

# Tenrikyo

newsletter



## **Efforts Towards the 140th Anniversary of Oyasama Third Action Day for All Yoboku**

The third Action Day for All Yoboku was held in various locations within the America & Canada diocese. Sacramento District (top left), Boyle Heights District (bottom left), Tacoma District (top right), Orange District (lower right). Related photos on page 13

*Tenrikyo Mission Headquarters in America*

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

**November 2024**

## “A Work in Progress” by Bishop Fukaya

- *What is “Justice”?* -

Last month, the Autumn Grand Service was held at the Church Headquarters. As we know, it was held to commemorate the day of origin of the founding of the Teaching. It is important for us to remember the intention of God the Parent at that time and to renew our resolve to work hard to help others be saved.

Also, the Tenrikyo Young Men’s Association Convention was held on the 27th of last month. I believe it was a once-a-year opportunity for Young Men’s Association members from all over the world to gather at Jiba, to encourage and motivate one another, and to also reaffirm their awareness of being “Araki Toryo, Pioneers of the Path.” Personally, I look forward to seeing even greater activity of the members of our Young Mens’ Association of America in the future.

This month, we will be conducting a “Yoboku Gathering” at our Mission Headquarters, and we hope that it will inspire our followers and will lead to further pre-anniversary activities toward the 140th Anniversary of Oyasama.

Now, what I am about to write may sound “abstract” and my thoughts may not be very organized. Also, people have different ways of thinking, understanding, and comprehending things, and because some of you may think differently from me, I would like to ask in

advance that you read this with an open mind. I sometimes wonder what “正義, Seigi, Justice” really means.

There is a phrase, “Sense of Justice,” which apparently means, “A Hatred of Injustice and a Respect for Justice.” When I think about the judgement criteria for differentiating “Injustice” and “Justice,” I think that some people’s judgments are somehow influenced by their emotions.

When I looked up the definition of “正義, Seigi,” “Justice,” on the internet, I found the following:

1. “Something that is in line with human morality and is correct. “To stick to \_\_\_\_\_,” “To be on the side of \_\_\_\_\_.”

*(continued on page 14)*

## Coming Up

### \*Annual Cleaning

- 12/26 @ Mission HQ

### \*Oyasato Seminar Preliminary Session

- 12/26 ~ 12/29 @ Mission IIQ

### \*TSA Winter Conference

- 12/26 ~ 12/29 @ Mission HQ

### \*Mochi Pounding

- 12/28 @ Mission IIQ

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# *Autumn Grand Service Prayer*

## *October 20, 2024*

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, with the intention to see us lead the Joyous Life and to share in our joy, You created human beings and this world. Upon the arrival of the promised time, on October 26, 1838, You descended to the Residence of Origin—which has the causality of human conception. Revealing Yourself, You received Oyasama as Your Shrine, taught us the truth of origin of all things, identified Jiba, taught us the Service, and opened the path to single-hearted salvation.

Since that time, these ultimate teachings, taught directly by God, have spread to the world. We are blessed with those who lean upon Oyasama's Divine Model and serve the path in America and Canada. In our respective positions, we are truly grateful for Your blessings and are engaging in our work for the path.

As this month marks when You received Oyasama as Your shrine, we will reflect, once again, upon Your parental intention in opening this path. From now, we service performers, with joy in our minds and receiving the truth of Jiba, will joyously perform the seated service and the Teodori service dance for our Autumn Grand Service.

Looking forward to this day, we Yoboku and followers have gathered to offer our gratitude and to ask for Your continued blessings. Please witness our spirited singing and become spirited as well.

This month, many of the head ministers and followers from our diocese will return for the Autumn Grand Service at Church Headquarters. Please guide them safely to be able to receive the truth of Jiba and to return to their respective regions, so that they may work spiritedly for the path.

Next month, as we plan to hold our Yoboku Gathering here, please allow us to make this an opportunity for our many friends to participate and mutually help one another become spirited. We pledge to reaffirm in our minds the Shinbashira's intention as expressed in Instruction Four, to spiritedly engage in the remainder of the second year of our pre-anniversary activities, and to spread these teachings that will settle this world. Further, we pledge to convey this path to the next generation.

Dear God the Parent, please accept our minds of sincerity and provide us with Your free and unlimited workings, befitting the sincerity of our minds, and help us to transform this world, even one day sooner, into one of the Joyous Life—in which we, brothers and sisters, all mutually help one another. In unison with the whole congregation, I humbly pray that You bless us so.

# Autumn Grand Service Sermon by Bishop Hiroshi Alexander Fukaya

*~Let Us Return to Jiba for the  
140th Anniversary of Oyasama~*

**I** am so pleased to have just joyfully concluded our Autumn Grand Service together with all of you here today.

On June 30th of this year, we were honored by the presence of Rev. Daisuke Nakayama, the official representative of the Shinbashira, and Mrs. Harue Nakayama, the wife of the Shinbashira, for our 90th Anniversary. Thanks to everyone's efforts, we were able to successfully hold our anniversary. From the bottom of my heart, I would like to express my gratitude once again. Thank you very much.

Further, on the day prior, June 29th, we celebrated the 70th Anniversary of the Young Men's Association and Women's Association of America, with their respective association presidents in attendance. I extend my heartfelt congratulations to the members of both associations once again.

This year has passed so quickly, and we are now in the latter half of October. We are nearing the end of the second year of our pre-anniversary activities for the 140th Anniversary of Oyasama. With just one year and three months remaining until the anniversary, this is the critical time for us to further advance our missionary activities.

As we conclude today's Autumn Grand



Bishop Hiroshi Alexander Fukaya delivers the Autumn Grand Service sermon

Service, I would like to share my thoughts and consult with you about how we should spend the remaining time leading up to Oyasama's anniversary and move forward together in high spirits. I ask for your kind attention.

Our Autumn Grand Service here at Mission Headquarters receives the truth of the Kagura Service performed at Church Headquarters' Autumn Grand Service, which commemorates the day of origin of the founding of the Teaching on October 26th, 1838, when Oyasama was settled as the Shrine of Tsukihi. Through the mouth of Oyasama, God the Parent spoke:

*I am God of Origin, God in Truth. There is causality in this Residence. At this time, I have descended here to save all humankind.*

*I wish to receive Miki as the Shrine of God.*

Doctrine of Tenrikyo, Chapter 1,  
“Oyasama”, p. 3

These were God the Parent’s first words to humanity and the reason for this revelation was made clear by God: “I have descended here to save all humankind.”

The reason why Tenrikyo was founded was because God the Parent wanted “to save all humankind.” In other words, it can be said that Tenrikyo began with the mission to transform this world into a world of the Joyous Life.

In Chapter 3 of the Doctrine of Tenrikyo, titled “The Truth of Origin,” it says:

*In the beginning, the world was a muddy ocean. Tsukihi, God the Parent, finding this chaos unbearably tasteless, thought of creating human beings in order to see the Joyous Life and thus share in that joy.*

Doctrine of Tenrikyo, Chapter 3, “Truth of Origin,” p. 20

As mentioned here, God the Parent desires to see humankind live joyously and to share in that joy. Therefore, transforming this world into a world of the Joyous Life is the mission for all of us who follow this Tenrikyo faith. Regardless of the length of time or depth of our faith, it is crucial for all of us who believe in the Tenrikyo teachings to strive for the realization of this Joyous Life world.

In the Divine Directions, it states:

*Concerning the twenty-sixth, the principle of the founding and that of the ending are one in truth.... Sah, sah, the truth of the twenty-sixth lies in coming out at night and ending in the afternoon.*

Osashizu, February 29, 1896  
(lunar calendar)

The day of origin of the founding of the Teaching and the day Oyasama withdrew from physical life are said to be one in truth.

The phrase “coming out at night,” refers to the events of three days prior to October 26, 1838, on the night of October 23rd, when three of Oyasama’s family members were afflicted with ailments—Oyasama’s back, her husband Zenbei’s eyes, and their eldest son Shūji’s leg. These three afflictions led to them asking for special prayers to be done starting the morning of October 24th, initiating three days of prayers and discussions between God the Parent and humankind. Finally, around 8 a.m. on October 26, when husband Zenbei declared, “I offer Miki to You,” Tenrikyo was founded. It is from this standpoint that it can be said that God the Parent “[came] out at night.”

The phrase “ending in the afternoon,” refers to Oyasama withdrawing from physical life around 2 p.m. on January 26, 1887, in order to hasten humankind’s spiritual growth and for Her to step out to save the world, just as when She was still physically present.

The previously mentioned Divine Direction clarifies that the intent expressed in the words spoken on the day of origin of the founding of

the Teaching, “I have descended here to save all humankind,” has the same intent as the words of the Divine Direction immediately after Oyasama withdrew from physical life, “The Parent (will) step out and save the world from now.”

Therefore, we can say that the period from the day of origin of the founding of the Teaching on October 26, 1838 to January 26, 1887, when Oyasama withdrew from physical life, is linked by the same truth, continuously and unbroken. Since this entire period reflects the path of Oyasama’s Divine Model, we may be able to say that the previous Divine Direction refers to the path of Oyasama’s Divine Model itself.

The path of Oyasama’s Divine Model, is the path of world salvation. Oyasama’s ultimate aim is to save all humankind, and She taught us various methods to achieve this goal.

The teaching of the “Service” and the “Sazuke” was imparted to us by Oyasama for the purpose of saving all humanity and transforming this world into one of the Joyous Life.

By performing the Service, we pray for world peace and the salvation of all people, and by administering the Sazuke, we pray for the salvation of those who are suffering from illnesses.

In our respective places of worship, we perform our services receiving the truth of the Kagura Service and we administer the Sazuke to those in need. Through this, we walk the path of transforming this world into one of the Joyous Life.

In essence, we could say that our mission is to engage in salvation work so that we can contribute to the realization of the Joyous Life world.

We are now about one year and three months away from the 140th Anniversary of Oyasama. Two years ago, on October 26, 2022, during the Autumn Grand Service at Church Headquarters, the Shinbashira issued Instruction Four, providing us guidance as we approach Oyasama’s 140th Anniversary.

The significance of observing an anniversary of Oyasama, therefore, is to ... make decisive progress in spiritual growth, with each and every Yoboku raising his or her awareness of being Oyasama’s instrument.

Instruction Four, p. 2

The Shinbashira teaches us why we observe Oyasama’s anniversaries. Further, he says:

The period of “three years, one thousand days” that leads up to an anniversary of Oyasama is a time for us to actively move forward on the path of single-hearted salvation by implementing the teachings with our sights set on the Divine Model.

Instruction Four, p. 3

Here, we are taught the proper mindset we should have during Oyasama’s anniversary activities.



Further, in Instruction Four, he also explains in detail what we, as Yoboku, should be doing during the “three years, thousand days” pre-anniversary period. The Shinbashira said:

Let us Yoboku proactively visit our churches, engage in hinokishin on a daily basis, and spread the fragrance of the teachings to others, starting with those around us including our family members and coworkers. If we find people who are suffering from illnesses or other problems, let us reach out to them with love and care and pray for a solution through performing the service. We can administer the Sazuke to those who are ill and let them know that there is a path by which they can truly be saved.

Instruction Four, p. 6

Here, he indicates specific activities for us, as Yoboku, to implement during our pre-

anniversary activities.

Of course, these activities are not limited to the anniversary period. They are things we should be doing at all times. However, as we approach the anniversary, it is particularly important to set aside this “three years, one thousand days” period to “actively move forward on the path of single-hearted salvation.”

The Shinbashira mentioned the following regarding what we should be doing during these “three years, one thousand days” in his message for our 90th Anniversary:

... because of our jobs and other various commitments that keep us busy in our day-to-day lives, Oyasama’s Divine Model may be put on the back burner, if not totally forgotten. This “three years, one thousand days” season leading up to the anniversary is, however, different from such ordinary times. During this special period, we focus on increasing the time spent pondering over Oyasama’s parental love embodied in Her Divine Model and make repeated efforts to implement the teachings so that we can bring our mind into accord with the divine intention. Such is the way of following the path of the “three years, one thousand days” season leading up to the anniversary of Oyasama. There may be times when we encounter unexpected hardships and difficulties in life. Yet, if we follow the path in high spirits, relying on the true Parent and returning our thoughts to the Divine

Model, Oyasama will surely feel reassured as She looks upon us. Your positive attitude and the way you follow the path in high spirits will surely help you to be blessed with newcomers to the path of faith.

Tenrikyo Newsletter, July 2024, p. 6-7

Let each of us carefully ponder this intention of the Shinbashira.

Furthermore, he said that during the pre-anniversary activity period:

The efforts to learn and pass down the faith from parents to children, from children to grandchildren, and so on, will allow this path to continue for endless generations.

Instruction Four, p. 7

As stated in Instruction Four, it is also essential for us to convey the teachings to the next generation so that this path can be passed down to future generations.

Now, Oyasama's anniversaries are different in meaning from the one-year or five-year memorial anniversaries we hold to remember our departed loved ones.

The Shinbashira conveyed the following message during our 90th anniversary:

The anniversaries of Oyasama have nothing in common with memorial services held in remembrance of the deceased. We see Oyasama's anniversaries as crucial milestones on our journey toward the

Joyous Life World, so desired by God the Parent. With each milestone, we strive to grow spiritually and show Oyasama a new level of spiritual growth so that we may bring peace of mind to Her. Such is our resolution with which we observe Oyasama's anniversaries.

Tenrikyo Newsletter, July 2024, p. 6

Oyasama's anniversaries are seasons for us to grow spiritually. As we carry out our pre-anniversary activities with the desire to bring joy to Oyasama, our spiritual growth will progress. Further, the day of Oyasama's anniversary is when we will present our state of spiritual growth to Oyasama.

When considered in this way, I believe that we all should return to Jiba on January 26, 2026, the day that Oyasama's 140th Anniversary will be conducted. It is important for us to return to Jiba so that we can show Oyasama how much spiritual growth we have achieved during the pre-anniversary activity period, so that we can bring even greater joy to Oyasama.

In the Besseki Lectures, it says :

God the Parent's heart [also] longs for each and every child to return to the Jiba, the Home of the Parent. The sincerity with which we return home out of our yearning for our Parent will reach the mind of the Parent, whose love for all of us is constant and impartial and who always awaits our return eagerly. Thereupon, miraculous



salvation will be shown, and we shall receive God's free and unlimited blessings. It is, therefore, of great importance for us to dedicate the mind of true sincerity to the Jiba of Origin.

It is important for us to return to Jiba and connect our minds with God the Parent and Oyasama, who reside there. We dedicate the sincerity of our minds to Jiba. By doing so, we are taught that God will bestow us with free and unlimited blessings.

The Shinbashira concludes Instruction Four by saying:

... (Let us) bring joy and peace of mind to Oyasama, who is working by virtue of Her eternal life.

Instruction Four, p. 7

Let us all straightforwardly accept the Shinbashira's intentions.

Grateful that Oyasama conveyed the teachings to us and for Her continued efforts in leading us to world salvation, let us focus on "making decisive progress in spiritual growth." To bring joy and peace of mind to Oyasama, let us promote our pre-anniversary activities leading up to Oyasama's 140th Anniversary on January 26, 2026.

I believe your respective churches or directly affiliated churches have their own "Pre-Anniversary Activity Guidelines" and

"Specific Goals." During this pre-anniversary activity period, let us put them into practice. We are taught that this is the "season for salvation work" and the "season for spiritual growth." Let us take advantage of this season and spiritedly engage ourselves in this remaining time leading up to Oyasama's 140th Anniversary.

Further, it is my hope that, many people, starting off with our friends of faith here in America and Canada, as well as those who have just joined Tenrikyo and even non-believers, will make the pilgrimage to Jiba for Oyasama's 140th Anniversary. Let us bring joy to Oyasama by returning to the home of humanity, with a mind of sincerity that yearns for the "Parent." If we return to Jiba with that spirit in our hearts, "miraculous salvation will be shown, and we shall receive God's free and unlimited blessings." Therefore, let us all aim for this.

As we move forward through the remaining time of our pre-anniversary activities leading up to Oyasama's 140th Anniversary, I ask that we align our minds with the Shinbashira's intentions embedded in Instruction Four. Let us engage ourselves with enthusiasm in our missionary and salvation work and progress decisively and in high spirits. With that in mind, I would like to conclude my talk for today.

I thank you for your kind attention.

## News and Announcements

### 1) NOVEMBER MONTHLY SERVICE (11/17)

Officiant: Bishop Assistants: Satoru Onishi, Yoichi Fukui Attendants: Motohiro Iwahashi, Paul Tomizawa

Director: Masahito Kimura Offerings Officiant: Gary Yashiki Sermon: Michael Yuge (E)

### 2) CHURCH & FELLOWSHIP AFFAIRS

\* Divine Sanctions:

Canada Church: Request for Special Service, Request for Temporary Change of Service Date

Divine Sanction: April 18, 2024

90th Anniversary Commemorative Service: December 1, 2024

Brotherhood Church: Head Minister Appointment, Request for Special Service

Head Minister: Raymond James Brown

Divine Sanction (Scheduled): November 26, 2024

Installation Service: February 8, 2025

San Francisco Church: Request for Relocation, Request for Special Service

Divine Sanction (Scheduled): January 26, 2025

Enshrinement Service: January 31, 2025

Installation Service: February 1, 2025

Hibarigaoka Fellowship: Address Change

Fellowship has moved to Kobe City in Hyogo, Japan.

### 3) YOBOKU GATHERING

The Yoboku Gathering was held on November 16 (Sat). The Yoboku Gathering was conducted from 2:30 PM ~ 4:30 PM. A social gathering was held after evening service.

### 4) TSA WINTER CONFERENCE

The TSA will be hosting its annual TSA Winter Conference at Tenrikyo Mission Headquarters in America from 12/26 (Thu) till 12/29 (Sun). Applications have been distributed from this month, and you may also download the application from the Mission Headquarters website. Application deadline: December 8.

### 5) END-OF-YEAR / NEW YEAR ACTIVITY SCHEDULE

The Mission Headquarters will be holding our annual end-of-year cleanup from 12:30 PM following the Dec. 26th Day Service. If you would like to take part in the cleaning, and also if you plan to request lunch for that day, please contact the Mission HQ by Nov. 30 (Sat). We will be holding our annual Rice Cake Pounding (Mochitsuki), planned for Dec. 28 (Sat), and we ask for hinokishin from those that live near the Mission Headquarters. Also, we will be conducting our New Year's Day Service on Jan. 1 (Wed) from 7 AM (we will open the portals and prepare the offerings from 6:40). If you are a service performer local to the Mission Headquarters and will not be able to take part in performing the New Year's Day Service, please contact the Mission Headquarters by Nov. 30 (Sat).

### 6) SPIRITUAL DEVELOPMENT COURSE IN JIBA

Shuyoka (three-month Spiritual Development Course in Jiba) English Class will be held from the

end of March next year. Non-Japanese applicants must apply for a visa, which can take several months. If you are thinking of attending, please let the Mission Headquarters office know as soon as possible. Also, please be aware that there may be circumstances where the English Class may be canceled, or the prospective students may not be able to obtain a visa.

#### **7) TENRIKYO HINOKISHIN DAY**

We request each district to begin preparations for next year's Tenrikyo Hinokishin Day. We will distribute the Hinokishin Day Plan Report documents to all district representatives, and we ask you to submit them to the Mission Headquarters by Dec. 26.

#### **8) APPLICATION FOR SPECIAL ICHIRETSUKAI SCHOLARSHIP**

The application for the 2025 Special Ichiretsukai Scholarship is now available for students who will attend college or university next fall. The application deadline is December 31, 2024.

#### **9) SERVICE ROSTER**

We request service performers to communicate their plans to attend the monthly service, including any changes, to the Mission Headquarters by the end of the month prior to their attendance. For example, please communicate your final availability for the December monthly service by the end of this month (November 31, 2024).

### **COMMITTEE & ASSOCIATION REPORTS**

#### **Nurturing & Educational Committee**

##### *\* Three Day Course*

- The 2025 Three Day Course at the Mission Headquarters is scheduled for Feb. 21 (Fri) ~ 23 (Sun). The English Course will be held if there are at least four applicants, and the Spanish course will require at least two applicants.

##### *\*Oyasato Seminar*

- The Oyasato Seminar Preliminary Session will be held from Dec. 26 (Thu) ~ Dec. 29 (Sun).
- We are contacting potential female counselors for the Preliminary Session and summer 2025 Jiba course. If you know of any candidates, please contact the OS Committee.
- This year's OS Preliminary Session will be held so that students will also be able to participate in the fun activities of the TSA Winter Conference. This schedule will also enable students to create bonds with other students around the same age.
- Upon the passing of the late Mr. Wesley Dote, we plan to facilitate a "Peer grief support" session centered around the teaching of "A Thing Lent, A Thing Borrowed."

#### **Public Relations Committee**

- We have incorporated an ongoing section in the Ichiretsu/Newsletter to highlight everyone's efforts and activities leading up to the 140th anniversary of Oyasama 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).
- The 90th Anniversary photo exhibit, entitled, "A Ninety-Year Path' Photo Exhibit," will be made available for viewing on the Mission HQ homepage.

## 12 News and Announcements (cont'd.)

\* *Mission HQ Homepage*

- We have posted snapshots of the 90th anniversary and the video produced by Doyusha is now viewable. We are also planning to post more photos and videos of the SoulFire Conference. Also, the “Stories Inspired by Oyasama,” “SoulFire,” monthly service sermons, & podcast videos are now viewable on the Mission Headquarters homepage. Please visit our homepage to view these videos, and let those around you know as well.
- The rituals practice video for the Mission Headquarters has been uploaded to the homepage. Please use this as a reference if you are assigned to the rituals at the Mission Headquarters.

### **Translation**

- The 2025 Translation Conference was held at the Mission Headquarters in Hawaii, from Nov. 4 - 8.
- The English Singable-Danceable Mikagura-uta (SDM) Translation Conference was held on Oct. 29 ~ Nov. 2, 2024 at the Mission Headquarters in Hawaii.
- Look forward to the publication of the new translation Anecdotes of Oyasama, prior to 140th Anniversary of Oyasama.

### **Future Path**

- We are continuing discussions to host a study session in 2025 on the main scriptures of Tenrikyo.

### **Women’s Association**

- TWA America Convention May 17, 2025 (Sat) @ Mission HQ

### **Boys & Girls Association**

- The 2025 BGA Service Convention will be held on June 14. We are also planning a camping trip in June. More details will be announced in the near future.
- Currently Recruiting Fife & Drum Corps Members: Let’s expand our circle of friends of the path. We are conducting activities that teach mutual help and the joy of exerting one’s sincerity for the salvation of others. Please contact [moto1884@icloud.com] for more details
- Let’s share stories about Oyasama with BGA members! Visit your churches as a family and engage in hinokishin together.
- Please send an email to the address above if there are any new BGA members, newborn or new to the North America congregation.

### **NY Center**

- 9/21: Mr. Shu Iwashimizu (Nannki GC, New York Tominaka Fellowship) has been serving as staff at the New York Center for 3 months.
- 11/24: Doctrine Study Session and Sports event sponsored by YMA.
- 12/15: Holiday Bazaar sponsored by WA

## Action Day for All Yoboku



*Tacoma District*



*New York District*



*Los Angeles District*



*New York District*



*Los Angeles District*



*New York District*

**November 2025 Bake Sale**  
sponsored by

**Oyasato Seminar**

Proceeds will help cover expenses for the upcoming Oyasato Seminar courses, including subsidy fees and necessary supplies.

The Oyasato Seminar committee appreciates your continued support.



2. Correct meaning. Also, correct understanding. "The Four Books (Confucian texts)"
  3. A standard for evaluating human social behavior with strict sanctions for its violation.
- Synonyms: morality, humanity, ethics, righteousness"

(Source: Japanese Digital Daijisen [Shogakukan])

When I looked up the definition "Seigi," on Wikipedia, I found the following definitions:

( English : justice , French : justice , German : Gerechtigkeit , Latin : jūstitia , Greek : δικαιοσύνη ) Since the Meiji period started in 1868, "Seigi," "Justice," has been used in place of "義, Gi," "righteousness," and it is a concept related to moral correctness based on ethics , rationality , law , natural law , religion , fairness, etc. Its antonym is "injustice." The academic field that explores the actual content of justice is called the theory of justice. In a broad sense, that is, in Japanese , it generally means reasonable and correct overall."

It also lists categories of "justice" as retributive justice , restorative justice , distributive justice , and corrective justice.

In this way, the English translation of "Seigi" seems to be "Justice." In America we have the "Department of Justice," and from that perspective, it seems that the law is the standard for judging "justice." Since the judgment of "justice" or "injustice" is based on laws made by humans, it may be said that whether something is "just" or not is left to human judgment. The Japanese translation of the English word

"Justice" is "Seigi." However, I believe that "公正, Kousei," "Fairness; impartiality," is the more correct Japanese meaning for the English word "Justice."

The "Seigi" I am thinking of here is not "Justice," but is closer to the Japanese "義" (Gi)." The English translation of "Gi" seems to change depending on the context, and it can be translated as "righteousness," "duty," or "morality."

What is "Gi," "righteousness"? I found the following (Japanese) definitions on the Internet:

1. The five virtues of Confucianism. The correct path to follow as a human being. Morality. "Benevolence, Courtesy, Wisdom, and Faith"
2. Reason. Principles.
3. Meaning. Significance. "Read a book a hundred times - you will see it for yourself."
4. Teaching. Doctrine.
5. A relationship of obligation that is not based on familial blood ties. "To tie a knot."

(Source: Japanese Digital Daijisen [Shogakukan])

If you look up "義" (Gi) on Wikipedia, you will find the following definition:

"義" (Gi), "righteousness" is a concept that refers to what is "good" or "right" in human behavior, thought, and morality ."

"Gi" may be sound abstract, but I think it has a meaning that is close to the word "common sense" in Japanese society, and I think people generally think of it as being used in the sense of the "Principles," or "Reasoning" in

Definition #2.

The content shown in Wikipedia may not be very trustworthy, but we can understand that both “justice” and “righteousness” are things created by humans, common concepts or ideas reached through mutual agreement within human societies.

My point here is that whether it is “justice” or “righteousness,” both are only a human-made definition, concept, or idea.

Therefore, there are people in the world who utilize these words “justice” and “righteousness” to judge whether something is good or bad, but because these concepts are man-made they can change with the times. There are some people who use words like “justice” and “righteousness” to insist that they are “right,” or “correct,” but are there not times when they are not correct?

For example, when people start wars and conflicts, they often make up reasons for their actions and insist that, “This is just” or “This is righteousness.” Also, I think that even if it is recognized as “just” in a society during a certain era, it is often not “just” when examined in later years. So even if something is said to be “just” or “righteous” and appears to be correct, it may not be.

You may be familiar with Anecdotes No. 31, “The Measure of Heaven.” Oyasama instructed Rev. Izo Iburi, “Izo, will you cut down a tree in the mountains and make a straight post from it?” She then asked him, “Izo, try to place a ruler against the post,” and She continued: “Isn't there a gap between the two?” There was in fact a gap.

Oyasama then taught, “Exactly! Even the things that are considered to be straight by all the people of the world are warped when they are placed against the measure of heaven.”

We, who believe in Tenrikyo, can judge things based on God the Parent's teachings and Oyasama's Divine Model. In other words, we can judge things as good or bad based on the teachings of God the Parent, rather than on the concepts of “justice” or “righteousness,” which were created by humans. In the Ofudesaki, it is written,

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

1-43

Therefore, when we are faced with issues, the judgment standard for our decisions need to be the teachings. I am not here to say that the concepts of “justice” or “righteousness” are wrong. However, even if we say that something is “just” or “righteousness,” I believe that there may be errors because we are judging based on the human-made concepts of “justice” and “righteousness.” If we are not mindful of this, we may end up making incorrect decisions. What do you all think?

*(translation by S. Fujimoto)*

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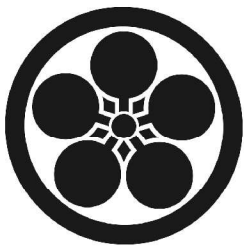
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# TOWARD THE JOYOUS LIFE

**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.**