

Tenrikyo

newsletter



All Tenrikyo Nioigake Day!

Last month, September, was the month to emphasize missionary work. At the Mission Headquarters, the Nioigake Day was conducted on the Saturday before the September monthly service.

Tenrikyo Mission Headquarters in America

www.tenrikyo.com

October 2023

“A Work in Progress” by Bishop Fukaya

— *Four-Frontedness (First Half)* —

This month on October 26th, we commemorate the day of the founding of the Tenrikyo faith. At Church Headquarters, the Autumn Grand Service commemorates this day. This day embodies the divine intention when God the Parent declared through Oyasama, “I have descended here to save all humankind.” Let us remember this for the Autumn Grand Service. Let us reaffirm that the purpose in the founding of Tenrikyo is to realize the Joyous Life throughout the world.

In Japan, there is a proverb: “Learn from others’ behavior and correct your own.” I interpret this to emphasize the importance of self-reflection and self-reformation by observing the actions of those around us. Essentially, by observing the conduct of others, we can learn from their virtues, while recognizing that we may share their flaws, as a way to correct our own flaws. This process would lead to elevating our character.

This proverb seems similar to the Tenrikyo teaching of “Four-Frontedness,” but I believe that they are not the same.

The *Tenrikyo Encyclopedia* states the following about “four-frontedness”:

“Four-frontedness” means that all the directions—east, west, south, north, or front,

back, left, and right—are all fronts, indicating a state of clarity and purity without having a hidden side. The Divine Directions, the Osashizu tell us, “God is four-fronted” (Osashizu, June 17, 1889), “God works, four-fronted” (Osashizu, November 1887), and referring to where God resides, “This Residence is the Four-Fronted Mirror Residence” (Osashizu, April 23, 1887). The term “four-fronted” and “mirror residence” are often used together, implying that everything is reflected as in a clear mirror without distinction of front or back.

Further, To those who have received the truth of the Sazuke, an Osashizu indicates that “one’s front and back both being reflected and the sincerity of one’s heart is being reflected in “four-frontedness.” (Osashizu, supplementary volume, March 2, 1889). This indicates to us that our path of faith is to always exert our true sincerity

(continued on page 15)

Coming Up

* **November Monthly Service Sermon (11/19)**

- Rev. Kunihito Fumioka (E)

* **Women’s Assoc. District Conventions**

- Los Angeles District: 10/22 @ 10AM

- San Francisco District: 10/28 @ 10AM

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Autumn Memorial Service Prayer

September 16, 2023

Before the spirits of the Nakayama family and our pioneers, who dedicated themselves to the mission in America and Canada, I, Hiroshi Alexander Fukaya, Bishop of the Tenrikyo Mission Headquarters in America, invoke with reverence.

Through a divine and wondrous causality, you were guided by God the Parent and came to follow these teachings. Relying on God the Parent's blessings and the Divine Model of Oyasama, you have joyfully and spiritedly overcome many difficulties.

Aiming for the realization of the Joyous Life world, you served single-heartedly to help others to be saved, and devoted yourselves to this path and left us with your great legacies here in America and Canada.

Although we live each day splendidly due to the blessings of God the Parent and Oyasama, we are also deeply grateful for your many years of sincere dedication in laying the groundwork for this path. We express this gratitude in our prayers morning and evening.

Today, in observing our autumn memorial service, we have made various offerings and have performed Yorozuyo and the Twelve Songs of the Service Dance, to commemorate your legacy and contributions. From now, we shall conduct the Memorial Ceremony to comfort your spirits and to express our deep gratitude.

Considering the ongoing wars and conflicts around the world, we renew our pledge to ponder the divine intention of God the Parent. Unwavering in our efforts towards world salvation, we pledge to share these teachings with the next generation and to work tirelessly to realize the Joyous Life world.

We earnestly request that you pioneers accept our sincere hearts and continue to watch over us—our families, Yoboku, and all followers within our diocese of America and Canada. May you guide us to spiritedly dedicate ourselves to the tasks of the Path, as we aim for spiritual growth. In unison with all present, I humbly pray that this may be so.

September Monthly Service Prayer

September 17, 2023

Before the presence of 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.

God the Parent, in accord with Your deep intention as expressed in the words, “To Tsukihi, all of you in the world are My children. Love for you fills Me: this is My single heart,” You have watched over the growth of all human beings over the long years, through your boundless blessings and guidance, and for this, we are truly grateful.

While our efforts may be lacking, we have sought to make repayment for Your blessings by devoting ourselves spiritedly, day and night, for the sake of world salvation.

On this fine day, we will hold our September monthly service. Receiving the truth of Jiba, from now, we service performers will unite our minds to joyously perform the seated service and Teodori service dance.

Yoboku and followers have gathered before You, looking forward to this day. We give thanks for our daily blessings and ask for Your continued benevolence. Please witness our spirited singing and become spirited as well.

Yesterday, we were able to successfully hold our autumn memorial service. We thank you very much. Building upon the achievements of our pioneers, we shall continue our work to further advance the path.

We pray for a resolution to the wars and conflicts occurring throughout the world. As September is the month for us to focus on missionary activities, we will devote ourselves evermore to missionary and salvation work and strive spiritedly each day. Also, we wish to make progress aiming for the growth of the path, through conveying the joy of our faith to the next generation.

God the Parent, please accept our sincerity, provide guidance where we are lacking, continue to bestow us with Your boundless parental love, and bless us, so that, even one day sooner, we can transform this world into one based on the Joyous Life, where all people help each other in their daily lives. In unison with the whole congregation, I humbly pray that You bless us so.

September Monthly Service Sermon by Mr. Noriyuki Sasaki

*~Virtues Seen By the Eye, Through
My Years of Corporate Work~*

As just introduced, my name is Sasaki.

Are you aware that, in life, there are numerous ups and downs? Simply stated, the first kind will be when things are looking up in life. This is the life that we hope for. The second kind is when life does not go as we hope. We don't want this sort of downturn. The third kind is, for better or worse, we experience a "sudden surprise." It is due to such "surprise" that I am standing here before you.

In 2018, I was given the duty to deliver a sermon, and with cold sweat running down my back, I was able to stand here and deliver the sermon. I thought that it would be the first and the last one. But I was being overly optimistic, so, here I am, with my "sudden" and "surprising" second sermon.

Today, on the topic of "Virtue Seen By the Eye, Through My Years of Corporate Work," I would like to speak about matters that I reflect upon daily.



Mr. Noriyuki Sasaki is the head of the Fellowship of Joy, and the director of NY Tenri Judo.

I ask for your kind attention.

We have just now performed the September monthly service of the Mission Headquarters in America under the leadership of our Bishop, and I would like to express my greatest joy in being able to do so together with all of you. For a few years during the covid pandemic, we were not able to perform the service with all the instruments, so, it does make us spirited to be able to perform the service with all nine instruments.

On October 13 of last year, without warning, I received an email from the Bishop asking me to deliver the sermon

for the monthly service in September of this year.

I spent some time thinking about the best way to decline his request. I'm sure that others have reacted in similar ways. How many among us can reply "Yes, I will accept this request" without delay? This is actually the way it should be, but for most ordinary people, this is something that is not easy to do.

In recent years, I came to see everything that happens before me as a "present" or "gift" from God the Parent. Since it is a present, I cannot see what's inside until I open it. Once opened, the gift might be something that I appreciate or something that doesn't meet my wishes. There may be troubles or illnesses that I may find inconvenient. However, I feel that for those living in the world of faith, it behooves us to realize the deep parental love hidden within such presents. I've spoken to many people that all troubles and illnesses are "presents" and "gifts" from God; thus, it would go against such mindset if I declined the bishop's request. With such reconsideration, I decided to accept his request, although I felt remorse in not having been able to accept it right away.

Somebody once told me, "Being

asked is being tested."

When asked to do something, human beings make an instantaneous judgment of whether accepting such request would be beneficial or not. Also, it is a common practice to think of various reasons to decline the request.

If one declines, one cannot break beyond one's current condition, and there will be no change. Through accepting the request and doing what is asked as one's own, one can break beyond one's current condition and discover something new about oneself. Also, I believe that one's horizon is expanded into a new world, and one can begin to see a new, unfamiliar world.

When one interprets that one will not be asked to do something that one cannot do, then, it leads naturally to an affirmative answer. I do understand that, from the bishop's parental heart, he contacted me early to provide for some extra time to think about it. However, given that the request was made from such an early date, these eleven months seemed quite long to me.

I retired in July of 2016 from a Japanese moving company after thirty-eight years of service but was retained by the company as an advisor. I travel

among their locations throughout United States to focus on product quality and improvement. I came to understand this opportunity also as a present from God the Parent and spend my days spiritedly and in joy as I engage in my work.

It has now been forty-five years since I began my career, and I would like to speak about my thoughts on the virtues of the path based on my experience through my involvement in the moving business.

My preface has gotten a little long, but, I am sure that all of you have thought about “virtue,” or *toku* in Japanese, at least once or twice in your lives and have also heard ministers of the path speak about it over and over again.

In our path, we often say, “That person has *toku*,” that is, “That person has ‘virtue.’”

Or, we may have conversations where we may refer to “a person without *toku*,” “a person without ‘virtue.’”

In such cases, have we stopped to think about what exactly *toku*, “virtue,” is?

Does a person have “virtue” because he or she is wealthy?

Does a person have “virtue” because

he or she has achieved status in their company?

Does a person have “virtue” because he or she is healthy?

Does a person have “virtue” because he or she has a happy family?

Does a person have “virtue” because he or she is blessed with a wonderful wife or husband?

Does a person have “virtue” because he or she has a wonderful son or daughter?

We can go on and on with such questions. All of these would also tie into what you value.

The Japanese dictionary *Kojien* explains *toku*, or virtue, as follows:

1. praiseworthy action that understands the path
2. personality that engages in right conduct; a well-grounded human character
3. power of personality to affect others

These definitions explain very well the meaning of virtue. I, too, wish to have these qualities. However, nothing happens through merely wishing for it. I believe that action is the only answer.

Also, the *Tenrikyo Jiten* (*Tenrikyo*

encyclopedia) explains virtue in the following manner. The explanation is rather long, so please pardon me while I abbreviate some parts of it.

In the teachings of Tenrikyo, what is referred to as “virtue” -or “merit,” which is a variant translation of “toku” -can be likened to a seed, which contains potential for future growth, rather than something whose value is readily apparent or tangible. Since God accepts people’s virtue and provides for them accordingly, virtue may be seen as the basis or source that allows them to receive God’s blessings. Tenrikyo teaches that one can acquire virtue through living in accordance with God’s intention (or through following the path of faith). A Divine Direction says:

If you listen and understand at this time, settling your mind in readiness for whatever lies ahead on the path, I shall accept you at once. Everything, whatever and wherever it is, is seen. Quickly settle your mind. If you settle it, there is no telling what kind of virtue it will lead

to. If I mention “virtue,” you may wonder what degree of virtue I am talking about.

Osashizu, January 14, 1892
In more specific terms, the Divine Directions such as those quoted below indicate that one way of developing virtue is to practice serene, joyous acceptance while devoting oneself to the teachings even where great difficulties need to be endured.

Accepting a difficult situation joyously is joyous acceptance. It will help build your virtue, I say. I shall accept it, I say.

Osashizu, March 6, 1895
You cannot lay a path while living in luxury. Listen and understand. Put on your workshoes to dedicate your sustained efforts and, thereby, build virtue through hard work; then your truth will be effective.

Osashizu, November 4, 1898
Try to contribute, however slightly, to the path. See what degree of virtue you have.

Osashizu, April 9, 1907

I cannot fully comprehend these passages myself upon hearing it for

the first time, but I can see that there is importance in tanno, or joyous acceptance.

Also, in Story 63 “Merit That Is Not To Be Seen” of the Anecdotes of Oyasama, there is the following story.

Once Oyasama asked Koiso Yamanaka

Do you wish to have merit that is to be seen by the eye? Or do you wish to have merit that is not to be seen by the eye? Which do you wish to have?

Koiso replied, “Anything with physical form can be lost or stolen. So I would prefer to have merit that cannot be seen by the eye.”

Please allow me to switch subjects. I wish to share with you a story about the late wife of Rev. Keigo Morishita, the fourth head of the New York Center. Her daughter has given me permission to share this story.

As you all know, Mrs. Morishita was a very humble person with few words but always a smile as she taught and guided many of us over the years. My wife and I called her “Morishita okasan,” or “mother Morishita,” out of affection.

The early years of the Center were years spent with very little resources. Since I happened to be in the moving business, I often came across many useful pieces of furniture that were left behind by my clients. During those days, I took as much as possible to the Center for it to be used there.

In such times, mother Morishita would ask me on a number of occasions, “we need such-and-such items at the New York Center.” It goes without saying that mother Morishita was always concerned about the people who came to pray and to stay overnight at the Center, to make their stay as comfortable as possible. She sought to make sure that there was nothing wanting, although it may not be luxurious. Whenever mother Morishita said, “we need such-and-such an item,” without exception, a few days later, such desired item would appear in a very good condition. At first, I thought that it was a coincidence, but after it happened so repeatedly, I came to feel that it was a foregone conclusion.

Further, I came to feel that we would find without exception those items that mother Morishita spoke about, the items that she thought that the Center needed. So, when she mentioned them,

I had no worries. The items would appear before us as if the outcome was inevitable.

When I came to see things in such way, I realized that this was a natural outcome of mother Morishita's long years of dedication for the path here in America. As a result of always wishing to bring joy to others, all the items that New York Center required would instantly appear as a blessing before us.

In my way of thinking, if we can do the following:

- Do a little bit every day to bring joy to others, in ways that go unrecognized.
- Work, for the sake of others.
- Have appreciation for all things, every day, and to use things with diligent care.

Such conduct will, in turn, bring joy to God the Parent and Oyasama, and lead to virtue that cannot be seen by the eye. What do you think?

I think it is most important to search for and to put into action the things that brings joy to God the Parent.

A person who has virtue, a person who has toku, is,

A person who receives all necessary things,

when it is necessary,
in the amount that is necessary.

Let me clarify by saying that "necessary things" does not refer to those things we deem to be necessary based on our selfish greed and desires.

Also,

A person who does not have a mind of dissatisfaction.

no matter what he or she hears,
or

no matter what he or she sees.

Such person can be said to be a person of virtue, a person having toku.

Also, I feel that whenever I speak to a person of virtue, I am constantly led to have inspiration and joyousness.

What do all of you think?

The 90th Anniversary of the Mission Headquarters in America and the 140th Anniversary of Oyasama is fast approaching.

There is no knowing what we can accomplish, but let us devote ourselves daily to bring joy to God the Parent and Oyasama on the occasions of the 90th Anniversary of the Mission Headquarters in America and the 140th Anniversary of Oyasama, by putting into practice those things that bring joy to others.

Thank you for your kind attention.

Church History

North Pacific Church

The first head minister, Rev. Hayami Hasegawa, was born in Honolulu in 1904. In 1923, he was married to Shizue. Shizue was guided onto the path early on through a physical ailment; however, Rev. Hasegawa would not be persuaded despite his wife's fervent efforts to spread the fragrance. After the war, he opened a poultry farm in New Valley and entered the faith after his asthma had become chronic. During this post-war period, Rev. Hasegawa devoted much of his efforts to North Honolulu Church.

In 1957, receiving divine sanction as the head minister of North Pacific Church, the church was established in Kahului. He continued to devote himself wholeheartedly to the parent church without even taking a break to care for himself or his family.

In 1989, Rev. Hayami Hasegawa, the first head minister passed away for rebirth.

In 1990, Kuniko Takeda received divine sanction as second church head minister. In response to the parent church's intention, the church was relocated from Honolulu to its current location in Lompoc, California. Rev. Takeda strove to deepen connections with fellow women in the local area. The church became the location for them to gather, and guiding many, she was proactively engaging in women's association activities.

In 1998, Rev. Kuniko Takeda passed for rebirth.

In 1998, Michiko Toda, received divine sanction as the third church head minister. Continuing in Rev. Takeda's footsteps, Rev. Toda helped guide Women's Association members.

In 2002, Noriko Kitai received divine sanction as the fourth church head minister. Upon entering the United States, her visa was declined and was sent back to Japan. In 2013, her visa was renewed and she was able to enter the United States smoothly with her retired husband.

News and Announcements

1) AUTUMN GRAND SERVICE (10/15)

Officiant: Bishop Assistants: Satoru Onishi, Junjiro Nakatomi

Attendants: Mitsuharu Ito, Koji Uesugi

Director: Toshihiko Okui Offerings Officiant: Hamilton Niwa Sermon: Bishop (E)

2) NEWLY APPOINTED SERVICE PERFORMER

As of October 14 (Sat), Rev. Masao Miyano & Mrs. Harue Miyano of South California Church, as well as Mr. Youichi Nakagawa of Single Word Fellowship, have been appointed as service performers.

3) CHURCH AFFAIRS

Divine Sanctions:

Mission Headquarters: Request for Special Service

Planned Divine Sanction: October 26, 2023

San Francisco Church: Head Minister Appointment, Request for Special Service

Planned Divine Sanction: October 26, 2023

Head Minister: Tomoyoshi Tanaka, Installation Service: December 2, 2023

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

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) YOBOKU GATHERING

The Yoboku Gathering will be held at the Mission HQ on November 18. This year's gathering will be held both in-person and via Zoom. The Yoboku Gathering will be conducted from 2:30PM~4:30PM.

If you are planning to register, please access the following URL by 10/22:

<https://tenrikyo.us4.list-manage.com/track/click?u=9606e87935676c4498eef39a5&id=eaa554251f&e=44b61f7978>

We will view the special talk given at the Vertical Mission Seminar, followed by a discussion.

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 participants may not be able to obtain a visa.

7) 90TH ANNIVERSARY CELEBRATION PRAYER SERVICE

On October 25 (Wed) following the morning service dance practice at the Church HQ Foundress' Sanctuary, we will perform a prayer service (seated service) so that we may successfully hold our 90th anniversary celebration. If you are planning to return to Jiba at that time, please join us in the East Worship Hall to perform the service, pray at the Foundress' Sanctuary & Memorial Hall, and then disband.

8) ALL YOBOKU ACTIVITY DAY

In order to "promote people who live in the same area to encourage and inspire each other, in order to further engage in their own and their church's anniversary activities, during the period of 'three years, one thousand days' that leads up to the 140th Anniversary of Oyasama, the "All Yoboku Activity Day" will be conducted in each district. We invite you all to participate; please confirm the dates and times with your district representatives.

9) APPLICATION FOR SPECIAL ICHIRETSUKAI SCHOLARSHIP

The application for the 2024 Special Ichiretsukai Scholarship is now available for students who will attend college or university next fall. The application deadline is December 31, 2023.

10) MAUI WILDFIRE DISASTER RELIEF FUND

The Mission HQ has set up a box in the office to collect donations for the Maui wildfires relief until October 15. All donations collected will be sent to the Mission HQ in Hawaii, which will then be used towards the Maui wildfire disaster relief.

Please write checks to "Tenrikyo Mission Headquarters in America," and write "Maui Donation" on the memo line. If you require a receipt for tax purposes, please write your name, address, and donation amount on a slip and include this with your check or cash donation; thank-you letters will be sent out from the Mission HQ at a later date.

Please do not send cash by mail. Also, you can donate directly to relief funds by accessing the web page below:

Hawaii Community Foundation Maui Strong fund -<https://www.hawaiicommunityfoundation.org/strengthening/maui-strong-fund>

COMMITTEE & ASSOCIATION REPORTS**Construction Committee**

- We are acquiring estimates for the door installation on the second floor of the Tenri Kaikan.
- We are continuing to work on the weeding and tree-trimming at the large parking lot.

Nurturing & Educational Committee

- This year's in-person Oyasato Seminar preliminary session will be held at the Mission HQ from December 28~30. The OS subcommittee is currently contacting students that are eligible and sending out the registration link to those who are interested.

- We would like to extend our appreciation to the LA Women's Association for donating the funds collected from their recent rummage sale. We would also like to thank all those who donated items and to those who help prepare for and staff the rummage sale. These funds will be used both towards the TSA Winter Conference as well as to further invigorate and enhance the TSA moving forward.
- The TSA Winter Conference is planned to be held at the Mission HQ from December 26 (Tue) ~ 29 (Fri). Program: Lecture, HARP Activity, mochi rice pounding, ski/snowboard trip. Applications will be distributed this month. Registration is currently open. The registration deadline is December 3, and the number of participants is limited to 35 persons.

Translation Committee

- The Translation Conference will be held at the Mission Headquarters in America from October 31 ~ November 4. We will be finishing the Anecdotes up to Story #200 and do a final review of the Anecdotes translation.

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).
- Upon the request of the Rituals Committee, we are putting together a reference video for practicing the service rituals.
- The monthly service sermons that are on the Mission Headquarters homepage will now be viewable in both English and Japanese, beginning with the August 2023 monthly service sermon video.

Women's Association

- District Conventions: Los Angeles District - October 22 (Sun) from 10AM @ Mission HQ
San Francisco District - October 28 (Sat) from 10AM via Zoom
West Canada District – November 5 (Sun) from 10AM @ Granville Church
- Meetings with Committee Heads by the Chairwoman began in September.
- TWA America 70th Anniversary Commemorative photo album under development.

Boys & Girls Association

- The video of the Vertical Mission Seminar has been uploaded to the Mission HQ homepage, so please take a look.
- Please conduct children's gatherings at your churches so that BGA members may listen to stories about Oyasama, and engage in hinokishin together with your children.
- Would you like to do koteki (fife & drum band) with us? This month, we will start practicing the "Mickey Mouse March!"

NY Center

- October 14: YMA/YWG Joint Assembly

single-heartedly.

Tenrikyo Encyclopedia, Third Edition, Page
420-421

Similar to “Four-frontedness,” the concept of “front, back, left, and right are all fronts,” a state where regardless of which angle you may look at an object, even simultaneously, you are always looking at its front, indicating transparency and clarity, but also implying a state devoid of duplicity or being two-faced.

The Divine Direction of “God is four-fronted” (Osashizu, June 17, 1889), means that no matter what angle you view God from, there is no “fog” and that everything is visible and clear, and that there is no “front” or “back” and it is free of duplicity.

This Divine Direction was given as a response to an inquiry regarding an application to a regional governmental office about the establishment of a local church. However, I believe this is indicating that God the Parent will not run away or hide.

For the Divine Direction of “God works, being four-fronted” (Osashizu, November 1887), I believe that this means that God the Parent is always engaging in things from the front. Since this refers to being “Four-Fronted,” this means that there is a “front entrance” to God in all four directions. In other words, this means that we can always enter God’s Residence from the “front entrance” regardless of which side we enter from. By extension, God is telling us to confidently enter the bosom of God.

Before and after this Divine Direction excerpt, it says:

... human beings in the world are all brothers and sisters. If all understand that the world is a mirror, God works, four-front-

ed. Everywhere in the world, each state of mind is reflected in the body as it is. If you reflect on this, each of you should be able to become refreshed. If your bodies are such that you cannot show yourselves to others, and you feel ashamed, you should each be able to purify your minds, would you not? Look at your future lives to continue for a long time. Your bodies will become refreshed.

Osashizu, November 1887
(translated for this article)

This is a Divine Direction response to an inquiry from someone who had an illness.

If you read the above Divine Direction carefully, I believe you can get a gist of its meaning. But to summarize, I believe it means something like:

“Everyone in the whole world is a brother and sister, and through these people everything is reflected as in a mirror, and that God the Parent will clearly provide any blessing whatsoever. For those suffering from illness now, the things around that person are being reflected into their body, and that if one realizes this, one’s mind would completely settle. You probably would not be able to show others everything in your innermost heart, nor would you be able to reflect to others all the usages of your mind from even your past live causalities. If you think about it in these terms, you should be able to cleanse your minds through this illness. If you think about things far into the future, you will be able to quickly receive blessings for your illness.”

Due to editing constraints, the second half of this article will be published in next month’s issue.

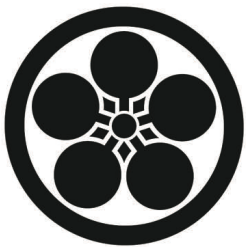
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TOWARD THE JOYOUS LIFE

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.