ENGLISH SUMMARY

Chuichi Fukaya — Opening Words: I Will Not Give You the Gift of Hating
Happy New Year. I ask for your continued support through this coming year.

The previous year was spend with dark thoughts about the frequent occurrence of terrorist attacks, expanding aerial bombings, and an uncertainty of the future of the world; but in such midst, there was a Facebook entry that touched the hearts of people around the world and brought courage and hope. Antoine Leiris, a French journalist who lost his wife, Helene, in the attack at the Bataclan concert hall in Paris on November 13, wrote a message to the terrorist entitled "I will not give you the gift of hating."

Our current situation seems to render it impossible to sever the "cycle of revenge" based on "eye for an eye, tooth for a tooth." But if we continue to gaze at the world with such excuses, God the Parent will not rejoice. Although the light of hope lit by the conscience of an individual journalist may be small, we can render it large through the warmth of everyone's heart. This is what we must do, given this timely season today. First, we must not give the gift of hating to anyone.

Mikio Yasui — Short History of Tenrikyo Theology (100) Kitano Manuscripts [2]

I will examine a volume from the Kitano manuscripts, a source that I have introduced in parts previously. Early missionaries from the Kitano Branch Church were already engaged in salvation work and expanding the church, carrying copies of the Divine Directions and the Ofudesaki.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (19) Idle Talk: In Regard to the "Soul"
What is "the soul"? In a word, it is "human subjectivity."

For a male X (or female X) to be born from male A and female B is to engender a new matrix of information that inherits the genetic information of both A and B. And the subjectivity that receives this information from both sides is the soul of the newborn.

Unlike matter, comprised of elementary particles and atoms, a "soul" is closer to "intention" or "contemplation." To use other expressions, "soul" is like the piece of music. The duration while the symphony "Soul of male X" is being performed is the lifespan of male X, and when the performance comes to end, the soul's activity comes to a halt.

The term "spirit" is similar to "soul." "Spirit" is a term/concept that points to the "soul" while it is not manifest in this world; that is, when the "soul" is inactive. Because "spirit" is inactive, spirit-induced disorders do not occur. Also, to accumulate or to transform one's causality cannot happen while one is in the state of the inactive "spirit."

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (21) Chapter Three: Watsuji Tetsuro and "Nihongo to tetsugaku no mondai" [2]

In his essay, "Nihongo to tetsugaku no mondai" (Issues in Japanese language and philosophy), Watsuji Tetsuro, utilizing existentialism and linguistics, provided a thorough analysis of the semantic structure of daily language such as "*koto*" (thing), "*mono*" (thing), "*aru*" (to be), and "*ari*" (to have been) in his pursuit of what the Japanese language could teach us when it asks, "*aru to iu koto ha doiu koto ka*" (what does it mean to have?). In the Ofudesaki as well, the oral usage of "de aru" (to be) can be found in Part I Verse 49, written in 1869 before the founding of the *genbun itchi* (alignment of spoken and written word) movement. "After following the narrow path step by step, you will come to a broad path. This is the trustworthy main path." Kuro Yoshida, a scholar of national language, has noted this as an astonishing development in the history of modern Japanese literature. That standardized language—as a paradigm for alignment of spoken and written languages—appears before its time in the Ofudesaki and Mikagura-uta speaks to the uniqueness as a linguistic phenomenon of the Tenrikyo scripture, compared to the philosophical writings and scriptures of established religions that rely on Sino-Japanese notations.

Takanori Sato — Creatures That Appear in the "Story of the Origin" (9) In Regard to the "Fish," "Serpent," and "Loaches"

In this article, I examined the mutual relationship and commonalities among "uo" (fish), "mi" (serpent), and "dojo" (loaches) from the perspective of animal ecology. Hynobius nebulosus as "uo," *suna yatsume* as "mi," and loaches as "dojo" all live in areas of slow currents along the Furu River delta, such as small streams and narrow outlets. Their habitats are within fallen leaves and in the mud. In April, these three species meet in the same areas within the river. It is the condition truly akin to "in the muddy ocean, there were a fish and a serpent." These three species all grow to roughly the same size of 15 centimeters in length. The larvae that hatch from eggs all become about 1.5 to 2.0 centimeters in their larvae stage in about May.

Koji Fukaya — Milepost Usage of the Ofudesaki (5) The Truth of the Song

When we take note of the terms such as "*uta*" (song), "*fude*" (brush), "*fudesaki*" (tip of the writing brush) as mentioned in the Ofudesaki itself, we can come to understand the issues involved in the reading of the Ofudesaki. According to Toyoko Izutsu's theory of Japanese poetry, "*shi*" (words, narrowly defined) in Japanese poetry are manifestations of "*omohi*" (thought) that is within interiorized language, and appear together with "surplus emotion"

that is a manifestation of "*jo*" (emotion, narrowly defined), which is a similar emotional phenomenon as "omohi." The function of "understanding" reads such "surplus emotion" and may lead to making distinctions between "omohi" and "jo." This is because such surplus emotion and interiorized language stand outside of language narrowly defined, and is regarded as a means of expression based on "principles external to language." Also, in the Ofudesaki, it is associated with the physicality ("illness") of the interpreter who receives the truth of "being taught by poetry." We can argue that this is "Japanese poetry that embodies the bodily field" of the reader.

Masato Fujiwara — Laïcité and Tenrikyo's Mission in France : History of Laïcité [2]

This year, two terrorist acts occurred in Paris. In January, freedom on expression became an issue of debate, but in November, given that the terrorists did not profess any faith, the issue of religion has not come to the forefront. However, there is a possibility that questions will arise whether Islamic followers in France can come to fully accept the spirit of the republic and of laïcité.

In the previous article, I provided an overview of the period prior to the religious reformation. I would like to touch upon Francis of Assisi and Pierre Valdo, both who lived from the twelth to thirteenth century. The former was loved by Catholic followers and the latter was persecuted. The contrasting outcome of these two figures who share many things depended upon whether the church—which can be argued to be a political authority—recognized them or not. If one did not submit to the church, which was synonymous with faith, one would be expunged. We can find the closed religiosity of medieval Europe.

Masanobu Yamada — New Religion's Missions in Brazil (33) Varieties in Salvation: Tenrikyo [3]

In this and the following installment, I will take a look at examples of conversion from folk Catholicism to Tenrikyo. The author had assumed that, in Brazil with its strong tradition of the worship of Mary, there would be many followers who saw the Tenrikyo foundress as an analogy to Mary. However, there were only a few followers who spoke in such terms; on the other hand, there were not a few cases where followers ask wishes to Oyasama in a similar way that one would ask wishes (*promessa*) to saints. In the conversion examples, I was able to confirm a process of change from faith in polytheistic saints to monotheism as well as a process of discovery and awakening as an "individual" follower. I could readily understand why Tenrikyo was accepted in the manner similar to Protestant faith.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy [13] Street Collection as a Means of Fundraising [1]

Fundraising refers to the various means by which non-profit organizations (NPO) raise funds necessary for its activities from individuals, corporation, and the government. It is not simply an act of collecting money but also a means for communication, to elicit an understanding and sympathy for the NPOs activities directed towards solving social issues. There are many means to accomplish this, but one example that is well known and symbolic as an individualized means of donation is the street collection. Many fundraising activities, including collection for disaster relief funds, incorporate this method, but its most famous example may be those of the Salvation Army. The Community Chest has also incorporated this method from its early years, but the amount of collection is small.

Hisao Kuwabara — Messages from Ruins (7) Journal of Travels in England [3] White Sculptures and Cannon-shaped Pottery in the British Museum

In 2012, when the London Olympics were held, a special program on NHK introduced a discovery made by scientific study that colorful inscriptions, influenced by Egypt, were engraved upon the ancient Greek white sculptures that now line rows in the British Museum. In years past, ancient Greek art was beautified as the root of European art, and in pursuit of the color white, which symbolized purity, the surface of marble sculptures was sanded off. In the same year, cannon-shaped pottery from the Jomon period was placed on display in the British Museum, and it commanded positive review. For the 2020 Tokyo Olympics, a motif inspired by the cannon-shaped pottery—as the cornerstone of Japanese culture—is being considered for the stand for the Olympic flame. The cannon-shaped pottery of the Jomon period is highly regarded for its artistry and spirituality by the world, but we must take care to avoid sanding off its surface, in the same way as the ancient Greek sculptures.

Juri Kaneko — Contemporary Religion and Woman (7) The True Identity of the "Cuckoo's Parent Bird"

What is the true identity of the "cuckoo's parent bird," whose egg was usurped by other cuckoos? John Wijngaards focused upon geographical differences in discriminatory views towards women and the elimination of women priests, and discovered that Latin priests, more so than their Greek counterparts, possessed stronger discriminatory views against women. And he concluded that Roman laws, unrelated to Christianity, formed the background for such views. Because the inferior status of woman was so pronounced and self-evident in Roman laws, the Latin priests and church leaders "usurped" it and formed the foundation of its church law.