

Uzo Takami — Opening Words: Memory Must Never Fade

On the 27th of last month, U.S. President Obama became the first sitting president to visit the Hiroshima Peace Memorial Park. He offered a wreath before the cenotaph and gave words of condolence. It was a historical day, in which he stated, “We may not realize this goal in my lifetime, but persistent effort can roll back the possibility of catastrophe,” as a way to realize a world without nuclear arms. The President stated that “the memory of the morning of Aug. 6, 1945, must never fade.” There is a book, entitled *Jinrui no asu no tameni* (For future of humanity. 1980: edited by Hiroshima Diocese, published by Doyusha), which documents interviews of the survivors of that day. In its preface, Toshiaki Kishimoto, the bishop of the Hiroshima Diocese, wrote, “when I came across the raw accounts of their atomic bombing experiences and the pulsating sincerity of their faith in the Path, I felt that we could not let their voices fade away; I felt a calling to put their words into writing in whatever way possible.”

In these accounts, one woman summarized her experience by noting that “no matter how many times I recount what happened on August 6, there are things that cannot be understood unless one was there on that day. These are things that really happened. And at the same time, this is something that should never fall upon anybody ever again.” It has been seventy-one years since the end of the war, but we must not allow the faith of our pioneers who underwent the experience of the nuclear bombing to fade from our memories; rather, we must undergo the path today while conveying their stories to the future.

Mikio Yasui — Short History of Tenrikyo Theology (106) Kitano Manuscripts [8] 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 (25) A Those Who Oppose Me Are Also My Beloved Children

It is commonsense for Tenrikyo believers that “God the Parent is the Divine Parent of not only those who profess faith in God but also those who oppose God. All people of the world are brothers and sisters.” Yet, for the world’s history and religious matters, this is not a commonsensical idea or teaching. Rather, hierarchy is decided by differences in race and ethnicity as well as in gender differences. Differentiation and discrimination are carried out through differences in philosophy, culture, and social status. Expulsion of heterodoxy is the history of many religions throughout the world.

However, the parental love of Oyasama, who stated that “those who oppose Me are also My children,” and the “theory of benevolence of all human being,” is “easy to say, hard to do.” Conflict, antipathy, opposition, antagonism, discord, and hostility are all words that even Tenrikyo believers cannot outright claim as not existing in their hearts at all. It seems common in all human beings for differences in philosophy, in beliefs and assertions, in living environment to harbor a mind in which others are differentiated, discriminated, and expelled. However, in such midst, all human beings are equally the children of God the Parent and we need to completely believe that all people that we confront are equally capable of good. That is what we learn from Oyasama’s Divine Model, in which She spoke of those who imprisoned Her as “Her beloved children,” and what can become the foundation for peace in this world which is ridden with conflict and war.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (27) Chapter Four: Minakata Kumagusu’s “The Philosophy of *Suiten*” and “Study of Things” [2]

Minakata Kumagusu (1867-1941) was born in Wakayama Prefecture. It is said that, from the age of eight or nine, he would walk a two, three kilometers to a book collector’s house, to read books numbering more than a hundred, and memorize them to return home to transcribe them in recycled paper. He took three years to copy the hundred and five volumes of *Wakan sansei zu e*, and by the age of twelve, he had transcribed the entire fifty volume collection of the *Taiheiki*. He was a child prodigy, known as the “walking encyclopedia,” with an astonishing talent for memorization. He journeyed to the United States at the age of twenty, and later, he carried out scholarly research at the British Museum. He traversed through an immense amount of knowledge in ethnography, museum chronicles, and modern biology. After returning home at the age of thirty-four, he became immersed in the research of cryptogam and writing of ethnographic articles. He pioneered the opposition movement against deforestation taking place in shrine consolidation. In this article, I will examine his thoughts on causality and coincidence as well as his philosophy of *suiten*, as found in Kumagusu’s mandala.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (14) In Regard to the “Serpent” [4]

In this article, I will once again introduce the biological perspective on *sunayatsume* (sand lamprey). Vertebrates possessing a jaw have cartilages that are abundant in collagen. However, there is very little collagen in the *sunayatsume*’s cartilage. As a primitive specie of vertebrate, *sunayatsume* can be distinguished between the “northern type” and “southern type,” and its genetic differentiation had been highly advanced. It can disperse in similar areas, but it spawns among its own kind as a reproductive specie. Whether as northern type or southern type, or even as a related specie of *kawayatsume* (river lamprey), the

brain structure of the jawless specie (cyclostome) is fundamentally similar to the human race, according to recent research results introduced in the scientific journal *Nature*. In *mi* (fish) of the female prototype, the brain as the place where thought takes place is inherited by today’s human race.

Koji Fukaya — Milepost Usage of the Ofudesaki (11) Regarding “Cleaning” [2]

An examination of Parts Five through Seven reveals that the cleansing of the mind is carried out as a preparatory step towards the teachings of the hand movement of the Service, and that the cleansing of the innermost heart is taught in the context of human relationships such as families and kin. The “cleaning of the Residence” and welcoming the “central pillar” (Shinbashira), from a larger perspective, were preparations for “world salvation” through the “Service.” The cleansing of the minds of the people was carried out alongside such concrete steps. Also, Part Eight speaks about the parental love that desires the cleansing of the human mind as well as cleaning of the place where the Kanrodai is to be set up; thus, there is a dual sense of the physical cleaning and mental cleaning.

Jiro Sawai — Reflections on the Words of the Osashizu (17) “Path” in Osashizu, Volume 1, Entries Regarding “Individual Illnesses and Personal Issues” [2]

In this article, I will reflect upon the uses of the “path” in the context of Divine Directions given to requests regarding “individual illnesses and troubles.” Divine Directions given to individual requests are given in relation to the highly variable individual circumstances of illnesses and personal troubles. Thus, at first glance, it is difficult to uncover a common characteristic. However, a summary reading of these Divine Directions reveals a historical trend. A key characteristic is that after the establishment of Church Headquarters in 1888, the “path of the world” and “path of God” are used in opposition. This overlaps with Timely Talks as well as “illnesses regarding the Honseki” and “issues regarding Church Headquarters,” and goes to show how the “path of God” was emphasized under the historical circumstance.

Masato Fujiwara — Laïcité and Tenrikyo’s Mission in France (7) History of Laïcité? [4]

The Bourbon family established an absolute monarchy from the seventeenth to eighteenth century and acquired an immense, stabilized power. Under Louis XIII, chief minister Richelieu exercised multi-faceted abilities, and during the childhood of Louis XIV, Mazarin earned the king’s trust. They were Catholic bishops, and the royal family and the French Church enjoyed an intimate relationship. In the background of the kingdom’s illustrious authority, the French Church began a move to create distance from the religious authority of the Roman Pope. In 1682, French bishops, drawing upon Bossuet’s philosophy, ratified a four-point proclamation, which argued the superiority of the ecumenical council instead of the Pope’s infallibility and stated that they could not exercise their power in conflict with the king in regard to secular matters. This led to the foundation of early modern France’s unique religious history, and the Gallicanism, which shed its shadows upon the later history of Laïcité.

Masanobu Yamada — New Religion’s Missions in Brazil (39) Seicho-no-Ie [3]

Former Protestants who converted to Seicho-no-Ie accepted faith in Seicho-no-Ie with their scriptural faith in Christianity as the push-factor. Therefore, there is a tendency to see themselves as “good Christians.” Faith nurtured in such way does not require an inter-personal contact with others. There is strong idealistic tendency to desire “God” and the ultimate “truth.”

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (19) Relief Fund and Support Fund [1]

The Kumamoto Earthquake of April 2016 led to 49 deaths and considerable damage. But registration for relief fund for the victims has begun, and 16.5 billion yen have been collected in Kumamoto Prefecture. There was considerable discussion on relief funds and the issues involved with them during the time of the Hanshin/Awaji Earthquake, and later, it was posited as a relief fund to support the victims through their difficult moments. Relief funds collected through the Japanese Red Cross, Collective Funds, and through prefectural offices were all pooled by the fund distribution committee and, upon decisions regarding distribution standards, were distributed among the victims through their local municipality.

Hisao Kuwabara — Messages from Ruins (13) Journal of Travels in England [9] Stonehenge and Gowland, Mentor to Japanese Archaeology

It was William Gowland, a specialist in metallurgy, who was entrusted, by the Society of Antiquarian, with the task of repairing the damage from the collapse of stone slabs at the Stonehenge in 1901 as well as with survey of its surroundings. During his sixteen year stay in Japan, he carried out surveys of ancient tombs in various places, and announced his findings in 1897. For Gowland, the survey study of the Stonehenge was a way to make use of his experience in Japan and provide, for the first time, a scientific foundation for the history of the making of the Stonehenge. Together with Morse, Gowland’s accomplishments contributed to the founding years of Japanese archaeology, and this is being recognized once again today. There is a joint British-Japanese project that seeks to clarify the complete extent of the Gowland collection given to the British Museum.