

# WORLD MESSIANITY

Comments on *Modern Japanese Religions* by  
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Note: In order to correct any errors in their book, *Modern Japanese Religions*, the authors sent a copy to the headquarters of World Messianity and requested comment. The following, with editorial changes, has been taken with permission from a mimeographed copy of the reply furnished by the headquarters. The opening sentence of the reply was: "We wish to express our great respect for your assiduous studies . . . ." Editor

In *Modern Japanese Religions* we find many items taken from our old publications which have long been abolished by Meishu-sama\* himself and some by Nidai-sama.\* Meishu-sama had his activities incorporated as a church in 1935, but this was dissolved after one year because of severe persecution by the militaristic government. At that time the authorities told him that if he wanted to continue as a church he could preach and pray but could *not* heal. Thus, having to choose between healing and preaching, he reluctantly chose the former and received a license as a manual therapist. After that he neglected the spiritual aspects of his work. But even as a *manual* therapist he was told by the government that he had to *touch*

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\* Meishu-sama 明主様 literally, "Bright Leader" is the title given to the founder, Mokichi Okada. Nidai-sama 二代様 literally, "Second Generation" is the title given the Mrs. Okada, who became his successor. The present head is called Sandai-sama 三代様, that is "Third Generation Leader." Sama 様 is an honorific somewhat equivalent to "Mr." or "Mrs."

the body of the patient. Therefore, he was obliged to teach people how to find lumps or accumulations of toxin in various parts of the body, and he disguised his real work by calling it *Jōka Ryōhō* that is, purification therapy.

After the termination of World War II, because the new constitution guaranteed freedom of religion, we were again incorporated as a church and the religious aspects of our work came to the fore. However, in the minds of some of the older ministers and members, the idea of purely physical healing, which had to be taught in the days of *Jōka Ryōhō*, is so deeply imbedded that they cannot forget it. This is most regrettable. The Mother Church strictly forbids the touching of the body, and the diagnosing and treating of physical illness. (In English we *never* use the word "treatment," but call it *Jōrei*, that is "prayer in action." When *Jōrei* is administered without physical contact better results are obtained.

Condemnation of the medical profession and opposition to the use of medicine ceased long ago, especially after Nidai-sama took over the leadership of the church. We believe that this has been a good change and in accord with God's will. We recognize the wonderful service being rendered by doctors because the nature of disease has become so complicated. We advise some people to see doctors and receive medical treatment as well as to receive *Jōrei*. However, we believe, as do many in the medical profession, that *God* heals and not man. We sometimes ask people to try *Jōrei* first and see what God can do for them. In this way it often becomes unnecessary for them to see a doctor. In reading *Modern Japanese Religions*, one is given the impression that the old ideas and *old* methods,

such as were used in the days of *Jōka Ryōhō*, are still being followed by us.

### SUGGESTED CORRECTIONS

- p. 76, l. 24. *Sekai Kyūsei-kyō* is translated as "Teaching of World Salvation." This should be changed to "Church of World Messianity." "Kyō" here does not mean "teaching," but "religion" or "church."
- l. 29. "*Sekai Kyūseikyō* has been primarily concerned with the eradication of sickness." — We could not help but stress this point in the *Jōka Ryōhō* period. Even then sickness was used in a broader sense, as it is now, meaning spiritual and mental, as well as physical sickness.
- p. 78, l. 31. "Kannon" — This is a Buddhist term, commonly translated as a buddha or the Goddess of Mercy. However, this has been called a secret buddha, because as *Meishu-sama* taught us, the real entity has never been revealed to anyone. We understand "Kannon" as only an oriental name given to the highest divine spirit whose special mission, assigned by God, is to bring His Divine Light to mankind at the end of the Dark Age.
- l. 40. "Subsequently, he was possessed by various gods and buddhas." — We believe the word "gods" is very misleading to occidentals. This is the reason why we never use it in this sense, but speak of divine spirits or highly developed spirits that we believe are working in the

spiritual realm under the Supreme God to bring about the realization of His plan.

p. 79, 1. 10. "Asserting that Buddha, Christ and Mohammed, were mere preachers of God's will and mediators of the divine purpose, Okada averred that until his experience no man had become truly united with the divine." — This statement sounds very arrogant when taken literally, but actually he expressed his newly acquired state of enlightenment most modestly in this way: "I sometimes feel strange that whenever some divine revelation is necessary, it comes to my mind so naturally like a flash and not after hard prayer or meditation. This kind of state has not been recorded as given to other prophets or masters in the past." He also said, "I feel as though I have lost all personal freedom, and yet sometimes I also have a sense of greater freedom." This, he said, seemed to be a state of oneness with God and man. This is what is meant by "being truly united with the divine."

*Guse no hikari* is one of the books which has been abolished. The actual author is not a member of our church and there are many erroneous statements in it which we do not approve.

p. 80, 1. 6. "He asserted that the peculiar power to heal which was revealed to him could be transmitted to others through the medium of the Japanese character for light (光 *hikari*), which he printed on paper and sold for 2,000 yen (\$5.50)." — We wish to state that the Sacred Focal point of *Ohikari* (formerly

*Omamori-sama*) in Japanese has never been sold, or offered for money. When a person attends our introductory course, a nominal donation is requested which is given by members to the general fund of the church as a token of appreciation. The Sacred Focal Point may be presented without such a donation in the case of persons who are ready to receive it but cannot afford such an amount. Moreover, if we think that a person is not spiritually ready to receive it, even though he may be willing to give ten or a hundred times that amount for membership, he is not allowed to receive it.

- 1.9. "A personal visit with him is said to have cost as much as 20,000 yen." — This is completely untrue. No one, either minister, member, or non-member of our church was ever asked to pay any amount of money for a visit with *Meishu-sama*. It is possible that some people may have presented a sum of money in lieu of a gift; but in such cases he usually gave it to the church. We suspect this reference has been taken from notorious newspaper rumors.
- 1.14. ".... Atami, which, from a geographical and artistic standpoint, is considered by *Sekai Kyūseikyō* believers to be the center of Japan, which is likewise considered to be the center of the world." — This is a very broad statement to make. We hardly believe anyone coming to Atami would conceive it to be the center of the world.

1.21. "Okada was arrested and convicted on charges of tax evasion and graft." — The charge of tax evasion was the outcome of default by a trusted accountant who was loose with his books. Although Meishu-sama did not give a thought to monetary matters and left such work to his accountant, he took full responsibility and was arrested. The charge of graft is entirely without foundation and is completely untrue. During his lifetime Meishu-sama strongly condemned persons who would indulge in crimes of this nature.

p. 81, 1. 10. ".... his costly funeral (estimated at seven to eight million yen)." — This again has come from reports in the daily newspapers, and on T.V., and is entirely without foundation.

p. 161, 1. 4. "Special note must be made, however, of the position taken by *Seikai Kyūseikyō* in regard to physical causes of sickness. This most specialized healing religion in Japan has been adamant in its condemnation of the medical profession and its attempts to heal disease by the use of medicine. It likewise vigorously opposes the use of fertilizers in agricultuer. Its emphasis is upon the body's natural restorative powers and the 'spiritual energy of soil' which is the true nourishment of crops. Doctors, medical science and modern agricultural methods are consistently berated. Both medicine and fertilizers which subsequently enter the produce are considered poisonous. As poisons, when medicine or produce which had been fertilized is taken into the body, they become actual causes of sickness. Founder Okada plainly states, 'Don't be surprised, but sickness is created by medical treatment, especially medicine.' — This paragraph should be re-written because, as already stated, we do not condemn doctors

or medical treatment. The book *Amerika o Sukū* has long been abolished from our teachings. We do believe together with Meishu-sama that there is harm in the use of artificial fertilizers and chemical insecticides. This is in common with many groups and organizations in the U.S.A.

- 1.22. "In the latter case impurities are introduced into the blood through medicine or produce which had been fertilized." — The underlined words should be changed to "anything unnatural or toxic."

p. 162, 1.4. "The experienced healer is said to be able to discern the presence of such clouds through an examination of the body—noticing hard spots and other abnormalities." — As already stated we strictly forbid ministers and members to touch the body, to attempt to find hard spots on the body, to diagnose, or to treat physical illness. The footnote should be omitted for the same reason.

- 1.7. "Medicinal poison in the body...." — This should be changed to read "Impurities in the body . . . ." In the same paragraph the last two sentences beginning "Thus, medicine taken in the body . . . ." and "One of the characteristics . . . ." should be omitted.

p. 171, 1.28. "Although *Sekai Kyūseikyō's* main emphasis is on the means of healing sickness rather than on its cause, it does teach that evil, selfish, or other undesirable thoughts may produce the spiritual

clouds which in turn result in sickness.” — The underlined part of the sentence should be omitted.

p. 178, l. 15. “Just as *Sekai Kyūseikyō* recognizes that taking medicine, harboring wrong thoughts, possession by an animal or ancestor may all be involved in originating sickness ....” — In place of the underlined words, the following should be substituted: “introducing impure substances.”

p. 183, l. 12. “In either case, a physical purgation of the contaminated circulatory system is required.” — Jōrei works only on the spiritual body. As a result of this process toxin in the physical body begins to dissolve of its own accord and sooner or later is eliminated. It should be stated this way: “The spiritual purification of the accumulated clouds is necessary for the purification of the contaminated circulatory system.”

p. 184, l. 4. “... the breaking up or dislodgement of this toxic element in the blood and its elimination is necessary for the desired healing.” — This would be closer to our teaching if put as follows: “The dispelling of the clouds will result in the dissolution and elimination of this toxic element of the blood and the desired healing will ensue.”

l. 13. ‘The power is alluded to as a ‘human radioactive force’ ....’ — This was taken from *Guse no Hikari*, which as stated above was written by a non-member. See “*Teachings of Meishu-sama*” Vol. 1, page 24.



1. 19. "It displays the amazing power to kill germs and ...." — We feel that the general sense of this wording places us on the same level as the so-called bug exterminators. As stated before, our purpose is not to work on the physical but the spiritual aspects. The underlined words should be eliminated.
1. 27. "Defects in character and tendencies toward delinquency and criminality which are the result of toxins or clouds centered in the neck region prohibiting a sufficient flow of pure blood to the head are also cured by directing this spiritual light to the affected neck region, resulting in calmed nerves, a clearer complexion, and ultimately in a completely changed disposition." — We never use the word "cure" in any of our English publications because we can never claim anything. The use of "ultimately" is too strong and we would prefer "often" or "sometimes." Besides there are various other causes for delinquency, for instance, a cloudy condition of the home, parents' setting bad examples, bad social environment.
- p. 185, 1. 1. The paragraph beginning with "An interesting change has taken place in *Sekai Kyūseikyō* teaching regarding the reason for the 'finger pressure' method previously used by Okada in his healing treatment." He indicated that he would feel with his finger for lumps (about the size of peas) at the base of the neck and under the armpits which indicated the presence of evil spirits. Applying pressure at such places would result in the discomfort of the spirit and result in its exorcism ... at times, after an audible protest: "Help! It hurts when you do that! Ouch! Stop it and I'll come out." At the present time such finger pressure is interpreted

as having been applied to lumps caused by clogged lymphatic vessels (the body's sewer) and thus aiding their circulation. — We believe that sometimes the presence of evil spirits causes mental sickness, and sometimes these evil spirits have been found to form lumps, but these lumps are different in nature from the ones formed by the accumulation of toxin. So this paragraph is not correct, especially the underlined parts.

1. 16. “By eliminating the physical impurities and at the same time dispersing the spiritual cloud on the spiritual body, the healing is effected.” — It would be more correct to say: “By dispersing the spiritual cloud over the spiritual body, the physical impurities are eliminated and the healing is effected.”

p. 215, l. 29. “This mysterious light, when concentrated upon the spiritual cloud of one's spiritual body (or the physical obstruction of the physical body) causes the cloud (or the obstruction) of disintegrate and the sickness to leave.” — The underlined portion should be omitted and the word “disintegrate” should be changed to “dissolve.”

p. 216, l. 12. The word *Omamori-sama* has been abolished and the term *Ohikari* is now in usage. As expressed in English it has long been called Sacred Focal Point. — The words “amulet” and “charm” are very misleading. See the revised edition of *World Messianity and What It Means*, pages 17 to 19.

p. 217, l. 21. “While the *Jōrei* is being administered, the *toritsuginin* converses with the recipient, usually regarding the power of Light, the harm caused by medicines, experiences of others who have been healed by *Jōrei*, and other faith-strengthening subjects.” — We tell ministers and members to give *Jōrei* in silence as much as possible in the spirit of prayer. Sometimes a few words of encouragement may be given but not at length. We strictly forbid *toritsuginin* to mention the harm caused by medicines.

l. 26. “An experienced *toritsuginin* can tell by feeling various parts of the body where the clouds are and what the nature of the sickness is. He then may explain this to the sick one or merely direct the Light to the needy area.” — As stated before, we do not touch the physical body nor say anything which may be misunderstood as diagnosing.

p. 226, l. 3 & 8. Change *Omamori-sama* to Sacred Focal Point.

## Kanji Glossary

Amerika o sukū アメリカを救う

Atami 熱海

Guse no Hjkari 救世の光

Jōka Ryōhō 浄化療法

Jorei 浄霊

Kannon 観音

Kyō 教

Meisu-sama 明主様

Nidai-sama 二代様

Ohikari おひかり

Okada 岡田

Omamori-sama 御守様

Sandai-sama 三代様

Sekai Kyūsei-kyō 世界救世教

Toritsuginin 取次ぎにん