

Chuichi Fukaya — Opening Words: Continuing the Transmission of Glocal Information

For the 130th Anniversary of Oyasama, there were 2854 attendees (as counted by Overseas Department) from twenty-nine countries and three regions of the world. This is a fruit of the sincerity with which missionaries have devoted their lives in places around the world.

However, from the perspective of the “Parent” who wishes to “save all people of the world,” we have not even begun to make inroads towards the overseas mission. Among the global population of seven billion people, 99.9% have not even heard of Tenrikyo; given this situation, we must move forward in our mission in a glocal manner.

The role of “Glocal Tenri” as the navigator for such purpose is important, and those who are given the task as its editors will continue to work together to serve as a source of glocal information.

I have penned the opening words for seventy-two months, since May of 2010. But, my role will end with this issue. I thank you humbly for your readership during my tenure.

Mikio Yasui — Short History of Tenrikyo Theology (103) Kitano Manuscripts [5] Transcriptions of Copies of the “Osashizu”

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 (22) Red Clothes

One of the reasons why Oyasama wore the red clothes is “through wearing the red clothes, She sought to clarify the truth by which She was indeed the Shrine of Tsukihii”; as these words indicate, She sought to demonstrate to the people around Her that “Tsukihii dwelled within” the body of Miki Nakayama.

At the time of the Last Hardship in 1886, a police officer alleged that “it was because Oyasama wore red clothes that people gathered to Her.” As this historical fact demonstrates, Oyasama wearing the red clothes became a source of antagonism for state authorities. However, for Oyasama, anyone who came to Her with hostile intentions, whether they were individuals who claimed the authority of state power or doctors and priests who saw Her threat to their status as unforgivable, were people whom She would embrace universally. It was not a relationship based on confrontation defined by win or loss by one party or another.

Oyasama as Shrine of Tsukihii was an existence that transcended laws and political authorities; She was unbounded by conventions and commonsense of human society. That is, by wearing the red clothes, Oyasama made it clear that She would not be swayed by anyone’s will or principles other than those of God the Parent’s intentions.

This also implied that this Path’s world salvation would not be pursued through revolution or acquisition of political power nor through means involving the undermining of social order and structure; rather, it would be achieved through “faith in God the Parent and purifying universally all the minds of the world.” That is, Joyous Life in this world would be realized through *yonari* (world changing to prosperity) rather than *yonaoshi* (world changed through upheaval).

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (24) Chapter Three: Watsuji Tetsuro and “Nihongo to tetsugaku no mondai” [5]

In regard to “brain-mind” theory, in Tenrikyo, Song Ten of its scripture, Mikagura-uta, teaches the invaluable teaching of “thing lent, thing borrowed,” as sung in the words, “origin of illness lies in your own mind.” Illness is a result of the use of the mind based on “self-centered thoughts,” a result of the accumulation of dusts, which conflict with Joyous Life. It is a result of God the Parent’s regret towards human beings; therefore, through reflection and repentance of the dust of the mind, we need to purify the mind. This is the general interpretation. However, what if the case for nervous disorder of Naraioto Ueda, who was decided as the one to grant the Sazuke three days prior to the passing away for rebirth of the Izo Iburu, the Honseki? Through a philosophical reflection, particularly leaning on the theories of Wataru Hiromatsu and perspectives drawn from logical positivism, I will problematize issues drawn from the narratives found in Anecdotes of Oyasama, Foundress of Tenrikyo.

Koji Fukaya — Milepost Usage of the Ofudesaki (8) Regarding “Muri” [2]

As it will become acutely clear through a rumination based on the Mikagura-uta, the term, “muri” (unreasonable/compel), as found in the Ofudesaki, includes considerations for the human mind; and based on such, there is an attitude to convey the innermost hearts of God the Parent and demonstrate the truth of things. That is, Part I:2 demonstrates the truth of things inversely, but we can see this as an expression that takes “human mind” into consideration. Next, the phrase, “I do not force you to come along” in Part III:6 implicitly states “come along without preaching the innermost heart of God the Parent”; this can be interpreted to include both consideration for the minds of “those who will not come” and also worries for those who come with “divided hearts” or “unsettled hearts.” And in Part VII, God the Parent teaches that it is also a truth to regard as

“regret” that human beings “do not know” of God’s innermost heart; these verses teach about the spiritual maturity of human beings who can come to understand such truth. Finally, Part XII notes “it is natural to doubt” as a consideration to mind of Shuji, to whom God forced many years of hardship.

Jiro Sawai — Reflections on the Words of the Osashizu (14) “Path” in Osashizu, Volume 1, Entries Regarding “Church Headquarters Issues” [2]

The previous article sorted out the Divine Directions regarding “Church Headquarters issues” as found in volume one of the “Divine Directions: Revised Version” and clarified the many usages of “michi” (path). In this article, I will point to the usages of “michi” in Divine Directions regarding “Church Headquarters issues” and sort out its features. I have already pointed out that, in its usages in the “Timely Directions,” from the time of the establishment of Church Headquarters, there are many instructions that posit “God’s path” and “worldly path” as opposites; my current examinations make clear that, in Divine Directions given in response to inquiries regarding the establishment of Church Headquarters, this pattern becomes more evident.

Masato Fujiwara — Laïcité and Tenrikyo’s Mission in France (6) The History of Laïcité? [3]

In France during the early years of the Protestant Reformation, there were many sympathizers to humanism and few attacks against Luther’s heresy. However, the French Wars of Religion beginning in 1562 and the infighting with the Huguenots reach a high point of crisis with the St. Bartholomew’s Day Massacre. The Edicts of Nantes, signed by Henry IV, who converted from Protestantism to Catholicism in 1598, promised the legal freedom of worship for the Protestants, but in reality, it was not always the case. France’s “Most Christian Kings” began to protect Catholicism. The Catholic Church also, on the other hand, held the Council of Trent to push forward internal reform and the Counter-Reformation. In this way, the French royal family and the Church waged a shared front against Protestants; but from the seventeenth century forward, France would pursue its own unique path.

Masanobu Yamada — New Religion’s Missions in Brazil (36) Varieties in Salvation: Tenrikyo [6]

Kardecism teaches the “free will” of human beings and that evolution of the spirit through the practice of “charity work” will eventually enable an eternal life in the embrace of God. Tenrikyo teaches that God provided “the free use of mind” to human beings and “Hinokishin,” carried out as an act of appreciation for the fact of human beings borrowing their bodies from God, enables “spiritual maturity.” In this way, there are many commonalities among these two religions, and followers of Kardecism interpret Tenrikyo’s doctrine of salvation based on internal self-understanding in a deeper way to enable their conversion to Tenrikyo.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (16) Crowdfunding [1]

Crowdfunding is a “means to raise funds from an undetermined number of individuals through the Internet in order to realize a project that reflects certain dreams and ideas.” The significance of crowdfunding can be found in the way in which various support can be achieved for dreams and ideas in its early inception, and how it provides a process for organization in a gradual manner. There are many Internet startups that manage crowdfunding, and these can be roughly divided into three categories of “rewards-based,” “donation-based,” and “equity-based.” “Readyfor?” is a representative site for “rewards-based” sites.

Hisao Kuwabara — Messages from Ruins (10) Journal of Travels in England [6] Ship Burial at Sutton Hoo as Illustrative of Anglo-Saxon History

In 1939, opulent treasures such as silver helmets, shields, and swords were unearthed at the Ship Burial in Sutton Hoo, located in Suffolk County in eastern edge of England. Rædwald, the king of East Anglia during early seventh century of the Anglo-Saxon period, is believed to have been buried there. We have learned from Beowulf, the eighth century Old English epic poem, that there was a custom of interring a king’s remains on a ship, and a mound was built to entomb treasures to accompany him. Such information provides background information for the buried individuals at Sutton Hoo. The current site of the ruins is maintained and open to the public, and a visitor center includes a reenactment of the accompanying treasures and the ship interior. Light is now being shed upon the history of the Anglo-Saxon period, often known until now as the Dark Ages.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (7) The Two Saviors/Witch/Holy Woman

Joan of Arc is, of course, the national heroine who defended France from the English invasion. There is a woman who followed the same fate as Joan of Arc in the Congolese Kingdom. Her name is Kimpa Vita. She was born in 1682 and devoted herself to restore the former glory of the Congolese Kingdom, which had fallen on a path of decay. These two individuals received a divine call for the restoration of their kingdom and were burned at the stakes based on accusations of heresy at a religious tribunal. It is also their commonality that they are revered today as holy woman.