

Uzo Takami — Opening Words: The Power of the Mikagura-uta

In regard to the three scriptures of Tenrikyo, the second Shinbashira said, “Ofudesaki provides the fundamental principles while the Mikagura-uta gives life instructions and the Osashizu provides concrete instructions.” I was attracted to the phrase “life instructions.” At the “Seventh Young Men’s Association Follower’s Seminar,” in response to a question of “when I find myself unable to become spirited, what can I do to receive God’s blessing?” the second Shinbashira said, “Sing the Mikagura-uta to your heart’s content, as loud as you can from the bottom of your stomach. You will certainly receive a blessing. This is not based so much on truth but by uplifting your spirits and removing the darkness from your mind. Go into the mountains, even if people may laugh, and try singing the Mikagura-uta in a big voice.” I firmly wish to continue in my faith by receiving the powers of the “Mikagura-uta,” which provides “life instructions.”

Takanori Sato — Creatures That Appear in the “Story of the Origin” (32) In Regard to the “Great Dragon” [3]

The water ratio in our body is said to be 90% for the fetus, 80% for newly born babies, 70% for children, and 60-65% for adults. While a great amount of water is to be found in the body, on an everyday basis, we do not have a solid sense of that. We can recognize the sweat that we perspire or the blood that may bleed, but we cannot get a clear three-dimensional or volume count of our water content. Perhaps we can do so only when we teardrops come seeping out of our eyes.

We should not forget that such drops of water, and the water of the “reservoir,” receive the blessings of the “truth of the complete providence.”

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (21) Prewar Mission in Canada and the Japanese-Canadian Immigrant Society [4]

Ei Shibata, a missionary, could not re-enter Canada for reasons related to infringing upon its immigration laws. This issue led to the establishment of the “Canada Tenri Church” as a charity organization in June of 1933. On the next month, the second Shinbashira, Shozen Nakayama, visited Vancouver. Through such developments, the activities of the Tenrikyo missionaries were invigorated. Tenrikyo was listed in a British Columbia study by a Canadian researcher in 1934 and its existence became more prominent among the Japanese immigrant society.

Jiro Sawai — Reflections on the Words of the Osashizu (31) Church Issues and “Path” in Volume 3

I will categorize the references to “path” as found in the third volume of the Divine Directions given in response to inquiries about church issues. In Volume Three, there are 132 cases regarding church issues (not including those summarized in the appendix), and 32 references to “path” among them, of which “path” appears more than three times in seven of them. In Divine Directions regarding church issues, there are many that concern requests to establish a church, requests to change the head minister, and requests to expand property or to build. “Path” does not appear in any of these. On the other hand, for issues related to troubles at a church or where its future is insecure, “path” is used frequently as a way to teach about the

“path” that should be taken.

Yasuo Ouchi — Japanese Language Education and the Overseas Mission (2) During the Beginning of Tenrikyo’s Japanese Language Education [2]

It was a dramatic development to establish an institution where children of church head ministers, followers, and beginners could return to the Jiba to learn the Japanese language and acquire an understanding of the basic teachings; the second Shinbashira’s efforts to create such educational institution reflected his keen foresight. Also, in 1983, the “Plan for One Hundred Thousand Foreign Student” was announced; I will speak about my experiences during this time when the county began to develop an overall plan for Japanese language education. Also, I will introduce the history of Japanese language education during this period, from the eighties to today, regarding the training of Japanese teachers and the founding of the Association for the Promotion of the Japanese Language Education.

Hisao Kuwabara — Messages from the Ruins (38) Making Cultural Heritage Meaningful Today [6] Wartime Memories Conveyed by Ruins

Masao Suenaga, the first head of the Kashiwara Archaeological Research Institute, which welcomed its eightieth year since its founding, began excavation research at the Kashiwara and Karoko ruins at a prewar, state pageant, the project to commemorate the 2,600 years since the founding of Japan. The Karako and Kagi Ruins, designated recently as historical parks, convey the history of the Yayoi Period while also providing glimpse of wartime memories, as found in the remnants of an anti-aircraft battery site located on the levee above the pond.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (19) Symbol of Colonial Rule

Major cities have a building that serves as its “symbol.” Paris’ Eiffel Tower is the most famous one worldwide. A popular exhibit during the World Fair in which the Eiffel Tower made its debut was a “human zoo.” This “human zoo” is said to have functioned to clearly contrast the difference between European society with its white populace and the folk custom, habits, and bodily features such as skin color of the people of its various colonies. It was a symbolic event to legitimize nineteenth century Europe’s imperialism and its colonial rule.

Juri Kaneko — Contemporary Religion and Woman (20) Things Visible and Invisible

Among the surveys and studies of the significance and reality of interfaith chaplaincy, an activity that is more common in recent years, there is an important perspective (“spatial perspective”) that tends to be missing, a perspective that a patient would readily notice. Can we not look to the researcher’s position as its cause? We must ask questions that pertain to the basic elements, such as “What is the research for? Who is the research for?”

When the person’s illness or disability may not be apparent on sight, there is a red marker—“help mark”—that is used to notify others; using this as an example, I will address the dilemma of “things visible” “things invisible” in order to show that the imaginative powers towards “things readily visible” is the main function of religion.