

Chuichi Fukaya — Opening Words: O-MO-TE-NA-SHI (Hospitality)

Although the Pilgrimage to the Jiba is not for the same purpose as tourism, there is similarity to the extent that we must have all the people who come to visit Tenri from around the world be delighted in their experience. Oyasama said “Whoever comes to this house shall never leave without being filled with joy.” For such reason, it is important that we understand the thoughts that led to the decision to return to the Jiba for the people coming from around the world, and receive them with hospitality as appropriate to their mental condition at the time. As a result, if we can have a “Jiba Pilgrimage” experience that anyone can be deeply moved, then, we will be able to see a day when majority of the foreigners coming to Japan are do so for the Jiba Pilgrimage.

Mikio Yasui — Short History of Tenrikyo Theology (98) Kin’ai Manuscripts [19]

By comparing the explanatory notes, we can glimpse into the historical background and the specific situations of the Divine Directions. There seems to be more possibilities for interpretation. Because I did not have the sources with me, I was not able to compare it with the early materials, from 1890s. If I had such sources, I could have examined the changes taking place within the explanatory notes. This is an issue that I hope to examine later.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (17) Passing Away for Rebirth of Oharu

On page 83 of the Life of Oyasama, it reads, “On June 18, 1872, Oharu, the wife of Sojiro Kajimoto, passed away for rebirth at the age of forty-two.” As to the reason why Oyasama’s daughter passed away for rebirth at such early age, there is a story that her husband, Sojiro, made disparaging comments about her at a dinner party and Oyasama admonished him; however, given the Kajimoto family’s contributions and support for Oyasama over the years, there is something doubtful about this story. The author conjectures that Oharu, for this final pregnancy of her life, did not receive the Grant of Safe Childbirth. That is, the person who became the recipient of the very first Grand of Safe Childbirth came to regard it lightly in her later life. Therefore, through the great knot shown by God of shortening her life after complications from childbirth, God demonstrated the weight of the truth of the Grant of Safe Childbirth. If this is the case, then, I believe that the whole incident will become more convincing.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (19) Chapter Two: Motoori Norinaga’s *Kojiki-den* [7]

In the history of Japan, *ten* (heaven) as a philosophical term traced to the early modern and Meiji years was particularly common during the Tokugawa era. The idea that *ten-mei* (mandate of heaven) justified the Tokugawa family’s political authority overlapped with the idea of *ten-son chi-pi* (heaven as high, earth as low) in which natural order was utilized to validate the vertical hierarchy of the hereditary social orders; such logic commanded considerable influence. Also, after the mid-early modern period, Sekimon shigaku, which played a large role in edification of the common people, emphasized that “humans are a microcosm of heaven” as a way to argue that people should be satisfied with their given roles. Are there traces that the meaning of *ten* as found in the Tenrikyo scriptures, which were revealed after the Ishin, underwent change parallel to the modernization of Japan? I also touch upon the need for new research into historical linguistics within Tenrikyo theology, by pointing to the example of the interpretation of the letter ㄥ (n) in Motoori Norinaga’s writings.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (8) In Regard to the “Serpent” [3]

Why did Oyasama use the expression “*mi*” to explain the “truth” about the model of woman? Before pursuing this issue, I will introduce the *sunayatsume* from a biological perspective. The *yatsume unagai* belongs to the agnathan specie, the lowest among the vertebrate animals. It is clearly different from the loaches, a higher level animal. When a *yatsume-unagi*’s egg is hatched, it becomes a larva known as ammocoetes. This larva consumes food in the same way as a *namekuji-uo*, a phylogenetically lower invertebrate animal. The *yatsume-unagi*, a critical specie in the evolutionary map, has completely disappeared in the Nara Valley, due to recent river improvement constructions and levee protection works.

Koji Fukaya — Milepost Usage of the Ofudesaki (3) In Regard to Waka Form: Structure of Waka

Ofudesaki does not employ waka-style literary rhetoric such as *makura-kotoba* (pillow words) or *engo* (related words), and is not a waka literature. According to Toyoko Izutsu, waka poems occur within the phenomenological movement between “heart” and “words,” and while regulated by the syntactic structure of language, it becomes manifest as a temporal and spatial semantic chain reaction while placing points of emphasis along the hierarchy of “emotion and surplus emotion.” Taking such view, in regard to the creative subjectivity of the waka, she notes, “in the world of poetics, the creative subjectivity of waka is not abstracted and idealized as an objectified form in itself; rather, as a functional

subjectivity of the waka-style linguistic phenomenon, it is apprehended in a momentary way within the place of its function.” The creative subjectivity of the Ofudesaki is “God the Parent/Oyasama.” And with reference to Izutsu’s theory, a reading of the Ofudesaki enables an encounter with the place of the phenomenon of the transition from heart to poetics/surplus emotion—that is, the place of the waka phenomenon—which enables a momentary apprehension of the “mind of God the Parent,” which had engendered such phenomenon.

Jiro Sawai — Reflections on the Words of the Osashizu (10) “Path” in Osashizu, Volume 1

In Yoshinori Moroi’s “Doctrine of Tanno,” his interpretation of the meaning of tanno through reference to the Divine Directions led him to “reference as basic text” the Divine Directions of 1887 to 1892; he develops his theory by outlining the situations in which each Divine Directions appeared. This series aim to comprehend the term, “path,” as it appears in the Divine Directions. Therefore, I will first confirm the situations in which the term “path” appears in volume 1 of the *Osashizu (Revised Edition)*.

Mari Hatakama — From the Sankokan Museum (3) Relationship Between School Education and Museum

In this article, I will look at the relationship between Tenri Sankokan and school education, taking the example of its use in the third grade curriculum of the Tenri Elementary School. In museums around the world, there is a growing concern over its dwindling use by children in their teens. In Japan, curriculum guidelines have clearly specified the use of museums. Curators of the museum are making daily efforts so that the school’s use of the museum can become the first steps towards the children becoming familiar with museums in general.

Masanobu Yamada — New Religion’s Missions in Brazil (31) Varieties in Salvation: Tenrikyo [1]

From this issue, I will examine how Japanese religions are received by comparing the religious context in Brazil for each religious organization. I will focus upon the manner in which individuals have entered the faith (conversion). I will base my study on interviews conducted with the followers. Among the stories related by people who have converted to Tenrikyo, a religion that holds an original creation account known as “Truth of Origin,” there is a conspicuous number of cases that compare it to their previous religious affiliation. People who have accepted Tenrikyo and were formerly devout Catholics would speak of the comparison between “Truth of Origin” and the Bible. Even if they were not devout, learning the “Truth of Origin” has prompted comparisons with the Bible.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (11) Undertaking of the “Tenri Peace-Space Project” [4]

Three organizations have participated in the “Tenri Peace-Space Project.” There are four incentives for participating organizations: “the ability to get the message out and to identify issues through fundraising activities,” “utilization of Community Chest infrastructure (tax policy, PR, etc.)” “securing of activity funds,” and “network building for cooperative activities.” Also, beginning with the Community Chest Inauguration Event held on October 1, 2013, the project has developed various PR activities, including PR efforts at the Tenri University Fair, street collections by participating organization from January to March of 2014, and the “Peace-Space Cafes.”

Hisao Kuwabara — Messages from Ruins (5) Journal of Travels in England [1] The British Museum and the England’s Modernity

The British Museum, located in London, holds numerous valuable architectural treasures collected from around the world. Among the noteworthy are the various stone statues and numerous mummies of the historical pharaohs, the Rosetta Stone discovered by Napoleon’s army in Egypt, the collection of sculptures that decorated the Parthenon in Greece known as the Elgin Marbles, the sculpture of the human-headed lions that protected the Assyrian metropolitan ruins, and the relief sculpture that decorated the walls of its palace. However, local authorities have demanded the return of the Rosetta Stone and the Elgin Marbles. Further, the Islamic State has begun a systematic destruction of the Assyrian metropolitan ruins. The British Museum contains not only the history and cultures of the ancient peoples but also reflects the history of the modern and contemporary times.

Juri Kaneko — Contemporary Religion and Woman (6) The “Cuckoo’s Egg” Tradition

The “tradition” deeply entrenched in Catholicism of excluding women from the clergy is, according to theologian John Wijngaards, a “cuckoo’s egg” tradition that deviates from what the Bible originally intended. Prejudice against women in the early churches masqueraded as a biblical priority into the Christian tradition. How did this “cuckoo’s egg” steal itself into Christianity? I will use Wijngaards’s views as reference to focus upon the medieval age when women’s ordination was banned by church law and the basis for this ban was substantiated. I will examine the arguments forwarded by medieval theologians and clerical legalists.