

Chuichi Fukaya — Opening Words: Rise in Foreign Visitors to Japan

Websites associated with Japan's tourism claim that "Japan has already fulfilled the conditions for a tourist superpower. We have done what we need to do, so the only thing to do is to wait for foreign tourists to come." This is, however, nothing but conceit. The idea of "When in Rome, do as the Romans do" is an attitude that guests adopt from their own initiative when they come to a foreign place; it is not an attitude that host demands upon visitors.

"Pilgrimage to the Jiba" differs in purpose from tourism, but from the perspective of wanting greater number of people visiting Japan, it is similar. We should not simply wait with the thought that "the home of the human race is here and all we need to do is wait for everyone to return." Rather, we need to implement specific strategies, seeing things from the other's perspective, to think about how foreigners can experience the joy of returning to the Jiba.

Mikio Yasui — Short History of Tenrikyo Theology (97) Kin'ai Manuscripts [18]: Thoughts on Explanatory Notes

I have transcribed Tatsuzo Yoshioka's "Kamisama ichijo o-hanashi no utushi" (April, 1890. A copy of single-hearted sermon on God), and noted its frequent differences with the Osashizu. This is not to dispute claims against the official version found in the Osashizu, but rather that such difference underscores the uncertainty of hand-copied versions.

One other matter is that there are also differences in the explanatory notes. Through comparison of the explanatory notes, we can get a glimpse of the situation at the time. For reference, I will list three types of explanatory notes: 1) handwritten copies; 2) eight-volume version; 3) modified version.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (16) Contents of the Ofudesaki

The writing of the Ofudesaki began in 1869, thirty-two years after the Original Revelation, and continued for thirteen years until 1882. This period corresponds to the time when the Service was taught. That is, we can say that the method for salvation and the systematic teaching of the ideals of salvation (doctrine) were conveyed at the same time.

As for its contents, two matters are taught in the Ofudesaki. First, it explains the pathway of God the Parent's salvation work, and second, it teaches the proper attitude for those who are to engage in salvation work. And at the core of these two matters is the theme of the completion of the Service. We can understand Part I of the Ofudesaki if we read its main theme to be the interplay of human existence towards the completion of the Service.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (18) Chapter Two: Motoori Norinaga's *Kojiki-den* [6]

During the period in which Oyasama taught Her teachings in the midst of the government's activities to instruct its people through the Three Standards of Instruction (Sanjo no kyoken) issued in 1872, a priest denounced Oyasama's disciples, that "To assume the name of a god not found anywhere in the ancient chronicles is inexcusable." Further, in a direct confrontation with Oyasama, they asked, "if what you say were true, would not all our learning be false?" To this inquiry, Oyasama answered, "I wish to teach the world of things not to be found in learning, ancient things extending over nine hundred million and ninety-six thousand years." This was an incident that took place when Ofudesaki verses written during this time focused on "kara" and "nihon." While the polarized equation of "kara" and "nihon" in both Motoori Norinaga and Oyasama are the same, their axis is reversed. In this article, I will continue to introduce the views of Professor Shigeru Matsumoto, a specialist of religious psychology and Professor Emeritus at the University of the Sacred Heart in Tokyo.

Takanori Sato — Creatures That Appear in the "Story of the Origin" (7) In Regard to the "Serpent" [2]

Among the eighteen versions of the Koki, "mi" (serpent) is the "kuchinawa," that is, "kuchita nawa" (rotten rope) and refers to the water snake. In the Wakan sansai zue (Illustrated Sino-Japanese encyclopedia), water snake is listed as identical to the lamprey. We can surmise that it refers to the Lethenteron reissneri, a smaller variation of the lamprey. In the Nara Prefecture, Lethenteron reissneri were commonly found, known as "yatsume" or "yatsume unagi." During the Edo period, Yatsume unagi was sold as a dried food, and was familiar to the common people, as a delicious food source.

Koji Fukaya — Milepost Usage of the Ofudesaki (2) In Regard to Phoneme

The Ofudesaki (words used by Oyasama) is a writing that heavily reflects its historical context of the years between 1869 when Part I was written and 1882 when Part XVII was penned, and its geographical context of Shoyashiki Village surroundings in the Yamato Province. Its dialect has heavily impacted its phonemetic structure. At the same time, its style is based on the 5-7-5-7-7 waka structure of thirty-one syllables, and not only the substance of the words but also its resonance and rhythm are orchestrated and the accents are coordinated with detail. However, according to standards of Japanese philology, there are examples where the rhythm is not maintained and where the voiced sound symbol is missing or added superfluously.

Masato Fujiwara — Laïcité and Tenrikyo's Mission in France (4) The History of Laïcité [1]

The origin of laïcité is generally traced to the French Revolution of 1789. This is a pivotal moment when Catholicism was demoted from "national religion" to "officially sanctioned religion" and a serious divide was established between the state and Catholicism.

Yet, we can also find traces of freedom of belief prior to the Revolution. During the medieval ages, there was no freedom of creativity; the will of the Roman Church was absolute. There was no space for individual interpretation. However, during the Renaissance, there were many thinkers who asked questions about the essential nature of human beings and humanism flourished. There were philosophies that escaped from the framework of traditional Christianity. Also, bankers accumulated vast wealth through financial transactions, and reading and writing skills, once a monopoly of the clergy, became widespread through print technology. The foundation of thought was shaken and a groundswell towards a new era began to emerge.

Masanobu Yamada — New Religion's Missions in Brazil (30) Organizational Development of Japan's New Religions: Teachings and Practice of Seicho-no-Ie [14]

For changes after conversion, a majority, other than those from the PL Church, pointed to "improvement of personality." Many respondents sought religion from a desire to receive "blessings" and did not necessarily expect changes within themselves. Therefore, it is worth noting that they are conscious of inner changes to themselves. In Tenrikyo and Kardecism, there is a view that values contemplative process leading to a humble reflection of their inadequacies. Seicho-no-Ie calls for a pro-active behavior that looks outward. In the PL Church, "improvement of personality" is associated with "discovery of a standard for life."

Hisao Kuwabara — Messages from Ruins (4) Ruins Uniting the Past and the Present [4]

In the Omori Midden Site report, Morse argued for the existence of cannibalistic habits, based on the finding that, as in the midden in Florida, human bone fragments were found along with animal bones. This cannibal theory became widely accepted and greatly influenced the debate on origin of Japanese race during the stone age. In Morse's view, stone age inhabitants were not Japanese or Ainu, given that there is no record of cannibalism in Japanese history nor is there any such custom among the Ainu; he argued for the existence of a pre-Ainu people. In response, Tsuboi Shogoro theorized that the stone age inhabitants were the korpokkur, an indigenous people appearing in Ainu folklore. During the Meiji period when modern civilization became the norm, "barbaric" cannibal customs were assigned to an indigenous people distinct from the Japanese people who possessed "civilization."

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (10) Undertaking of the "Tenri Peace-Space Project"[3]

"Choice" is said to be a basic human instinct, and we need to actively utilize it. "Donor choice" is a fundraising method where the donor gives money by choosing and selecting the use of the funds, and it is being implemented in Japan's Community Chest. Through donation based on donor choice, the awareness of the donor is raised and leads to recognition of the issues, learning, action, and practice; the donor becomes an active participant in regional communal causes. "Tenri Peace-Space Project" adopted this donor choice system, and three groups took part in 2013. The donor is able to choose among the three groups to donate money to further the donor's will.