

Uzo Takami — Opening Words: Arrival of the Seasonal Times for “Great Salvation Work”

Jinzai, or human resource, is usually written out in a kanji character combination of “human/material” or “human/asset,” and sometimes “human/figure.” Between the first two, the difference is whether “an alternate is possible” or “an alternate is not possible.” Also, “human/figure” alludes to the other two possibilities but focuses upon the person’s character and the goodness of his or her personality. This rendition pays greater attention to the person’s qualities as a “charismatic personality possessing leadership.” Learned people can be nurtured as “human/material” and “human/asset” through education and school, but “human/figure” cannot be easily nurtured in school.

It goes without saying that human resource in Tenrikyo is known as “yoboku” (useful timber), and as found in the words, “When Tsukihi enters these trees and brings them to completion step by step, they will become pillars of nations” (VII:17), if Tenrikyo’s mission of nurturing “human resources” is to nurture “pillars of nations,” it must be to nurture “human/figure.” We need to rethink this matter once again.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (47) Chapter Six: Takaaki Yoshimoto and *Shiso no ansorogi* [6]

There is a heightening anxiety that predicts the rebirth of a new jashumon (heresy), which is a remaking, in the aftermath of its ultimate demise, of contemporary religious organization’s doctrine and ideals, as an opposing communal fantasy akin to the emperor system, a communal fantasy. As its premonition, there is terrorism that takes the pretext of various religious sentiments, widening gap between the rich and poor, corporate corruption, qualitative decline among politicians and bureaucrats, response to the aging society, and distrust of science and technology; the depletion of vitality that is sensed among both individual and collective responses to money is appalling. Today, without regard to new or old, religious organizations, whether it be Christianity, Islam, Shinto, or Hindu, possess no conceptual apparatus within its vocabulary to respond to the today’s unique diversification of society and unprecedented developments. They have not produced any vocabulary or conceptual apparatus to respond effectively and globally to tragic events of today. This is completely parallel to the way in which philosophy has been criticized as barren.

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (15) Prewar Mission in Hawaii and the Japanese-American Immigrant Society [5]

Kozo Katayama, the second head minister of Honjima Grand Church, devised the “compass missionary method,” and put it into practice, engaging in active missionary efforts in northeast Asia. Based on this experience, he planned the mission to America, and repeatedly sent missionaries to the American mainland. When he learned of the potentials for the mission in Hawaii, he sent missionaries such as Sakujiro Ueno, Kin’uemon Odate, Ihei Kimura, and Yoneshiro Tanikawa. Receiving support from fellow faithful in Hawaii, they carried out a very active missionary effort, which led to the founding of churches in various places on the Hawaiian Islands.

Koji Fukaya — Milepost Usage of the *Ofudesaki* (31) In Regard to Verbs [16]

In the previously examined verse X:20, the intransitive verb form of “*tasukaru*” (to be saved) is used; it reads, “However serious your illness may be, you will all be saved by the Service done single-heartedly.” The Service of the Kanrodai is hastened. On the other hand, while the focus is on the same theme of “illness,” the transitive verb form of “*tasukeru*” (to save) is used, and in the last verse of 109, its subject is determined to be

Tsukihi (God the Parent). In 105, there is “concern,” and with the aim to encourage the minds of the people in regard to “pain” and “illness,” the intransitive verb of “*tasukeru*” is used and the subject is identified.

Jiro Sawai — Reflections on the Words of the *Osashizu* (28) “*Honseki*” and the “*Path*” in Volume Three of the “*Divine Directions*”

I will organize the requests regarding Iburu Izo, the *Honseki* (main seat), within Volume Three of the *Divine Directions, Revised Edition*. There are 69 instances of the *Timely Directions* regarding the *Honseki*, and “*path*” appears in 35 of them. Seventeen of the citations have three or more references to “*path*.” In the *Divine Directions* regarding the *Honseki*, there are those regarding the health of the *Honseki* and the *Honseki*’s residence. The “*path*” as found in these *Divine Directions* does not concern a specific individual but rather about the course of Church Headquarter’s history. In comparison to Volume One and Volume Two, there is less instances where the “*path*” that should be taken is clearly taught; however, there is a call to reflect upon the past and to settle the “*truth of the path*” within one’s heart.

Masahiko Okada — “*Human Beings*” Living in the Contemporary World and “*Religion*”: A Rethinking (3) To What Extent are Humans Animals? [2]

Most animals have a predetermined place where they will live after birth. However, natural instincts, predetermined to adapt to its natural environment, are significantly regressed upon humans. The reason for this is human infants, who are born in extremely incomplete conditions, are not born as “*humans*” in the natural world, but become “*humans (themselves)*” within the cultural and social world in which they are born.

Because of its unique character known as “*biologically premature birth*,” humans are freed from instincts that are directly tied to its natural world; but, on the other hand, they are encapsulated within the web of meaning of its own creation.

Hisao Kuwabara — Messages from the Ruins (32) Survey of Israel’s Ruins [16] Management of Ruins and Cultural Heritage

In Israel, since the birth of the nation, as a government-led management of cultural heritage, important ruins were preserved and maintained within national parks and natural reserves. Immediately following the birth of the nation, among the ruins, those related to the Old Testament with its ties to the ancient Israeli tribes numbered the most, followed by those related to the Roman period. However, since 1960s, those from the Roman period numbered the highest, followed by those from the Old Testament period and the Byzantine period. Ruins that were marketable as a tourist resource and easy to develop were chosen.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (16) Assimilation and Resistance in Colonial Societies [2]

In January of 1942, André Matsoua (Matswa)’s turbulent life came to an end in Mayama, where he first became a teacher in doctrinal catechism. However, there were many mysteries associated with his death, and details were not forthcoming. There is an account that claims death by illness, while another relates his death to violence inflicted by guards. His remains were buried immediately after his death. However, it is said that, when his remains were dug up in later days, the corpse was missing. There are many elements of his death that are not clear, but his ultra-human actions related to French colonialism as a whole, the various theories regarding his death, and further, the missing corpse have led to his deification; he posthumously became known as Ngunza, that is, the prophet or messenger in the native tongue, and led to a black messianic religion espousing liberation of the black people.