

# Tenrikyo

newsletter



## **SoulFire**

From June 23~25, the Tenrikyo Faith Conference, SoulFire, was held in Palm Springs, CA. SoulFire was originally planned for the summer of 2021, but due to the effects of the novel coronavirus pandemic, it took three years to finally happen!

205 people from three countries (America, Canada, & the UK) gathered to reaffirm their faith and nurture relationships while striving towards the Mission HQ 90th Anniversary next June, in this season of the three years, one thousand days leading up to the 140th Anniversary of Oyasama.

***Tenrikyo Mission Headquarters in America***

[www.tenrikyo.com](http://www.tenrikyo.com)

**July 2023**

## “A Work in Progress” by Bishop Fukaya

— Chat GPT (2) —

From the 23rd to the 25th of last month, we held the “SoulFire: Tenrikyo Faith Conference” in Palm Springs, California. Many people, including participants from outside our diocese, attended this conference. It was truly a grateful event. I would like to express my heartfelt appreciation to everyone involved in its preparation and operation, as well as the speakers, facilitators, moderators, assistants, and those who took care of our Boys and Girls Association members.

In my June Newsletter article, I wrote about ChatGPT and ChatGPT-4 (GPT-4), and I would like to add some extra comments and thoughts.

In the June issue, I wrote, “There is no harm if you use ChatGPT and GPT-4 properly, but unfortunately, some people abuse it.”

First, I would like to discuss this point. Based on the testimony of Sam H. Altman, the CEO of OpenAI, at a US Senate

Judiciary Committee hearing, European researchers had commented on six potential security risks associated with using ChatGPT.

1) Gathering Information: There is a risk that malicious individuals may use ChatGPT to collect information and exploit it. In other words, ChatGPT, with its vast amounts of information, could be used as a “weapon.”

2) Generation of malicious texts: As I mentioned in my June article, ChatGPT can be used to generate phishing emails or to create defamatory texts. In other words, it can be used to create harmful texts.

*(continued on page 14)*

## Coming Up

### \* August Vertical Mission Seminar (8/20)

- by Rev. Kazumoto Kubo (J)

### \* Oyasato Seminar

- Held in Jiba, from July 16~22

### \* NY YMA Mission Caravan

- July 21~23, around the Chicago area

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# *June Monthly Service Prayer*

## *June 18, 2023*

Before You, God the Parent, Tenri-O-no-Mikoto, who is enshrined in this altar, I, Hiroshi Alexander Fukaya, Bishop of Tenrikyo Mission Headquarters in America, invoke with reverence.

Dear God the Parent, to see all people in the world lead a Joyous Life, and to share in it, You created this human world where there was no form. Upon the arrival of the promised time, You revealed Yourself, through Oyasama as the Shrine, and taught us the path of single-heartedly helping others be saved.

Since then, Your teachings have spread around the world, and in this land of America and Canada, we have been blessed with those who lean on the Divine Model of Oyasama as they devote themselves to the cause of world salvation.

Grateful for the daily blessings we receive, we are engaging in salvation work. On this fine day, we will now hold our June monthly service, and we service members will unite our minds and joyously perform the seated service and service dance.

In Your presence, we Yoboku and followers have gathered here today to show our gratitude for Your daily blessings and to ask for Your unchanging parental love. In witnessing our spirited singing of the Songs for the Service, we ask that You become spirited as well.

From the 23rd to the 25th of this month, the Tenrikyo Faith Conference, SoulFire, will be held. I pray that this conference will become one of the foundations for the path to be developed worldwide.

We pray for a prompt end to the conflicts seen throughout the globe and pledge to work towards achieving a world that is in accord with Your intention. Further, toward our 90th anniversary next June, we, of this diocese, pledge to unite our minds and to strive for spiritual growth.

Dear God the Parent, please accept our sincerity and help us transform this world, even one day sooner, into the Joyous Life, where everyone in the world mutually helps one another. In unison with the whole congregation, I humbly pray, that You bless us so.

# June Monthly Service Sermon by Rev. Yoichi Fukui

*~Let Us Purify Our Minds  
and Expand the Circle of the  
Joyous Life!~*

I am truly grateful that we just have performed the June monthly service of the Mission Headquarters in America in a lively and joyous manner, with Bishop and Mrs. Fukaya at the core. I have been assigned to deliver the sermon today, so I would appreciate it if you could bear with me for a while.

I am currently serving as a fellowship minister and the head of Tenrikyo Mission New York Center, which is under Mission Headquarters in America. It has been exactly one year since I was appointed to be the head of New York Center last May. When I was first offered the position, I wondered if I would be able to handle such a heavy responsibility. However, I was feeling ill and insecure at that time, due to a swollen kidney caused by the aftereffects of the COVID-19 vaccine, so I thought that I might receive blessings if I accept the post to serve God, so I decided to accept the position. I left my adult children in charge of the fellowship, asked someone else to take over my duties as the principal of Tenri Cultural Institute, and moved into New York Center together with my wife. Once I resolved my mind, my kidney suddenly felt better, and



Yoichi Fukui is the head of the the NY Tominaka Fellowship and the head of the New York Center. He also serves on the Mission HQ's Board of Directors.

now I am living in good health every day. I am truly grateful and happy from the bottom of my heart that even a person like me can serve in world salvation together with all of you.

Today we performed the service together and prayed for world peace, so please observe your surroundings carefully when you return home. I am sure you will see something delightful. I believe that when we do something to serve God, there is always some change, some happiness. When we see such rewards, we are more and more happy to take on another task. Then we will be presented with something pleasant again. We will want to do something again. Such a chain reaction of joy ensues. It is not that we experience something to be happy about all the time, but even if we

don't know it at the time, we can later think, "Wow! Something great happened to me." There are times when I think, "This must be the reward for that thing I did that time." I am sure you have had similar experiences.

Recently, I often think back to past anniversary activities. Ten years ago, during the anniversary activity period, I was with other staff at a park in front of the train station called Union Square near Tenri Cultural Institute, handing out pamphlets and dancing the Twelve Songs almost every day. I felt embarrassed, so I always just played the flute. At that time, it had been a long-standing goal for Tenri Cultural Institute to become financially independent, and we were able to achieve this in 2016, the year of the 130th Anniversary of Oyasama. I did not understand it at the time, but looking back now, ten years later, I am sure that it must have been a reward to us for that daily activity of sprinkling of the fragrance of the teachings, and I am now rejoicing and feeling grateful for it. I am sure God was also spirited and gave us a boost.

The joy was short-lived, however, as the pandemic put Tenri Cultural Institute in the red again. We barely managed to survive and finally returned to being profitable last year. It was at this time that we heard that a donation was needed for the SoulFire Conference to be held this month, so we decisively offered all our earnings to SoulFire. It was the hard-earned money with our tremendous efforts to persevere during the three years of the

pandemic. Then, I later found out that the number of students in the Japanese classes at Tenri Cultural Institute miraculously reached an all-time high despite the sluggish economy in New York. I was very happy. I was thrilled to realize that God worked for us. If we boldly work in duties for God, delightful things will happen. I also realized that when receiving God's workings, it is important to first empty our hands.

By visiting our churches, one can also be shown things that bring joy to us. One of the frequent visitors to New York Center is a flight attendant. The span of his duty is usually from three days to a week, and he flies to many different places during that time. He always comes to worship before the flights and when he returns to New York after such flights. On one of his flights the other day, when the plane was landing, the tires did not come out smoothly and the plane had to circle over the airport several times. Finally, they managed to land, although it was not an ideal situation. I felt that God had protected him, thanks to his visits before and after work, and I was so grateful.

The first year of the anniversary activities (toward the 140th Anniversary of Oyasama) is currently underway, and these three years are said to be a special seasonable time, in which we receive a particular boost from Oyasama. The more effort we put in, the greater joy we will experience.

As a goal for the "Three Years, One

Thousand Days,” leading up to the anniversary, New York Center is talking about enhancing its activities so that it can become a “New York Center which people want to visit” even more. And specifically, we would like to be blessed with 500 first-time visitors to churches, fellowships and home shrines in our diocese. Currently, New York Center’s monthly services have about 100 or at most 120 worshippers each month, but the goal is to have 150 worshippers come to worship in three years time. As a hinokishin activity for the community, we will resume our long-standing blood donation drive and contribute to the local community in response to the blood shortage, which is currently a serious problem. As soon as we made such a resolution, we were very happy and encouraged to see ten people visit us for the first time at the monthly service last month.

Personally, I have made a resolution to administer the Sazuke at least once a day. Sometimes it is not possible to do so every day, but as soon as I decided to do so, a person asked me for an administration. He was in a terminal condition, unable to breathe on his own, but I managed to administer the Sazuke. In the end, he was able to breathe on his own and passed away for rebirth surrounded by his family. The family members were happy saying that the Sazuke must have helped him to be able to breathe. I was made keenly aware of the wonderful workings of the Sazuke and the importance of a mind determined to

administer it.

Next, I would like to talk about “hinokishin.” “Hinokishin” is a word that Oyasama taught us and is not found in the Japanese language—it is a word found only in Tenrikyo. Oyasama taught us the secrets of how to be happy so that people all over the world can live joyously. One of them is “hinokishin.” If you do hinokishin, you will definitely become happy.

It is said that the word hinokishin first appears in the Mikagura-uta, which Oyasama started teaching around 1866.

*There is nothing so trying as illness;  
So from now on, I, too, will devote myself  
to hinokishin.*

Mikagura-uta, III:8

I believe that it was the people who entered the faith around this time who were first taught about hinokishin and implemented it. Among those early followers was Izo Ihuri. Many followers who had their lives saved by Oyasama had strong desires to repay Her in some way. With many people wanting to repay Oyasama, the “Place for the Service” was built through the hinokishin of these followers. It was at the Place for the Service that Oyasama taught the Mikagura-uta and Service Dance to the followers.

The “hino” in hinokishin means daily, every day, and kishin is an act of giving thanks to God. So, every day—it doesn’t matter how

trivial it is—we should do something with joy and gratitude for being given life and being allowed to live that day. The act of doing something for the world and for the benefit of others is called hinokishin.

In the Doctrine of Tenrikyo, it explains the word hinokishin as the following:

As our perception of the divine blessings in every event grows keener day by day, our gratitude to God the Parent comes to be expressed in our attitude and in our actions. This is taught by God the Parent as hinokishin.

(P. 59)

Hinokishin is an action arising from the joy of fervent faith and can take many forms. It is not limited to the carrying of earth. All efforts made joyously and spiritedly, purely from faith and forgetting greed, are hinokishin.

(P. 61)

We are taught, “Forgetting greed, we work in hinokishin.” When you do hinokishin, you will forget your greed, and your mind will become clearer. Since God is so pleased with hinokishin, God cleanses our minds and our minds become clean. When your mind becomes purified, you can receive a lot of God’s free and unlimited blessings.

Therefore, when you are suffering from illness or stuck in some trouble, that is the time when hinokishin is especially important.

Things may not be going your way, but you are still alive today. You are being given life. We should first of all rejoice about that and put something into practice with that feeling of gratitude. Therein lies the secret to being able to receive blessings.

It can be as simple as picking up a piece of litter from the street. We are taught, “This world is the body of God,” so picking up litter is connected to cleaning the body of God, and as a result, our own minds will become clear and you will even be able to accumulate virtue.

There was a time when many things were not going well for me, and I started to think that I was running out of virtue. Through these continuous problems, I resolved that the least I can do is to pick up litter around my neighborhood every morning. As I continued to do this, I noticed that my mind and body had become healthy and at the same time, my troubling situations settled. Furthermore, I realized that I was being given a great source of joy. I really feel that hinokishin is so wonderful.

This hinokishin that Oyasama taught, I believe, is a treasure for the world. I believe that 1,000 years from now, people all over the world will be following the path, engaging in hinokishin and experiencing happiness. As I anticipate this coming true in the future, I believe it is important that it has to start with us engaging in small acts of hinokishin every day.

In Instruction Four, I believe there is a particular emphasis on “Following the Divine Model of Oyasama.” I am 61 years old now, and I wanted to know what Oyasama was doing when She was 61 years old, so I went through The Life of Oyasama. I would like to quote a few passages.

Oyasama’s course of life for about a decade after the age of fifty-six was ever so seriously troublesome. Shuji, in the prime of life, and Kokan, in the bloom of youth, had spent not a single day worth mentioning for their own pleasure. Both of them, however, accepted these hardships without complaint, obeying Oyasama’s wishes wholeheartedly.

...Oyasama, even when She was over sixty, amid the ever worsening hardships and privations, applied Herself to sewing and spinning and often sat up all night at work, making the best of the intervals between Her activities devoted to saving others.

On nights when there was a bright moon, She would spin yarn all night by the light of the moon with Her children, Shuji and Kokan, saying:

The moon is shining so brightly for us.

Life of Oyasama, pg. 31-32

It was about this time when Oyasama

taught, *“When we drink water, it tastes of water. God the Parent has blessed us with exquisite gifts.”*

...Even while She was in such strained circumstances, Oyasama used to give food and the clothes She had on to the needy. For instance, She gave a person who begged for food at Her gate the rice, almost two pounds, She had acquired with difficulty, without any feeling of regret. It was also during those years that She took the short-sleeve coat off Her back and gave it to a person whom She had chanced to see shivering from the cold.

Life of Oyasama, pg. 33

Thus, Oyasama was still going through the depths of poverty. When I think of it, I feel that my current blessed life is too good for me. I believe that at this time, Oyasama had nothing more to give and was in the same position as those in need. Surely, there must have been people facing financial difficulty in Yamato province at that time, there must have also been many people who were spiritually and mentally suffering, and I believe that many of them were saved after having received Oyasama’s mercy and Parental love.

It is said that an important aspect of the anniversary activities is to follow the Divine Model while also going through a narrow path. To go through a narrow path means



to go through the current situation to the best of our ability. I think it is important to make a resolution to go through the path, and strengthen and deepen our faith. We are taught, “An easy path will not become the trustworthy main path.” With Oyasama’s Divine Model in mind, let us work hard together.

Oyasama has the soul of the first mother when God the Parent created human beings. According to the Truth of Origin, we humans were all conceived together three times in Oyasama’s womb and nurtured together. That is why we are all brothers and sisters, and Oyasama is the original mother of all people of the world. Therefore, in front of Oyasama, every person in this world is a beloved child, and Oyasama, as the mother of all human beings, wishes for Her children to strive for spiritual maturity and always pours Her absolute affection on us.

I think the world is heading in a very dangerous direction right now.

Through the COVID-19 pandemic that spread regardless of ethnicity, race or national boundaries, we have reaffirmed that people around the world are brothers and sisters. And we also realized the importance of helping each other. However, in reality, far from helping one another, major conflicts have broken out before the COVID-19 pandemic has even subsided. People are in a chaotic muddy ocean in pursuit of their own interests, just as we are taught, “Greed is fathomless like muddy water.” It seems that we are getting

further and further away from our spiritual goal.

I am at a loss as to what we can do for such a world. However, I think it is important to first sweep away the dusts of the mind and then purify our minds from greed. And we, the followers drawn to the path in America, should practice the path started by Oyasama alone, the spirit of the Joyous Life that truly settles the world, and the way of life in which we help one another. Let us reflect the desire of God the Parent, “to take delight in seeing humans helping one another” in America, and reflect the state of the Joyous Life to the world.

Finally, the 90th Anniversary of the Mission Headquarters will be conducted on June 30th next year. I would like to have 90 people return to worship at this occasion from the New York district. I hope many people will attend to worship, look back on the achievements of our predecessors and celebrate the 90th Anniversary in a lively manner.

Thank you for your attention.

*(translation by H. Okazaki)*

## Gagaku Youth Sleepover at the Mission HQ

The Tenrikyo Gagaku Youth Ensemble has ambitious plans for the 90th Anniversary of the Mission Headquarters in America. Rev. Susumu Yuge, the head instructor, is preparing the students to perform the classical piece entitled “Bato” at the 90th Anniversary celebration.

Gagaku is an ancient Japanese imperial music and dance, with deep roots reaching back to Korea, China, and India. It is also used at monthly services in Tenrikyo churches, as music for the opening ceremony involving the reading of the monthly prayers.

Since January of 2018, the Tenrikyo Gagaku Youth Ensemble

has held regular practices of gagaku music. The practices are usually held as sleepovers at the Mission Headquarters, with the students being able to enjoy an



evening of fun events, which have included movie nights, Smash Brothers video game battles, volleyball, board game fests, and camp games. The Gagaku Youth Ensemble has held twelve sleepover practices, with the most recent one held on June 15-16, 2023. During the covid pandemic when direct contact became difficult, Rev. Yuge led a series of Zoom practices, which helped to keep the group’s

musical skills up in the midst of the pandemic.

Various instructors have pitched in to help, including Kantaro Katayama, Kazuyuki Kawata, Kate Meigneux, Keiji Uesugi, Ryosuke Usami, Ayumi Yamamoto, Tadahiro Yamashita, and Jared Yuge.

So far, the group has practiced the most common Gagaku pieces, such as “Etenraku” and “Bairo.” With about 15-18 regular participants, the group is divided into those who play the sho, the ryuteki, and the hichiriki, as well as the percussion instruments.

A Romanized music sheet for each instrument was created—probably the first in the world—to help the kids learn Gagaku music. “Bato” will be a new challenge for the group, but they have already taken a liking to its rapid pace and unique melody. The New York Center has graciously agreed to lend the group the elaborate costumes to perform the piece. With only a year left before the 90th Anniversary, it’s an ambitious goal, but the group hopes to improve its gagaku skills through aspiring to attain this goal.



## News and Announcements

### 1) JULY MONTHLY SERVICE (7/16)

Officiant: Bishop Assistants: Takeo Uemura, Kazumi Kawakami Attendants: Mitsuharu Ito, Koji Uesugi  
Director: Shigemi Torizawa Offerings Officiant: Motohiro Iwahashi Sermon: Toru Yamamoto (J)

### 2) CHURCH AFFAIRS

Divine Sanctions:

North America Church: Head Minister Appointment, Request for Special Service, Request for Temporary Change of Service Date, Request to Change Church Affiliation

Divine Sanction: July 26, 2023, Succeeding Minister: Rev. Noriko Kitai,

Enshrinement Service: October 1, 2023

Heritage Church: Temporary Transfer of the Medo, Repair of the Church Roof, Request for Special Service

Divine Sanction: July 26, 2023 Enshrinement Ceremony: September 8, 2023

Enshrinement Service: September 9, 2023

### 3) LAY MINISTER PREPARATORY COURSE / HEAD MINISTER QUALIFICATION COURSE

Regarding the English classes of the Lay Minister Preparatory Course, usually held from the end of August, and the Head Minister Qualification Course, usually held from the end of September, it is currently anticipated that these classes will not be held due to a lack of interested participants. However, if there are any individuals interested in attending either of these courses, please contact the Mission Headquarters as soon as possible. You may also attend these courses by requesting translation from the Overseas Department.

### 4) TENRIKYO LANGUAGE INSTITUTE (TLI) & ICHIRETSUKAI SCHOLARSHIP APPLICATION

TLI applications for the Japanese Language Department (the 2024-2025 academic year) are now available. Ichiretsukai Scholarship applications for Japanese Language Department applicants are also available. For those who wish to apply, please notify the Mission Headquarters by August 15. Additional information is as follows:

Form	Application Period	Fee
TLI Japanese Lang. Dept.	August 15~September 20, 2023	\$5.00 for each application form
Ichiretsukai Scholarship	August 15~September 20, 2023	Free of charge (for TLI applicants)

The application information about TLI's Oyasato Fusekomi Department is as follows. If you are interested, please let us know as soon as possible because we need to order application forms.

Application period: October 1 to 31, 2023 (The admission office is not open on Sundays, national holidays, and on the morning of October 26.)

Eligibility: Those who meet all of the following criteria:

1. Those who completed formal education or some sort of recognized schooling for a minimum of 12 years in their home country.
2. Those who are children of church head ministers or fellowship heads, or someone equivalent, and are/will be Yoboku at the time of entrance.
3. Those who graduated/are expected to graduate from TLI's Japanese Language Department this academic year or those who have passed N2 or above in the Japanese Language Proficiency Test.
4. Upon graduation, those who are going to engage in Tenrikyo activities in their home country in the future.

### 5) PERSONNEL UPDATE

Rev. Takeo Uemura (Church HQ Jun'in), former Mission Headquarters Secretary who also served as the



Acting Head Minister of North America Church for many years, is scheduled to return to Japan on July 19.

## **COMMITTEE & ASSOCIATION REPORTS**

### **Nurturing & Educational Committee**

The Oyasato Seminar will be held in Jiba from July 16~22. There are currently 13 students from America that are scheduled to receive the Truth of the Sazuke on July 23.

We are preparing to hold this year's Oyasato Seminar preliminary session in-person at the Mission HQ from December 28~30. The OS subcommittee is currently contacting students that are eligible and continuing to work on the program.

### **Public Relations Committee**

We have incorporated an ongoing section in the Ichiretsu/Newsletter to highlight everyone's efforts and activities leading up to the 90th anniversary of the Mission Headquarters so that we can share our events & ideas with all of our congregation members. Therefore, we would like to request churches, fellowships, districts, and individuals to submit your activity reports & pictures to us (Kawakami: kamishuyo@hotmail.com or Hayashi: takhayashi@gmail.com).

### **Translation Committee**

The SDM Translation Meeting was conducted in Hawaii, where the translations were completed for Songs 1~3 of the Songs for the Service. We are planning to finalize these translations at the SDM General Group meeting in early September.

### **Women's Association**

TWA America 70th Anniversary Commemorative Activities: publish a photo album; "Gathering of Joy" being planned.

### **Boys & Girls Association**

The B&GA America Service Convention will be held in-person at the Mission Headquarters, on August 19 (Sat). We will also hold a sleepover on the day before.

Vertical Mission Seminar: On behalf of B&GA Headquarters, Rev. Kazumoto Kubo will be visiting to conduct the seminar on August 20. (Please be aware that there will be no Sunday School in August.)

Please contact the B&GA if you are able to lend us some service garments. (moto1884@icloud.com)

### **TYMANA**

This year's TYMANA Convention was successfully held on July 15.

The 97th TYMA Convention will be held at Church Headquarters on November 25 (Sat), from 11AM.

Following the convention, there will be entertainment provided, along with a stage and booths/food stalls.

The International Hinokishin Corps is scheduled for July 18~24, 2024.

The International Hinokishin Corps is also scheduled to be held from July 18~24, 2026, the year of the 140th Anniversary of Oyasama.

### **NY Center**

July 11 : Mr. Kotaro Shingai (Azuma GC) has arrived to serve as a Japanese instructor at the Tenri Cultural Institute.

July 21-23: YMA Mission Caravan (around Chicago)

July 21-27: Japanese Language Instructor Training Seminar

3) Generation of malicious code: With its coding abilities, ChatGPT can generate malicious code, including computer viruses.

4) Creation of unethical content: Even if measures are taken to prevent the spread of unpleasant and unethical content, it would be difficult to deal with malicious users who employ various workarounds.

5) Fraudulent services: ChatGPT can be used to generate websites for new applications or services, but it can also be misused to create fake websites.

6) Disclosure of personal data: Since ChatGPT can collect personal information, there is a risk of accidental sharing.

I think that most would agree with the above potential risks of ChatGPT. However, rather than letting ChatGPT work against us, I, personally, would like to use ChatGPT for the realization of a Joyous Life world.

As I mentioned in my June article, I use ChatGPT to check English grammar and translate Japanese sentences into English. When I ask for grammar checks, it provides better English sentences, which I find very helpful. However, this does not mean that I will always adopt the sentences as recommended by ChatGPT.

Sometimes, the generated sentences have nuances that differ from what I intend, so I modify them and have ChatGPT check the grammar again. In some cases, I repeat this process several times.

When I request translations of Japanese sentences, ChatGPT can create excellent translations as long as Tenrikyo terminology is not used. Unfortunately, when translating sentences with Tenrikyo terminology, it is not always translated accurately in religious terms or even personal names.

Previously, I had copied and pasted an article from the Tenri Jihō newspaper and attempted to translate it with ChatGPT. It translated the article in just a few seconds. However, since ChatGPT has a limited number of characters it can translate at once, I could not translate a large amount of text by copying and pasting. However, with GPT-4, it seems that up to 20,000 characters can be copy and pasted at once and translated into English.

This article referred to an anecdote about Rev. “Chushichi Yamanaka” and when I asked ChatGPT to translate the entire column into English, the name “Chushichi” was translated as “Tadanaana.”

I asked ChatGPT to translate “Chushichi” (忠七) into “Chushichi” and translated the whole article into English again,



and they translated it into “Chushichi” and gave me a full translation.

Further, ChatGPT translated “God the Parent” as “Divine Parent” and “Oyasama” as “founder,” so I instructed it to translate “God the Parent” (親神様) as “God the Parent” and “founder” (教祖) as “Oyasama” and then to translate the whole text back into English again. It translated each as I had instructed, and the entire English translation was done.

It also “comically” translated, the Japanese for “Anecdotes of Oyasama, the Foundress of Tenrikyo” as, “Kohpon Tenrikyo Koso Ittowahen.” So again, I instructed it to properly translate the entire text into English again, and it provided me with the correct translation.

I believe that the errors in translation are because the AI has not yet accumulated enough data on English translations of Tenrikyo terms.

So I am wondering, “What would happen if” we could get many people involved to use ChatGPT and translate Tenrikyo teaching texts into English. ChatGPT can do many things based on the accumulation of past data.

If data on Tenrikyo terminology could be accumulated by the ChatGPT system, I believe that it could be possible to accurately translate the Japanese text of Tenrikyo teachings into English.

Of course, we would not know what would happen until we took action on this, however, if it were possible, this could be great. For example, if ChatGPT could instantly and accurately translate the Church Headquarters’ sermons published in the “Michinotomo” magazine into English, it would be then be possible to have them read in a “timely” manner by English-reading followers. This would allow them to deepen their understanding of the teachings in a “timely” manner.

I have limited time to translate and correct such texts all by myself. However, if more people would help to translate Japanese Tenrikyo texts into English, correct the translations, and then input them into ChatGPT, then going forward, I would look forward to ChatGPT being able to translate Japanese Tenrikyo text into English instantly and accurately.

As I mentioned earlier, there are “bad” characters using ChatGPT, so it is hard to say how it will be used moving forward. However, if people use ChatGPT correctly, I believe that it could become a promising means of spreading the teachings of Tenrikyo around the world in the future.

*(translation by S. Fujimoto)*

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CHANGE SERVICE REQUESTED

## TOWARD THE JOYOUS LIFE

**TENRIKYO** came into existence on October 26, 1838, when God the Parent, Tenri-O-no-Mikoto, became revealed through Oyasama, Miki Nakayama, to save all humankind. God the Parent is God of Origin and God of Truth who created this world and has nurtured and protected us ever since.



God the Parent created human beings so that by seeing us lead the Joyous Life, God could share in our joy. Leading the Joyous Life is, therefore, the purpose of our existence. Since God is our Parent, we are all God's children; thus, we should realize that we are all brothers and sisters.

**“With human beings : the body is a thing lent by God, a thing borrowed. The mind alone is yours.”**  
**Osashizu : June 1, 1889**

**We are taught that we borrow our bodies from God the Parent and only our minds truly belong to us; further, through the proper use of our minds, we will be able to lead the Joyous Life.**