

Tenrikyo

newsletter



**Happy New Year 2026,
the 189th Year of Tenrikyo**

Tenrikyo Mission Headquarters in America

www.TenrikyoAmericaCanada.org

January 2026

“A Work in Progress” by Bishop Fukaya

- Jiba -

Happy New Year!

I want to thank you for all your efforts in working toward the realization of the Joyous Life and contributing to the Mission Headquarters in your respective roles throughout the past year.

On the 26th of this month, the 140th Anniversary of Oyasama will be held at Church Headquarters. I sincerely hope that many people will attend, so that we may bring joy to Oyasama.

Just as I did last year, I would like to ask for your continued support and cooperation this new year..

Now, with the hope that many people will “return to Jiba” for the 140th Anniversary of Oyasama, I have looked into the word “Jiba” as it is stated in the Divine Directions, “Osashizu,” and I would like to share what I found.

First, I checked the index titles of the “Osashizu” for entries containing the word “Jiba.” There were a total of 121 Osashizu with such entries. I also found that within the body of “Osashizu,” words containing “Jiba” appear in 216 places.

In addition, the word “Ojiba” also appears in six places. For example, in the Divine Direction delivered at noon on January 12, 1892, we find the passage:

The reason I repeatedly mention “Ojiba” day after day is that it arises from My mind that I instruct the world.

This Divine Direction concerns the Besseki lecture system, and I believe the phrase “instruct the world” refers to the Besseki lectures themselves. It suggests that people gather at “Jiba” to listen to these lectures.

Therefore, the word “Jiba” or “Ojiba” is used in a total of 222 times.

Among these index entries, “Jiba” appears in 36 times—more than any other Jiba-related entry. However, if we also count the entries that include the phrase “Jiba hitotsu” (“the one Jiba”), which are not listed under one index entry, there are 46 such appearances, making this the most frequent usage of “Jiba.”

Also, there are instances where “Jiba” seems to be used rather in a broader sense of “land,” or the present location of Church Headquarters, or

(continued on page 18)

Coming Up

- * 140th Anniversary of Oyasama
on 1/26/2026
- * Seminar for Heads and Spouses
@ Mission HQ 2/14 @ 1:30 pm
- * Two Day Course
@ Mission HQ 3/21-3/22

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December Monthly Service Prayer

December 21, 2025

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

Dear God the Parent, throughout this year, due to Your deep parental love, You have safely guided us and today marks our last monthly service for the year.

Please allow me to reflect on this final year of our pre-anniversary activities leading up to the 140th Anniversary of Oyasama. In order to further our spiritual growth, we have held conventions for each of our associations, and, at the end of August, we held a Scriptural Study Seminar.

Toward January 26th of next year, for Oyasama's 140th Anniversary, we pledge to further our spiritual growth, so that we can bring joy and peace of mind to Oyasama, by striving to fulfill our spiritual resolutions until that very day.

Being embraced in the bountiful and warm parental love of God the Parent and Oyasama, on this fine day, we would like to offer our gratitude for the countless blessings that we have received throughout this year.

From now, receiving the truth of Jiba and with the spirit to help others be saved, we service performers shall unite our minds and joyously perform the Seated Service and Teodori Service Dance for our December monthly service.

To give thanks for Your boundless parental love this year and to ask for Your continued blessings, Yoboku and followers have gathered to spiritedly sing the service songs. In witnessing this, we ask that You, God the Parent, become spirited as well.

We will hold our Tenrikyo Student Association Winter Conference at Mission Headquarters from December 26th to the 29th. Please guide our students to have a safe conference, free of accident or injury, and guide them to gain valuable insights and to grow spiritually.

Further, from the 28th to the 30th, the Oyasato Seminar Preliminary Session will also be held here. We ask for a smooth program and that all participants will be able to attend the Oyasato Seminar next summer in Jiba. Furthermore, please nurture them so that they grow spiritually to become Yoboku who will carry our path into the future.

Today, we express our gratitude for Your blessings throughout this year. Also, in the last month leading to Oyasama's 140th Anniversary, we pledge to do our best to make our final efforts in our pre-anniversary activities, to accomplish our individual spiritual goals, and to strive towards the realization of the Joyous Life world.

Dear God the Parent, please guide and nurture us in whatever faults or short-comings we may have and continue to provide Your blessing in the coming New Year. In unison with the whole congregation, I humbly pray that You bless us so.

December Monthly Service Sermon

by Mr. Junjiro Nakatomi

~ *Meaning of Following Oyasama's Divine Model* ~

I am pleased that we have joyously and spiritedly completed the final monthly service of this year at the Mission Headquarters under the leadership of our Bishop and his wife. Since I was asked to deliver a sermon today, I would like to share some of my thoughts on the meaning of following the Divine Model of Oyasama. May I kindly ask for your attention for a moment.

Over the past three years, we have participated in activities leading up to the 140th Anniversary of Oyasama, as encouraged by the Shinbashira through Instruction Four. In this, he stresses the importance of Oyasama's Divine Model by mentioning the phrase "Divine Model" up to eight times. We recognize that merely knowing the Divine Model of Oyasama is not enough. Instead, we should follow what Oyasama demonstrated in Her life during this "three years, one thousand days" period leading up to the 140th Anniversary of Oyasama.

Many years ago, when I was a college student in Japan, I was a member of the Students Association for Overseas Mission,

SATOM. During those years, most students involved with SATOM started working for the Overseas Department of Church Headquarters after graduation. As a member of this group, I felt it was essential to study the teachings to better serve the Department's work. When I studied The Life of Oyasama and The Doctrine of Tenrikyo on my own, I often wondered what we truly meant by following the Divine Model of Oyasama. Her descent into deep poverty left a strong impression on me. I felt that I might not be able to follow the Divine Model of Oyasama by immersing myself in poverty as She did. I would say I was very pure and serious about my faith at that time.

Now, regarding the Divine Model of Oyasama, we read in The Doctrine of Tenrikyo:

Oyasama not only revealed the teachings of God the Parent by Her spoken word and by Her writing brush but demonstrated them in Her life. The life of Oyasama after She became the Shrine of God is indeed the Divine Model for all humankind to follow.

The Doctrine of Tenrikyo (p. 35)

As clearly stated, Oyasama's fifty-year life exemplifies the Divine Model for all of us to follow. It is not only a model for those who



Mr. Junjiro Nakatomi, head of the
LA Shinyu Mission Center (Gardena, CA)

have sincerely been following Oyasama's Divine Model over the past three years but also for those who are struggling or unsure about how to follow it, even if they feel they should do so wholeheartedly. To understand what it means to follow Oyasama's Divine Model, it is helpful to have a clear picture of Her fifty-year life after She became the Shrine of Tsukihi. With this in mind, I would like to briefly review Her life during this period.

After becoming the Shrine of God, Oyasama hastened to obey the command of God the Parent, "Fall to the depths of poverty." She began giving away Her family's possessions to the poor. To save all people and uplift those living at "the bottom of valleys," Oyasama Herself went down into those depths and paved the way for everyone's salvation in the world. While Oyasama descended into poverty,

Her husband, Zenbei, passed away for rebirth in 1853. That same year, Oyasama sent Her youngest daughter, Kokan, to Osaka to spread the name of Tenri-O-no-Mikoto. Even in difficult times, whenever Oyasama saw people in need, She never hesitated to share the little rice Her family managed to gather. Oyasama always faced difficult situations with high spirits and encouraged Her children, who, along with Her, fell into the depths of poverty. When they had nothing to eat, She motivated them by teaching God's blessings that made daily life possible.

The miracles of salvation began with the Grant of Safe Childbirth in 1854. Since the Jiba is where humans were first conceived, the path of universal salvation started with the Grant of Safe Childbirth. Oyasama then taught that the root of illness lies in the mind and performed miracles of healing right before people's eyes. As many miracles of healing were displayed, people began visiting the Residence to ask Oyasama to save them from their illnesses and troubles. Meanwhile, some people came to the Residence to commit acts of violence out of jealousy and envy. Despite these challenges, Oyasama remained even more spirited.

In 1866, Oyasama began teaching the Service. She dedicated Herself to gathering Service performers, cleansing their minds, uniting their hearts, and guiding them with the spiritual growth necessary for the task. Although Oyasama faced hardships, including surveillance and imprisonment

by the authorities, She remained steadfast in Her work, hastening to complete the Service while encouraging Her followers to grow spiritually. Then, on January 26, 1887, by the lunar calendar, Oyasama withdrew from physical life, shortening Her term of life to urge the spiritual growth of Her children.

Although this is very brief, I have outlined the Divine Model of Oyasama. When I was young, I often wondered why Oyasama did not immediately begin performing miracles of salvation after becoming the Shrine of God. As the Shrine of God, She could have done so, but She chose not to. Instead, Oyasama began to plunge into the depths of poverty by giving away Her family's belongings to those in need. I now think that Oyasama first focused on laying the foundation for world salvation by teaching the mindset we should have to those around Her. Then, Oyasama began proactively saving people from their illnesses and troubles after initiating the Grant of Safe Childbirth, drawing people to the Residence who would work for the path of salvation. In 1866, Oyasama began to teach the Service. She then accelerated the completion of the Service while urging the spiritual growth of Her children. Therefore, there is a clear progression in the Divine Model of Oyasama. I believe that Oyasama explained the teachings and demonstrated them step by step through Her life in accordance with the spiritual growth of Her children. I also believe that, out of Her parental love, Oyasama exemplified the teachings and left

Her Divine Model to save us all and guide us toward true salvation—the Joyous Life.

Referring back to my question about what it means to follow the Divine Model of Oyasama, I believe the key is that Oyasama implemented the teachings in Her daily life out of profound love and concern to show us how we could incorporate the teachings into our own lives. Another important point is that what Oyasama demonstrated in Her time and place still remains relevant across different eras and locations. We should also keep in mind that the Divine Model of Oyasama is meant to serve all people everywhere. That said, I do not think that following the Divine Model of Oyasama means copying exactly what She demonstrated. Instead, I believe it means each of us considers how Oyasama would see and respond to a situation—especially a challenging one—if She were right next to us, and then acts faithfully based on that understanding in our own life of faith.

In his sermon following the Spring Grand Service in 2003, the Shinbashira, in fact, instructed us:

Well over a hundred years have passed since Oyasama demonstrated the Divine Model in a part of Japan that was known as Yamato Province. Social situations have changed greatly since the time She was showing the model through Her own example. In this day and age in which it is possible even to sprinkle the fragrance of the teachings

on people in different countries, we might assume, if we are careless, that certain aspects of Her Divine Model can no longer serve as exemplary models or be emulated.

What is important for us is not merely to look at the surface of the Divine Model but to ponder in every situation what She would do and how She would think if She were here now in our position and to base our actions on that. Each and every aspect of the Divine Model can offer precious pointers for us. I feel sure that as we strive to draw closer to the mind of Oyasama, the sort of attitudes and actions that accord with Her intention will become second nature to us. Even though the times have changed, I think we are still able to follow the path of the Divine Model simply by trying to live in a manner that embodies Her mind of single-hearted salvation.

Sermons and Addresses by the Shinbashira
1996–2005 (p 231–232)

As I quoted, the Shinbashira instructed that we can follow the Divine Model of Oyasama in this time and place simply “by trying to live in a manner that embodies Her mind of single-hearted salvation.” We see that Oyasama, as our Parent, solely intends to save Her children out of profound parental love for us Her children. As Her children, who are given the training of wisdom, we should strive to draw closer to the mind of

Oyasama.

While reflecting on the Divine Model of Oyasama, I had an unforgettable experience. Kindly permit me to share it, even though I am unsure if it constitutes an appropriate example in this context.

In 1998, I had the opportunity to serve as the homeroom teacher for the Shuyoka English class. There were ten students from diverse backgrounds and nationalities. Most of them were new to the faith, having returned to Jiba for the first time. Overall, the class went smoothly, although a minor conflict arose between two young students. We entered the third month, working on the final touches of our spiritual training.

An incident occurred in the morning when students from each class gave their faith experience speeches. One of the two young students I have just mentioned committed an act of violence against the other student in the restroom, and another student who tried to stop him. This happened before the speeches started, while I was in a meeting. When I heard the commotion, I rushed to the scene. It appeared he had been drinking all night, as he was completely intoxicated. I managed to persuade him to return to his dormitory and rest. I hoped he would apologize for his actions after sobering up and continue with the rest of the course. However, he later returned to the hall where the afternoon session was starting. To make matters worse, he was carrying a knife and began chasing some Japanese students who were later found to have spoken ill of him.

Everyone in the hall panicked. We managed to stop him and immediately sent him back to his dormitory. As a result of this incident, the student was obliged to withdraw from the course.

You can easily imagine how I felt at that moment. I blamed myself for not noticing the scar in his mind that caused this incident. I also could not understand God's intention behind this knot. At the end of this long day, I knelt before the Kanrodai to apologize to God the Parent for my inexperience as a homeroom teacher and humbly asked for God's continued support and guidance for the student. Then, I went to Oyasama's Hall and asked Her how I should encourage the rest of the students because I had the responsibility to soothe their minds and help them complete the course. I could not sleep that night, thinking about how I should explain the profound intention of God the Parent the next day. Nothing came to my mind except the Oyamato Shrine incident that took place in 1864. Please allow me to describe it.

As a token of his gratitude for saving his wife, Izo Iburi thought of offering a shrine. In this regard, Oyasama told him that a shrine was not necessary, but he should start building something small. The construction began with the followers' efforts. The placing of the beam was held on October 26 of that year. Those present celebrated the occasion with a simple meal. Later, Chushichi Yamanaka asked Oyasama for permission to invite everyone to his



home the next day for another celebration. Oyasama readily granted permission. The next morning, Oyasama told Chushichi and the others, who were about to leave, to pay their respects at the shrine as they passed by. Then, they set out for their destination. On the way, they passed in front of the Oyamato Shrine. As instructed by Oyasama, they began to offer prayers with some musical instruments. That day, an important prayer was being conducted at the shrine, and they were detained because they had disturbed the prayer. This was a serious incident. Among the recently joined members of the faith, those who felt uneasy dropped out of the faith. One day, Kokan casually muttered to herself that they should not have gone. Oyasama suddenly assumed a grave look and said:

Do not complain! This will be the basis of a teaching in the future.

The Life of Oyasama (p 47)

Based on this particular incident, I believe Oyasama teaches us that there is a profound intention of God the Parent behind any event that seems tragic and unacceptable to us humans, and that we should view every incident as an opportunity for spiritual growth. Referencing the Oyamato Shrine incident, I encouraged the students to complete the course not only for themselves but also for the student who had to leave in the middle of the final month.

This is my humble experience, where I sincerely reflected on Oyasama's Divine Model to address the problem I faced. Additionally, there were many times when I was inspired by Oyasama's words in The Anecdotes of Oyasama. For example, I used to visit a person every day for about three years to administer the Sazuke. Although he miraculously regained consciousness from a cerebral hemorrhage, he had been hospitalized due to a slow recovery. One day, on my way home from the hospital, the following words of Oyasama came to mind:

...People tend to wish nothing but to be completely cured. But what is most important is to gain virtue that will lead to true salvation. ...

“True Salvation”

The Anecdotes of Oyasama (p. 120)

These words of Oyasama echoed in my mind and prompted me to visit him again the next day to administer the Sazuke.

To follow the Divine Model of Oyasama, we need to dig up its roots. Specifically, we should study The Life of Oyasama and The Anecdotes of Oyasama to gain a thorough understanding of Her mind of single-hearted salvation. This is not as difficult as you might think if you study them attentively and consciously. For example, Oyasama speaks to us by fully putting Herself in human shoes. When Izo Iburi visited the Residence for the first time asking Oyasama to save his wife, who had been ill in bed since her delivery, Oyasama said:

Certainly, I shall save her. But since this God by the name of Tenri-O-no-Mikoto must be quite new to them, it might be hard for them to believe.

The Life of Oyasama (p. 40)

What Oyasama essentially said was that they found it hard to believe in God the Parent because they had never heard the name before. Since Oyasama was the Shine of Tsukihi, She could have commanded them to listen and believe anything She said. However, Oyasama gently told them that it might be difficult for them to believe in God by the name of Tenri-O-no-Mikoto. In other words, Oyasama showed empathy and understanding toward them. There are also stories in The Anecdotes of Oyasama that illustrate Her empathy and understanding for people. For instance, when Chushichi Yamanaka faced major losses due to heavy rain in 1868. Oyasama said:

... You may wonder why your fields and hills were washed out in spite of your faith, but you must accept the situation with a heart of gratitude. You must do so. That will come to good in the future.

“That’s All to the Good, That’s All to the Good”

The Anecdotes of Oyasama (p. 15)

Similarly, Oyasama showed deep empathy toward Chuchishi, who lost his fields and hills due to heavy rain, rather than giving him one-sided instructions. The attitude Oyasama demonstrated illustrates how we should approach salvation efforts. We should first listen to others actively and then show empathy—this encourages them and leads to their spontaneous actions.

As we have seen, the Divine Model of Oyasama guides us in daily life and salvation work. Our experiences and circumstances differ from person to person. Likewise, the length of our faith varies among individuals. Therefore, how we perceive and feel about the Divine Model of Oyasama may differ. It is important for each of us to strive to

understand Oyasama’s intention in every example She demonstrated and to apply it to our life of faith.

We have about a month remaining before we observe the 140th Anniversary of Oyasama. In these final days, let each of us deepen our connection with Oyasama and implement the teachings far more seriously. To conclude my sermon, I would like to share the following Divine Direction from the Osashizu:

... I speak of nothing difficult. I do not tell you to do anything difficult or to do something without a model to follow. There is the path of the hinagata [Divine Model] for everything. It will not do that you cannot follow the path of the hinagata [Divine Model]. ... If you do not follow the path of the hinagata [Divine Model], there is no need for a hinagata [Divine Model]. ...

Osashizu, November 7, 1889

Thank you very much for your kind attention.

Gagaku Youth Ensemble Holds Practice Sleepover



1) JANUARY MONTHLY SERVICE (1/18)

Officiant: Bishop
Director: Junjiro Nakatomi
Offerings Officiant: Paul Tomizawa

Assistants: Kazumi Kawakami, Takahiko Hayashi
Attendants: Eddie Takemoto, Jonathan Nomachi
Sermon: Bishop (E)

2) DIVINE SANCTION

- San Francisco Church: Request for Altar & Upper Dais Rearrangement along with Church Extension & Repair of the Church Roof, Temporary Transfer of the Medo, Request for Special Service

Divine Sanction (Scheduled): End of January, 2026

Ceremony for Temporary Relocation: March 7, 2026

Enshrinement Ceremony: August 28, 2027

Enshrinement Service: August 29, 2027

3) FELLOWSHIP AFFAIRS

- Maple Fellowship: Address Change
New Address: 3081 Abernathy Way, Oakville, ON L6M-5C1 CANADA

4) PASSING AWAY FOR REBIRTH

- On December 22, 2025, Mrs. Michiko Higashida, fourth head minister (wife of the third head) of the North America Church, passed away for rebirth at the age of 102. We would like to acknowledge and appreciate her many years of service and dedication.

- On December 29, 2025 at 5:30 PM, Mrs. Kikuko Nakamura, wife of the fifth head minister of the Golden State Church, passed away for rebirth at the age of 97. The Transfer of Spirit Ceremony was held on December 29, and the funeral services were held on January 5 at the Golden State Church for immediate family members. We would like to acknowledge and appreciate her many years of service and dedication.

5) OYASATO SEMINAR PRELIMINARY SESSION

Six students attended the Oyasato Seminar Preliminary Session, held at the Mission Headquarters from December 28 to December 30. Registration forms for this summer's Oyasato Seminar in Jiba have already been distributed. The submission deadline is January 31 (Sat).

6) TSA WINTER CONFERENCE

The TSA Winter Conference was held from December 26 (Fri) ~ 29 (Mon) at the Mission Headquarters. 29 students participated.

7) TWO DAY COURSE

The Two Day Course will be held from March 21~22, 2026, at both the Mission Headquarters and at the New York Center. Registration will open from November. At least four applicants are needed to hold this course. The deadline for applications is March 1, 2026.

8) SPIRITUAL DEVELOPMENT COURSE IN JIBA

Shuyoka (three-month Spiritual Development Course in Jiba) English Class will be held from the end of March. Non-Japanese applicants must apply for a visa, which can take several months, so please let the Mission Headquarters know as soon as possible.

church on a day other than January 28th, you may attend on that day. In that case, please individually contact your directly supervised church to request the change.

16) 140TH ANNIVERSARY OF OYASAMA JR (JAPAN RAILWAY) TENRIKYO GROUP RATES

Apart from the Tenrikyo Group Pilgrimage tickets, there are new discounted tickets for groups of 8 or more, which will be available from September 1, 2025 ~ January 31, 2026. Please contact your directly supervised church or the Mission Headquarters secretaries for more information.

17) NEWLY EXPANDED AREAS FOR JR TENRIKYO GROUP PILGRIMAGE TICKETS

From September 1, 2025 ~ January 31, 2026, JR will be offering Group Pilgrimage tickets for Kyoto Station to Tenri Station, as a special promotion for the period leading up to the 140th Anniversary of Oyasama celebration. Please contact your directly supervised church or the Mission Headquarters secretaries for more information.

18) REGARDING BESSEKI LECTURES DURING THE MONTHS OF JANUARY AND APRIL, 2026

- As the amount of expected Besseki Lecture attendees is anticipated to greatly increase during these months before and after the 140th Anniversary of Oyasama, the days when live lectures are offered will be determined in advance. You may view this schedule by visiting the Church Headquarters homepage, as well as via the Overseas Department



homepage. The QR Codes for both pages can be found below:

Church HQ Calendar

Overseas Department Calendar

19) DIVINE SANCTIONS FOR CHURCH AFFAIRS ON ANNIVERSARY DAY

Divine sanctions for church affairs are scheduled to be held on January 26.

20) REGARDING THE TENRIKYO BASICS COURSE (IN FOREIGN LANGUAGES) FOR 2026

- Times and languages have been announced for the Basics Course held on January 24, 25, & 27, 2026, as listed below. Please register one week in advance of the day you would like to attend.
- Place: South Right Wing 2 of the Oyasato-yakata building-complex
- Eligibility: Anyone over 15 years of age
- Participation Donation: 500 yen
- Registration: Overseas Department's Human Resources Development Committee TEL: 0743-63-2421
- Course Dates & Languages:

1/24 AM	English & Chinese
1/25 AM	English & Korean
1/25 PM	Chinese & Thai
1/27 AM	English & Korean
1/27 PM	Chinese & Portuguese

- This information should be available on the Missionary Department & Overseas Department homepages. If you are interested, please reach out to the Overseas Department's Human Resources Development Committee.

21) REGARDING INTERPRETATION

- Interpretation in the following languages is scheduled to be provided for the Anniversary Celebration day: English, Chinese (Mandarin & Cantonese), Korean, Portuguese, Spanish, French, Thai, Nepalese, and Mongolian.
- If you are requesting interpretation for Sanctuary Tours, the Grant of Safe Childbirth, Proof Amulet Bestowal, or the Besseki Pledge, please sign up at the Translation Section no later than three days ahead of time.

22) TENRIKYO ADMINISTRATIVE HEADQUARTERS OFFICES ON JANUARY 25 & 26, 2026

- Please contact the Secretaries to find out which offices are open on January 25 & 26.

COMMITTEE & ASSOCIATION REPORTS

MISSIONARY COMMITTEE

- Thank you for your monthly service duty at the Mission Headquarters for church, fellowship, and mission center heads. The duty calendar up to April is as follows. Please be aware that there is no monthly service duty in January.

February: Yoichi Fukui, Eddie Takemoto

March: Jun'ichi Hamada, Brian Kojima

April: Zen Yukimoto, Mitsuharu Ito

- There will be no Corridor-Cleaning Hinokishin scheduled for January 25.
- This year on February 14 (Sat), we will hold our Seminar for Church, Fellowship, and Mission Center Heads and Spouses. We will receive a lecture from Bishop Fukaya on the theme, "The Daily Mindset Apparent in the Ofudesaki." Following the lecture, we will hold a discussion. More details will be distributed via email on a later date.

Start Time: Registration opens at 1 PM, Seminar begins at 1:30 PM

Eligibility: Church, fellowship, & mission center heads and their spouses; board members & advisors and their spouses; church & fellowship successors and their spouses.

Registration Deadline: February 2 (Sun)

Google Form for registration: <https://bit.ly/2026Februaryseminar>



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. Moving forward, we would like to continue this section to highlight "Local Activity Reports." Therefore, we would like to request churches, fellowships, districts, and individuals to submit your activity information & pictures to us (Kawakami: kamishuyo@hotmail.com or Hayashi: takhayashi@gmail.com).
- We have created and are continuously updating the Mission HQ Homepage so that our congregation members may make use of it (such as Our Guide to Jiba: Oyasama 140th Anniversary). Please visit our homepage, and let those around you know as well. Homepage: TenrikyoAmericaCanada.org

WOMEN'S ASSOCIATION

- 108th TWA Convention:
- April 19, 2026 (Sun), 9:30 AM @ Church HQ Inner Courtyard
- Commemorative Activity: Lecture (Dining Hall #2, East Lecture Hall, Oyasato-yakata East Right Wing No. 1 Fourth Floor Lecture Hall, East Left Wing No. 5 Fourth Floor Lecture Hall), Branch Association Gathering
- District Leaders Gathering January 17, 2026 (Sat) @ 2 PM ZOOM
- TWA America Convention May 16, 2026 (Sat) @ 10AM
Commemorative Activity: Family BBQ

BOYS & GIRLS ASSOCIATION

- The 2026 BGA Practice Service Convention will be held on June 20 (Sat) at the Mission Headquarters. Please use the following Google Form link to register your information by January 18 (Sun).
- Google Form: <https://forms.gle/dQDgYAm1tjRC2Krh8>
- Also, please practice the service at your churches, fellowships, mission centers, and homes, towards the BGA Practice Service Convention!
- A new Theme Song for the Children's Pilgrimage to Jiba has been announced. The title is, "Sparkling Children of the Path." Koteki ("fife and drum band") members are asked to begin practicing the new song. You can find the music and the video here: <https://tenrikyo-shonenkai.org/kogsong/> We are also recruiting new koteki members. We would love to have you join us.
- 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 [moto1884@icloud.com] if there are any new BGA members, newborn, or new to the North America congregation.

TYMANA

- The International Hinokishin Corps will be held from July 18 ~ 24, 2026. Information will be distributed this month. Please let TYMANA members know, and contact us if you are interested in participating (email: seinenkainorthamerica@gmail.com)



TSA Winter Conference 2025



Brian Yamasaki Honored with Japan Agricultural Achievement Award

Brian Yamasaki, a member of Tenrikyo Hollywood Church, was honored with the prestigious Japan Agricultural Achievement Award, presented by the Agricultural Society of Japan under the patronage of Crown Prince Akishino, in recognition of his lifetime contributions to the promotion of Japanese culture through gardening and landscaping. With nearly four decades of service in Southern California, Mr. Yamasaki began his career in 1985, joined the City of Los Angeles Department of Recreation and Parks in 2001, and rose to Senior Park Maintenance Supervisor in 2022, overseeing 125 parks and leading extensive teams and resources. In addition to his



professional achievements, he served nearly 25 years as President of the Hollywood Japanese Cultural Institute, helping to build a multipurpose cultural facility, and has held multiple terms as President of the Southern California Gardeners' Federation, where he advanced professional development, international exchange, member welfare, and regional beautification while demonstrating unwavering dedication to the Japanese American community.

Annual Mochi Pounding



the precincts of the sanctuary.

For example, in the Divine Direction of June 21, 1890 (Meiji 23; lunar calendar May 5), at 9:15 p.m., we find:

I have instructed before that a wide "Jiba is needed, needed," but you may think there is no way to define the scope of the Residence.

Here, "a wide Jiba is needed" does not refer to the location of human conception in the current Sanctuary, but rather to the broader meaning of the term "jiba (property)", the residential structures or the Church Headquarters precincts.

I have compiled a table below showing how many times the word "Jiba" appears each year in the Divine Directions.

1887	1888	1889	1890	1891	1892	1893
15	30 + 1	21	10	31	14 + 2	6
1894	1895	1896	1897	1898	1899	1900
6	17	1	7	22 + 1	23	7
1901	1902	1903	1904	1905	1906	1907
1	2 + 2	0	1	0	0	2

The notation "+1," and similar markings, indicate the number of occurrences of the word "Ojiba."

As I mentioned previously, "Jiba hitotsu" ("the one Jiba") is the most frequently used phrase that contains "jiba," and this seems quite natural. After all, there is only one geographical location designated as "Jiba," the central focal point in the Main Sanctuary of Tenrikyo Church Headquarters. In that sense, the expression "one" is entirely appropriate. "Jiba" does not exist anywhere else in the world.

Furthermore, expressions such as "the path of the one Jiba" and "the truth of the one Jiba" indicate that all things emanate from "Jiba."

In the "Osashizu" of July 2, 1888 (lunar

calendar May 23), at 6:00 a.m., we read:

Because the one truth exists at Jiba, peace will reign in the world. Jiba exists, therefore peace will reign in the world.

This "Osashizu" was given in response to the request to relocate the then registered Church Headquarters in Tokyo back to "Jiba." It teaches that "Jiba" is the center of the world, and that the world would be able to be settled in peace only because "Jiba" exists. Conversely, we should understand that without "Jiba," the world would not be settled in peace.

Likewise, in the "Osashizu" of November 23, 1891 (lunar calendar October 22), we find:

Without exception, I bring salvation from Jiba. In all matters, what is important is what the source is. Regarding primary salvation, it is from Jiba that I bring salvation.

This shows that the origin of salvation lies at "Jiba." One could say that for all people of the world to receive salvation, "Jiba" is indispensable.

This is made even clearer in the "Osashizu" of February 25, 1887 (lunar calendar February 3), at 7:00 p.m.:

First of all, I shall instruct you about the salvation of safe childbirth. Sah, three packages of three portions for the three days. Three, three nines a hundred times. Offer this on the Kanrodai. Then the Main Service. Tell them of Jiba, the origin. I shall bestow upon them the Grant for Safe Childbirth.

Here we are taught how to receive the “Goku,” Sacred Rice, for the Grant of Safe Childbirth. We are hereby instructed to offer the sacred rice at “Jiba” and perform the service for Grant of Safe Childbirth. In other words, the Grant of Safe Childbirth is granted from Jiba, and this aligns with the teaching that “salvation is from Jiba.”

Now, the entry for “Jiba” in the Tenrikyo Encyclopedia states:

“Jiba” is the focus and center for Tenrikyo followers. “Jiba” is the place of origin where God the Parent conceived human beings, the place to which the divine name of Tenri-O-no-Mikoto was bestowed (Shozen Nakayama, “Koki no Kenkyu,” Study of the Divine Records, pp. 125–126), and the very source of the “universal salvation.” This significance of “Jiba” is referred to as the “Truth of Jiba.”

(Tenrikyo Encyclopedia, 3rd edition, p. 565)

In Chapter Three of The Doctrine of Tenrikyo, “The Truth of Origin,” we find “Jiba” described as below:

900,099,999 seeds were put into the body of Izanami-no-Mikoto in three days and three nights.

Thus, Jiba is the place where the first human beings were conceived in the womb of Izanami-no-Mikoto.

We read in the Ofudesaki:

*There at the Jiba, I began all the human beings in this world.
The Jiba in Nihon is the native place of all people in the world.*

Ofudesaki 17:7 - 8

These teach that “Jiba” is the “home” not only for Tenrikyo followers but for all human beings throughout the world, the “home of all humanity.”

Also, “the place to which the divine name, Tenri-O-no-Mikoto, was bestowed” means that God the Parent resides at “Jiba.” In other words, “Jiba” is the residence of God the Parent.

The expression “the source of the universal salvation” means that everything begins from “Jiba.” The “Kagura Service,” which transforms the world into the Joyous Life, is performed around the “Kanrodai,” which is at “Jiba.” The “Grant of Safe Childbirth Service” and the other services for the salvation of humankind can be performed only at this place. Thus, the origin of “universal salvation” is “Jiba.”

Regarding the bestowal of the Sazuke, although we receive it from Oyasama, the The Doctrine of Tenrikyo states:

Indeed, Tenri-O-no-Mikoto, Oyasama, and the Jiba are one in truth. Only when we accept this truth can the path of single-hearted salvation leading to the Joyous Life be fulfilled.

Since Oyasama is the Shrine of Tsukihi (God the Parent), we receive the sazukey from God the Parent—and one may also say that it was received at “Jiba.”

Thus, “Jiba” is the location for both the Medo (focus of our faith) and the source of our salvation. Jiba is also the place where we are shown “marvelous” and “miraculous” salvation, and the place where we may receive them.

(translation by G. Hirano)

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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 in 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.