

## Uzo Takami — Opening Words: Opening Words: Congratulatory Remarks on the Publication of the *Tenrikyo jiten* (Tenrikyo encyclopedia) Third Edition

The Oyasato Institute for the Study of Religion has recently published the much anticipated third edition of the *Tenrikyo jiten* (Tenrikyo encyclopedia). As many are aware, the compilation and publication of the *Tenrikyo jiten* began in 1977, as a commemorative publication for the tenth anniversary of the second Shinbashira, Shozen Nakayama.

Having begun in this manner, the *Tenrikyo jiten* had its *Kyokai-shi hen* (Church history edition) published in 1989 and the revised edition published in 1997 on the occasion of the thirtieth memorial anniversary of the second Shinbashira. And now, as a project dedicated to the fiftieth memorial anniversary of the second Shinbashira, a major revision was carried out for the first time in twenty years. *Tenrikyo jiten* has served as an important medium to facilitate communication between Tenrikyo and society at large, but it has already been twenty years since its previous publication. There was a need for new entries and revisions to the articles in the previous edition. The Tenrikyo church has also witnessed many events during the last twenty years. For the Oyasama Anniversaries, two were held, for the 120th and 130th. For the truth of the Shinbashira, it has been inherited by the current Shinbashira, Zenji Nakayama. Given that the *Tenrikyo jiten* was compiled with the aim of having people of the general society come to an understanding of Tenrikyo as a whole as well as the core of its teachings, the publication of the third edition is truly meaningful.

## Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (48) Chapter Six: Takaaki Yoshimoto and *Shiso no ansorogi* [7]

In the closing words of his commentaries on the *Ofudesaki* by Miki Nakayama (*Shiso no ansorogi* [An anthology of thoughts]), Takaaki Yoshimoto states the following.

“The contents of the *Ofudesaki* are not remarkable, but, as stated by its author, it had to be in poetic form. The poetic form implied that it was divine words, the words of the possessed; there may not have been any meaning in the uttered words. If it had been in prose form, it would have been nothing, but because of its poetic form, there is a certain kind of tension and a sense that ‘there is something there.’ It can be said to be the force of one who is possessed. Don’t forget your laughter, don’t harbor hatred or grudges, live joyously, God is always rendering judgment, life will become better through such efforts: if there is any basis to uphold these sayings as truth, then, what is such basis? How much force does it command, and can it compete with principles constructed intellectually through reason? On what grounds can it compete? The answer to these questions is still shrouded in mystery.”

As a free-ranging response to Yoshimoto’s challenging characterization of this “mystery,” I will introduce my memorial writing dedicated to Shigeo Miki, entitled “Mozart and Joseph Needham.”

## Takanori Sato — Creatures That Appear in the “Story of the Origin” (27) In Regard to the “Flatfish” [2]

Among fishes, the flatfish swims in an unusual manner. Small fishes in nearby rivers swim with their tails providing “forward thrust,” but the flatfish swims by flapping its entire body vertically, as if to wave a fan. Also, a swimming flatfish appears like a flag flapping in the wind, or a thin piece of paper quivering as one breathes over it. The flatfish’s swimming has a motion that suggests the flow of wind. For a living being to prolong its life, it needs to maintain its bodily circulatory system. The most critical element of this system is “respiration.” Life needs to have “respiration”; that is, it needs to “breathe” in order to maintain “life.” We can discern the symbol of “providence of breathing and speaking, of wind” in the “flatfish” that swims in the waters. Also through the flow of air known as “respiration,” we come to know the importance of “wind” that flows in “life.”

## Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (16) Prewar Mission in Hawaii and the Japanese-American Immigrant Society [6]

Based on requests from Matagoro Mikuni, who was inspired by Sakujiro Ueno and his wife, Yoshinori Kashiwabara and Yoshinobu Hironaga were sent by the superior churches of Myodo and Shuto, and Shuto-affiliated missionary activity was energized. This was an activity that made the most of the blood ties of family and relatives as well as local ties based on similar place of birth such as Yamaguchi and Hiroshima. Also, they were active in missionary work through the local Japanese language newspaper. In such manner, in 1931, in the year following their arrival, Taiheiyō Church was founded, and in 1935, three churches were founded.

The Shuto-affiliated missionary work became active in Hawaii and created the groundwork for today’s missionary work.

## Koji Fukaya — Milepost Usage of the *Ofudesaki* (32) In Regard to Verbs [17]

In verses VII:83 to 85, the phrase “*tasuke suru*” (to do salvation) appears frequently. In the second half of verse 83, the “*suru*” (to do) in “*tasuke suru nara*” (if you do salvation) is linked to the words “*tasuke*” (salvation) and “*tsutome*” (service) in the first half of the verse. That is, by nominalizing “*tasukeru*” (to save) into “*tasuke*” and joining it with “*suru*,” “*tsutome*” as noun and “*tasuke*” are semantically connected through the verb “*suru*.” In terms of the waka rhythm, “*tsutome*” and “*tasuke*” are both three letters and thus easily interchangeable phonetically. Also, in verse 83, the second phrase of the first half is “*tasuke*,” whereas the second phrase of the second half is “*tashika*”: there is an alliteration effect of the sound “t.” Moreover, because “*tasuke*” is so frequently joined to “*suru*,” when “*tasuke*” appears alone in the second half of verse 85, the conjoined meaning as “*tasuke suru*” is implied.

## Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (10) Translation of Religious Language [3]

The inseparable relationship between local doctrine and theology, constructed through translation, and orthodox doctrine and theology, constructed through the “sacred word,” resonates with the intermingling origin of the various languages. As long as the intermingling between the “sacred words” and the various languages, tied together through translation, is peaceful, translation becomes a necessary and irreplaceable element of the growth of doctrine and theology. The development of the semantic world indicated by the “sacred words” is not fulfilled in itself by the “sacred words”; rather, this is possible only through its translation into various languages.

## Masato Fujiwara — Laïcité and Tenrikyo’s Mission in France (14) The History of Laïcité [11]

The Dreyfus Affair engulfed the entire French population in a controversy that unfolded in the chasm between the Ferry Law and the separation of church and state in 1905. Through this incident, the discussion, involving issues of human rights in order to prove the innocence of Captain Dreyfus, accused of false charges, became hotly debated, and the simplistic polarization of the existing opposition between republicanism against religion was shattered, leading to a complex matrix of views within the society. This incident signaled the drawing of new lines in France’s debate on separation of church and state and the ongoing laïcité. Influenced by the Dreyfus Affair, laïcité in France achieved a place that it could not have done within the polarized opposition of republic versus religion.

## Masahiko Okada — “Human Beings” Living in the Contemporary World and “Religion”: A Rethinking (4) Human Beings as an Existence in Search of “Meaning”

The “human world,” a tapestry of language, custom, social systems, and diverse intellectual systems, lends human beings a cultural and social behavior pattern that is fundamentally different from those of animals, which are directly linked to its natural environment. Human beings, thrust into a world comprised of a network of meaning, cannot, like animals in a savanna, live and die naturally. Having been freed, to some extent, from instinctual behavior patterns linked directly to the natural environment, human beings have been liberated from the “world” of nature; however, on the other hand, human beings are apprehended by the “world” of humans, which decides who each person is.

Yet, existence of self, determined by the world of humans, does not provide a complete rendering of meaning, as would be the case of instincts, linked directly to the natural environment. Human beings, who benefit from a freedom “opened to the world,” are given the capacity to become anything; on the other hand, they may confront an anxiety in which nothing is truly determined.

## Hisao Kuwabara — Messages from the Ruins (33) Making Cultural Heritage Meaningful Today [1] Tenri: A Cultural Heritage City

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.