

Chuichi Fukaya — Opening Words: California's Drought

Years of minimal rainfall has continued since 2012 in the state of California, in western United States, resulting in a record drought seen only once every 500 years.

If this abnormal weather and drought continue, California, which boasts America's largest economy, can face a dire situation, with consequences for the rest of America and Japan as well. Those of us in Japan, living on the opposite shore of the Pacific Ocean, should not ignore the drought as another country's matter but rather accept it as a major issue for the global family and think upon our own lives on a daily basis. We need proactively become involved in policies addressing global warning, regarded as the cause of abnormal weather patterns. And more importantly, in our daily prayers to God the Parent, we need to add our prayers for the blessings of rain for this region of the world.

Mikio Yasui — Short History of Tenrikyo Theology (95) Kin'ai Manuscripts [16]

Continued from previous issue.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (14) Pathway for Salvation

Many years passed before Oyasama began to teach the Service, but the years spent prior to the teaching of the Service were not spent in vain. Those days of Oyasama's hardships were also the path of the Divine Model.

That is, the pathway for salvation of people in our times begins with the person doing the salvation carrying the load. We offer various different alternatives based on the needs of the other person.

And the people whose faith become established through the many instances of salvation made possible by the unilateral efforts on the part of the person engaged in salvation, then, are able to spiritually mature through leading lives of faith based on devotion and growing into service performers who acquire a thorough understanding of the core of the teachings.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (16) Chapter Two: Motoori Norinaga's *Kojiki-den* [4]

Through translation and interpretation of the *Kojiki*, Motoori Norinaga was able, for the first time, to philosophically problematize the spiritual identity of the Japanese people, and if this persona that clarifies this identity can be equated as the "scholar carrying a brush," then, Tenrikyo has not yet produced a person of such scale. However, the training of a reserve of potential "scholars carrying a brush" is an urgent and decisive issue for the realization of the Joyous Life. What is required for the attainment of the yet incomplete "Restoration" of Tenrikyo is not so much resolving the issue of the "college students" who refuse to study but rather the creative awareness for the practical planning towards the training of the elite "scholar carrying a brush." The completion of the salvation "Service" cannot be realized without a wider definition of the service performers epitomized in the "scholar carrying a brush."

Takanori Sato — Creatures That Appear in the "Story of the Origin" (5) In Regard to the "Fish" [5]

From about 1881, Ihachiro Yamada, who served as the first leader of the Shinyu Fraternity, went to see Oyasama for any kind of matter. Ihachiro heard the "Story of the Beginnings" from Oyasama Herself, and penned this account in detail in *Bunmonki* (A record of dialogues), *Tenrin-O-no-Mikoto*, as well as *Oyasama O-kotoba-shu* (A collection of Oyasama's words). In particular, the "Koki" (Ancient chronicle) found in the *Bunmonki* include accurate details of the shapes and activities of the "uo" (fish) equivalent to the "geigyō" (salamander fish). That there are gills along the shoulder area, that there are no scales, and that it moves forward in water lead to a conclusion, based on a zoological interpretation, that "uo" definitely refers to a salamander.

Jiro Sawai — Reflections on the Words of the Osashizu (8) Divine Directions and the "Path" Prior to Oyasama Hiding Her Physical Being

As an entry into reflections on the uses of "path" as found in the Divine Directions, I will engage in a reading of the Divine Directions as found in Chapter Ten of the *Life of Oyasama, Foundress of Tenrikyo* corresponding to the timeframe when Oyasama directly conveyed the teachings of God the Parent. There are seven Divine Directions during this time, and four of them include the term, "path." When I read these directions focused on the use of the "path," the central theme can be understood to be God's vigorous demand for human beings to resolve their minds to "carry out the Path" (to do the Service), based on reflection on the forty-nine years of the "Path."

Mari Hatakama — From the Sankokan Museum (1) The Naming of Tenri Sankokan

The author serves as a curator for the Tenri Sankokan Museum. It was founded in 1930 as a museum dedicated to the world's life culture and archaeological resources, with roughly 300,000 items. As a museum affiliated with a university, this museum's number of collections and floor space claim a spot among the highest standards in Japan. As a way to introduce its collection, I would like to begin by explaining its name, of "Sankokan" (*sanko* literally means "reference" and *kan* means "building").

This museum is classified as a "museum-equivalent facility," according to the standards defined by the Museum Act, enacted in 1951. It conform to a "registered museum," according to the legal definition of museum. It must be designated as so by the Education Committee of the residing prefecture. Incidentally, the Tokyo National Museum is also a museum-equivalent facility. The Sankokan received this designation in 1956. Among the major private museums in Japan with history dating back prior to World War Two, there are those with outstanding pedigree and unique attributes, but the Sankokan Museum was established with the clear goal of enriching education by making publicly accessible its collection. The name of "Sankokan," given to the building build originally for the third National Industrial Exhibition and intended to introduce the latest foreign technologies, originates in the aspirations of its founder, Shozen Nakayama, that "it would collect resources that would serve as reference for overseas missionary efforts," and this ideal is carried on today.

Masanobu Yamada — New Religion's Missions in Brazil (28) Organizational Development of Japan's New Religions: Teachings and Practice of Seicho-no-Ie [12]

Until now, the author has described individual religious organization in a vertical manner; but from now, the analysis will be based on horizontal comparisons of religious beliefs across several religious groups. Here, I will examine Tenrikyo, Seicho-no-Ie, Perfect Liberty as well as Kardecism. How are these new religions in Brazil presenting itself, marking its differences and similarities with its environment? Through clarifying the differences and similarities, we can shed light on the particularities of each religious organization. In this issue, I will focus upon fundamental characteristics (age, gender, academic background).

Mori Yomei — Preliminary Thoughts on African-European Relations as Found in Congolese Society(3) Black and White: The Encounter of Two Kingdoms

In 1490, Portugal, upon requests by the King of Congo, sent three ships carrying missionaries, stonemasons, carpenters, and other skilled workers. The ships also carried ritual goods, ornaments, and construction materials. And, on this occasion, a representative of Portugal met directly with the King of Congo and announced a diplomatic treaty on equal grounds. Such relationship between two kingdoms of Europe and Africa took place before the capture of many Africans as slave labor and their export to the American continent. In other words, it took place before the history in which the white people stood upon the black people in an advantageous position.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (8) "Tenri Peace Pace Project"

I will introduce the "Tenri Peace Pace Project," which began in Tenri and took the Hiroshima Community Chest's "Societal Agenda Resolution Project" as its model. Tenri City in Nara Prefecture is known, of course, as a religious city, but it is also a region where many citizens take up residence. There are many societal issues, including increasing number of seniors, and it is being challenged with the issue of how to create communities that support the lives of individuals with various issues. As for the community chest, a model enterprise that aims to resolve societal agendas and strengthen fundraising has begun in Tenri, but at its preparation planning meeting in Tenri, various local issues became clear.

Hisao Kuwabara — Messages from Ruins (3) Ruins Uniting the Past and the Present [3]

The "Schliemann Exhibit" held at the Tenri Sankokan Museum this spring displayed twenty-eight original prints used to prepare the report for the Tiryns ruins. Morse excavated the Omori Midden Site and presented his report in the same time period, and the late nineteenth century is said to be a dawning age of archaeology. For the report for the Omori Midden Site, Japanese craftsmen took responsibility for the drafting and the lithography. Morse would praise their high level of skills. However, there were also some that sneered at the report. Morse, during this short stay in Japan, not only opened the new era of archaeology and anthropology through his excavation of the Omori Midden Site but also incorporated modern zoology, founded an academic association for biologists, founded Japan's first university journal, and established a museum area. He left behind an enormous legacy for the modernization of academics in Japan.