. This is called finding a way appropriate for time, place and level of spiritual maturity. To realize the world of single-hearted salvation, Moonsun is gathering instruments with the intention that they know and understand the truth of origin and use that knowledge and understanding to open new paths of single-hearted salvation by employing the intention, means and methods described above.

This, then, is the current state of the Divine Record of *Nihon*. Its completion is the completion of the Service (the purification and awakening of all human minds) and the foundation of a new creation of joyous life.

### **XI:69–72**

We are instructed to ponder, in all matters, the truth that this universe is the body of God. Having honestly and sincerely done that, we are now able to follow two quite different paths of reasoning and distinguish between ordinary worldly common reasoning and the “reason of heaven.” As a result of our pon-

dering, we will have found that the foundation of worldly common reasoning is an individual self-image (who we imagine ourself to be) identified with or centered on a human body. That very basic idea of a separate physical self is the de facto denial of the truth that this universe is the body of God. The ability to imagine so and then to go on and imagine all sorts of other relationships is indeed a marvelous creative power, a wonder of wonders. There is, however, an unintended downside to that creative power. Attached as it is to a body, it finds itself limited to the fate of that body. For many this limitation is a source of suffering and anxiety. Because of those limitations the original free and unlimited One is hastening all human imaginations to return to, know and understand the truth of their origin so that they can play freely and without limitation in the wonders and marvels of the universe.

The foundation of the reason of heaven, then, is the mind that has returned to its original pristine condition—the mind like clear water. Deeper than and the origin of the self-centered imagination, the mind like clear water is single-hearted with the truth of origin and understands clearly that this universe is indeed the body of God. A total understanding of the truth of self is, then, a self-centered imagination operating from the truth of origin and playing freely and without limitation in the universe.

That knowledge, that understanding, that awakening can be called single-hearted salvation. In a human mind, it is what remains when the self-centered imagination is totally at rest. That condition is called the totally purified mind.

As we begin with this next set of poems, we are advised to listen with the understanding that the poems will speak about things which have never existed but which are nonetheless the truth. Just a word about speaking of things which have never existed. There is a single intention in all of the poems of the Ofudesaki, and that intention is single-hearted salvation for all human beings equally. To accomplish such an ambitious task, Moonsun, the truth of origin, intends to enter into each and every self-centered imagination and, by utilizing the contents of those imaginations (things which have never existed), to guide, coax and hasten each and every imagination back to the truth of its origin. The means for bringing about single-hearted salvation is the purification of the mind and the method for purifying the mind has been modeled as appropriate for the time, the place and the level of spiritual maturity of those who would be thus saved.

The model that is shown here is one of teaching the truth of origin to those close by and then showing a model of gathering intermediaries who would then be able to teach others in ways appropriate for the time, the place and their level of spiritual maturity. It is the scope of this project that makes it necessary to expose the truth of the elements as being things which never existed but which do not differ from the truth. If this were not done, the intermediaries might become stuck in a particular time, place and level of spiritual maturity and would not be able to craft or open new and appropriate paths of single-hearted salvation.

*The very beginning of this world was at Shoyashiki Village of Yamabe County in Yamato Province.*

As was mentioned before, we can either project our imaginations back to events of the dark past, indeed to the very origins of the universe, or we can see this as indicating the origin of a new world of universal single-hearted salvation and joy.

*There, at the place known as the Nakayama Residence, appear instruments of human beginnings.*

Moonsun brings the origin to the present, and we are encouraged to find that both the truth of origin and the instruments used in the creation of human beings are here in the present.

*These instruments are Izanagi, Izanami, Kunisazuchi, and Tsukiyomi.*

Though not familiar to my contemporary ear, these names, I think, would have been familiar and comfortable to the self-centered imaginations of the villagers for whom a path of single-hearted salvation was being modeled. The intent here is to show that the instruments used to create the world of human beings at the very beginning were now to be made available to recreate a human world of joyous life.

*Discerning this, Tsukihi descended and began preparations to train them in all matters.*

I believe that this “discerning” refers to the willingness and suitability of the minds of those to whom Moonsun was speaking. We have been taught that Moonsun was and is discerning the causality of origin in those who would be used as instruments in the recreation of a world of joyous life. The training then is twofold: It is the training that is appropriate for purifying one’s own mind and it is the training that is necessary for finding ways to train others to purify their minds in ways appropriate to their time, place and level of spiritual maturity.

## **XI:73–76**

*At this place, whatever is done and however it is done, all is by Tsukihi.*



This place refers to the truth of origin. This is a reminder that this teaching is not a worldly common collection of human self-centered ideas or ideals but rather a direct communication from the truth of origin of all human beings.

*Whatever I say, it is all by Tsukihi.  
You, who are close to Me, imitate Me if you can.*

This is a direct indication that this is a model to be followed. Miki was settled as a “Shrine of Moonsun” and we are encouraged to do the same.

*From the time I began this world until today,  
I have not yet told the real truth.*

Our worldly common self-centered view of the world appears to us as a totally authentic identity. Indeed, if it were not for the fact that we have complained of the lack of joy in it, we would have no need for any other. Moonsun knows this and does not blame us for not knowing the truth of origin. It is not apparent and has previously not been taught to us.

*Today, the time has come  
when I must tell you the truth of all matters.*

Today is our day if we wish to know the truth of origin, the truth of the self-centered imagination, the truth of all matters. If not, it is someone else’s day.

### **XI:77–80**

*Whatever is said, do not wonder.  
It is said just as Tsukihi intends.*

Our self-centered imaginations go off in all kinds of directions, and there is always the tendency to take what Moonsun teaches and work it around until it accords with self-centered thinking. The intention of Moonsun’s teaching, however, is the purification of all human minds and their return to their original pristine condition, prior to any self-centered thinking. Moonsun’s teaching always leads back to the origin, just as Moonsun intends.

*Whenever you return,  
never think that it is caused by your individual minds.*

When the self-centered imagination returns to its origin, it is no longer pres-

ent either as a cause or as a result. Only the truth of origin is there. No human ideas of any kind.

*Everyone, whoever one may be, will return,  
convinced from the heart. Wait and see.*

All human beings, in all times and places, have a deep affinity to the truth of origin. This in itself is difficult for the self-centered imagination to accept.

*However powerful or clever one may be,  
no one can resist the mind of Tsukihi.*

Of course there are always very clever attempts made by the self-centered imagination to “put out” Moonsun’s teaching and try to make it worldly common either through a lack of understanding or a misunderstanding of Moonsun’s intention.

The mind of Moonsun is the sun. It is permanent and does not change. It is the cause of all that is alive and all that is known. It dwells permanently in the heart, root and core of all being. The self-centered imagination is the moon. Its appearance is constantly changing and, though it is beautiful, it really has no light of its own but is just the light of the sun reflected. The one, though very beautiful and interesting, cannot compare with the brilliance and power of the other.

Find the mind of Moonsun at the foundation of your own mind. Sincerely look within and seek the origin, and the origin will embrace your sincerity and show you the truth of all things as they are. The truth of origin is a marvel and a wonder to last a lifetime.

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book XII***

**This universe is the body of God.  
Ponder this in all matters.**

### **XII:1–2**

*From today, discerning the heart of everyone in this world,  
Tsukihi will begin the cleansing.*

By this time we have accumulated some experience with these poems and know that what is to be discerned is the state of our own human mind. Our mind then is to be discerned as being either “clear” or “muddy.” That is to say that a distinction is to be made between the natural and original state of our mind (the mind of a three-year-old child) and the mind that is covered over by the later addition of a self-image or self-centered imagination.

In this cleansing, there shall be no discrimination between those *within and the world. I shall manifest all of the mind of each of you.*

All human beings have an original mind (we all have an equal affinity to the origin), and all human beings have a self-centered imagination (a self-image, the thoughts that make up an authentic experience of a separate self, who we imagine ourself to be). Ordinarily we are only aware of our self-centered experience of the world (worldly common self-centered thinking). Moonsun now intends to make the entire truth of ourself known to us by “manifesting,” showing us, the distinction between our self-centered imagination and our original natural mind. For this to happen we need to be able to identify our self-centered imagination and make it quiet. What remains, then, is our original natural mind, the truth of origin.

The path of single-hearted salvation commenced by Oyasama is the path by which we can sweep away the dust accumulating in the heart, return to the mind of a three-year-old that knows no doubts about his parent, and become capable of savoring the Joyous Life freely and unlimitedly. . . .

The third Shinbashira, October 26, 1988



**XII:3–6**

*Until now, to the mountainous regret of God,  
much dust is piled in your heart.*

From God's point of view, the dust piled up in our heart (our accumulated self-centered thoughts) taken collectively amounts to "the mountainous regret of God." Recall that, despite shallow appearances (the human self-centered imagination) to the contrary, all of this is actually going on in God's body and God's mind. Everything is Moonsun and whatever is done is done by Moonsun. From our point of view, our inability (self-centered thinking) to see that basic fact is the dust piled up in our heart.

*It is sad. The day has not yet arrived.  
I cannot speak about anything, though it is My desire.*

Though Moonsun would like to, it is not possible to impart this truth to our self-centered imagination, the marvelous little creator that it is, without first settling it down. To speak to us, then, of the one truth of origin, Moonsun must first find some way to settle our self-centered imagination, which tends to spend its every waking moment creating and pursuing all kinds of other truths. To test whether this is true or not, one need only see how easy it is to stop thinking for, say, an hour or even for twenty seconds.

*This time, Tsukihi truly cannot bear to look on.  
I shall manifest all things whatever.*

The marvel that is the self-centered imagination is Moonsun's creation and is also, like everything else in the universe, a part of Moonsun's body. When functioning as the foundation of the human experience, the self-centered imagination provides a totally authentic experience of a separate and independent existence. That core idea, the self-centered imagination, apparently and seamlessly superimposed on an object, a thing, a mortal body, provides the totally cool and marvelous experience of an autonomous human being. It should be great fun and a feast of joyous experiences but for many of the limitations that accompany attachment with a mortal body are too much to bear and the experience has become one that is lacking in the joy that should flow from such a marvelous creation.

Deeper still than the self-centered imagination resides Moonsun, the true and original one, which is the foundation of all that is. It is from this point of view that Moonsun speaks of "looking on." The solution to the problem that has arisen in regard to the self-centered imagination is the full awakening of all human

beings to the total truth of self. The “fun house” has become frightful, and so Moonsun intends to turn the lights on and expose or “manifest” the full workings of the effect so that it is no longer scary.

*Today, however thriving selfishness and willful acts may be,  
know that Tsukihi may withdraw.*

In truth, Moonsun can't go anywhere because there isn't anywhere that isn't Moonsun. From our limited point of view we can, however, lose touch with the truth of origin by indulging exclusively in selfish thought. By its very nature the self-centered imagination is the negation of the truth of origin. It isn't a crime but it does stand in the way of understanding Moonsun's free and unlimited workings and the truth of origin. It can be said then with some accuracy that, when we indulge our self-centered imagination and use it as the foundation of our thinking, Moonsun may withdraw.

[T]he tenacity of human self-centeredness rendered it terribly difficult for them to trust the words of Oyasama through and through. This, I feel, is regretful indeed.

The third Shinbashira, January 26, 1990

## XII:7–10

*To say what this talk is about:  
it is equally about Nihon, Kara, and Tenjiku.*

In the context of this poem, “*Nihon, Kara and Tenjiku*” simply means everywhere. That is the worldly common understanding of that phrase and that is the intended meaning of those words in this verse. That being the case, we must wonder what the non-worldly common meaning of this verse is. That meaning, the non-worldly common meaning, is to be found by pondering the meaning of “this talk is equally about everywhere” or “this talk is about everywhere equally” depending upon how you like your syntax. We can rather easily and generally understand a concept of everywhere, but “equally about everywhere” is in fact a much more complex and difficult situation to grasp.

Let's look at a couple of examples of how this might work. Suppose that you have been given a message with the intention that it be understood by you and then passed on to be received and understood by everyone, everywhere in the world. Assume, if you will, that the nature of the message (the true meaning and intention of the message) is such that to be correctly received it has to be correctly understood.

Suppose that you have received such a message and are going to start to distribute that message by first delivering it to your spouse and your children, then to your friends, neighbors and co-workers. Your intention is that each in turn will understand the message, will then also pass the message on and, in so doing, will spread it until eventually everyone everywhere in the world receives and understands it.

So you start with your spouse and your family, sincerely interpreting “equally” as meaning that you are to say exactly the same words that you heard as the message to each and every person. The result that you get is understandably mixed. Some of your family members respond that they have received the message and they proceed to distribute it equally, according to the understanding that “equally” means saying the same thing to each and every person. Others that you have spoken to respond that the message is incomprehensible or not worth receiving. You reasonably assume that you have done your best, having memorized the message and delivered it to as many people as possible. Those who reject the message or who fail to grasp it are not your problem. You have delivered to all equally and will faithfully await the time when those who do not repeat the message in exactly the same words as you will begin to do so. Certainly this is one interpretation of what “equally about everybody in the world” could mean.

For a second interpretation of what “equally about everywhere” means, let’s turn to the model story at hand. Because of its causality of origin, Miki Nakayama’s mind has been replaced by Moonsun’s mind. That is to say that at its very foundation Miki’s mind is the same as the mind of the one true immortal being, whose body is the whole universe and whose mind is the true and original core of all human minds. Because Moonsun exists, we exist. Everyone everywhere, then, has an equal affinity to the truth of origin. We are all equally the children of the one true Parent. The Parent of Origin has no preference for one child over another; Moonsun loves and cares for each of us equally.

Because we children (self-centered imaginations in all times and places) have been unable to find joy in the imagined experience of a physical existence that is totally independent of the truth of our origin, Moonsun, our original Parent, is hastening us to return to and understand that truth of origin so that we can once again play in the universe freely and joyously.

As Miki’s mind is the mind of the Parent of Origin, we can look to Miki as the Parent of Origin and as a true and reliable guide for our own return to the truth of origin, single-heartedness with Moonsun and the joyous life that flows from that understanding. In this respect we can have the expectation that our true and original Parent will make an equal and intimate effort to guide each of us back to our origin, equally, according to our various needs and capabilities.

Isn’t this what the model is showing us? Beginning with Her family and neighbors, Miki, the Parent of Origin, teaches a path of single-hearted salvation

that is suitable for the time, place and level of spiritual maturity of the children. That is to say that God the Parent enters into the children, the various self-centered imaginations, and makes an equal effort to guide each and everyone to the realization of single-hearted salvation.

By the time that Book XII of the Ofudesaki was written in 1876, Miki had already worked tirelessly to open a path of single-hearted salvation. To mention just some of Her tireless efforts to attract the minds of those around Her to Moonsun's mind: She had already taught through numerous "Timely Talks," given away the family household goods as a lesson concerned with self-centered attachment to objects, bestowed the Grant of Safe Childbirth, encouraged the formation of fellowships with the intention that they be a means of cooperatively hastening the refinement of the human mind, granted the Sazuke of the Gohei, the Sazuke of Fertilizer, the Sazuke of the Fan, bestowed "hattaiko" (roasted barley powder) as a sacred gift, taught the hand movements for the Service, changed names from God (*Kami*) to Moonsun (Tsukihi) and of course written the first eleven Books of the Ofudesaki, each containing several models for the opening of a path of universal single-hearted salvation.

It seems to me that Moonsun is here showing a model of tireless willingness and effort to enter into each and every self-centered imagination and embrace any child who sincerely wishes to make the effort to return, pretty much on their own terms. The thought content of any given self-centered imagination is not important. What is important is how those thoughts will be lined up (the order of the path) to yield the desired causality of origin, single-heartedness with the truth of origin, which is the truth that is known through the totally purified mind like clear water.

*Know that from now on Tsukihi will cleanse everyone in the whole world.*

This model is entirely transparent as regards intention, means and methods. The intention is single-hearted salvation, the means is the totally sincere purified mind, and the method of cleansing, purifying, is modeled as being appropriate for each and every human mind according to the needs of time, place and level of maturity. It is a misunderstanding to think that Moonsun wants us to hold onto any self-centered thinking as the truth of origin. The true art is in the replacement of the self-centered imagination with Moonsun's mind, the truth of origin as known through the totally sincere, cleansed mind (the mind like clear water).

*Even until now, though Tsukihi has tried to the utmost to reason with you step by step,*

There is a way of reasoning, the reason of heaven, that has at its foundation

and starting point the understanding that the whole universe is a single immortal being. In every matter in which that reasoning is employed as the foundation of the human imagination, the yield is freedom and joy. In the reverse, reasoning backward from the shallow self-centered imagination to the truth of origin reveals the self-centered imagination to be the one and only obstacle to single-hearted salvation. Sincerely following the step-by-step process of calming and settling the self-centered imagination eventually leads to single-hearted salvation, which of course can then be turned back into the world as the free and unlimited joyous life based on the stable foundation of the heart of the Parent, the truth of origin.

*Since I only told you by the spoken word,  
no one was able to understand clearly.*

Though no one was able to understand clearly, there were at the time a number of “children” (self-centered imaginations) gathered at the Residence who were willing to adore Miki as a goddess. Their problem was in not being able to follow the line of reasoning that constitutes the “reason of heaven.” That this shortcoming was true of “those within the Residence” as well as those without is instructive; however, it doesn’t necessarily have to be the case for us, now in this time and place. In my own case I can honestly say that, without a doubt, in every matter in which I sincerely reason from the point of view that the whole universe is one immortal and original being, Moonsun, the yield is freedom and joy. Why, then, I ask myself, don’t I stay there? The answer to that is also instructive and provides the reason for the Divine Directions’ many discussions concerning conditioned causality and the rather unfortunate impact of primitive emotions (drives that were necessary for survival in the early stages of our evolution) on the self-centered imagination. Diving into and popping back up from the origin produces a kind of inconsistent yo-yo effect, but still the time spent in the origin makes it all worthwhile. Indeed it is the high point of my existence. Even so, my causality (*inmen*) is not an obstacle to anyone else’s awakening. There may be someone whose causality of origin just needs a little nudge to be perfectly lined up with the reason of heaven and whose self-centered imagination will settle immediately and permanently in the truth of origin. Try it now. That someone may be you. With your eyes open, see that the whole universe is one body, the Parent. The voice within that you hear is the “child.” Be aware of it and know the warm parental embrace.

For those at the Residence at the time, neither written instructions nor the spoken word were enough to open a dialogue leading to the reason of heaven. A hands-on approach was necessary, a step-by-step workshop format, if you will.

Despite Her frequent hardships and Her constant strivings to imple-



ment this plan for salvation, the people at that time could only think of it as being an airy dream. It sounded absolutely unbelievable, even to Her family members and Her followers, that they could receive the free and unlimited workings of God the Parent by performing the Service. Consequently, they were not obedient to Her words and, rather, gave priority to their worries about Her body.

The third Shinbashira, October 26, 1987

[T]he series of Divine Directions delivered on January 13, 1887, takes great care to enlighten us as to the place to set the mind that is singly intent on God.

This would be an ideal day for us to read these pages from the Osashizu together and thereby perceive this mind of Oyasama. Unfortunately, time does not permit this. Let it suffice to say that these Directions make it clear that where people thought there was understanding, there was in fact none.

The third Shinbashira, January 26, 1988

## XII:11–13

*Even until now, though I, Tsukihi, have been  
exerting My mind for you to the utmost step by step,*

Personal prayer, asking for God's help, has long been a feature of worldly common thinking. This verse makes it clear that Moonsun, the Parent of Origin, is already doing as much as can be done for us. The problem isn't the withholding of help and care by Moonsun. Moonsun constantly provides for all human beings equally. The problem is the inability of the self-centered imagination to understand and accept what is given.

*There is no one in the world who knows of it.  
This time, Tsukihi cannot bear it.*

Once again, the current foundation of all human thinking is the self-centered imagination. At present the self-centered imagination does not know the truth of its origin, and appeals and complaints to God are common. Moonsun, the truth of origin, has heard enough and is now intervening to provide us with a path of single-hearted salvation; however, both at the time that this verse was written and perhaps even now we continue to ignore Moonsun's instructions. It is interesting that Moonsun does not scold us for our ignorance. Indeed Moonsun takes responsibility for not having taught us. When we are scolded, it is for not

properly following the instructions for awakening to single-hearted salvation.

*Therefore, I give you notice throughout the world  
unto its farthest places: Tsukihi shall withdraw!*

We have discussed this before. In truth Moonsun cannot go anywhere because there isn't anywhere that isn't Moonsun. What, then, are we to make of this verse? We know that it cannot have any meaning that would result in evil for us because Moonsun has promised us that Moonsun will never do us any evil. I suggest that we look at this verse as an example of the model of parental love. We all know the situation where a parent will take hasty baby steps pretending to run off and leave a headstrong and uncooperative child behind. The outcome is always that the child rushes to the parent rather than be left behind. It is a happy admonishment and one that is both comforting and instructive.

Oyasama's blessings, like the moon and sun in the heavens, shine benevolently and equally upon the whole world and bestow grace in equal measure to each and every human being.

The third Shinbashira, January 26, 1988

## **XII:14-17**

*To explain what talk I shall give today:  
it is solely about the beginning of My useful timber.*

In this theme the "intermediaries" that were spoken of in earlier books are now metaphorically referred to as "useful timber" (today's Yoboku). Recall that Moonsun's intention for opening a path of single-hearted salvation for all human beings equally is dependent upon the voluntary and sincere efforts of a large number of people who know and understand the truth of origin.

*About this timber: I do not indicate anyone in particular.  
From one trunk, there are eight branches.*

This is both an encouragement for the future of the path and a continuation of the regret that is expressed in verses 2 and 7. Let's take a little closer look at how that regret is accumulated.

Moonsun speaks to us in simple terms that are easy for us to understand and that suit our individual self-centered imaginations. This way of teaching can be viewed as entering into our imaginations and using the contents of our imaginations to attract us to the one truth of origin. That is to say that we are taught in

ways appropriate for our time, place and level of maturity. There is in fact no other way to interact with the self-centered imagination than to “capture” it or “attract” its attention in this way.

Now, the point in time when our imagination is captured or our attention is attracted is really critical. All of the teachings of Moonsun are based on the true heart of the Parent as known by the totally purified mind like clear water. Therefore all of the teachings of Moonsun show the way to purify the mind of the self-centered imagination so that the truth of origin can be known and understood.

The crisis point is this. If our imagination is attracted to the teaching we can go in one of two ways. We can carefully follow the instructions for the purification of our mind or we can tumble off and turn Moonsun’s teaching into worldly common ideas and ideals that appeal to our self-centered imaginations.

Moonsun spoke of the distinction between *Nihon* and *Kara* as an attractive encouragement to attract the imaginations of those close to and within the Residence at the time to follow the path of single-hearted salvation. It was not Moonsun’s intention to set up a special class of people who were exempt from the necessary step-by-step purification of the mind. Moonsun can and does use whatever is needed to attract our imaginations back to the origin; however, it is up to us to follow the instructions for purifying our mind exactly, so that we are sure that our interpretation of them does not contain even a hint of human self-centered thought. In that regard, Moonsun provides us with powerful “benchmarks” to guide our sincere effort. The reasonable truth that is implied by the mind like clear water, the truth that the whole universe is the body of God, the truth of the Sazuke and the model of parental love are powerful constraints on the intended interpretation of these teachings.

All human beings have an equal affinity for the origin. Any human being, anywhere at any time, can become a “useful timber” for the construction of a new world of freedom and joy. If it appears that there are obstacles to the realization of this intention other than the equal purification of all human minds, then the nature of those obstacles is worldly common self-centered thinking.

We have spoken about Moonsun’s regret, so now let’s look at Moonsun’s encouragement for the future. Anyone anywhere and at any time can be a “useful timber.” As all human beings have an equal affinity for the origin and are equally loved by the Parent of Origin, there are no intellectual, ethnic or cultural requirements attached to the purification of the mind and its step-by-step return to its original pristine condition. Each useful timber is free to open new paths of single-hearted salvation that are appropriate for the time, place and level of spiritual maturity of those who would hear and return. In this way, if each useful timber only helps eight others to awaken, the realization of a new world of joy will surely be accomplished.

I think that is pretty encouraging. Imagine the impact on today’s world if a significant number of timbers set aside local self-centered truths and instead

settled back into the one truth of origin—the intimate truth that is deeper and more direct than any ideas we may have about ourselves. It is, I think, the one true hope for our species.

*The urgent desire to graft this tree quickly,  
oppresses the breast of Tsukihi.*

Once again we are confronted with Moonsun's intended time frame. Moonsun is in a hurry and would like us to respond right now. It is the case that the state of our minds becomes the state of our world. If we embrace Moonsun's intention, then that becomes the state of our mind and the truth of our world. If we rationalize ways to stall and put off Moonsun's intention, then that becomes the state of our mind and the truth of our world. In my own case, I am a big time procrastinator and had better get busy.

*If one branch of this tree is securely grafted,  
the others will all quickly settle.*

This is Moonsun speaking of the effort to awaken those within and close to the Residence. It is also a model for those who would be "useful timber." And a new metaphor for returning to the origin, "securely grafted," is introduced. Again, note the intended time frame.

## **XII:18–21**

*Listen carefully to whatever Tsukihi says:  
once you have settled it in the mind.*

Settling Moonsun's teaching in the mind means replacing the foundation of the mind. Settling is the process by which the shaky self-centered foundation of the mind is replaced with the sure and steady foundation that is the truth of origin. That truth of origin is the knowledge and understanding of the truth that any and everything is Moonsun. We are advised to listen carefully. That care and attention to detail is the sincerity that will enable us to gradually distinguish between the original and the imaginary in ourself.

*Then the sufferings of the body will disappear.  
The mind will be but spirited step by step.*

The sufferings of the body disappear because ownership of the body disappears. Relieved of that limitation and burden, we are then free to enjoy the

universe freely and without limitation. If that assertion sounds totally fantastic and outside of our worldly common experience, it is because it is just that! The act of distinguishing the self-centered imagination reveals it to be a marvel and wonder. When the origin is distinguished, it is known and understood to be the source of all marvels and wonders. There is no worldly common experience to compare it with. Last night I was pretty much out all night. The sky was clear and the moon was full. It was really dramatically beautiful. Now the sun shares the sky. The same moon is still full and it is still in the sky but, when compared with the sun that is the source of its light, it goes unnoticed. So too when the truth of origin is known and understood. We can find this same truth in ourselves if we but take the time to carefully look.

*Unaware of this, the mind of everyone, whoever one may be,  
bespeaks only the worldly common.*

This was true when this was written and may largely still be true today. To lessen the regret that this situation causes, let's take a moment now and ponder the truth that the entire universe is Moonsun. Though it may seem like an obviously foolish notion, note how the denial of it is just an idea superimposed over the world by the mental voice that holds the denial to be true. When that voice is quiet, the world is obviously one. The various names that we use to distinguish forms and that we take for granted as being truths are marvels created by our self-centered imaginations.

*Do not think of this place as being worldly common.  
There is only the mind of Tsukihi.*

The use of "this place" is purposely left open to interpretation. Among those interpretations, I will mention three. First, it refers to the fact that the foundation of Miki's mind has been totally replaced by the mind of Moonsun. In this interpretation, it is Miki's body that is the thing that is referred to as a place. Second, "this place" refers to the "Residence." Moonsun can be said to be in residence in the thing that is Miki's body. The reference, then, is to Miki as the Shrine of Tsukihi. Third, "this place" refers to the origin. In all three interpretations, "this place" is referring to the same truth, the truth of origin. What differs is the method of expression for the purpose of teaching. In all three instances, the actual meaning is dependent upon the understanding that shines in the totally settled "mind like clear water." We can look back to Book I, verse 4, and get a feeling for the urgency involved in this understanding. The marvel that is the self-centered imagination has no problem with talking about things that it does not understand and often accepts such things as worldly common truths. Moonsun's intention, however, is to bring real and full understanding of the truth of origin

to all human beings. Such is the reality and scope of the mind of Moonsun. Such an understanding is something to look forward to and be excited about.

## XII:22–26

*This regret in the mind of Tsukihi today:  
know that it is not a small matter.*

Because of the limitations that come with our ordinary worldly common thinking, we are tempted to view the model that is being shown here as being one that is limited to some circumstances in a particular time and place and not much else. Viewed in that way, they do not have much to do with us in this time and place. This verse helps us to understand that, from the point of view of the reason of heaven, the point of view in which this universe is the body of God, the mind of Moonsun shines at the core of all human minds in all times and all places. Therefore “the regret in the mind of Moonsun” is the accumulated self-centered imaginations of all human beings in all times and places. It is indeed not a small matter. We might take a moment and reflect on the fact that, since this verse was written, the positive accomplishments of the marvel that is the self-centered imagination have been staggering. Lacking the truth of origin, however, the self-centered imagination has also led to a capacity for inflicting suffering and destruction on a scale that no worldly common mind could have foreseen at the time that these poems were written. At this pace, well might we wonder about the way of the future.

*Because of the shallowness of human beings,  
there is no one who knows what Tsukihi does.*

This shallowness is our dependence on the self-centered imagination as the foundation for our mind and the only guide for our thinking. We don’t know what Moonsun does because we are totally absorbed in our self-centered thought. If that thought is settled or quieted, then awakening to the understanding that is single-heartedness with Moonsun can take place.

*Tsukihi has already given you notice about  
each and every matter step by step. Do you understand?*

Here, “each and every matter” refers to the steps necessary for the step-by-step purification of the mind, that is, the distinguishing and settling of the self-centered imagination and the awakening that is the identification of and return to the origin. We are asked if we understand. Do we? We know that, at the

time, many who heard this teaching were willing to worship Miki as a goddess in Yamato but were not able to bring themselves to trust in the path of single-hearted salvation and sincerely purify their minds.

*Even until now, though I have repeatedly appealed to you  
about the regret of Tsukihi,*

Recall that, prior to being taught, there was no expectation that we should know or understand the truth of origin and the obstacle to its understanding that is the self-centered imagination. Once taught, however, there is the expectation that the sincere mind will understand the necessity of purifying the mind and, in so doing, remove the obstacle or regret that keeps the truth of origin from shining through into the world as free and unlimited joy.

*There is no one in the world who knows.  
Look at the regret in the mind of Tsukihi!*

This applies to any mind that wishes to hear and return to the origin. We are being both hastened and admonished. It is a rather pitiful circumstance but one that we can correct instantly. Moonsun knows that we have trouble understanding and that we may fall down or wander off while trying to stay on the path. We are asked to look at the regret in the mind of Moonsun. Let us take a moment and look at the ongoing causality of a world governed solely by the self-centered imagination. If it looks just right, then there is no more to be done at this time. If it looks to be in need of radical repair, then this path of single-hearted salvation through the purification of the self-centered imagination is the one real and fair hope for all human beings equally. There is no need to despair at this. A high-spirited solution is reaching out to each of us from within. We need only quiet our willfulness and settle back into the safety of the original, natural, parental embrace.

## **XII:27–30**

*At this time, I am giving you notice again,  
on top of My previous notices and appeals.*

This seems to me to be a variation of “How many times do I have to tell you?” A familiar tune to all parents in all times and places.

*Alas, no matter how many notices I give and appeals I make,  
there is no one who understands.*

It is easy to overlook the importance of this kind of verse. By the time that this verse was written, there was considerable activity going on with Oyasama as the center. This tells us a great deal about Moonsun's intention. The entire step-by-step process is transparent, and the sole goal is not success in worldly common measure but in the true understanding that is single-hearted salvation.

*So the days come and go, but at no time is there anyone  
who is able to understand My intention.*

It is my earnest belief that this is not a criticism but a parental guidance. Certainly at the time there were sincere prayers being offered to Oyasama as the goddess of Yamato. It would be impossible to fathom the scope of all such offerings, but these poems provide the sense that many of them would have been attempts to influence, flatter or placate the deity through formulas of worship and other well-known and understood means. We can assume from this that all of the devotion being directed toward Oyasama was well meaning but still totally missed the point of the true intention of Moonsun and the means and methods to realize that intention. That this misunderstanding is revealed in this model shows how very important it is to grasp this situation so that our efforts do not end up in the same unfortunate situation. We have been asked, more than once, to begin again from one so that we can be sure that we are stepping out onto the path of Moonsun's intention and not some other worldly common path.

*Today, as the time has already come, Tsukihi will set out.  
Everyone, beware!*

Beware of what, one might ask. I think that we are being warned that, as Moonsun sets out to save the world with a path of single-hearted salvation as known and understood through the totally purified mind like clear water, we could be left behind on a path that is based on a misunderstanding of Moonsun's intention. Missing the boat so to speak.

. . . I should like to find a way to start from one by considering Her Divine Model once again from a fresh point of view. Focusing on our position of being Oyasama's instruments, I should like to discover what the parental love in Her Divine Model means, in order to accomplish our mission as Her instruments.

The third Shinbashira, February 18, 1986



**XII:31–34**

*Now I shall tell you about the course of the path ahead.  
No one knows what I shall say.*

The interpretations that are invited here will be concerned with the future path of single-hearted salvation for all human beings equally and the future paths of Moonsun's regret for all human beings.

There are two reasons why we do not know what Moonsun will say. The first concerns the path of single-hearted salvation. As the model path demonstrates, Moonsun will do what is necessary and appropriate for all of the children equally regardless of time, place and level of spiritual maturity. Since those who heard the teaching did not understand Moonsun's intention, they would of course not be able to recognize Moonsun's free and unlimited workings when they saw them.

The second reason concerns our individual worldly common self-centered course. We are subjected to one surprise after another. Some of them good and some of them evil. This is because we do not know how to distinguish between what is original and natural and what is a product of our self-centered imagination. As a result of that condition, we are not able to fully grasp how causality works. Though we have made great progress in grasping the causality of some objects (the physical sciences for example), we are still pretty much at a loss when it comes to the causality of our own actions (the inexactness of human psychology for example).

*Day after day, whatever I say will be seen just as I say.  
This is the wonder.*

Day after day the mind that is step by step purified and made like clear water reaps a harvest of free and unlimited workings and joy no matter what the circumstance. Day by day the mind that remains firmly rooted in the self-centered imagination only reaps good or evil according to both the limitations of individual causality and the limitations of the causality of the world.

*There is no knowing what I shall say.  
That is why I give you notices on everything repeatedly.*

As concerns the path of universal single-hearted salvation, it is necessary to adhere to the root and core of the truth of origin—the truth that is known through the mind like clear water. As concerns our individual paths, the path that teaches all equally according to what is appropriate for time, place and level of maturity would bewilder the self-centered imagination, prone as it is to attach to limita-

tions. Until settled, constant care is needed to remind the sincere mind to stay oriented on the truth of origin. Human thoughts are means of calling the self-centered imagination back to the truth of origin, and who knows what may need to be said to reach all human minds equally. Be that as it may, no human thought or combination of thoughts taken together would constitute or even compare with the truth of origin.

*My notices are not to be taken lightly.  
There is no knowing what will be seen.*

The path of single-hearted salvation will advance when Moonsun's instruments closely adhere to the model path, opening new paths of single-hearted salvation from the origin and out in ways appropriate for time, place and level of maturity and leading surely back to the truth of origin. The path of the self-centered imagination is yielding exactly the kinds of results that could be expected when self-centered imaginations come into contact with each other. Who knows what we are in for.

Whatever course we choose, Moonsun will support and power it to its causal outcome. We are being warned that the self-centered course is fraught with hazards and are being guided to the safe and sure main road to freedom and joy.

### **XII:35–38**

*Since there is no knowing what will be seen,  
I feel deep pity for you.*

Like any parent, Moonsun's intention is that the self-centered imagination—that is, my children—lead a joyous life. Of course there is only so much that a parent can do for a child. Seeing a child willfully going off in a direction that will almost certainly lead to regret is indeed a cause for pity.

*The time when things will be seen: this cannot be known.  
The mind of Tsukihi is filled to the brim.*

As I began to grow up and in worldly common terms mature, I gradually came to see that everything that my parents ever told me was in my best interest and for my own good. Their position could best be summarized by saying, "We love you and will stand by you, but we don't like what you are doing and think that it will not be good for you." From my present point of view, I can see that their minds were also filled to the brim with concern for the welfare and happiness of each of their children equally. How much more so is the concern in

the mind of the Parent of Origin, the mind of Moonsun, who loves each of us equally!

*Great is the worry in the mind of Tsukihi.  
Yet you close to Me know nothing of it.*

If we stop for a moment and honestly take stock of the human condition, I think that we may find that both individually and collectively we have got involved in some pretty self-destructive stuff.

When Moonsun speaks of those “close to Me,” I think that it can be taken to mean those who were close to Moonsun and heard the teachings through Miki’s mouth and also all human beings as none of us are any closer to the Parent of Origin than any other.

That we know nothing of the worry in the mind of Moonsun follows of course from not knowing Moonsun’s intention as it can be known through single-hearted salvation.

*You close to Me think of your own work alone.  
But when things are seen, everything will change.*

Yes, we think selfishly and have selfish desires, do we not? Two categories of things that can be seen and will change everything come to mind. The first is “seeing” the self-centered imagination and its conditioned working. The second is “seeing” the truth of origin and its free and unlimited workings. Both of these can be seen by following the instructions for purification of the mind as they are laid out step by step in this model for single-hearted salvation.

## **XII:39–42**

*I shall inform you of everything in advance.  
Make sure you will not be remorseful later.*

Ideally parents would like their children to benefit from their years of experience so that the children can avoid known pitfalls and build on that experience to make a better life for themselves. There is a saying, “Like father, like son,” which can be a compliment or a complaint. How much more remorse is there when an action with an evil result was foreseen and a warning given!

*To God, who began this world,  
all things whatever are seen.*

If it is seen, Moonsun is the actual seer. The self-centered imagination attaches to Moonsun's workings and calls them its own. Even now, at the core of our self-centered imagination, Moonsun's mind shines and makes everything possible.

*This time, as all matters are brimming over,  
there is no time at all to waver.*

There are two issues here, I think. First, there is the sense of haste and urgency that runs through all of these teachings. After all, it is Moonsun's intention that this path show the way to single-hearted salvation quickly. The second is practical. Though Moonsun is immortal, the instrument that is being used to teach is not. So it can be said that Moonsun is hastening single-hearted salvation and Moonsun is hastening the training of the numerous instruments that will be needed to realize world salvation.

*Until now, no matter what I had said to you,  
I have still been holding back.*

There is an interpretation that sees these kinds of verses as threats. The expectation is that God will do us some evil if we do not do as we have been instructed. In my own case, such an interpretation runs counter to the model of parental love that is shown in these poems, which also tell us to understand that model through our own parents.

What, then, has Moonsun been holding back, if not from striking out at us for our ignorance? Recall that we have been taught that the reason why we are hastened to return to the truth of origin is because we have been unable to find joy in the world with only the self-centered imagination as the foundation of our experience. And that condition was unintended in the creation of human beings and the marvel that is the self-centered imagination. The implication is that, had we been able to find joy in the world as viewed from the foundation of the self-centered imagination, that would have been fine with Moonsun. Since that is not the case, Moonsun is apologizing for having to reveal the truth of origin and the relative insignificance of the self-centered imagination. The truth of origin, after all, does take much of the youthful exuberance out of the self-centered imagination. When the truth of origin is seen, however, that youthful exuberance is replaced by the natural high spirits that are the nature of the original mind.

## **XII:43–46**

*Today, do not be off your guard even to look aside!*

*There is no knowing what will happen or when.*

Here again is the sense of urgency. Try it out. The whole universe is the body of God. With eyes open and your attention held, without even looking aside, see the self-centered imagination for what it is and see the truth of origin as it is. It is possible to do this even now.

*The truth recorded by My writing brush: lo, it is seen!  
Your minds will be spirited.*

This, to me, is not a path of threats and fear; rather, it is a path of freedom and unlimited workings laid down step by step with parental compassion, love and care.

*If only this is seen,  
all of you will be filled with joy, whoever you may be.*

The very nature of the mind like clear water, the mind of Moonsun, is joy. It is the same for all who return their mind to its original condition of single-heartedness with Moonsun.

*All of you in the world, please understand these thoughts quickly.  
It is Tsukihi's request.*

The state of our mind becomes the state and truth of our world. If we make understanding the truth of origin our first priority and quickly get to work on it, then that truth will be seen. If on the other hand we tell ourself that it is too difficult or a truth that lies far away, then that too will be the state and truth of our mind.

### **XII:47–50**

*From today, I shall begin to speak of marvelous things.  
Perhaps you have no idea of what I shall say.*

We generally turn to God when we want something. Our mind then is on our own thoughts and not necessarily on what God is trying to tell us.

*Whatever I say in this talk, do not turn away.  
The intention of God is great.*

There are two ways to turn away from God's teaching. The first way is the lack of understanding that manifests itself as outright denial of what is being taught. The second way is misunderstanding what is said to the extent that the misunderstanding has the same effect as denial.

*My talks from now on will be on the way to clear away  
the mountainous regret of God.*

The mountainous regret of God is the sum total of all of the self-centered imaginations in the world. Moonsun teaches ways to clear the self-centered imagination and to settle it so that it is the mind like clear water. To bring this teaching to the whole world, Moonsun trains intermediaries, who are referred to as "Timber," in the ways to accomplish this task that are appropriate for the time, place and level of spiritual maturity of all those who wish to hear, equally, without any discrimination between one child and another.

*Hereafter, however serious an illness there may be,  
I shall save you all by the Breath and the Hand Dance.*

We children all know illness and we know that we don't want it. This path promises that we will be saved from any illness no matter how serious and at that, just the way we like it, quickly! The Breath and the Hand Dance refer to two methods appropriate for time, place and level of maturity that provided the totally sincere mind with an opportunity for instantaneous awakening. Such is the compassionate power of Moonsun. Such is the model of parental love.

## **XII:51–54**

*However serious an illness there may be,  
never say that it will not be cured.*

There is no place for doubt in the truly sincere mind like clear water.

*Until today, as the day of the appointed time had not arrived,  
things were not all as I had said.*

This refers to the fact that the world, as viewed through the self-centered imagination, looks to be a totally authentic representation of reality. There was no particular reason for us to question the truths of the self-centered imagination. It was only with the awakening of Miki Nakayama ("the appointed time") as the Shrine of Moonsun that a window of opportunity was opened for begin-

ning a path of single-hearted salvation for all humankind.

*But now, I shall give you My teachings on every matter.  
In nothing shall there be an error.*

Using Miki's mouth and the tip of Her writing brush, Moonsun now teaches us the truth of any and everything in detail and without error.

*Though the course of your path until now  
has truly been one of hardship,*

The path of the self-centered imagination has had its ups and downs. It has indeed been a path of hardship for all too many who have been lost in the darkness of our own minds without any sure guide,.

## **XII:55–58**

*In the path ahead, everything will raise your spirits.  
What a marvelous path it will be!*

Once again this is not a path of threats and fear. It is a path where every step will raise our spirits. It goes deeper than ideas and ideals to the realization of the fundamental reality behind human existence. It is indeed a marvelous path.

*Though you may see Me rush out by leaps and bounds,  
never be anxious of mind.*

There is no fear or threat or anxiety in this path. I don't know if I can say that enough. When Moonsun rushes out, we may be surprised but never attacked.

*Afterward, Tsukihi will take all matters in hand  
and will assure you a life full of joy everlasting.*

Leaning solely on Moonsun in all matters assures us of the joy that is the very nature of Moonsun's mind.

*Until now, whatever talks I had given you,  
you thought they were about the future far away.*

Once again we see the emphasis of Moonsun's time frame. Look at this closely. The self-centered imagination is very expert at making up reasons for putting

single-hearted salvation off into the future. Some of those reasons even disguise themselves as Moonsun's teaching. The truth of the way our minds work is such that single-hearted salvation projected into the future will stay in the future. The best approach is to affirm the truth of origin now, even if we are not yet able to realize it at once. With each affirmation, the truth of origin, the reason of heaven, will replace the truths of the self-centered imagination as the state and truth of the world. It is a sure thing because that is how the mind works. There is nothing to fear in doing this and no evil will come of it. This is a path that is laid out with all of the care and effort that is to be expected in a model of parental love. Once this is seen, I guarantee that you will know and understand the truth of it.

### **XII:59–62**

*But, lo, how frightful! It appears even as you hear of it.  
You cannot be off your guard in anything.*

I just finished saying that there is no fear in this path and here we have “frightful” appearing in a poem. In context I think that what this is describing is the startled fright that we exhibit when something pops up in front of us. This brings to mind my own first encounter with the mind like clear water. Though I understood what it was, I was taken by surprise by its appearance and tried to comment on it with my self-centered imagination. Of course that muddied the water and it was gone, but even the recollection of the marvel changed everything and will last a lifetime.

*Hereafter, I shall make your minds spirited day by day.  
All things will be just as I say.*

There is no doubt that any sincere effort will be rewarded just as Moonsun says. Try it out and see.

*However difficult things may appear,  
I shall save you all by the Joyous Service.*

Much has been promised and now we see that the way to realize those promises is by the sincere performance of the Joyous Service. The performance of the Joyous Service is the conscious effort to voluntarily work at the purification of the mind.

*There is no knowing what workings I shall do from now on.  
In accordance with your minds, I shall do anything, however great.*



Our limited self-centered imaginations cannot comprehend the world that can and will flow from the world of single-hearted salvation. The truly sincere mind makes the perfection of the Service its first priority. To the totally sincere mind like clear water is given Moonsun's free and unlimited workings. To the mind that is governed solely by an imagination centered on a thing (a body) is given the fruits of the causes associated with that limitation. In both cases, that which is given in accordance with the mind is given without fail and without error. One flows purely from the original cause while the other flows from an abstraction (a limited abbreviation of the original cause).

### **XII:63–66**

*Tsukihi will clear away all the mind's regret step by step,  
whatever it may be.*

We know that the mind's regret is the accumulation of self-centered thoughts. It should be of some interest that Moonsun is not concerned with the specific content (whatever it may be) of those thoughts. This is because Moonsun is working on a fundamental change in the way the mind works and not the particulars of human self-centered thoughts. Grasping that aspect of the path simplifies matters; the mind is either purified, like clear water, or it is not. The simplicity of it makes it easier for us to focus on the goal without getting caught up in worldly common concerns.

*Whatever is said, it is all by Tsukihi.  
There is no knowing the workings I shall do.*

Of course there is the tendency of the self-centered imagination to see this teaching as coming from a human mind. If that view is taken, Miki could be thought of as being the founder of a worldly common religion or sect. She might also be viewed as being mentally unstable, a social activist or a trouble maker. Such interpretations had and still continue to have currency. They are worldly common concerns. The mind that would receive Moonsun's free and unlimited workings leans solely on Moonsun. There are no worldly common ideas offered here. Moonsun will do whatever it takes to teach every mind the path of single-hearted salvation. Everything is all by Moonsun, and the truth of everything that is taught can be tested and proven by the totally sincere mind.

*Whatever appears, it is all by Tsukihi.  
Do not think I have a human mind.*

We might think that Moonsun had an easy time convincing the human minds gathered together to perform and perfect the Service that purifies the mind quickly. That, however, was not the case. Sincere effort is needed to break free of the bondage that is the limited view of the self-centered imagination. It was natural that people thought that Miki had a human mind the same as they.

*From today, I shall hasten all matters.  
No one knows the workings I shall do.*

That time frame again. I must ask myself what my priority is. The mind that is limited and bound cannot know or recognize Moonsun's free and unlimited workings even when it sees them. One way to approach that knowledge is through finding the meaning of Moonsun's parental love as it applies to single-hearted salvation for all humankind equally.

## **XII:67–70**

*These thoughts of Tsukihi are spoken through Her:  
the mouth is human, the mind is that of Tsukihi.*

This verse is addressing two different types of doubt. Both are understandable from our worldly common point of view but both can be overcome by paying careful attention to the instructions that are given for testing and realizing the truth that is offered. The first kind of doubt is the familiar flat rejection of the possibility that a human mind can be replaced at all. The second is the doubt that comes from believing that the mind can be replaced but nevertheless misunderstanding the intention of Moonsun.

*Listen! I, Tsukihi, am borrowing Her mouth wholly,  
and I, Tsukihi, am lending My mind wholly.*

We are to understand that Miki's worldly common self-centered mind was totally replaced by Moonsun's mind. We too are instructed in how to replace our mind; such is the model that is shown.

*If you are harboring doubts over this,  
Tsukihi will give a full return in whatever matters.*

The return for doubt in whatever matters is the inability to know and understand the truth of origin. The return, then, is the inability to enjoy Moonsun's free and unlimited workings. That inability manifests itself as the worldly com-

mon experience of limitation that comes from a self-image that is solely identified with the paths of mortal things (bodies). The state of our mind becomes the state of our world. The return for a mind of doubt is a mind of doubt. It could be said that, if the truth of everything is Moonsun, then our worldly common understanding is based on knowledge of the moon only and not on the total understanding that comes from knowing the true origin of its light.

*Whatever is said, it is all by Tsukihi.  
Never is there mixed the least bit of a human mind.*

From our worldly common shallow view of things, it would be understandable if we were to think that the teaching at hand was made up of ideas and theories that flowed creatively from Miki's imagination. Moonsun wants us to understand that that is not the case and that this teaching comes directly from the origin. It comes from a "place" which is deeper than and the origin of all human thought. Though ideas are used to communicate with our self-centered imaginations and as a basis for various teachings, they all have the same intention, they all point back to the truth of origin. That truth is not an idea or a collection of ideas. It is a truth that cannot be imagined. In fact it is the truth that remains when the imagination is quiet and settled, leaving only the mind like clear water.

We can test the truth of this for ourselves. Take a moment and identify the self-centered imagination. Watch it carefully and see where it rises up and where it returns to. It may take a bit of practice to get it under control and you may want to give it something to hold on to. I find the Kanrodai to be useful in this. I suppose that the effort could be called work or sincerity or perhaps service to the truth. Of course I would be remiss if I didn't mention the moon and sun here. One is the original light and the other is its reflection. Then in the same vein, perhaps one might prefer finding the truth through the relationship of parent and child. The self-centered imagination is the child, and virtually everything else—including the body that the child willfully and vainly claims as its own—is the parent. Certainly there are many, many more ways to test this truth and return. I would guess that there are as many ways as there are self-centered imaginations to be returned.

## **XII:71–74**

*However difficult you think matters to be, you need not worry.  
Tsukihi takes charge.*

There is a view that this teaching is difficult to follow and that it requires some kind of specialized learning. This verse makes it clear that nothing special

is needed; we need only lean on Moonsun in all matters. For the truly sincere mind this is a very direct and simple path to single-hearted salvation. For those of us who find this kind of simplicity difficult, a sincere and honest effort to do this will result in the identification of the obstacle to single-hearted salvation. Our sincerity can then be directed at dealing with that obstacle.

*All of you in the world, look forward to the path ahead.  
If only the regret of God is all cleared away. . .*

The regret of God is the accumulated “dust” of all of the self-centered imaginations in the world. Up until this point, human history has been the rather unfortunate story of constant struggle among self-centered imaginations and groups of self-centered imaginations. Now there is the real possibility of a world of brotherhood, freedom and joy. As the self-centered imagination is swept clean and the regret of God cleared away, that world comes into sight. Can we see it?

*When I set out to cleanse your heart day by day,  
there will be none able to resist Me.*

In worldly common terms I suppose this could be viewed as a threat or a boast. I tend to view it however as a fact. Look at the moon and sun in the sky. If one is the self-centered imagination and the other its origin, which is more important?

*What do you think this cleansing is about?  
Tsukihi will enter the bodies of all.*

Good question. In my own case I have identified my self-centered imagination as the obstacle to enjoying Moonsun’s free and unlimited workings and the joyous life. It seems to me that Moonsun understands and accurately describes the problem and its solution. When my mind is settled, like clear water, its state is one of freedom and joy. When muddied, however, especially when the mud and dust generated is driven by strong emotions, it is possible to become what could be described as “spiritually blind” (lost in the darkness of the self-centered imagination), and a confrontation and determination within the self-centered imagination may be required to return to the work (service) of sweeping and cleansing the mind and, in so doing, returning it to its original pristine condition.

A very important element of this model is clearly shown as Moonsun speaks of entering the bodies of all. At first glance this seems to be a contradiction of the teaching that any and everything of this universe is Moonsun and any and everything is what Moonsun does. Certainly, if that is so, there is no coming or going, entering or leaving for Moonsun. Indeed Moonsun doesn’t even need

a name because there is no one else for Moonsun to talk to. When we look carefully at the model, then, we see Moonsun speaking to that aspect of itself that we know as our worldly common truth of self. It is the marvel that is the self-centered imagination that is capable of imagining itself to be separate from Moonsun and, with that thought as the foundation of all other thoughts, we can then create wondrous relationships between what we perceive to be all sorts of other separate objects. Indeed our very ideas of time and space are this kind of creation. It is what is meant by the saying that man is the measure of all things. Moonsun then is speaking to us and teaching us from within our self-centered imaginations. Moonsun speaks to us in the language of the self-centered imagination so that we can understand and follow the directions for purifying our mind and returning it to the deeper core truth, the truth of origin.

Moonsun then has entered the bodies of all human beings. Stop now and be aware of Moonsun's presence. Ignore the noise of the self-centered imagination just for a moment and feel the freedom and power of the origin. It really is a remarkable path.

## XII:75–78

Having just, in the preceding verse, declared that Moonsun “will enter the bodies of all,” Moonsun asks us what or where we think that this talk is about.

*Where do you think this talk is about?  
I shall fully manifest My workings in the high places.*

The question, as always, addresses a worldly common misunderstanding of Moonsun's intention. Moonsun, having entered the bodies of all, will now manifest, that is show, the truth of all minds. From Moonsun's point of view at the root and core of our being, the self-centered imagination is a “high place.” We children (self-centered imaginations) are living according to the worldly common truths that we discover up in the shallows. Moonsun is now reaching up to us from the depths to reveal the truth of any and everything, the whole truth of ourself, to us.

*Ponder over everything Tsukihi says.  
There is not an error in anything I say.*

As we ponder Moonsun's teaching we may wonder why those who were hearing this teaching from Miki's mouth were unable to understand what was being taught and since, according to Moonsun, it was not understood by anyone who heard it, what Moonsun's intention actually is.

Looking at the model we can clearly see that Moonsun is expressing the parental desire to save all of the children (human self-centered imaginations) equally. To achieve this equality of effort and care, Moonsun intends to enlist the aid of intermediaries, instruments, timbers for the construction of a new world to teach the way to return to the truth of origin in ways that are appropriate for the time, the place and the level of spiritual maturity of all of the children, thereby bringing single-hearted salvation to all of the self-centered imaginations (Moonsun's children) in the world.

To show those of us who would be intermediaries a model of how to do this, Moonsun, borrowing Miki's mouth, teaches those around Miki in ways appropriate for their time, place and level of spiritual maturity. This is a necessary but risky part of the model.

Since Moonsun is speaking to us in ways that are comfortable and familiar to us, to arrive at single-hearted salvation as promised we must take care to follow Moonsun's instructions exactly as given. Unfortunately for us there is a risk that we will not pay close attention and follow the instructions exactly as given but, instead, will become complacently attached to the familiar and comfortable package that the instructions are delivered in.

*As I desire to purify the mind of everyone throughout the world,  
there is no knowing what Tsukihi will do.*

There is no doubt then that the purification of the mind is of prime importance to the path of single-hearted salvation. We have been talking about Moonsun teaching in ways appropriate for the time, place and level of spiritual maturity and the difficulty that rises out of misunderstanding Moonsun's intention. Certainly the benchmarks of "the mind like clear water" and the model of parental love shown for all of Moonsun's children equally will provide the kind of sure guide that the self-centered imagination cannot.

There is also a warning implied here. Recall that, whatever causes our self-centered imaginations set into motion, Moonsun will support them all (just as the sun shines on everything without distinction) without error. The causes piled up from the origin are perfectly supported by Moonsun's free and unlimited workings. Those causes can bring us good or evil. Moonsun supports whatever causes as they rise out of the origin. The whole reason for this teaching is that we are more and more unable to find joy in using just self-centered causality as the foundation for our thoughts and actions. Since that is proving to be the case we are, so to speak, turning up the heat on ourselves by clinging to the self-centered imagination as the foundation for our thoughts and actions.

*Whatever I do, it is solely  
from Tsukihi's single desire to save you.*

It is understandable that we might attribute self-centered motives to Moonsun as that is the way that we see the world. Here we are clearly informed of Moonsun's single desire and motivation. To appreciate Moonsun's single desire and shift away from our ordinary worldly common way of viewing things, we can appeal to the model of parental love to understand Moonsun's intention. Surely, short of the goal of single-heartedness with Moonsun, there is no more intimate, loving and caring relationship than that of parent and child. Though we may currently be scamps we are still welcome home at any time and can expect a warm embrace upon our return.

### XII:79–82

*All of you in the world, keep your eyes firmly on the future.  
The cleansing of the heart will be accomplished of itself.*

When the mind is purified, that is, swept clean of the self-centered imagination, there is no further effort needed to cleanse the heart; the cleansing of the heart is accomplished of itself.

*When this cleansing is thoroughly done,  
I shall begin at once to prepare for the Amulet.*

Those hearing this would find the promise of a proof amulet to be familiar and comforting. It cannot be stressed enough that Moonsun expects us to test the truth of these teachings. This verse then informs us that when the mind is purified the heart is cleansed; that in itself is the knowledge, understanding and proof of truth of this teaching.

*The mind of Tsukihi hastens daily for such a path to be,  
but no one is aware of it.*

Moonsun is hastening a path for the purification of the mind; however, the children remain bogged down in self-centered thinking and motives.

*If you come onto this path quickly,  
all of you will be spirited, whoever you may be.*

Once again, Moonsun is in a hurry. As we sweep the dust of self-centered thinking from our mind, we do indeed experience the free and unlimited workings of the truth of origin, the very nature of which is courageous and spirited.

**XII:83–87**

*Do not wonder who is giving this talk.  
It is solely the mind of Tsukihi speaking.*

The one original being residing as the heart of all is speaking through a human mouth because Miki's mind had the causality of origin which made that possible. That is to say that Miki's human worldly common self-centered mind was totally replaced by Moonsun's mind, the truth of origin.

*It is because I desire to make the truth of this world known  
by all means to the entire world.*

When the human self-centered imagination is calmed and settled, leaving only the mind like clear water, the truth of origin is known and understood. It is this truth that Moonsun desires to make known to the entire world. We speak of Moonsun's intention to make this truth known "by all means" as the tireless effort and care of the Parent of Origin to teach all of us in the world in ways that are appropriate for our time, place and level of spiritual maturity.

*Though until today I have let the days go by  
and held back in whatever matters,*

The experience of evil that can flow and in many cases is flowing from our use of the self-centered imagination is unintended. In all of the creation the self-centered imagination is itself the marvel of marvels. There are lots of other animals in the world but, so far at least, only humans have the capacity to create and make an impact on the world on the scale of the self-centered imagination. If things had not taken an unintended turn, Moonsun would have been content to allow us to depend solely on the self-centered imagination as the foundation of our thinking and our experience of the world.

*This time, as the day is pressing,  
I cannot hold back even for a moment.*

Like any loving parent, the Parent of Origin would like to see us, the children (the self-centered imagination), succeed and find satisfaction and joy in our life. Not wanting to dominate us children and wishing us to have the freedom to live our own lives freely without interference, the Parent of Origin has watched our progress and is totally aware and understanding of the jam that we, through no fault of our own, have gotten ourselves into. Having seen enough, the Parent of Origin is stepping in to make repairs and correct the unintended lack of joy in



our use of the self-centered imagination.

*Whatever you hear and whenever you hear of it,  
it is the regret and anger of Tsukihi.*

We know that the regret in Moonsun's mind is the collective dust of the self-centered imaginations of all human beings. The anger of Moonsun is that dust manifested as large-scale fear, anxiety and suffering. Other than as expressions of the human self-centered imagination, Moonsun is incapable of either regret or anger. Ponder the way in which the sun in the sky illuminates everything and makes all life possible without discrimination. Moonsun is hastening the children to be aware of the damage that we are doing to ourselves, each other and the world and to make the effort to purify the mind so that the total truth of ourselves can be projected into the world and the marvelous self-centered imagination put to use as a creator of wonders in the original mind of high-spirited joy.

### **XII:88–90**

*To Tsukihi, everyone is My child, whoever you may be.  
Though I have been watching over you with nothing but love,*

Once again if we wish to understand the meaning of this parental love we are advised to begin our pondering from the point of view that this universe is the body of God. With that in mind then, it becomes obvious that it is the idea of separateness that gives rise to all of the marvelous imagined selves in the world, who are the children of Moonsun. Where in truth there is only one, many truths appear. This is the miracle, the wonder and the marvelous work of Moonsun.

The love of Moonsun for us children is such that Moonsun supports and makes possible every detail of our lives. Whether we do good or evil makes no difference; Moonsun sees and supports each and every detail without error. That is, each detail is supported without discrimination between one child and another. Each detail of this universe is lovingly supported according to the paths of the instruments of causality which flow uninterrupted from Moonsun, the truth of origin, to the present moment.

*And though each of you throughout the world  
has been pondering until now,*

We children have indeed been pondering and, as a result, our minds are full of truths. Some of those truths are very broad and attempt to explain all of causality. Some provide the foundations for whole cultures and civilizations. Others

are very narrow and personal, relating only to our conversation within our own mind and our determination of what we like and don't like. Some of our pondering is shared with others, much is not. When we honestly and carefully ponder over what seems like the long journey of human beings, we find that all of the truths that we have so far created (yes, like our Parent of Origin, we can create) have a temporary quality to them.

*To My sorrow, no matter how deeply you have pondered,  
you have no mind to save others.*

We have to tread carefully here as it is quite possible to miss the implications that flow from this verse. In worldly common terms it can be said with some truth that the world is full of minds that are very eager to save others. As I write this some of them are actively killing each other and anyone else who happens to be in the way with just that justification in mind.

It is a fact that our pondering is deeply influenced by the self-centered foundation of our thinking. As a result, if we are genuinely interested in having a mind to save others, we will have to find a way to replace that self-centered foundation of our thoughts and actions with a foundation that is not selfishly biased.

The effort involved in pondering how to save others is itself a method of realizing the purification of the mind and its return to the truth of origin, the means of return being the totally purified mind like clear water and the method being the sincere pursuit of truly unselfish thought and action.

I believe that the second Shinbashira was consciously attempting to hasten the perfection of this method by encouraging the missionary activities of the "Path Seekers." It is significant that the expectation is that missionaries, path seekers, will be making a sincere effort to find a path as opposed to already knowing what the path is. That is not to say that they were asked to do something without any resources at their disposal. The model provided is complete and comprehensive. What is needed is the proper understanding of it. That is to say that our pondering must be the pondering of a mind to unselfishly save others.

Sah, sah, because Tsukihi exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your hearts is primary.

Osashizu, January 13, 1887

You should begin by carefully considering the standpoint of those

you are teaching, the people who listen to you. Then you are to convey your convictions to them in a way that they can understand easily. You should then make every effort to help them learn to find joy the way you do. This will be your work from now on.

The second Shinbashira, March 30, 1945

## XII:91–94

To briefly recap the discussion up until this point: Miki Nakayama's mind, because of its causality of origin, has been replaced by Moonsun's mind. Speaking through Miki, "borrowing Miki's mouth," Moonsun has begun to gather "timbers," instruments, intermediaries to be used in the new creation of a joyous life for all human beings. To realize this intention, Moonsun has instructed those potential timbers to purify their minds, sweep the "dust" from their hearts and return them to their original condition. The intention is that those who have thus returned to the origin will then be able to spread that same truth of origin to all human beings equally. Unfortunately, because of our human tendency to view all matters in a worldly common self-centered way, none of those potential intermediaries who were gathered together were able to understand Moonsun's intention. Because of the self-centered foundation of our worldly common thinking we, no matter how much we have tried, have no mind to save others.

Let us continue with these poems and make good use of the intense parental care and intention shown by making an honest effort to realize and understand their full intention and meaning, either as an expression of our gratitude or, perhaps more likely for the headstrong child, as a test of their truth.

*From now, Tsukihi requests you, everyone in the world,  
to replace your mind firmly.*

This is a rather astonishing request and our response to it can help us to see and understand how easy it was, for those who were gathered together to hear Moonsun, to totally misunderstand Moonsun's intention.

We are familiar with and have a worldly common understanding of "changing our mind." We have all at one time or another changed the way we think about something. When we change our mind we replace one idea or set of ideas with another idea or set of ideas. We think of changing ideas; we do not, I think, generally think of replacing our entire mind, that is to say, replacing the very foundation of all of our thoughts and actions. Nor, I think, do we clearly know what that means.

Our first response might be one of doubt—doubting that it is even possible to replace the mind. That was my first reaction at any rate. Recall that in these

poems Miki is presenting Herself as the living proof that it is indeed possible to replace the mind. Miki's mind was replaced in this way and She is holding Herself out as a model for us to follow so that we too can do the same.

*To explain what kind of mind it is to be:  
it is none other than to save the world single-heartedly.*

We are requested then to replace our worldly common self-centered minds with a mind "to save the world single-heartedly." That mind would be, as we have been told, the same as the intention of Moonsun's mind. From this we can clearly see the misunderstanding that Moonsun is referring to and the potential for misunderstanding that still exists today. Clearly we are requested to follow the model shown through Miki Nakayama and replace our self-centered mind with the original mind of Moonsun. Many of those who heard this teaching at the time were willing to worship Miki as a goddess and make self-centered requests of Her but for a variety of understandable reasons were not able to understand and carry through the instructions for replacing the mind and becoming single-hearted with the truth of origin, Moonsun.

*Hereafter, if all of you throughout the world  
save one another in every matter,*

Our circumstances are much less severe today and we are free to follow Moonsun's instructions just as they were given. We are advised to save one another in every matter. In the context of this poem I assume that that instruction means helping one another to replace our minds so that we can view every matter single-heartedly. It would seem to follow then that the "timbers" Moonsun is assembling will work and help one another to perfect the methods for replacing the mind in every matter. In my own case, though I often know better, I quite often don't remember to do better. Such is the case when my self-centered imagination tumbles off and forgets about single-hearted salvation. In that case any help that I can get to bring me back onto the path is greatly appreciated as I have come far enough along the path to know that staying on the path leads to joy while the distractions that lure me away from the path, though attractive to my worldly common causality and easy to get taken up with, do not.

*Know that Tsukihi will accept that mind  
and will provide any salvation whatever.*

So it is the mind that is determined toward saving one another in every matter that Moonsun accepts. Some pondering on the meaning of "every matter" is appropriate if we are to actually work out ways of helping one another to refine

and purify or minds.

The teaching that models the perfection of the cultivation of a mind to save others is then a complete path to single-hearted salvation. Its perfection is the completion of one of the services. The goal is single-hearted salvation. The means to realizing the goal is the perfection of the mind to save others (making our mind just like Moonsun's mind) and the method is the sincere exploration and understanding of the reasoning that flows through the model of parental love for all of Moonsun's children equally.

The essential point is that you must deeply consider how you will go about actually refining one another's minds. You are also to contemplate how, and through what form, you will reflect the fruits of this mutual refinement.

The third Shinbashira, April 19, 1990

## XII:95–98

*What do you think this salvation is?  
It is My assurance of your freedom from smallpox.*

Though the causality of smallpox has been worked out and the smallpox virus is now held captive, when this verse was written smallpox was exacting a very heavy toll on human lives and was the cause of a great deal of worldly common human suffering. As such, this promise is just one example of the freedom and protection that is afforded by single-hearted salvation. The promise of that freedom is here expressed in a way that was totally appropriate for time and place.

Another salvation I desire to teach:  
an equally abundant harvest everywhere at all times.

So too with this promise Moonsun is giving to farmers and villagers about the circumstances that directly concern them. That is to say that Moonsun is demonstrating a model of teaching the children in ways that are appropriate for their time, place and level of spiritual maturity.

*To train you in such a path quickly is My desire,  
but there is no understanding in anyone's mind.*

Here we can clearly see the source of the disconnect that leads to misunderstanding. The children are drawn to Moonsun with the intention of having their self-centered concerns satisfied. The intention of Moonsun, on the other hand, is

to train intermediaries in how to carry a path of single-hearted salvation to all of the children in all circumstances in all times and places and, in so doing, make it possible for them to enjoy the fruits of single-hearted salvation themselves.

*I do not discriminate among any of you in the world.  
Please ponder, each of you.*

The understanding of this aspect of the model of parental love, non-discrimination between one child and another, is a major challenge to those who would step onto the path of saving others single-heartedly. It is a natural outcome of our reasoning from the point of view of the self-centered imagination that we are drawn to Moonsun when we want something and thus tend to approach God with sincere prayers concerning how we would like God to help us. In this respect it is likely that our prayers to God will have the satisfaction of a self-centered concern at their core. From Moonsun's point of view, however, responding to one child over another would be an act of favoring one child over another, and that is something that this verse teaches us Moonsun is either unwilling or unable to do. Moonsun's response to our self-centered prayers is then to offer all of the children equally the freedom, joy and true satisfaction that flow from returning to the origin and single-heartedness with Moonsun.

While Oyasama's parental love is thus shown in innumerable ways, She certainly took the greatest care in teaching the Salvation Service. From the very beginning, Oyasama had in mind the completion of the Salvation Service. All the paths She taught—the path to purify the mind, the path of construction, the path to bring peace to the world, the path to ensure rich harvests—all these paths would in fact lead to the completion of the Salvation Service.

The third Shinbashira, October 26, 1986

We can gain understanding of the ideals for which we search by the way we direct our thinking in each of our situations. It can be said that in each case, we are looking up to Oyasama in adoration with our arms spread wide to receive Her saving grace. On the other hand, what would our thoughts be if we stepped into Her mind and looked at ourselves from Her point of view?

The third Shinbashira, February 18, 1986

## XII:99–102

*If a true resolve comes to your mind,*

*and you do not turn away from the words of God,*

In the context of this theme, “true resolve” is the sincere effort to attain and hold onto the mind that thinks of saving others single-heartedly and equally without discriminating between one child and another (all brothers and sisters from our point of view). Therefore, when one considers what is promised in return, it seems reasonable to me that one could expect that any sincere effort to master this method of single-hearted salvation through saving others single-heartedly would have a very powerful and profound effect on any sincere mind that attempted it. Certainly just getting a handle on the implications of indiscriminate single-hearted salvation (the effort necessary to teach each and every mind according to its needs) would result in a very remarkable and unworldly common view. A number of people holding such a view could make quite a difference in the state of the world.

*Then Tsukihi will firmly accept this mind  
and directly hasten your salvation.*

So the perfection of the mind to save others single-heartedly is itself single-hearted salvation. Note once again that Moonsun is hastening the process. It is the self-centered imagination that makes up reasons for slowing down the process.

*Do not think of this salvation as being trivial.  
It is the principal matter of the Divine Record of Nihon.*

The “Divine Record of *Nihon*” is the story of how Moonsun’s intermediaries opened new paths of the single-hearted salvation that will eventually lead to the completion of the salvation services for all human beings equally in all times and places.

*If only I show this quickly and clearly,  
however high your place may be. . .*

There is no doubt that Moonsun is in a hurry to accomplish single-hearted salvation. Showing us single-hearted salvation clearly is problematic. The self-centered imagination is in the way and distorts Moonsun’s intention and our ability to see the truth of origin.

This metaphor of high places persists, and obviously a worldly common reading would put some burden on the ruling class. There is another way to look at it however. The self-centered imagination has a very high opinion of itself. So much so that it refuses to give way to the reasonable requests of the Parent of

Origin.

**XII:103–106**

*This indeed is not human workings. No one will be able to turn away from the free and unlimited workings of Tsukihi.*

We can doubt and even deny the free and unlimited workings of Moonsun, but we can never be without them as they are the very basis of our existence.

*When it is shown, however high your place may be, you will not be able to imitate it. Ponder this.*

No matter how sophisticated we become in our manipulation of ideas, we can never describe Moonsun's free and unlimited workings. Moonsun's free and unlimited workings exist prior to human thought. No thoughts can capture it.

*Though Tsukihi desires to show proof quickly against illness, death, and weakening,*

I don't know about anyone else but this is a very appealing promise to me. The anticipated timing of it also fits in with my preference for a quick solution, and indeed what is promised is instantly delivered to the totally sincere mind. As a youngster I enjoyed playing "got it dropped it" on the small merry-go-round in the playground. I still play it but now with the Gift of Heaven. It isn't as much fun as it used to be and I'm kind of tired of it.

*All of you everywhere doubt Me and take My words as being worldly common.*

Ah, here is the hitch. A worldly common interpretation of these poems yields a worldly common result. Having been clearly warned of this pitfall, it falls to me to ask myself (ponder) how to get beyond the worldly common interpretation and, in so doing, quickly realize the promise of the gift that is given to the single-hearted interpretation.

Self-reflection and replacement of mind, resolve and action—these are indispensable steps to receiving wondrous and splendid blessings.

The third Shinbashira, January 26, 1990



**XII:107–110**

*There is not at all a human mind at this place.  
There are only the thoughts of Tsukihi.*

Various interpretations of “this place” work, but I favor viewing “this place” as the place where God appears or God’s truth is conveyed, an “*uchiwake-basho*,” the first of many that were to come, in this case the thing that was commonly thought to be Miki’s body. The message here is of course that Miki’s mind has been totally replaced by Moonsun’s mind and now Miki is available as a model for all human beings to follow in replacing their minds.

*But there is no one who knows this.  
That there is no understanding is the regret of God.*

It is just a plain fact that the self-centered imagination has a very hard time with understanding Moonsun’s intention. Once again, it is not because the self-centered imagination is essentially evil; it is not. It is just plain in the way and needs to be settled or removed so that the truth of origin can be known and understood.

*Is there not a way that the minds of all of you  
can be truly purified?*

Moonsun doesn’t know exactly how to attract our minds to the truth of origin and purify them so that the truth can be known but is willing to make the effort on behalf of each and every one of us equally. That we are asked this question shows that we can help Moonsun to help us. Moonsun will work to purify our minds with what works for us just as long as it sincerely leads back to the truth of origin. That is to say that the paths of the children must be based on returning to and becoming single-hearted with the Parent.

*If only your minds quickly become open to reason,  
I shall show you the proof at once.*

Moonsun, our Parent, promises that when the obstacle that is the self-centered imagination is removed, the truth of origin, “the proof,” will be seen at once. That is a pretty simple and straightforward promise. Further, in the context of the poems our Parent is asking us, the children, to trust our Parent of Origin and return in whatever way will make us feel comfortable and confident about making the effort. It is an intimate and tender expression of parental love.

Nothing is more important or precious to us than our innermost heart becoming pure or our mind becoming pure. Since this leads to the Joyous Life in this world, it is necessary for us to make an effort to settle our own mind on the path of our spiritual growth in the manner taught by Oyasama. . .

The third Shinbashira, October 26, 1993

## XII:111–114

*Until now, I have listened to all kinds of falsehood,  
but from now on I shall hear them no more.*

Strictly speaking, in worldly common terms, the meaning of this verse would be limited to the misunderstandings of the people who were hearing Moonsun, God the Parent, teach through Miki's mouth. It is appropriate, however, to expand that meaning and to view this in the context of the intention of the teaching to reach all of the minds in the world. Viewed in that way the falsehoods referred to are the misunderstandings, doubts and denials of all of our minds, which cause the regret of God, as we have been taught.

*From now on, if you speak falsely,  
you yourself will become false. Beware!*

Moonsun has informed us more than once that no one understood Moonsun's true intention. We know by now that the source of our misunderstanding is the way we are using our self-centered imagination. It is a marvel and a wonder that we are capable of imagining things, making things up and creating our own worldly common truths. In the absence of the truth of origin, those worldly common truths become an important part of what we imagine to be the truth of our self. Moonsun acknowledges that we cannot be blamed for mistaking the self-centered imagination for the truth of self because it really looks as if it is the truth of self. Once the truth is revealed, however, to distort it with worldly common thinking is to create a falsehood and, in the light of the truth of origin, the imagined truth of self is also seen to be a falsehood. It is the farce of the moon boastfully and arrogantly claiming to be the source of its own light.

*Tsukihi dislikes falsehood and flattery.  
If you persist, Tsukihi will withdraw.*

One of our age-old worldly common strategies is to offer flattering prayers to a deity in the hope that the flattery will prompt special treatment in return. In the

context of the theme at hand this effort, though it may be sincere, runs contrary to God's treatment of all of the children equally. The more we do it, the farther we get from Moonsun's intention, returning, instead of special treatment, an effect that could be called Moonsun's withdrawal.

*Therefore, I have postponed yet another day,  
overlooking almost all of them.*

We have been scolded and should take the intention of the scolding to heart. The point has been forcefully made and the verse is, I think, totally understandable as an expression of the model of parental love.

### **XII:115–118**

*I say that I desire to show the proof quickly at this time.  
What do you think of My words?*

Keeping in mind the scolding that we just received I think that we might want to answer this one carefully.

This is not the usual worldly common approach. God is not just offering proof but offering to show it quickly. Now, for those of you who may find this desire of Moonsun to show us the proof quickly to be attractive, it is time to get down to the root and core of this and see the proof.

*What do you think the proof is to be?  
I have put a clear test on the body.*

Again a question is asked, and this is where we can put what we have learned so far to good use. Even if we do not know what the proof is, we certainly know what it is not. It is not anything that can be held as a self-centered human thought.

When we approach the "clear test" on the body, we should be careful about jumping to conclusions. This is certainly one of the matters that we should ponder from the point of view that this universe is the body of God.

*About this test:  
know that the regret of Tsukihi is no small matter.*

The regret of Moonsun is the dust of all of the self-centered imaginations in human minds. The result of the test on the body, then, is either the truth of the

self-centered imagination which is limited to a body and the accumulated dust attached to it or it is the free and unlimited workings that flow through the mind like clear water wherein it is understood that this universe is the body of God.

*A body that had no disorder anywhere:  
Tsukihi bent it and caused you much trouble.*

One view insists that the proof be shown by straightening the body. The other view is shown the proof of the truth by removing the regret and returning the body to the truth of its origin.

We all make mistakes. We sometimes misread or mishear things. When we realize we have done so, we would do well to correct our mistakes. If we want to grow spiritually, self-reflection seems to be a prerequisite, as I have often suggested. The important thing is that when we realize our misunderstanding, we correct it straightforwardly.

The third Shinbashira, April 19, 1993

## **XII:119–122**

*The time was thirty-nine years ago.  
Since then, I have given you worries, troubles, and suffering.*

Recall that the setting for these poems is the daily efforts of Moonsun to attract the minds of the rest of the Nakayama family to single-hearted salvation. These verses relate to the physical problems experienced by Miki's son, Shuji. We can look to Shuji's initial efforts to accommodate Moonsun's teachings within his self-centered imagination and, in so doing, can better see our own misunderstandings and make corrections to our efforts.

*Because of it, you doubt all the words of Tsukihi.  
It is not unreasonable.*

Watch the split here as the two interpretations or points of view go off in different directions. Shuji is doubtful because Moonsun's proof does not meet his self-centered expectations, and Moonsun agrees that under the circumstances, i.e., his viewing the teaching selfishly, Shuji's misunderstanding is not unreasonable.

*This time, I am preparing to clear up your innermost heart.*

*This is the first matter.*

However, it is Moonsun's expectation that, after the dust is removed from Shuji's innermost heart, he will be able to see the proof that is given to the purified mind. It is this purification of the mind that for Moonsun is the first matter. Shuji, like us, I suspect, had other priorities and expectations to tend to.

Unless your mind is turned toward Tsukihi,  
any talk will be to no avail.

For those of us who would like to see the proof quickly, the purification of the mind, removing the dust that is the self-centered imagination, must be our first priority. Just talking about it, manipulating ideas, will not do the trick.

[We] want to reflect upon our journey to spiritual growth. That is to say, we want to reflect on whether or not we have neglected to realize the divine providence despite the fact that we do receive abundant providence from God the Parent and Oyasama, just as we tend to neglect to appreciate the preciousness of water when we are used to the daily blessing of water. Also, we want to reflect on whether or not we have neglected to make efforts to sweep away the dust in our minds.

The third Shinbashira, October 26, 1994

## **XII:123–126**

*Everything that has been done is all by Tsukihi,  
but there is perhaps no one who knows this.*

Moonsun is the original and persistent cause of all that is. In the past we studied and imagined all sorts of causes without being aware of this basic fundamental truth because of which all causes can be known.

*Today, there will be no time even to look aside.  
I shall show you the proof quickly.*

This is an invitation to see the proof of the truth quickly, right now at this moment. Open your eyes and stop imagining just long enough to see the truth as it is.

*When you see it, be convinced, whoever you are.  
All of My talks proceed in this way.*

Reason from what you have seen. When the voice of the self-centered imagination, the voice that covers the truth like a speck of dust on a closely held lens, is silent there is indeed only one.

*My regret up till now  
is not something that can be told in words.*

There is no need for us to analyze the dust that clouds our mind and put it into words. It is enough to just sweep it out until the mind is clear of it.

If we wish to receive God the Parent's workings, or blessings, then we have no choice but to be sincere in putting into practice what Oyasama taught us. We must be prepared constantly to carry out what Oyasama teaches us to do, without letting our own minds get in the way.

The third Shinbashira, October 26, 1993

### **XII:127–130**

*Until now, I have passed through a mountain of regrets.  
If I clear them away at this time,*

The mountain of regrets is the dust in all human minds accumulated through all time. The task at hand is to clear those "regrets" away, and we human beings are being recruited to be instrumental in that task.

*Thereafter, whatever illness or whatever else may be  
troubling you, you shall be saved from them all.*

This sounds like a worthwhile goal and apparently it will be delivered when the regret of Moonsun is cleared away.

*If I should make the origin of human beings known to  
the whole world,*

Please take careful note of this. When the regret of Moonsun is cleared away, the origin of human beings will be made known to the whole world. Clear the dust from the mind and know the origin of human beings. That knowledge is salvation from whatever illness or whatever else may be troubling us.

*Then I shall provide any salvation whatever.*

*With but a word, I shall save you all.*

Single-hearted salvation, salvation from all illness and trouble, is all worked according to the state of our mind. Either the regret of God, the dust in human minds, is removed or it is not. The mind that is purified and knows the truth of origin of all human beings is the mind that has returned what is borrowed and is free from the limitations attached to the thing. This return is hastened to be carried out quickly, even now at this time and place.

### **XII:131–134**

To my mind, these next four verses are deep expressions of parental love and so, with that in mind and before we look at each verse in turn, I would like to set the stage for the parental guidance that follows as it occurs to me.

We have been taught that our Parent of Origin knows everything about each of us, intimately from our innermost heart. Indeed, our Parent of Origin knows more about each of us and our path through this world than we know about ourselves (lost as we are in the darkness of our self-centered imaginations).

Further we have been taught that the Parent of Origin loves each and every one of us equally, without discrimination. That indiscriminate love, it seems, is true regardless of who or what we imagine ourselves to be. With that in mind, it should then be comforting and reassuring to know that God, our Parent, is always on our side.

There comes a time in any parent-child relationship when a parent must tell a child something that the child does not want to hear. When we are toddlers and are absolutely clueless about the world, this is a constant, routine and trivial process. As we develop, however, there are crucial times in that relationship when a parent, seeing the painful results that lie ahead for the child, feels that he or she must be absolutely frank about the usefulness of the kind of path that a child has chosen to step out on.

At those rare and crucial junctures, out of parental love, the parent must give guidance to the child which might cause the feelings of the child to be wounded. In such a circumstance, reassurances of love and affection are appropriate. In the case of the Parent of Origin, the child is not being rejected by the Parent; rather the Parent is pulling the child in closer to a warm and protective embrace.

*Until now, though I have repeatedly taught the truth  
step by step, you do not understand the core.*

The way that the path of single-hearted salvation has been laid down is transparent. Nothing is hidden. We are shown everything so that we can learn from

the experience of those who have gone before us. Though they were given repeated and step-by-step instructions, our predecessors were not able to understand the core truth of the teaching. In our efforts, then, we will want to be sure that we are not in the same situation and that we are emulating Oyasama's model and exposing the core rather than emulating self-centered models which failed to do so. There is also a time to celebrate the sincere determination of those who have gone before us, but that is not the topic of the theme at hand.

*To explain what this core is:  
the pondering of your heart is the primary concern.*

The marvel that is the self-centered imagination is turned outward and views the world as various names and forms. All that the self-centered imagination experiences in this way is actually the one being, Moonsun, but we are unaware of the truth of it. To see the truth of it clearly, we are shown how to turn our self-centered imaginations inward and return them to their origin. Calming the self-centered imagination, looking within and pondering the heart is thus the primary concern. The only ideas involved in this return are those that lead the way back. Ultimately even they must settle for the core truth to be exposed.

*If the heart and the mouth differ in any matter,  
never will it accord with the mind of God.*

This is the way to realize and understand the core truth, right now! This verse sets up an absolute standard of comparison so that we can compare our minds with God's mind and at the very least know the distinction between them.

Let's try it. We know that God's mind is revealed through the mind like clear water. So, when we sincerely and honestly compare our mind to God's mind, we find that we have identified, determined, the self-centered imagination. Having honestly done that even by just following the reasoning of it, we now can see and know what is in the way.

Further we know that God's mind loves and desires to save all human beings equally. When we compare our minds with God's mind, we can see the difference between sincere single-hearted devotion and sincere self-centered devotion. Can we not?

*If your sincerity does not accord with the mind of God,  
in vain is devotion, however great it may be.*

We are frankly told that self-centered worldly common devotion, no matter how great it might be, is useless for understanding the core truth. This is a matter-of-fact problem that we need to deal with. Once again, we are not being



criticized or pushed away. God the Parent is totally on our side. We are being pulled in with a hug and a kiss. We should be encouraged and not be discouraged by this guidance. God understands that this is hard for us and appreciates our efforts. Though we may not understand, God the Parent will stay with us and help us through every step of the way. We need only find the courage to lean solely on the Parent of Origin, ponder the heart and expose the core. This is not someone else's concern but is a matter between each of us and our loving Parent.

Originally, in the beginning, there is only the One Truth, the truth of One Mind. In the world, every sort of manifestation also appears. But for Me to help you along, a settling must somehow take place there. For this I have waited and waited, wondering when it would come. But little by little, you have upset everything and mixed it all up. Because of your human minds, you lack God's truth. This makes peace of mind so difficult to settle.

Osashizu, June 11, 1898

Today, we can neither see Oyasama nor hear Her voice. Yet, I find it very reassuring that if we make an effort to inquire into the writings left for us, or the so-called Three Scriptures, they will enable any one of us, anytime and anywhere, to hear and savor the parental love of Oyasama embodied in them in a way befitting each person.

I looked back on the course of the path and pondered afresh what incidents arose when the minds of devout followers became fragmented due to their self-centeredness.

The third Shinbashira, January 26, 1993

## **XII:135–138**

*On this one matter, whoever may come and however he may plead, it cannot be accepted. Tsukihi will withdraw.*

This verse has to be understood in the context of the verse that precedes it.

*In any matter, listen closely to the words of God.  
In whatever I say, there is never a mistake.*

It is intended that we replace the self-centered imagination as the foundation of all our thinking in all matters with the truth of origin, so that the truth of origin becomes the foundation and core of all of our thinking. Because Moonsun has replaced Miki's mind in just this way, Miki, now God the Parent, can teach each

of us surely, truly and without error how to replace our minds.

*I truly desire to teach you marvelous salvation.  
That is why I tell you everything whatever.*

As those who heard the Parent of Origin teach did not understand the intention of what was being taught, it is necessary to remind us. The marvelous salvation that is intended is none other than single-hearted salvation.

*I desire to teach you everything that has been  
unknown since I began this world.*

Ponder this: God the Parent desires to teach everything that has been unknown since the creation of the world. The children desire to have their self-centered requests satisfied. Our Parent of Origin wants us to understand the difference between self-centered devotion and single-hearted devotion. It is a crucial distinction.

Before long, hearing that there was a miraculous god at the Residence, the number of people coming to ask for salvation began to increase. Like a single stream joining with other streams from here and there to create a large stream, the path of single-hearted salvation began to expand gradually. At the same time, however, jealousies and unreasonable demands increased in number as well, and this large stream began to be mixed with mud.

The third Shinbashira, October 26, 1994

## **XII:139–142**

Let's take a minute and reflect on what these poems have shown us up to this point.

We have been taught that Moonsun's intention in creating human beings was that they be able to lead a free and unrestricted joyous life—a life in which we will be free from all troubles, free from falling ill or weakening and even free from death.

We have been taught that the means to realizing that intention is through single-hearted salvation. That single-hearted salvation flows from the human mind that has been returned to its original pristine condition, once again becoming one with Moonsun's mind.

We have been taught that the way to realize single-hearted salvation is through the purification of all human minds equally. We have been shown a

model of several different ways, services, the completion of which will yield the totally purified mind like clear water. We have also been instructed that by saving others in ways appropriate for time, place and level of maturity, we will bring our mind into accord with Moonsun's intention and thus remove the regret that has accumulated there.

Unfortunately, we have also been informed that though the truth had been repeatedly taught step by step, no one had understood the core. Further we have been warned that self-centered devotion will not lead to the desired result.

In short, Oyasama's efforts had not to this point had the desired result. Those of us living today have a great deal in common with those first followers. We have minds, self-centered imaginations and the same kinds of unintended limitations, problems and concerns that flow from using the self-centered imagination as the foundation of our thinking.

Though we have much basically in common with those first followers, there is also much about our circumstances that is quite different. Indeed so much so that we need not expect to have to share in their misunderstanding of Oyasama's intention and teaching. We have as resources the continued efforts of Oyasama and the sincere efforts of our predecessors up to this time to provide us with both the model and the means to understand. At this time in our history, most of us are free from government interference and social and cultural pressures and are free to pursue the truth in the midst of a relatively supportive environment of prosperity and human comfort. We are free to do this without fear for ourselves or others!

So, the children didn't get it. What next? The model shows the way. Moonsun tirelessly begins again. The intention is the same, the means is the same, and the method is the same. A new path is opened that is appropriate for the time, place and level of maturity of the children.

*You must clearly understand the truth concerning the real origin of this world.*

Sounds interesting to me. Count me in.

*There is perhaps no one anywhere who knows this origin clearly.*

I don't doubt that but I would like to know it clearly.

*At this time, I shall tell you the real truth. Whatever I say, you must understand clearly.*

Great, here we go. I intend to listen carefully and understand every word.

*Among the instruments used in the beginning of human beings at this Residence, Izanagi and Izanami,*

The power of the model of parental love is really apparent here. Missionaries will especially want to take note of the method employed. In response to their misunderstanding, Moonsun is redoubling the effort and is entering ever more deeply into the self-centered imaginations of the children to sweep them out and reveal the origin clearly.

The path opens with the truth expressed in a way that was intended to be comforting and familiar for those to whom it was addressed—that is, those who had previously heard Moonsun teach through Miki’s mouth but were unable to understand what was taught. As we see this path for the completion of the Service unfold, we can recall that Moonsun’s method is to use things which do not exist but which do not differ from the truth. We are assured that every detail will truly hasten, point at and show the way to the purification of the mind, single-hearted salvation and the realization God’s free and unlimited workings and the joyous life. Moonsun will reveal to us the origin of human beings and the world; there is no error in what is being taught.

So, we are taught and are now in possession of the idea that Moonsun used instruments in the creation of human beings. I think that it is reasonable that our minds might see this topic as having to do with events in the deep past; however, let’s wait and see where the poems go because worldly common interpretations tend to evaporate very quickly in these poems.

Oyasama, out of nothingness, taught the path of single-hearted salvation and demonstrated the Divine Model to us.

The third Shinbashira, October 26, 1993

## **XII:143–146**

Tsukiyomi, Kunisazuchi, Kumoyomi, *and* Kashikone  
*are the primary instruments.*

These instruments named in this theme are used to describe the way that the universe is put together. They are the instruments of causality rising out of the original cause. It is truly a wonder and a marvel that they can be harmonized and returned to their origin by the sincere human mind and as such are sure instruments of single-hearted salvation.

A friend and teacher of mine used to groan at my pronunciation or mispronunciation of these names. It is, I think, an important part of the Divine Model of parental love to understand that though this approach is surely appropriate

for some of Moonsun's children in a particular time and place and at a particular level of spiritual maturity, it is not appropriate for all. Nonetheless, the one truth that is indicated is the same truth for all. Recall that the timbers are initially taught the truth of origin in ways that are appropriate for them. They are then trained in acting as Moonsun's instruments so that they can teach that one truth in ways that are appropriate for others. The perfection of such an unselfish methodology is a clear reflection of the intention of Oyasama's mind and God the Parent's parental love for all of the children equally.

*Then, the one called Otonobe  
is the primary instrument for the crops.*

We all eat and, though many of us take our food supply for granted, it is still the case that for most of the world consideration of the working of this instrument is of very great importance.

This universe continually consumes itself and is continually reborn. A proper understanding of the truth that the entire universe is the body of Moonsun yields a rich harvest in all matters.

*Next, the one called Taishokuten  
is the scissors of the world.*

We have been taught and have spoken of replacing the mind. This instrument is of primary importance in making a clean cut with the past. Obviously we cannot enjoy the joyous life if we keep mixing our past misunderstandings, troubles and sufferings into our mind. The joyous life then is entirely new and fresh. Its foundation in the truth of origin has nothing in common with the limited workings of the self-centered imagination.

*Until this time, calling together all the instruments,  
I have passed through every kind of path.*

I believe that it is important to note that it is Moonsun who calls together the instruments and it is Moonsun who has used the instruments to set in motion the causality of which all things are made. It is also Moonsun who gathers the instruments for the recreation of the world as the world of free and unlimited joyous life. Everything is Moonsun, and everything that is done is done by Moonsun.

Now Moonsun desires to call the instruments of creation back to their origin. We human beings are made out of those instruments. To accomplish this Moonsun has created a model path that shows every kind of sure and certain path of return for all of the instruments and thus all human beings equally.

**XII:147–150**

*Hereafter, I shall distinguish the instruments called together and hasten preparations to train them.*

Recall that we suspended judgment on whether this theme dealt primarily with events in the deep past or surprisingly in the present. It is clear now that both are intended. The instruments called together are manifest in the present as the intermediaries or timbers to be used in the task of universal single-hearted salvation. It is, just as we have been informed, Moonsun's intention to train the instruments in the way of single-hearted salvation for all human beings equally.

*Do not wonder where they can be found.  
Here are two, both eleven years old.*

What's more, this verse shows us that those instruments are us! We need not look to the past or some other place. We are all made of the instruments created in the origin and are now being called back so that we can be instrumental in recreating ourselves and the world. We, our families, our children and our friends are the instruments that Moonsun intends to use for this task. We are all causally related to the origin and are equally children of the Parent of Origin.

*One is an instrument used to begin human beings.  
The other is for the providence for all crops.*

Ponder the connection with the origin. Each of us at this moment is the current manifestation of causes piled up since the beginning of human beings and indeed since the origin of the universe. Stop and ponder that for a moment. Every detail of these bodies and everything else is made of instruments that were present at the very creation of the universe.

Moonsun acts in the creation through instruments. Those instruments act in the creation according to the laws of causality. Gathering the instruments used in the creation of human beings together, that is, gathering us together, Moonsun intends to teach us the causality of origin and to train us in how to teach the causality of origin to all of the other instruments in the world so that we can each return to the origin and, in so doing, gain the knowledge and understanding necessary to recreate ourselves and the world.

Though, like God, the instruments can be called by many names, the true connection is very direct. We are all immediately and directly connected to the origin. It is only the self-centered imagination, like a spot of dust on a lens viewed close up, that hides that truth and imagines otherwise.

*Today, I shall speak about any and all matters.  
Whatever I say, understand Me, please.*

I think that we can understand that Moonsun is capable of speaking about any and all matters having to do with the creation and the human condition and the ways in which all matters can be resolved into the path of single-hearted salvation for each and every child, each according to their time, place and level of maturity, that is to say, each according to their need.

### **XII:151–154**

*Even until now, there were many intentions of God,  
but as the day had not come, I have held back.*

There was a time in our development, the causal path to becoming human beings, when we were animals without self-centered imaginations. With the awakening of the self-centered imagination, the power to imagine and create, came an explosion of human creativity and activity. Moonsun, God the Parent, the underlying truth and origin of the self-centered imagination intended that this marvelous power to imagine and create should be the source of joy for human beings, so that human self-centered imaginations and Moonsun could enjoy a joyous life together.

In its infancy the wonder that is the self-centered imagination became alienated from the knowledge of its true origin and began to imagine itself as being totally independent. Moonsun, the Parent of Origin, out of perfect parental love, supports all human self-centered imaginations, even those that deny their Parent. This situation eventually evolved into an unintended causal result or consequence. The marvel that is the self-centered imagination, in attempting to secure happiness for itself, self-centeredly in all matters, was in many cases reaping an unintended harvest of doubt, trouble and suffering. So much so that many self-centered imaginations began to search for the relief that they hoped would be provided by a higher power.

*But as the day is pressing step by step,  
I shall give you all of My teachings.*

Now, with the awakening of Miki Nakayama, as the Shrine of Moonsun, a causal opportunity exists for Moonsun to reveal to the world the causality of origin and the way to return to that truth (single-hearted salvation) so that the intended joyous life can be enjoyed by all human beings equally.

*Until now, people everywhere have been alike.  
Whatever I said, all was doubted.*

It is really hard for all of us to understand what Moonsun is trying to teach us, and Moonsun understands that. Functioning, as we are by now used to doing, with the self-centered imagination as the foundation of our thoughts, we more or less automatically deny the truth of origin with our every self-centered thought. In this respect it can appear, though it is not necessarily so, that doubting the spoken teaching of the truth of origin is the very nature of the self-centered imagination.

*This time, it is the real truth.  
If you turn away from it, I shall give you a return at once.*

This does not mean that there was a time when Moonsun taught less than the truth. It is instead an invitation to cut with any past misunderstanding and make a fresh start at returning our mind to its original condition. Of course if we wish to ignore this opportunity to awaken, we will remain in the position of instantly reaping the returns that come from self-centered thought that is unenlightened by knowledge and understanding of the truth of origin. I believe that we could call that turning away from the truth “doing things the hard way.”

## **XII:155–161**

*In the world, there are those who desire rain,  
but perhaps no one knows its origin.*

Too much or too little rain is a serious concern for human beings. This verse contrasts our sincere interest, on a more or less case-by-case basis as circumstances apply to ourself, in satisfying understandable worldly common desires with the true satisfaction in all matters that flows from single-hearted salvation for all human beings. It is a way of saying that, though we are interested in satisfying our desire in one small thing, Moonsun is offering true satisfaction in all things.

*I shall begin to tell you clearly about this origin.  
If only you would understand all that I say. . .*

We sincerely pray for rain and God responds by offering single-hearted salvation through the truth of origin. It seems that we are capable of being amazingly stubborn about this. We insist that the topic is the satisfaction of our self-cen-



tered desires while Moonsun would like us to understand that the actual topic is about how to purify the mind and return it to its original condition of single-heartedness with the truth of origin.

*Today, a talk never given since this world began:  
please listen to whatever I say.*

We have a tendency to revere ancient learning and no doubt, to some extent, human community experience is a valuable resource and deserves our attention. In this teaching, however, all of the truths and ancient lore that we have accumulated are shown to be off topic. Their worldly common truth is not questioned; they are just not what this teaching is about. The goal here is to help us to recognize that we have come far enough along in our evolution as a species to mature and, in recognition of that fact, Moonsun is gathering instruments to hasten that process. This teaching then does not reach back and attempt to hold onto the past. It pushes forward with an entirely new way of looking at the world. This is not our ancestors' truth; it is the next step in the evolution of human consciousness.

*Though you are saying that this world is the world of God,  
you do not know the core of all matters.*

Earlier in this theme we were warned about flattery and the vanity of sincere self-centered devotion. This verse reinforces that warning. There are many self-centered ways and truths concerning God and gods. Among all of those truths there is one permanent unchanging core truth, and settling that one truth is the topic of this teaching.

*I shall truly manifest this core.  
When you see it, be convinced, all of you.*

Out of all of the truths that occupy our minds, how then are we to know which truth is that one unchanging truth, the core? There is actually a rather straightforward way to test for that one truth. Identify and calm the self-centered imagination so that it is like clear water and the one truth that remains is the core truth. Do that now and see for yourself.

*Whatever is done, it is all by Tsukihi.  
Whatever is said, also, is all by Tsukihi.*

If this teaching was a worldly common enterprise, then Miki Nakayama would be an idealist or utopian activist and thinker and these teachings would

be worldly common ideas competing with other worldly common ideas, denied by some and held as true by others. This however is not the case. Miki's mind was replaced by Moonsun's mind. Moonsun can teach concerning the truth of origin because Moonsun is the truth of origin. Further the truth that is taught, the truth of origin, can be tested by any mind that sincerely wishes to do so.

*This time, I shall manifest all things  
which have never existed since the world began.*

This verse does not tell us what Moonsun will manifest but it does inform us that whatever things are to be manifested have never before existed. This is noteworthy as it appears in a theme that, though necessarily familiar sounding to a particular time, place and level of maturity, is nonetheless about an entirely new path for human beings—a path that is intended to manifest an entirely new world of joyous life.

## **XII:162–165**

*Tsukihi is dwelling within the body.  
There is no knowing what workings I shall do.*

This presents us with an opportunity to compare our mind with Oyasama's mind. We have been taught that Moonsun is dwelling within Miki's body and that Miki's mind has been replaced and become one once again with Moonsun's mind. Further, we have been told that all of Oyasama's words and actions are the work of Moonsun.

Now we are being taught that Moonsun is also dwelling within each of our bodies. One difference between our mind and Oyasama's mind is that Oyasama understands this truth in every matter. That truth is the foundation of Oyasama's thoughts. We on the other hand continue to understand that all of our thoughts and actions are uniquely our own, the foundation of our minds being the self-centered imagination. Oyasama then knows and understands Moonsun's free and unlimited workings while our self-centered imaginations do not.

*Whatever you may dream, it is all by Tsukihi.  
The reality seen, also, is all by Tsukihi.*

As we have been warned and no doubt by now know, our self-centered imaginations usually respond to this kind of totally non-worldly common teaching by wiggling around and explaining it away, that is, turning it into familiar worldly common ideas. This verse makes it totally clear that when Moonsun says “what-

ever” and “all,” Moonsun means just that.

*Never yet have I spoken about  
the origin of water in this world.*

In these poems and in this model path, “water” is used as a metaphor for the human mind. Indeed we have been taught that we can realize the truth of this teaching through understanding the meaning of the words “clear” and “muddy” in this regard.

Ordinarily our waking thoughts are turned outward. We think about the world in relation to ourself. We—i.e., our self-centered imaginations—are at the center of our thoughts. We can calculate and indeed can create imaginary relationships between ourself and the objective universe. We make, we destroy, we love, we hate, we want, we own, we win, we lose, we enjoy, we suffer. Human beings are capable of using their imaginations to create marvels and wonders as well as disasters both great and small. In this regard, the state of our mind becomes the state of our world. And that is not just true of the present. We can project our relationships and our feelings about them back in our memories and forward into the future through our thoughts and daydreams.

Try this: pick an episode from your memory and use it to define yourself in the past, in the present and in the future. If you picked a positive, high-spirited episode, then you will notice that it colors yourself, giving rise to a positive and high-spirited state and truth of yourself in the past, the present and the future. Now pick another episode and again define yourself in the past, present and future according to that episode. Again this becomes the state and truth of your mind, yourself, now and in the past and in the future. If you have done this little exercise, then you can see that, in doing so, you are creating. First one complete world, then another. It is the self-centered imagination that has created these truths, but the actual power to do that creating comes from somewhere deeper in our mind. Now please turn your attention inward and go below all of your creations and find the core, the truth of origin. It is what remains when our limited creations are quiet and settled, leaving only the truth of origin, the truth that is understood in the mind like clear water.

From the point of view of Moonsun, all of these wonders are intended to be a source of joy. Also from the point of view of Moonsun, all of these wonders are relatively shallow. The outward-turned human mind appears on the surface of Moonsun. Or poetically, in relation to the truth of origin, they are creations that appear in a pond that rises up in the high mountains. Originally filled with pure water, over time the pond has become contaminated with mud and debris. Now to correct and repair the trouble and suffering that has unintentionally contaminated the marvelous self-centered imagination, Moonsun is hastening all of the self-centered imaginations in the world to turn inward and return to their origin.

Moonsun intends to reveal the origin of water, the origin of the human mind. As Moonsun is dwelling within the human body, the process is one of turning in and diving to the depths of the mind until the true core is revealed and understood.

*This time, on the real truth of water,  
there is no knowing what kind of talk I shall give.*

We have been taught that Moonsun works in the world through instruments—that is, according to the laws of causality. To return all human self-centered imaginations to their origin, it is therefore necessary to set up the proper causality of origin in each and every mind. To set up that causality of origin, Moonsun uses instruments, “timbers,” to engage each and every self-centered imagination and provide a path of single-hearted salvation for each of us in ways that are appropriate for our time, place and level of spiritual maturity. The source of human suffering and trouble is the same in all times and all places. We all have self-centered imaginations. The solution to those troubles and sufferings is also the same in all times and places. Returning the mind to its origin—i.e., single-hearted salvation—is the way to realize and understand the one core matter and, in so doing, realize a life of joy. What has to be different in this universal single-hearted salvation is the way in which Moonsun’s instruments will convince all of those self-centered imaginations to return. That is, each self-centered imagination has to be engaged and convinced in a way that is appropriate for that imagination. This is what is meant by saving all of the children equally.

Indeed there is no knowing what those talks—given in all times and places and directed to all levels of spiritual maturity—will be. One thing will be true, however; they will be based on purifying the mind and returning it to its original condition of single-heartedness with the truth of origin.

## **XII:166–169**

*I shall begin to tell you about this origin clearly,  
but I cannot tell it as long as you think in common worldly ways.*

It is clear that we will not be able to understand the truth of origin as long as we continue to think in our ordinary common worldly ways. What may not be so clear to us, however, is the meaning of “thinking in common worldly ways.” We could, I suppose, say that the authorities who tried to suppress the opening of the path demonstrated thinking in common worldly ways. Certainly it seems clear that they exhibited a lack of understanding of Moonsun’s intention. We can also include the sincere misunderstanding of all who heard Moonsun teach as examples of thinking in worldly common ways. Indeed, since Moonsun has told us

that no one understood what was being taught, we can see that common worldly thinking is really quite common. It is the way we all think, all of the time!

To do otherwise, to think in non-common worldly ways, would mean that we would have to completely replace our minds and that is just what Moonsun is trying to get us to do. Replace our common worldly ways of thinking—thoughts that flow from the self-centered imagination, the ways that have gotten us where we are now—with thoughts that rise out of a deeper and totally secure foundation, thoughts that flow from understanding the truth of origin in all matters.

*From today, I shall begin to tell you about all matters whatever.  
Listen carefully to whatever I say.*

“All matters whatever” means just that. There is a single origin of all matters, and that single truth is what Moonsun intends to teach us so that we will be able to know the truth of all matters with that one single truth as the foundation of all of our thoughts.

*Day by day and step by step, those on the high mountains  
will come to Me to request or inquire whatever things.*

In common worldly terms we recognize “those on the high mountains” as referring to the ruling class. Distinctions of that sort are a part of the way in which our self-centered imaginations view the world. Such distinctions however are meaningless to Moonsun. Our own self-centered imaginations are “those on the high mountains.”

*When this comes to be,  
there will be no danger in any matters whatever.*

One of the ways in which the self-centered imagination defends itself from the truth of origin is to imagine that there is something dangerous about returning to it. At the time that these poems were written, there was real official suppression of the path but even in a situation like that no one knows what is going on in someone else’s mind, so we are always free to serve the truth of origin in our own mind and, in so doing, find the one truth. Once understood, there is no longer any danger in any matter.

### **XII:170–173**

*Today, there is no knowing what talks I shall give.  
Please understand whatever I say.*

This verse is setting the stage for teaching something out of the ordinary. We are asked to be sure that we understand what is about to be taught and, at this point, it is appropriate to recall that we have been warned that we will not be able to understand if we think about what is to be taught in worldly common ways.

*I shall make everything in the mind of each of you  
clearly manifest on your body.*

This is a very interesting and provocative verse. I think that one way to approach understanding it is to first identify examples of understanding it in a common worldly way and then work from there.

There are two general categories of worldly common interpretations of these poems. The first and most common is to reject or deny their message as being worldly common ideas of a utopian nature generated wholly in the imagination of Miki Nakayama. The second and less common worldly way of understanding this teaching is to accept it self-centeredly, that is, from the point of view that accepts Oyasama as a goddess in Yamato but that misunderstands the intention and content of the teaching. I have referred to this as the point of view of self-centered devotion as opposed to the point of view of single-hearted devotion. These two worldly common interpretations have been described as a lack of understanding and a misunderstanding. Taken together they include everyone, in that on more than one occasion Oyasama informs us that no one understands the intention of what is being taught.

It is instructive that both common worldly interpretations are based on common worldly truths. Moonsun does not deny or claim that our self-centered truths are false. Moonsun understands that in a worldly common way they are true. Further it is actually Moonsun that supports and makes those common worldly truths possible. What Moonsun is saying, however, is that there is also an original, not worldly common truth, and it is that truth that Moonsun wants to show us.

Now, as concerns the verse at hand, there is no need to look at the truth of the mind that denies it outright as there is no regard given to its meaning from that point of view. The meaning of the verse is not pondered; it is just rejected. In this case, the teaching is rejected for reasons having nothing to do with the actual intention of the teaching. The model story shows examples of political and cultural reasons for the common worldly truth that manifests itself as outright rejection of what is taught.

The model story also gives ample examples of the misunderstanding that can flow from the use of common worldly truths to try and sincerely understand the one truth that Moonsun is trying to help us to understand. In this case the teaching is pondered but the pondering involves worldly common thinking and lacks

depth, resulting in the one truth being misunderstood. We can see examples of worldly common thinking as regards this verse in the events prior to Miki being taken as a Shrine of Moonsun. Those examples are clearly and honestly described in *The Life of Oyasama*. It is a common worldly truth that the physical condition of our bodies is influenced by gods and spirits. Miki held that common worldly truth as did Her contemporaries. As we have been taught, however, all that changed and Oyasama as the Shrine of Moonsun was able to open and show a path of single-hearted salvation for all human beings and the promise of a Joyous Life.

So much for worldly common misunderstanding and lack of understanding. Let's move forward and use Moonsun's means and methods to understand what this verse actually means. To do so I suggest that we ponder this matter but of course not in a worldly common way.

Moonsun hastens us to ponder all matters from the point of view that "this universe is the body of God." Further, we are taught that "all human bodies are things lent by God." So let's begin our pondering there. The truth of those two statements is not, however, apparent to us. We tend not to understand that the universe is the body of God and instead understand, as the foundation of our thinking in pretty much all matters, that our bodies are ours.

The thought that our bodies are ours is understood by us and acts as the unspoken foundation of all of our thinking. We refer to the results of that thinking as common worldly truths or worldly common self-centered truths. Indeed the human condition is such that we cannot in general see any truth other than worldly common self-centered truths. We call that situation "being lost in the darkness of the self-centered imagination."

Now it is reasonable to assume that since this universe is the body of God, the denial of that truth, the idea that is understood as "this is my body," must be a fiction that is superimposed over a portion of God's body, thereby claiming it as its own. This is the reason of heaven.

To show us the truth that this universe is the body of God, Moonsun intends to show us how to identify, distinguish, quiet and calm the shallow idea that is the self-centered imagination so that we can see that it is just that, an idea manifestly superimposed on God's body.

*Whoever you may be, when this is seen,  
the cleansing of the heart will be truly accomplished of itself.*

Once the distinction between the one original truth of origin and the self-centered imagination that is superimposed on God's body is clearly made, the cleansing of the heart will be accomplished of itself. To quote a friend of mine who sincerely pondered this: "I will never be the same, and I would guess that that would be true of anyone who sees this."

*This time, I shall bring all things clearly out into the open and demonstrate My working.*

What is brought into the open is the truth of origin, the truth that is known and understood through the totally purified mind like clear water. Try identifying the self-centered imagination now. Pay attention to the little voice of the mind. Open your eyes and look through it. See how it is superimposed on the world. Settle that voice and the world is understood as one body. Feel the warm heart of the Parent of Origin embracing you, its beloved child.

What is Moonsun's working that is demonstrated to the sincere mind that ponders without using common worldly thinking? The mind like clear water understands that everything without exception is the working of God of Origin.

At present, we can always have access to the three Scriptures, which contain the direct teachings of God the Parent, and we know a great deal about the Divine Model of Oyasama. Certainly we ought to be far more thoroughly versed in the teachings than the early followers were. Nonetheless, there is a danger that our slowness in making spiritual growth may prevent us from being straightforward in bringing ourselves into complete accord with the divine intention or becoming thoroughly single-hearted with God.

What this probably means is that, even if we know the teachings, we have not truly internalized them or placed complete trust in them. This, among other things, can give rise to a situation in which, even when we claim to be following Oyasama's Divine Model, we may be arbitrarily choosing to follow only certain aspects of it or interpreting it in a self-serving way.

The fourth Shinbashira, October 26, 2004

## **XII:174–177**

*There is perhaps no one who knows what exists inside the body.*

As we discussed, the self-centered imagination is superimposed on God's body. Seeing that truth is a marvel but there is still a deeper marvel to be known. Within God's body shines God's mind. Using our shallow common worldly thinking we are unaware of it but when that worldly common self-centered thinking is quieted it is God's mind that remains.

About this talk: look at the workings of Tsukihi! There is



*no knowing what I shall do in accordance with your mind.*

We are promised that, if we return our self-centered imaginations to their origin and then go back into the world with the truth of origin as the foundation of our thinking, we can fully expect to lead a free and unlimited joyous life. We are also promised that if we continue to use the self-centered imagination alone as the foundation of our thinking, then we can fully expect to reap whatever causes flow from the limitations of that self-centered thinking.

*Today, being aware of nothing,  
all people remain in a common worldly state.*

We currently function with the self-centered imagination as the foundation of our thinking. That means that we do not know the truth of origin. Go back and check Book I, verse 4, and ponder its meaning in this context.

*But what path will be seen tomorrow?  
The core of your mind will become apparent.*

The plan is to teach and train “Timbers” (Yoboku) to become instrumental in making the core of the human mind apparent to all human beings in all times and places and at all levels of spiritual maturity. To see the core it is necessary to go deeper than the self-centered imagination. To go deeper than the self-centered imagination requires the purification, calming or settling of the self-centered imagination. I think that anyone who ponders this will agree that this is not a common worldly plan. This is a path that intends to make the core of the mind apparent. It is totally about the human mind and its origin. It is promised that anyone who actually makes the effort to sincerely walk this path will find freedom, wonders and blessings at its end.

The real value of faith that has been maintained for many years or a number of generations lies in being able to take it upon oneself to perceive God’s intention and implement it in one’s own life without being compelled by illness or problems to do so. We must strive to sweep our heart and purify our minds so that we can accurately perceive what God the Parent and Oyasama desire of us and implement it in a spirit of simple openness.

The fourth Shinbashira, October 26, 2004

**XII:178–182**

*When this mind is fully apparent,  
no one will ever be able to turn away.*

The mind that is spoken of here is the human mind wherein the core has been uncovered and the origin revealed. Once the core is seen, there is no doubt. Though the self-centered imagination can continue to rise up, everything is changed. Now we can understand, moonlight is just sunlight reflected and the truth of origin is known.

*When this is seen, all of you, whoever you may be,  
will bow your head and truly ponder.*

Seeing the core of the mind, the truth of origin is indeed a profound life-changing experience.

*Now ponder!  
If only the settling of this mind is definitely accomplished. . .*

Having seen the truth of origin and pondering the freedom that flows from it, even the self-centered imagination longs to settle and looks for ways to accomplish it.

*This talk is solely from the mind of Tsukihi.  
Do not think I have a human mind.*

Now we know that the self-centered imagination is a marvelous fiction that is superimposed on God's body. This teaching is not given from a self-centered imagination but from the original mind of God residing at the core of all things.

*If all of you in the world pray with this thought sincerely held,  
you shall receive any blessing, whatever it may be.*

Sincerely holding God's mind to the exclusion of the self-centered imagination deserves to be called single-hearted sincerity. The immediate return for single-hearted sincerity is God's free and unlimited workings, single-hearted salvation. This single-hearted salvation manifests itself in the world as the Joyous Life.

In order for the Joyous Life to be realized as intended by God the Parent, it is essential that the mind be completely pure and clear. To

put it another way, if the mind is completely purified, it should be possible to find delight even in things that people of the world ordinarily dislike, try to avoid, or see as sources of suffering. . . .

The fourth Shinbashira, October 26, 2004

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book XIII***

**This universe is the body of God.  
Ponder this in all matters.**

### **XIII:1–3**

*Until today, you have worried about many things.  
But from tomorrow, a broad path will open.*

As we first approach the path we tend to rather narrowly worry about our own self-centered concerns (a narrow path) and seek aid and relief for ourselves on a case-to-case basis. Perhaps having encountered illness or trouble we look for a satisfactory solution that would suit our self-centered concern for the problem at hand. It is not unusual for us to pray that the laws of the universe (causality) be suspended on our behalf. Such is the natural view of God's child, the human self-centered imagination.

The "broad path" that has been opened by God the Parent differs in that it offers a remedy for all problems for all people in all times, places and levels of spiritual maturity equally. It is a path that offers true and lasting satisfaction. As its method and means employ single-hearted salvation through the alignment of the causality of origin, it is a path that surely saves while remaining harmonious with the laws of the universe.

*Until now, because I foresaw all the paths of hardship,  
My words were filled with warnings.*

God the Parent can see the paths that lie ahead of us and has warned us about our future. The tone of this seems to me to be that our Parent of Origin wants us to know what lies ahead and take heed but doesn't want to frighten us and further burden and depress our self-centered imaginations. It is, I think, a problem and a care that is familiar to parents. We all want our children to experience a joyous life, but we also know that their lack of knowledge and experience can lead them onto paths that will not be good for them.

*Hereafter, as it is Tsukihi who firmly assures you,  
there will be no danger in anything at all.*

No matter what our current situation is, we can lighten up and lean entirely on Moonsun. In my own case I vividly remember making the decision to rely on

the fact that God directly knew my heart as I left behind the conditioning of my childhood to follow the path of single-hearted salvation.

### XIII:4–8

*Whatever tidings you may hear, rejoice all the world.  
They are the workings of Tsukihi.*

Whether the news that we hear is good or bad, we are taught to accept what we hear from the point of view that it is all Moonsun's workings—that is, from the point of view of the origin, the point of view of single-heartedness with God, the point of view of joy.

*The work that Tsukihi will go forth to do from now on:  
perhaps no one knows what it will be.*

This is really so different from our common worldly expectations that its importance is easily overlooked. Our common worldly expectation is that God will teach us truths that we can attach our imaginations to and hold as self-centered truths. Worldly common truth is then a body of ideas received and accepted by our self-centered imagination. It would be nice for our self-centered imaginations if those truths were carved in stone so to speak but even then interpretations of them would vary from one self-centered imagination to another. Still just such truths are at the foundations of our human cultures, and we take them very seriously.

Moonsun understands our attachment to self-centered truths and understands that they flow naturally from the mind that has the self-centered imagination as its foundation. The truth of origin however doesn't have anything in common with those self-centered truths but must interact with them (enter into the mud of our minds) in order to attract the self-centered imagination back to its original condition and single-hearted salvation.

It is Moonsun's method to teach each of the children in all times and places and at all levels of spiritual maturity according to their needs. The mind that functions only self-centeredly, cannot see how that could be possible and cannot recognize Moonsun's workings in the world. The mind that seeks to understand the model of parental love shown in the Divine Model, however, perhaps can. By now in our examination of the Ofudesaki poems we can see that Moonsun's method is one of constantly adapting to the needs of the children. The intention of God the Parent to save all human beings equally remains the same, as does the means to realize that intention through single-heartedness with the truth of origin. What changes is the explanation of the various methods (Services) for

shifting and removing the dust. Those differ according to the needs of each and every human mind.

*Day after day, looking throughout the world,  
I feel pity for all My children.*

We only need open our eyes and look around to see why this is the case. In the context of the poems, through this verse Moonsun is informing one group of children that there are others that also need care. It is hoped that some of the children will have matured enough to help with that task. In either case God the Parent will stand by all of the children but, if they do not mature, the children who heard Moonsun's teachings first, through Oyasama's mouth, may not understand God's need to save the other children in ways that are also appropriate for them.

*Tsukihi is solely hastening preparations  
to save you in anything whatever.*

There is an opportunity here to compare our expectations with Moonsun's intention. On the one hand there is self-centered expectation, while on the other there is the single-hearted intention to equally save all human beings in all matters.

*Until now, I have given you nothing but warnings.  
From now on, there will be warnings no longer.*

The warnings of course tell us why we should embrace single-hearted salvation. This verse then tells us that it is time to move on to the "how" stage. We are ready to work on the purification of the mind and the realization of single-hearted salvation for all people in all matters.

Our gratitude is far beyond words. Because Church Headquarters was established, we were permitted to spread the teachings freely. Because Tenrikyo became an independent sect, though admittedly still clinging to some expedients to conform to the laws, the path of Oyasama advanced. The beginning of all that has occurred up to the present day was due to the parental love arising out of Her regret. In pondering over this, I am sure that I am not the only one who is possessed by mixed feelings.

The third Shinbashira, January 26, 1986

The first step in responding to Oyasama's parental heart is not to ac-

cept it self-centeredly but to accept it as She has shown it. If we advance in accord with the parental heart shown in the Divine Model, understanding all events which occur from day to day by the standard of the Divine Model first, and strive to correct our own thinking without looking for other models to follow, then, I believe that we shall succeed in reducing even a portion of Her regrets. I stress here that the parental heart shown in the Divine Model is none other than single-heartedness with God and, therefore, when we are making efforts in spreading the teachings and salvation work, it is crucial that we are true to the spirit of single-heartedness with God.

The third Shinbashira, February 18, 1986

### **XIII:9-12**

*Until today, being aware of nothing,  
you have used only the human mind and worried yourselves.*

Using the human mind solely from the point of view of the self-centered imagination provides us with very good cause to worry.

*From now, firmly replace that mind,  
lean on God, and do the Joyous Service.*

We are advised to replace the mind that uses the self-centered imagination as its foundation with the truth of origin, lean on that truth, joyously serve God the Parent and be one with God the Parent's intention, thus serving all humankind.

*When it is done, I shall directly reveal blessings clearly.  
Watch for them.*

Replacing the mind, settling the self-centered imagination, leaning on God as demonstrated in the Divine Model, and completing the Joyous Service. The completion of these means the removal of the obstacle that is keeping blessings from being revealed clearly as they flow from the origin.

*If only the blessings are clearly seen,  
thereafter all will be the Kanrodai for all time.*

For the blessings to be clearly seen, the truth of origin, the core of the mind, must be uncovered and revealed. The Kanrodai is the Parent of Origin known and clearly seen in the world. It is the stand to be set in as the foundation of the

human mind. Marvelous blessings continually flow from the Parent of Origin but we cannot see them because we are lost in our self-centered imaginations and cannot set up the Kanrodai. We are taught that the Kanrodai cannot be set in place because the water is too muddy. When our minds are made pure, then the Kanrodai is set up and those marvelous blessings can be seen and made manifest in the world. The image is of a stand with a flat dish set on its top. When the stand is set up correctly with the foundation securely set in the truth of origin, blessings collect on the plate that is set on top of the stand. Like dew, they are pure, refreshing and pervasive. The stand is God the Parent and the plate is the purified human mind.

### XIII:13–16

*Hereafter, you shall not be able to turn away  
from whatever words Tsukihi once says.*

This is encouragement rather than an actual restriction on the free use of our minds, as the next verse shows that indeed we can turn away from Moonsun's teaching.

*If you erase the words of Tsukihi,  
I shall withdraw at once. Beware!*

To turn away from Moonsun's teaching is, however, done at our peril. A life without the truth of origin, a life guided solely by the light of the self-centered imagination, can be an anxious and dangerous journey.

*Until now, in the minds of those within and those of the world,  
there has been no true understanding.*

We have spoken of this before and borrowed the third Shinbashira's description of our human condition as being one of a misunderstanding by those within the path and a lack of understanding by those outside of the path.

For those of us who walk the path of single-hearted salvation it is essential to ponder this condition so that we can make sure that we have cleared away that misunderstanding and are not continuing to add regret to God the Parent's mind. Or, if we find that we are, we can take steps to sweep it out.

*For Tsukihi, this is the greatest regret.  
If I could somehow make your minds clear. . .*



Our lack of true understanding of God's intention, means and method for single-hearted salvation is God the Parent's greatest regret.

This verse was perhaps written in 1877. That would make it about thirty-eight years into the construction of the model path and yet God the Parent is still trying to find a way to make human minds clear so that they can understand the truth of origin. There is great significance in this for Yoboku, or "timbers," who would follow Oyasama's model and serve as Moonsun's instruments of single-hearted salvation. They are, I presume, dedicated to finding ways to make all the minds of the world clear—that is to say, finding ways, as shown in the model, that are appropriate for the time, place and level of spiritual maturity of the children.

In my own case, I find it quickest and easiest to identify my self-centered imagination, my mind's voice, and hold it until it sinks back into its origin. My first attempts at this kind of deep self-reflection were amusing to say the least. My self-centered imagination can speak in many voices. Some very serious whispers and others not. When they are all absolutely quiet then the truth alone remains. Sincere effort was however immediately rewarded, and gradually, as the depth increased, Moonsun rose up to meet the effort, eventually flowing forth as the warm parental embrace that shows the truth of all things as they really are, instead of as we imagine them to be. Though I didn't know it when I began, the realization that none of those voices can capture the truth of origin is a blessing and gift of heaven.

Remembering to clear the mind is, however, a problem. Causality dictates habits of mind that run counter to God's intention. For that reason a regular routine of daily sweeping is very useful. So too illness and trouble can send us rushing to return to the safety of the Parent of Origin, but all too often it is too late and the mind cannot be cleared. Or if it is, the blessing that is received is soon forgotten as the causality of the self-centered imagination once again takes charge of our mind.

### **XIII:17–22**

*How can I bring understanding to your minds?  
In any case I must admonish you.*

Obviously, just hearing Moonsun's teaching does not necessarily bring understanding. By this time Moonsun, using Miki Nakayama's mouth, has been ceaselessly trying to bring understanding to the minds of those who wanted to be saved. We have seen that both those within the path and those outside of the path have been unable to come to a true understanding of Moonsun's intention and means for single-hearted salvation. Indeed it is quite probable that there was

no real understanding of what single-hearted salvation actually is.

*This admonition is not just for a few.  
As it concerns the hearts of so many, it is indeed difficult.*

The scope of the misunderstanding and lack of understanding is huge. The misunderstanding is universal. It is literally all human minds that do not understand. The task is further complicated by the need to address each self-centered imagination in a way that is appropriate for its time, place and level of maturity.

*However difficult it may be,  
I shall admonish My children, one and all.*

Though it is the nature of our self-centered imaginations to misunderstand or be ignorant of the truth of origin, we do not totally misunderstand each other's self-centered imagination. Even though lacking the truth of origin, we have affinities and form relationships with each other. The plan, then, is to gather a great number of "timbers," also called "intermediaries" or "instruments," and to teach them the truth of origin. They then can be trained and hone the skills necessary for imparting that truth in ways appropriate for time, place and level of maturity to those close to them. If it is thus imparted from person to person, all human beings can eventually awaken to the truth of origin and the joyous life.

*What is the best way to accomplish it?  
By all means, I shall manifest the regret of God.*

There is no doubt that Moonsun knows the truth of origin because Moonsun is the truth of origin. Equally there is no doubt that Miki Nakayama knows the truth of origin because Miki's mind has been replaced by Moonsun's mind. There is no question that Moonsun's intention is that all human beings be able to lead a joyous life. It is also clear that the way to realize and lead a joyous life is dependent upon returning our minds to their original pure and pristine condition.

What is problematic is the way to get the self-centered imagination to voluntarily settle, become quiet and return to its origin. In this verse Moonsun is openly pondering the problem and suggests that the manifestation of the "regret of God," that is, the manifestation of the causality flowing from our self-centered thinking, the dust in our human minds, is the best way to accomplish it. Put another way, we are most open to change when we are dissatisfied with the way that things are going.

*Day by day and step by step,  
the dust piles up and fills the heart of God.*

Once again, the regret of God is the totality of the dust accumulating in all human minds. That dust keeps us from knowing the truth of origin, the truth of all things in detail.

*This dust is difficult to sweep away.  
But if you only begin the Service. . .*

The Service, then, is the sincere work or effort involved in sweeping the dust from our minds. Though it is not an easy thing to do, remember that, if we don't make the effort and begin to do it, it will not get done.

### **XIII:23–26**

*If only your minds are truly accepted by God,  
I shall sweep away any dust whatever.*

We tend to want to address our self-centered problems and issues in a self-centered way. That is to say, we want to directly address whatever issue is causing us to be dissatisfied. Moonsun's single-hearted salvation, on the other hand, approaches our problems by going after their root cause. Metaphorically, we wish to find satisfaction in dealing with the individual leaves of the plant, whereas Moonsun's cure is to uproot the entire growth. Our sincerity in accepting the cure, then, is all that is needed. Accepting that sincerity, Moonsun will sweep away all of our problems at once.

*If only the innermost hearts of all humankind  
are swept clean,*

Moonsun is very honest and forthright about what single-hearted salvation is and how it is to be realized. The way in which we are using the marvel that is the self-centered imagination is stealing the joy from our lives. When that self-centered imagination is swept clean, the truth of origin alone remains shining and illuminating and flowing into the world as the joyous life.

*Then, the whole world will be spirited  
and joyousness will come of its own accord.*

There is no need for us to try and act joyously. God doesn't teach us to act joyously. If the heart is swept clean, God's free and unlimited workings will be naturally manifest in the world as the point of view of joy in all things.

*Listen! From the high mountains to the low valleys,  
I see no one but Tsukihi's children.*

Our self-centered imaginations like to create imaginary distinctions. This present Book makes it clear that, from Moonsun's point of view as far as human beings are concerned, there is no distinction between high and low or those within the path and those outside. All are children of Moonsun, all are equally loved and cared for by Moonsun and all have an equal affinity to Moonsun's single-hearted salvation.

### **XIII:27–30**

*You human beings must all love your children.  
From this, please think of the regret of God.*

This is an important feature of the model of parental love that is exemplified in the Divine Model. Reading this verse gives me pause to reflect on the model of parental love that my biological parents showed toward their children, as well as my own model in my relationship with my own child. My wife and I have been fortunate in that our child hasn't given us much cause for regret. Like all parents, though, we worry. My parents were not as fortunate with me and I caused them a great deal of regret. Still we were close and, regardless of whatever regret I may have caused them, my parents would never do anything to hurt any of their children, just as I cannot imagine ever hurting my own child. That is not to say that they were not open with me and frank in their disapproval of my childish and self-destructive behavior. In retrospect I didn't know what they were doing. Their regret flowed from their inability to enlighten me about things that I was doing that they could clearly see would not lead to freedom and joy for me. This is exactly the situation that exists with Moonsun's efforts to awaken us.

*Hitherto, no matter what had been seen,  
God only looked on, keeping still.*

Most parents know that they cannot live their children's lives for them. They wish their children to succeed and be able to be independent and make their own way. Most parents indulge their children, often looking on and remaining silent, waiting for the child to "grow out" of behavior that is not auspicious. There may come a time, however, when matters are such that a parent must intervene. We are at that point now.

*This time, as the day is pressing,*

*I shall speak out on everything, whatever it may be.*

Though, like all children, we are not all that interested in being admonished, Moonsun is giving us an open and frank appraisal of our behavior, its logical outcome and the way in which we can and should correct it.

*Though Tsukihi looks all over the world,  
there is no one who knows the origin.*

We children have lots of self-centered ideas about all sorts of things, but the fact is that knowledge of the truth of origin remains very rare in our world.

To get a sense of the complexity of the problem that Moonsun is dealing with here let's have a look at where we are with these poems so far: Moonsun has taken Miki Nakayama, because of Her causality of origin, as a Shrine and now teaches a path of single-hearted salvation through Her mouth. Unfortunately no one understands what Moonsun is trying to teach. That situation can be broken into three categories. Those who are close to Miki and who misunderstand Moonsun's teachings despite their sincere efforts to understand them, those outside of the path who because of a lack of understanding are attempting to suppress the opening of the path and finally those all over the world who have yet to hear the teaching.

Because Moonsun is the Parent of Origin, all human beings are treated as equal children of the one true Parent. The model that is shown then is one that shows a tireless effort on behalf of all the children equally and simultaneously.

The inability of all three categories to understand is caused by the current reliance on the self-centered imagination as the foundation of all thoughts. It could be said that we are practicing self-centered devotion as opposed to the single-hearted devotion taught by Moonsun.

To counter the misunderstanding in the first instance, that is to teach and train those close by who sincerely want to understand but for the time being cannot, a path of single-hearted salvation that is appropriate for their time, place and level of spiritual maturity is modeled and thus a narrow path was opened.

Moonsun makes it clear, however, that the intention is to provide single-hearted salvation to all human beings equally. Everybody has an equal affinity to the origin, everybody is equally loved by the Parent of Origin, and nobody gets turned away. To open such a broad path, Moonsun intends to teach and train intermediaries, timbers, to open new paths of single-hearted salvation all over the world. Moonsun is very frank in explaining to those close at hand that, unless they understand and move from a "narrow path" to a "broad path," they will not be able to know what those paths of single-hearted salvation will look like. That is to say that they will not be able to recognize Moonsun's free and unlimited workings of single-hearted salvation for all of the children equally. In

these poems and at the Residence of Origin, all of this is going on at the same time. Though it is a very complex construction, it is possible because it rests on a very simple and totally secure foundation—the truth of origin as known through the totally purified mind like clear water.

### XIII:31–34

*Desiring to teach this origin to the world by all means,  
Tsukihi has become revealed.*

The key to this theme is the phrase “to the world by all means.” As I understand it the plan is to teach those who wish to learn how to return their minds to their original condition and then to train those timbers to carry the message of single-hearted salvation to the entire world in ways that are appropriate for time, place and level of spiritual maturity. Everybody has a self-centered imagination. Timbers know how to point it out and make the distinction between it and its origin clear in the mind.

*About the regret of Tsukihi at this time:  
know that it is not a small matter.*

We are truly children of the Parent of Origin. Our self-centered imaginations can create. Since these poems were written, we have created much that is good and truly wonderful. We have also created the means to destroy it all, pretty much all at once. Perhaps we should try and find the time in our busy creating schedules to ponder the condition of our world.

*Tsukihi desires to teach this truth throughout the world  
by all means.*

Again, “by all means.” The timbers on the broad path are expert in finding ways of returning the self-centered imagination to its origin, that is, in finding ways appropriate for time, place and level of maturity to calm the self-centered imagination and return it to its original pristine condition.

*Unaware of it, you erase all the words of Tsukihi,  
and all that remains is rampant human thinking.*

Unfortunately nobody, neither those within or those without, understood what Moonsun’s intention is, and human thinking, that is, self-centered thinking, remains the foundation of human thought. We can look around and see for

ourselves how well it is doing.

### XIII:35–40

*Hereafter, I shall clear away all the regret and anger of Tsukihi.  
Are you aware of it?*

The regret and anger of Moonsun is the dust in the minds of Moonsun's children. That dust accumulates on Moonsun's mind the way that dust might accumulate on a mirror or a light bulb. It distorts the image, dims the light.

We are asked if we are aware of Moonsun's intention to clear that dust away? That is to ask if are we aware of Moonsun's intention to clear away the self-centered imagination so that Moonsun's mind and the natural joy that flows from it can shine forth clearly without obstruction.

*After the regret and anger of Tsukihi are cleared away,  
I shall open a marvelous path.*

Once the self-centered imagination is settled or "cleared away" the truth of origin is revealed. Once it is known and understood, Moonsun's children will be able to distinguish between what is original and natural and what is just the product of the imagination. Those children who follow Moonsun's instructions and clear away the self-centered imagination will then be able to function as timbers or instruments for opening new paths of single-hearted salvation all over the world. Such a path will indeed be a marvelous path never before seen in this world.

*What do you think this path is to be?  
It is solely mutual help among all people in all matters.*

Think this question over carefully. We know from our study of causality that to get to a goal, any goal, the steps necessary to reach the goal must be identified and followed. Though there may be many ways of achieving a goal (it is possible to get all the steps to a goal in the right order without first identifying them, and we call this "luck" or "fate"), a proper set of steps must still be followed if the goal is to be realized.

A path of mutual help among all people in all matters is an impossible goal for minds that have the self-centered imagination alone as the foundation for all thinking. It is relatively easy for us to see the workings of someone else's self-centered imagination. As we look around the world there are many worldly common truths that we can easily identify as having their foundation in some-

one's self-centered imagination. The tricky thing, the thing which we most often do not do, is to examine the contents of our own mind to identify our own self-centered truths. Still one step further then is the recognition of the distinction between the self-centered imagination and its true origin, the pure, original and natural mind that remains when the self-centered imagination is quiet.

*If all the world comes to help one another,  
Tsukihi will accept all your minds.*

Since the sincere effort to help one another in all matters requires the settling of the self-centered imagination it is a sure method to realize single-hearted salvation. The perfection of the method is the perfection of the service to all humankind. Since such a path mirrors Moonsun's mind, its perfection is the realization of single-hearted salvation, and that is what is meant by the phrase "Tsukihi will accept all your minds."

*If Tsukihi accepts your minds,  
I shall work in all matters whatever.*

No need to speculate on the meaning of this verse as it is explained in the next verse.

*What do you think this working is to be?  
It is solely to distinguish between good and evil.*

So when Moonsun accepts a mind, that is when a mind becomes single-hearted with Moonsun, that mind will enjoy Moonsun's working in all matters. We are taught here to understand that working as being the ability to distinguish between good and evil.

I think that we will want to tread very carefully here. This sounds very familiar to my worldly common ear. I am aware of many different systems for distinguishing between good and evil. In general they can be grouped into categories, some of which would include moral ethical systems, religious systems, philosophical systems, medical systems and the like.

Having pondered the instructions above I have found that most of the systems for distinguishing good from evil (virtually all of the major ones that I am aware of) are products of the best efforts of our worldly common self-centered human thinking. Yet as products of our marvelous self-centered imaginations they are not enough, as the very self-centered imagination that they spring from also frustrates their good intentions. Though the intentions in their formulation have been good they have not been able to ensure the true satisfaction of a joyous life in all matters.



The difference, then, is the ability to view good and evil from the point of view of Moonsun's mind, the truth of origin, in all matters by replacing the common worldly ideas of good and evil that flow from the self-centered imagination with a fundamental point of view that ensures true satisfaction and joy in all matters whatsoever.

In the Timely Talk delivered on March 21, [1889], Oyasama . . . taught: "Those who guide people must always keep their thoughts single-hearted with God, without entertaining self-centered mistaken thoughts. . . ."

The third Shinbashira, October 26, 1991

### XIII:41–45

*Until today, whatever wrongdoing there is said to be, perhaps none of you has known it on your body.*

We are to be shown the difference between good and evil. As I awaken to start my average day, my self-centered imagination, the voice of my mind, begins to talk to itself about itself and what it likes and doesn't like about the world. What it likes, it judges to be good, and what it doesn't like, it judges to be bad. That, as I understand it, is the world's reason.

In its considerations of wrongdoings, my self-centered imagination usually identifies the source of wrongdoing as coming from someone else. Very rarely my self-centered imagination focuses on itself as the cause of some wrongdoing or another, but in most cases I am not too hard on myself. In either case it is not this worldly common wrongdoing that Moonsun is talking about.

What Moonsun is trying to get us to see is the much deeper and much more rare consideration that the self-centered imagination's claim to outright ownership of a body is itself the actual prime wrongdoing, or wrong use of the human mind. That is to say, Moonsun is trying to get us to know of the existence of that wrong use of the mind as it is superimposed on our body. This is not a common worldly truth!

*God will teach you the truth about this.  
Ponder over it, all of you.*

The truth that Moonsun is promising to teach us is the fundamental "teaching of the reason of heaven" (Tenrikyo). The short hand for that truth is that "the human body is a thing borrowed and a thing lent." We are advised to return what has been borrowed at once, with a word of thanks. The verses at the top and bot-

tom of this chapter convey the entire instruction. It is unfortunately a truth that the self-centered imagination cannot grasp. It is a fundamental truth that can be known and understood but it cannot be imagined. As a result it is a truth that when heard is often misunderstood in a common worldly way.

*All of you throughout the world are brothers and sisters.  
There should be no one called an outsider.*

Along with knowing and understanding the “mind like clear water” and the “model of parental love,” knowing and understanding the truth of this relationship that encompasses all humans provides us with yet another standard which we can use to prepare our minds to know and understand the truth of origin. It is common to hear this said in the world. It is rare to see it carried to its logical conclusion.

*That there is no one who knows the origin of this  
is the very cause of the regret of Tsukihi.*

Without knowing and understanding the truth of origin, the truth that we are all brothers and sisters is just one more common worldly truth competing with many others for our attention.

*Those living in the high mountains and those living in  
the low valleys: their souls are all the same.*

There are, of course, common worldly truths associated with this also. To one set of common worldly human minds, this truth is obviously true, while to another set it is obviously false. To know Moonsun’s intended meaning of “their souls are all the same,” it is necessary to seek the one deeper truth that exists beneath all of the worldly common truths. That one truth is the truth of origin. That one truth is the same for all human beings who would know and understand it regardless of time, place or level of spiritual maturity.

### **XIII:46–49**

*Furthermore, the instruments you use daily  
are all things lent by Tsukihi.*

The natural point of view of the self-centered imagination is that it owns a body. Beginning there, it then sets out to own other objects in relation to that body. This verse reminds us that the whole universe is actually Moonsun’s

body. The creation of human beings, then, is the creation of the self-centered imagination, or the idea of an existence that is independent of Moonsun. The self-centered imagination is a marvelous creation but, as it involves the idea of limitations, where in reality there are none, it has had the unintended result of injecting fear and suffering into the unlimited workings of Moonsun.

*Unaware of this, the thought in the minds of all human beings is that there are the high and the low.*

Since we are clueless about the truth of origin we have become burdened with the causal results of our ideas concerning the differences in human self-centered imaginations. In many instances those imagined differences have become our only guide for determining the difference between what is good and what is evil. Of course our experience has proven this to be a pretty unreliable guide but, without any other certain guide, we continue along making the same mistake and attempting to find true satisfaction where even our own experience shows that none can be found.

*By all means, Tsukihi desires to make the truth of this matter clearly understood by the whole world.*

Moonsun, then, desires to show us a sure guide to happiness and is striving to make the truth of origin, the truth that any and everything of this universe is truly the body of Moonsun, clearly known and understood by everyone in the world.

*If only this is clearly understood, the root of rebellion will be cut off.*

Around the time that this was written, a civil war was raging in Japan. There has never been a time before or since this was written when there wasn't a war raging somewhere in the world and indeed there have been two that have consumed the entire human community. Anyone who desires to see an end to the carnage is invited to return to the origin and clearly understand the one truth, the understanding of which will eliminate human conflict.

### **XIII:50–53**

*Tsukihi sincerely desires only to end the wars among those on the high mountains.*

This verse is very instructive and can shed a great deal of light on the diffi-

culty that Moonsun has to face in teaching us as well as on the methodology that is manifest through the model of parental love. We have previously just been taught that, as regards the souls of human beings, there is no “high” and “low.” Here, however, Moonsun is speaking about “those on the high mountains.” To us, that refers to people who have high social status. To Moonsun, it refers to the human children who are alienated from the truth of origin. To help us to see Moonsun’s point of view, it is necessary for Moonsun to speak to us using terms and concepts that are familiar to us—even using terms that refer to things and relationships that from the point of view of the truth of origin do not really exist.

Take a moment and see how your self-centered imagination warmed up to the idea of “those on the high mountains.” Did you include yourself among them? I would venture to guess that, in most instances, our self-centered imaginations have a tendency to slip into comfortable and familiar interpretations. If that is the case, then we might well wonder how we will ever get to understand the truth of origin.

*By what means can they be ended?  
If only you set forth on the Joyous Service. . .*

The performance of the Joyous Service is the answer. The Joyous Service is the way to calm, settle, clear and replace the self-centered imagination as the foundation of our thoughts in all matters. The performance of the Joyous Service, then, is the way to purify the mind. Its completion is single-heartedness with Moonsun, the truth of origin.

*Do not wonder from whose mind these words come.  
They are solely from the mind of Tsukihi.*

This is often repeated as it is important to distinguish between Moonsun’s teaching, the truth of origin that is known when the human self-centered imagination is quiet, and common worldly ideas which are the product of the human self-centered imagination. One is an unchanging truth known through removal of thoughts and ideas, while the other is a constantly changing accumulation of truths based on thoughts and ideas.

*It is difficult to do this Service because of the high mountains,  
but God gives you firm assurance.*

When this was written, the local authorities were attempting to keep the path from being opened. That is surely the worldly common backdrop for this theme. For many of us today there is no such limitation, yet it is still difficult to perform the Service. On the broader stage, the “high mountains” refers to the self-cen-

tered imagination; in all cases, it is the true obstacle to single-hearted salvation.

### XIII:54–57

*This time, in all matters, I shall truly give you  
My firm assurance and shall work.*

We have been instructed to sweep away our self-centered imaginations. Whether our fear is based on pressures from without or hesitancy and trepidation within our own mind, we are given God’s promise of protection. We can let go of our self-centered imaginations and settle into God the Parent’s protective embrace. Honest, try it and see.

*When God goes forth and works throughout the world,  
there will be nothing to fear in doing any Service.*

Though there are outside pressures that can cause us to say and do things that we would ordinarily of our own volition not say and do, our minds are ours and no one can keep us from returning to and serving the truth of origin. Service to the truth of origin is the sincere act of purifying the mind in whatever way we do it—the true art being the sincerity of our effort. Service to the truth of origin is the act of returning the mind to its original condition, single-heartedness with the Parent of Origin. Though the self-centered imagination can imagine lots of reasons why this Service should not be done, there is really nothing to fear in doing it.

*Listen! Though the high mountains, boastful,  
have done as they pleased to the low valleys,*

The relationship between the “high mountains” and the “low valleys” is an interesting one. Generally it is one where one set of self-centered imaginations captures another. Often this is initially accomplished by force, but its enduring quality involves the sharing of self-centered dreams.

In my own time there was a slogan that went something like, “Imagine that they (the high mountains) declared a war and nobody came.” That is a nice sentiment but the only real way to realize it would be for all of us to awaken from the self-centered dreams that ensure that we will show up.

*From now on, Tsukihi shall come out in their place.  
Let them try to do as they please if they dare.*

There are lots of worldly common stories that assume that God or gods will come out on the side of one group of self-centered imaginations as opposed to another group of self-centered imaginations.

What this verse promises, however, is that one set of self-centered imaginations will be replaced by God and that the remaining self-centered imaginations will be powerless to have their way with minds that have returned to the total protection and safety of their origin. They are, after all, like the mind that they have merged into, immortal and enjoying God's free and unlimited workings.

We refer to Oyasama's modeling of this as Her path of hardship and persecution. That, however, is just our limited point of view. Oyasama Herself showed a model of single-hearted joy in all circumstances. The verse at hand is yet another invitation for us to determine our minds and share in those free and unlimited workings.

The hardships of Oyasama were boundless and, thus, far beyond our imaginations. And yet, Oyasama was always cheerful and calm. She joyfully established the path of salvation, never giving the people who gathered around Her even the slightest hint of Her hardships.

Of course, there could not possibly have been any hardship or strain in the mind of Oyasama. Instead, there were only radiance, joy and elation.

The third Shinbashira, January 26, 1986

### **XIII:58–61**

*Everything will be different from what it has been until now.  
From now on, it will be as God intends.*

The newly created world of free and unlimited joyous life does not look like the world we are used to. In that new world everything will be different. Perhaps we are being a bit slow in realizing that.

*Perhaps no one knows the intention of Tsukihi  
in descending from Heaven.*

Honestly, this is the problem, isn't it? We find it very difficult to clear away our self-centered thinking so that Moonsun's intention can be clearly known and understood.

*First, to help those who grow crops,  
I desired to teach you on the matter of the fertilizer.*

Please ponder this. The method is to teach according to the priorities of the children.

*Do not wonder why the fertilizer is effective.  
If only God accepts your mind. . .*

Though the method of teaching addresses the worldly common priorities of the children, the actual intention is not worldly common. The actual intention concerns the human mind, its purification and the single-hearted salvation that is given as a return for its completion.

### **XIII:62–65**

*Though God has been speaking the truth until now,  
even those within only have doubts.*

This teaching was, and continues to be, a difficult topic for us to understand. We are, I think, generally open to all sorts of worldly common self-centered ideas, but the truth of origin, though a simple truth, is very hard for us to settle into. In the context of this poem, it seems as though the earliest followers, though eager to understand and please God, were doubtful about the effectiveness of performing the Service and so were willing to do lots of things that they assumed that God wanted but not the one thing that God was hastening and giving priority to.

*This time, do not doubt whatever I say.  
If you doubt, Tsukihi will withdraw.*

This theme opens with a promise of protection in all matters. We are taught here that doubt removes that protection.

*I repeat this to you tediously.  
If you doubt, you will truly repent it.*

No kidding, there is nothing like moving back and forth from the truth of origin to the worldly common world of the self-centered imagination to drive this point home.

*What Tsukihi has once said  
will never become false through all time.*

“Through all time” is a long time. Verses like this give us the opportunity to sort out the essential, unchanging truth from our constantly changing worldly common truths. Take a moment and try it out. I suggest that the unchanging truth is known and understood through the mind like clear water, but don’t take my word for it. Check it out for yourself. Now, look and see.

### **XIII:66–69**

*Until now, all of you have only doubted whatever Tsukihi said,  
always erasing it by your words.*

Perhaps we should pause here and reflect on the ways in which we tend to doubt Moonsun’s teachings by erasing them with our words. The first and most obvious way is to just deny that Moonsun’s teaching is of any value. In these discussions we have characterized that denial as flowing from a lack of understanding of those who were outside of the path and who sought to suppress its opening into the world. The second and less obvious way of doubting Moonsun’s teaching has been characterized as the misunderstanding of Moonsun’s intention by those who sincerely wanted to be on the path of single-hearted salvation but who could not understand what was being taught. Taken together those two categories constitute the “all of you” that this verse is addressing.

Though differing in appearance, both the lack of understanding and the misunderstanding of Moonsun’s intention and teachings flow from the point of view that has the self-centered imagination as its foundation. On the one hand the self-centered imagination declares that there is no need for Moonsun’s teaching, while on the other the self-centered imagination sincerely interprets Moonsun’s teachings in worldly common ways.

*For Tsukihi, this is the greatest regret.  
I shall correct this matter by all means.*

Once again, the regret of Moonsun is the way in which the self-centered imagination is being used, or misused as the case may be.

It is especially important for Moonsun’s instruments to note that Moonsun intends to correct this situation “by all means.”

*From now on, you must not turn away  
from whatever Tsukihi says. You must lean on God.*

Our self-centered thoughts can very quickly, so much so that we might not even be aware of it, turn us away from Moonsun. To lean on God means set-



ting those self-centered thoughts so that only the truth of origin remains. To do so is not to make the mind nothing. To lean on God is to awaken from the self-centered dream that occupies much of our waking experience of the world.

*Then I, God, shall truly give you My firm assurance  
and shall work.*

When understood, to determine the mind to lean on God is truly the only free and unlimited way of true satisfaction and a joyous life for all human beings, though it may not seem so at first glance.

### **XIII:70–72**

*As Tsukihi persuades you to such a degree,  
if your mind is in error, I shall withdraw at once.*

This is a pretty tricky business. Though simple enough, it is difficult for us to understand Moonsun's intention and return our minds to their origin, because our self-centered thinking tends to be more complex in its assumptions. Further, once the mind is returned to its original pristine condition it can also be difficult and tricky for it to stay there.

We need not be discouraged by this however. What Moonsun asks us to do is not impossible. There are a great many worldly common tasks that we perform every day that need to be done in the proper measure and in the proper order. We are just not used to paying attention to and carefully ordering the way in which we use our mind. It is quite possible to live one's entire life without engaging in deep self-reflection for instance.

This verse is making it clear that the mind is either single-hearted with Moonsun or it is not. Knowing that truth is itself a nice piece of information. It is not intended to be a criticism of our efforts, but it is rather a guide so that we can focus and concentrate on the real issue and in so doing perfect and complete our service to the truth of origin even a moment sooner.

*If your mind is truly sincere,  
there will never be a failure in any salvation.*

Though we may seek salvation in one self-centered endeavor or another, the salvation that is offered is single-hearted salvation, which will take care of every endeavor. The truly sincere mind is the mind that has returned to its origin, it is the mind like clear water. Check it out now. Stop and pay attention to your mind. Look through the voice of your imagination. Distinguish between the world as it

is and the world as you imagine it to be. It is indeed a remarkable path, isn't it?

*Hereafter, in order that there be no failure in the fertilizer for the crops, please understand Me clearly.*

The fertilizer for the crops is the way to purify the mind. If we do not understand Moonsun's intention and, thus fail to apply the fertilizer properly, we risk both the failure of what is of primary importance to our self-centered imaginations and also the failure of any and every salvation that surely flows from single-heartedness with Moonsun.

### **XIII:73–75**

From today, I shall begin to tell you the thoughts of Tsukihi on all matters whatever.

We have mentioned in the past that there are three interpretations that inform our understanding of these verses. We could, then, offer examples of all three interpretations for each and every verse. The verse at hand, it seems to me, clearly invites just such an approach so we will take a moment and view it from three different points of view.

As children, we could say that we stand with our arms outstretched more or less constantly asking our Parent to satisfy our immediate concerns. From this point of view we might expect that the rest of this book would be encyclopedic in its scope as it listed each and every human concern, providing Moonsun's thoughts on each matter. That of course is not the case. Our Parent of Origin wants us to be able to make our own free and unlimited choices about our day-to-day concerns and hastens us to approach all matters from the point of view of single-heartedness with God, with the understanding that this universe is the body of God.

Second, Moonsun understands our self-centered point of view and has modeled a path of single-hearted salvation that represents a tireless effort to show the way to single-hearted salvation in ways that are appropriate for all of God's children equally. Thus we can reasonably interpret this verse as saying that Moonsun will teach us the way to single-hearted salvation in all matters using methods that are appropriate for our time, place and level of spiritual maturity.

Finally, Moonsun's thoughts on all matters whatever are that, to ensure free and unlimited workings and true satisfaction in all things and thus to realize the joyous life, all matters should be viewed from the point of view—the stable foundation—of single-heartedness with Moonsun.

*Though even until now I have told you almost everything,  
I have not yet told you Tsukihi's intention.*

That the world exists is because Moonsun exists; because Moonsun exists, human beings exist and are able to know and understand things. Everything that we know or think that we know is and has been taught to us by Moonsun. The one truth that Moonsun had not taught us is the truth of origin, single-heartedness with Moonsun. Because we have been unable to find joy in the state of our minds and in the state of the world, which lack that one truth, Moonsun intends to make repairs to the creation and awaken all human beings equally by teaching us that one missing truth, the truth of our origin and single-hearted salvation.

*From now on, whatever talks I may give,  
never think that they are false.*

The world looks completely different from the point of view that everything is Moonsun. We can either turn away from that teaching, thinking that it is false. Or we can turn away from the self-centered imagination and, leaning on Moonsun, walk the path that leads to single-hearted salvation. We are here advised to turn away from the interpretation of the world as it flows from the self-centered imagination and, instead, trust in God's teaching and embrace the truth of origin and single-hearted salvation.

### **XIII:76–79**

*There is no knowing what I shall say,  
for the mind of Tsukihi hastens.*

We are so comfortable with our limited self-centered view of things that we expect that Moonsun will be limited also. This verse makes it clear that Moonsun is not limited in any way, particularly as regards teaching and hastening single-hearted salvation. This is great news for everyone in the world as it implies that Moonsun, the truth of origin, is willing to teach each of us equally according to our needs and capacities.

*What do you think My thoughts are about?  
They are about Nihon, Kara, and Tenjiku.*

To those in the village at the time that this was written, the words “*Nihon*,” “*Kara*” and “*Tenjiku*,” when used in this context, would mean everyone in the world. Taken together these two verses teach us that to see Moonsun's workings

in the world we will have to make our minds one with Moonsun's intention, means and method in opening paths of single-hearted salvation for all of the minds of the world.

*Though there are many leagues in between,  
I shall work even in a single night.*

It is possible for Moonsun to work single-hearted salvation all over the world "even in a single night" because Moonsun is already everywhere and at the core of every human mind. All that is needed is for Moonsun's instruments, timbers, to show the way to quiet the self-centered imagination so that Moonsun's truth can rush out and be realized.

What are you humans thinking of this talk? Your bodies are things lent by Tsukihi and you are all children of Mine.

I suspect that the question is asked because the earliest followers were unable to understand Moonsun's intention and continued to think of Moonsun's teaching in a rather local and common worldly way. Certainly, comparing our worldly common thoughts with the implications of the truths that everything is the body of Moonsun and that we are all equally children of Moonsun will make a huge difference in the way in which we carry forward Moonsun's intention to the entire world.

### **XIII:80–83**

*So long as Tsukihi keeps still,  
there will be no hope of a settling.*

On our own and guided solely by our self-centered imaginations, we have no hope of settling our minds and returning them to their original pristine condition, which would enable us to find joy in all circumstances.

*Therefore, Tsukihi will go forth to work.  
There is no one who knows where I shall go.*

Fortunately, Moonsun has now intervened in our affairs and intends to repair the human creation. Thinking locally and struggling with a narrow path, no one could see that Moonsun intended to enter into the dust of all human minds and make them pure so that they can return to their origin and single-hearted salvation. Who, at the time, could know where Moonsun will go or what Moonsun

will do to purify the human minds of the world? Even now this is a difficult view to see from the narrow path.

*I say that I shall purify all minds throughout the world.  
Never think of it as a small matter.*

Using instruments, timbers, Moonsun intends to purify all minds throughout the world. The local view of the self-centered imagination cannot understand it and perhaps thinks it can be done as a “small matter,” that is, in a worldly common way.

*In whatever matters, if the innermost heart of each of you  
is purified, there will be no danger.*

The real issue then is the purification of the innermost heart. Letting go of the small matters, doubts and fears, the timbers will proceed even to the far corners of the world, teaching the way of single-hearted salvation, the way of purifying the innermost heart in a manner appropriate for whatever time, place and level of spiritual maturity they may encounter. Anchoring their thoughts in the truth of origin, trusting in the reason, knowledge and understanding that flow through the mind like clear water, and reasoning from the truth that the whole world is the body of God, those timbers have nothing to fear; for them there is no danger in any matter whatsoever.

### **XIII:84–87**

*Day after day, the thought of Tsukihi is only to wait  
for a large number of people to come to Me.*

This invitation is as fresh and current today as it was when this poem was written. Moonsun continues to hasten and awaits the awakening and arrival of timbers from all over the world.

*The reason I am waiting for these people  
is that I desire to save all of My children in the world.*

This is a straightforward expression of Moonsun’s intention in gathering timbers.

*You cannot know what a marvelous path  
will come into sight this year.*

The reason why we “cannot know what a marvelous path will come into sight” is because our self-centered thinking is unable to grasp and understand Moonsun’s intention for all human beings equally. When we look to the Divine Model, we can clearly see the disconnect. The children were willing to worship Oyasama as God but unwilling to perform the Service. The children were willing to pray for the relief of their own concerns but were reluctant to prepare their minds to save others equally—that is, in ways appropriate for someone else’s time, place and level of spiritual maturity.

*No matter how I try to tell you the truth by words,  
there is no one who understands.*

No matter how many self-centered ideas we shift around in our minds, we will not be able to get them to add up to the truth of origin. The solution to this problem is the settling of the self-centered imagination, the purification of the mind through the performance and perfection of the Service.

### **XIII:88–91**

*Therefore, Tsukihi will at this time  
demonstrate the truth for you in all matters.*

Of course Oyasama comes to mind here. As the Shrine of Moonsun, Oyasama is by Her actions able to demonstrate for us a model of the truth in action in all matters. And although that is so, I do not think that it is what Moonsun has in mind for this verse. Instead, I believe that Moonsun intends to demonstrate to each and every mind the truth in all matters. Not as a demonstration to be viewed externally but rather as a demonstration in our own minds. Moonsun intends to show us the truth in our own minds! This kind of demonstration requires understanding. It is really a very remarkable approach. We are not asked to see and believe; we are asked to know and understand.

*Whatever I do,  
never think that there is any human mind mixed in it.*

The viewpoint of a self-centered imagination is totally absent from Moonsun’s teachings except as an obstacle to be quieted, settled, replaced, cleared, swept clean and so on. Unfortunately we tend to mix it with Moonsun’s teachings and then cannot understand what Moonsun is trying to teach us. For that reason we are continually warned in these poems about the potential for making that error so that we can adjust our minds and avoid it.

*Tsukihi cannot bear to look on any longer.  
That is why I shall work in all matters.*

From Moonsun's point of view the path that human beings are on is pitiful. Though we each do our best in our self-centered pursuit of happiness, when we honestly look at the state of our minds and the state of the world we find that we are pretty much making a mess out of things. Lots of people have been aware of this problem for a very long time. Unfortunately we tended to only have self-centered solutions to offer and they just add to the problem. Seeing our condition, Moonsun has entered into our affairs and is providing us with a real solution for all problems in all matters.

*However strong or youthful you may be,  
never think that such a condition is reliable.*

From our self-centered point of view much attention is given to single-hearted salvation as the cure for our illnesses and troubles. Moonsun is here making it clear that single-hearted salvation is totally appropriate for the young and strong as well. Indeed for the world of Joyous Life to be realized, future generations will have to be raised with single-heartedness, the truth of origin as the foundation of their thinking. The time to awaken is now; there is no need to wait and chance the pressures of illness or trouble as they steal the joy from one's life.

### **XIII:92-95**

*At this time, God is openly revealed  
and speaks to you freely without restriction.*

It is of course an important part of the model path that God is openly revealed through Miki Nakayama. That is to say that Miki's human mind was replaced by Moonsun's mind, the truth of origin, and so, by "borrowing Miki's mouth," Moonsun was able to act in the human world and open new paths of single-hearted-salvation for all human beings. In hastening all of us to follow the model path to its completion as single-hearted salvation and eventually universal single-hearted salvation, Moonsun found it necessary to speak to us, that is to teach us, in ways that address the limitations of our self-centered imaginations but that truly show the way to awaken from those limitations and enjoy the free and unlimited workings of single-hearted salvation.

That God speaks to us freely without restriction is also an important part of the model. As was mentioned, God is able to speak to each of us in ways that address the restrictions and limitations of our self-centered imaginations because

God's workings are free and unlimited. This ability to speak freely and without restriction is important to the functioning of God's timbers or the instruments to be used in opening new paths of single-hearted salvation all over the world.

The crucial state of mind necessary for speaking freely and without restriction is single-heartedness with the truth of origin. That single-heartedness can of course be tested in the "mind like clear water," through the mind that thinks solely of saving all of the minds in the world equally and by pondering in all matters the truth that any and everything is the body of God.

*As I shall work in truth in all matters,  
your innermost heart will, of itself, be made clear.*

If we make the effort to view all matters from the point of view of the truth of origin, that sincere effort will in and of itself clear the dust from our innermost heart so God's free and unlimited workings can flow freely into our life and the world.

*Until now, all humankind has been pondering  
only with the human mind.*

Using the self-centered imagination as the foundation of our thinking, we have been unable to find true satisfaction in the state of our lives and in the state of the world.

*This time, there is no need at all  
to ponder with the human mind on any matter.*

How can we distinguish between pondering with the human mind and not pondering with the human mind? The human mind leans on self-centered thoughts as opposed to the mind like clear water (the mind in which all things are seen as they are and not as they are imagined to be). The human mind bases itself on numerous self-centered truths that, though true, are in time subject to change, while the pondering that is done by the not human mind views all from the point of view of a single unchanging truth, the truth of origin.

### **XIII:96–99**

*I shall tell you any and everything.  
Whatever I say, never take it to be false.*

There are two general categories of denial of Moonsun's teaching. The most



obvious is the denial of those outside of the path who do not understand Moon-sun's intention and as a result do not find any value in the teaching. The second and less obvious category is the denial of those close to Oyasama, those within the path, who, though they would like to understand, still misunderstand Moon-sun's intention and as a result are unable to realize the promise of Moonsun's teaching.

*Whatever kind of people may be rampant  
on the high mountains, no one knows the truth.*

In this instance the misunderstanding that is addressed concerns the tendency for followers of the path to attempt to gain the approval of those who are influential in their societies by altering Moonsun's teaching and making changes and interpretations that would make it acceptable to established authorities.

This is an interesting situation. Moonsun has shown a willingness to make changes to accommodate the needs of the children in ways that are appropriate for the time, place and level of spiritual maturity. What we see here is the requirement that the path be based on the truth of origin, single-heartedness with God. Though those on the high mountains (us depending upon our circumstance) might have some super worldly common ideas, those ideas lack the truth of origin and are not Moonsun's teaching.

*Wherever you may be,  
Tsukihi clearly sees your innermost heart.*

Moonsun sees our innermost heart because Moonsun dwells within our innermost heart. The problem is that over time our innermost hearts have become covered over with an accumulation of limitations, self-centered thoughts which we mistake for the only true state of our world, and now Moonsun is trying to help us to remove those limitations so that we can live freely and joyously.

*If your innermost heart accords with the mind of Tsukihi,  
I shall exert Myself in your favor forever.*

Moonsun is always on our side and is always acting in our favor. It is our reliance on our self-centered thinking that keeps us from enjoying Moonsun's eternal favor. When our self-centered imagination is identified and settled, making our mind like clear water, that mind is in accord with Moonsun's mind and the truth of origin. Check it out for yourself and see.

**XIII:100–103**

*The mind of Tsukihi hastens day after day.  
Yet there is no understanding in the minds of you close to Me.*

I think that it is not enough just to be aware that those closest to Miki were unable to understand what Moonsun was trying to teach. To get the full benefit of this parental guidance, I think that we should try to understand why those who were close to the teaching were unable to understand it and to look carefully and honestly at our own minds to make sure that we are not following that same path of misunderstanding. The way to do that is to identify and focus on the real unchanging core of the teaching, distinguishing between what is original and what is the creation of the worldly common self-centered imagination. This is not such a difficult thing to do. Start small and practice distinguishing. Pick some common thing in the room and be aware of it. Now superimpose your imagination on it. Give it a name and a special significance. If someone else comes into the room, will they also see what you have superimposed on the object? If you insist on a new truth that you have created, chances are there will be conflict in your future. For those who practice sweeping through Hand Dance, be aware of the separation of the original and the imaginary while you are doing so. Freedom is the ability to not be causally held by the truths so created in the human imagination.

*What do you think My hastening is about?  
If you grow crops, you may be in need of water.*

Water is essential for the growth of crops. Here we are being taught that those close to the teaching were pursuing a worldly common self-centered interpretation of Moonsun's teaching while missing the point of the teaching and neglecting the essential core of the teaching, the single-heartedness with God that is known and understood through the mind like clear water.

*In the minds of all of you,  
with what thoughts are you pondering over this talk?*

It is appropriate now, as it was then, to stop and examine our pondering to be sure that we are focused on the original root and core and not on the imagined worldly common.

*Tsukihi desires first to help you in your needs.  
That is why I speak of all things whatever.*

No matter what our need or problem is, Moonsun is willing to engage our self-centered imaginations and show us the way to the true satisfaction that flows freely and without limitation from single-heartedness with God. Whatever our issue, Moonsun will teach us in ways appropriate for our time, place and level of spiritual maturity. We need only turn our sincere attention to Moonsun and sincerely follow the model just as it is shown. We are devoted to what we pay attention to.

### **XIII:104–107**

*No matter how Tsukihi tries to persuade you of all matters,  
no one listens to My words as the truth.*

Unfortunately, in spite of Moonsun's tireless efforts, we find it very difficult to turn away from the self-centered imagination and return to the origin. Instead we continue to imagine worldly common interpretations of Moonsun's teaching—an approach that might as well be a denial of what is taught.

*Therefore, the regret and anger of Tsukihi  
have piled up like a mountain.*

Because we have been slow in understanding and have been unable to complete the Service to the truth of origin, we continue to accumulate self-centered thoughts. As a result, those self-centered thoughts continue to obscure and steal the joy from the state of our minds and the state of our world.

*Until now, as the month and day has not yet come,  
I have been keeping still.*

That Miki was able to awaken to single-heartedness with Moonsun is a milestone in human evolution. Because Miki Nakayama was able to awaken, we are now all at the stage in our development where we can also awaken. This is why the model is given; it is intended that it be followed by the rest of us, as the time for awakening to Gods' free and unlimited workings and the joyous life is now!

*This time, as the time is pressing,  
I shall quickly begin any work whatever.*

This addresses God's intention to work tirelessly to gather timbers for the task of universal single-hearted salvation. It is not a narrow path that Moonsun is hastening but rather a broad path wherein any and every means to purify the

mind and return it to its original pristine condition is explored and perfected. In the narrow view of misunderstanding it is impossible to see how God can “quickly begin any work whatever.” Looking from the point of view of the truth of origin, the timbers can see the new paths of single-hearted salvation that this verse implies.

### **XIII:108–111**

*Hereafter, on whatever path you may find yourself,  
never bear a grudge against others. Reproach yourself.*

There is only one thing in this world that each of us should absolutely be in control of, and that is our own mind. In my own case, I find that I have trouble with this and often revert to finding comfort in blaming others when the joy is drained from my life. Nonetheless, the state of our mind is our own responsibility. If we have trouble exercising dominion over it, then we can use that difficulty as a lesson in the meaning of “free and unlimited” as opposed to “bound by causality.”

*This talk is not for a particular place.  
It is for the high mountains as well as for the low valleys.*

Having admonished the “high mountains,” Moonsun wants to make it clear that, from the point of view of the Parent of Origin, there is no blame leveled at, or distinction made between, the children. We each have our own matters to work out with our Parent of Origin so that we can return to our origin and enjoy the free and unlimited workings that flow from single-hearted salvation.

*Everything I say is from My desire to save you.  
That is the reason for My various and repeated persuasions.*

Moonsun—God, our original Parent—has only good things in mind for us. Though we are slow in responding to the parental heart and require “repeated persuasions,” all of God’s efforts are on our behalf. We need only turn our sincere attention to God the Parent to receive God’s blessings, regardless of time, place or circumstance.

*Hereafter, know that in whatever I say  
and in whatever matters, I say nothing evil.*

There is always the opportunity for us to express our misunderstanding by

attributing worldly common motives and actions to Moonsun. The theme of “high mountains” and “low valleys” can and perhaps did go off in a wrong direction requiring Moonsun to make an adjustment and clarify the intention in that theme. The Parent of Origin is the perfect Parent and never does anything to harm the children. The hard lessons that we learn in life are the result of the way each of us uses our own mind. They are not punishments from Moonsun. The Parent of Origin is forever and constantly ready to welcome us back to the warm protection of the parental heart. The choice to return to our origin or to stay on the path of unintended consequences and dissatisfaction is ours to make.

### XIII:112–115

*The reason I admonished you step by step  
is only that I hasten for your true salvation.*

Moonsun, the Parent of Origin, does not want or need anything from us. We are not admonished because we are failing to give God what is God’s due. Moonsun’s admonitions are in response to our complaints to God and are solely intended to guide us to the true satisfaction that we say we long for. Moonsun is only trying to help us. It is that simple.

*Once your mind has become truly purified,  
I shall quickly teach you the means to salvation.*

The obstacle to our receiving the true satisfaction that Moonsun wants to freely give us is the working of our self-centered imagination. When, even for a moment, we consciously identify, settle and clear our self-centered imagination, then we will be able to clearly see the means to single-hearted salvation.

*To explain what this salvation is about:  
it is the Service for the protection against smallpox.*

Frankly, our self-centered imaginations are not crazy about allowing themselves to be settled, even for a waking moment. This verse gives an example for a particular time and place of why it might be a good idea to purify the mind.

*Another salvation: I desire quickly to give you the Proof Amulet  
that protects you from illness, death, and weakening.*

Of course we could take the promise of protection against smallpox and misunderstand Moonsun’s intention as being a kind of medicine or healing ritual,

imagining Moonsun's salvation as being limited to curing smallpox. This verse moves the discussion from the worldly common ideas of the self-centered imagination to the free and unlimited workings that can only be known and understood through single-heartedness with Moonsun. It is a promise, the realization of which is only compatible with returning what the self-centered imagination has borrowed by understanding that all human bodies are a part of Moonsun's immortal and eternal body. We self-centered imaginations are Moonsun's children. Over this we can learn to exert control. Everything else in the universe is Moonsun's body. Pondering this we can either live freely from the point of view of understanding the truth of origin, or we can live with limitations, claiming what is not ours, which we are powerless to completely control.

### **XIII:116–120**

*As I am hastening universal salvation,  
I shall work in all matters according to your mind.*

The state of our mind is either single-hearted, one with the truth of origin, or it is not. If the state of our mind is not single-hearted, one with the truth of origin, then we are either working on becoming single-hearted, one with the truth of origin, or we are not. If we would like to become single-hearted, one with the truth of origin, we are either working on purifying our mind, settling our self-centered imagination, or we are not. If we would like to help other people to change the state of their mind to single-heartedness, one with the truth of origin, then we are either trying to find ways to purify the human mind appropriate for time, place and level of maturity or we are not.

*All humankind, everything depends on the heart of each of you.  
There is nothing that cannot be realized.*

Everything depends upon the state of our mind. There are things in the world that are impossible, but there is nothing in this teaching that cannot be realized depending upon the state of our mind.

*About the prayer for rain,  
though God has not said anything yet in truth,*

Too much or too little rain is a primary concern for farmers and for the rest of us who depend upon their crops. Though of critical importance, it is generally a local matter. What is alluded to here can be seen over and over again in the Divine Directions (Osashizu). The children seek immediate relief for immediate

self-centered matters. Yet there never seems to be a direct answer addressed to such immediate concerns.

*This time, if you come seeking to Me,  
I shall tell you all the truth of all matters.*

Instead, God responds by offering immediate salvation in all matters. Single-hearted salvation is the knowledge and understanding of the truth of all matters. That knowledge and understanding manifests itself in the world as the enjoyment of Moonsun's free and unlimited workings in every situation.

*Whatever it may be, Tsukihi will never say that it cannot  
be realized. It all depends on the mind of each of you.*

It is common for the self-centered imagination to imagine that single-heartedness with God, as known and understood through the purified mind like clear water, is an impossibility. That denial then becomes the state of our mind and the state of our world. Further, that imagined impossibility will remain true as long as the self-centered imagination entertains that thought. This verse assures us that Moonsun knows that this Service is possible for us to complete and that God will never say that it cannot be done. To move to God's point of view on this, it is only necessary for us to change our mind from denial to affirmation. It may take a bit of practice but every effort, no matter how small, is rewarded. Of course true sincerity, making the purification of the mind our first priority in every matter, shows the way quickly.

**All human bodies are things lent by God.  
With what thought are you using them?**



## *Book XIV*

**This universe is the body of God.  
Ponder this in all matters.**

As we begin to comment on Book XIV of the Ofudesaki, perhaps some reflection on why there are so many Books is in order. Recall that this teaching exists because of the state of our minds and the state of our world is such that many of us are unable to find true and lasting joy in our existence and are looking for a way to realize true satisfaction and joy in our lives.

The state of our mind that is not working for us in terms of delivering lasting happiness and joy is likened to a room full of dust or a pond that has become clouded with mud and debris. This is the mind that functions with the marvel that is the self-centered imagination as its foundation.

It is surely the case that most of us can be said to be lost within the darkness of our own self-centered imaginations. In simple terms this results in our inability to clearly distinguish between original truths (things as they actually are) and imagined truths (things as we imagine them to be).

The human power to imagine and shape our own environment is certainly the marvel of marvels in the natural world. However, because we are having some trouble with handling this creative power, a path has been opened for us to learn the deep and original truth of our own mind so that we can replace our self-centered imagination with the truth of the origin as the foundation of our thinking.

Replacing our mind in this way moves our identity from the shallows of the self-centered imagination to the knowledge and understanding of the deepest level of our being. The result of that replacement is that the self-centered imagination can then function freely and without limitation, in full knowledge of its origin. The original is distinguished from the imaginary. The imaginary is set free of the limitations that it is powerless to control and allowed to play freely with the things that it can control. Thus revealed, the free and unlimited workings of our true origin flow into the world as the foundation of a joyous life. Perhaps a metaphor here will help. Suppose that our self-centered imagination is the moon. We are running around yakking about how cool moonlight is and complaining about the changes and phases that we go through and are powerless to control. One day someone manages to point out to us that the moonlight that we think is everything is actually just sunlight reflected. When we understand that truth, we will no longer be concerned with the changes and phases that we are powerless to control, because our true and real identity doesn't go anywhere—it is always shining.

Nice, the only problem is that our self-centered imaginations convert every-





thing that we come in contact with into self-centered ideas and truths. For that reason, the truth of origin is difficult for us to know and understand.

Our true and original self, abiding quietly at the very core of our mind, sees and understands our predicament and would like to help us to awaken from our self-centered dream. Unfortunately our true and original self, who we were when we were three years old, for example, can't get a word in edgeways because for many of us our self-centered imagination runs a dialogue with itself about what it likes and doesn't like for our every waking moment.

Now, because the causes were lined up correctly for Her to do so, Miki Nakayama awoke from the self-centered dream that we are all stuck in and, as a Shrine of Moonsun (a mouth for the truth of origin to speak through), began opening a path for all human beings to awaken to the truth of our origin—the one truth that is found at the core of each and every human mind when the self-centered imagination is quieted or purified long enough for it to be revealed.

These seventeen Books of the Ofudesaki, *The Tip of the Writing Brush*, are meant to be a model that shows a variety of ways (Services) to engage the truths of the self-centered imagination and step by step return it to its original pristine condition. Since no two human self-centered imaginations are exactly the same, the poems, as well as the Services that they hasten the performance of, address broad areas of human misunderstanding as they exist in a particular time and place. The entire model is very complex as it addresses one time and place but has the intention built into it to awaken and train other human beings to carry the work forward in ways appropriate for their own time and place, until all human minds have had the opportunity to return to their origin. For that reason, it is said that this is a path that teaches the truth of origin in ways that are appropriate for the time, place and level of spiritual maturity of those who would hear it. It is also a path by which we can be awakened by cultivating the mind to save or awaken others.

#### XIV:1–4

*Whatever you may dream, it is by Tsukihi,  
Whatever is said, also, is all by Tsukihi.*

Moonsun, “Tsukihi,” is a name that the truth of origin has provided to our self-centered imaginations to signify everything that exists. It is the one unchanging truth that appears as a constantly changing many. Even the self-centered imagination is Moonsun, but the very nature of the self-centered imagination is the denial of that truth. We imagine ourselves to be separate independent beings. It is a great effect but, alas it is only an effect and it produces the experience of real limitations where in fact there are none.

*The mind of Tsukihi hastens day after day,  
but the minds of you close to Me are only depressed.*

Moonsun hastened the awakening that comes to the purified mind. For a variety of reasons—all related to our inability to distinguish between original and imagined truths—those who heard Moonsun’s teaching were unable to understand either Moonsun’s intention or the means for realizing that intention. The depression that Moonsun speaks of is the result of the accumulated mental limitations that come from using the self-centered imagination as the foundation for all of our thinking.

*Why are you depressed?  
It is because those in high places know nothing.*

Each of us has a direct and intimate connection to the truth of origin. When we turn our attention inward and return to that truth, the result that is returned is immediate freedom from the limitations, cares and troubles that have accumulated in our self-centered imagination. “Those in high places” refers to those self-centered imaginations that feel obliged to try and stop the process of purification and return, not only in their own minds but also in the minds of others. Though they may be persuasive and exert influence on other self-centered imaginations in a number of ways, they really don’t know anything about the truth of origin. Nevertheless, they feel that they should try to stop the spread of what they imagine that to be.

*Unaware of this, the whole world follows them in all matters  
and is depressed.*

Unfortunately most of us tend to be suckers for the stuff put out by “those in high places.” Some of us might even be “those in high places” to someone else and perhaps we continue to be swayed by imagined truths that yield a rather depressed state of mind and a depressed state of the human world.

Fear seems to be the stock and trade of “those in high places.” Through these poems we are encouraged to turn away from them and embrace the freedom and joy of the truth of origin. Those in high places don’t even have to know that we have gone, and they certainly have no control over what passes between each of us and Moonsun in our innermost heart. When enough of us have returned to the truth of our origin, the problems caused by “those in high places” will lose their power to attract and capture our imaginations, and the world of joyous life will settle of its own accord.

## XIV:5–8

*For Tsukihi, this is the greatest regret.  
That is why I do whatever things.*

Moonsun's regret is the collective accumulated dust in all of our minds. Our situation is such that though we are seeking relief from our troubles and sufferings, because of the accumulated dust we are unable to freely accept the true salvation that Moonsun is trying to give us.

*The mind of Tsukihi hastens day after day,  
but I cannot tell of it in words, even should I so desire.*

All human languages function as tools for communicating self-centered relationships from a self-centered point of view. The knowledge and understanding that Moonsun is trying to awaken us to is deeper and more immediate than language and the relationships that language is used to define. When defined in words our self-image, who we imagine our self to be, is an ever-changing and in many cases fairly delicate construction made of ideas as well as feedback from fellow imaginations. The identity that Moonsun is hastening us to awaken to exists prior to any ideas of self. It is immediate and can be known and understood but is not limited by any relationship or imagined description. The truth of origin is not an idea. Returning to the truth of origin is not an academic exercise. It doesn't require any education or special tools; anyone can do it. The only obstacle is whatever self-centered idea, like a speck of dust on a lens, just happens to be in the way at any given moment.

*That is why I put the fragrance even into your dreams.  
Quickly ponder over it, please.*

Our dreams are not a part of our public experience. They are intimately a part of our interior mental experience. Moonsun is here guiding us to look within our own mind. For most of us everything we know is about the outside world. This path hastens us to look within and find the truth of ourselves. Ultimately no one else can do this for us. It is a matter solely between ourself and the truth of our innermost heart.

*The regret of Tsukihi  
is not something that can be told in words.*

The regret of Moonsun is huge. We all live the regret of Moonsun. It is the collective state of our self-centered imaginations manifest as the state of the

world. That that state is lacking in joy is the unintended regret of Moonsun.

We use language to communicate ideas and relationships both to others and in our internal conversation with ourself. The mind of Moonsun resides as the innermost heart of all human beings. The relationship between our self-centered imagination and our innermost heart is direct and exists prior to language and our descriptions of names and forms. The regret of Moonsun is the accumulated self-centered thinking of all human beings. That regret is piled upon Moonsun's one original mind. It is an image that we can grasp in total but not in detail. In detail it is all the self-centered thoughts of all human beings everywhere.

To relieve that regret we can each be responsible for removing our own share of it, and that would be enough.

#### XIV:9-12

*Until today, in My talks on whatever matters,  
I have taught you various things step by step.*

We should not forget that the human self-centered imagination is, at least from our point of view, the premier marvel of nature. Because Moonsun exists, the self-centered imagination exists. Utilizing its marvelous power, we have been able to explore and explain causes going almost all the way back to the beginning of the material universe. It is unfortunate that such a miraculous power has also led to unintended human trouble and suffering.

*But as the day of the appointed time has not yet come,  
you have seen nothing.*

Of the causes that we have explored there is one area in which we are deficient. We know very little of the workings of our own mind and the consciousness that illuminates it. Because of this, we know nothing of the truth of our origin.

*This is why all of you doubt  
and erase by your words whatever Tsukihi says.*

Since we have no experience or knowledge of the truth of origin we doubt that it exists. The illusion of our separateness is very convincing and we take our independence for granted. We are like fish doubting the existence of water or little children denying the hidden working of an amusement park. Moonsun is the essential source of the experience but under ordinary circumstances remains hidden or undistinguished.

Because the self-centered imagination has no experience to relate Moonsun's teaching to, it tends to relate it to inappropriate experiences that then result in misunderstanding and a lack of understanding of Moonsun's intention and means.

*For Tsukihi, this is the greatest regret.  
By all means, I shall clearly reveal what I have said.*

For Moonsun the difficulty in reaching out to the self-centered imagination to provide salvation and relief is the greatest regret. Perhaps we can get some sense of this by comparing it to the well-known difficulty of trying to help a suffering animal. Often the animal does not understand the intended aid and may violently reject the well-intentioned intervention tendered on its behalf.

Moonsun is working tirelessly to find a way to open our minds to the reason of heaven and to show us clearly the truth of origin. To achieve this, Moonsun has modeled several step-by-step methods for quieting and purifying the self-centered imagination so that the truth of origin can be known and understood.

#### **XIV:13–16**

*Though until now there was never a time  
that whatever I said was immediately seen,*

Though the way in which we use the self-centered imagination is the source of unwanted things in our lives, the self-centered imagination is not itself essentially evil. In fact, if we had been able to find true satisfaction and joy in our use of the self-centered imagination as the foundation of our thinking, then Moonsun would not have found it necessary to teach us the truth of origin. Indeed, our human history shows that the truth of origin is something that we had not been taught.

Once it was taught, as we have seen in these poems, there has been great difficulty in understanding Moonsun's intention and means and, even though taught, the truth of origin remained unknown.

*This time, within three days,  
no one knows what you will hear in the talk of the world.*

This verse is a difficult construction but I believe that it is intended to counter the difficulties of past misunderstanding and provide encouragement. Indicating for any individual the possibility of a rather quick realization of what has been promised.

*From now on, Tsukihi will work day after day.  
There is no knowing what work I shall do.*

So Moonsun is on the job tirelessly working to attract our self-centered imaginations back to their origin. That there is no knowing what Moonsun will do comes, I think, from the fact that Moonsun will do whatever is necessary to attract all of the minds of the world in ways appropriate for our time, place and level of maturity.

*Never think in the least that curses, demons,  
or evil spirits exist in this world.*

We have often spoken of the fact that Moonsun knows and understands that our self-centered imaginations contain many worldly common truths. We have also seen how Moonsun promises to enter into the muddy water of our mind to make it clear so that the one truth of origin can be clearly known and understood. Moonsun has told us to expect that the teaching will employ “things which do not exist” and “which do not as yet exist.” In general, Moonsun’s teaching to this point has not taken a confrontational approach to our worldly common truths. They are acknowledged as being true in a worldly common way and, beyond that, their only significance is that they are in the way—an obstacle that needs to be removed so that the one truth beneath them can be revealed.

That Moonsun specifically indicates that the worldly common truths associated with curses, demons or evil spirits are fictions of our imaginations is a significant feature of the model path. There are, I think, two reasons why it was necessary to set up such an unusually direct confrontation. First, we can see from our model story that Miki, prior to awakening as a Shrine of Moonsun, certainly believed in the existence of curses, demons and evil spirits. It would only be reasonable to expect that those close to the Nakayama family would have a tendency to confuse Miki’s worldly common truths with Moonsun’s teaching concerning the truth of origin, the resulting confusion making Moonsun’s teaching difficult to understand and the path of single-hearted salvation difficult to clearly see. It is quite likely that some people close to the Residence at this time were making a well-intentioned attempt to interpret Moonsun’s teaching in the above worldly common vein, thus creating a burden on the path that was just too restrictive to be of use. Secondly, that the worldly common truths associated with curses, demons and evil spirits were being applied to Moonsun and Moonsun’s Shrine seems to be indicated throughout the poems. Those worldly common truths run counter to the understanding of the model of parental love that Moonsun has been developing throughout the poems and as such have apparently been deemed by Moonsun to be not suitable material for the basis of a teaching—even as one that is meant to be appropriate for time, place and level

of maturity.

#### XIV:17–20

*I shall clear away all the regret of Tsukihi  
which has piled up mountainously until now.*

As Moonsun’s mind is at the core of every human mind, the regret of Moon-sun is the accumulated self-centered thoughts of all human beings piled up, like a mountain. I doubt that we can comprehend this in detail but as a sum it is a concept that we can get a handle on.

*To explain how it will be cleared away:  
I, Tsukihi, shall do all that I intend.*

This seems to me to be saying, “Watch me and see how I clear it away.” The model that is demonstrated shows the opening of new paths of single-hearted salvation all over the world wherein each and every human mind is gradually purified and awakened—the task of doing this having been made realistically manageable by being undertaken by human instruments, each one awakening another in their turn.

*Many days have passed since I began this world.  
Yet perhaps you do not know the truth of Tsukihi.*

This is clearly an introductory verse and I think that we can expect that very soon we are going to be treated to an exposition of the truth of Moonsun.

*Whatever is done, is done by Tsukihi.  
Whatever happens, know that it is not an illness.*

We have some experience here. Previously we have been taught that the whole universe is Moonsun. Whatever is said is said by Moonsun, and whatever is done is done by Moonsun. This truth of Moonsun is then stated in opposition to a fundamental human self-centered truth and, in doing so, Moonsun is purposely setting up a direct contradiction of a very important self-centered experience. Our worldly common experience of illness places a heavy burden and limitation on us, and Moonsun’s promise to free us of that burden is not just a matter of calling illness by another name. Moonsun intends to show us what the universe looks like from Moonsun’s point of view. From that point of view, illness does not exist.

## XIV:21–24

*Whatever I do to the body,  
it is not an illness but the care of Tsukihi.*

The body that is spoken of here is Moonsun's body. From Moonsun's point of view, the changes that take place in Moonsun's body are manifestations of care. From the point of view of the self-centered imagination, that same care is viewed as an illness and a cause for suffering. As I write this, galaxies are colliding somewhere within Moonsun's body. That this is happening is also the care of Moonsun. This body that I am borrowing from Moonsun is fighting off an invasion. I experience it as a cold. This too is the care of Moonsun.

*The world is saying that it is cholera,  
but it is Tsukihi informing you of the regret.*

Here then is Moonsun's method. Our self-centered point of view is causing us to suffer and perhaps nowhere is there a more graphic demonstration than the self-centered imagination's experience of suffering from illness as a result of the innocent error of claiming ownership and dominion over a portion of Moonsun's body. Moonsun wishes us to use that suffering as a tool, a wake-up call to remind us to sweep the regret of self-centered thinking from our minds and awaken to the true satisfaction, freedom and joy that come from returning to our origin and single-heartedness with Moonsun.

*Everywhere in the world, people are the same:  
they only have depressed minds.*

The dust of self-centered thinking, the use of the self-centered imagination as the foundation of all thought, accumulates frustration because of the limitations that such an insecure foundation provides.

*From now on, firmly replace the mind  
and become the mind of joyousness.*

This sounds like a plan. I want to firmly replace my mind and become the mind of joyousness. I assume that that means replacing the foundation that is my self-centered imagination (and a rickety and touchy thing it is) with the sure-footed foundation of the truth of origin. To do that I suppose that I might first have to identify my self-centered imagination so that I can get a hold of it and remove it.

OK, I know what my self-centered imagination is. It is the voice of my mind,



and what a chatter box it is! Now that I am paying attention to it, I think that I have discovered that it runs almost continually. Wow, imagine the kind of torment such a device running an unchecked dialogue of suffering with itself could produce. Deep sleep would be the only refuge. Or would it? Suppose that one could learn to turn off that constant chatter and replace it with that oft-mentioned and little-understood treasure, unity of mind. What would that unity of mind look like? I suppose that one could metaphorically speak of it as “the mind like clear water.” Take a look at it and see for yourself.

Now if we could only figure out how to stay there.

#### XIV:25–28

*The reason Tsukihi began human beings  
was the desire to see you lead a joyous life.*

There is no agreement on whether or not there is intention in the creation, but a peek at the totally purified mind like clear water will settle the discussion. The natural point of view of our original state of mind can accurately be called one of joy. About three years after our birth, we begin to develop a self-image, that is who we imagine ourselves to be. It is downhill from there.

*Because the world does not know this truth,  
everyone sinks only deeper into depression.*

The nature of the self-centered imagination is to try and find happiness in external things. It is a constantly moving target, and for many of us the frustration and suffering that accompanies it can make life a burden instead of a joy.

*Tsukihi desires to bring joyousness to all.  
If anyone dares to stop this, the regret will grow enormous.*

These poems address roughly three different categories of ignorance or dust as concerns Moonsun’s intention and teachings. In the first case we are innocently ignorant because we have never been taught. In the second case, we may have heard Moonsun’s teachings and intention and thought them to be not a trustworthy path, one not worth pursuing. This we have characterized as exhibiting a lack of understanding of Moonsun’s intention. Finally, there are those of us who have heard Moonsun’s teachings and want to understand them but for a variety of reasons are unable to understand clearly and instead end up misunderstanding Moonsun’s intention.

These last two characterizations of lack of understanding and misunderstand-

ing also present self-centered imaginations with the option of an unfortunate path of action. For some minds it is not enough to doubt or reject. The degree of their self-centeredness moves them to also restrict, control and persecute. Big time dust and for what? The model path is pretty well documented. It is instructive to look at it and to speculate on what could possibly have been seen as threatening about it. Moonsun wants to show us all how to enjoy a state of mind in which we can all be really free and live joyously. Some self-centered imaginations find that threatening. That our self-centered imaginations can talk themselves into such a state is a sad state of affairs that can cause much regret and suffering in the world.

*I request you to understand this talk clearly  
and to ponder quickly.*

Moonsun's teaching and the promise of single-hearted salvation are free to all and open to all equally. We all have a mind; the foundation of our thinking is either the truth of origin or it is the self-centered imagination. There are no restrictions. Single-hearted salvation is possible and available even at this moment. Moonsun, please accept my sincere mind.

#### **XIV:29–32**

*Until now, I taught you by the name Tsukihi,  
but from today I shall use another name.*

More than once we have been informed that the path would change in ways that we would not know and that God would speak to us freely. I have no idea how the earliest followers responded to this change of name but I assume that the change was intended to help us to overcome our misunderstanding and hasten our progress in stepping out onto a path of single-hearted salvation. For me anyway, though I am very fond of the name Moonsun, this change is a happy one, and a model of parental love and care really seems to me to be a perfect way to address both my own shortcomings and my efforts to reach unity with other minds.

A word then about the names of God. We were taught that the whole universe is the body of God and that everything is what God says and does. Even our self-centered imaginations are just God's idea of being separate entities, where in reality there is really only one.

Being only one, there is no need for a name because there is no one else in existence to address or be addressed by. However, having created the marvel that is the self-centered imagination, which is God's child so to speak, God now has

a multitude of imaginations to address and speak with. Recall that the one has created company for itself and that the whole thing is meant to be a whopping good time—like a joyous picnic or moveable feast for God to enjoy through the self-centered activities and experiences of the children.

Up until now God has had no trouble with staying in the background to enjoy watching the children play but over time something unintended has occurred. We all know that the universe is powered by the transfer of energy that can be rather simply understood as “the big fish eating the little fish” (though nowadays with our understanding of microorganisms we know that the little fish do their share of eating the big fish, too). It is a totally fantastic arrangement and works perfectly on the level of material things but there is a hitch. A fish of any size, provided with a marvelous self-centered imagination, can suddenly find the limitations associated with the whole mechanism to be more of a nightmare than a picnic. In response to this unintended condition, God has stepped forward to call all of the children (self-centered imaginations) that are not having a good time back to their origin so that they can understand the truth of themselves as children of God, with all that this entails, so that we can go back into the natural world of names and forms and play freely and joyously.

The problem is that, even after hearing the call to come home, we children have perhaps remained doubtful and somewhat depressed because of the accumulated limitations that have built up in our self-centered imaginations. We could roughly say that the path begins with God simply telling us to give up our depressed thinking and return to our origin. That didn’t work, and so Moonsun invited us to use our reason and showed us how and what to ponder so that we might return to our origin. Now God the Parent is calling to us and the path of single-hearted salvation continues so that all of the children can benefit from the model of parental love and can return to the safety and the warm embrace of the Parent of Origin.

To a high-spirited mind, being a child of God must certainly be a good thing. Let’s recognize and enjoy that truth in ourselves and in our brothers and sisters, living appropriately as children of God the Parent, and not allow our depressed thinking, the selfish and rampant thoughts of the “high mountains,” to drag us back into the dark and muddy water.

*Until today, though the grand shrines and high mountains  
have thrived and done as they pleased,*

As this is a model story, this, like all of the elements of the model story, refers to a local example of a universal human condition. From the point of view of the Parent of Origin, our self-centered imaginations are pretty much out of control. That is to say, they are running counter to their original intention as an instrument of joy.

*From now on, I, the Parent, shall do as I please instead.  
Defy Me and I shall give a return at once.*

God the Parent is scolding us rather pointedly. Shifting the teaching to a model of parental love and in the same theme making the point that curses, demons, or evil spirits do not exist in this world allows the Parent to give us a good scolding while at the same time making it clear that this is a family matter, and so we can expect intense care and concern coming our way from our original Parent but never harm or evil.

The “return at once” that is spoken of is the truth of the way in which the state of our mind becomes that state of our world. It is an instantaneous result. If we pay attention to the quality of our thoughts, we can prove the truth of this for ourself.

There is a kind of “service” that asks us to remove any preconceptions from our minds so that we can be free to absorb what is being taught without the distortion of preconceptions. There is also a kind of “service” that asks us to begin our pondering from the point of view of a particular set of preconceptions so that we can know and understand the reasoning that flows from them. That we are all children of the same original Parent, that the teaching of the Parent of Origin is showing a model of parental love, that the intention of the Parent of Origin is solely that we be able to live free and unlimited joyous lives and that the Parent of Origin intends us no evil are all examples of preconceptions that we are invited to ponder and savor the reasoning of. Pondered and experienced from the point of view of those preconceptions, the state of the world immediately assumes a truth. On the other hand, pondering from the point of view that presupposes that powerful spiritual forces like demons, curses, and evil spirits exist or that God or gods purposely do harm to helpless humans immediately makes the state of the world assume yet another truth.

In these poems, the first truth is an example of a high-spirited state of mind that is immediately returned as a high-spirited state of the world, while the latter is an example of a depressed state of mind that is also immediately returned as a depressed truth of the world.

*Know that the regret of the Parent even before today  
has not been slight.*

The regret of the Parent is the dust of all human minds. That is to say that the regret of the Parent is the unintended result of the way in which our self-centered imaginations have drained the joy from the creation. Looking at the history of our species, we can all easily form our own impression of how severe that regret might be.

As children of the Parent of Origin, human beings have inherited the marvel-

ous power to imaginatively create in the world. Though the intention is that our creative power be used to create joy and good in the world, that power can also be used to create evil in the world. The power to create is a gift of the Parent. The way in which that power is used is up to each individual self-centered imagination. So far our performance in this matter has been regrettable. However, in our defense, we can claim that until now we have never been taught the truth of our origin.

**XIV:33–36**

*Yet at this time, the world is only rampant in all matters,  
knowing nothing.*

Though we know all kinds of worldly common truths and employ our understanding of those truths in all matters, when it comes to the truth of origin and the understanding and application of the truth of origin in all matters, our Parent of Origin feels that it is necessary for us to consider that we know nothing.

*With you humans, also, your children are dear to you.  
Think of this and ponder, please.*

To aid us in our pondering we have now been given an additional and very powerful tool. We can understand the intention of the Parent by pondering the perfection of our own human parental love.

*Day after day, the concern of the Parent  
is only about the means to save you.*

Our Parent of Origin has no intention beyond awakening in each of us true satisfaction and joy as we play in the body of God.

*Unaware of this, everyone in the world  
thinks that I am intending something evil.*

The history of our species is full of instances of evil attributed to a god or done in a god's name. It is too sad to dwell on, and surely it has no place in a model of parental love. Leaving it behind, let's look instead at a world of brothers and sisters nurtured with parental care, each according to his or her abilities and needs.

**XIV:37–40**

*In all matters, think well about the Parent's regret,  
being only opposed by My own children.*

Here, then, is a total view of the world, its problems and their solution. The Parent intends that the children return to their origin, awakened to their full identity as equal brothers and sisters, equal children of the one original Parent, and with that understanding recreate the world as one of joyous life for all. We children on the other hand do not know the truth of our origin. Nor do we know our original Parent and by our actions are opposing the efforts of our Parent of Origin to call us home.

*From now on, as the Parent is revealed,  
I shall not take opposition from wherever it may come.*

In the past we had an excuse for our behavior. We were never taught any better. Now, as the Parent is revealed our only excuse is our headstrong selfishness. Our opposition has a cost. From the time that the truth of origin is revealed to us, we can expect the Parent of Origin to give us a return for our actions.

*This opposition: if anyone becomes rampant and directs it at Me,  
I shall withdraw at once.*

I believe that there is a tradition that attributes to the phrase “I shall withdraw at once” the meaning that those of us who are rampant in our opposition to the Parent of Origin will die or be killed by our Parent. This, I think, has to be looked at in the light of a model of parental love. In my own case it is out of the question, but I suppose that there might also be some tough neighborhoods where that model might be understood differently. But certainly such an interpretation would run counter to God the Parent’s statement about intending no evil.

Upon reflection, the view that I offer is that, in any given matter, the self-centered imagination is either one with the truth of origin, single-hearted, or it is turned away from the truth of origin and alienated from it. When it is single-hearted, the return is immediate freedom from illness, trouble, death and suffering. When it is purposely turned away from the truth of origin, the return is immediate limitation and the cumulative anxiety that comes from being alienated from the truth of oneself. Illness, trouble, death and suffering are true worldly common experiences of a self-centered imagination that is ignorant of the truth of its origin.

*Whatever I may work,*

*I shall give you as much notice in advance as I possibly can.*

This is a very interesting aspect of this model and this teaching. There are numerous examples of worldly common truths that attribute divine agency to all sorts of unexpected events. From our point of view, some of those events are good and some evil. In this model, however, everything, as much as is possible, is transparent. We are told what is happening and what is intended to happen over every step of the way. The way is cleared, the pitfalls exposed, and the proper way to proceed is shown clearly according to our needs. All just as a parent would do for a beloved child.

#### **XIV:41–44**

*Until today, though you have been worrying  
about all matters day after day,*

This is what it is all about, isn't it? This is why we want to change.

*From tomorrow on, whatever you see and whatever you hear  
will only give you delight.*

This is the promise. It is what we want.

*Though until this time the high mountains have given directives  
on every matter,*

This refers to the workings of the self-centered imagination as the foundation of our thinking in all matters.

*Hereafter, it is the Parent who will direct.  
Nothing said against Me shall I ever accept.*

This refers to single-heartedness with the Parent as the foundation of our thinking in all matters. The gift of heaven is given to the mind that follows the directions of the Parent. In the mind that is turned away from the Parent the fruits of the limitations of causality are accumulated.

#### **XIV:45–48**

*Until now, as the day has not yet come,*

*I have been keeping still on whatever matters.*

When we distinguish between the self-centered imagination and its origin, we can understand the meaning of this. In all matters it has been the self-centered imagination that has been doing the talking. The truth of origin, though like the sun always present, has just constantly shined, making the self-centered imagination possible but not intervening in its workings.

*But today, the time is fully pressing.  
I shall directly do whatever things as I intend.*

Now, being able to borrow Miki's mouth and speak to us, God is hastening the recreation of the world of joyous life and is showing us the way to realize it.

*From now on, everything will be as the Parent intends.  
Just a word and it will be realized without fail.*

This refers to the fruits of human thoughts that flow from single-heartedness with the Parent.

*Throughout the world unto its farthest places,  
no one knows what will happen.*

No one knows or can know because by definition free and unlimited workings cannot be known or defined in advance. The children of the Parent of Origin, with their minds anchored to the truth of origin as the foundation of all of their thinking, can move freely into the future without anxiety and fear of whatever changes may take place.

#### **XIV:49–52**

*Whatever may happen, there will be nothing to fear,  
depending on your mind of sincerity.*

So this freedom from fear of the future, no matter what may happen, depends upon our mind of sincerity. It seems then that, if we are interested in the promise of that freedom, then we should be interested in knowing what is meant by the phrase "mind of sincerity."

*If only the mind is purified completely,  
there will be nothing but delight in everything.*



The answer is not long in coming. The “mind of sincerity” is the totally purified mind—the mind like clear water.

*If you are of mind to doubt this talk,  
beware of the paths you may come upon.*

So we can take it or leave it, but the Parent of Origin points out that, if we leave it, we have to tread carefully because we are going without the protection that is given to the totally purified mind. If I had a dollar for every time I’ve proved that to myself, I would be a very wealthy man.

*Everyone throughout the world is a child dear to the Parent.  
There is no knowing what I may say out of My deep love for you.*

So here we go with the model of parental love. The Parent of Origin has a deep love for all of the children equally. There are two aspects of this that I would like to comment upon. First: As an individual this is very comforting and reassuring. I don’t think that I have ever doubted this.

Second: As someone who would like to be an instrument of God the Parent, a “Yoboku,” this sets a standard for me to follow beyond my own comfort and assurance. For instance, the name Moonsun suited my temperament just fine. That is to say that a part of the model that was designed to be appropriate for people in a particular time and place and at a particular level of spiritual maturity just happened to capture my self-centered imagination in this time and place. However, God the Parent felt it necessary to move on from it, and I can honestly say that I have never met anyone else who feels about that name the way I do.

Where the model of parental love comes into this—and the standard that is set—is that the model of parental love makes it so that I cannot sincerely say that it is just too bad that other imaginations were not and are not drawn to Moonsun, because that just happens to be the way it was taught. It certainly could look that way but that doesn’t fit with a model of parental love, wherein all of the children are loved equally. The model then is to try and find a way to attract all of the self-centered imaginations back to their origin in ways that are appropriate for the, time place and level of spiritual maturity. And if one needs help and wants to see examples of how to do that, then the Ofudesaki is provided as a sure guide and it is full of examples.

The model is a model of parental love, and the Parent has the same deep love for all of the children and wants to find a way to open the minds of all of the children in ways that are appropriate for the children. With the exception of the Kagura Service, which God tells us does not travel, God is wide open as concerns any services as long as they purify the mind and truly lead to single-hearted salvation.

It seems to me, then, that some Yoboku, instruments of God, might be working on ways to purify their own minds in ways that are appropriate for their time, place and level of spiritual maturity as well as making an effort to open new paths of single-heated salvation that will help others purify their minds in ways that are appropriate for their time, place and level of spiritual maturity. Indeed it seems to me that even the sincere effort of trying to find a way for others to purify their mind is a sincere service that would be acceptable to God, our Parent.

Since we all have the equipment at hand—a mind, a self-centered imagination—it occurs to me that this is something that we could even become expert in.

#### **XIV:53–56**

*In this world, whether it be in the high mountains  
or the low valleys, everyone is a child of Mine, the Parent.*

There are no scapegoats in the model of parental love. The deep love of the Parent extends to all of the children equally.

*This time, by all means, I must have you know  
the mind of your true Parent.*

The mind of the Parent is not a collection of ideas; it is what remains when our mind is totally purified.

*If only you have understood it clearly,  
your life will be filled with joy forever.*

Understanding the mind of the Parent clearly is the result of settling the self-centered imagination in its origin. It is single-heartedness with the Parent.

*Please become firmly convinced of this path.  
The Parent requests this of all humankind.*

The path that we are asked to become firmly convinced of is the path that purifies our mind in a way that is appropriate for each of us in our time and place and for our level of spiritual maturity. We all have a mind and we can all return that mind to the warm parental embrace that awaits our return.

Stop a moment and, with your eyes open, let your imagination settle. Look through it or around it if you must and “see” the freedom that is the mind like clear water.

**XIV:57–60**

*Though until today we have passed  
through every kind of path step by step,*

Indeed on the long journey of humankind we have been wandering around and have explored ways without number. All perfectly in conformity with the step-by-step rules of causality.

*The path from now on will be entirely new and marvelous.  
If we pass through this path,*

The path of single-hearted salvation is entirely new and not like any of the worldly common paths that we have tread in the past or may walk in the future. If we follow this new path of single-hearted salvation step by step, we should expect to realize what is promised.

*Then the mind of the Parent will spring forth spiritedly,  
and I shall begin any and every working.*

The mind of the Parent is now, and always has been, residing at the core of our mind. We are unaware of that truth and, over time, the mind of the Parent has been held down, depressed by the weight of our accumulated self-centered thoughts. When we remove that bulk that is holding the mind of the Parent down, then we can expect that God's free and unlimited workings will shine through as the joy that is the very nature of the mind of the Parent.

*If only I begin the workings,  
everyone, whoever one may be, will lean on the Parent.*

The workings referred to is the task of gathering up instruments and teaching them how to purify their minds so that they can joyously open new paths of single-hearted salvation for other minds all over the world. When that begins to happen, we will indeed cease to lean on our self-centered thinking and instead lean on our true and original Parent.

**XIV:61–64**

*I have been preparing to open this path,  
but perhaps no one is yet aware of it.*

This is not offered as a criticism but as an observation. The reason why no one was aware of what God the Parent was trying to do was because everyone was absorbed in their own self-centered concerns.

*Now begin! In the course of this path from now on,  
no danger will come to anyone, whoever one may be.*

No danger is no danger at all, but I think that we can get something of a feel for the problem that existed by referring back to God the Parent's teaching concerning the non-existence of demons, curses and evil spirits. That those things all existed as worldly common truths in the minds of many who heard God the Parent teach is certain. From the point of view of those worldly common truths, then, God the Parent could easily have been intending them some harm.

Secondly, there was the fear of the authorities and God the Parent's freedom from the bondage of cultural norms to worry about.

And lastly, there was no understanding of the model of parental love with all that it entails.

*Though until now I have brought anxiety to those within  
about various matters,*

God the Parent's model starts with the Nakayama family and spreads outward from there. There was misunderstanding and a lack of understanding that had to be overcome at every step of the way.

*From tomorrow on, the Parent will go forth a step ahead of you  
and give a return for every matter.*

God the Parent is available to guide us and show us the way. There is a return for following that guidance in every matter as shown. That return is the joyous, free and unlimited experience no matter what the circumstance, while the other returns comprise the experience of the causal limitations of the self-centered imagination in relation to the causal limitations of things. We can have the return of true satisfaction as opposed to the return of chance and fate.

#### **XIV:65–68**

*Today, you must explain My talks to others  
in detail step by step. The time has at last come.*

There are always two threads running through the path of single-hearted

salvation. The first involves our individual awakening to the intimate truth of ourself, the truth of our origin. That truth is of course totally natural and native to us and is the same truth for every one of us, but to be led back to that one truth requires the help of someone who knows how and is willing to patiently navigate and guide us through the removal of the multitude of worldly common self-centered truths that stand between us and the realization of the one truth of origin.

The second thread that runs through this model is the intention to hasten and train a great number of those guides to open new paths of single-hearted salvation, appropriate for time, place and level of maturity all over the world. Those guides are sometimes referred to as shrines, sometimes as intermediaries, sometimes instruments and sometimes “timbers.” Without their consent and sincere minds, new paths of single-hearted salvation cannot be opened.

There is no knowing what those new paths will look like, but it is certain that to be paths of single-hearted salvation they must have the same intention (joyous life for all), means (single-heartedness with God) and methods (the purification of the mind so that it is returned to its original condition) just as it is shown in the model life (hinagata) and the model path that flows from it.

*There will be no understanding about anything unless you tell them. Tell them everything, all in detail.*

It is my impression that most if not all of the people who were drawn to the Residence to hear the teachings of the Parent were motivated by worldly common self-centered concerns to do so. It is only natural that such would be the case because the foundation of all of our thinking is our self-centered imagination. If left that way, however, we will not be able to understand anything at all about the truth of our origin.

How then can we go about this? I assume that by understanding the model of parental love, a model that we are already familiar with, we can discover what it is that we are to do. After all, a parent sees a developing mind in its innocence and struggles to keep it in touch with the truth of itself against the pressures of a world that makes its own demands upon it and that could, perhaps unintentionally, perhaps not, depress its freedom.

*Perhaps you do not know what this talk is about. Tell them all about the workings of the Parent.*

By now we have been taught enough to know that this talk is about the human self-centered imagination, its origin, its unintended bondage and suffering and the way to its intended free and unlimited working.

We know that everything in this universe is without exception the Parent, the

working of the Parent and what the Parent says and does. We know that because our Parent exists we exist as a self-centered bundle of ideas superimposed upon a body. Without the truth of our origin, we are just the idea of a separate self. Without the truth of origin we experience the limitations of objects as the truth of our self and, as a result, find it difficult to find true satisfaction and lasting joy in the world.

We know that the intention of the Parent in creating the self-centered imagination was that it be an instrument of joyous living. When we know and understand the truth of our origin, we are then able to live freely and without limitations as the children of the one true Parent—with our self-centered imagination functioning as an intended instrument of our joy and no longer the sole definition of our identity.

We know that the way to realize the truth of our origin and single-heartedness with God, our Parent, is through the totally purified mind like clear water.

*Perhaps you do not know what My workings are.  
I shall make all minds in the world be revealed.*

Then again, if we don't know these things we can take a moment and see the truth of them for ourselves. Perhaps this would be a good time for us to reveal the truth of our own mind. Relax for just a minute and, with your eyes open, look at some object in the room. Now, say to yourself, "This is the voice of the self-centered imagination." See how the mind's voice is superimposed over the objective world. See how easy it is to identify and distinguish between things as they are and as we imagine them to be.

You can, if you wish, further test the workings of the self-centered imagination by interacting with someone else. Pick an object and define it in an obvious objective way that you will both have no trouble agreeing upon. Now, superimpose your imagination over the object in a purely subjective way. Insist that it is a magic object, for instance. Unless the person that you are talking to is very credulous, you should have effectively set up a situation where there is the truth of things as they are, the truth of things as you imagine them to be and the truth that the other person is imagining about you. One truth is original; the other two are worldly common.

Over time our minds become full of these subjective, worldly common truths. That they are true for us is not disputed. That they are in the way of single-hearted salvation, freedom and joy is something for us to find out about and settle decisively.

If we see the truth of this, then perhaps we will want to gain expertise in the way that we use our mind, relying on the original truth and not the subjective truth as the foundation of our thinking. After all, it makes a big difference if we are free to play with causality as opposed to being bound by it.

Knowing better, I would like to do better. That it is so is ultimately a sincerity problem. Any help is always appreciated. Thus the teaching and the model of parental love.

#### **XIV:69–72**

*To explain how they are to be revealed:  
each of you will speak it by your own mouth.*

It is important to note that the mind that is to be revealed is none other than our own mind. We are not being taught to judge other minds. So by my own words my mind is to be revealed. I honestly can't speak for any other mind anyway (though I do, as putting words into other people's mouths is a common worldly pastime), so I will see what these verses show me about revealing my own mind.

In worldly common terms, I ordinarily judge other people's minds by their words and actions. It is rare that I examine my own mind and, as far as my own thoughts are concerned, I generally move from one self-centered truth to another without much critical insight. When things go the way I want them to, I rather easily regard that as being the way things should be. When things don't go my way, it is common for me to find the cause of my dissatisfaction in the world rather than in myself.

So, to begin with, the Parent is, I assume, going to show me how to reveal my own mind to myself so that I can, so to speak, update it with a version of single-hearted salvation that is appropriate for me, in my time and place and at my particular level of spiritual maturity. Though it may seem self-centered of me to be assuming that the Creator is concerned with me and my little bundle of self-centered truths, nonetheless it is that level of detail that is shown by a model of parental love. Indeed, the Parent of Origin is concerned with that level of detail in each and every one of the children. So yes, this path of single-hearted salvation is intimately about me but, of course, it is intimately about everyone else, too.

*Whatever kind of thing it may be, when you speak it  
by your own mouth, it may be impossible to deny.*

So when I open my mouth and speak, revealing some but certainly not all of my thoughts, I can expect that some of those thoughts will have the desired effect and some will not. There is nothing new in that. For me to gain understanding from this verse, then, it will be necessary for me to have some further guidance concerning the way in which the Parent will reveal my mind to me.

Upon reflection it is clear that God the Parent, my true Parent, has provided me with some standards and techniques in these poems that I can use to understand what it is that is being revealed about my mind.

First and foremost is the instruction that heads each of these chapters. Each time that I speak or think, I am instructed to do so with the knowledge and understanding that the whole universe is the body of God. When I think about that, it is obvious to me that I currently don't do that. So I now know that about my mind. In thinking it over, I find that when I think and speak, it is with the knowledge and understanding that I am obviously a separate person with my own body and mind and my own personal agenda for what I think will make me happy. I would however like to understand and gain God's free and unlimited workings and so will still keep trying to do so, but there is also the possibility that I might decide against trying to awaken an understanding of the truth of origin in myself. What if I just close the Book and walk away?

*From now on, even if each of you keeps silent,  
the Parent will enter you and make you begin to speak out.*

Well, I am free to take my chances and turn my back on my Parent but doing so just turns up the heat and sooner or later I am going to be looking for a way out of my dissatisfaction with the evils that flow from trouble, illness, weakening and death. And in each of those circumstances I will be aware that total relief is waiting for me but to receive it I will need to go home to the safety of the warm Parental embrace. Perhaps, then, it is prudent to return now and keep in touch so that I am sure that I know the way rather than waiting until I am distracted with other concerns, like dissatisfaction and suffering to name just two.

*Hereafter, I shall truly begin to sweep clean  
the heart of everyone of you, whoever you may be.*

OK, this is what I have found out about my mind so far. I have looked and when my imagination is absolutely quiet, there is indeed a state of mind that deserves to be referred to by the words "freedom" and "joy." Nice, I like that and would like to live there, but it seems hard for me to remember to go there and very difficult for me to stay there.

When I ponder the problem I find, in my own case, that my self-centered imagination keeps popping up and running variations on old themes. Though it seems like freethinking, when it is observed it is more like being in a rut. Now, see if this sounds familiar. There are in general two worldly common ways of dealing with this tendency of the self-centered imagination to go its own way. One very popular approach is to just give in to it and go along for the ride. Another, even more popular approach is to try and remove or control all of the



things that tempt and attract our self-centered imaginations. We can each judge for ourselves how effective they have been in bringing lasting joy into our lives and the world.

The third approach, the non-worldly common approach that God the Parent teaches, is that the solution is to take care of the root cause of the problem and correct the way in which we use and take care of our own mind. The self-centered imagination is indeed a powerful creative tool, but to ensure that it also allows us to keep our freedom it needs to be serviced—it needs some work done on it. Specifically, it needs to be cleaned up and swept out so that our original freedom which is being depressed by the accumulated mental rubbish that we have collected can shine through into the world as the joyous life.

What I need then is to find a way to do that sweeping in a way that is appropriate for my time, place and level of spiritual maturity—that is, in a way that suits me. Fortunately the model provides plenty of examples. Though they were made for a different time and place, I find that they can be readily adapted for me in this time and place. Life is good and I am looking forward to settling at the origin. It gets easier with practice, and though I am, I think, a hard case (I'm not up to any great evil but I have been letting my self-centered imagination run pretty much unchecked for my entire life), I am encouraged as I have found that there are services that shift whole mountains of dust in a single sitting. I have also found that hard-won virtue can be squandered away with a single word. Fortunately my Parent understands both me and the problem and is lovingly always on my side looking for ways to help me to come home. Even so, I now understand that, if I do not sincerely cooperate with the Parental intention, then that return will not be realized. Obviously the parental love that is directed at me is also directed at all other human beings. Who has that point of view? What path flows from the model of parental love? Certainly I would like to find out.

#### **XIV:73–76**

*How do you think this sweeping is to be done?  
There is no knowing how I shall admonish you.*

There is a confrontation going on in my mind. On the one hand, I want to purify my mind, returning it to its origin and awakening the realization of a life of freedom and joy. On the other hand, I want to continue to let my self-centered imagination run unchecked, one thing causally leading to another according to my self-centered desires and truths.

In the course of servicing my mind and attempting to allow God the Parent to repair it, I have found that what is needed is some way to remind me to perform sincere quality sweeping of my self-centered imagination on a regular basis. In

this verse, God the Parent is providing just such a device. Every time my self-centered thinking ends up being dissatisfied with an outcome, I am reminded that that event is an admonition from my true Parent.

*Whatever happens, do not worry.  
Everything that happens is an admonition by the Parent.*

Viewed in that light, evils—things that I don't like happening to myself or those I love—are instances where God, my Parent, is calling to me to return home to real safety and enjoyment of true satisfaction, freedom and joy.

In my own case, I currently use that admonition to remind me to ponder circumstances from the point of view that the entire universe is the body of God, recalling that everything that is said and done is done by God. There are of course many other ways that have been shown but for now I am trying to work towards pondering that truth in as many matters as come to mind. My goal, of course, is to have that truth settle and be understood as the solid foundation for all of my thinking.

*No matter how I try to tell you the truth by words,  
there is no understanding. Oh, the regret of the Parent. . .*

In trying every way possible to get through to us, God the Parent has found that just talking to us has not worked. This, then, is yet another approach. It is an object lesson.

*Therefore, the Parent will enter the body.  
There is no knowing what I shall do.*

There is an opportunity to compare our mind with God's mind here. It is possible that this verse sounds like a threat. But how would it sound within the context of the themes already presented.

Wouldn't it go something like this? "Though there is only My body, you imagine otherwise, and so I will speak to your self-centered imagination and say that I will enter the body. There is no knowing what I shall do but, whatever it is, it will not result in My doing evil to you, nor will it involve curses, demons or evil spirits but will instead be an expression of a perfect model of My parental love for all of you, My beloved children. Remember, though everything is what God says or does, your freedom includes the ability to do things with your mind that will cause you to suffer and find no joy in life. I make both the good and the evil possible, it is up to you to heed My warning, sweep your mind, return to the origin, adhere to the good and, from that point of view, live freely and without limitations."

Or so it seems to me.

#### XIV:77–80

*However trying your condition may be,  
it is not an illness but the regret of the Parent.*

An example of the kinds of things that may happen to me is the condition that I ordinarily call illness and that God calls “the regret of the Parent.”

To me, illness is an evil that happens to my body. I am being instructed that, if and when it appears, I should view it as both an admonition and the regret of the Parent.

*I do not direct this talk at a particular place.  
You are all children of Mine, the Parent.*

This verse is of the utmost importance. It makes it clear that God the Parent is not picking out a particular person to admonish through illness or any other evil circumstance. Instead it makes it clear that the admonition is directed at all human beings because equally, for all of us, the state of our world is one in which the truth of origin is unknown, not understood and rejected.

*When the regret of the true Parent comes out,  
perhaps no one knows the way to settle it.*

The regret of the Parent is the fact that the human self-centered imagination, imagining itself to be separate from the truth of its origin and imagining ownership of a thing which it cannot completely control, is not able to find joy in the state of the world that it creates.

Having had the truth of my mind revealed to me, the difficulty that I have encountered in settling my own self-centered imagination is a cause for my regret, too, and I would like to find a sure-fire way to do it that suits both myself and other people. It is not something that we ordinarily think about.

*But if you are truly sincere,  
I shall teach you everything whatever.*

This is where the study of these poems comes in. These poems contain numerous examples of instructions on how to settle the self-centered imagination. Though just reading them is a nice start, sincerely paying attention and actually following them step by step is what is really called for.

**XIV:81–84**

*There is no knowing what I shall say,  
but should you reject it, I shall withdraw at once.*

There is a part of the teaching that remains constant and a part that is dynamic. That is to say that there is a part that changes according to the needs of the children and their time and place. As I have mentioned before, the three elements that are the essence of the teaching—the intention of God that we live a joyous life, the means of realizing that joyous live through single-heartedness with God and the method for realizing single-heartedness with God, namely, the purification of the mind, which entails settling the self-centered imagination—always remain the same. For us there is no knowing what God will say because the method element, the purification of the mind, appears to change to accommodate all of the different self-centered imaginations in the world, in all times and places and at all levels of spiritual maturity.

When we deny or turn away from any one of these elements, the knowledge and understanding of the truth of our origin is hidden from our view by that same self-centered act. In that circumstance, in that very instant, that rejection moves God's protection out of our reach.

*Until now, I was stopped from whatever I did.  
There was nothing but rejection.*

Our relationship with God, our Parent, is such that we are free to obstruct, deny and reject God's efforts on our behalf and unfortunately we do just that.

*Today, whatever I may do or whatever I may say,  
do not reject it.*

This is an appeal from the Parent to the child. We children are being asked to try something that we have never done before and that we do not understand. It seems both hard to do and, for some of us, scary. Besides, there are other things that we would rather be doing. So our first response is to reject it out of hand without first making an effort to try it out.

*I earnestly request you to take this path.  
The Parent assures you, so there is no need for worry.*

Please place yourself in this Parent-child relationship. This earnest appeal is as fresh today as when it was written. What is there to worry about? Who do I trust? Those on the high mountains or my Parent speaking to me from my in-

nermost heart?

**XIV:85–88**

*Do not wonder what this is about.  
I need musical instruments for the Service quickly.*

There is a very real possibility that our imaginations will carry us off the path even when we would like to be on the path. This verse hastens us to quickly begin to purify our minds through the performance of the Service rather than wondering about it and perhaps wandering off perplexed.

*Now today, whatever you may do,  
you need not worry, for the Parent assures you.*

The expectation of the Parent is that the children will respond to the Parent's sincere earnest request and follow the instructions for returning to the origin. The assurance of the Parent is that there is nothing to fear or worry about in the performance of the Service and that it should be started now, today.

*Until now, because they know nothing,  
those in high places have always forbidden and opposed Me.*

In the sense of these poems, the very definition of "those in high places" is those children who reject and, in so doing, try to obstruct and oppose the opening of paths of single-hearted salvation. It does not hurt to remember, however, that those in high places are also beloved children of the Parent. It is a role that out of ignorance of the truth of origin any of us could find ourself playing.

*This time, no one will be able to stand against Me.  
From anyone who is of mind to defy, the Parent will withdraw!*

Though warning us about the path ahead, our Parent will nonetheless allow us to go it alone if we wish to defy our Parent. Going it alone means placing all of our dependence on the sand castle that is our own limited power while turning away from the safety and protection of our Parent. It is not a decision to be made lightly.

**XIV:89–92**

*On this matter, hasten to resolve your minds firmly and begin quickly.*

I'm pretty sure that anyone reading these last four verses would agree that God the Parent is hastening immediate action. When we respond immediately, that immediate response becomes the state of our mind and the truth and state of our world. If we hesitate or procrastinate, then that also becomes the state and truth of our mind and our world.

*Hasten to prepare everything for the Service.  
Fear nothing, for the Parent gives you assurance.*

There is no doubt that the matter being hastened here is preparation for the Service (the purification of the mind). Recall that the children were unable to understand the intention, the means and the methods of God the Parent. In short, as has often been voiced in these poems, no one understood anything that the Parent was trying to do.

In response to that misunderstanding and lack of understanding, God the Parent brought into existence a number of Services. Those Services were crafted in ways that made them appropriate for the time, place and level of the spiritual maturity of the children. Taken together they show the method of the model. In this instance God the Parent provided the children with songs and dances set to musical instruments, thereby modeling a way of purifying the mind that is joyous both in its intention and in its performance. In brief, the Services are the opposite of the austere, anxious and fearful rituals that in our long history have accompanied such worldly common concerns as exorcising demons, curses and evil spirits. We are encouraged to lighten up even in the sincere work of purifying and replacing our minds.

*On this matter, resolve your minds and ponder.  
I am in haste to assemble the performers.*

Once again God the Parent is in haste. I would think that by now we should be able to see that God's mind is in a hurry to start and complete the purification of all human minds.

Pondering the assembly of the performers brings to mind the power of the model of parental love to resolve our doubts. For example, there is a point of view that says that the only way to purify the mind is to sing and dance and play musical instruments much as the villagers did in a particular time and place. Certainly that would be an appropriate way to maintain the integrity of

the model story, but it raises the question of people for whom such a task is an impossibility. People who can't walk or speak, for instance. Then there are those others who find the task arduous, unappealing and, for that reason, lacking in the kind of joy that is intended in its performance. The obvious answer to such complaints from the first point of view is that it is just too bad—that is the way God the Parent wrote it and one has to either like it or lump it.

Now we can look at this same question and ponder it from the point of view of the model of parental love. From that point of view, God the Parent is showing a model of teaching in a way that is appropriate for time, place and level of maturity. The intention is for God's instruments to be able to understand God's intention, means and methods and use those to open new paths of single-hearted salvation for all human minds in ways that are equally appropriate for their time, place and level of maturity.

There is no instance in this model where God says too bad to any of the children. The model clearly shows a tireless effort to try and find ways to open the minds of the children to the truth of origin. By demonstrating a model of parental love, God the Parent has made it clear that, as concerns God's love and affinity for the children, there is no discrimination between one child and another. God's love, affinity and tireless effort is spread amongst all of the children equally.

Further, God warns us about the kind of doubt and denial that is at the heart of such distinctions. It is the point of view of those children who are acting out the role of "those on the high mountains."

*If you quickly unite your minds and do the Service correctly,  
the world will settle.*

God says to unite our minds and quickly do the Service correctly. The word "quickly" implies that, from God's point of view, both of those tasks can be done quickly. One cannot learn a new language or a new culture quickly, so what God has in mind must be something much more direct—something that everyone in the world can do joyously and quickly.

We all have a mind and we all have a self-centered imagination. How long does it take to get in touch with our own mind? It can be done quickly. How long does it take to identify our self-centered imagination? It can be done quickly. How long does it take to ponder the truth that the whole universe is the body of God? That, too, can be done quickly. What if we find it hard to remember to do so? We can help each other to remember. How long does it take to replace the mind? It can be replaced quickly. Why isn't my Service completed then? I guess that depends upon how much sincere effort is put into it. When will the world settle? The state of the mind becomes the truth and state of the world. The world will settle when the self-centered imagination settles. Or so one might be moved

to ponder while enjoying these poems.

If we wish to receive God the Parent's workings, or blessings, then we have no choice but to be sincere in putting into practice what Oyasama taught us. We must be prepared constantly to carry out what Oyasama teaches us to do, without letting our own minds get in the way. And we must be absolutely firm in our faith that what Oyasama taught us is the Truth that allows no room for doubt. It is vital that we ponder this state of mind as being the key to receiving the divine workings for which we yearn.

The path has reached the point where it stands now by taking a long, step-by-step journey.

Oyasama, out of nothingness, taught the path of single-hearted salvation and demonstrated the Divine Model to us.

The third Shinbashira, October 26, 1993

**All human bodies are things lent by God.  
With what thought are you using them?**





## *Book XV*

**This universe is the body of God.  
Ponder this in all matters.**

Before we begin with Book XV of the Ofudesaki, perhaps we should pause for a moment and briefly reflect on some of the things that we have learned from this collection of poems up until this point.

So far, these poems have been concerned with convincing each of us to radically change the way in which we use our mind. Indeed we are asked to totally replace the very foundation of our mind. The intention in hastening such a radical and profound change is to provide us with the means to realize a life that is free and joyous. We have been told that the way to realize that free and joyous life is by replacing the self-centered foundation of our thinking with the original free and joyous condition that our mind was in from the time that we were born up until the time when we began to accumulate the marvel that is our self-image. That self-image is who we imagine ourselves to be, and that self-image sits on top of and obscures who we originally are. Our mothers, I think, know this about us but have forgotten this truth about themselves.

We are asked to test and prove this for ourselves by totally calming our own self-centered imagination—metaphorically, making our mind like clear water and returning it to its original pristine condition so that we can know and understand the truth of ourself that remains when the imagination is totally quiet.

I can attest to the fact that the mind is indeed free and joyous when the self-centered imagination is totally quiet but there are still some unintended problems that flow from the nature of the self-centered imagination that need to be addressed and taken care of. First, the self-centered imagination is, in most cases, enamored of itself and not really very interested in quieting itself down. Second, even when it is interested in quieting itself down, it finds the task to be difficult to the extent that many claim it to be impossible. In my own case, I can say with certainty that it is absolutely possible to quiet the self-centered imagination but difficult to remember to do. Third, there are self-centered imaginations out there who imagine that it is important for them, their duty perhaps, to make sure that nobody else quiets their self-centered imagination and are willing to be oppressive about carrying out their imagined duty. Fourth, because the self-centered imagination finds it difficult to distinguish between what is imaginary and what is not, in many cases it finds it difficult to even understand what it is that it is being asked to do.

We have summarized these four as having to do with sincerity, a lack of understanding and misunderstanding. Employing methods appropriate for the

time, place and level of spiritual maturity of those who would listen, these poems hasten us and show us ways to identify, understand and overcome these obstacles so that we can awaken to, know and understand the truth of our origin and, as a result, savor the joyous life that is intended for us.

Let's begin Book XV and, as we go along, we will hopefully become ever more skillful masters of change, embracing the truth of origin and finding joy in things and circumstances that we may not have found joy in before.

#### **XV:1-4**

*Until today, I have been biding My time,  
refraining from speaking out on whatever matters.*

God the Parent, Moonson, the Creator of all that is, works in that creation through instruments. The instruments work according to causal rules or laws. The ideal instrument for speaking to human beings is a human being who has causally become single-hearted with the Creator. Miki Nakayama's is such a mind and, borrowing Her mouth, God the Parent is teaching us how to follow Her model so that we, too, can become causally single-hearted with God, our Parent, and in so doing play joyously in the ever-changing causal creation.

The model here concerns the tireless efforts that had been made to awaken other members of the Nakayama family and their neighbors. This intimate situation is the same regardless of the huge scale that universal salvation implies. Each mind has to be entered into, and the self-centered concerns and misunderstandings of that mind addressed and shaped into a causal path of single-hearted salvation.

The verse at hand leads us to expect the kind of rather frank talk that we can, I think, easily understand as passing between a parent and a child.

*But today, I shall speak out on any and every matter.  
Please think of the regret of the Parent.*

Obviously things are not going smoothly. The regret of the Parent is the collected self-centered thoughts of us all. We are tardy in awakening, and it looks as if we are going to get a scolding.

*Until today, you have been thinking  
that whatever I said was from a human mind.*

A number of years had gone by since Miki had awakened and was taken as a Shrine of Moonson; however, no one else did and, as far as they knew, Miki,

though eccentric to be sure, had a human mind like everybody else. The point here is that there was no way for them to know that She had awakened without first following Her instructions and, in so doing, seeing the truth through their own minds.

*But now, whatever I may say,  
do not think in the least that I have a human mind.*

God, our Parent, asks us to trust and believe just this one thing so that we will be able to sincerely follow the instructions and complete the fundamental changeover of our mind to the state of mind that is single-hearted salvation.

### **XV:5–8**

*You do not know what I shall say,  
but whatever I may say, please comply.*

There are two reasons that come to mind when pondering why we do not know what God the Parent will say. Neither of them is obvious. In the first case, we cannot know what God will say because the teaching of God the Parent is totally unlike anything that we have known before. I think it is important to take note of this because one of the more or less automatic propensities of the self-centered imagination is to try to make God's instructions into something common and familiar. We innocently try to relate God's teaching to something that we already know. That is the way our imaginations work; they form relationships. Unfortunately the teaching of the one truth is not about any relationship at all but rather is about the source of our ability to form relationships—the one unchanging truth of origin.

We also find it difficult to know what God will say because God is able to work and speak freely and without limitations. We tend to be loaded with self-centered truths, each of which imposes a limitation or limitations on us and, because of those limitations, we might even imagine that God, too, must be bound by them. For example, in Book XIV, God changed names. God is free to do so, but the self-centered imagination tends to be much less flexible and has more than once in our history shown a willingness to fight over such labels. This model shows God the Parent freely entering into our minds, teaching us in ways that are appropriate for the time, place and level of maturity of each of us. Who can know how that works but God and God's intermediaries or "timbers"?

*This time, whatever test I may put you through,  
resolve your mind firmly by it.*

Everything is God. The whole universe is the body of God, and everything is what God says or does. Finding that condition to be “tasteless” or uninteresting, God set in motion instruments of causality that in the human form are able to experience wonderful diversity and change where in truth there is only the one. From God’s point of view, the perception of that diversity and change is pure joy. Unfortunately the marvel that is the human self-centered imagination can and often does experience the same diversity and constant change as anxious, fearful and depressing tests, trials or evils. This is an unintended result and, in each case where such a result arises, we are hastened to resolve our mind firmly to return to our origin so that we can replace our limited mind with the free and unlimited mind that knows and understands the truth of its origin. Having replaced our mind, we can then return to the universe of diversity and change and joyously play as was intended in the creation of human beings.

*I do not indicate anyone in particular by this talk.  
It is for each of you to resolve the mind.*

The hastening for us to use our troubles as a reminder to resolve our mind and return it to its origin applies to all of God’s children equally. It is significant that no one is singled out.

*However trying your condition may be,  
the Parent will work to the utmost. Take heart!*

The Parent is tirelessly working on our side and, if we are not receiving the results of that work, it is because our mind is closed to the gift of heaven that is at hand. Certainly we can take heart from the fact that God is working to the utmost on our behalf. The question is whether or not we will allow God to make the necessary repairs to our mind. God will not force us; we have to sincerely want to make the replacement. It is a straightforward situation and unfortunately God the Parent cannot be fooled by any of our childish antics.

### **XV:9–12**

*From now on, please be firmly convinced  
of the words of the Parent. There is no need to worry.*

It is easy enough for me to say that I am convinced of the words of the Parent but, when I actually think about what the words of the Parent are, then I am not so sure and feel as if my sincerity is lacking. For instance: God the Parent says that in all matters I should ponder the truth that this universe is the body of God.

I don't do that but would like to. God the Parent has also instructed me to replace my mind. I haven't done that either but would like to. I have been told to sweep my mind and settle it, making it like clear water. I do that sometimes but often almost immediately mix mud right back in with it.

The good news here is that I don't have to worry about following the hastening and guidance of God the Parent. God the Parent is always on my side and will do me no harm. Also, though I haven't perfected the work of settling my self-centered imagination, I find that the more attention I pay to following God the Parent's instructions, the better my experience of life is. If I have anything to worry about, it is what I may encounter when I don't pay attention to God's guidance and wander around in the darkness of my self-centered imagination.

*From tomorrow, the Parent will begin the workings.  
Perhaps there will be no one able to defy Me.*

We can of course continue to doubt and defy the Parent, but the stakes keep getting higher and higher and our original Parent is becoming more pointed in exposing the workings of our minds. It is certainly more fun to actively and purposely discover the self-centered imagination than to have it exposed in its folly and delusion.

*Forty-three years ago, the Parent became revealed  
and has been teaching even until now.*

This refers to Miki Nakayama's awakening forty-three years before and to the fact that She had been teaching the truth of origin since that time.

*Yet until today, despite My many regrets,  
I have been keeping still.*

Notice here that, in light of the verse above, "keeping still" does not mean that God the Parent had not been teaching. Though God the Parent had been teaching for forty-three years, that teaching had been met with doubt, misunderstanding and derision, which according to this verse God the Parent had, up until the time that this was written, pretty much kept still about.

### **XV:13–16**

*Now today, though I have been holding back,  
the stomach of Tsukihi has burst open.*

I think that this is not a very attractive image and purposely so. In the parlance of my youth, this is “letting it all hang out.”

*Until now, with the thought that you are neighbors,  
I have been quiet in restraint.*

God the Parent is trying to awaken the other members of the Nakayama family so that they can enjoy God’s free and unlimited workings and become “timbers” in the reconstruction of the world of the joyous life for all human beings. Unfortunately the project is not going smoothly, nor is it progressing in a timely manner. We have already been informed of the difficulties caused by official suppression of the teaching and the misguided efforts of those close to God the Parent to explain the teaching away with words.

Now, at this point in the poems, we are getting very close to home as God the Parent makes it clear that it is not just the authorities that are obstructing the path; the neighbors are also interfering in and obstructing the progress of the path. God the Parent had, as we were told, put up with the doubt, denial and obstruction for forty-three years, but now it sounds as if God the Parent has determined that a change in strategy is in order, thereby perhaps becoming a bit more pointed in exposing worldly common truths that specifically obstruct and delay spiritual maturity. In short, we and the neighbors are being scolded. However, because this scolding is occurring within a Model of Parental Love, we are not being threatened with being harmed by God the Parent. Rather we are being told that our actions are adding to the regret of our true and original Parent.

On the universal level, that regret is the accumulated dust of all of the human self-centered imaginations. That is to say that God the Parent regrets creating the self-centered imagination, setting its workings loose in the world without any knowledge of its true origin or without any easy way for its true Parent of Origin to reason with it.

On the local level, the story unfolds as Miki Nakayama’s regret at having taught Her children, prior to Her awakening, things that were keeping them from awakening to the truth of origin and the enjoyment of the joyous life that is intended for all human beings.

Here is the problem. The neighbors are exerting influence on the Nakayama children in an effort to keep them engaged in the worldly common dream that they all share as a consensus reality. Oyasama’s regret is that Miki taught that very stuff to the children in the first place. On a universal level, this is also the regret of the Parent. All of our worldly common self-centered truths are made possible by the Parent. Everything is what God says and does. So God has created an instrument (the human self-centered imagination) the nature of which is so marvelous in its workings that God is having a hard time making repairs to it. Indeed a regrettable situation.

*But this time, I shall discern your mind, whoever you are,  
and begin to work at once.*

The state of the mind of each and every one of us equally is to be discerned by God the Parent. We could say that there are three states that are to be discerned. In its workings the mind is either single-hearted with the truth of its origin, sincerely working towards becoming single-hearted with the truth of its origin, or worldly common with its foundation in the self-centered imagination only.

After discerning the state of our mind, God the Parent will accept the mind that is single-hearted and share with it God's free and unlimited workings or God the Parent will tirelessly work on the other two states to ensure their safe return.

*Though regret is so piled up within Me,  
I shall save all of you according to your minds.*

This seems very clear. We are saved according to the state of our mind. Nothing else enters into the equation. The implications of this truth fit perfectly with the love of the Parent for all human beings equally. There is nothing special to learn, nowhere special to go. We all already have what is needed to realize the ultimate teaching. God, our Parent, is on our side just as we are. We need only return our mind to the Parental embrace, the original state of our mind, to enjoy single-hearted salvation, God's free and unlimited workings and the joyous life.

### **XV:17–20**

*However high My regret is piled,  
I shall work, holding fast to the utmost.*

Whew, God the Parent is holding fast to me, that is, God the Parent is holding fast to all of us equally. The condition of our self-centered imagination when we start on the path of return is not important. It is assumed that many of us are in pretty bad shape; that is the reason for the call to return in the first place. Saint, sinner, or low level jerk, God the Parent is always right there for each of us, working to ensure our return to the origin so that we can be repaired and set up for a life of true satisfaction and joy.

God the Parent will never turn away from us or turn us away, but we have the unfortunate capability of being able to turn away from the Parent.

*Today, there is no knowing what I may say.  
I shall reveal all the regret of the Parent.*

The working of the self-centered imagination as the foundation of all human thought is the regret of the Parent. Almost every human who has ever lived has understood the self-centered imagination to be the sole and fundamental truth of self. It is understood as such and most of us never give it any other thought. Because it is getting us into trouble and stealing the joy from so many lives, God the Parent is going to reveal to us the inner workings of our own mind. We are going to be shown how to identify our self-centered imagination and also learn how it works in the world.

*Though until now no one has known  
the truth of the human mind,*

Almost all of our human experience deals with our marvelous ability to form relationships through our senses with the external world. First, we imagine ourself to be a body (remember it is actually God's body that we have borrowed) and then, with that first object as a base, imagine a wondrous variety of relationships with other objects. For most of us, then, we understand and believe that the joy of living is dependent upon how much those external relationships go the way that we self-centeredly imagine that they should.

There is, however, a deeper truth to the human mind. The self-centered imagination rises out of the deeper truth of origin and is dependent upon it for its existence. The state of the human mind becomes the state of the world as experienced by that mind. The truth of a human mind becomes the truth of the world for that mind.

The self-centered imagination is finding it difficult to find joy in the truth of itself as the foundation of all thoughts and by extension the truth of the world. For that reason God the Parent is calling all of the children (human self-centered imaginations) to return to the origin so that the foundation of human thinking can be replaced with the knowledge and understanding of the truth of origin.

Of course, by now we should all know that the self-centered imagination can easily be identified as the mind's voice and images. Make that identification now, just to be sure that we are "on the same page."

So, we have identified the one part of the human mind, God's regret, the self-centered imagination. The next step is to identify its origin.

*Now today, whoever you may be,  
I shall clearly reveal your true innermost heart.*

The self-centered imagination (the current foundation of our thoughts) rises out of the truth of origin, our true innermost heart. We have easily identified, revealed, our self-centered imagination and so now it is time to identify or have revealed our true innermost heart.



That, too, is a simple thing. Simply settle the self-centered imagination and what remains is the mind like clear water, the truth of origin, our true innermost heart. Go ahead and reveal your innermost heart now.

#### XV:21–24

*If only it is revealed entirely,  
the sweeping of the heart will be accomplished of itself.*

Have you ever spent a fearful night in a dark and strange place? In such a circumstance, our imagination can really give us a hard time. As soon as the sun comes up and the world is seen in that light, however, those fears and phantoms of the night lose their power and are immediately swept away and dispelled.

Metaphorically we are living in a world of shadows lit only by moonlight. When the innermost heart is revealed, we awaken to a new world with the knowledge and understanding of Moonsun as the truth of self.

*From today on, whatever talks I shall begin  
and whatever I shall say, please comply.*

So, through this theme to this point in the poems we have been shown a clear exposition of God the Parent's teaching. The problem has been identified and the solution revealed. Now it is just a matter of whether or not we intend to comply and return to the origin for the repair that will ensure the replacement of the foundation of our mind. The Parent of Origin is asking for our cooperation. Each of us has to determine our own response to the request.

*There is no knowing what I shall say step by step.  
I shall carry out My intentions on whatever things.*

Though we don't know the details of what God the Parent will say, by now we have a pretty good idea of the framework of the model. We know, for instance, that whatever God the Parent does is done equally for all of the children. We know that we can understand God the Parent's intentions from the point of view of a Model of Parental Love. We know that, though God the Parent has created and sustains a universe in which we can be hurt, God the Parent will never intentionally hurt us or purposely cause evil to befall us.

*From forty-three years ago until now,  
I have caused your leg torment. This is My worry.*

God the Parent is the original cause and sustainer of all things. Everything is what God the Parent says and does. The whole universe is the body of God. Everything manifests itself perfectly according to causes rising out of the original cause. One such perfectly manifested cause was lameness in the leg of Miki's son, Shuji.

Though made lame in the natural course of all causes perfectly manifesting themselves in the universe, still God the Parent intended that Shuji, and indeed all human beings equally, lead a free and unlimited joyous life. That is the point of view of God the Parent. Shuji, however, had his own point of view. That point of view was that the lameness of his leg was a good enough reason for his mind—and likewise the state of his world—to be depressed. That Shuji could not find joy in the state of his mind was the worry of God the Parent, and God the Parent intended to use Shuji first as a model of single-hearted salvation and then as an instrument of single-hearted salvation for other minds in the world. All that was needed was Shuji's sincere cooperation. And of course that would also be true for all of us, too.

### **XV:25–28**

*This time, by all means,  
I shall restore it just as it was before.*

This is an interesting promise. There are two views of what is to be restored. The first and most obvious is that Shuji's leg is going to be restored. We know that God the Parent is already creating and exerting the maximum effort on our behalf so there isn't anything more that God can do for us than is already being done. If Shuji's leg is to be restored then Shuji was going to have to exert his own creative power, using the power of the origin, freely given to him as a beloved child of the original Parent, to align the causes that would lead to his leg being healed.

The second view of what is to be restored is that it refers to restoring the mind to its original pristine condition of high-spirited joy. In such a mind there is no such thing as illness, only causes to be worked with and enjoyed freely and without limitations.

*In this talk, whatever Tsukihi may say  
concerning any matter, do not oppose it.*

Straightforward stuff so far. The problem has been identified and the solution offered but here is the rub. Only Oyasama saw any of this clearly. Miki's family, the neighbors and the authorities did not understand who She had become or

what God the Parent's intention for all human beings equally is. As a result there was doubt and opposition even within the Nakayama family. As new paths of single-hearted salvation open, it is a scenario that will eventually be played out more or less in every family in the world.

*From now on, the Parent will request just one matter of you.  
I shall speak of nothing else.*

We have heard the instructions of God the Parent and are hastened to quiet our imagination and reveal our innermost heart. This, then, is the focus; this is what the teaching is all about and nothing else.

*What do you think this request is?  
It is solely about the Service.*

The performance of the Service is the sincere work of quieting the self-centered imagination so that the innermost heart is revealed, known and understood. The completion of the Service for an individual is the replacement of the foundation of the mind with a foundation that is one with the truth of origin. This is called single-hearted salvation. On the scale of God the Parent's intention, all human beings will eventually awaken to the joyous world of universal single-hearted salvation.

The Service was, is and shows the way to quickly quiet the self-centered imagination so that our original innermost heart can be revealed as the truth of origin and the new foundation of a joyous life. I say "the Service was" because those Services taught by Oyasama using Miki as a Shrine were specifically designed to be appropriate for that time and place. I say "is" because there are still many children of the Parent for whom those same Services are appropriate. I say "shows" because those Services are a model for those who would be "timbers" in God the Parent's effort to find services appropriate for the time, place and level of spiritual maturity of all of the Parent's children equally.

### **XV:29–32**

*This Service is the beginning of this world.  
If only this is realized. . .*

We know by now that the self-centered imagination plays a very important role in the way we perceive the state and the truth of our world. The self-centered imagination can, however, be removed, and still the world remains. It is then perceived as it is and not as we imagine it to be. The power to experience

the world as it is flows purely from our innermost heart. However, no one has ever experienced any world without the truth that flows from our innermost heart. Therefore, the innermost heart, the truth of origin, is the beginning of our world. It can be said that the Service is the beginning of this world, first because the Service reveals the original source of our world, the innermost heart, and second because the Service removes the debris that has collected on the innermost heart allowing the state of the world to be perceived newly and fresh as an ever newly created world of free and unlimited joyous life.

*Now today, you close to Me, let your minds not be opposed to the Parent's words on any matter.*

Once again we can see the problem that is being raised here. Miki, now Oyasama, no longer has a worldly common human mind. Indeed She hasn't had a human mind for forty-three years. In attempts to open a path of single-hearted salvation for those close to Her, She was encountering opposition both from without and from within Her own household. At this stage She can only ask that the Nakayama family trust Her and follow Her instructions, exactly as they are given.

*If the minds of you close to Me are in error, there will be no help. That is why I speak so repeatedly.*

In worldly common terms, it is reasonable to expect that those close to Oyasama would repeatedly ask for help with various self-centered concerns. Unfortunately, without first changing their mind to be single-hearted with Oyasama's mind, no such help could be forthcoming and they were repeatedly instructed to that effect.

*Today, though there is yet no one in the world who knows any and everything,*

This refers to the fact that at that time no one as yet knew or understood either the truth of origin of any and everything or more specifically the way of opening a path to return to, know and understand the truth of origin. It does not refer to the accumulation of common encyclopedic knowledge.

### **XV:33–36**

*It is clearly seen in the eyes of the Parent.  
Perhaps no one is yet aware of what it might be.*

The way to return to the truth of origin is clearly seen by the Parent of Origin though perhaps we find it difficult to perceive. Isn't that the truth!

*It is solely about things unknown  
from the time I began this world until now.*

We are sentimentally and emotionally attached to all sorts of worldly common truths that God the Parent refers to as mud, dust and debris. Though we might make a heroic self-centered effort to insinuate our stuff back into the teaching, this verse makes it clear that the teaching of our Parent of Origin is totally new and fresh and isn't about any of our old stuff. I'm sure that went down hard with the neighbors, the authorities and just about everybody else.

Stand up, place both of your hands at the center of your chest and vigorously sweep downward with both hands. We either sincerely cut with the old stuff or we don't. We are new people, children of the one true Parent dedicated to constructing a totally new world, or we are not.

*I desire to teach them to you.  
That is why I am doing all that I do step by step.*

If what God the Parent wants to teach us is something entirely unknown, we might well ask why the teaching seems so culturally burdened and oriented. Well, in order to teach us, God the Parent has to communicate with us. The working of our imaginations is such that we are unable to comprehend anything entirely new or unknown. To understand anything new, we have to first relate it to something known. So step by step God the Parent and God the Parent's instruments fashion paths out of the familiar (things appropriate to time, place and level of maturity) that step by step lead us to be able to understand something that has hitherto been totally unknown to us, the truth of our origin, the truth of self.

*After telling you any and everything about all matters,  
the Parent will work.*

We know what we have been instructed to ponder in all matters. With practice it becomes knowledge of the truth of all things. When that knowledge is naturally understood, the unsettled foundation of the mind is replaced with the stable and unchanging foundation of single-heartedness with the Parent. From that point of view, the work of the Parent is the joyous play of the children in the universe. Thanks for that.

**XV:37–40**

*You might not know what this working is.  
The whole universe is the body of the Parent.*

When viewed from the point of view of the self-centered imagination only, workings of the world appear to be filled with limitations on our freedom. When viewed from the point of view of single-heartedness with the Parent of Origin, whose body is the whole universe, those same workings are experienced as free and unlimited.

*I desire that you know the regret of the Parent up to now.  
So at this time, I shall reveal all of it.*

That our play has become conditioned, limited and drained of lasting joy is the regret of the Parent. This limitation is the direct result of the self-centered imagination's claim of ownership over a portion of the Parent's body. The regret of the Parent is that the indulgence of the Parent makes both the error possible and its repair difficult. To repair it, then, the Parent must reveal both the true nature of the self-centered imagination and the truth of the innermost heart.

*There is no knowing what I am going to do.  
Take notice, each and everyone of you.*

That God the Parent intends to reveal the workings of our self-centered imaginations is by now well known to us. That God the Parent intends to reveal our innermost heart is also by now well known to us. That God intends to use instruments, "timbers," to realize universal single-hearted salvation is clear to us, too. What perhaps isn't so clear is just how God the Parent intends to do that for each and every one of us in a way that is appropriate for our time, place and level of spiritual maturity, but then I guess that is what the "timbers" are for.

*What are all of you thinking of this talk  
about My regret and appeals at this time?*

Having been asked a direct question, how am I to answer? I guess at this point I'm either trying to become single-hearted with my Parent of Origin and at the same time help others to do so also or I'm doing something else. The problems for me remain the same though they seem to be becoming less so with each passing day. How can I remember to ponder in all matters that the whole universe is the body of God? And, how do I engage other minds and help them to reveal the workings of their self-centered imaginations to themselves on the one hand and

how do I help them to reveal their innermost hearts on the other?

#### XV:41–44

The origin of it is forty-three years ago.  
It is then that I began a great test.

This test is an interesting thing. In creating the human self-centered imagination, God the Parent has invented the experience of diversity and limitation of God's own free and unlimited workings where none existed before. The totally authentic experience of the appearance of limitation and diversity was intended to be a joy, a picnic, a real hoot. Now, because of unintended consequences, God the Parent desires to balance that experience of limitation and diversity by revealing the one, single truth of origin and the free and unlimited workings that flow from that one truth so that we can go about our play in the universe in freedom and joy.

These poems make it clear that God the Parent knows that the solution to our limitation problem is the joy that naturally flows from single-heartedness with the truth of our origin. God the Parent also knows that for us to realize that single-hearted salvation we will have to do the sincere work (service) of settling our self-centered imagination. God the Parent knows that, in order for us to settle and purify our minds, we will have to be provided with help in the form of instructions and a path or roadmap showing the way to return. God the Parent knows that though the path is made of the same materials and has the same destination, still it will look differently depending upon where one starts out on it.

What God the Parent does not know, as we have been told many times in these poems, is how to get us to start out on and stay on the path. That is God the Parent doesn't know how to get us to follow the instructions for returning, exactly as they are given. Like any concerned parent, God the Parent is left with pleading and cajoling.

*If only this matter is clearly understood,  
there will be nothing that cannot be realized.*

The matter to be clearly understood has three elements. God the Parent's intention of a joyous life for all of us equally. The realization of that intention by returning to the origin, single-heartedness with God. And the realization of single-heartedness by purifying the mind (completing the service).

The first two elements do not change.

*As I desire to save all people of the whole world,*

*this test is of great importance.*

The third element is what God the Parent is testing. God the Parent is constantly testing and working out paths in an attempt to attract our self-centered imaginations to the truth of origin and actually have us walk a path of purification of the mind, step by step, until we reach the goal of single-hearted salvation. God the Parent is testing the methods to be employed in the Service.

*Until today, while going through every kind of path,  
I have been keeping still.*

Recall that God the Parent had been teaching through Miki as a Shrine of Moonsun for forty-three years. So, “keeping still” doesn’t mean not teaching. What it does mean is that God the Parent had tried all sorts of ways to reason with and attract the minds of the children who had been taught for forty-three years and was now moved by necessity to employing scolding and appeals to try and get their cooperation.

I am sure that this situation is familiar to most if not all parents. Certainly there are parents who eventually just give up but that is not the case with our Parent of Origin.

#### **XV:45–48**

*Now at last, I shall stop at nothing  
in beginning to reveal the truth. Be aware of it, all of you.*

Once again, we can get the flavor of this verse from the Model of Parental Love that it is an expression of. The Parent is determined and will stop at nothing in beginning to reveal the truth. This is important to ponder. The ways to the truth are not the truth revealed. They are a beginning, not an end. When God speaks of stopping at nothing, that nothing is to be understood within the context of a Model of Parental Love. Tireless determination on behalf of the children, equal affinity, equal love, equal access, equal effort on behalf of all of us all of the time. It is important that we be aware of this so that we can understand the dynamic of the path and the way in which it appears to change to accommodate our various needs.

*The path will change entirely from what it has been until now.  
All of you, settle your minds.*

Though the path (the method) has changed, this verse shows us that the inten-



tion of the method for all of us to settle our mind has not.

*This path does not discriminate between those within and the others. It is to sweep the heart of everyone in the world.*

It is not possible to maintain the integrity of the Model of Parental Love without getting a handle on this verse. Those within needed care appropriate for their time, place and level of spiritual maturity and that care was provided. The others, everyone else in the world, will have that same kind of care provided by God the Parent's instruments, "timbers." Though the methods may change in order to meet the needs of all of God's children, in each case the intention to sweep the heart remains the same.

*From the time I began this world until today,  
I have not yet told the real truth.*

Perhaps all human beings up until this time had been born, lived their lives and died, relying only on the self-centered imagination as the foundation for their thinking and living their entire lives without ever being aware of their true Parent, the true origin of all of their self-centered thoughts. That should not surprise us because we had not been taught the truth of origin. Instead we were taught the intensely authentic experience of the world as known through the worldly common truths that are generated by our marvelous self-centered imaginations. Indeed, were it not for the fact that we are not able to find joy in that view, God the Parent would not have had to teach us the truth of origin.

#### **XV:49–52**

*Today, I shall begin to tell you the real truth.  
Please understand it clearly.*

Though true for us, our self-centered worldly common truths are not the "real truth." That truth, the truth of origin, can only be found by revealing our innermost heart.

*This talk is solely about the great test  
from forty-three years ago.*

The "great test" refers to God the Parent's tireless efforts to try and find ways to attract our self-centered imaginations back to their origin. Having replaced the foundation of Miki Nakayama's mind with the mind of God, God then went

to work testing various ways (services) in which to return the minds of all other human beings to the truth of their origin so that they could enjoy the joyous life that was intended for them in their creation.

*What do you think this test is about?*

*It is solely about the preparations to hasten the Service.*

I think that the test that is spoken of is a test of the ways to calm, settle and purify the human mind. Once a way or method was settled upon, God the Parent hastened the children to sincerely perform the service so that they could become single-hearted with the mind and intention of their true and original Parent.

*What do you think about this Service?*

*Prepare for the performers including the musical instruments.*

Having been asked what I think about this Service, I will venture to answer. My answer, I think, reflects two approaches to the same intention (joyous life) and means of realizing that intention (single-heartedness with God). One approach involves teaching and the other involves training.

Over the course of the forty-three-year period that God the Parent tested various ways to settle and purify the human mind. I believe that God the Parent found that, in order to attract the self-centered imagination to a path that would settle the self-centered imagination, it was necessary to approach, enter into and work with the self-centered imaginations in ways appropriate for the time, the place and the level of spiritual maturity.

After having tested many methods of calming and purifying the mind, God the Parent settled on a methodology that maximizes the resources of those who would be instruments in opening paths of worldwide single-hearted salvation. This to say that God the Parent started by teaching a model path of single-hearted salvation that is appropriate for a particular time, place and level of spiritual maturity. The intention is that those who were taught according to a model that was appropriate for them would gradually begin to awaken and would then be able to be trained so that they could use the model provided as a template for opening new paths of single-hearted salvation appropriate for time, place and level of maturity for other people all over the world.

The Service or services that God the Parent created at this time are, then, working models. Working because they are effective in their own right and also models because they demonstrate the elements necessary to bring about single-heartedness with God for any human being who sincerely completes them. Further, anyone trained in the intention and use of those elements would be able to reproduce working copies of them that would be essentially the same but styled for a particular time, place and level of maturity. Automobiles with the steering

wheels on the left or right, sailboats with different types of rigging, bicycles—the list is of course pretty much endless, but what they have in common is that they have the same function. They function as methods of transport though their forms and styles are different. The services are like that in that they have a single function, intention and use (the purification and settling of the self-centered imagination) but vary in form and style.

What then can one say about the preparations for the service. Well, there seems to be a deep intention in it that it calm the mind and open it to single-heartedness. Though its performance is intended to be sincere, it also seems that it is intended to be high-spirited, joyous even. Since God the Parent intends us no evil, I assume that the performance of the service will never be the source of evil for anyone. In keeping with the Model of Parental Love, the service is meant to be quickly accessible to everyone in the world equally. The service should also be attractive and able to engage and hold the imagination on many levels. Yet it should be easy enough for a child and fun to learn. Nonetheless, it is a type of work and requires sincere effort. At least that is the way the model made for the village seems to me to be.

In short, the Service contains the intention of the Parent and the means of realizing that intention through single-heartedness with God. If the Model Service fits one's temperament, the sincere performance of that Service quickly purifies and settles the mind. If the performance of the Model Service does not fit one's temperament, one can carefully follow the Model and create a service that does suit one's temperament, or better still, unselfishly create a service for someone else. If that seems unrealistically difficult to do, then one can seek out one of God the Parent's "timbers" who have been trained to help others in just such matters.

I also think that the efficacy of the Service is enhanced rather than diminished by the knowledge of its purpose. We are reminded that God the Parent has made the path and the elements of the path totally transparent, informing us of the intention behind each and every step of the way.

Regarding the dynamics and mechanisms of the Service, they are of course brilliant. As much as is possible, all of the instruments that make up a human being are involved and brought back to their natural harmony. This aspect of the model can also be understood and reproduced as appropriate by the "timbers" as they spread throughout the world.

Recall that God the Parent is working tirelessly and will stop at nothing to help us realize single-hearted salvation and the joyous life.

### **XV:53–56**

*Ponder over this Service, whoever you are.*

*If you dare to stop it, your life will be stopped.*

In worldly common terms, this would be a death threat. In the context of a Model of Parental Love, it is a serious rebuke.

*It is the same as the way I began this world.  
I began human beings that never existed.*

So, God the Parent has tested many methods of service to the truth and has over a forty-three-year period created a working model path of single-hearted salvation. Once again starting something that never existed, once again working without any prior model. Once again creating something truly remarkable out of things that did not previously exist.

*If only this is begun,  
I shall assure you any salvation whatever.*

God's intention is certain, the means to realize it is at hand, and the methods have been tested. Now if only we children can be enticed to walk the path and perform the Service.

*You must clearly understand this matter.  
If it is stopped, I shall withdraw at once.*

Unless we begin and complete the service, the truth of origin, our true Parent will remain unknown to us and misunderstood by us. The consequences of remaining in that condition are not promising.

### **XV:57–60**

*Until now, the high mountains, boastful,  
have noisily done as they pleased.*

In worldly common terms “the high mountains” refers to the local authorities. Since these poems never have a worldly common meaning intended, I assume that the “high mountains” is actually referring to those children of God the Parent who remain doubtful and defiant in the face of the reason of heaven, choosing instead to continue to rely on their self-centered imaginations as their only guide.

*From now on, however high the mountains may be,*

*they will never be able to do as they please to the low valleys.*

The “low valleys” then are those children of the Parent who heed the voice of their Parent and are sincerely trying to purify their minds, diving to depths of the human mind to reveal its root and core, the truth of their innermost hearts.

Since the low valleys quickly learn to distinguish between what is original and what is imaginary, those on the “high mountains” quickly lose their power over them.

*I see many useful timbers ahead,  
appearing in the low valleys step by step.*

As each new “timber” is taught to awaken to the truth of origin and step by step trains in opening new paths of single-hearted salvation, their numbers will grow, each one awakening another until all are awake.

*Step by step, the Parent, who began this world,  
will enter all of these useful timbers.*

Those who would be these “useful timbers” need only step by step calm their self-centered imaginations so that the Parent who began this world can be revealed.

Once revealed to our awareness free and unlimited workings begin to flow from the origin into our new fresh and clean mind and from our mind into a new world of single-hearted salvation and joy.

#### **XV:61–64**

*When the Parent, who began this world, enters them,  
there is no knowing what I shall do.*

There is no knowing what the Parent will do because the same free and unlimited workings that created the model path out of nothing will be at work in the world. This time, however, the new paths will not have to be made from nothing; they can be based on the tested model. There is no knowing what they will exactly be because they are dynamic and are assembled as is appropriate for the time, place and level of maturity of those who would walk them.

*Whatever I do, do not worry.  
Any and everything is assured by the Parent.*

Even predefined change makes many of us anxious. Change without knowing what is coming next makes many of us both fearful and anxious. I often hear discussions of new paths of single-hearted salvation prefaced with the words “I’m afraid.” I’m afraid, too. I feel as if I should be opening a new path but don’t know what to do. These poems, however, are comforting not only because of the assurance of the Parent in facing unknown changes but also because the Parent has provided a model. Because that model is being maintained, the “timbers” do not in fact have to begin new paths of single-hearted salvation from nothing. The model path is clearly laid out. It is only the preferred packaging that needs to be imagined anew as appropriate for time, place and level of maturity.

*Quickly settle this matter firmly in your mind  
and hasten to begin.*

We are hastened to begin the purification of our mind, the settling of the self-centered imagination and the first steps toward a joyous life for all human beings.

*Until today, there has been no one  
who has known what kind of a path this is.*

Of course, in the long journey of human beings we have imagined all kinds of paths and have embraced all kinds of truths. Ideas, ideas, we love ideas but the one thing we have never imagined is the way to reveal the root and core of our own mind, the truth of our origin, our innermost heart.

### **XV:65–68**

*Now at last, I shall fully reveal the mind’s core step by step.  
Take notice!*

So here it is, the truth of the Service in a single verse. God the Parent intends to reveal the mind’s core in a step-by-step fashion. We know that, in order to do this for every mind in the world, God intends to teach and train “timbers” or people who would be instrumental in opening new paths of single-hearted salvation. That this is the intention of our Parent of Origin and by extension the intention of God’s “timbers” is not a secret. In fact we are specifically asked to take notice of it.

*Those who are acceptable in the eyes of the Parent  
will grow only more spirited step by step and day by day.*

As each day passes, our work, our service, delivers results that conform to the degree of our sincere effort to allow God to reveal the core of our mind. The mind that is acceptable becomes more spirited step by step and day by day.

*Those who are regrettable in the eyes of the Parent  
may be gone in a moment as in a dream.*

The mind that turns away from the Parent through doubt, misunderstanding or lack of sincerity reaps the results that flow from continuing to wander about in a self-centered dream.

*By this talk, I do not indicate any particular place.  
All people in the world are My own children.*

God's intention is the same for all human beings. All human minds currently have the same problem. They function with the self-centered imagination as their foundation. That foundation is not stable or reliable and, though it attempts to stay oriented toward happiness and satisfaction, it quite often leads us into disappointment, fear, anxiety and suffering.

The effort to see all human beings as equal children of the same Parent of Origin and to understand the Divine Model of Parental Love is itself a service to the truth, and its perfection or completion is immediately rewarded as the completion of the joyous service for an individual mind.

### **XV:69–72**

*All children in the world are equally dear to Me.  
Though there is no discrimination whatever;*

Though everybody is already getting the equal care and attention of the Parent, it is still possible for us to miss out on it.

*Listen! There will be no help if your mind is in error.  
This is why I am giving you My care step by step.*

If our mind, our self-centered imagination, does not know and understand the truth of origin, then we will remain limited to what we are able to do on our own. And since we are not, in many cases, doing all that well on our own, God, our Parent, is giving us help in a step-by-step manner so that we will be able to have the core of our mind revealed and the truth of origin known and understood.

*On this matter, you on the high mountains as well as  
in the low valleys, set your mind so as not to be unaware.*

Each and every human mind has the same potential to receive the care and protection of the Parent of Origin. The Parent of Origin is constantly providing that care and protection. Whether we receive it or not depends upon the state of our mind. To receive that total care and protection, the state of our mind must be single-hearted with the truth of origin, God the Parent's mind. As long as we identify the truth of ourself as being the self-centered imagination only, we will have to deal with the limitations on our freedom and joy that come with that point of view.

*Now a request. What do you think I request?  
Quickly assemble the musical instruments and begin practice.*

I think that God the Parent is hastening us to begin the service (work) of purification of the mind so that its core (original, providential, pristine state) can be revealed to us.

That God the Parent specifies the assembly of the musical instruments is an example of a model path that utilizes "all means" to save each and every one of us, according to our needs.

### **XV:73–76**

*Though until this time I have continued  
to keep still on whatever matters,*

This "keeping still" is interesting. We know that it doesn't mean that God the Parent had not been teaching, because it was coupled with a verse that says otherwise earlier in the theme. We know that it doesn't refer to the details of all of our self-centered workings, because God the Parent takes responsibility for having created the self-centered imagination in the first place. God's regret over our self-centered imaginations flows from the fact that we have been unable to find true and lasting joy in them. The content of them God leaves up to us. That leaves our tardiness in responding to God the Parent's efforts to reveal the truth of origin to us even though we continually ask for God's help in overcoming our suffering and dissatisfaction with the state of our world. Up until this point God had been keeping still about our stubborn refusal to follow God's instructions while insisting on receiving God's help on our own terms.

*Now today, by all means,*



*you must quickly do the Service.*

Two important features appear in this verse. We are told to quickly begin the Service, and we are told to do so “by all means.” “By all means” shows that God the Parent is willing to go along with us and will accept any sincere service as long as it proves effective in revealing the core of the mind.

*Though until now I have made requests of you  
in various matters step by step,*

For forty-three years God the Parent had tirelessly tried to open the minds of those close by to the reason of heaven and have them begin the Service. Now after forty-three years of testing, God the Parent presents them with a perfect model of the Service, each element carefully and step by step crafted to be suitable to their minds, and they, the family and the villagers are afraid to perform it.

*Whatever I request, no one understands.  
Oh, the regret of the Parent. . .*

Nobody, not the family, nor the villagers nor the authorities understood the intention of the Parent or the importance of the completion of the Service to the salvation of all human minds equally. The regret of the Parent is that the beloved child that is the self-centered imagination was and is created with a very difficult blind spot as concerns the truth of its origin. It is a result of the free and unlimited workings of God the Parent that the self-centered imagination is created in that way. That the self-centered imagination finds it so difficult to know and understand its own origin, the truth of itself and the freedom and joy that flow naturally from that origin is regrettable indeed.

### **XV:77–80**

*Please clearly understand this talk  
about My regret and appeals at this time.*

God the Parent creates and sustains the human self-centered imagination. Causally, the self-centered imagination works perfectly. The upside of that is that the universe is perfectly ordered with one cause leading to another just as they should. The downside of that is that the creative power of the self-centered imagination is free to set in motion causes that lead to suffering and the absence of joy in a human life. The regret of the Parent, then, flows from the fact that the creative wonder that is the self-centered imagination is not delivering the

joy that is intended in its creation. It is causally working perfectly but isn't delivering the joy that was intended in its creation. To correct this problem, the self-centered imagination needs to be returned to its origin and repaired and replaced.

To remedy that situation, God, our true and original Parent, is hastening all self-centered imaginations (God the Parent's beloved children) to return to their origin to be repaired and replaced with self-centered imaginations that know and understand the truth of their origin. It is, however, yet a further regret of the Parent that the self-centered imagination finds it difficult to understand both the intentions and the instructions for returning to their origin. God, our Parent, takes responsibility for our difficulty in understanding. After all, God created the self-centered imagination and never taught it anything about its true origin. Seeing the results of that condition, God the Parent regrets not teaching us the truth of ourselves.

To remedy that situation, God, our Parent, is working to open a path of single-hearted salvation so that all of the self-centered imaginations (God's beloved children) of the world can return to their origin and be repaired and replaced. To realize the opening of such a marvelous path, God intends to use instruments, the prime instrument being Miki Nakayama, whose human mind was replaced by the mind of God. Borrowing Miki Nakayama's mouth, God teaches us all the truth of origin in ways that accommodate our natural propensity to misunderstand that truth—that is, exerting the care of parental love to be sure that each and every mind is taught the truth of origin in a way that is appropriate for the time, the place and the level of spiritual maturity of the child. To accomplish this task, God the Parent intends to teach and train a great number of “timbers,” instruments of single-hearted salvation, to help each and every self-centered imagination in the world to return to its origin. The catch is that, even a path crafted to be appropriate in those ways must still be a path that reveals the core of the mind and returns the self-centered imagination to its origin. Even in the face of such parental care, God the Parent is still encountering resistance to the path of single-hearted salvation, and this is of course a cause of further regret.

To remedy that situation, God the Parent has actively confronted and engaged the minds of those who would doubt and hinder the path while appealing to and pleading with those who would like to cooperate but do not understand. Alternating as a Parent would between scolding and appealing, God asks us, for our own good, to carefully pay attention and follow the instructions of the Parent and to stop interfering with and hindering the Parent's efforts to reveal the core of the mind for those children who are ready to begin the step-by-step path of return.

*Today, whatever the Parent may say  
concerning any matter, do not oppose it.*

There was opposition from without and opposition from within; nobody understood and more importantly no one was following the instructions that would allow the core of their mind to be revealed. Some were simply and often sincerely busy doing something else. Others imagined that it was important for them to be sincerely engaged in explaining away or even suppressing God the Parent's teaching.

*Until now, whatever talks I gave and whatever I said were but a fragrance.*

After forty-three years of preparation, this hastens a fresh start and introduces a new and powerful tool to be used in revealing the core of the mind.

*But My talks today are in the fullness of time.  
Everything I say will be seen at once.*

This is more than just positive encouragement. When performed correctly, the Service shows and is the way to immediately reveal the core of the mind. Try it for yourself and see. Identify your self-centered imagination and be aware of where it rises up from, its origin. If your self-centered imagination will not settle (if it tumbles off in pursuit of some self-centered thought), then adjust the sincerity of your performance of the Service. Just remember, it is about revealing the core of the mind and not something else. The only thing that is required is your complete attention turned inward. God the Parent is always present and will quickly embrace the sincere performance of the Service.

Several years ago I attended a talk given by my Bishop. I don't speak Japanese and on this particular occasion I just happened to have the benefit of someone who could translate for me standing close by. In speaking of the "Seated Service" (hand dancing, perhaps originally taught to be performed standing up but modified to meet the expectations of time, place and level of maturity), he said that while performing the first set of repetitions the performer is aware of the external world. If it is done correctly, while performing the second piece the performer is aware of his or her own mind. Finally, when performing the third set of repetitions, that mind settles and the performer becomes single-hearted with God. The hand gestures trace this process out on the body of the performer. The point is that single-heartedness with God is more or less immediately available to the sincere mind of the child. We should, I think, take comfort and be encouraged by that.

**XV:81–84**

*This talk is that, now, I shall clear away  
the regret piling in My heart for forty-three years.*

This specifically refers to the slowness of the children to respond to the care and teaching of God the Parent. After forty-three years of tireless effort the children still did not understand the intention of the Parent and, though they were busy with all sorts of things, they were not making a sincere effort to reveal the core of their minds nor were they learning how to help others with that work.

*Unaware of this, those of you within  
are thinking of everything as being worldly common.*

The problem was and still is the problem of attaching worldly common meanings to the absolutely un-worldly common teaching of our Parent of Origin.

*This path has truly been a path of hardship  
for forty-three years.*

As mentioned, the human self-centered imagination is not working correctly. Add to that the fact that the path of single-hearted salvation was also not working correctly, having been distorted with worldly common understanding, and the result one gets is a path of hardship instead of a path of joy.

*Though no one has known of it until now,  
this time I shall clear it all away.*

If the children respond to the appeals and correctly perform the Service, revealing the core of the mind and returning the self-centered imagination to its origin, then the regret of the Parent will be cleared away.

Take a moment and, with your eyes open, be aware of the fact that the whole universe is the body of God. Include the body you call your own in that. Now be aware of your self-centered imagination as the shining reflection within the body of our Parent. How fortunate we are!

**XV:85–90**

*To explain how it will be cleared away:  
I shall reveal everything solely by the Service.*

It seems clear that the performance of the Service was the way to clear away the regret of the Parent and reveal the core of the mind. This was certainly true then as Oyasama taught the Service to those close at hand and it remains true now, the only difference being that now the Service is taught by God the Parent through the “timbers” or instruments. The intention in teaching the Service remains the same, and the goal of single-heartedness to be attained through the sincere performance of the Service remains same. Its use in revealing the core of the mind remains the same. The only thing that appears to change is the way in which the minds of the children are attracted to the Service. That is, the Service is to be taught in ways appropriate for their time, place and level of maturity as indicated by the Model of Parental Love and the Parent’s love for all of the children equally.

*As to this Service, whatever the Parent may say about any matter, do not oppose it.*

Things were difficult. God the Parent was not just combating doubt and indifference from those who were being taught but also active opposition. As any Parent would, God the Parent appealed to those close by to just do the Service because “I, your Parent, am asking you to.” God the Parent was and, I believe, remains confident that when the Service is performed correctly as directed, the children would quickly reveal the core of their minds and be able to distinguish between the original core of the mind and the self-centered imagination that rises out of it. They would then be able to live freely and figure the rest out for themselves.

*I request you earnestly, especially in this matter, so you will not be remorseful later.*

This same request holds true for all of the children until such time as we have all revealed the core of our minds and returned to the origin, single-hearted salvation and the joyous life. Might we regret not responding to this heartfelt request of our true Parent? I suppose that depends upon how we view the current state of our minds and the state of the world that flows from that truth.

*If anyone dares to stop this Service, I shall withdraw even from the proxy at once.*

Turning our back on God the Parent, opposing the performance of the Service (work or effort) that quickly purifies the mind and reveals its core and the truth of origin, has negative ramifications that go beyond a single individual.

To be sure that I don’t fall into that, let me say that I encourage everyone to

sincerely perform the Service and, in so doing, quickly remove the regret of the Parent and reveal the core of their mind, the truth of any and everything and the truth of self.

Now that we know that our task is to reveal the core of our mind, we know that our service to the truth must be directed within our own mind. Our true Parent is calling to each and every one of us to return. The intention of the Parent is the realization of a joyous life for all. That joy will come to us through single-heartedness with our true Parent, the truth of origin. The service (sincere work) of turning our attention inward and returning our mind to its original pristine condition is externally aided by actions that are crafted by God the Parent's instruments ("timbers") to be appropriate to the task for each of us depending upon our time, place and level of maturity.

*You close to Me, what are you thinking about this talk?  
I cannot wait even for a breath.*

If you feel that you would like to be one of those "timbers," then lean on the mind of the Parent and begin the Service to remove the regret of the Parent. God the Parent is in a hurry to begin, yet the self-centered imagination has all sorts of excuses for delay. Don't beat yourself up over it, but don't believe the excuses either. Thoughts that slow, distort or hinder the path are just the regrettable problem that flows from using the self-centered imagination as the foundation of all of our thoughts. Even thoughts about the performance of the service. Just ignore them and perform the service. Reveal the core of your mind and find out the truth for yourself.

*Quickly begin to bring out the musical instruments at least.  
I am hastening solely for the Service.*

God is in a hurry and is hastening the start of the Service. God the Parent taught the Service, then, as a direct and clear Model of Parental Love. By understanding the intention of the Service and the Model of Parental Love, the "timbers" are now able to take on the responsibility for teaching the Service to everyone in the world. Nothing else is asked of us but to do this one thing. Even a small step is encouraged, which is what the appeal to "bring out the musical instruments at least" is an indication of.

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book XVI***

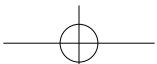
**This universe is the body of God.  
Ponder this in all matters.**

We have now pondered fifteen complete approaches for opening, maintaining and completing a path of single-hearted salvation. And by now I would hope that we would have pondered the truth that “this universe is the body of God” in all matters and now have a clear understanding of God’s intention for us all, the way to realize that intention and the step-by-step instructions for completing the path of single-hearted salvation for each and every human being in ways appropriate for their time, place and level of spiritual maturity.

Each of us is invited to reveal the core of our mind so that we can replace its foundation. Replacing the self-centered imagination with the original, pristine mind of the Parent of Origin is a straightforward proposition that can be tested by any human being. Unfortunately that proposition runs counter to the worldly common way in which our self-centered imagination places a value on things and understands things to be true or not true. The proposition is what these days would be called counterintuitive. That means that to understand it, we have to make a special, sincere effort and work at it. Otherwise, if we approach it in an ordinary worldly common way, we will be automatically turned away from understanding it, and the proposition will be understood in a worldly common way—that is, as a collection of self-centered ideas as opposed to the fundamental truth that is known and understood through the totally sincere “mind like clear water.”

The bulk of these poems, then, deal with overcoming the misunderstandings and lack of understanding of this proposition that automatically flow from our self-centered imaginations. In this regard, the poems show a model of tireless effort and parental love, as God, our Parent of Origin, attempts to attract and open the minds of members of the Nakayama family, their neighbors and the local authorities to the “reason of heaven.” This model shows God, our Parent, entering into their minds and corresponding with the details and expectations of their self-centered imaginations in ways appropriate for the time, place and level of spiritual maturity. The model shows God tirelessly working to open their minds to the reason of heaven and the step-by-step completion of the work or service necessary to complete the replacement of the foundation of the mind, while extending salvation to all human beings as the way to realize the joyous life that naturally flows from single-heartedness with the mind of the Parent of Origin.

By this time, the model path has been tested and is fully developed in intention, means and method. All that needs to be added is the sincere completion



of the Service by the “timbers,” who will then employ the model to spread the truth of origin to all human beings. There are, however, problems still to be overcome. The path is of no use unless it is sincerely followed in the correct order and manner. At the time that these poems were written, misunderstanding and even opposition remained.

### **XVI:1–4**

*Until now, perhaps no one has known about the origin of human beings at the beginning of this world.*

Now that we have some experience with going beyond the worldly common meanings of these poems, we can be certain that, though we are going to learn about the origin of human beings at the beginning of this world, we are not going to learn anything about those topics in a worldly common way.

*At this time, by all means, I wish to teach everything about this origin clearly to the world.*

For instance, teaching us all everything about this origin is equivalent to revealing the core of our mind. That is of course using one metaphor to point to another; however, it does add to our knowledge of the way the path has been laid down as it shows us that the origin of human beings and the world that God the Parent wants to teach us is to be found at the core of our own mind. That is really helpful information as it would be easy for us in a worldly common sense to go off and look for it somewhere else.

*The origin is represented by the two members of the Kagura. Truly, this Service is the beginning of this world.*

Since these are poems, it is not surprising that they are rich in metaphors. By using a variety of metaphors that indicate a single truth, God the Parent is adding aids to attract the self-centered imagination as well as modeling the methodology of the path. To reach the minds of just one family and just one village, there are seventeen Books, a verbal tradition and more than one path of action employed. It is truly a remarkable path.

The Kagura Service is a metaphor for the beginning of this world, the truth of which is known and understood when the core of the mind is revealed. To put it another way, when the self-centered imagination is settled or removed through the sincere completion of the Service, what remains is the truth of origin, the truth of the beginning of this world and human beings.



*What is called the Kagura this time  
is the Parent who began human beings.*

The Kagura is the Parent and the Parent is the Kanrodai, and the one truth of the beginning of this world and human beings is to be found by revealing the core of the minds of all human beings equally. And in so doing, one can let the natural joy that is the nature of the truth of origin flow freely in the world as the experience of a joyous life.

That such an array of teaching tools was employed in a single village and in a particular time and place demonstrates what a remarkable path this is. From a worldly common perspective, such a path perhaps looks like an impossibility, with too many variables to be workable. From the point of view of the origin, however, there is only the one truth to be held onto while all of the other worldly common concerns are manageable because they have the same weight or value. They either lead to the purification of the mind and its return to the origin or they don't. Regardless of time, place or level of spiritual maturity, those two conditions are not too difficult to manage at all. Because some of God's "timbers" maintain the model path as a reference of that process, others of God's "timbers" are able to open new paths of single-hearted salvation while remaining firmly anchored to the one truth of origin as was known and understood when the core of their mind was revealed.

This path, then, is totally about the condition of the human mind. It is either single-hearted, having returned to, known and understood its origin, or it is worldly common remaining shallow with respect to the truth of origin while continuing to relate all experiences and thoughts to the self-centered imagination only. Or, as is hastened by these poems, it is involved in the process of the sincere completion of the Service that will reveal its core, the truth of origin and the free and unlimited joyous life.

### **XVI:5-8**

*There being no one who knows this origin,  
I shall teach you all of this truth.*

This is very interesting. All human cultures have a "creation story" that is taught as an explanation of how human beings or in many cases more specifically members of a particular culture came to exist. We generally learn such stories as children, and they often serve as model stories of what it means to be a member of that cultural group and what relationship we have with our creator and with the world. Certainly the Nakayama family and their neighbors had access to just such a story or perhaps more than one such story with variations that

suiting particular local tastes and temperaments. The truth of origin that we are going to be taught, then, is either just another one of those stories or it is something entirely different. I believe that the truth that is to be taught and known is something hitherto unknown and entirely different from our common, ordinary truths. Indeed, though we may need to have the way to that truth related to us as a story, the actual truth is the resultant proof of a testable step-by-step process for revealing the core of what is called the human mind.

*Though even until now I have tried to persuade you  
day after day and to teach you step by step,*

We are willing to believe all kinds of stories, and our self-centered imaginations can be endlessly entertained by them. What the self-centered imagination is reluctant to do, however, is to be persuaded to follow the step-by-step instructions to quiet itself so that its origin and core can be revealed. This is really different from our ordinary idea of knowledge, isn't it?

*And yet today, no matter how Tsukihi strives to teach,  
there is no understanding in the minds of all.*

In fact, it is so different that the self-centered imagination finds it extremely difficult to get a hold on and understand. It is just so much easier for our imaginations to stick with the variations on imagined stories for this kind of information. It should come as no surprise that the self-centered imagination prefers imagined truths. That we human beings can imagine worldly common truths is a marvel of nature that is unsurpassed. We are so totally taken by and identified with the wondrous power of our self-centered imagination that we perhaps may think that it isn't worth quieting it or turning it off, for even a waking second.

*Therefore, as the time has already come,  
I must now give you a return.*

Uh-oh, perhaps there are some unforeseen repercussions that flow from not paying attention to our Parent of Origin and allowing our self-centered imagination to run continuously and unchecked.

## **XVI:9–12**

*Do not think this return is a small matter.  
It will appear here and there in a great number.*

We are invited, I think, to understand this matter of returns from three different points of view. From the point of view of the child whose expectations and actions make it necessary for God the Parent to scold in this way, this subject of returns is rather frightening and threatening. From the point of view of the Parent of Origin, it is the assumption of an anticipated and necessary threatening tone directed at a beloved but errant child. Finally, from the point of view of single-heartedness, it is a flat statement of the way in which causality works. Our world is made of causes that yield further causes. The whole system is interconnected and works perfectly, yielding the correct ongoing cause in each and every matter. All of the causes that we set in motion will have their appropriate causal effect within a universe of causes, each functioning perfectly, returning the appropriate cause in response to a cause. The state of our mind becomes the state and truth of our world. Our self-centered imagination, as the sole foundation of our thinking, is returning causes that bring us neither the happiness that we desire nor the joy that was intended in the creation of the self-centered imagination. That is why we are taught and hastened to return, realize and understand the truth of our origin.

*There is perhaps no one anywhere, still,  
who knows the origin of human beginnings in this world.*

Even after four decades of teaching it was possible that still no one knew or understood the origin of human beings that Moonsun, God the Parent, was trying to teach. This plain fact provides us with an indication of how easy it is for us to interpret the simple truth of origin as taught by God, our Parent, in worldly common ways.

*This time, by all means,  
I wish to teach all of this truth clearly to the entire world.*

It is difficult for me to express the importance of the phrase “by all means” as it appears in this poem, but I will give it a try. God, our true and original Parent, has a single intention for human self-centered imaginations (God’s beloved children), and that sole intention is that we be able to live a free and unlimited, joyous life. The joyous life that is promised can only be realized by returning our self-centered imagination to its origin, becoming once again single-hearted with our Parent of Origin. There is no other way to realize the promise of single-hearted salvation other than becoming single-hearted with God, our Parent, the truth of origin. So there is one intention—joy; and one means for realizing that intention—single-heartedness with our origin.

To realize single-heartedness with the origin it is necessary to totally purify or settle the self-centered imagination in our own mind, making it “the mind

like clear water.” That is, the mind wherein the self-centered imagination is completely settled or removed.

The phrase “by all means” then refers to whatever it takes to attract and purify or settle all of the minds of the world. To carry out such a project, God the Parent intends to gather a very large number of instruments (“timbers”) who will accomplish this task in ways appropriate for whatever time, place or level of spiritual maturity they happen to be working in.

To guide those instruments, God the Parent modeled several different approaches to opening just a narrow path in a particular time and place—approaches that are directed at a wide range of spiritual maturities. It is intended that those instruments or “timbers” who are drawn to the truth of origin would on the one hand maintain the model exactly as it was shown and on the other also follow the model shown by God our Parent and, in so doing, tirelessly test all kinds of ways to attract and settle the self-centered imaginations of the world.

It is reasonable to expect that God the Parent’s instruments or “timbers” strive to understand the human self-centered imagination and its origin, as well as the problems associated with attracting the self-centered imagination and gaining its cooperation in its own settling or purification. They are also expert in teaching ways to calm and settle the self-centered imagination in ways appropriate for the time, the place and the level of spiritual maturity of those who would wish to return to their origin. Of course all of this is appropriately shown in the model path, the Model of Parental Love.

*Listen! This origin is the venerable  
Kunitokotachi and Omotari.*

God’s compassion and love for the needs of all of God’s children are fully shown in this verse and the theme that it introduces. Certainly this particular poem is intended to attract minds in a particular time and place and appeals across a broad spectrum of spiritual maturities. It should be obvious that it is not directed at my mind in my time, place and level of spiritual maturity (I need translation to even know the significance of the names and God, my Parent, would not handicap my salvation in that way) but it does have utility for me both in terms of its demonstration of the model and, if sincerely pursued, as a method for purifying my mind.

In fact, because the venerable *Kunitokotachi* and *Omotari* represent the moon and sun, respectively, they have a great deal of appeal for me. They speak of the appearance of two where in truth there is only one light reflected. Unfortunately, in my time and place, though good for me to do, reflecting on *Kunitokotachi* and *Omotari* does not make me a regular guy who can fit in and participate in my community. In fact, as a means of communication it puts me pretty much out of touch with the very people that I am trying to convince, and so, just as the

model shows, I have to make an effort to find a way to convey the intention of our Parent in ways more appropriate for my time and place and both my level of maturity and the level of maturity of those whom I would seek to convince.

One intention, one means and whatever it takes to attract and settle the self-centered imagination. If that is coupled with the instruction to ponder that the whole universe is the body of God, in all matters, I can with confidence project the outcome of this theme and look for ways to duplicate the effect in ways appropriate for my own time, place and level of spiritual maturity.

### XVI:13–16

*After looking through the muddy waters,  
these personages drew a fish and a serpent to them.*

When I said that this theme was difficult for me to comment on, it is not because it is so difficult to understand but because there are so many ways in which it is intended to be effective. How to explain this? When we look at the Divine Model, we see that prior to awakening as a Shrine of Moonsun, Miki Nakayama's self-centered imagination shared in the reality of many of the same worldly common truths as Her family and neighbors. In fact Miki is portrayed as something of a model citizen in this regard. After awakening as a Shrine of Moonsun, however, Miki was seen as being very much out of step with those same worldly common truths.

The poems collected as *The Tip of the Writing Brush* function as an invitation to all to share in the point of view of the mind of God, which has completely replaced Miki's mind and which now teaches the way of single-hearted salvation through the reason of heaven (the truth that there is only one). God, our Parent, then attempts to teach us directly from a point of view that leaves behind the worldly common and goes straight to the heart of the matter by consciously digging up the truth that any and everything of this universe is a single body. That it appears otherwise is just the function of the self-centered imagination.

One of the ideas that our self-centered imagination entertains is the notion that there is something dangerous about returning to our origin. One of the functions of the Model of Parental Love is to convince us that we are beloved children of our Parent of Origin and that God our Parent would never do anything to hurt us. On the contrary, God's intention is to provide us with a life of joy in all circumstances.

Still other self-centered imaginations find that it is impossible to break out of a world view constructed of worldly common self-centered truths. To counter this problem, God promises to enter into our imaginations, using them to show us a way appropriate for each of us to return to our origin.

So here we are. God has entered into the imaginations of the villagers and is working to find a way to settle their self-centered imaginations so that the core of their minds can be revealed as the truth of origin. Since no two human minds (self-centered imaginations) are exactly the same, the essential ingredient for the completion of this task is the true sincerity of the person who wishes to be saved.

*This time, My regret is at the heart's core.  
Is there not a means to clear it away?*

God's regret is the lack of joy being delivered by the human self-centered imagination and the difficulty that God is experiencing in calling us back to our origin. Even more so because, though returning to our origin is for our own good, we refuse to return and yet keep complaining and begging God for help.

*Of this matter, God will firmly take charge.  
Know that I shall give every kind of return.*

We have already looked at this matter of returns and the three interpretations that access it. Any one of them sincerely completed will suffice.

*When this return is seen, the heart of everyone in the world  
will be swept clean of its own accord.*

Sincerely knowing and understanding the workings of causality in relation to our self, regardless of how we approach the subject, will settle the self-centered imagination. It is because of this truth that God, our Parent, can teach us in ways that are appropriate for the mind of each of us. When correctly applied, true sincerity will yield the same result, regardless of the starting point or the kind of mind that makes the initial determination to return.

Because of this, minds in any given time or place can be awakened, each according to its needs and capabilities, with the expectation that the resultant awakened instruments ("timbers") will be willing and able to do the same for other minds, each according to its needs and capabilities. To put it another way, what was done for them (awakening them in a way that suited them), they can and will do for others.

Indeed the complexity of the model is increased as the effort necessary for making one's mind open to saving others in this way is itself also a sure method of purifying the mind in its own right. God the Parent is working all of the angles on our behalf. God, our Parent, will accept any mind that is properly aligned with the causality of origin. To help us reach that causality of origin, God the Parent is willing to enter into our self-centered imaginations and, by utilizing things which do not yet exist or which have never existed, make them clear.

**XVI:17–20**

*Though until now I have been keeping still,  
overlooking every kind of thing,*

This is a continuation of the theme that addresses opposition to God's efforts to bring single-hearted salvation to all human beings. Roughly we are shown examples of the kind of opposition God encounters in an ever-expanding circle from the truth of origin. We see opposition from within the immediate family, opposition from within the neighborhood, opposition from the authorities and the anticipated opposition as the path moves out into the world.

Though this problem is presented to us in a form that we can relate to—that is, as an argument or a complaint—lest we become too comfortable with that rather common situation we would perhaps do well to remember that one side of the complaint is actually the truth and power of the universe speaking to itself and trying very hard to correct an unintended result (a lack of joy) that is flowing from the marvelous creation that is the human self-centered imagination.

The one truth, God, Moonsun, God the Parent, is the truth of free and unlimited workings and as such cannot be defined or limited to any definition. We find it hard to grasp free and unlimited workings because our self-centered imagination (the idea of being other than the one original truth) is free but limited to an object, a body. That limitation is supposed to yield joy. By creating the self-centered imagination, the one is able to authentically appear as many, savoring all of the experiences that flow from apparent relationships and change, which are, as it were, concepts that do not exist in the original rather tasteless state of being only one. The effect was supposed to be a hoot and a real good time. High-spirited joy (the mind of a three-year-old child) seamlessly identifies with a body and, through that body, experiences all sorts of interesting relationships. Unfortunately it is possible and indeed likely that the self-centered imagination can gradually become bogged down in those limitations until, for many, there is no joy left in the experience.

To return to the intended joy, the One, God, our Parent, is trying to make repairs to the human mind and has determined that, in order to bring the joy back into the self-centered imagination, it is necessary for it to turn itself off just long enough for the truth of its origin to be known and understood. If the self-centered imagination is moonlight, then the truth of its origin is sunlight. The task, then, is to awaken all of the self-centered imaginations of the world to our full identity as Moonsun. This repair is to take place entirely within what is called the human mind.

There is, however, a big problem with this repair and replacement task. The self-centered imagination has some of the characteristics of its Parent of Origin; specifically it is free. It is not, however, unlimited. Since the self-centered imagi-

nation is free, God, our Parent, has no way of getting us back to our origin to be repaired other than by convincing us to return.

There are problems with that. First, we find it hard to understand God's intention because our entire world view is based on our familiar limitations. Because of that we tend to turn God the Parent's teaching into something worldly common, something that we are more comfortable with, something limited and un-free. Yet, when things go wrong we pray to God for help and so it goes. We continue to knock ourselves out trying to realize self-centered salvation when in fact there is no such thing. In the past we have referred to this state of mind as a misunderstanding of God's intention.

Then there are those who feel that the teaching isn't even worth looking at. In the past we have referred to that attitude as exhibiting a lack of understanding of God's intention.

Still, we are free to pursue yet another set of doubts and rejections that can occur among both those who misunderstand and those who have a lack of understanding, and it is this category that is addressed so forcefully in this Book. I am speaking of those self-centered imaginations that have moved beyond doubt or rejection and, instead, feel it necessary to stop or obstruct God the Parent's efforts to repair our self-centered imaginations. Acting not just for their own self but for others as well.

I mentioned that the human self-centered imagination is like its Parent of Origin—free. Here is the rub: since it is bound to a body in the first case, it is also free to get stuck and become bound to all kinds of objects and causes. It is free to become enslaved. Some self-centered imaginations become aware of their bondage and want out while others want to maintain the status quo and maintain their own bondage as well as making sure that everybody else stays stuck, too. Quite often this confrontation leads to violence. Hence the tone of this poem as it addresses this concern.

God the Parent is trying to work a profound change in the human condition. The more stuck the self-centered imagination is, the more abhorrent it considers change to be. That resistance expresses itself as violence and oppression on the one hand and as co-option and the safe projection of change so far into the future that it is a meaningless promise on the other.

*Now, as the day is pressing,  
I shall give a return for all things at once.*

We should make no mistake, the time to make the repairs is now. The longer we wait, the more we reap the fruits of our bondage. If that return is joy, then there is no need to change. If that return lacks joy, then each of us is free to return to our origin to repair that condition.



*If anyone comes here with a mind to stop Me,  
there is no knowing where Tsukihi will at once appear.*

It is difficult enough for those who wish to hear the truth of origin to understand without the added interference of those who are afraid of freedom and change. Their actions bear fruit in actions often of the same nature as the ones that they set in motion.

*You may not know what My appearance means.  
Tsukihi will appear to take him away. Beware.*

Just to be on the safe side, it is probably not a good idea to be obstructionist in this matter.

#### **XVI:21–24**

*Today, the time is fully pressing.  
There is no knowing what kinds of paths there will be.*

This poem immediately suggests two interpretations that fit in with the context of the current theme. First, there is the interpretation that views this verse as God, our Parent, telling us that from the point of view of the limited self-centered imagination we have no way of knowing what our future has in store for us. The second interpretation hears God, our Parent, explaining that from our self-centered point of view we have no way of knowing the kinds of paths that God, our Parent, will employ to save all human minds everywhere equally.

*Be aware, all of you throughout the world.  
There is no knowing when Tsukihi will appear to take you.*

To know the meaning of this, I think that we can look at the model story and the way in which Miki was taken as a Shrine of Moonsun.

*Today, I shall begin to tell you of a marvelous thing.  
No one knows what I shall say.*

The marvelous thing is single-hearted salvation, still unknown and misunderstood after over forty years of teaching.

*Everywhere in the world, people are alike:  
you prepare to marry off your children.*

Because of the complexity of causality there is no certainty in even our best laid plans.

### XVI:25–28

*But no matter how well you prepare,  
no one knows what the future might be.*

I doubt that anyone would argue with this. Our ordinary self-centered experience of the world is that there are ups and downs in store for us. The exceptional thing about single-hearted salvation is that it promises and delivers true satisfaction regardless of whatever circumstance we might find ourself in. That is a substantial difference in the way in which we experience the world.

*Whatever intention Tsukihi may have,  
there is no one who knows the course of its path.*

Then, as always, there is God's concern for the future of the path of single-hearted salvation. It is instructive that, in the same theme where Moonsun provides a very localized approach to single-hearted salvation, the verses alternate between the needs of minds in a particular time and place and at a particular level of spiritual maturity and the needs of the path of universal salvation for all human minds equally. Holding only the local view, which is an OK thing to do, one cannot see the course of the larger path of universal single-hearted salvation.

*There is no knowing what you may see in a dream.  
Hereafter, things will change and your mind will be spirited.*

We, or at least I, tend to walk around in a self-centered dream. God, our Parent, has entered into those dreams and is working changes that indicate the way to single-hearted salvation.

*You may dream of marvelous things.  
Take it as a sign and begin the Service.*

Whatever marvelous dreams we might have are alright with God our Parent as long as we begin the Service, that is, begin the purification of our mind. This is extremely good news for folks who may think that their past and indeed present thoughts or actions have put them beyond help. God the Parent accepts the sincere performance of the service from all comers, regardless of what they may be dreaming.

**XVI:29–32**

*Today, you have heard Me on any and every matter.  
At any moment, things will change.*

God knows that we tend to be complacent as long as things are going all right. It is only when they turn bad on us that we start to look for help. This verse reminds us that we never know when we are going to need that help, so it is a good idea to return to the origin in advance of our dire need so that, no matter what course lies ahead for us, we will be prepared to meet it with a mind of joy.

*Whatever may happen, bear no grudge.  
It is all what you have done to yourselves.*

There are a number of worldly common traditions that assume that god, gods or spirits are responsible for our experiences, be they good or bad. In this verse God our Parent clearly explains that we make our own causal experience and that we should not blame God for it if there is no joy in it.

*To Tsukihi, all of you equally are children of Mine.  
Though love for you fills My thoughts,*

Here we return to the Model of Parental Love so that we do not make the mistake of imagining that God prefers one child over another, regardless of whatever kind of mind any child might have.

*There can be no help for what each of you has done  
self-centeredly. I can only look on caringly.*

The point is that, because we are free to use our self-centered imaginations however we wish, God cannot help us unless we return to our origin and the protection that flows from the point of view that is single-hearted with God, our Parent. Ponder the fact that when we return to our origin we are not giving up our freedom—we are giving up our limitations. The point of view of single-hearted salvation is free and unlimited workings as opposed to the point of view of the self-centered imagination, which is free and limited workings. One knows and understands the truth that the whole universe is the body of God and that human bodies are things lent by God, while the other knows and understands only the limits and changes associated with imagining itself to be a separate body, a perishable object.

Starting right now, try to think about the whole universe being a single body, the body of God, in each of your daily matters. I think that you will be pleasantly

surprised to see how quickly Moonsun will come out to embrace you and lead you back to the truth of your origin.

### XVI:33–36

*Though today you know nothing at all,  
look toward the morrow. A great broad path will open.*

To put this in context, at the time, Moonsun, God the Parent, was trying in every way to open just a narrow path of single-hearted salvation. As we have seen in these poems, there are serious problems with opening just a narrow path. Nobody understands God's intention, and God's efforts to convince us to freely return to our origin have been hampered by misunderstandings and even opposition. Still, God's effort on our behalf is tireless and, as a result, the path of single-hearted salvation advances step by step—first as a narrow path that is both difficult to open and difficult to maintain and then, as God's intention is known and understood by God's instruments of single-hearted salvation (“timbers”), as a great broad path that is appropriate for all human minds no matter what their time, place and level of maturity might be.

*When this path comes to be seen,  
there will be no one able to stand against Me.*

Earlier in this theme we were invited to dream of great things and to take them as a sign to perform the Service, so I will share some of my dreams. Imagine a world wherein Moonsun's “timbers” have helped a significant number of people to distinguish between their original self and their imagined self. Imagine a world wherein Moonsun's “timbers” fully understand God the Parent's Model of Parental Love with all that it entails. Imagine a world wherein a significant number of minds have the knowledge and understanding that the whole universe is the body of God, human bodies being borrowed, as we say, by the idea of a separate self—our self-centered imagination. Certainly such a world would rapidly resolve itself into universal single-hearted salvation while those few hold-outs would be understood as being poor souls who, at least for the time being, remained lost in the darkness of their self-centered imaginations, imagining that there was no need for the sure guide available to show them the way out.

*Whatever intent Tsukihi may have,  
there is perhaps no one who knows this mind.*

Simply put, our bias is toward self-centered salvation and not single-hearted

salvation. In the first case, we hope and perhaps even insist that God's mind conform to our mind, that is, to our self-centered imaginings. In the second case, when the self-centered imagination is settled or purified, what remains is in accord and one with God's mind. Prior to learning and understanding the truth of origin as known and understood through the totally sincere mind like clear water, however, we only have access to the depth of knowledge and understanding that is available to the first case and do not know God's mind.

*When it begins to be seen, the innermost heart of you everywhere will be purified of its own accord.*

When we follow God the Parent's instructions exactly as given, pondering what we are instructed to ponder, sweeping when we are instructed to sweep, saving others when we are instructed to save others, step by step the world as we experience it will change and we can expect that our innermost heart will be purified of its own accord.

I know from experience that many people have difficulty understanding what it means to ponder something. In general it means to think about a topic deeply and carefully. From time to time we also speak of reflecting on a topic. Reflecting implies turning back on oneself as in "deep self-reflection." One of the functions of God's "timbers" is to facilitate pondering and deep self-reflection on the topics that we have been instructed in—and, in so doing, gradually and naturally help to refine each other's mind. Indeed, in all matters it is appropriate to ponder and reflect upon the truth that there is only One—this whole universe being the body of God and everything being what God says and does. Through that sincere effort the self-centered imagination is thus distinguished as an idea the One has of itself as many. A child of the Parent, so to speak. Thinking so has a profound impact upon the human mind. It helps to reveal its core and return it to its original condition surely and rapidly.

#### **XVI:37–40**

*From now on, I shall speak solely about all things unknown since this world began.*

This verse should be of some interest to those "timbers" who are interested in the ways in which the model demonstrates opening a narrow path of single-hearted salvation. The current theme opens with a trio of poems that are very familiar (like things known) for a particular time, place and level of spiritual maturity. This verse then moves forward with the assertion that the subject has progressed to "things unknown since this world began." In general we are unable to

imagine or grasp things that are previously unknown. We have to approach them in some kind of relationship with things that we already know. The method of the path, then, is to move the discussion from things known to things unknown. Of course God's "timbers" are by now aware that it is necessary detail of the model that new paths of single-hearted salvation be opened in ways appropriate for time, place and level of spiritual maturity of those who would wish to hear the teaching of the truth of origin.

*Though until now no one has known  
the truth of the human mind,*

We know by now that there are all sorts of worldly common truths that occupy the human mind. This verse makes it clear that followers of this path can expect to learn how to know and understand the truth of the human mind. This is a subject that everybody is interested in as everybody is interested in their own mind.

*This time, as God is openly revealed,  
I shall teach you everything about all matters.*

Though it might appear as if the path of single-hearted salvation is about all sorts of things unrelated to knowing the truth of the mind, such things are just the worldly common predispositions that we carry with us as we start out. Gradually we voluntarily discard them along the path as we discover that they only slow our progress. Be careful not to trip on them and under no circumstances should they be picked up again, though we all have the tendency to do so. In all matters, it is appropriate to ponder the truth that the whole universe is the body of God. The truth of the human mind, then, is that it is a bundle of ideas attached to a portion of God's body, imagining itself to be a separate entity. It is the moon claiming to shine by its own light and believing its phases to be other than a mere appearance. It is, after all, both beautiful and very interesting. Adding the truth of the source of the moon's light adds to its beauty and interest; it is not a loss.

*I do not indicate anyone in particular by this talk.  
I shall give notice through bodily disorders.*

Generally our worldly common human experience of bodily disorders has tended toward two broad categories of interpretation. If we look all over the world and through all ages, we see a cultural tendency for us to interpret bodily disorders as either an intensely personal matter between ourself and god, gods or spirits, or as an impersonal matter governed by random chance or fate. The

emphasis in traditional societies leans more toward the former, while more industrial societies embracing scientific medicine have tended toward a more impersonal interpretation, though there is still quite a bit of sympathy for a more personalized “whole person” view even among scientific practitioners.

Moonsun understands the importance of this subject to our self-centered imaginations and has provided us with the opportunity to know and understand the truth of our origin from either starting point. The verse at hand addresses the deep misunderstanding that Moonsun somehow intends something evil, particularly the misunderstanding that views Moonsun as judging and punishing specific human beings for their actions or inactions by making them ill.

This verse makes it clear that Moonsun wants us to understand that the notice that we receive through bodily disorders is not personal. The way to understand this verse is to directly ponder the truth that the whole universe is the body of God. It would be a mistake, however, to imagine that this impersonal notice implies the absence of a higher power that cares deeply about the quality of our life. That we could even imagine such a thing is only possible because Moonsun exists.

Moonsun is also aware that some of us will not be able to directly ponder the truth that the whole universe is the body of God and that we will continue to be drawn to personalize the notice that comes through bodily disorders and attribute human motives and emotions to the experience. The way to understand this verse, then, is through the perfected human emotions shown through the Model of Parental Love. Normal parents everywhere love and care deeply about their children and do not purposely hurt them. God, our Parent, is the perfect expression of this emotion. Because they have much greater experience than their children, parents are able to warn their children of the dangers that lie ahead for them in advance. God, our Parent, is providing us with the perfect warning—a warning that addresses the core issue behind all of our troubles in all times and places.

In either case, bodily disorders are a notice for us to give up the limitations that come with greedily claiming false ownership, greedily claiming to own a separate body. We are hastened to know the truth by returning to our origin, to the original warm parental embrace, wising up and returning what has been borrowed, at once! With a word of thanks.

#### **XVI:41–44**

*Do not wonder why I say such things.  
I speak out of My deep love for you.*

So the notice that we receive through bodily disorders is an expression of

God the Parent's deep love for us. We are making a mistake in limiting ourself to a body and God is trying to help us to understand that, so that we can use the body as an instrument of joy.

*Whatever you may do,  
there is nothing which is unknown to God.*

Whatever is done and whatever is known is done and known because Moon-sun exists. In all cases Moon-sun is the real and actual knower. We are the self-centered imagination and exist as the reflected light of the Parent, who shines as the innermost heart of all.

*Therefore, I shall give you notice of everything beforehand,  
and then begin My work.*

Causality, the way in which the world unfolds, is something of a mystery to us. It is supposed to be so. We delight in naming forms and speculating on outcomes of events. God the Parent understands causality and is able to see the rather dreadful paths that lie ahead of us if we continue to function with the self-centered imagination alone as the foundation of all of our thinking. Hence the warnings and notices.

There is also an honesty and transparency as concerns the model and the path of single-hearted salvation. The intention of our Parent of Origin is clearly spelled out for us, as is the means of single-hearted salvation and the method to be used in its universal realization.

*Though until now I have been patiently  
holding back in whatever matters,*

It is instructive that the pointed impatience of our Parent of Origin is aimed at our slowness in responding to the coaxing of the parental heart to return to our origin and not at the tons of dumb stuff that we have rather routinely engaged in since the beginning of recorded human history.

#### **XVI:45–48**

*Now hear Me! Until now, you have only listened  
to what I said in My talks.*

Though it probably did not occur to those who were gathered to listen to the teachings, there is of course a large difference between listening to Moon-sun's



teaching and actually following Moonsun's step-by-step instructions for realizing single-heartedness. That is not surprising as our self-centered imaginations are biased toward viewing knowledge as an accumulation of ideas that eventually lead to an understanding. For us, listening to lectures or talks is a perfectly good way to accumulate ideas and worldly common knowledge.

*But today, as I am hastening the path,  
all things will quickly appear:*

This is a call for each of us to quickly respond to the urging of God the Parent to begin to ponder as instructed and step by step return to our origin. The "narrow path" that is opened and held open with such difficulty will not grow into the "broad way" promised for the future unless it is actually followed, step by step, by a large number of people. If we only listen to the talks and do not act on them, then we risk missing out on the perfection of the Service and the single-hearted salvation that flows from its completion. I am not sure but I think that such was the case with Miki Nakayama's son, Shuji, who despite God our Parent's tireless efforts passed away around this time without ever knowing or understanding the core of the truth.

*Once they begin to appear, it will be too late.  
Therefore, all of you must ponder.*

Though there is only one in truth, through a marvelous gathering and evolution of instruments we self-centered imaginations, the "children" of that one truth, are able to experience a constant and apparently limitless unfolding variety of changes and events. The experience of that apparent variety, where in truth there is only one, is intended to be a constant joy.

The fact that things change defines the limitations of their existence as we know and experience them. The ability of our self-centered imaginations to identify with objects is so cool that we want to identify with and hold onto as many of them as we can, for as long as we can. We are innocent in this desire but our brief (in geological terms) experience of this marvelous power has earned it the name "greed," with all that the word implies.

We tend to be totally into changes that suit our desires and deem them to be good but are not at all interested in experiencing changes that frustrate our desires and bring the opposite result. Such unwanted changes we deem to be evil.

This verse asks us to ponder the changes that we experience and, in the context of these poems, we are hastened to ponder them on three levels. On a personal level, we are reminded of the way in which we are surprised and dispirited by changes that we deem to be evil and are hastened to take preventative action and follow the steps to return to the protection of the truth of origin.

In terms of the path of single-hearted salvation, we are hastened to quickly complete the Service that has been made specifically for us, lest the path move on leaving us behind as we are, fearful and unable to joyously deal with the changes that are inevitable in the marvelous creation that we are intended to be free to play in.

And of course, in all matters we are hastened to ponder from the point of view that the whole universe is the body of God, so that we can enjoy a joyous life before we inevitably dissolve back into that truth without ever awakening to that knowledge and understanding.

*Though even until now God has tried to persuade you  
by teaching you various things step by step,*

It is instructive that the master teacher has been unable to get the sincere participation of the students. That such is the case is not because the material is too difficult, nor is it because the teacher has been inflexible in the way in which the material is presented. This verse makes it clear that various ways have been explored and presented. The problem is that, though we may listen to what is being taught, we are not inclined to make the time to follow the directions as laid down in the proper time frame and order. We are of course busy doing something else: listening to and acting on the desires of our self-centered imaginations. As a result, if we are unable to realize Moonsun's free and unlimited workings, we have no one to blame but ourselves. It is, however, probably not a good idea to dwell on these problems as they are just more subjects for the self-centered imagination to pursue and they can be safely left in the past. Instead, the time is right to begin to ponder, right now. The truth of origin, the warm parental heart is patiently waiting to embrace our return.

The trick here is to be sure to include back into the world the body that we are currently borrowing as we ponder the truth that the whole world is the body of God.

#### **XVI:49–52**

*However earnestly I appeal to you, no one understands.  
Oh, the regret of the Parent. . .*

The regret of the Parent is the accumulated causality (“dust”) of all of the human self-centered imaginations in the world. We might do well to ponder how it was possible that, even after more than forty years of tireless effort, teaching and appeals, God, our Parent, was unable to say that even a single person understood what was being taught.

*Even until now, I made great efforts to persuade you.  
This time, indeed, you must ponder.*

We know that there were sincere people who listened to God's teaching and who wanted to understand what God was teaching. We might do well to ask what went wrong that no one was able to do so? This verse provides us with the information that a crucial element of the path was missing from the efforts of those followers who wanted to understand but who were unable to do so. To understand God's instructions we have to take the time to ponder deeply and go deeper into our own mind beneath our worldly common ideas to where the hitherto totally unknown core truth of our mind is revealed, known and understood.

*What are you thinking on hearing this talk?  
It is the result of matters accumulated and piled up.*

For so many people to have difficulty in understanding, the source of the misunderstanding must be deep and fundamental, say, an accumulation of misunderstandings over a long period of time. So long a time that the misunderstandings are mistaken for absolute truth. Indeed the question is asked and now we must ponder and determine how our mind differs from the minds of those who came before us but who were unable to understand God's instructions. Certainly the way that is indicated is to clear away the accumulation of misunderstanding so the truth can be clearly revealed and understood. It seems clear that nothing need be added, the path is one of removal only.

It appears as though those who heard God the Parent teach continually tried to find understanding by attaching the teaching to familiar ideas and misunderstood the instructions that were meant to settle those ideas out.

So, briefly, there are three major challenges involved in understanding the teaching. The first is not to get it mixed up with our worldly common ideas; the second is to learn how to engage in pondering and deep self-reflection; and the third is to learn how to settle the self-centered imagination so that we can see things as they really are as opposed to how we imagine them to be.

*Know that the regret and anger of God on this day  
are not small matters.*

Once again, the regret of God is the accumulation of all human self-centered imaginings, while the anger of God is concerned with our misguided efforts to interfere with and stop the progress of the path of single-hearted salvation. Just to be sure that we are on the right side of this, I suggest that this would be a good time to ponder the truth that the whole universe is the body of God. By now we should be aware that that truth is hidden from us by the workings of the self-

centered imagination as it imagines otherwise. Please take a moment, follow the reasoning of it and see how that works. If we take the time to ponder and know it, Moonsun will come out to celebrate the effort with the gift that is given to the mind like clear water.

### **XVI:53–56**

*Tsukihi is the Parent who began human beings  
and this world which did not exist.*

Moonsun is the Parent, and the Kanrodai is the Parent. These labels are meant to comfort and guide us and help us to understand the one truth and original cause of all that exists. Helping us to turn inward away from our familiar worldly common truths to the one truth that can only be known by revealing the very core of our mind.

*Be that as it may, the drum is being stopped  
by children who know nothing. Behold My regret.*

Note that, because of the freedom granted to the self-centered imagination, God the Parent can only watch as those who know nothing of the truth of origin work diligently to keep it from being revealed. A regrettable sight indeed.

*This time, I shall give a return for this.  
Beware of it, all of you, wherever you may be.*

The return that we are warned of is of course the perfect result of the causes that we set in motion. Unfortunately, by using the self-centered imagination as the sole foundation of our thinking, we have continually upped the stakes concerning the amount of damage and suffering that we can bring upon ourselves and each other.

*Until today, you have known nothing.  
But now, things are beginning to appear—a great promise.*

There is however good news. We can put those returns on our ignorance behind us and, by returning to our origin, instead realize the return of a marvelous salvation, not just for ourselves but for the entire world. Think about it. On the one hand there are the immediate returns on the same old self-centered stuff and on the other there is the promise of a world of joy based on the realization that the whole universe is a single being, the truth of our origin.

**XVI:57–60**

*What do you think this path is about?  
It is to cleanse the heart of everyone in the world.*

Even after forty-three years of teaching, it was still necessary to ask this question because no one really understood what Moonsun intended to do. So here it is spelled out for us once again. The path is about the clearing away of anything that keeps us from knowing and understanding the core of our mind, the truth of our origin. The truth that the body is a thing borrowed and that in fact the whole universe is the body of God.

*What do you think this matter is about?  
It is to clear away God's regret.*

So, the self-centered imagination, our fundamental thought or idea that we are a body separate from God, is the regret of God, our Parent. To understand that truth, we need to settle or remove that thought as the foundation of our thinking and replace it with the fundamental truth of origin, the truth that exists in the core of the mind deeper than any idea. Because the truth of origin exists, ideas are possible, but the truth of origin is not itself an idea.

God's "timbers" are experts in clearing away, settling and removal. There is nothing in this teaching that indicates the necessity of putting anything new into the mind. God enters into the mud of our imaginations with the intention of making them the mind like clear water and, in so doing, revealing the truth that is already there.

*Hereafter, I shall not indicate anyone in particular.  
I am watching the innermost heart of each of you.*

Moonsun is the conscious light by which any and everything is seen or known, like the light of the sun but not in the sky, rather in the innermost heart of all.

Our usual worldly common approach to determining appropriate behavior is to look at the actions of particular individuals, judge them and use them as examples of either good, moral and ethical behavior or bad, immoral and unethical behavior. In varying degrees we try to establish rules of behavior to govern and soften the impact of what seems to be our fundamental selfishness and greed. This approach has served us well and is the method that has brought us to where we are now in the establishment and maintenance of our current societies. This approach has not, however, delivered happiness, justice, fairness or joy to a large portion of the human population.

Moonsun's approach differs entirely from this worldly common approach.

Because Moonsun can see all human activities from our innermost heart, in showing us the way to the joyous life equally for all human beings that flows from single-heartedness with God, Moonsun goes after the root and core of all human behavior with the intention of making the one repair that will settle all of our difficulties at once. In this respect we all have the same fundamental problem, and the solution for that problem is the same for us all. We all need to replace the foundation of our human thinking with the true foundation of the truth of origin—the truth that is the knowledge and understanding that originally and now, any and everything is One Being, which our self-centered imaginations may call God.

*From today, Tsukihi will go forth to work.  
There is no knowing what I shall do.*

Moonsun has promised to do what needs to be done to attract all of the minds of the world in all times and places back to the truth of origin. It is undoubtedly beneficial, particularly for those who would be Moonsun's "timbers" to ponder the implications of this promise. This is in fact a good time to ponder Moonsun's intention to cleanse all of the minds of the world in ways appropriate for each and every beloved child.

#### **XVI:61–64**

*The work that Tsukihi will do from now on:  
perhaps no one knows where I shall do it.*

In the previous verse we were informed that no one knows what Moonsun will do, and now in this verse we are informed that no one knows where Moonsun will do that work. That is of course true in both cases because, as we have been often told, no one knew what Moonsun's intention is. I expect that, at some point, Moonsun's "timbers" will have to know both of those things—what Moonsun will do and where Moonsun intends to do it—in order to be effective in their efforts on Moonsun's behalf.

*I shall work in the high mountains as well as in the low valleys,  
here and there, throughout the world.*

We are invited to ponder God's intention to work single-hearted salvation for all human beings, regardless of their educational, social or economic status—that work being carried out not just in one place but throughout the entire world.

*When Tsukihi works throughout the world,  
perhaps there is no one who knows how to settle matters.*

So we can, I think, say with confidence that God's intention is single-hearted salvation for all human beings equally and that the means to realizing that single-hearted salvation is the settled, purified "mind like clear water"—the mind in which the "regret of God" (the self-centered imagination) has been settled, revealing its core, the truth of its origin.

Then there are two problems addressed here. The first is the fact that no one was able to understand Moonsun's intention to settle the mind and reveal its core, and the second is that no one knew how to settle their self-centered imagination so that the truth of origin could be known and understood.

*Therefore, I shall tell you how to settle matters.  
All of you in the world must ponder quickly.*

Recall that God, our Parent, never points out our weaknesses without also providing a positive direction for us to follow to the desired result. In this case, God has pointed out that we do not understand how or where God will work single-hearted salvation and also that perhaps we do not know how to settle the matters that trouble our mind.

The remedy that is offered is to ponder quickly, but what exactly is it that we are supposed to ponder? Well, I am partial to following the advice given in the verses at the top and bottom of this chapter and suggest that this is an opportunity to quickly ponder the truth that the whole universe is the body of God and that human bodies or beings are things borrowed from God.

Pondering thus, it occurs to me that, although that is obviously so—for this universe is made of all the same particles which can neither be created nor destroyed—ordinarily the world does not look that way to me. I imagine myself to be somehow separate from nature even though, when I ponder the truth, I know that that is not the case. That imagined separateness, I can reason, is my self-centered imagination. It is who I imagine myself to be and is the one idea capable of keeping me from understanding in all matters the truth that this universe is One Being.

If I am to ever really know and understand the truth that the whole universe is one, it is reasonable to expect that my self-centered imagination will have to be settled and made quiet. In general we don't know how to do that. Knowing that, God the Parent has given us examples that constitute a model to follow—an object lesson in how to calm and settle our self-centered imagination. The sincere work and effort necessary to calm and settle our self-centered imagination is, then, what is called the Service.

**XVI:65–68**

*Concerning the Service: never think that I have any other intention. I have only the single desire to save all of you.*

Once again it is necessary for Moonsun to point this out because we are prone to imagine all sorts of things. This makes it clear that the intention of the Service is single-hearted salvation for all human beings, all of God's children equally, nothing more and nothing less.

*Unaware of this,  
everyone is thinking that it is somehow evil.*

There really is quite a bit of resistance to God the Parent's teachings. The self-centered imagination feels threatened by them and finds all sorts of reasons for obstructing their true intention to calm the self-centered imagination revealing the core of the mind, the truth of origin, single-heartedness with God, our Parent. We might do well to ponder how something that truly leads to joy can be so misunderstood.

*As human beings are shallow,  
you speak about everything without knowing the core.*

Of course we misunderstand because in comparison with the truth of origin, the marvel that is the self-centered imagination is shallow. It is somewhat like the Moon being so sure that it shines by its own light that it will not entertain any other explanation.

*Until today, I have said nothing and remained still.  
Behold this regret of Mine.*

God, our Parent, regrets not having taught us the truth of origin sooner. We can take some comfort in the fact that our current situation is a result of not having been taught but having once heard the teaching it is truly a sorry state of affairs to miss its reasoning and continue to disregard, distort and impede its progress in the world. Pondering the regret of my Parent leads me to ask myself what I can do to lessen God the Parent's regret and hasten the completion of the Service to save all human beings equally.



**XVI:69–72**

*From now on, I, God, shall carry out My intentions.  
There is no knowing what I shall do.*

This has come up more than once, and it refers to the fact that no one understood what God was trying to do. We tend to like our information as groupings of ideas that we can perhaps memorize and be comfortable with. In pondering these poems, we have referred to such ideas as worldly common truths. Quite often those worldly common truths have real, sometimes marvelous, utility for us. Unfortunately we can also be ensnared by them, becoming limited to them, and may find it difficult to see anything beyond them.

God the Parent’s “timbers” are going to teach the Service that calms the mind, revealing its core, to all of the minds of the world in every time and place and in ways that are appropriate for each and every self-centered imagination. As God’s instruments in this matter, who can say what they will do to help each and every self-centered imagination return to its origin in ways appropriate for each?

*Though until now you have said things  
and thought about things, doing as you pleased,*

This is of course a description of the human condition in which we use the self-centered imagination as the foundation for all of our thinking.

*Hereafter, as God will rule,  
you will not be able to do anything as you please.*

Replacing the self-centered imagination as the foundation of our thoughts with the truth of origin will, of its own accord, restrain our self-destructive greed and dissatisfaction with the marvel that is the universe.

*Though nothing is visible to human eyes,  
everything is seen in the eyes of God.*

Are we blind? No, we see all kinds of things with our human eyes but we cannot see the truth of origin with them. That truth, the truth of origin, is the original cause by which all things are seen. We can calm our self-centered imaginations and melt back into the truth of origin but we cannot behold it as an object of our imaginations. Stop and take a moment to identify and reflect on the light that illuminates the images of your mind from within. That “light” is the real knower, doer and seer of all things. It is also because of that “light” that we can and do imagine otherwise.

**XVI:73–76**

*Please wait awhile before giving away what you have prepared.  
It is like throwing it into muddy water.*

This verse is of course about the working of our own mind—the way in which ideas rise up and we act upon them. For many of us there is a tendency to speak or act impulsively or according to our emotional state at any given time. As an exercise in replacing our minds, we are taught to pause and reflect, even if just for a moment, before we speak or act. In past poems we have been instructed to always “compare” our current state of mind with the truth of origin or to “filter” our thoughts through the truth of origin before sending them out into the world. Our thoughts likened to a spring, though pure in origin as it rises up into a pond in the high mountains, that pure water becomes mixed with mud and debris as it gushes out. Yet, with filtering and careful handling, it can be returned to and maintained in its original pure condition.

*Until now, I have said nothing about any matter.  
Today, I must speak out on everything.*

As it is with God the Parent, so too with the God the Parent’s “timbers,” who are to speak out on every matter from the point of view of the truth of origin, the point of view of the “mind like clear water,” teaching the way to purify the mind and return it to its original condition, day in and day out teaching all over the world in ways appropriate for every kind of mind.

*Now today, any and all things will appear.  
When the appointed time comes, Tsukihi will come to lead you.*

The time to return is now. When we turn inward and dive down, we will find Moonsun, our true and original Parent, waiting to lead us back step by step to the truth of our origin and the high-spirited joy that flows into the world from that one truth.

*Today, the time has become sufficiently full.  
There is no knowing when I shall come to lead you forth.*

The way to return is not limited to any particular service. What is required is the sincere performance of any service that leads to the mind like clear water and single-heartedness with God. There is no need to look for God our Parent outside of our own mind. What kind of mind we may have is not important. Sincerely turning in, seeing where our self-centered imagination rises up and

honestly acknowledging what happens to it as it goes out into the world is something that anyone can do. To do so is the price of true satisfaction, real and true freedom and a joyous life.

### XVI:77–79

*Leading you forth is no small matter.  
I see a great number of people but perhaps no one is aware.*

Moonsun, God the Parent, intends to use a great number of “timbers” to effect single-hearted salvation for all human minds, in all times and places. It is probable that since no one understood God’s intention, everyone hearing God teach was thinking only of themselves, in their own time and place.

*No matter on how high a place you may be,  
today finally, things will change entirely.*

This refers to the rather high opinion we may have of our self-centered imagination as being separate from the rest of the natural universe. Generally speaking, the higher our opinion of ourself, the more likely we are to try and keep things the same, unless of course change means more fuel for our greed. One doesn’t have to do too much pondering to see that the very nature of the universe is dynamic change. It is impossible and childish to try to either possess it entirely or keep it from changing. We can, however, have a positive or negative effect on those changes that are within our power to influence.

*Now ponder! From now you must replace your mind.  
It will not do, not to ponder and resolve!*

The final poem of Book XVI emphasizes the essential instruction.

Just in case there is someone who is at a loss as to what to ponder, I would suggest pondering that the whole universe is the body of God and that all human bodies are things lent by God. It is also instructive to ponder in what ways we are using the body that we are borrowing.

Certainly it is beneficial to ponder the meaning of the Model of Parental Love, wherein all human beings are equally the beloved children of our original Parent, and in the same vein to ponder God’s intention to save all of those children equally, without discrimination.

Pondering the “mind like clear water” and its reasonable implications is another useful exercise. Replacing the self-centered imagination as the foundation of our thinking with the mind that relies on the truth of origin as its foundation

is of course the goal.

These are some of the things that we can ponder that come to mind after reflecting on these poems. As far as resolve is concerned, we can resolve to do all sorts of things and even carry them out, but these poems make it clear that for this path the resolve to settle the mind, returning it to its original condition, is primary.

The third Shibashira says:

Now, can we not correct or mistaken use of the mind and restore our minds to their original state? Certainly we can. The Mikagura-uta, *The Songs for the Service*, teaches us:

God, the same as water,  
Washes away the dirt from your minds.

Mikagura-uta V:3

This mud in the water,  
I wish you to take it out quickly.

Greed is fathomless like muddy water.  
When your mind is completely purified,  
Then comes paradise.

Mikagura-uta X:3-4

I should like you to ponder well over these verses. As I said earlier, our minds are originally clear. But since we mix dust into them, they become murky. Thus, if we purify our murky and muddy minds by sweeping them with God the Parent as a broom, teaches Oyasama, our minds will surely be restored to their original state.

The third Shinbashira, October 26, 1994

**All human bodies are things lent by God.  
With what thought are you using them?**



## ***Book XVII***

**This universe is the body of God.  
Ponder this in all matters.**

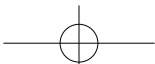
Book XVII of the “Ofudesaki,” *The Tip of the Writing Brush*, is the last book of the collection of poems directly conveyed from the truth of our origin to all human beings equally. Up until this point in the poems, it seems apparent that the intention of that One Truth is to effect a correction, repair, replacement or evolution of the human mind that will ensure a joyous life for all human beings equally.

By now it is also apparent that the replacement or repair that is called for is not something that we can do by ourselves, within our own self-centered imaginations. The repair and replacement must be done at the place where our self-centered imagination is made. To be fixed, the self-centered imagination must be returned to its origin.

Now here is the real difficult part of the problem. The self-centered imagination is made in such a way that it must cooperate with its own “recall” or that “recall” will not be possible. Unfortunately the human self-centered imagination finds it very difficult to understand that it is being “recalled” to its place of origin. Indeed, because of the way in which they were made, most self-centered imaginations remain sure that it is either unnecessary or impossible to return to their origin. Our Maker greatly regrets this situation and takes responsibility for it; however, our Maker, though full of regret about the situation, knows that it is both necessary and possible for all human self-centered imaginations to return to their origin for replacement and repair. Though the human self-centered imagination cannot see the repercussions of failing to return for repair and replacement, our Maker can and is doing everything in its power to hasten the process of return.

The solution to the “recall” problem, then, is to lead each and every human self-centered imagination back to its origin in ways that are appropriate for the time, the place and the level of maturity of each and every human mind. That is a big job and one might wonder how it can be done. The path of return begins with Miki Nakayama. Miki returned to the origin and from the truth of origin introduced into the world of the self-centered imagination the plan or model that shows the way for all human beings to follow her example and return to their origin. It is a Model designed to effect that desired return for all human minds without discrimination and regardless of their content.

The Model goes from the general: the same intention, means and method of return for all human beings; to the specific: detailed teaching and training of in-



intermediaries and model interactions with individual self-centered imaginations in a particular time and place and at a particular level of spiritual maturity, all with the single goal of leading the self-centered imagination back to its origin so that it can be repaired or replaced and sent back into the world of joyous life.

#### XVII:1-4

*Until now, no one has known what path this is.  
From this day on, you will understand the path.*

Misunderstanding the path and its intention seems to come easily to the self-centered imagination. By this time, many sincere people had heard Moonsun teach and all apparently misunderstood the intention of the path. We would do well to carefully ponder that fact to make sure that we do not share in that misunderstanding.

After pointing out our propensity to misunderstand, our Parent of Origin, as usual, immediately follows with an encouragement. Indeed, at any time we can resolve to follow Moonsun's lead and know and understand God's intention in opening a path of single-hearted salvation for all human beings equally. All that we have to do is honestly and sincerely follow the reasoning that flows from the fact that the entire universe is the body of God and that all human beings are equally beloved children of God. This, I believe, is the reason of heaven, and I have to say that the more one reasons in that way the more natural and fundamental it becomes. I used to be embarrassed about bringing it up. Now I am embarrassed about not bringing it up often enough.

*What do you think this path is about?  
It is solely about the Kanrodai.*

What do I think this path is about? It is a question that each of us might benefit from answering. I think that this path is about returning the mind to its origin and knowing and understanding the truth that flows from that truth. In this I don't think that I misunderstand what is being taught. Priority, however, seems to be a problem. There is a competition or a confrontation between settling the truth and the pursuit of one self-centered concern or another. The path then shows the way to settle that confrontation on behalf of the truth of origin.

We know something about the Kanrodai from earlier poems. The Kanrodai is the Parent, Moonsun, God and the truth of origin. The path, then, is solely about knowing and understanding the truth of the Parent of Origin, Moonsun, the original One whose body is the entire universe. This, I believe, is what single-heartedness with God is all about.

*What do you think this Stand is?  
It is the prime treasure of Nihon.*

Again we each have to answer this question for ourself. In keeping with this teaching, I for one think that the Kanrodai is the Parent, Moonsun, God and the truth of origin.

To reach our self-centered imaginations, God has to take some risks. There are places in the path where one must move along a narrow ledge. One false step and one is off of the path. The “treasure of *Nihon*” referred to here brings a happy memory to mind. Some years ago while my wife and I were practicing the service as a dance with fans, a friend of ours, though he didn’t speak English, took the time to stop the practice and rush over to us to make sure that we didn’t confuse the image of the Sun on the fan with the Japanese national symbol. We already knew what the design on the fan meant but appreciated the gesture nonetheless, because, had we made that mistake, we would have fallen off of that ledge.

Speaking of the risks that God our Parent must take by entering into the mud of our minds to show us the way back to our origin, those narrow ledges are examples of those risks. If we follow the directions just as they are given, then the path opens out onto a broad way. If, however, we step off of the path and mix it with our worldly common stuff, then unintentionally our efforts can yield just the opposite of the desired effect and the origin will remain unknown and out of reach.

*What is the thinking among all of you about this?  
Perhaps no one knows its origin.*

What are we thinking about this? Are we pondering that this universe is the body of God in all matters? Have we dived down and revealed the core of our mind? Do we know the truth of origin? Have we replaced our mind? In light of the fact that so many before us have misunderstood, it would seem that God’s “Timbers” might have to be diligent in helping each other to stay oriented on the path. As these poems point out over and over, it appears as though the self-centered imagination can rather easily lose sight of it.

### **XVII:5-8**

*At this time, by all means, I truly wish to teach everything  
about this origin to the world.*

We have encountered this phrase “by all means” before and are reminded that

God our Parent is committed to entering into our self-centered imaginations to guide us back to our origin in whatever way it takes to do so or, as we have so often repeated, in ways appropriate for the time, the place and the level of the spiritual maturity of those who would hear the teaching.

*This origin is exactly the center  
of the bodies of Izanagi and Izanami.*

Though I am unable to reproduce in myself the emotional impact that this truth would have had when it was revealed, still, as one who aspires to be one of God's "Timbers," I am both instructed and trained by its revelation in the model.

*There at the Jiba,  
I began all the human beings in this world.*

The "Jiba" appears in five of the seventeen Books that are collected as the Ofudesaki. It is a major poetic theme and, like all of the themes in these poems, its sole purpose is to hasten, facilitate and effect our single-hearted salvation.

Verse I:4 warns us that it may be that we may be talking about the Jiba without actually knowing the origin. This warning is repeated in even stronger terms in the Mikagura-uta. It is of course the same warning that accompanies all of the Ofudesaki poems—the warning that though true in every detail the meaning of the poems cannot be properly understood in a worldly common way.

*The Jiba in Nihon is the native place  
of all people in the world.*

Suppose, then, that I would like to understand this theme but not in a worldly common way. How might I go about doing that? Well, I could follow the directions given for doing so and ponder in this matter from the point of view that the whole universe is the body of God and that what I claim to be my body is in fact a thing borrowed from God.

The One then would be my origin as well as the original native place of everything and everyone. That was easy for me to say but in fact my self-centered imagination alone (without the truth of my origin) remains the foundation of most of my everyday worldly common thoughts. At this juncture it might be appropriate to bring up the two questions that more or less immediately come to mind. First: Why should I bother to return to my origin? And second: If I decide that returning is something that I want to do, even just to test the assertion, then considering the strength of my self-centered imagination in denying the truth of origin with all of my worldly common thinking, how will I go about returning?

Poetically, I am the Moon now aware of the Sun as the real source of my



light, but my thinking is still strongly colored by my old assumption that I shine by my own light. The trick is to settle the truth of origin and play in the world from the point of view of being one with Moonsun.

These poems answer both questions in full but the answers have to be pondered, not however in a worldly common way.

### XVII:9–12

*As proof of My beginning of human beings,  
I shall put the Kanrodai into place.*

We know something about putting the Kanrodai in place. Specifically, we know that the Kanrodai is the Parent of Origin and that it cannot be set into place because the water is too muddy. We know too that in these poems water and its condition, either pure or muddy, is a metaphor for our mind. So now we know and can prove for ourselves that putting the Kanrodai into place by settling and purifying that water is the proof of Moonsun's beginning of human beings. The water is purified by taking all of the mud (our self-centered imagination which denies the truth that any and everything is the work of our Parent of Origin) out of the water, returning our mind to its original pure condition. When that is done, what remains is single-hearted salvation and that is known and understood as the proof of God's beginning of human beings.

*If only this Stand comes to completion,  
there will be nothing that cannot be realized.*

This is the promise and the hope of our Parent of Origin.

*Until then, the heart of everyone throughout the world  
must be swept clean.*

But the promise cannot be fulfilled without first purifying the mind by settling out the self-centered imagination.

*In this sweeping, there will be no discrimination.  
Know that Tsukihi is discerning you.*

This is really challenging for our self-centered imaginations, which are pretty much all about various degrees of discriminations. In sweeping all human minds there is no discrimination between one kind of mind and another. All are to be discerned by Moonsun and tended to by Moonsun's "Timbers," and each and

every mind is to be purified according to its needs. Just sincerely trying to comprehend the intention of the Parent in this expression of parental love is enough to settle the mind, setting the Kanrodai in place and revealing the truth of human beginnings to our own mind.

Try it out. See what needs to be let go of to allow your mind to be in accord with the parental heart. Ponder the intention to sweep all of our minds without discrimination. No external action is necessary, for the entire process of return takes place in our own mind. The parental embrace is direct; there is nothing external or new that needs to be demonstrated or acquired. Now is the beginning. The origin is here now. With your eyes open, settle the idea that imagines otherwise and know and understand the proof and truth of origin.

### XVII:13–16

*Wherever you may be, Tsukihi will accept all of you  
in accordance with your minds.*

It is important to note the significance of the phrase “Wherever you may be.” Though in this theme Moonsun is providing us with a “place” as a focus for our service to return, God our Parent is not restricting our ability to return by limiting our service to a particular geographical place. Nor is God our Parent discriminating among us by requiring that we have the means to physically travel from one place to another.

Now concerning the phrase “in accordance with your minds,” there is nothing difficult about this either. We can easily understand the truth of this through the words “clear” or “muddy.” Of course we can complicate and confuse this with our usual stuff, but clear is clear and muddy is muddy. If there is a question about this, I suppose that one could take a glass of water and drop some dirt into it. For the water to be clear again, that dirt will either have to be filtered out or settled out. It is the same with the condition of our mind. The self-centered imagination will either have to be filtered out or settled out for the mind to be returned to its original pure condition of single-heartedness with God.

*Whatever mind you may have had until now,  
replace it, even in the span of a night!*

God doesn’t really care about the details of the kind of garbage that we may have accumulated in our minds. God sees it all and has only intervened because our accumulated self-centered garbage has become the state and truth of our world, in which we are not finding any lasting joy.

Again we are reminded that this is a rather simple thing to do. Though we can

turn it into a long process, it can in fact be done “even in the span of a night!” It is as easy as awakening from a dream. In our case that dream is our self-centered imaginings and the self-centered truths that flow from those imaginings. Recall that Miki, our model as the Shrine of Moonsun, awakened instantly. We are not provided with a guide that doesn’t know how to get us back to our origin or how long it actually takes. Our problem is that we are reluctant to follow the instructions of a real and true guide but wish to rely instead on our own self-centered impulses. Left to our own devices, we in fact do not know how to get back to our true origin nor do we know how long it should take to get there! The proof is of course in the actual awakened return. The rest is all clouding the issue and excuses.

*If you truly replace the mind in its entirety,  
Tsukihi will accept it, too, at once.*

We are used to dealing with the contents of our mind like tending to and pruning the leaves on a tree. It is often the case that when we try to make a change by removing one leaf, two more grow back in its place. That can often lead to a disheartening result for our efforts.

To address and solve this problem, Moonsun is hastening us to uproot the entire tree all at one time. Ordinarily when we ponder the state of our mind we perhaps review a number of different topics that we identify with as ourself. As we reflect on our ideas of ourself, we may tend to tumble off, our imagination engaged by one line of thought or another, until finally we may forget what we had set out to ponder in the first place and go about our usual worldly common business.

Taken as a whole, the bundle of thoughts that we identify with as ourself deserves to be called our self-centered imagination. The core idea of the self-centered imagination is the understanding that what it is experiencing is happening to a body that is separate from the rest of nature and the universe. It is really a marvelous power and one that was intended to be a source of great joy for the One who created it. Just as the “dust” of all of our minds instantly becomes the “dust” and regret in God’s mind, the joy in all of our minds instantly becomes the joy in God’s mind.

Determine your mind now. With your eyes open, “look” at the self-centered imagination from within your own mind. See how the self-centered imagination moves and is superimposed on the contents of the room. Enjoy the unmoving embrace of the warm parental heart that makes it all possible and that “sees” and loves us all.

*To Tsukihi, all of you in the world are My children.  
Love for you fills Me: this is My single heart.*

If we are not single-hearted or one with the Parent, then we are children of the Parent being called home. If we are children of the Parent, then this verse completely expresses the intention of our Parent of Origin with regard to each and every one of us, equally, without discrimination.

### **XVII:17–20**

*Until now, there has been no one  
who knows the innermost heart.*

The innermost heart, our innermost heart, is God the Parent, the truth of our origin. The question is how to reveal, realize, know and understand that truth.

*This time, wherever you may be,  
I shall tell you all about the innermost heart.*

Regarding the phrase “wherever you may be,” God our Parent has again taken some risks in entering into our imaginations and wants to be sure that we do not inadvertently turn this teaching into a worldly common localism that misses the mark of Moonsun’s intention for all the minds of the world equally.

So we are being taught all about the innermost heart. Revealing the innermost heart is then the work of God’s “Timbers” as they relate this truth to all of the minds of the world, each according to its time, place and level of spiritual maturity.

*Until now, if you were set apart by even one wall,  
you would know nothing of whatever was said.*

Our self-centered imaginings flow over our innermost heart from one to the next in an endless stream throughout our waking hours. We are always then just one self-centered thought away from our innermost heart. As long as that one thought, that “one wall,” separates us from our innermost heart, we will not be able to know or understand the truth of our origin or the teaching of our true and original Parent.

*From today, there will be no time even to look aside.  
There is no knowing what will be accomplished as in a dream.*

We can learn something about ourselves here. Is it possible that we don’t have the time just to remove the one obstacle to our awakening?

In fact, for many of us, stopping or even slowing down our self-centered

imagination seems to be a pretty difficult thing to do. To counter this difficulty God our Parent has provided us with the model path and the services. They have no other purpose than to hasten and bring out the single-hearted salvation of each and every human mind.

### **XVII:21–24**

*The regret of Tsukihi until now has been  
by no means a small matter.*

Though we have been able to accomplish some marvelous things with our self-centered imaginations we have, perhaps individually and certainly collectively, also used them in ways that have led to the experience of large-scale suffering and injustice all within the mind and body of Moonsun.

*Until today, though you have known nothing,  
now, the great main path is coming into sight.*

The “great main path” is such because it accommodates all of the minds of the world regardless of time, place or level of spiritual maturity. The raw materials out of which the “great main path” is constructed are the instruments or “Timbers” of Moonsun, God the Parent, trained as they are in the intention, means and methods of single-hearted salvation.

*Because I wished to see this path quickly, I have hastened.  
From this time forward, there will be joyousness in everything.*

As I have often commented, God the Parent is in a hurry for this “great main path” to be realized. It is of course to be a path of joy leading to the joyous life for all human beings. Stop a moment and ponder this haste of God. It is yet another way of identifying the self-centered imagination, which may innocently be pondering a whole bunch of reasons why this cannot be done just now and imagining all sorts of clever excuses for putting the start of new paths of single-hearted salvation off until the future. At least that is what my self-centered imagination is prone to do. Fortunately, every time I fall down God the Parent is there to pick me up, brush me off and put me back on the path. God my Parent knows that I want to return but I also want to play in the world. Getting one’s priorities in order is a big part of maturing. Like any good parent, God my Parent wants me to be able to play freely but doesn’t want me to get hurt.

*What do you think this talk is about?*

*If only the tip of My writing brush begins to be seen. . .*

I can only answer this question for myself: I think that this talk is about the fact that the entire universe is a single being and that not fundamentally knowing and understanding that has unintentionally put the self-centered imagination at risk of finding the experience of the world to be less than the joyous life that it is intended to be.

I think that “this talk,” these poems, are an attempt to provide a model of the problem and its solution for all human beings equally. I think that the poems at hand demonstrate the interaction of the truth of origin with human self-centered imaginations at a particular time and place and with varying levels of spiritual maturity.

I think that it is a good idea to ponder that this whole universe is the body of God in all matters. If that is done, a new path of single-hearted salvation will open where previously none existed.

### **XVII:25–28**

*Until now, I have listened to whatever things.  
This time, indeed, I shall clear My regret away.*

Though God our Parent sees and hears all, I suspect that, in the context of this poem, this “listened to” refers to our complaining and excuses.

*What do you think this clearing away is to be?  
There is no knowing where or when I may withdraw.*

The question is put and my answer is that I think that the “clearing away” that is intended is the calming and settling of my self-centered imagination so that the truth of its origin can be revealed, known and understood.

The withdrawal that is spoken of is the eventual and inevitable loss of the physical presence of Miki as a Shrine of Moonsun. By this point in the opening of a path of single-hearted salvation, Moonsun is really very concerned about possibly not having enough useful “Timbers” available for maintaining and keeping open the narrow path as well as for expanding and broadening the path so that it can go out into the world and function as intended.

*This regret from My long journey till now:  
know that it is not a small matter.*

The world that God our Parent has given us to play in has everything neces-

sary for us to live freely and joyously. We need only look around to see how the regret of the Parent has piled up.

*From now on, I shall give returns for it.  
Be aware of it, all of you.*

The way we use our mind, as well as our every thought and action returns an appropriate further action. In all things and matters this is how the universe is made. We should ponder this so that we do not have regrets about our thoughts and actions as we go about our daily business.

### **XVII: 29–32**

*Without saying who it is to be,  
Tsukihi is watching everyone throughout the world closely.*

Closely indeed, Moonsun is watching each of us from our innermost heart. Though we are able to imagine otherwise, there is no relationship more intimate than the identity of the Parent of Origin and the self-centered imagination, Moonsun being the light by which the self-centered imagination (and everything else) is seen.

*Whatever you may say or think,  
there is nothing that Tsukihi does not know.*

The more we are aware of this truth the more we naturally tend to filter the contents of our mind and the more we are able to relate what we put out into the world to the truth of origin. Eventually, we can replace the self-centered imagination as the sole foundation of all of our thinking with the truth of origin as the foundation of all of our thinking.

Metaphorically, our partial identity as Moonlight becomes the realization of our whole identity as Moon and Sun, Moonsun, the total truth of self and of any and everything.

*Hereafter, whatever I shall do,  
Tsukihi will give you notice of it beforehand.*

Because Miki Nakayama had awakened and become the Shrine of Moonsun, Moonsun was able to “borrow Her mouth” to provide sure and true instructions on how all of us can also return to our origin and single-heartedness with God. There are no surprises in the teaching, nothing is held back and the way is

clearly shown.

*From now on, if the regret of Tsukihi appears,  
there is no knowing what will happen.*

Having said that there are no surprises in Moonsun's teaching, we are here told that, in contrast, wherever the self-centered imagination (Moonsun's regret) appears, there is no knowing what will happen. In single-heartedness with Moonsun, the truth of self is known and there is fundamental certainty and true satisfaction in that. The lot of the self-centered imagination alone, however, is fraught with self-doubt and surprises, some good, some bad. Further, as concerns the workings of the self-centered imagination alone, there is no true satisfaction, only fleeting satisfaction as we move from the fulfillment of one desire to another.

### **XVII:33–36**

*Today, everything has piled up to its limit.  
Watch! I shall clear away the regret of God.*

This is true of every day that universal single-hearted salvation remains unrealized. Though we may be doing some amazing things with our self-centered imaginations we are also literally and figuratively "playing with fire" and things could go very bad for us all if we do not take the time to make the necessary repairs to the foundation of our thinking.

*Until now, no one has known the Jiba of Origin,  
where I began the human beings of this world.*

We can understand this verse, I think, by pondering it in the light of the instruction to ponder all matters from the point of view that the whole universe is the body of God. That being the case, the origin of human beings spoken of is the origin of the self-centered imagination, which is the idea that we are somehow separate from the universe, the body of God.

*This time, by all means,  
I wish to teach this truth clearly to the entire world.*

This verse, I think, is primarily addressed to Moonsun's "Timbers," those intermediaries who will have to learn how to spread the path to the truth of origin "by all means." To them falls the task of learning how to return the mind to its



original condition of purity in whatever ways it takes to reach all of the minds of the world. I have seen contemporary reference to these “Timbers” as “Path Finders” or “Pioneers.” They travel light and only carry with them (within their innermost hearts) the truth of origin, using native materials to open new paths of single-hearted salvation in ways appropriate for the time, place and levels of spiritual maturity that they may encounter as they move about within the body of God.

*Therefore, I began to set up the Kanrodai.  
It is the place of the true origin.*

In demonstrating single-hearted salvation “by all means,” Moonsun has provided us with a Model that shows how to address the human self-centered imagination’s need to learn by relating new information to information that is already accepted. Information that we are comfortable and familiar with. Using that method Moonsun has shown a model that provides the self-centered imagination with persons, places, things and concepts that fit in with the general view of how the world functions in a particular time and place and for various levels of spiritual maturity but that also remain oriented on our true origin, the one truth that can be known and understood but that cannot be imagined.

This is really such a remarkable path particularly when it is appreciated how the Model Path is intended to be projected into future new paths, all of which are to be based on the same comprehensive model yet each of which is meant to be appropriate for the time, place and level of maturity of the mind that it is intended to awaken. In this regard, an ox cart and a space ship have in common the function of moving people from one place to another. A space ship that didn’t have that function would lose that common quality with the ox cart. So too with paths of single-hearted salvation. To maintain the single most important quality of the Model, a path of single-hearted salvation has to be able to return the mind to its origin so that the truth of origin can be known and understood.

The path laid by Oyasama is sometimes referred to as the path of single-hearted salvation, at other times as the path to complete the Service, the path to unite our minds, or the path to purify our minds completely. Each of these names helps us to understand some aspect of what the path entails. No matter which aspect of Her path we choose, however, it alone may not suffice to get us to the true Joyous Life. Only by synthesizing each aspect into a cohesive whole and then following that path are we likely to receive the blessing of a Joyous Life.

This path, taken as a cohesive whole, was not only explained by Oyasama but was also demonstrated through Her own example. Be-

ing an exemplary model for those of us who would later follow it, we intimately refer to it as the path of the Divine Model. This means that it is the model path for those who are prepared to follow it to the letter, exactly as taught. If we doubt the teachings or are skeptical about them, it cannot serve as a model path for us. . . . [A] path is something that exists solely for the purpose of being followed.

The third Shinbashira, October 27, 1994

### XVII:37–40

*The reason I began such a thing  
is that I desire to save the whole world.*

The Kanrodai is the Parent, and the purpose of the Stand was, and continues to be, none other than to facilitate the single-hearted salvation of the whole world.

*Despite this, it was taken away by My children  
who knew nothing. Behold My regret!*

The regret here isn't about anything that we are doing to our Parent of Origin; it is the deep regret of a Parent watching beloved children using a gift given to them by the Parent to do harm to themselves. The regret is all the more so since the gift was freely given in such a way that the only way the Parent can get it back to repair it is with the consent of the child and, because of our lack of maturity, that is something that we have been very reluctant to honestly and sincerely give.

*Listen carefully! There is no knowing  
what kinds of returns will be given hereafter.*

Because of the way that the world is made, the returns of the Parent are automatic, immediate and perfectly appropriate for each action or cause as they rise out of the origin and become the universe that we are intended to play joyously in. Our Parent cannot suspend these returns for us but can only warn us of the frightful paths that may be in store for us if we do not return to the origin to make the necessary repair and replacement of the foundation of our mind that will guarantee us the joyous life that was intended in the creation of human beings.

*This regret of Tsukihi:*

*it is by no means a small matter.*

The Captain knows the condition of the ship and has called us to the lifeboats. Our reasons for hesitating will be of little comfort if we end up going down with the ship.

### **XVII:41–44**

*About the returns: do not think of them as small matters.  
There is no knowing what Tsukihi will do.*

There is no knowing what Moonsun will do because there is no knowing exactly what we will do self-centeredly and what the consequences of those actions will be.

*What do all of you think of this talk?  
The regret of God is indeed great.*

I think that the collective actions of all of the self-centered imaginations in the world have made some really marvelous things and virtues appear. I also think that the inevitable conflict that occurs among self-centered imaginations attempting to maximize their own self-centered truths will eventually destroy all of those wonders and squander those virtues unless the self-centered imagination is repaired by replacing it with the truth of origin, known and understood as the foundation of all of our thinking.

*Though until now I have passed  
through every kind of path step by step,*

This verse speaks of the many paths of human lives and their unfolding all in the right causal order.

*As the appointed time has not yet come,  
I have been keeping still.*

Though the appointed time (the causality that yields the truth of origin) came and was fully realized in Miki Nakayama, despite God's tireless efforts it had not been realized by anyone else. Recall that although Moonsun had been "keeping still" that did not mean that Moonsun was not tirelessly teaching.

The appointed time then refers to the full realization of single-hearted salvation that Moonsun is working tirelessly to make available to us. Until that

single-hearted salvation is realized, God will continue to keep still and God's free and unlimited workings will remain just out of reach.

### **XVII:45–48**

*Now, the day is fully pressing.  
At the appointed time, I shall give the returns at once.*

Though there is an immediate return on all actions, this verse is referring to the free and unlimited workings that are immediately returned or given to the totally purified mind that has realized the causality (the appointed time) of returning to its origin. And that return is a good thing and a promise of a marvelous salvation to look forward to realizing.

*When do you think this day will come?  
When the twenty-sixth day has come.*

I think that the day when the appointed time arrives is the day when the mind is totally purified and made like clear water. It is quite possible that the twenty-sixth day refers to a metaphor accessible to people familiar with a lunar calendar, as were the folks to whom this poem was addressed in the model shown. There is a deep intention in its use: certainly it has to do with the state of our mind, either “clear” or “muddy” and the way that our mind understands or misunderstands the truth that the whole universe is the body of God.

*Thereafter, I shall reveal all the true mind  
of everyone of you by all means.*

There are two general elements of the true mind revealed. The first is the identification of the self-centered imagination and the second is the identification of its true origin. The intention of Moonsun is to use instruments, “intermediaries” or “Timbers” to reveal both of these elements in whatever way it takes to reach each and every human mind regardless of time, place or level of spiritual maturity.

*Do not wonder why I say such things.  
I speak out of My deep love for you.*

The effort to understand that God the Parent loves all the children equally leads to an understanding of the model of parental love. A true understanding of the model of parental love leads to the parental heart and the understanding

that any and everything of this universe is God and what God says and does. In fact, God loves each of us even more than we love ourselves. God, like the Sun, never says no and perhaps that leads us to take God for granted and ignore our Parent's warning. It is an understandable condition but not necessarily a wise one to remain in.

### XVII:49–52

*For all of you children in the world,  
there is only love in the thoughts of Tsukihi.*

This verse was written after over four decades of teaching and still Moon-sun's intention remained unknown and misunderstood. These later poems take particular care to address our misunderstandings and show us the way to overcome them. In this case, the misunderstanding that imagines or assumes that God the Parent was or is intending something evil for any human being can be laid to rest.

*Therefore, I desire to sweep clean  
the heart of everyone throughout the world.*

Rather than harm us for any reason, God the Parent wants only to help all human beings equally to realize the free and unlimited workings and joyous life that is intended in our creation. The fundamental problem with realizing that intended joy is the idea of oneself as being separate from the rest of nature and the universe.

Employing metaphors, God our Parent teaches us that God (the truth of our origin and of any and everything) resides as the “innermost heart” of all, the whole universe being the body of God. Collecting on top of that “innermost heart,” like dust on a mirror or in a room, are self-centered thoughts—thoughts that have as their foundation the fundamental idea that each of us is a separate being, a body, separate from God, nature and the universe.

For our own good and for no other reason, God our Parent, the truth of our origin, desires to show us how to “sweep” those self-centered thoughts away and thereby return our mind to its original natural condition before it imagined anything about itself.

*Why do you think I desire this sweeping?  
It is because My thoughts are only for your salvation.*

I think that God our Parent desires this sweeping of the mind because we can-

not find the joy that was intended in the creation of the self-centered imagination. The state of our minds as they are—functioning from the point of view of a self-centered imagination without any knowledge or understanding of its true origin and place in the universe—becomes the state of our world, and that, we are warned by our Parent of Origin, is becoming for too many minds devoid of joy and an ever more risky proposition.

*This salvation is not just to cure illness.  
I intend it to be a marvelous salvation.*

This verse is an example of Moonsun's use of the language of our misunderstanding to point out our misunderstanding. From God's point of view there is no such thing as illness. What we call illness, then, is something that happens to the point of view of self-centered imagination, the point of view that lacks the knowledge and understanding of the truth of origin.

In general I think it safe to say that most of us would rather not partake of the worldly common experience that we call illness and when we do so we tend to look for whatever way we can to recover from it as rapidly and as completely as possible. Just in my immediate neighborhood I can access a number of worldly common methods of curing any worldly common experience of illness that I might encounter. I personally subscribe to scientific medicine, the study of causes as they relate to a body but there are many others available. Some that quickly come to mind would include worldly common "Folk" and "Traditional" remedies. Also within walking distance I could also avail myself of "Faith Healing," "Spiritual Healing," "Casting Out of Evil Spirits," various "formulas of worship" and "Magical Arts." All of these methods, like everything else, were taught to us by God our Parent in our early years and all also produce worldly common cures for the worldly common experience of illness and trouble.

Since it is often the case that we tend to look for God's help when faced with the worldly common experience of illness or trouble, it is not surprising that we might also tend to misunderstand the intention of single-hearted salvation by confusing it with our worldly common expectations that lack the truth of origin.

We human beings have now matured to the point where we are able to awaken to the marvel that is single-hearted salvation. Moonsun, God our Parent, is inviting us to return to our origin and awaken to the knowledge and understanding of the point of view of the truth of origin. From that point of view, there is nothing that should be called illness or trouble. It is a marvelous salvation that cures all of our ills at once and is available now for all human beings equally.

**XVII:53–56**

*What do you think this salvation is?  
It is to be free from illness, death, and weakening.*

Pondering the answer to this question, as instructed, from the point of view that the entire universe is the body of God, I would have to say that this salvation, single-hearted salvation, is the knowledge and understanding of the truth of origin. The truth that any and everything of this universe is the body of God and that any and everything is what God says and does.

To be free from illness, death and weakening certainly sounds appealing to me though I cannot imagine such a thing happening to a body. After examining the model that Moonsun has prepared for us I have come to the conclusion that this salvation concerns the human mind, its freedom and its use.

*Such a thing has been unknown anywhere until now.  
I desire to show you the proof of it.*

I suggest that this is a bold and remarkable statement. It is also one of the things that clearly separates this path from the worldly common. It is easy to make assertions but to back them up with proof is another matter altogether.

*It is a thing not to be found anywhere until now.  
At this time, God desires to begin it.*

Obviously the proof that is offered is not the proof of the body. It is the proof that is known through the totally purified mind like clear water. Though it may seem to be difficult to do—even many worldly common proofs are difficult to duplicate—it can be done by anyone who has a mind and is willing to make an honest and sincere effort to settle their self-centered imagination.

To show us this proof, God intends to teach and train intermediaries, “Timbers,” who will show the way for all human beings to realize, know and understand that totally marvelous proof. And because of the parental love that flows from that truth of origin, those “Timbers” will teach in ways equally appropriate for each and every mind in the world.

*Until today, you did not know what path you were on.  
Hereafter, I shall let you know the path.*

Perhaps before pondering these verses I thought that the path to single-hearted salvation was a worldly common path that conformed to the expectations of my self-centered imagination. Now that I know differently I can move quickly

from that narrow path to the “main path” that leads quickly and surely to the proof of single-hearted salvation.

Take a moment now and ponder the truth that the whole universe is the body of God. What are the ramifications of that for every matter that is viewed in that way? What is the proof that frees us from illness, death and weakening? Certainly this proof must be the first priority for anyone who wishes to complete a path of single-hearted salvation.

Sah, sah, do you think that I have become feeble with age or that I am having difficulty because of illness? I am not ill, nor am I feeble. I have taught you completely, step by step. Ponder over it well.

Osashizu, January 9, 1887

The commentary that accompanies this “timely talk” begins: “On the 10th, however, Oyasama’s health failed again. Everyone was astonished.” This very important part of the model story shows the point of view of single-heartedness with God clearly contrasted with our ordinary worldly common point of view.

### **XVII:57–60**

*What do you think this path is about?*

*The regret of Tsukihi is the single concern.*

I think that this path is about removing the regret of the Parent by calming and settling the self-centered imagination so that it can be replaced with the knowledge and understanding of the truth of our origin, the truth of any and everything.

*What do you think My regret is about?*

*The matter of the Kanrodai is My greatest regret.*

I think that our Parent of Origin regrets the unintended returns on the way that we are using the marvelous self-centered imagination that our Parent has provided us with. Using the self-centered imagination as the foundation of all of our thoughts has become for too many of us an unintended obstacle to a life of free and unlimited joy. The fact that this obstacle is provided and supported by our Parent of Origin only adds to the regret. Even more so, however, is the regret that flows from our misguided efforts to block and stop the work of our Parent to make repairs to our minds and provide us with single-hearted salvation. The matter of the removal of the Kanrodai being a case in point.



*This regret of Mine is no small matter.  
There is no knowing what returns Tsukihi will give.*

Because Moonsun exists and supports all else that appears as this universe, including all of our self-centered actions, the causes that we set in motion are immediately given appropriate returns. Moonsun will not and cannot change that. That is the way the universe works. Because Moonsun can see and understand what we cannot, Moonsun is warning us that our self-centered actions can and probably will lead to unanticipated and unwanted returns.

*Whatever may happen, bear no grudge.  
It is what each of you has done to yourself.*

Out of deep love for all human beings equally, God our Parent, Moonsun, is trying to help us to awaken to life as it is intended to be, free, unlimited and joyous. God only has everyone's best interests at heart. If we are not able to experience single-hearted salvation, God's free and unlimited workings and a joyous life, it is due entirely to the state of our own mind, either "clear" or "muddy." The state of our mind and by extension the state of our world is entirely up to us to determine. That is the price of freedom.

#### **XVII:61–64**

*Hereafter, unto all places in the world however far,  
in the high mountains as well as in the low valleys,*

This perhaps seems straightforward to us now but at the time that this was written Moonsun was working to overcome the kinds of misunderstandings that viewed Oyasama as a local goddess who worked evils and miraculous healings in much the same ways as other local "gods" did. On the one hand people came to Oyasama with the intention and expectation that their own self-centered concerns would be relieved, while, on the other hand, Moonsun's intention is to gather instruments, "Timbers," and to train them in the way of single-hearted salvation so that they can be instrumental in saving all of the minds of the world equally. In this, Moonsun never discriminates between one mind and another and never intends any evil for any of us.

*Know that I shall sweep the heart  
of each of you in the world step by step.*

Moonsun, our Parent of Origin, intends to make the necessary repairs to the

human mind. Those repairs are the result of calming and removing the self-centered imagination as the foundation of all of our thinking and replacing it with the secure foundation that is our innermost heart revealed as the knowledge and understanding of the truth of origin. The first step then is to gather instruments, “Timbers,” by appealing to the various self-centered imaginations of the world in ways that are appropriate for their time, place and level of spiritual maturity. The second step is to train those “Timbers” in the “services (the basic ways of calming and replacing the self-centered imagination). The third step involves the sincere effort of those “Timbers” in gathering still more “Timbers” until eventually every mind in the world has replaced the self-centered imagination with the deeper truth of origin as the foundation of all human thinking.

*What do you think of this sweeping, all of you?  
No one knows the mind of God.*

I think that the sincere sweeping of the innermost heart results in the totally purified “mind like clear water” and that the “mind like clear water” is a pure reflection of the mind of God and that the mind of God is by its very nature free and unlimited, high-spirited joy.

*Whatever regrets Tsukihi has borne,  
they were overlooked quietly until now.*

Though quietly remaining unknown in the background while supporting all of our misuse of the mind, now Moonshun has “rushed out” into the world to make the repairs necessary for the realization of a free and unlimited joyous life for all human beings equally.

Sah, sah, once you have heard what I say, you must set it firmly in your minds. There are many other paths. Even after considering all matters, you must still follow the one path. Simply to stop is wrong. The path of order, the path of order.

Osashizu, January 13, 1887

### **XVII:65–68**

*Now the day is fully pressing.  
In any case, I cannot help but give returns.*

Ideally, my self-centered imagination would like to have God respond to my self-centered, worldly common appeals and suspend or alter causality on my

behalf. Again, ideally, if that were the case I could continue on with my self-centered thinking and the only change of mind that I would experience would be the satisfaction of my self-centered desires and wishes. This verse teaches us that God our Parent, the true God of Origin, either can not or will not alter the natural flow of causality. For every action then there is an appropriate return and each return is itself an appropriate action. The universe is made out of those actions and returns. Any and everything is made of causes (*innen*) piled up since the very beginning of creation.

What God can do, and is doing, is gathering and training instruments, “Timbers,” to teach the causality that returns the mind to its original condition so that it can experience the appropriate returns that flow from single-heartedness with God. That causality, the causality of origin, appropriately returns the human mind to God’s free and unlimited workings and a joyous life. It is that causality that God is making available to all human minds, in all times, and in all places. It is the causality of single-hearted salvation and it is available, even now, to all human beings equally.

*What do you think the returns are about?  
They are solely about the regret of God.*

We children, self-centered imaginations, are free to set causes in motion that for many will almost certainly lead to a world without joy. A world of violence, poverty, alienation, suffering and injustice. God our Parent has given us the power to create such a world and now deeply regrets both our condition and the extreme difficulty that God is encountering in attempting to reason with minds that lack knowledge and understanding of the truth of our origin. Though God our Parent takes responsibility for creating this difficult situation, the fact is that because of our freedom we must still choose to be reasonable and consent to the needed repair of the mind or it will not be realized.

*Do not think this regret is a small matter.  
It is a result of causes accumulated and piled up.*

Though not so to us, our individual self-centered concerns are a small matter when compared with the much larger concern of the total accumulation of selfish thinking of all human beings in all times and places. Our capacity for mischief continues to grow to the extent that perhaps the very existence of life on the planet is threatened.

*To Tsukihi, all of you in the world are My children.  
Though My thoughts for you are filled with love,*

Take a moment and identify with the anguish of any parent helplessly watching a beloved child self-destructing. How much greater is the regret of our Parent of Origin who sees the path ahead of us but whose efforts to save us are distorted and ignored through the misuse of the very gift that was intended to create a world of freedom and joy.

### **XVII:69–72**

*No one is aware of it,  
and the ponderings of each of you are only of dust.*

The context here is that we are unaware that everyone in the world is a child of the Parent of Origin and that the mind of the Parent is filled with love for us, the children. That is a straightforward enough idea but this verse informs us that our pondering of it is only of dust. By now we should be aware that the kind of pondering that is only dust isn't going to get us to the truth of origin, the core of our mind and single-hearted salvation, so let's go through the instructions that we have been given up until this point and try to bring our pondering into accord with their intention.

It is appropriate in this matter, as it is in all matters, to begin our pondering by assuming the point of view that this universe is the body of God. Take a moment and reflect upon that truth. Please take note of the separation that is perhaps understood in this pondering. When pondering, is your own body understood as being a part of God's body, the entire universe, or is it understood that your body is pondering the entire universe as a whole separate from itself?

Make the conscious effort to include the body into the whole universe which is God's body (return what is borrowed) and "see in your mind" what is left. It is just the self-centered imagination, the voice and pictures of the mind, that is left, is it not?

Play with that voice and those mental pictures and see how they are superimposed, in the first case upon the body that one calls "I" and in all the other relationships that flow from that fundamental idea. Now, this fundamental idea of a separate self centered in a body (the idea of self that borrows a body), the self-centered imagination, is also a part of the whole universe, which is the body of God of Origin. To realize single-hearted salvation and make our ponderings not just "dust," it is necessary to quiet that self-centered imagination, even down to the fundamental idea of a separated self centered on a body. A mind that is quieted and calmed to that degree is the mind of true sincerity, the mind like clear water, the mind that has returned to its origin.

Take a moment now and ponder, identify the universe. Stay with it, let your imagination spread out and try and embrace the scope of the universe. We cannot

imagine it but in trying we will make our imagination thinner and purer. Now be aware of your body. Just be aware of your body as being made of the same material as all else that you have identified as the universe. Remain with the pondering, the service, and return the body. Now identify the self-centered imagination, the mental voice or the mental picture that is doing this self-reflection.

Now, remaining still with your pondering, be aware of the light of the mind that is illuminating your self-centered imagination as it ponders this truth. That light is the mind of the Parent waiting to embrace your return.

So at this point we have identified the universe, the self-centered imagination that imagines things about itself and the universe, and the mind of the Parent that makes it possible for anything to be known.

Metaphorically, if all that is illuminated, seen and known in that reflected light is the Moon, then the light that makes it possible to see or know anything at all is the Sun. Metaphorically then, the truth of any and everything, the real truth of our self, is Moonsun!

We self-centered imaginations are the children of Moonsun. We are all directly and intimately related to God of Origin. If we have problems as we experience the marvelous changes that take place in Moonsun's body, it is because we do not know or understand the truth of our origin.

Obviously, there are many ways to ponder this truth though I think that all of them need in some way to accommodate the state of mind that is metaphorically referred to as the "mind like clear water" and the knowledge and understanding of the truth that the entire universe is the body of God.

*Please think of the regret of God over such minds.  
Indeed, nothing more can be said, even should I so desire.*

The regret of God is the state of the minds of the children whose pondering is only of dust. That is, ponderings that have as their foundation self-centered thinking without any knowledge or understanding of the truth of origin.

This is what needs to be fixed. We should ponder this carefully. We of course all have a tendency to try and get God involved in our self-centered concerns, our dust. The bottom line is that God can only show us the way to single-hearted salvation through the removal of that dust. The Divine Directions (Osashizu) are particularly clear in this regard. A superficial reading might lead one to wonder why the questions posed are never directly answered in the worldly common ways that such questions would ordinarily anticipate. It is because the questions are dust and, no matter how one cuts it, the solution is always the removal of that dust.

*I shall not repeat what I have said until now.  
From now on, you need only to be spiritually awakened.*

Recall that God our Parent intends that we be taught in ways that are appropriate for our time, place and level of spiritual maturity. It is expected that our sincerity will result in our spiritual awakening and that our needs (the path that was tailored for us) will be replaced by our ability to tailor and provide paths for others.

The emphasis here is that the path is supposed to quickly lead to spiritual awakening. That is, single-hearted salvation, the knowledge and understanding that this entire universe is the body of God and everything is what God says and does. The knowledge and understanding that appears in the mind like clear water. If it doesn't do that, then it is because our pondering is only of dust.

*Hereafter, there is no knowing what I shall say.  
I request that you ponder thoroughly.*

The path of saving one family member, the path of saving one family, the path of saving one village, the path to save all of the minds of the world. In each case there is no knowing what God will have to say to open a mind to the reason of heaven in a way that is appropriate for a particular time, place or level of spiritual maturity.

Though we have no way of knowing what God may say there is still only one intention (a free and unlimited joyous life for all human beings), there is still only the one means of realizing that intention (single-heartedness with God, the knowledge and understanding of the truth of origin) and there is still only one method (whatever it takes to open a mind to the reason of heaven in a way appropriate for each and every mind regardless of time, place or level of spiritual maturity).

As I ponder this I might reflect upon whether my self-centered needs and desires require being tended to in ways that suit me or whether as one who would be one of God's instruments, or "Timbers," I am committed to tending to the needs of others in ways that suit them.

### **XVII:73–75**

*Sato, Sato, Ta-oto, Ta-oto, Byo-sama, Byo-sama. . .*

Though these poems show a model path of single-hearted salvation for all human beings, the method, means and intention demonstrated here show the model as a variety of efforts (by all means, whatever it takes) crafted for and directed at specific families in a particular time and place and at various levels of spiritual maturity.

*If this talk coincides sign for sign,  
know that everything proceeds in this way.*

Each of us can compare the causality that we experience as our life path with this teaching (a sign for a sign). On the one hand, there is the causality that flows from thinking that is self-centered at its foundation, while, on the other hand, there is causality that flows from thinking that has the truth of origin at its foundation. The totally self-centered path of causality, the path with the self-centered imagination as the foundation of all thinking, yields mixed satisfaction and uncertain results, both good and evil. The path of single-hearted causality, the path of the mind that has had the foundation of all thinking replaced with the truth of origin, yields true satisfaction in all circumstances and the enjoyment of free and unlimited workings as a joyous life. In every case we are invited to compare these two paths of causality (“*innen*”), test these two states of mind and see the truth of their “returns” for ourselves.

*I earnestly request each and everyone of you  
to ponder deeply over these teachings.*

In verse II:15, we are taught that if we are “sincere in desiring this path [a path of universal single-hearted salvation] to be,” we should ponder over everything from our innermost heart. On more than one occasion people have told me that they do not know what it means to “ponder deeply” and that they certainly don’t know what it means to ponder over everything from their innermost heart. Who then will teach the children how to do this? Fortunately, God the Parent has provided the solution for this problem in the model path. God’s instruments, the “Timbers,” will teach all of the minds of the world how to ponder deeply from their innermost hearts. And, because of the parental love that flows through the model path, they will accomplish that task in ways that are appropriate for each and every mind regardless of time, place or level of spiritual maturity. What a marvelous path it is!

The third Shinbashira tells us:

Given that Oyasama Herself says that She is teaching by using the metaphor of water, the key to the realization of the Joyous Life must be to purify the mind by removing the dust and to lead our lives exactly as taught by Oyasama.

The Mikagura-uta, *The Songs for the Service*, says:

This mud in the water,  
I wish you to take it out quickly.

Greed is fathomless like muddy water.  
When your mind is completely purified,  
Then comes paradise.

Forever this shall become the seed of stories  
Mikagura-uta X:3-5

Oyasama says that She would like us to sweep away the dust of the mind quickly. She tells us that once we sweep away the dust of the mind and see joyousness emerge—joyousness, which brings with it a sense of buoyancy and happiness—then this becomes the “seed of stories,” or the seed of instruction, for a lifetime and for eternity.

The third Shinbashira, October 26, 1995

**All human bodies are things lent by God.  
With what thought are you using them?**