

# *Basic Study Course*

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## *Class 4*

### The Life of Meishusama

Please write your name: \_\_\_\_\_

## 1. Birth

Meishusama was born as **Mokichi Okada** in Tokyo on **December 23, 1882**. He was born in **Hashiba-cho** in the **Asakusa** Ward of old Tokyo.

*The eastern part of Tokyo is Asakusa, and the eastern part of Asakusa is Hashiba-cho, with only the Sumida River to the east. From wherever in the world you consider it, this is regarded as the eastern limit—the very farthest point.* – *The Light of the East. Essential Teachings of Meishusama* (page 4)

Near Meishusama's birthplace there is a prestigious temple called Senso-ji temple, also known as Asakusa Kannon Temple. (The official website address of Senso-ji temple: [http://www.senso-ji.jp/about/index\\_e.html](http://www.senso-ji.jp/about/index_e.html))



*Above left:* An image of Senso-ji temple around the time of Meishusama's birth. *Above right:* An old map of the Asakusa area drawn in 1853. Meishusama's birthplace is indicated by a red dot and Senso-ji temple depicted as a large building complex.

## 2. Family

Meishusama's father, named Kisaburo, was running a secondhand goods store. His mother's name was Tori. Meishusama had two siblings: an older sister (Shizu) and an older brother (Takejiro). The Okada Family had run a pawnbroker shop for many generations. Once, when their family temple's Kannon statue was sold, the Okada family helped return it to the temple. The temple's name was "Kannon-ji."

## 3. Poverty

When Meishusama was small, poverty and hardship were his family's constant companions. He later recalled, *"My family was among the poorest of poor."* The family lived in a house with two rooms, one of

which was a shop space in 55 square feet. His mother suffered from malnutrition. Meishusama did everything possible to help his family. He later wrote about his memories of pushing his father's handcart loaded with goods. He recalled, "The merchandise was his family's hope for the future."

#### **4. Dream**

Meishusama had a long passion for artistic creation, dreaming to become an artist. At the age of fourteen, with a heart full of hope, he began a preparatory course at what is now the Tokyo National University of Fine Arts and Music. (He had to leave the school several months later due to an eye disease).

#### **5. Sickness**

Meishusama was frail and sickly especially when he was small. He suffered from many diseases and was hospitalized three times and spent many days on a hospital bed until he reached at the age of 30. The following is a list of his health-related problems and the age in which he suffered them:

- Eye Disease (at age 15-17)  
The blurriness of his right eye caused Meishusama to drop out from art school. The treatment for the disease continued for about two years after his leaving the school.
- Pleurisy (water in the lungs with accompanied swelling) (at age 15 - 18)  
At the first contraction, Meishusama was hospitalized in a charity ward of the hospital of Japan's top university. Under an intensive care he experienced rather smooth recovery within a year or so. After a short period of time, however, the illness came back and it developed to be a worse condition. About a year later, the disease grew to be tuberculosis.
- Advanced Pulmonary Tuberculosis (at age 18)  
He was already hospitalized for the treatment of the second attack of pleurisy. He was now told by a renowned doctor that the disease was incurable. However, Meishusama succeeded to recover by his insight about the power of plants and adhering to a strict vegetarian diet.
- Severe Cerebral Anemia (at age 23)  
About six months after he began his business due to heavy stress and fatigue, Meishusama suffered severe dizziness for a few months. During the time, he couldn't talk well to people.

- Severe Typhoid (at age 26)

Again, Meishusama was hospitalized. Due to the severe conditions, he almost gave upon his life and actually prepared a will.

- Extreme toothaches (at age 31-33)

Constant excruciating pain caused him to consider suicide. Through this suffering, he experienced the harmful side effects of medicine and realized that medicine was the cause of much illness.

**Other health related problems:**

- Tonsillitis • Stomach problems • Migraines • Rheumatism • Chronic Fatigue Syndrome
- Irritable Bowel Syndrome • Valvular Heart Disease • Scabies

**Question:** What do you think about modern medicine?

What do you think were Meishusama's objections to it?

## 6. Business – Great Success and Huge Failure

After his father's death in 1905, Meishusama (at the age of 22) started his own business. He opened a sundry-goods store (*Koran-do*) in Tokyo. Among many items, his handmade lacquer wares were quite popular, but due to injury to his right index finger, Meishusama stopped creating those items. His business, however, continued to grow and expand. In 1907, Meishusama newly opened Okada Enterprises, dealing with traditional artistic handicrafts for women. His business grew continuously and the new store soon became a leader in the world of women's accessories. In 1915, Meishusama created an artificial gemstone accessory called the *Asahi Daiya* (Morning-Sun Diamond), which earned patents in ten countries and became one of the most fashionable jewelry items of the day. He had reached the pinnacle of success.

In 1919, the foundering economy and the failure of his main bank left him deeply in debt. In the following year, aiming to make enough money to run his own newspaper, Meishusama made his business a joint stock corporation. However, a sudden economic panic caused the stock market to plunge and his business was greatly damaged. Although Meishusama was able to restore his business, the big earthquake that hit the Tokyo area in 1923 gave the fatal blow to his business.

## 7. Personal Tragedy

Meishusama' was greatly helped by his mother in operating his businesses. However, his mother passed away unexpectedly in May of 1912 due to a sudden kidney affliction at the age of 57.

Meishusama married Taka Aihara in 1905, but they had been childless for a long time. In 1915, Taka finally gave birth to a baby girl, but the infant died soon after her birth because of the long difficult labor. Sometime later, Taka became pregnant again, but the baby girl was stillborn. In 1918, when Taka became pregnant for the 3rd time, Meishusama and Taka took utmost care, but Taka got typhoid fever and gave birth to a baby girl who was premature and soon died. Moreover, Taka passed away a week later, on June eleventh in 1919. She was only 31.

The passing of Meishusama's wife and the extreme financial setback of his company occurred around the same time, which led him to a Shinto-related group called Oomoto in 1920. Meishusama soon became deeply involved in Oomoto's activities and introduced many people to it. One of them was his late sister's only son (Hikoichiro) whom Meishusama looked after like he was his own son. However, Hikoichiro drowned during a visit of Oomoto's headquarters. (Meishusama was greatly saddened by this and moreover was accused of being the cause of his nephew's death.) After this tragic event, Meishusama stayed away from Oomoto, but, in the fall of 1923, having lost his first son—who was then about 2 years old—that he had with his second wife (Yoshi), he returned to Oomoto.

**Questions:** Do you think tragedy and suffering can have positive effects? How can it contribute to our spiritual awakening? Why do you think tragedy drew Meishusama to Oomoto?

## 8. Spiritual Awakening Mysterious Events

### ▪ Kannon

In 1924, a well-regarded mapmaker visiting Oomoto reported seeing a life-sized image of Kannon standing beside Meishusama. Kannon is known as the Buddhist deity of compassion. The name Kannon means, "Observing the Sounds of the World." In his teachings below, Meishusama talks about Kannon:

*Finally, I came to realize that the spirit of Kannon is but one of the many manifestations of God. This divine being has transfigured Herself in order to help the world for a certain period of time, and then when the time comes, She will revert back to Her original undivided union with God.*

*Since the year 1926, I have been physically possessed by the spirit of Kannon continuously. She has told me many things and given me many orders. Indeed, Kannon has used my body with perfect freedom as a physical vehicle to aid all sentient beings.*

*– My Testament. Essential Teachings of Meishusama (page 9)*

*Kannon, also known as Kanzeon, has traditionally been recognized as male or female, and She can appear as either, and has always transformed Herself in many ways. In the form of Kannon Herself there are many variations such as the Thousand-armed, Eleven-faced, Wish-fulfilling, Supreme Purity, All-rescuing Net, and Horse-headed Kannon. . . . if we remember that She [Kannon] also appears as Ojin Maitreya in the world to help people in any form suitable, we can infer to some degree the extent of Her comprehensive and all-encompassing nature.*

*– Daijo and Shoyo. Essential Teachings of Meishusama (page 74)*



**Above:** Hibbo Kannon by Kano Hogai, color on silk

(<http://zatma.org/Dharma/zbohy/Literature/AssaultSummit/create.html>)

■ Divine Possession in 1926

*It was about midnight [on] one night in December of 1926, that I cannot forget. The strangest feeling that I have ever experienced rose in my heart. It was a most peaceful feeling, yet it urged me to speak something aloud. I couldn't stop the words from coming. I was taken over by an irresistible force. The first words out of my mouth were, 'Get some paper and a brush ready.' I asked my wife for her help. From then on there came unbelievable words.* – *Sincerity and Truth: Life Story of Meishusama* (page 27)

These divine words continued for three months and filled three to four hundred pages. The contents covered a broad range of topics, including Japan's history from about five hundred thousand years ago to seven thousand years ago, Meishusama's previous lives, the mission of his current life, his future, the future world situation, and so on. They were unbelievable in description. Meishusama repeatedly read them, but it was even hard for him to believe and understand. So he gave the collection the title "Puzzling?" but later threw it into the fire because it contained references to the future of the Japanese royal family, which in those days was dangerous under the watchful eyes of the military government.

Six months after this event, Meishusama visited Onisaburo Deguchi, the co-founder of Oomoto. He told Meishusama, "If you heal people, any illness can be cured. If you pour plain water into a glass and give it to a patient, it could become healing water for patients." Since Onisaburo was a well-known advanced psychic, he already recognized that Meishusama was not an ordinary person.

*I later realized with a shock that the spirit of Kannon had begun to associate closely with me. Along with this, miraculous events connected with Her began to occur.*

– *My Testament, Essential Teachings of Meishusama* (page 9)

*I have in my body a Ball of Light usually about two inches in diameter. This has been witnessed by many individuals. Infinitely powerful Light waves are given out by this Ball. The fundamental source of the Light energy of the Ball is to be found in the spiritual world. The Orb of Kannon constantly and infinitely replenishes this Ball's Power with Divine Light rays that are directed at me.*

– *The Principle of Jyorei. Essential Teachings of Meishusama* (page 144)

**Question:** What do you think about Meishusama's new-found relationship to Kannon?

How do you think this affected him?

## 9. The Revelation on Mt. Nokogiri on June 15, 1931

*I ascended with around thirty companions to the summit of Mt. Kenkon in Awa, visiting Nihon-ji Temple along the way. I chanted a norito (Shinto prayer), opened my heart to the will of God, and performed a certain mystical ritual. – The Light of East. Essential Teachings of Meishusama (page 6)*

Bathed in the first rays of the sun, the sensei [Meishusama] . . . experienced a divine revelation. Before his inner vision unfolded the panorama of a Great Transformation. For the human race, he saw that the long Age of Night was coming to an end. The time of darkness and illusion, of forgotten spiritual origins, of not knowing who we really are. In its place he saw the dawning of the new Age of Light. The time of truth. The day of remembrance – *Sincerity and Truth: Life Story of Meishusama (page 4)*

Through this revelation, Meishusama realized what mission he had to carry out: To help people become healthier and work for the realization of an ideal world of truth, virtue, and beauty. He began to engage more actively in his healing work, which later developed into Jyorei.

### ▪ Great Transformation from Night into Day

In the universe, there are some cycles that reflect aspects of darkness and some that reflect aspects of brightness. For instance, each twenty four hour period contains both day and night. Also, there are four seasons in a year, some cold and some hot. In the spiritual realm the Age of Night and the Age of Day alternate back and forth about every three thousand years. June 15th, 1931 was the turning point from the Age of Night into the Age of Day.

*Everything in the universe is composed of three great elements. There is not a single thing that does not owe its creation to the power of these three elements. They are related to the sun, the moon, and the earth. The sun is the source of the spirit of fire; the moon is the source of the spirit of water; the earth is the source of the spirit of earth. These three elements flow and mingle inextricably together.*

*– The Spirit of Fire, Water, and Earth. Essential Teachings of Meishusama (page 85)*

*As is obvious, as long as the Age of Night reigned in the spiritual world, the spirit of water was dominant and the spirit of fire subsidiary. When the Age of Day comes, on the contrary, the spirit of fire will be dominant and the spirit of water subsidiary. In other words, dark becomes light. Simply put, this may*



*not seem like much to be concerned about, but the great changes that result will be completely unprecedented in the history of the universe. There will be destruction and creation on a scale that has never been experienced before as the corruption of the spiritual world is swept away and all is made clean. This change will inevitably be manifested faithfully and completely in our everyday world and the transformation that it will cause is beyond imagination.*

*– Repent, for the End of Night is at Hand. Essential Teachings of Meishusama (page 137)*

## **10. Kannon Society**

On May 1, 1934, in Tokyo's Kojimachi Ward, Meishusama began operating a small clinic called Ojindo. This marked the first official public appearance of the Divine Light treatment now known as Jyorei. To fend off government suspicions, he first presented his treatments as "Okada-style Spiritual Acupressure Therapy," with Light being directed into toxified areas of the body through touch. He would later refine the method several times. – *Sincerity and Truth: Life Story of Meishusama (page 39)*

(In September of that year, he sent a letter resigning his executive membership and withdrawing completely from Oomoto.)

Treatments at the new Ojindo clinic were attracting so many people that by the end of December, just eight months after the initial opening, Meishusama had to seek larger quarters. As a temporary measure, on the first day of 1935 he moved his practice elsewhere in Kojimachi to a site that was already quite familiar to him. It was the former Oomoto center at Hanzomon, now unoccupied, that he had headed until his resignation just a few months before. Here he founded a new spiritual organization of his own, naming it Dai-nihon Kannon Kai (the Kannon Society of Japan).

*– Sincerity and Truth: Life Story of Meishusama (page 41)*

The following is an excerpt of Meishusama's address at the Opening Ceremony of the Kannon Society of Japan on January 1, 1935:

***A happy new year everyone!***

***I am so delighted to celebrate the birth of the Kannon Society of Japan today. I thank all of you who made generous contributions that have made this celebration possible.***

*Originally, I was planning to set the opening date at some later time. However, Kannon's spirit turned out to be in a big hurry, and I was urged to set this earlier date for our ceremony today. The temporary opening celebration we had on December 23 was, compared to today's, a much smaller gathering amongst current leaders and as well as potential future leaders of our activities.*

*The aim of the Kannon Society of Japan is, relying on Kannon's power, to create a World of Light, a world that is spiritually illuminated with no darkness, such as suffering, crime, and vice. This is the world that since ancient times many sages, saints and great religious leaders have dreamed and preached of, and made rigorous efforts to realize. However, such a world has yet to be realized – much less one that is even similar to it. So naturally, it is difficult for people to place much faith in something as intangible as an ideal world. But, here, I say to you that with my understanding and the manifestation of Kannon's miraculous work, this ideal is possible, and we can surely move rapidly towards it.*

*Just seven years ago, I experienced a revelation through Kannon, who is also known as Izunome. I was told of God's great plan for a World of Light and that I would play a role in its creation. This was a very astonishing experience. I found it difficult to understand why this was happening to me and tried to dismiss it. However, since that day I have been shown a series of unimaginable things, all of which were highly meaningful and yet beyond description. I gradually began to understand God's plan and the work I would be doing. After some time, I became convinced that Kannon has been preparing me as an instrument for this divine task. . . . To carry out our task, we surely need to rely on Kannon's power and step steadily forward with it as an instrument of Kannon. To reach an ideal world, we will eliminate the three great disasters caused by wind, water, and fire, and also the three lesser disasters of famine, sickness and war. Then we will finally be able to create an ideal state, which is free from sickness, poverty, and strife, a world of perpetual peace. This is what I mean by the World of Light.*

*After thousands of years of waiting, a bright, shining age now draws near.*

*The Great Luminous World is a cloudless world of beauty crystalline and pure.*

*Its Light will brighten every part of the world so that no dust or dirt will remain.*

## 11. Rapid Expansion of the Kannon Society of Japan

From the beginning of the Kannon Society, Meishusama fully concentrated on sharing his thoughts through different publications as well as study courses.

The first publication was an organizational newsletter, *The Light from the East*, printed on January 23. Starting from volume ten, the title changed to *The Light of Kannon*. Then, *The World of Light* was issued on February 4. Besides these publications, a literary magazine entitled *Shien* was also printed.

***I encourage all members to read my teachings, newspaper, and magazines published by Kannon Society of Japan as much as possible, so that you will further polish your soul and deeply understand the meaning of the divine movement. – Meishusama***

Meishusama moved to his new residence (called *Jikan-so*) with his whole family on May 5, 1935. On that day, Meishusama made a very important announcement for the history of Jyorei. It changed how people could engage in the healing work of Jyorei. Until then, organization's healing/treatment works were only limited to about a dozen of Meishusama's immediate disciples. When giving a treatment, they all needed to use a fan bearing Meishusama's calligraphic inscription or his handprint.

After the new changes, Meishusama first prepared two study courses. The first one was a one-week training course specifically for the future "therapist," the other one, entitled *Kannon Lectures*, was targeted for a general audience. Then he created two kinds of Ohikaris, one for one's personal protection and healing, and the other for giving healing treatments to others. The Ohikari for active healing was granted only to people who completed the training course. Once a person completed the course and was recognized as a "therapist" by Meishusama, that type of Ohikari was granted to them.

## 12. Tamagawa Grounds

Things changed quickly and dramatically. Only a month after he settled in *Jikan-so*, Meishusama was already searching for a future site for his organization. He found a very ideal property on the outskirts of Tokyo on June 15, 1935. The property, owned by an aristocratic family, was about 2.5 acres in size, and overlooked the Tamagawa River. The size, location, layout and conditions of the house with its well-designed gardens perfectly fit what Meishusama was looking for. The moment he stepped on the property,

he immediately felt that it was for his organization. He named the property “Tamagawa Grounds.” (The garden’s view of the distant Mount Fuji also delighted Meishusama very much.) However, the price was far beyond what Meishusama could afford. Its purchase seemed no more than a dream. But then a divine blessing, what Meishusama later recalled “a miracle beyond miracles” made the purchase possible. A person who was visiting one of Meishusama’s closest disciples for healing treatments was close to a family member of the property owner. The relationship turned out timely in that a very favorable purchasing deal was made possible for Meishusama. On October 10, the opening ceremony for the new headquarters was held at the “Tamagawa Grounds.” Meishusama’s activities quickly evolved and entered a new phase.



The entrance of the Tamagawa Grounds (Hozan-so) which is now the entrance gate of the Goto Museum

### 13. Birth of Natural Agriculture

Chemical methods were then new and untried, and at first they did look like the answer. But no, his experiments proved to him to be just the opposite. . . . Chemicals only ruined the soil, and pesticides only bred stronger insects. . . . No Chemicals whatsoever, no pesticides, no fertilizers of any kind, not even organic ones. Nothing except leaves and grasses, just as nature provides, for the sole purpose of keeping the soil loose, warm and moist. The soil itself was the key. The pristine soil, with ample nitrogen breathed in and out by Mother Earth, was the only fertilizer needed. . . . One evening with his produce on the family dinner table, Meishusama announced with pleasure, “I grew this with Natural Agriculture. What do you think? It’s tasty, no?” – *Sincerity and Truth: Life Story of Meishusama* (page 50)

## 14. Police Repression

In August of 1936, about ten months after the Tamagawa grand opening, Meishusama received a summons from the police department at the nearby city of Omiya. They wanted Meishusama for questioning. Just one month earlier, as a precaution, Meishusama had dissolved the Kannon Society, but now his former branch-head in Omiya was under arrest for the supposed “crime” of healing workers at a local silk mill. When Meishusama appeared at the police station, he was threatened and even subjected to torture. Telling the truth did not help, so he fell silent and meditated as best as he could. Strangely, one of his tormentors soon developed a headache, and before long they all left him alone.

Now, however, he was on the official black list---and that, together with his former connection with Oomoto, was enough to get him arrested a few days later by the local police in Tamagawa. He was jailed for eleven days...his home searched, nothing found...his treatment banned, which doomed him financially.

In 1937, Meishusama announced his [rather shocking] decision: from then on, he would confine himself solely to giving treatments [and the training of his disciples].

-- *Sincerity and Truth: Life Story of Meishusama* (page 51~52)

## 15. Hakone and Atami

From the time the Pacific War started in 1941. . . . The threat of bombing raids on Tokyo was a constant worry. Tamagawa was no longer a safe place. Meishusama began to search for another location and two prospective locations came up. . . . One was a beautiful property in Hakone, a resort area in the mountains roughly sixty miles west of Tokyo; the other, a scenic villa at Atami, a small bayside city seventy miles southwest. Both locations were famous hot springs resorts, and both were convenient to major industrial and cultural districts. Meishusama could see the two properties transformed into miniature paradises, prototypes of heaven on earth.

The year after Meishusama’s move, with the building projects at Hakone and Atami just getting underway, the Pacific War came to an abrupt and shocking end. [Meishusama, however, consoled members, confidently saying, “Don’t worry. From now on, Japan will become a better country”]

Meishusama saw himself and everyone as citizens of the world, and viewed Japan's defeat as a rightful return for its [bad] treatment of other nations. – *Sincerity and Truth: Life Story of Meishusama* (page 69~70)

In Japan, after the end of World War II, freedom of religion was established. In 1947, Meishusama changed the name of the organization to Japan Kannon Organization. And again, on February 4, 1950, the name was changed to World Messianity.

## 16. A Passion for Beauty

Shortly before his move to Hakone in 1944, while out walking, Meishusama came upon an art shop displaying an especially fine gold-lacquered box. He bought it without delay and bore it lovingly home with him. Meishusama bought fine arts simply for his own enjoyment at first, but by 1949 or so, a new inspiration was upon him. Whenever he found a wonderful art object, he could not fully enjoy it by himself; instead, he wanted to share the pleasure with as many people as possible so they could be happy, too.

Moreover, he had become convinced that his lifelong love of beautiful things was the key to something greater, a touchstone for changing the human heart. Education, religion, morals...these were necessary, yes, but not in themselves sufficient. What was needed in life was more beauty spilling out into words and deeds. *“When individual beauty spreads, social beauty comes into being.”*

He had already begun intensive studies to learn about art. Now he was busy from dawn to the wee hours, scanning textbooks and design manuals, attending exhibitions, quizzing the leading experts, artists and critics of the day. Year by year he absorbed fields of art that would normally require decades to master. In an amazingly short time, he had become one of the recognized authorities, with a true sixth sense for telling genuine masterpieces from secondary works and forgeries. Meishusama's great passion for beauty also included a love of flowers. . . in his own words, it was his wish to, *“turn society into paradise through flowers.”* – *Sincerity and Truth: Life Story of Meishusama* (page 71~72)

## 17. Oneness

In late May of 1950, Meishusama was arrested on various legal pretexts and once again thrown into prison. At age sixty-seven, he found himself subjected to torturous daily questionings that left him exhausted.

After sixteen days of this, he developed a severe pain in his stomach that would not go away. What happened the next morning was beyond earthly imagining.

He awoke from a wonderful dream in which he had found himself entering a beautiful palatial building high atop Mt. Fuji. In Japan, dreams of Mt. Fuji were thought to be good omens.

Meishusama felt a sense of joyful anticipation. . . . The following day was June 15, the anniversary of his revelation on Mt. Nokogiri. It came to him then that his stomach pain was related to the sphere of Divine Light in his abdomen. The purification he was undergoing was the final stage of his unification with God. . . . Ever since his dream of Mt. Fuji, he no longer had to ask God for answers when people sought help; he simply knew the answers even before he was asked. He was entirely one with the sphere of Divine Light that was inside him. . . . In December of 1950, Meishusama made a far-reaching announcement: Touch would no longer be necessary to give Jyorei.

*– Sincerity and Truth: Life Story of Meishusama (page 91~92)*

**Question:** What do you think was the difference between Meishusama’s first experience of Kannon entering into him versus this second experience of becoming one with the sphere of Light?

## 18. Hakone Museum

Once, long before, Meishusama had laughingly told his wife that he intended someday to build a museum. He may not have been taken seriously at that time, but as 1950 drew to a close, the idea recurred to him with sudden urgency. . . . A corner site at the Hakone miniature paradise project was about to be vacated. He wanted to build something appropriate there, to cap the project in an ideal way. “Suddenly,” he noted, “I envisaged the idea of building a museum here!” It was the perfect solution. [But] the cost of even a small museum would be unthinkable.

Meishusama began to work on his dream museum in October of 1951. In November, the money began to flow in. It came in large amounts—just what was needed, no more and no less—and the work proceeded with record speed. “From the beginning,” he wrote, “miracles happened one after another.” On June 15, 1952, barely eight and half months after construction began, all the members gathered to dedicate the new

Hakone Art Museum. Meishusama was justly proud. He had designed the museum himself, playing the role of architect and supervising every part of the project.

A few days earlier, he had written: ***“Until now, none of the museums in Japan have been open to the general public at all times.” “I keenly believe that wonderful art works should not be secluded, but should instead be shown to as many people as possible...In this way, fine arts contribute greatly to the development of culture, and this is the true purpose of art.”*** – *Sincerity and Truth: Life Story of Meishusama* (page 93~94)

## 19. Meishusama’s Divine Purification

Immediately following the return from his seventh trip to the Kansai area, Meishusama suffered a serious physical purification: a stroke. A month later, he gave an explanation about his purification. He expressed that it was a very mysterious purification, part of his divine mission. He understood that it was a very important transformation in his mission, and asked people not to be too concerned or to worry about it.

On June 5 of 1954, Meishusama said, ***“I was reborn after this divine purification. My skin is now smooth like a baby’s and my hair has become blacker.”***

On June 15, the Revelation Ceremony commemorating the ascent up Mount Nokogiri was held. It was a delightful ceremony filled with blessings. The ceremony was held at Kyusei-Kaikan, the yet to be completed Hall of Worship. There were no chairs, but more than ten thousand people were in attendance. The front stage was covered by white silk cloth and there were several golden screens set up on the stage. Meishusama appeared in a white kimono and the members chanted the Amatsunorito. At the conclusion of the chanting, Meishusama simply walked off the stage. The MC then announced, “Meishusama has recently transformed into a higher state. He is unable to speak, and thus there will be no message from him today.”

After his divine purification, Meishusama had five lines on his left palm. According to an expert palm reader, this is a sign of divine power. “One in a thousand people may have one line on their palm. Meishusama has five and this signifies great divine power.”

Following the Revelation Ceremony, Kaishusama remarked, “Normally, Meishusama would not wear a bright colored kimono. I felt that there was something very special and mysterious about this. I



naturally began crying as I was so inspired and grateful. I understood later that Meishusama was in the final stage of his divine mission.”

## **20. Meishusama’s Departure to the Spiritual World**

On February 4 of 1955, Meishusama came to the New Spring Sampai. This was his last appearance in public. He was dressed in a golden colored kimono, which was something unheard of as it was the divine color of the spiritual realm.

On February 9, while looking at the beautiful red and white blossoms on the plum trees, Meishusama simply remarked, “It’s so beautiful.” Shortly thereafter, he felt sick and went to bed. The next day, on February 10, at 3:33 pm, he departed to the spiritual world.

Kaishusama later spoke, “That winter was especially cold in Kyoto. When I heard about the news of Meishusama’s departure, my mind became empty and I couldn’t think of anything. I was shocked and couldn’t believe it. Mieko Okada Sensei encouraged me to take an airplane and visit Meishusama, so I flew to Tokyo. When I arrived at Meishusama’s home, it had an unusual and quiet atmosphere. No other executive directors had been there, so I had plenty of time to spend with him. When I saw Meishusama’s face I began to cry and I sobbed over the memories of his smiling face, the laughter, and the great conversations. I regretted that I hadn’t been better at providing for him during his visits.”

## **21. Discussion**

- What do you think was the main theme of Meishusama’s life?
- What do you think was at the core of Meishusama’s character?
- How can you, like Meishusama, become an instrument of God?
- What and where, do you imagine, is Meishusama now?

## **22. Assignment (Essay writing) for Online Course participants**

Please write a short (one page-length) essay on the following question:

- How can you become an instrument of God?