

Akio Inoue — Opening Words: Local Governance and The Birth of New Energy

In the heels of the change in ruling party, conflict and cooperation between national and local governments are becoming a critical political issue, as symbolized in the cancellation of the Yanba Dam construction and the hub airport issue. These issues demonstrate that, regarding global warming policies, national and international politics—the local and global relationships—cannot be addressed separately. That is, these form the two ends of a global relationship. More specifically, through the gas reduction crisis brought about by global warming, local issues come to the forefront, such as a call for a creative vision for new industries, a re-energized philosophy of cultural renaissance, and practical responses among the general public.

Mikio Yasui — Short History of Tenrikyo Theology (48) Umemura Manuscripts [1]

My encounter with the Umemura manuscripts goes back over ten years. I first came across them when it was discovered in the attic of the minister's house of the Tenrikyo Budai Branch Church, located in Mino City of Gifu Prefecture. Estimated to be written between 1896 and 1897, these manuscripts were worthy of attention. These were considered the first copies in this region.

The transmission route can be traced to begin in Koga in Shiga Prefecture, leading to Nakano and Kin'ai in Echi County. Then, it crossed the mountains into Mie Prefecture's northern areas, and then on to Kaizu of Gifu Prefecture. And then, from there, it followed upstream the western banks of Nagara River. This led to areas of Gimi, Yamagata, and Budai. In particular, a missionary from Kin'ai is said to have come to this region to preach the doctrines. In some areas, the Ofudesaki—considered “lost through fire”—was discovered in copied manuscript form; this is an interesting fact when discussing the transmission of doctrine.

Ichiro Soda — Episodes Regarding Tenrikyo Primary Sources (36) Periodization and Essential Points in the History of Tenrikyo Primary Sources

I will reflect upon the periodization in the history of Tenrikyo primary sources. There are two pivotal moments. The first is the founding of the Tenrikyo Church Headquarters printing press, and the second is the “Restoration” (*Fukugen*) movement.

By owning its own printing press, the church headquarters was able to print the scriptures and other materials as need arose. This development enabled great advances.

At the end of World War Two, the second Shinbashira called for the “Restoration” movement. Until then, there were years when the church could not openly publish its original doctrines. However, through this movement, the contents of Tenrikyo's publication became aligned with its doctrine and the achievements of Oyasama.

These two events mark the pivotal moments for the history of Tenrikyo primary sources.

A history of Tenrikyo primary sources will begin to take form when one analyses these two moments, in tandem with the publication of the Michinotomo, the publication of the original scriptures, church headquarters doctrinal texts, and the second Shinbashira's interest in Tenrikyo primary sources.

Further, we must not forget to think about the basic issue of why Tenrikyo primary sources were created in the first place.

Hitoshi Maeda — Light and Shadow in the History of Japanese Language Education (36) A Sharing of Historical Resources Rather Than a Sharing of Historical Perspective

In recent days, with a call for the streamlining of bureaucracy, library budgets have been cut; however, as a public institution, libraries have the obligation to preserve and make available written resources. Written sources are vital to historical research. There is a need for not only libraries but also individuals to collect and make public any kind of written resources. Cooperative research is necessary. I call for the sharing of historical resources, rather than a sharing of historical perspectives.

Midori Horiuchi — Missionary Activity and “Indigenization” (36) What is Missionary Work? [12]

In Tenrikyo, we are taught by Oyasama to walk about the village to pray for the salvation of those who are sick as well as to disseminate the divine name of “Tenri-O-no-Mikoto” to save those who are in trouble or suffering from an illness. Also, the “Divine Direction” teaches that we can receive any kind of providence

through sincerity alone and thus become a “convincing person.” Also, it teaches us to “save each other,” that “by this truth of saving others, you are saved” and “Carry on in your occupations each day. This is important. One thing more, filial piety of each member of the family. This is important. I teach that these two are one in the truth of heaven.” We are also taught that churches that have “taken root in their countries and regions” will become the “exemplar models and mirrors in their respective countries and regions.” That is, in order for Tenrikyo to become a part of the fabric of the local community, whether it be domestic or in foreign countries, it must be recognized as “convincing” to be the “exemplar models and mirrors.”

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (12) A Dialogue and Cooperation Between Non-religionist and Religionist

One of the themes for religious dialogue is a dialogue between non-religionists and religionists. Because of suspicions from the general public, new religions face many obstacles that established religions do not have. However, these can be overcome if the religion crosses over to the sphere of the civil society to address the social problems of the day, in cooperation with others. One example is the “Osaka House of Hope” (A support center for those who have lost their homes), a project in which I am also involved personally.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (9) Hawaiian Sovereignty Movement [3]

The Office of Hawaiian Affairs, founded in 1978, is a state office that possesses the authority to manage funds gained from ceded lands in order to improve the lives of Hawaiians. It commands great authority within the sovereignty movement.

The sovereignty movement gained momentum after the centennial anniversary of the overthrow of the kingdom, and a Native Hawaiian Sovereignty Plebiscite, aiming at a conference to study the possibilities of establishing a Hawaiian government, was held in 1996 under the leadership of the state government and OHA, with aims to address the over 80,000 Hawaiians voters. This plebiscite was met with opposition from privately organized sovereignty movements and under criticism for the lack of preparation of its constitution, the vision of the conference came to a standstill.

The contours of sovereign restoration as envisioned by the movement leaders vary, ranging from a nation-within-a-nation to restoration of the kingdom. There are many Hawaiians who feel that there is a need for restitution for the losses suffered by Hawaiians since the overthrow of the kingdom; however, there is no agreement over the defining model for sovereignty restoration. Hawaiians today confront a problem of multiplicity of “sovereignty” models and of strategies, a problem that they must overcome.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (17) To Use Kind Words

Nioigake (spreading the fragrance) is an extremely vital element for those of the path. In order to walk about in *nioigake*, one needs to use kind words and establish a good impression among those that listen to them. I am told that Oyasama taught, “please use kind words.” For all of us Yoboku, who seek to establish a world of Joyous Life, we need to use kind words that lift the spirits of those around us, both at home and in the world at large.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (66) Intercultural Contact, As See in the Congo Mission [32]

It will be twenty years since the collapse of the Berlin Wall. In Congo, there is wall like the Berlin Wall that separates East from West; however, this is a wall invisible to the eye and quite insurmountable, between North and South separating where the wealthy and impoverished live. Humans live in a limited space in their daily life. In Congo, water stoppage and power outage is regular occurrence, accompanied by other problems. One can see throngs of people carrying buckets and tanks, walking about in search of water after a three-day stoppage. Lack of work is also a major issue, and the Congolese society offers no dreams for the future to its young. Such conditions are not limited to Congo; it can be found in many other African nations, and there are many people who thirst to escape from such difficult life. This condition has been called Africa's “push pressure.” What can we do to alleviate the “push pressure” of those who can only survive within the confines of the invisible wall, and transform their given lot into one where they can find joy. There is a need to reassess the role that religions play in Congolese society.