

Chuichi Fukaya — Opening Words: Numeric Goals of Our Initial Dream

"If you go about with a large heart, then, results will be large. If you go about with a small heart, then, the results will be smaller" (July 7, 1888)

In order to prevent "world salvation" from becoming a hollow slogan, I hope that at least our initial vision is a large one.

In regard to our ultimate goal of "world salvation," the time that it would take to save everyone in the world without exception is one hundred years, even if we all live to be one hundred years old. Assuming that the global population stands at seven billion, if we can save seventy million people annually for a hundred years, we can then achieve this goal.

Next, turning our attention to the returning to the Jiba for all people of the world, for the seven billion people in the world to return to the Jiba even once in their life, we must become capable of accommodating seventy million people annually or two hundred thousand people on a daily basis.

Next, when we reflect upon the human resources to bring about world salvation, given that it is physically possible for a thousand people to receive the Divine Grant (to receive the truth of the Sazuke and become a Yoboku) daily, we can predict that thirty-five thousand people will become Yoboku in one year and 35 million in a hundred years.

Furthermore, in regard to the number of churches, given that sixteen Yoboku are necessary for the establishment of a church, with 35 million ÷ 16, at the most, 2,187,500 churches can be established worldwide.

Mikio Yasui — Short History of Tenrikyo Theology (76) Ieki Manuscripts [5]

The short sermon that follows it, and the way in which the original text is written, is relatively composed and there is new vocabulary as well as well-organized writing. This may have been copied from something in order to use as a reference for a sermon. Moreover, in terms of its date, we can estimate sometime between the end of Meiji (1900s) to the early Taisho period (1910s).

Ichiro Soda — Histories of the Tenrikyo Mission (25) Tenrikyo in Iwate and Aomori

I will comment about the mission in Iwate and Aomori Prefectures.

In Iwate Prefecture, there are many churches affiliated to either Umetani or Shimagahara. Both strands sent missionaries from Ueno of Mie Prefecture. In 1894, a missionary of Abe Mission Center (currently Branch Church) of Ueno-machi in Mie Prefecture resolved to engage in the Tohoku mission, and began to spread the teachings in Ichinoseki of Iwate Prefecture. Two bedridden housewives took up the faith, followed by their husbands, relatives, and friends; subsequently, Iwai Mission Center (currently Branch Church) was established in 1895. Iwai Branch Church currently has thirty-four branch churches, but most of them—twenty-three—are located within Iwate Prefecture.

In 1894, a missionary from Ueno Mission Center, affiliated with Shimagahara, came to do missionary work in Shiwa, and established the Shiwa Mission Center. Later, he moved on to Hanamaki, and currently, the Hanamaki Branch Church is the mother church to the one in Shiwa.

Tohoku Prefecture has the greatest number of churches and Yoboku in the Tohoku area. There are two grand churches, Konanbu and Tsugaru, and both commands over fifty branch churches within the prefecture.

There are thirty-seven and nineteen branch churches affiliated to Kiyama and to Yamana, respectively, but both originated from two missionaries who came from Kiyama Branch Church in Shizuoka Prefecture. The two of them aspired to do Tohoku mission, and arrived in Morioka. After achieving a certain level of success in Morioka, they began to do missionary work in Kominato of Aomori Prefecture upon receiving a request, and then subsequently, their faith extended to Hirosaki.

Koji Fukaya — A Growth of Faith through Ofudesaki (21) Part III:106-112

According to Notes, "this one" in verse 109 refers to Shuji's daughter Oshu. Her life and death (rebirth) lay in an interaction between God the Parent and human beings. In other words, humans understood God's intention through her life.

It is not hard to imagine how painful it is to lose a daughter. However, what we should notice is how God describes life and death. Ofudesaki expresses death as "receive," birth as "return," and afterworld that we cannot know of as "hold," taking God as the subject of these verbs. That is to say, in order for us to completely understand what God says, we should consider how God works on our life and have a sense to use the expressions such as "receive," "return" and "hold."

Masanobu Yamada — New Religion's Missions in Brazil (9) Transformation of Christianity [6]

Even in Brazil, New Age trend is becoming popular. According to its philosophy, absolute figures such as God or Christ are relativized and the unlimited capacity within the human being, as well as the self's total innate nature, and its spirituality are accorded higher roles. Pope Paul II has characterized New Age thought as a pseudo religious movement based on syncretic philosophy, and has warned that it employs knowledge and experience utilizing Eastern spirituality and techniques to confuse people's Christian beliefs. However, in Brazil, there is a priest who has sold best-selling books filled with New Age messages that draw on Seicho-no-ie's message as well as Leonardo Boff, a liberation theologian, who has argued for the necessity to transcend modern Western divisive philosophical structure and for the development of spirituality. In this way, this spiritual movement is becoming a threat to Brazil's Catholic Church.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (25) Between the Dead and the Living [6]

In Japanese society, there is a concept that the body and soul undergo separation during the moment of transition from life to death. In accepted theories within folklore studies, separation of soul and body is expected, and the polluted, aggravated soul is purified and eventually becomes the ancestral soul and then is reborn. At the same time, precisely because the separation of soul and body occurs in the funeral rite immediately following death, it is thought that the soul and body are seeking to attain unity. In regard to death and the dead, recognized as a form of kegare (impurity), funeral rites conducted in continuity of the kegare (ke [soul] gare [withering]) are thought to place emphasis on the purification function of those who participated in the funeral rite as well as of the soul of the dead. The dead and the living, as perceived through the ritual, are, in either case, deeply connected. The rite not only allows the living to confirm the physical death of the body but also provides an opportunity for the living to reflect upon death itself and enables the possibility for the living to think about how they will conduct themselves in the future.

Saburo Yagi — The Path Towards Normalization (23) Urban Design for Social Welfare [10]

I will introduce policies adopted by facilities to discourage illegal parking. First, there is a requirement to exhibit "placards for exemption from parking restrictions." These are permits enabling street parking to those who possess disability cards and require the use of wheelchairs apply to the public authority of their respective prefecture.

The second is the placing of pylons so that regular drivers cannot use the parking space. Drivers using wheelchairs must exit the car and remove the pylons prior to parking their car.

The third is blocking the parking space with a bar to completely prevent parking. To use the space, a driver must contact an attendant. When parking the car, the driver phones an attendant to have the pylon and bar removed.

The fourth is a reminder using speakers for appropriate use. These are the policies implemented with the goal of preventing illegal parking. These methods adapted by various facilities have not proved useful to those who actually need to make use of the parking spaces.