

## Chuiichi Fukaya — Opening Words: Observing a Wintry Moon

As intimated by the seasonal phrase, *kangetsu* (wintry moon), the beauty of the moon appearing in the frosty skies of this time of year is particularly noteworthy. While the autumn moon is described as *sayakeki* (crystalline), the wintry moon is said to be *susamaji* (cold and fierce), and its luminance that evokes a sharpened sword lends everyone to take stock of oneself.

The foundress of Tenrikyo was incarcerated at the Ichinomoto Police Branch Station at the age of 89 in a freezing cold not witnessed in thirty years. Followers of Tenrikyo reflect upon Her Divine Model and seek to follow in Her footsteps, but given the differences in historical background, this is not an easy matter. However, by gazing upon the winter's night sky and sensing our heart shiver from the beauty of the moon, we can share the same experience as Oyasama at that moment. The fierce beauty of the wintry moon enables us to perceive the depths of God's act of creation; also, we can witness Oyasama's untainted and consummate appearance through the purity of the moon. As way to discipline myself from drifting in slumber inside the heated room in fear of the cold, I remind myself to step outside at times to gaze up upon the clear sky of the winter night.

## Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (36) Historical Resources of the Manchurian Mission [20]

By 1945, the fighting was approaching the home front and there was a looming sense of anxiety. Yoshihara made rounds of the families of the soldier in order to encourage them. Towards the end of April, when Yoshihara accompanied the Kume mother and child, who had been staying at the fellowship, back to Kyushu, he received a telegram notifying him that he had been drafted into military service. He returned to Dairen and received training at the battalion station in Mudanjiang. His time in the military was filled with good fortune, but he could not accept the fact that he, as a person who prayed for the salvation of others, would receive training to kill others. At the end of the war, he was incarcerated in a prisoner's camp, which happened to be in the same facility as the Mudanjiang battalion.

## Ichiro Soda — Histories of the Tenrikyo Mission (14) Tenrikyo in Tottori and Shimane

In proportion to the population of Tottori and Shimane Prefectures, there are many Tenrikyo churches. It is worth noting that the numbers approach twice the average for the nation.

The missions in Tottori and Shimane Prefectures originated, for the most part, from churches in Hyogo Prefecture and the northern parts of Kyoto Prefecture, and these account for half of the Tenrikyo churches in the two prefectures today. By church affiliation, these belong to the missions from Toyooka and Yamakage Grand Churches. In Tottori Prefecture today, there are fifty-three Toyooka-affiliated churches and twelve Yamakage-affiliated churches; in Shimane Prefecture, there are thirty-three affiliated to Toyooka and thirty-four to Yamakage. The sum of the churches affiliated to these two grand churches accounts for half of the churches in these two prefectures. Therefore, we can readily understand that the mission in Tottori and Shimane originated in Hyogo and northern parts of Kyoto and traveled westward along the coast.

A considerable number of churches was established in these two states by the 1890s. However, these churches were badly affected by the Interior Ministry directive and were forced to undergo considerable economic difficulties for many years.

Other than the Toyooka and Yamakage churches, there are many churches tracing back to the Kochi Grand Church; these are followed by churches affiliated to Kasaoka and Kawaramachi Grand Churches.

## Koji Fukaya — A Growth of Faith through Ofudesaki (10) Part 2:1-12

In reference to previous studies, Part 2 can be divided into groups as below.

Those in high places will come spirited in mind (1-10).

What you call "madness" is not an "illness" (11, 12).

The places where God's truth is conveyed (13-17).

The cleaning of the Residence (18-24).

"The pond in the high mountains" and making it clear (25-30).

"Kara" and "Nihon" (31-36).

"The high mountains" and "fire and water" (37-43).

The Kanrodai (44-47).

Part 1, using the metaphor of a path and the dust in the mind, shows the way Tenrikyo's faith grows, and encourages people to perform the Kagura Service. In addition to it, Part 2 frequently uses words that are unique to Ofudesaki such as "high places" or "Kara," "Nihon," and "fire and water."

Broadly speaking, one of the main themes in the first half of Part 2 (1-24) is the meaning of illness. Ofudesaki reveals that, from the viewpoint of God the Parent, something wrong in our body does not mean "illness" in an ordinary sense; rather, it is a "guidance" by God to gather those who perform the Kagura Service spiritedly.

## Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (2) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [2]

The "Children's Japanese Language Class" held at the Tenri Franco-Japanese Cultural Association provides a Japanese-as-native class and Japanese-for-foreigner class. The former is provided for children who have one or both parents as Japanese and use Japanese as their native language. The latter is intended for middle school to high school students whose both parents are French or of other ethnicities, and Japanese is taught as a foreign language. In recent years, anime and manga are highly popular in France, and perhaps through its influence, the number of applicants to the Japanese-for-foreigner calls is increasing. In this article, I will report, for the most part, on the Japanese-as-native class. In comparison to English-language materials, there are fewer educational resources available for bilingual children in France and instructors are struggling to teach their lessons. Given this circumstance in the children's classes, we sought to address and resolve the issue of the textbooks and educational resources.

## Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (14) How Did We Reflect on Death [5]

The 14th Dalai Lama taught that cycle of reincarnation is a circle of life that continuously cycles through for all living beings. The cycle of reincarnation is a given matter for all sentient beings, and it is taught that the level of achievement of one's internal self allows for choice in the nature of one's next life. Also, life is infinite and there is no beginning or end. Therefore, action and karma also have no beginning and end. Karma is infinite, and the individual karma among the multitude of infinite karma harbors the capacity to create new life. Among these karma, the most decisive ones are those actions that are done when one is near death as well as those that are habitual. Having negative feelings of hatred and grudge-bearing at the time of one's death leads one to lose the benefits of the good deeds done until then.

## Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (7) "Into the Gap of the Folds . . ." [7]

"Sameness": the meaning of this term is constantly under question. To speak of sameness—the "sameness" under a completely different context—can be posited in the same affiliation (Hainuwele myths: Jomon middle era earthen sculptures: Ohgetsuhime/ Ukemochinokami: Okage-sama) of which the Hainuwele, known as the "finest feral expression of the sacred," belongs. The common base here is an attempt to apprehend existence in its entirety, a mythical figuration of the return to origin, as found in the origin of harvest → origin of death → origin of human beings → origin of the world itself. Levi-Strauss' observation of myth carries great weight here. All myths are dichotomous opposites following dialectic laws that seek to provide intellectual meaning to the chaos of material