

# *Origins*

*No. 295 March 2016*



**Rev. Hinao Nagao visited Hawaii from February 16 to 22. In addition to the Monthly Service Sermon, he delivered a Lecture for Mothers and a lecture on "Truth of Origin," and led a Study Session on "Truth of Origin" and a Hand Dance Workshop.**

***Tenrikyo Mission Headquarters of Hawaii***

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## RELAY ESSAYS by Bishop & Mrs. Yamanaka & Board of Directors

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### *Mrs. Sachie Yamanaka*

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It's been over a month since Oyasama's 130th Anniversary was conducted in Jiba. On that special day, we were blessed with beautiful weather. It was very emotional singing the Mikagura-uta together with our brothers and sisters of the path in unity of mind once the Kagura Service started. It was reported in the Tenri Jiho Newsletter that approximately 200,000 followers returned to the Home of the Parent on that day alone.

During the pre-anniversary season, I think that we planted seeds of sincerity in our own ways, which will eventually sprout when the right time arrives, bringing joy to the everliving Oyasama. Every seed planted will grow after receiving the proper care, fertilizer and, most importantly, the providence of God the Parent.

In his sermon following Oyasama's 130th Anniversary Service, the Shinbashira mentioned that the Anniversary is not the goal but that we must continue working on the long journey towards the realization of the Joyous Life World, and he emphasized the urgent need to nurture and train human resources.

I think that we are very fortunate that in our faith we have the five associations - BGA, TSA, YMA, YWC and WA - which can help nurture us, and we can rely on head ministers who can always guide us towards the right path. Let's nurture our youngsters so that they can become active yoboku and essential human resources.

To our young generations, I encourage you to attend the courses that are held in Jiba: Oyasato Seminar, Shuyoka, Lay Minister's Course, Oyasato Fusekomi, HARP, etc. By participating in these spiritual training courses, we are given opportunities to sow seeds of sincerity at Jiba. In Song Seven of the Mikagura-uta it is written:

As this Residence is the field of God,  
Every seed sown here will sprout. VII:8

Since this is the field of this world,  
I, too, will sow the seed devotedly. VII:9

This time, I am glad to see that all of  
you equally  
Have come here to sow the seed;  
Those who have sown the seed,  
Shall reap a rich harvest without  
fertilizing. VII:10

One reverend said:

"The efforts we make to sow seeds of sincerity at Jiba will never be wasted."

The Besseki lecture also stresses the importance of dedicating the mind of true sincerity to Jiba of Origin. It can take years to sow them, as well as years for them to sprout. It is important to wait patiently for the season when they will sprout."

Let's continue our sincere efforts and bring joy to the everliving Oyasama.

## February Monthly Service Prayer

Appearing before You, God the Parent, Tenri-O-no-Mikoto, I (Shugo Yamanaka) bishop of the Mission Headquarters of Hawaii speak with reverence on behalf of the Hawaii congregation.

God the Parent, You revealed Yourself to this world by receiving Oyasama as the Shrine and taught us the truth of all things, guiding us on the path toward the Joyous Life. Being guided by this true Teaching, we are living in joy and high spirits as we feel Your blessings each and every day. At the same time, we are putting forth our efforts to grow spiritually by striving to follow the Divine Model of Oyasama as best as we can. Today is the day we are granted to conduct the February Monthly Service at this mission headquarters. We, the service performers will unite our hearts as one to perform the Seated Service and the Dance with Hand Movements joyously in high spirits while earnestly praying for world salvation. Gathering before You are our brothers and sisters of the path in Hawaii who have looked forward to this day and will be singing the Songs for the Service in unison and becoming spirited in the Service. As You watch us, we hope You will be spirited as well.

For the 130th Anniversary of Oyasama conducted in Jiba last month, nearly 130 people returned from Hawaii to show the fruits of our pre-anniversary activities to the everliving Oyasama. The Shinbashira in his sermon stated that “instead of letting the pre-anniversary momentum fall away, it is essential to maintain it and build on it as we carry out our activities from now” and emphasized as our imminent task the need of “nurturing and increasing the number of human resources who will shoulder the work of the path in the coming generations.” And today we will be listening to a sermon by Rev. Hinao Nagao who is visiting the Hawaii congregation for the first time as vice head of Tenrikyo Overseas Department to give us concrete tips on how to proceed from now.

Together we vow to accord with the intention of God the Parent, whose desire is for all humankind to live the Joyous Life, and as instruments of Oyasama we will walk firmly on the path of single-hearted salvation, single-heartedness with God and single-hearted joyousness here in Hawaii. Not losing the strength and momentum gained through the pre-anniversary activities this time, we are all determined to continue making daily efforts to grow spiritually hereafter, by always engaging ourselves in hinokishin, spreading the fragrance of the teachings, and salvation work, so as to respond firmly to the intention of the Parent.

May You, God the Parent, accept our sincerity, and we ask that You guide us further towards the advancement of the Path in Hawaii and the reconstruction of the world into the truly peaceful Joyous Life World, even a day sooner, where everyone will come to know of the Parent of Origin thus awakening to the truth of universal brotherhood & sisterhood, eradicating all kinds of human struggles and wars, and live together in harmony helping and caring for one another. Together with all present, I sincerely pray that You bless so.

## Mission HQ February Monthly Service Sermon

*Rev. Hinao Nagao Vice Head of Tenrikyo Overseas Department*

It has been a while since I last returned to Hawaii, I recall an earlier comment made by a Caucasian member who loved to travel, praising Hawaii as the most wonderful tourist destination, truly a rare kind that lives up to people's expectations. I am truly absorbing all that Hawaii has to offer and enjoying your spirited smiles and welcome greetings. Once again I would like to extend my warmest "aloha" to all of you.

We have observed Oyasama's 130th Anniversary last month with approximately 200,000 followers returning in droves, including nearly 130 people from Hawaii. I thank you very much for making sincere efforts in the pre-anniversary activities as well as physically returning for the auspicious occasion. I assume there were many among you who could not return in January. Although we are not calling this year as the "year of Oyasama 130th Anniversary" officially, I wish you will be able to return to Jiba sometime this year and look forward to seeing many of you in Jiba during the next few months. I am sure that God the Parent and Oyasama will accept your pilgrimage as a token of your sincere devotion to the path all the same.

Now that we have successfully observed Oyasama's 130th anniversary—our decisive season for salvation and spiritual maturity—I would like to share some of my thoughts in the hope to provide some useful hints for polishing the results of our sustained sincerity further so as to attain genuine spiritual maturity both in name and substance. May I have your kind attention for a while.



In our path, the word "maturity" is explained clearly and simply by the Shinbashira in Instruction Two as "the process of nearing the intention of the Parent." Pondering deeply over the meaning of spiritual maturity, we can find a hint to advance our own maturity, the maturity of others around. I would like to learn how to nurture ourselves and others around us with the Path of the Divine Model as a trustworthy guide.

The Shinbashira, addressing to all Tenrikyo congregation at the new threshold, stated, "I strongly feel that there is a particularly urgent need to nurture and train human resources that can carry the path forward in the times ahead. More specifically, I believe that it is necessary to devote our energy to nurturing Yoboku... and to increasing the number of such Yoboku. Nurturing people cannot be accomplished overnight; it takes time and effort." Having said that, he advised us to "adopt a long-range perspective," He further stated, "There is no difference between the young and the old in terms of nurturing Yoboku." He then encouraged us to "make the best use of various activities from here on" "without taking a break

from what we have achieved until today” and urged us to seek the example of nurturing human resources in the Divine Model.

### **What is Odd Concerning Spiritual Maturity**

There is something I always thought strange concerning spiritual maturity. It is the phrase “To hasten the spiritual growth of Her children, She cut short Her own physical life by twenty five years” in *The Doctrine of Tenrikyo*. What is so strange about this phrase? It is said “the principle of the founding and that of the ending are one in truth.” At the time the teachings were founded, the purpose of God’s first revelation was “to save all humankind.” Oyasama withdrew from physical life due to the Parent’s constant and earnest desire to advance world salvation. So, why is it not written in the same wording, “She withdrew from physical life to save all humankind”? Is “the spiritual growth of Her children” more important than saving all humankind throughout the world? I feel that to save humankind is subtly replaced by “spiritual growth of Her children” during the final hastening of Oyasama to complete Her Divine Model. With this question in mind I would like to continue.

### **Oyasama’s Efforts in Worshipping the Divine Model 1—From Those Closest to Her**

How did Oyasama help, guide, and nurture people?

Let us take a closer look at Her Divine Model in a chronological order. Almost half of the Divine Model was spent, Oyasama and Her family falling to the depths of poverty. Marrying into the Nakayama family who were a wealthy farming family, with no inconvenience whatsoever, She began by giving possessions to charity. She was devoted

to giving to the needy things they so desired. In these circumstances, did anyone enter this faith? None of them became a staying power for Tenrikyo path. However, She had a definite target for nurturing. They were Her children: Shuji and Kokan.

Both of them had experienced falling to the depths of poverty in childhood thru adolescence and thru young adulthood. They were the living witnesses to the downfall of the Nakayama family. However, there is no hint of their grouching about, and deploring the miserable situations which the neighbors had mocked about. If the result of following this Path would mean to live in such meager living conditions with bitter experiences, normally a person would stop believing in this faith and have God ascend back to heaven and go away. Would it not be more reasonable to return to their former lifestyle? However, this was not the case.

There was clearly someone whom they could depend on as sure guide. It was Oyasama. I feel they felt solid parental sincerity as they followed this Path. Even when there was no oil for the lamp, Oyasama expressed gratitude for the faint light of the brightly shining moon to Shuji and Kokan who were spinning yarn at night. She put a montsuki on Shuji and urged him on to peddle vegetables and firewood by turning his attention outward and taught them not to be ashamed of their lifestyle and this path. Even Kokan, while conceivably deeply saddened and lonely by the passing of her father, boldly went to Osaka for the sake of spreading the name of God the Parent by Oyasama’s encouragement.

The ultimate conversation between Oyasama and Her children was truly spiritual, and She taught by going through what would be normally conceived as hardship together with

them always upholding brightness and hope. Always by Her side, the children were taught how to find joy, self-respect and the pride of living as a member of this path. In response to insecure Kokan, who said, “Mother, there is no rice to cook for tomorrow,” Oyasama encouraged her and Shuji by saying, “In this world there are those who are suffering, unable to eat or even swallow water despite food piled high at their bedsides. If we think of them, how blessed we are, for when we drink water, it tastes of water. God the Parent has blessed us with exquisite gifts.” She thus gave them the ground for lasting joy and the true peace of mind. Here, in this episode, is found the significance of putting into practice the teaching of “A thing lent, a thing borrowed.” In this instance, I find the foundation of our faith, this fundamental joy and peace of mind, and ultimately the ideal image of Oyasama as nurturer.

As God instructed, “After twenty or thirty years have passed, a day is sure to come when all of you will admit the truth of My intention” from a time when a ray of future hope could not be seen, they were taught to look forward to morrow and uphold hope for future goodness, and almost two decades later they were further instructed to shift their attention to even the smallest—and actually the biggest—blessing of having a healthy body and appreciation for water, in the spirit of single heartedness with God by savoring the truth of “A thing lent, a thing borrowed” as the basis for a joyous state of mind. Oyasama went through such experiences right by their side every step of the way. A nurturer must walk the walk in their midst, nay, he/she must take the lead in the forefront of such a challenge.

Is it just me who feels that there are too many

directors in the present path? There are many who are eloquent in expressing their opinions and reason out their points well. However, when it comes to putting the teaching into practice quietly, we tend to hesitate. Have you ever had such an experience? I have. Standing before you, I feel that those of us who have been entrusted with leadership roles must spiritedly demonstrate how to overcome challenging situations by walking together with the up and rising generation. Our actions rooted in the teaching of “Only when your joy brings joy to others, can it be called true joy” are most convincing. And to put this into action is part and parcel of following the footsteps of Oyasama the Nurturer, particularly in Her phase of domestic missionary work during the poverty-stricken years, a most essential point of lesson indeed.

More than 20 years ago, while I was a secretary in America, an American guy was attending the Spiritual Development Course and while studying the journey of Oyasama’s Divine Model and the fall into the depths of poverty, He quipped to me. “I had been homeless for nearly 10 years so I have experienced living in poverty like Oyasama. It was a difficult period but thanks to that experience, I am who I am now. I really sympathized with Her.” Hearing these words, I felt uncomfortable, however. So I asked him, “During that period was there anything fun or enjoyable, was that life style fulfilling? He replied, “No, every day was gloomy, like not being able to see the light at the end of a tunnel, it was heart-breaking.” He said, “That is why I am so thankful now.” I said to him, “Because of the situation, more than ever even the smallest of blessings was certainly appreciated. Oyasama’s heart, which was full of joy, planted the seeds of hope and

joy in Her children. Although the physical and economical situations might be similar, I wonder if the spiritual state was, maybe a little, no, perhaps quite different between your and Oyasama's case." As I conveyed this, he just stared blankly. Three years later he suddenly returned from nowhere, and said, "I relapsed into being homeless again in Phoenix. Why is my fate this way? God is really unfair." he grieved over his present situation.

He could not see the entire picture because his mind was distressed at that time in bitter distress. It is a trap that anyone is prone to fall into. Oyasama is the Shrine of Tsukihi and because Her mind is that of God the Parent, She was able to do what She did. After all Her model, was a Divine Model, not a human model. Such is a human reasoning to justify our shortcomings, nullifying the meaning of the Model. It is stated, "If you do not follow the path of the Divine Model, there is no need for a Divine Model." There is no greater lack of filial piety than not heeding this parental instruction.

If we have a tendency to become dissatisfied, in distress and bitterness, what should we do? In such cases I would advise that we recall and revisit what I refer to as a "zero-base" point of our course of life when we were most unhappy, most insecure, and most despaired. If we can again ground ourselves in such a crisis situation as our point of new departure, how gratifying it is now, even if there is a problem, a cheerful outlook with precious room for calm pondering returns to us, and we are well on our way to making decisions based on the teachings.

My zero-base occurred when my son Issho was born right before my family moved to Tenrikyo Mission Headquarters in America. He was our first child, so as husband and wife, we decided to start anew as we embark on new

line of service. Now I felt spirited and looked forward to returning favors to my American friends of the path who had looked after me since I was 15 years old. However, the day following my son's birth, I was stricken with a high fever over 40 degrees centigrade for 3 days. A truly joyous occasion turned sour and negative feelings of insecurity, despair, and panic dictated me for a few more days. It turned out that this experience provided a crucial lesson which I have no time to share today, but ever since this experience, every time a problem is presented to me, I tell myself "Think about everything from the window of those hopeless, desolate days." By reliving it, I begin to see good benevolence even in seemingly troublesome situations, a bright outlook returning and a joy surging up slowly.

In any case, Oyasama sought Her children who were closest to Her as first subjects for nurture, and taught positive enlightenment, taking almost half of the path of the Divine Model to demonstrate. We too must once again look intently at our footsteps, the way we have lived and begin all over again by checking to see if we have been good role models for our children or not. This in effect will press us onward more closely along the path of Oyasama's Divine Model. Also important is the attitude of striving together and having sufficient conversations between parent and children along the way.

### **Oyasama's Nurturing Effort in the Divine Model: Phase 2—Beginning from within**

Oyasama's path of single-hearted salvation is the path for universal salvation, and its ultimate course of the path is the completion of the Kagura Service. From the perspective of the children Her path was replete with one

hardship after another, an endless series of troublesome knots along the way. However, while Oyasama's goal was the perfection of the Service, Her biggest hardship was not the socially isolated situation where She was virtually excluded from the villagers, relatives and acquaintances, nor was it the hardship of being imprisoned 17 or 18 times as the control of the state authorities became stricter since 1874. What was most difficult was to teach the logic of the Parent to those who came by, and clear their minds of dust so that they would become convinced and devoted to performing the Service single-heartedly. Toward fulfilling this big goal and while steadily pushing various preparations under severe circumstances, She patiently taught those around Her. In addition, She did not jump to faraway places for the sake of nurturing people, She began from within and to those close-by, and then to gradually farther, farthest places. I call this manner of reaching out to people as "hands-on policy."

"The Grant of Safe Childbirth" which opened the path to universal salvation, is no doubt maintained by the same basic stance of "beginning from within." First, She tested it on body of Her third daughter Oharu who was married into the Kajimoto family in 1856, by gently stroking her abdomen three times and breathing onto it three times: this was the first time the "Grant of Safe Childbirth" was bestowed. The story of this miraculous blessing spread through the villagers and acquaintances. I feel that Oyasama, in advancing universal salvation and providing concrete means of blessings, have made it a point to instruct on a certain quality of mind conducive to savoring the Joyous Life. To illustrate this point, in bestowing the "Grant of Safe Childbirth," Oyasama simply instructed the following as

a basic condition to vouchsafe God's free and unlimited: "Not to harbor doubt and trust completely in the blessings of God the Parent." Historically at the initial era of Tenrikyo popularity that began to pick up in early 1860's, the majority of the people who came to the Residence for help were people with illnesses and problems related to childbirth. As years wore on, She did not limit Her salvific hands only to those who came but accepted willingly all request for help that came flying from adjacent villages as was written in *The Life of Oyasama*: "At the request of a woman who was in critical condition after having given birth, She went all the way to Ando Village on foot and saved her." Although She began from within, she did not sit idle or remain forever at the Residence of Origin for dear children to return. She personally went out and did salvation work.

If we remain selfishly motivated to benefit personal gain from faith, we can hardly be said to have made substantial progress in spiritual growth. The same goes true for our nurturing efforts. Therefore, Oyasama, as true nurturing Parent, makes it a point to confront first-time returnees without hesitation, explaining the cardinal point of this very teaching. She told Chusaku Tsuji, who returns to request Her to save his mentally sick daughter, "Here dwells the Supreme God of all directions, whose name is Tenri-O-no-Mikoto. Though it will not be cured as swiftly as an empty stomach is filled with rice, it will subside day by day." In much the same veins, to Izo Iburi, who requested help for his wife who had suffered from severe complications after miscarriage, 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 you to



believe.” Although the order of instruction is reversed from the one given to Tsuji sensei, She was quick to grasp what they so desperately came to Her place for and their cry for help and gave them assurance for salvation. However, to guarantee salvation, She gave one crucial instruction, to believe in Tenri-O-no-Mikoto as a true God.” *The Anecdotes of Oyasama* indeed contain many such stories that include key instructions.

### **Guidance by Oyasama in Her Divine Model 3—Working on the World Construction**

The perspective of Oyasama is a parental perspective, which is oftentimes an exact opposite of the perspective of a child. Where the main mansion of the Nakayama family was pulled down, years later the Place for the Service was built by sincere followers including Izo Iburi as a way of making their repayment for God’s blessings they had received. In the process of building the Place for the Service, Oyasama aimed at the construction of the mind preceding the material construction, and gathered those whose minds are deemed sincere and whose dedication was beyond just seeking the grace of God. As you know, people’s minds were thus screened through the knot of the Oyamoto shrine incident in which those concerned were detained and fined. The number of followers tremendously decreased. Positive momentum of creating a fellowship became a thing of the past due to the incident. It can be said through this incident the number decreased, but the quality of mind became upgraded. This construction of the Place for the Service started in autumn of 1864, was completed in the spring next year. From the parental perspective, the beginning of the construction actually dates back to 1853 when

the main house of the Nakayama family was dismantled and Oyasama said spiritedly; “Now I shall begin to build a new world. Celebrate the occasion with Me!” A parent showing her children a bright vision and a way to move forward even during such a sad, gloomy occasion. This is the wonderful spirit of the teaching, “From knots buds will sprout.”

I stated that Oyasama did not merely walk the path of falling to the depths of poverty. She walked the path along with Her family as She dismantled their house. It was one small, but significant way to expand the range of salvation from an individual to the world. People often say that Tenrikyo builds huge churches or sanctuaries. It is because they only see the buildings but not people’s sincere dedications that went into them. Oyasama said; “Start building something small” and “temporary construction, temporary construction.” I think Her intention was that material things or material construction will decay and perish someday, so She aimed at the construction of people’s minds without minding the size, shape, and strength of the physical buildings.

In the Osashizu regarding the construction it is written,

*As for salvation, carry out hinokishin, even just for one day. I take delight in one such mind. Miraculous construction for salvation, the miraculous construction is for the acceptance of your sincere mind. It will not come to any fruition if you begin to build a huge one initially. . . . Feeling truly convinced deep in the mind one after another, then, the truth of convincing insight will settle. It will be promising. In observing such one day of dedication, I welcome it as sincerity indeed. (Trial translation in part) June 15, 1890*

There may be a day that you devote yourself to hinokishin with a joyful mind although you may want to reserve that day for your personal leisure or family outing. Your church is a place which provides you with an opportunity to do hinokishin or church work. When opportunities for dedication and contribution arise, it is at these times that God the Parent receives Yoboku's sincerity as an effort for spiritual construction and miraculous divine workings will subsequently be manifested. The same principle applies to both the construction of a big building and a small chore called upon you to help out at a church. If you continue making efforts, you will grow spiritually to become the person who is convinced of God's truth, fostering spiritual maturity, and who in turn convinces others of the teachings through his efforts. By doing so, you will be thought of as dependable and promising by God. By devoting yourself and your time on a day which may be inconvenient for you, God will acknowledge it and receive it as sincerity.

When Oyasama was still physically present, the construction of the South Gatehouse, the storehouse, and the Resting House continued to be built in that order even after the completion of the Place for the Service. I think there were also deep intentions of the Parent behind all the subsequent constructions that took place. The South Gatehouse was constructed in 1875 when Oyasama taught people the third part of the Seated Service "*Ichiretsu sumasu Kanrodai*" and the hand movements for the eleven different Services. In the same year, Jiba was identified and Kokan passed away for rebirth. This construction advanced as "buds were bursting from a big knot" toward the completion of the Service. Oyasama hastened those around Her to settle their minds so as to complete the

Service through a big knot of prohibition by the authorities to use God's name, Tenri-O-no-Mikoto. Furthermore, Oyasama lived in the South Gatehouse which was the closest to the entrance and to visitors. She welcomed children of the Path coming back to see Her. From this Gatehouse, She safely guided Unosuke Tosa, who crossed the rough seas, and Rin Masui, who crept across a narrow bridge through a blizzard. It is no exaggeration to say that living in the Gatehouse represented Her dire situation of bearing the brunt of oppression, arrest, and imprisonment by police as she spearheaded the path of salvation.

The storehouse was built in 1879. At that time, the Service with nine musical instruments was performed for the first time. The construction proceeded in conjunction with further progress of the Service. Since the preparation for the Service instruments moved a step forward, making a storeroom may have been required. However, more to the point is, I think, Her ever-stronger urgency for the construction of their minds internally. In 1883, Oyasama, who was bearing the brunt of hardships, settled in the Resting House, which was built at the back of the Residence. It was the year after Her grandson, Shinnosuke, took over as the head of Nakayama family. He had lived in the Residence since 1880, which was the year before Shuji passed away for rebirth. I think that the worries of the people regarding Oyasama's arrests and incarceration that became more frequent and stern resulted in the construction of the Resting House.

In 1882, the two completed sections of the stone Kanrodai construction was confiscated by police and the Songs for the Service were revised. *Ashiki harai tasuke tamae* was changed to *Ashiki o harote tasuke tamae* and *Ichiretsu*

*sumasu* was changed to *Ichiretsu sumashite*. In so doing, She revealed a more clearly defined path of salvation and hastened the spiritual growth of the Service performers. One such day, the Service for Rain was performed due to the request by villagers. Around the same time, a 12-petal chrysanthemum crest made of Her red cloth was given to the service performers. These and other moves for completing the Service suggest that Oyasama was working even more earnestly guiding service performers rather than resting leisurely in an advanced age. The Residence might be filled with such a tense atmosphere, I imagine.

When I ponder over these historical constructions in conjunction with the concurrent preparations for the completion of the Service in Her Divine Model, working toward the world of joyous construction in real life translated into training and nurturing the minds of service performers, that is, the path of their spiritual growth is to cultivate an unwavering mind of single-hearted performance of the Service toward its de facto completion. In other words, it can be said that all constructions served to nurture those who gathered to develop the mind of single-heartedness with God in both name and substance. The primary hardship Oyasama had experienced in Her Divine Model ultimately boils down to hastening children's spiritual growth so as to complete the Service, which is the fundamental way for salvation.

After Oyasama began to guide us, the children of the path, by virtue of Her everliving truth, the magnificent Main Sanctuary and Foundress' Sanctuary were built, and huge sanctuaries were built for many directly supervised churches and even for Dendocho as results of followers' sincere efforts and dedications. However, the most important construction is

the stone construction of the Kanrodai and it has been left to a standstill. Oyasama relayed the regret felt for this situation in the Ofudesaki as "My greatest regret" and "single concern." We are taught that building up the Kanrodai one block atop another is also to advance the path of single-hearted performance of the Service and the path of single-heartedness with the Kanrodai.

On October 24 last year, the ritual to replace the model Kanrodai, placed on the Jiba of origin, was conducted solemnly. Those who returned to Jiba for Oyasama's Anniversary should have worshiped the new Kanrodai made of Japanese cypress. The wooden Kanrodai is the same in size and shape as the one taught by Oyasama. However, it is not the stone construction.

When Oyasama was still physically present in the autumn of 1881, She made progress in the stone construction of the Kanrodai so as to make progress in the construction of people's minds. We are taught if a flat vessel is placed on top of the Kanrodai, the Food which enable us to live without falling ill, dying, or weakening will be bestowed from heaven through the everliving truth of Oyasama, on children whose minds will have become thoroughly purified. This ultimate salvation which brings the Kanrodai world into reality is promised by Oyasama.

I would like to discuss how this stone construction of the Kanrodai is connected to our spiritual growth. The key to connecting them is the third part of the seated service: *Ashiki o harote tasuke sekikomu Ichiretsu sumashite Kanrodai*, which we sing every day in the morning and evening services. In the song, God's parental intention with a single desire is embedded. Though I have already mentioned

that the Song was a revised version. I think the essence of why and how it was revised is condensed in the song. In the Autumn Grand Service which was conducted two days after the ceremony to replace the model Kanrodai, the Shinbashira clearly stated the meaning of this song as follows,

We can see that the third verse that we sing in daily and monthly services-namely, “Sweeping away evils, hasten to save us. / All humankind equally purified, / The Kanrodai” - should not merely be a repeated chant to express the Parent’s intention to hasten salvation but our pledge to respond to that intention by sweeping our own hearts clean and helping all people in the world to sweep their hearts clean.

It means that we should not only rely on God or pray to God, but we should also make efforts in genuine work to internalize and realize the parental desire. Our mission as Yoboku is not only to cleanse the mind of ourselves, but also to work on purifying the heart of everyone in the world, which is our huge step toward the realization of our desire and which is our reason for living.

The song can be said to be our pledge to contribute and dedicate ourselves to missionary work and salvation work while making our sincere efforts by conveying Oyasama’s teachings and God’s intention expressed in illnesses or problems to those around us putting aside our own or our family’s matter.

This attitude for the Service helps you to sweep clean your own heart, which naturally boosts up your determination and implementation to save others. I believe that this is what it means when we say the single-hearted performance of the

service in effect equals single-hearted salvation.

### **To Respond to the Parental Heart that Urges Our Spiritual Growth**

At the beginning of my sermon, I asked a question: What is the difference between the following expressions: “to save all humankind” and “to hasten children’s spiritual growth”? We are taught that “Everyone is a child of Mine, the Parent.” Although the word “child” was probably referring historically to the people who were working in the Residence at that time, I think that Oyasama is referring to all humankind. It is the everliving Oyasama that guides all humankind as Her children with parental love. Oyasama’s single desire is for all Her children to grow spiritually by purifying their minds, savoring the joyous life, and completing the construction of the Kanrodai. Therefore, let’s say that this is the ultimate way to be saved and to save others. Only those who learn about Oyasama’s fifty-year Divine Model and build a personal relationship with Her, will awaken to the realization of being a child of the path. On that path, putting the precious teachings into practice should be our way of life. I believe that this is what Oyasama is waiting for.

Of course in the world in which we live in today, we see and hear extremely unsettling issues. We may feel that we don’t have enough strength to solve grave problems and social ills by ourselves and at times may feel like giving up. Although the power of one individual seems small, there can be no telling how big a surge of energy can be generated if we have God aiding us. On how to receive such free and unlimited workings from God, the following Divine Direction instructs us:

*I shall let you work by the truth of your*

*mind. One person can face myriads solely by virtue of the mind. God rides on the mind and works. As long as the mind is firm, God will ride the mind and work freely and unlimitedly. October 2, 1898*

Due to the time constraint, I mainly talked about how Oyasama nurtured those who were around Her when faced with the challenge of completing the Service. In reality however, before and after She withdrew from physical life, She not only resolved the situation of people unable to perform the Service due to their concern for Her physical condition, but She also started to bestow the truth of the Sazuke on many people by virtue of Her eternal life, saying, “I shall bestow this truth on you step by step hereafter.” This is another confirmation of Her nurturing to advance salvation work. Also, I feel that only those who receive the Sazuke, administer it and walk

on the path praying for the salvation of others can be called true instruments of Oyasama or “Yoboku” in both name and substance.

So let each one of us implement the Service and the Sazuke sincerely, embodying the spirit of saving myriads of people, and while we follow the path of the Divine Model the best we can, let us always make it a priority to have an attitude in accord with the intention of God. Let all of us press onward aided by the power of teamwork, forming a true community among ourselves as true brothers and sisters. Let us also keep alive and firmly continue the efforts that were put forth during the lead-up to the 130th Anniversary.

To conclude my talk today, I would like for all of us to engrave in our hearts the following words of the Shinbashira: “Receiving blessings in both name and substance will depend on the use of our minds and the way in which we live.”

Thank you very much for your kind attention.

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### **Spring Memorial Service**

The Spring Memorial Service will be conducted on Saturday, March 27, from 10 a.m. The following anniversaries will be observed:

1st anniversary: Judith Shamoto,	spouse of head minister of Malie Mission Station
5th anniversary: Noe Sakai,	missionary of Chushoku Branch Church
20th anniversary: Naoichi Seto,	2nd head minister of Oahu Church
30th anniversary: Masanobu Yamamoto,	4th Bishop of Mission Headquarters of Hawaii
50th anniversary: Tsushi Ueno,	2nd head minister of Honolulu Church

### **Tenrikyo Seminar 2016 at Mission Headquarters in America**

Venue: Mission Headquarters in America

Dates: Friday, May 20 at 6:30pm ~ Sunday at 3:30pm, May 22, 2016

Content: Lecture, Q & A session, Discussion, Social gathering on “Truth of Origin”

\*Application is available at the Mission Headquarters of Hawaii. Please contact MHQ of Hawaii for more information.

### **Joy Workshops**

Sunday, April 3, 2016 at 1pm

Paradise Church ( Rev. Daniel Akemoto)

Sunday, June 5, 2016 at 12:30pm

Lanai Church (Rev. Audrey Suga-Nakagawa)

Sunday, September 4, 2016 at 1pm

Wahiawa Church (Rev. Burt Iwata)

# Tid Bits

## Associations' Reports

### WOMEN'S ASSOCIATION

A month has already passed since Oyasama's 130th Anniversary was conducted. As the restart towards the next milestone, Rev. Hinao Nagao came to Hawaii to hold the Lecture for Mothers, the Study Sessions on Truth of Origin, and the Hand Dance Workshop, and he encouraged our minds to further mature spiritually. Let us make use of the "strength" which we have gained through the pre-anniversary activities on the future activities. Let us spiritedly do hinokishin for this month's BGA camp so as to bring joy to many children.

#### Bazaar Sewing Hinokishin

Every Wednesday 9:00am - 12:00pm  
At West House

#### Nuuanu Hale Visitation

March 12th (Sat) 9:30 a.m.

#### Monthly Meeting

March 14th (Mon) 9:00 a.m.

#### Women's Musical Instruments Practice

March 15th (Tue) 9:00 a.m.

\*The March Monthly Service luncheon hinokishin is assigned to Hofu group.

### BOYS & GIRLS ASSOCIATION

#### TCC General Cleanup Hinokishin

Thank you all for your Hinokishin at Tenri Cultural Center cleanup held on Monday, President's Day, February 15.

#### Spring Camp & General Meeting 2016

March 25 (Fri) - 27 (Sun), 2016. Our 41st

General Meeting is on Saturday, March 26, 10:00 am at MHQ, immediately following the March Yohaishiki.

Camp fee is \$25 per child. Deadline for application and fees is March 20th. Please indicate your child's T-shirt size on the application form if ordering a T-shirt (\$10 per shirt). Applications available at MHQ office or email Rev. Audrey Suga-Nakagawa at [audsn@hawaii.rr.com](mailto:audsn@hawaii.rr.com). Please make checks payable to Tenrikyo Hawaii BGA. This year's field trip is to Ice Palace. Please bring a warm jacket, long pants, socks and long sleeve shirt for this activity. Ice Palace admissions fee is included in the camp fees.

#### Children's Pilgrimage

The Children's Pilgrimage date for Hawaii is July 24-30. Check in at Moya 38 on 7/24, 4pm and check out is 9am for general group and 10:30 for Shohi (Boys & Girls Hinokishin Corps). Airfare assistance is available for those participating in Shohi and Aloha Band members. Flight reservations are on your own or through Panda. Groups of five or more can book airport transfer with the Overseas Department. Children's Pilgrimage applications are available at MHQ or contact Rev. Audrey Suga-Nakagawa at [audsn@hawaii.rr.com](mailto:audsn@hawaii.rr.com) or call 722-8885 for an application by email.

### YOUNG WOMEN'S CLUB

Calling all Young Women's Association members! Save the date on March 25-26 for hinokishin and Mini Olympics.

#### Mini Bazaar

Thank you Tenrikyo members for your support and donations at the monthly YWC mini bazaar. If you would like to contact me for suggestions or information please email or call me: [sallykawasaki@hotmail.com](mailto:sallykawasaki@hotmail.com), Ph: 778-5484.

# The Hungry Reporter

Asparagus is now in season. I love stir frying it with bacon. So good. But this time, I decided to share this great salad recipe using raw asparagus and shaving it for easy consumption. It is so nutritious and good for you. I made this for a potluck recently and not a morsel was left. I hope you enjoy it too.

## Shaved Asparagus Salad

### Ingredients for dressing:

2 tablespoons rice vinegar	salt and ground black pepper to taste
1 tablespoon Dijon mustard	1 pinch cayenne pepper
3 tablespoons olive oil, or more to taste	1 teaspoon vegetable oil, or as needed
24 large asparagus spears	4 ounces pastrami, sliced into thin strips

### Directions:

1. Whisk vinegar and mustard together in a mixing bowl. Slowly drizzle in olive oil while whisking rapidly until the dressing is thick and creamy.
2. Hold an asparagus stalk at the stem, tip pointing away from you, on a work surface. Shave ribbons of asparagus off of the stalk with a vegetable peeler, moving the peeler from the stem-end to the tip. Repeat with remaining asparagus. Transfer asparagus strips to a bowl.
3. Sprinkle salt, black pepper, and cayenne pepper over asparagus; drizzle dressing over the top and toss to coat. Let sit until asparagus wilts slightly, 2 to 4 minutes.
4. Heat vegetable oil in a skillet over medium-high heat. Cook and stir pastrami in hot oil until almost crisp, 2 to 3 minutes.
5. Divide asparagus salad between four plates and top with pastrami.



### Hawaii Spiritual Development Course

Dates: Sunday, June 19 to Thursday, July 14, 2016

Qualification: 17 or older

Application due by Sunday, June 12. Please ask Hawaii Dendocho for more details.

Tenrikyo Hawaii Dendocho  
 2920 Pali Highway  
 Honolulu, Hawaii 96817  
 Phone: (808) 595-6523, fax: (808) 595-7748  
 e-mail: [origins@tenrikyo-hawaii.com](mailto:origins@tenrikyo-hawaii.com)  
 Tenrikyo International Website: <http://www.tenrikyo.or.jp>  
 Tenrikyo Online: <http://online.tenrikyo.or.jp>  
 Mission HQ of Hawaii: <http://www.tenrikyo-hawaii.com>

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## March Calendar 2016

1 <sup>st</sup>	Tue	Bishop to return to Hawaii		
2 <sup>nd</sup>	Wed	Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
4 <sup>th</sup>	Fri	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
7 <sup>th</sup>	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
8 <sup>th</sup>	Tue	TCC Monthly Service	TCC	9:30 a.m.
		WA Comm. Meeting	Mission HQ	7:00 p.m.
12 <sup>th</sup>	Sat	WA Nuuanu Hale Visitation	Meet @ Mission HQ	9:30 a.m.
14 <sup>th</sup>	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
15 <sup>th</sup>	Tue	WA Women's Musical Instruments Practice	Mission HQ	9:00 a.m.
16 <sup>th</sup>	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
17 <sup>th</sup>	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
19 <sup>th</sup>	Sat	BOD Meeting	Mission HQ	2:00 p.m.
		TSA Hinokishin & Sleepover	Mission HQ	6:30 p.m.
20 <sup>th</sup>	Sun	Mission HQ Monthly Service	Mission HQ	9:00 a.m.
		Sunday School	Rainbow Hale	After Yorozuyo
		Head Ministers Meeting	Mission HQ	12:45 p.m.
		Aloha Band Practice	Mission HQ	1:30 p.m.
		Tenri Forum Meeting	Mission HQ	1:00 p.m.
21 <sup>st</sup>	Mon	Kamina-nagashi in Waikiki	Waikiki	10:00 a.m.
25 <sup>th</sup>	Fri	BGA Spring Camp (until 27th)	TCC	1:00 p.m.
		YMA The Life of Oyasama Study Session	Mission HQ	7:00 p.m.
26 <sup>th</sup>	Sat	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
		BGA General Meeting	Mission HQ	10:00 a.m.
27 <sup>th</sup>	Sun	Spring Memorial Service	Mission HQ	10:00 a.m.