

Chuichi Fukaya — Opening Words: To Cross the Ocean of Information

For an ordinary mind not qualified as a genius to be able to write anything, one needs to wield various sorts of material; but in today's mass information society, there is always a fear that "although I just said this, there may be information that is different and more accurate." This is not so much an admission of my lack of effort but rather an observation that we now live in a world where it is difficult to say something with conviction if we reflect upon it with any conscience. My statements about "information" that I am writing right now cannot be written if we are to first read all the relevant information that is available, given that there is such a massive amount of writing and electronic information in the field of information and information technology. However, on the other hand, if we are to error in the timing of our decision to commit to writing, we may not only embarrass ourselves but also cause confusion for the reader. Therefore, it becomes tantamount to having the ability to properly judge the right timing to publish the information that one has accumulated. In order to nurture this ability, it is effective to thoroughly read the scriptures and classics of the field in question. By doing so, one is able to establish a set of core perspectives and reflections in regard to voicing opinions on a given field as well as avoid missing the essence of what one wants to say. At the least, one can avoid saying something that would cause confusion for others. In this context, it is important for Tenrikyo believers to thoroughly read the scriptures of Ofudesaki, Mikagurauta, and the Osashizu.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (35) Historical Resources of the Manchurian Mission [19]

For a two-month period beginning in March of 1944, Yoshihara, together with a number of church associates, went to serve as volunteers at the Kanto-shu hokoku nojo (Kanto Province Patriot Farm), acting as vanguard personnel. After a while, the head of the farm wanted a report done on the farm, to be published in a newspaper, so that its purpose may be widely understood. When seven volunteers began the project, Yoshihara also joined the group with a desire to write something for children. With permission, he sent his report to the newspaper, and as result, only his report was accepted for publication in the newspaper.

As consequence of this occurrence, Yoshihara began to take a leadership position among the personnel. When he called for establishment of a support association to assist in the growth of the farm, there was widespread enthusiasm, and he received requests, from a farm-related institution, to speak about the significance and current state of the farm for a radio broadcast.

Ichiro Soda — Histories of the Tenrikyo Mission (13) Tenrikyo in Aichi

In Aichi Prefecture, there are 842 churches. It ranks fifth in the number of churches nationwide. However, the population of Aichi is also large, and thus, the ratio of churches to the population is not necessarily great.

In regard to where Tenrikyo entered Aichi Prefecture, the adjacent prefectures of Gifu, Mie, and Shizuoka, as well as Tokyo Prefecture top the list. In terms of church affiliation, the churches belong to Koga, Yamana/Meikyo, Nankai, and Tohon.

The Koga- and Yamana/Meikyo-affiliated churches came from adjacent regions. The Nankai affiliates came as a result of aid activities following the Nobi Earthquake, and later formed the Toai and Aisei Grand Churches.

On the other hand, there is the Hon'ai Grand Church, which began from a mission from Tokyo. Further, Tonan Branch Church, affiliated to Takayasu, and Aimachi Branch Church also sprouted from missions originating in Tokyo. As a general trend, when selecting a target region for missionary work, a place farther away from the Jiba is usually chosen; however, the Aichi mission from Tokyo reverses this trend. It offers an interesting case study for mission studies.

Koji Fukaya — A Growth of Faith through Ofudesaki (9) Composition of Part 1 and the Word "Sekai" (world)

This essay has examined only a few verses of Part 1 so far because we think that even one verse can have a deep meaning. However, it is also important to put those verses into a larger perspective provided by the Ofudesaki and think of them in its context. So let us explore Ofudesaki from a wider viewpoint.

Part 1 consists of 74 verses. These verses may be divided into the

following groups based on its meaning..

A profession by God the Parent to save all human beings (1-9)

Miraculous efficacies of "Kagura" (10-20)

This world is dominated by "ri" (the law of God the Parent)(21-28)

Cleaning of the Residence(29-38)s

No mistake in God's words (39-44)

Metaphor of "way" (45-57)

Settle the inside (58-74)

While Part 1 refers to specific situations and specific people near Miki Nakayama, as can be seen in the expression of "cleaning the Residence," it shows the extent of God the Parent care for people all over the world especially by using the phrase of "looking all over the world and through all ages" repeatedly and taking the situation of Nakayama as an example.

What we should notice here is that Ofudesaki contrast "uchi" (the inside, the Residence) with "the world," which is not expressed as "the outside." That is to say, Ofudesaki does not take the distinction of inside/outside, rather shows the cosmology that "uchi" is included in the world in a concentric way. Therefore, we can see that "uchi" is equal to the world in a sense.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (1) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association

For six years between June of 2006 to December of 2012, while supporting my husband who was serving as the head of the association, I was involved in the Japanese language education for Japanese children growing up in France at the Tenri Franco-Japanese Cultural Association located in Paris, France. The process was one fraught with experimentation, making the most of my twelve-year tenure as homeroom teacher at the Tenri Elementary School.

"Bilingual" elicits a positive perception; but in reality, children born to Franco-Japanese international families must accept two cultures not only in language but also family, schooling, and society. At times, they may not be able to belong to either. By reporting on my notes of reflecting upon a teaching method that sought to embrace their predicament and give them pride as a Japanese through learning the Japanese language, I hope to contribute to Japanese language education for tomorrow's children growing up in foreign countries.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (13) How Did We Reflect on Death [4]

By coming to know that the truth of existence was based on impermanence, Buddha gained true knowledge that is not inhibited by existence, which is impermanent, and he came to preach the possibility of liberation from this world of confusion. This was a perception that transcended death, and Buddhism inherits the philosophy of causality and reincarnation established in ancient Indian society. The 14th Dalai Lama, the leader of Tibetan Buddhism and someone regarded as a living Buddha, teaches that, while death is generally regarded as "an end of life" and "a termination of existence," Buddhism accepts the idea of rebirth and reincarnation and regards death as only an end of "this life" "in this world." In this instance, "death" only holds meaning as an act of changing one's clothes. He teaches that reincarnation "refers to the life that is determined by the previous life and continues in the lives that follow" and is the cycle of life that continues endlessly for all forms of life.

Saburo Yagi — The Path Towards Normalization (11) Disability Movement and Urban Planning [1]

In the postwar period, our nation developed a disability policy based on institutional care. It was the Tokyo Paralympics, held in 1964, that demanded change upon this policy. At that time, the attitude towards people with disability viewed those using a wheelchair as requiring institutionalization in a rehabilitation center or a care home; they were not regarded as a constructive member of the society. Therefore, it was unthinkable for people with disability to be capable of playing sports.

The Paralympics demolished this set of assumptions. The country was shocked by the images of athletes with disabilities exerting their best efforts into their sports following the Paralympic's slogan of "Don't count the things you've lost; Make most of what you still have." Having staged the Paralympics, this country's policies in regard to people with disabilities, as well as the guidelines for maintaining their life standards, were reexamined, and this process led to an urban planning movement that would change the history of social welfare in this country.