

Uzo Takami — Opening Words: A Theology Response to the Contemporary Society

According to its inaugural issue, the premise of “Glocal Tenri,” based on a coined word that combines global and local, is “regional globalism” that demands a worldview transcending interests and conflicts. More specifically, it is an attempt to contemplate in terms of “oneness of two” that unifies conflicting concepts such as “ideals and practice, material and spiritual, sacred and profane ...” It is the role of Tenrikyo theology to guide and render this possible. In his lecture entitled “The Outline and Themes for Tenrikyo Theology,” Fukaya, the previous head of the Institute, stated that doctrine studies is an endeavor that bridges the historical gap between revelation and the contemporary present in order to respond to deepening breadth of academics, advances in science, and changes in social currents; it explains the teachings in the language of its contemporary people and attempts new interpretations of the revelation. The Institute wishes to contribute to Tenrikyo theology so that it may provide pathways for solutions in response to the various issues that beset our times.

Mikio Yasui — Short History of Tenrikyo Theology (104) Kitano Manuscripts [6] 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 (23) Identification of the Jiba

On page 96 of the *Life of Oyasama, Foundress of Tenrikyo, Manuscript Edition*, it states, “It is essential to identify the Jiba, where the Kanrodai is to be set up. ... Once it has been identified, there will be no need for worry no matter what might happen.” Identification of the Jiba defined God the Parent spatially and historically. Inherently, God is not an entity that can be defined within time and space. In regard to Tenri-O-no-Mikoto’s appearance, Oyasama taught that “if you say that God exists, then, that is so; if you say otherwise, then that is the case; the manifesting blessing in response to the sincerity of your prayers is God’s appearance” (*Shobun I’in*, page 266). By giving a divine name to the “Jiba,” Oyasama allowed human beings to feel the presence of God the Parent, who exists within time and space. Further, “Jiba” is a place and not a physical entity. As said by Oyasama, who stated, “you can take me or other people away, but you cannot take away the Nakayama residence,” no matter who comes or no matter what happens, this place is unchanging and indestructible. As an object of worship that is neither a physical entity nor a concept, the “Jiba” was identified and determined as a place of foundation for human existence: this is the significance of the “identification of the Jiba.”

That is, through the “Jiba,” we are able to connect to the basis of our human existence and the truth of our creation. That is why we are taught that there is nothing to worry about as long as we make clear the “Jiba.”

To use another expression, “Jiba” is the tail that, in the astral world, connects human creation to the contemporary world; it is the opening that connects the womb to the lower world, the hole through one can warp from the time of creation to the present. That is, “Jiba” is not only the sacred object of worship for Tenrikyo followers, but also the very important foundation of life and axis of existence for all humanity.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (25) Chapter Three: Watsujii Tetsuro and “Nihongo to tetsugaku no mondai” [6]

In regard to the distinction between “koto” and “mono.” Susumu Ono, a scholar of Japanese language, stated that koto is based on the premise that passing in time is accompanied by its progression; mono does not contain the thought of change and transformation. Rather, an alteration from the meaning as object without change led to it representing the meaning of determined fact, unavoidable rulings, habits and laws that are unchanging. This article will move forward on the basis of Ono’s dictionary definition, which is simple and clear. Before that, I wish to introduce a summary of Hasegawa’s critique, from the perspective of oracle bone inscriptions of “koto,” as found in *Towards the Philosophy of the Japanese Language* (pp. 213-315), as a frontal critique from an alternative philosophical realm that provides a different perspective from Ono’s interpretation of koto and mono. My theory of “koto” and “mono” in the Ofudesaki will be an exploratory development with awareness of this perspective.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (12) In Regard to the Relationship Between “Shachihoko” and “Uo” [1]

Why was the “instrument of bones and support” implanted in the “uo” (fish)? The *sansho-uo* (salamander) breeds in water and deposits its egg in tree branches, stones, and rocks. The deposited eggs, after time, hatch and larvae appear. These larvae are equipped along its shoulder area with gills to absorb the oxygen in the water. This gill is eventually absorbed into the body, and frontal and rear legs appear in preparation for life on land. Once this preparation is complete, it outgrows its aquatic life during which it is able to float. Through the embedding of the “shachihoko’s”

“instrument of bones and support,” it is able to develop its legs and begin walking on land. This demonstrates how the realization of the world of “Joyous Life” is fundamentally impossible unless the “instrument of bones and support” is embedded.

Koji Fukaya — Milepost Usage of the Ofudesaki (9) Regarding “Muri” [3]

Anyone would prefer to accept things of beauty and shy away from dirty things. A self-reflection, to “see the dark side of my heart,” shows that one’s true heart is indeed tainted. Therefore, one cannot accept this. Thus, one tries to place a lid on it, and leave one’s true heart as it is. It may cause unpleasantness to the sensibilities of those around, but since no one can really cleanse one’s heart, such is acceptable; thus, one flatly accepts one’s tainted nature as a given. ... But even then, such mind is also among the possible uses of the mind; thus, the Ofudesaki states that God the Parent must return to one what is in accord with such use of mind.

Jiro Sawai — Reflections on the Words of the Osashizu (15) “Path” in Osashizu, Volume 1, Entries Regarding “the Honseki and his family”

In this article, I have sorted out the situations and examples in which the term “path” is used in Divine Directions relating to the Honseki and his family, as found in Volume 1 of the *Osashizu kaishu-ban* (Divine Directions, edited version). The Divine Directions mentioned above are those that concern personal issues and the Honseki, Izo Iburi, and his family; but most of these were responses to inquiries about the Honseki. There are ninety such cases in Volume 1, and among them, there are thirty in which “path” is mentioned more than three times. “Path” was first used in the context of the Church Headquarters being moved to the Jiba, and its contents are fundamentally similar to those found in the Timely Talks.

Masanobu Yamada — New Religion’s Missions in Brazil (37) Seicho-no-Ie [1]

Many people who embraced Seicho-no-Ie tend to speak passionately about doctrine in the ideal and conceptual sense; for example, rather than talking about their salvation experience, they will ask about the true nature of salvation. To briefly summarize this, salvation is an understanding of oneself as God’s children (True Image). The various salvation that they experience upon conversion is nothing more than individual manifestations of “True Image” that lies at the foundation of Seicho-no-Ie’s worldview.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (17) Crowdfunding [2]

“Purobono” is a welfare organization that develops business centered on supporting employment of people with disabilities. Key feature of Purobono-inspired workplaces for people with disabilities is a business called “Pac,” in which it is entrusted with accounting documents, such as sales records, from its client accountant offices, and performs data inputs, such as monetary figures and the like. It began a project to double its employment numbers, and towards such ends, it utilized crowdfunding as a way to raise capital; consequently, it was able to raise twice the target figure. Social recognition of the value of “outsourced data entry service” led to an awareness of the issues pertaining to employment and work for people with disabilities.

Hisao Kuwabara — Messages from Ruins (11) Journal of Travels in England (7) What Issues Do the Celtic Exhibition Raise?

The Celtic exhibition at the British Museum was a wide-ranging collection of Celtic art ranging from prehistoric times to the present. According to traditional understanding, the ancient Celtic culture, which had expanded throughout Europe, was pushed back into Britain and Ireland; what became dormant during Roman rule underwent a renaissance during the Middle Ages, and today’s Celtic countries were reborn. However, in contemporary understanding, Celtic does not refer to a single, unified culture or tradition; rather, the concept of Celt includes distinct non-Mediterranean elements that appeared in various period and various areas north of the Alps, while receiving influence from the Mediterranean culture. The emphasis on unique style defined by cultural differences share a common direction with the new Celtic culture appearing in contemporary times.

Juri Kaneko — Contemporary Religion and Woman (9) The “Tradition” and the Truth of Female Prohibition

In this article, I will take the example of the conflict between the temple and followers regarding the removal of the prohibition of women at Nara’s Omineyama as a way to focus upon the discourse on “tradition” utilized as the basis by those advocating for the prohibition on women. We can see that “tradition” is an uncanny word that combines historical and some form of mythic element. Further, through the use of methodology of gender studies, we can point to the homo-social, homophobic, misogyny that is inherent in the essence of prohibitions on women.