

Akio Inoue — Opening Words: “The World as a Mirror” Reading Synchronicity in Prime Minister Hatoyama’s Speech

On January 20 of last year—the one hundred fortieth year since the writing of the Ofudesaki, in the first month of 1869—which was also a day prior to the Oyasama Anniversary, Barack Obama gave his inauguration speech as the first black president of the United States of America. He effectively employed the metaphor of the “path” and spoke of the need to “dust off” the “dust” of the past; he also called for a new commitment for change, returning to the spirit of “the year of the America’s birth” and becoming united by removing discrimination, and thus moving forward towards an “era of responsibility.” On the other hand, on October 26, the day of origin of the faith, Prime Minister Yukio Hatoyama of the Democratic Party gave his keynote address. Based on the principle of “the spirit of love and friendship,” he declared his commitment to carry out a “major cleanup” of the postwar bureaucracy while placing priority on alleviating global poverty and improving the living standards of the Japanese people. I believe that it is no coincidence that the speeches from the world’s “high mountains,” of United States and Japan, delivered on days overlapping the “day of origin” of the faith and the Oyasama anniversary, contained key terminology that resonates with the vocabulary of the teachings. Unless our “hearts within” also display a resolution and expectation for a new “change,” the “portals” of our minds will remain closed as the new year arrives and we may well be subject to criticism that the future does not enter our perspective and our “mirrors” are clouded.

Mikio Yasui — Short History of Tenrikyo Theology (49) Umemura Manuscripts [2]

The article that I introduce here is a commentary on Song One of the Mikagura-uta and is dated to 1910s. Its contents differ from what I have introduced previously. Also, the article with a title referring to the origin of Tenrikyo is thought to be a script for a sermon from that period, and contains a concise explanation of the doctrines. Part one describes “the providence of God the Parent,” part two on “things lent, things borrowed,” part three on “the eight dusts,” and part four on “causality.”

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (1) Historical Resources of the Shanghai Mission [1]

“Shanghai dendocho-shi soko” (A draft history of the Shanghai Mission Headquarters) is a documentary resource of the Shanghai mission, edited by Haruyoshi Uno, the fourth bishop of the Shanghai Mission Headquarter, and Masataro Kaneko, the first head minister of Hiwa Branch Church. It is composed of six parts in all, two for the period prior to the establishment of the Shanghai Mission Headquarters and four during the term of the bishop. The first part is entitled, “Period of ‘The Union of the Thirtieth Anniversary of Oyasama in Southern China’ (1) 1913-1922,” and describes the ten years of the path after it was actually begun by Yasuma Otsuka and his wife. The contents are not limited to missionary work and also include the history, economics, and lifestyle of the Japanese society in Shanghai.

Takanori Sato — The Environmental Study of “Oneness in Two” (28) Japan’s Forests Are in Danger Today! [1] The Diminishing “Forestry” Capacity of Japan

In October of this year, the Japanese government announced that the absorption ratio of carbon dioxide, accompanying forest management, is estimated to be at 2.9% in 2020. However, Kyoto Protocol set Japan’s greenhouse gas emission level to be 6.0% drop in comparison to 1990, of which 3.9% is recognized as the level accountable to the carbon dioxide absorption by the forest. However, Japan’s carbon dioxide absorption level will be only at 2.9% (a drop of 0.9%) in 2020, a figure which suggests a diminishing capacity for Japan’s forests. If there is to be a serious commitment to respond to the global warming, there is a need to heighten Japan’s capacity for “forests,” a factor that is in decline, and stimulate and diversify the forest.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (13) A Thought on the**Religious and the Faithful**

Church member is a term that focuses on their ties with a specific religion while faithful refers to the subjective side of a person’s commitment to a life of faith. The term “faithful” has no ties with the religion’s brand nor with any responsibility or position within the church; moreover, it does not even claim any formality such as “spirituality.” Rather, it emphasizes the human subjectivity that engages purely with the absolute, transcendent existence. The faithful exists beyond the boundaries of religion and non-religion. By replacing church member with faithful, the church member needs no longer appear as a church member and, at the same time, the horizon of inter-human dialogue expands dramatically while also deepening it as well.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (10) Hawaiian Sovereignty Movement [4]

Since the latter half of 1990s, there has been a “haole backlash” by non-Hawaiian residents protesting the preferential policies for Hawaiians. In 1996, the constitutional legitimacy of the OHA Board election, which recognized electoral rights to Hawaiians only, was challenged in a lawsuit that was disputed before the Supreme Court, and the judgment ruled that the board election was unconstitutional (Rice v. Cayetano 2000). This ruling set off a number of other lawsuits against the preferential policies for Hawaiians, including a lawsuit that accuses racial discrimination by the private Kamehameha School’s admission policy of giving priority to Hawaiians.

The haole backlash is an oppression against indigenous rights, and is a distinctively post-colonial issue. However, the series of lawsuits tend to treat the Hawaiian issue as merely a racial issue. As a response to the backlash, the Akaka Bill, which aims to establish a Hawaiian governing entity, has been forwarded to the Congress; however, Hawaiian sovereignty activists have opposed this bill on the grounds that it would prevent a return of true sovereignty. Thus, there is no consensus within the Hawaiian community.

Shigeru Noguchi — Religion, International Cooperation, NGO (18) The History of SVA [5]

Among the many temples in the country, did you know that there are temples that carry the sign of “international volunteer temple”? These are temples that make up a Buddhist temple network that subscribes to the aims of Shanti Volunteer Association (SVA) and seeks to support, either directly or indirectly, its international aid activities. The number of temples in this network now reaches about two hundred. Zendo Matsunaga, a former chairman of SVA, stated his hopes that “our common goal as an ‘international volunteer temple’ is to transcend the boundaries of sect and nation, to realize the vows of the Bodhisattva, and to witness the “realization of an Interbeing society” through the “socialization of compassion.” In this month’s article, I will introduce Dairinji, a temple located in Ueda City of Nagano Prefecture, as an example of a temple that seeks to carry out the practice of Bodhisattva’s vow.

連載執筆のねらい

深川治道

天理教海外伝道の資料

研究所伝道史料室では、海外伝道史に関する調査研究や資料収集を行っている。まだ十分ではなく、資料の所在だけでなくその存在すら把握できていないものが多いのではないかと思います。しかし、不十分ながらも、これまで数次にわたって報告を兼ねた伝道フォーラムを開催し、その内容を出版したことをきっかけにして、新たな資料や情報を関係者の方々から提供していただいている。そこで、これまでに収集された文書資料、画像、映像などの整理と電子化をすすめるとともに、その内容の一部を本誌を通して紹介することによって、海外伝道史への関心を高め、関係者の方々からのあらたな資料や情報の提供を期待する。