

Chuichi Fukaya — Opening Words: Coal-Generated Electricity

Yomiuri Shinbun (April 13 morning edition) reported that “Kansai Electric Power Company, in conjunction with TonenGeneral Group, a major oil dealer, has settled on the construction of a large-scale coal-fired power plant, capable of producing a million kilowatts, in Ichihara City of Chiba Prefecture. Their investment will total thirty billion yen, and production is expected to begin in the middle of the 2020s.”

To make a transition from one dominant fuel source to another, such as from firewood to coal, and then on to oil, requires the mining and extraction of the fuel as well as a change in the distribution channels and fuel-burning equipment. In order to equip the infrastructure for such change, society in general is required to invest an enormous amount of investment over a fifty to seventy-five year period.

If we invest tens of billions of yen to build another coal-fired power plant, we will continue to emit carbon dioxide as well as sulfur oxide and nitrogen oxide into the atmosphere for another few decades. If we do so, what will happen to our ecology? Will we not leave behind an irrevocable liability to our children and grandchildren’s generations. We need to reflect upon these issues today.

Mikio Yasui — Short History of Tenrikyo Theology (93) Kin’ai Manuscripts [14]

Continued from previous issue.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (12) Harigabesho Village Incident

In facing the incident when Sukezo Imai began to claim that Harigabesho Village was the original dwelling place and Jiba was its temporary manifestation, Oyasama fasted for thirty days before going to Sukezo’s house.

In any era, there is a possibility for heresy to arise. Its leader has the necessary amount of charisma and is apt in manipulating a person’s psychology. If one inadvertently approaches such a person, there is a danger of going out for wool and coming back shorn. Thus, if one wants to challenge a heresy, one cannot do so with a halfhearted approach. We learn from the Divine Model and the history of the Harigabesho Village incident that one needs to prepare oneself before confronting such person.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (14) Chapter Two: Motoori Norinaga’s *Kojiki-den* [2]

The time is due for an interpreter of the Ofudesaki and a persistent inquirer of the faith to appear, on par with someone like Motoori Norinaga, who read every letter of the entire *Kojiki* and spent thirty-three years in his commentaries. The twenty “brush-bearing scholars” that Oyasama requested among the performers of the Service must point to the highest levels of scholars, such as Norinaga, given the goal of world salvation through the Service. This is because the divine narration of the Truth of Origin ends with one final divine will, of the “teaching of wisdom,” whose “will” is to convey that the “teaching of letter” is a necessary condition for the Joyous Life.

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

The entry for *geigyō* [literally, salamander fish] in the *Yamato bon so*, published in the mid-Edo period (1709) notes “*sansho-uo* (salamander) can be found in large sizes of 60 to 90 centimeters and small ones of 15 to 18 centimeters.” The large ones are *Andrias japonicus* and the small ones are small-scale *sansho-uo*. In the section on “*Sansho-uo*” of *Tōin ihitsu*, published near the end of the Edo period (1850), it is written that “*sansho-uo* are similar in shape to the newt and its whole body resembles the loach.” *Hynobius nebulosus*, a species of the small-scale *sansho-uo*, was called *hatake-dojo* (field loach) in the Yamato area from ancient times, and it passed winters under the grounds of fields and appeared in the soil during the spring, much like loaches. In fact, a close look at water sources where many loaches live reveals the presence of these *hatake-dojo* as well.

Koji Fukaya — A Growth of Faith through Ofudesaki (38) Part VI:104-134

Only thinking about oneself, and being “selfish” and “greedy” as noted in verse 121, would negate God’s anxiety. To be honest,

it always happens in my life. What I noticed this time is how large this anxiety is. Ofudesaki states, “I [God] shall clear away the grand shrines and high mountains” (115), “Flames of heaven, rains of fire, and tidal waves in the seas...” (116). God’s anxiety reaches a level where what one built is lost and one’s life is burned and caught in a wave. It might not be easy to get rid of one’s greed as much as to save people under flames or in a wave. But sweeping away our dust is one of the most important themes in Ofudesaki.

Jiro Sawai — Reflections on the Words of the Osashizu (6) “Path” as Found in *The Doctrine of Tenrikyo* [4]

In the *Doctrine of Tenrikyo*, in sum, the teachings are “the path of single-hearted salvation” and its faith is the “path for salvation.” And the “goal of this path” is Joyous Life. The second half of the book teaches the transition for the faithful to follow, from “*shinjin*” (faith) to “*shinko*” (faith), and then on to “the path”; I feel that the term, “path,” is used to express the totality of “daily life” that cannot be contained with the simple term of “to believe.”

Mori Yomei — Preliminary Thoughts on African-European Relations as Found in *Congolese Society*(1) Introduction

In this article, I will introduce patterns that appear through examination of the society and way of life found in the Republic of Congo, and touch upon historical events that form its background and comment upon its relationship with Europe that wielded a large influence throughout the years and its relationship with France, its former colonizer. And from the regional framework of the relationship between Congo and France, I would like to shift my attention to a more global framework of the relationship between Africa and Europe and survey the inter-dependent relationship between the two entities.

Masanobu Yamada — New Religion’s Missions in Brazil (26) Organizational Development of Japan’s New Religions [10]

Perfect Liberty’s Brazilian mission was undertaken through a consolidated initiative of its church headquarters. Church headquarters sent its first full-time minister for the Brazilian mission in 1957. Later, expansion to other areas was carried out by the initiative of its Brazilian central mission. As a multi-national religion, Perfect Liberty carries out “pioneering mission” in the same way that multi-national corporation expands its market. As the church grows, there is a need for expanding its pool of ministers and assistant ministers. To meet this need, training operations are established in Brazil to nurture its Brazilian membership.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (6) “Time Extension” for Community Chests

Community chest fundraising is usually carried out each year over a three-month period, from October 1 to December 31; however, in recent years, this duration has been expanded to March 31 of the following year. The expansion of the duration did not happen randomly. As a way to utilize this expanded duration, there have been theme-based community chests instituted to address specific issues as identified within the localities, such as support for post-partum mothers who are easily isolated, snow removal for senior citizens living in areas of dense snow accumulation, and creation of comfortable place of belonging in various neighborhoods. These are social experiments instituted for the transformation towards “regionally-themed community chests” that function to organize more donors and participants in order to address regional issues and to develop resources.

Hisao Kuwabara — Messages from Ruins (1) Ruins Uniting the Past and the Present (1)

Ruins are traces of the daily lives of people of the past. As in the case of the myth giant of Ogushikai-zuka of Ibaragi Prefecture, structural remnants and relics found in ruins have been interpreted in various ways in historical eras following its demise, but since the modern times, it became the object of archaeological research. Today, these have been maintained as historical monuments and parks as a way for people to imagine the ways of the past. In such way, ruins are remains from the past but also contain a particularly contemporary element. In this series, in addition to the perspective of the “oneness in two” of the local and global, I will attempt a contemplative experiment to build, as a scholarly pursuit, a bridge between the “oneness in two” of the “past” and “present” from the perspective of contemporary archaeology.