

Uzo Takami — Opening Words: A Reflection on the Children's Pilgrimage

Currently, the Parental Home is in the midst of preparation for the summer's Children's Pilgrimage. By the way, this is a story from three years ago: on August 4, a young mother came to Jiba together with her infant child. She worked hard to raise her child as a single-parent mother, but one day, after her morning part-time work, she suddenly had an urge to return to the Jiba and hopped on a bullet train at Tokyo Station, changing trains along the way before arriving at the Jiba. With a big smile on her face, she told me that "being able to make greetings," "Shinbashira-sama, I am doing well, giving my best effort," is what keeps me going right now." She added, "I am returning to Tokyo now. With this, I can keep going from tomorrow." Her "stay" in Jiba amounted to less than an hour. I thought to myself, "there's Jiba pilgrimage of such nature?" and yet thought, "this is what Jiba pilgrimage is all about." Its foundation is to return to the parental home to receive energy to live, and then, to go back home once again.

We are taught: "The Jiba in Nihon is the native place of all people in the world." (XVII:8) "Whenever you return, never think that it is caused by your individual minds." (XI:78)

What will this summer's Jiba Pilgrimage be like? I am looking forward to it.

Mikio Yasui — Short History of Tenrikyo Theology (107) Kitano Manuscripts [9] Transcriptions of Copies of the "Osashizu"

I will examine a volume from the Kitano manuscripts, a source that I have introduced in parts previously. Early missionaries from the Kitano Branch Church were already engaged in salvation work and expanding the church, carrying copies of the Divine Directions and the Ofudesaki.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (26) Fifty People from the Many

In the Life of Oyasama, Foundress of Tenrikyo: Manuscript Edition, there are accounts of the increasingly more people who were drawn to Oyasama through Her salvation work, particularly in the last twenty-five years of the Divine Model. Most of these people drifted away from the faith after a few years. However, among them were those who grasped the true faith and whose faith were passed down over many generations. Through the efforts of such people, new followers emerged, numbering more than double the number of those drifting away, and the faith expanded greatly.

If we were to apply this account in the Life of Oyasama to our own situation, we can say that it is important for missionaries to accumulate years of experience. In today's society where the average age of life expectancy has risen, the value of a missionary's age also has gone up. And, we can also say that one encounters many people during one's path as a missionary, but it is important to nurture a younger generation. In twenty-five years, Oyasama nurtured fifty high disciples. There is a pioneer who became a grand church minister. He said, "in my lifetime, I have only truly guided seven people on my way to becoming a grand church head minister." Missionaries who are not such experts should simply go forward with the thought of guiding just a few genuine followers and disciples.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (28) Chapter Four: Minakata Kumagusu's "The Philosophy of *Suiten*" and "Study of Things" [3]

Modern science relegates the study of things to physics and the study of the heart to psychology as two separate realms of research. Later, Minakata Kumagusu came to believe that these should not be separated; rather he saw the importance of the study of "koto" as an intersection of "mono" (thing) and "kokoro" (heart). Kumagusu would call this the "study of koto," and I have referenced the first usage of this term in his long letter to Horyu. This letter is dated to December 24, 1893, but it is an expansive and valuable letter which he began writing at 7 PM of December 21 and completed at 3 PM of the twenty-fourth. Placing focus on Kumagusu's philosophy of "koto" as "ima" (now), Kwansei Gakuin University, which faced damages from the Hanshin Awaji Earthquake, adopted the cause of "principles of support," and established the Institute of Disaster Area Revitalization, Regrowth and Governance in 2005 as a way to contribute intellectually to the twenty-first century in accord with the "restoration of humanity."

Takanori Sato — Creatures That Appear in the "Story of the Origin" (15) "Turtle" as an "Instrument for Skin and Joining" [1]

On July 9, Shigeru Kuratani of RIKEN and others published an article entitled, "The Endoskeletal Origin of the Turtle Carapace," in the British online science, nature COMMUNICATIONS. A study of a turtle's embryogenesis revealed a pattern where the rib bones are the first to form,

followed by the expansion of the periosteum, which encapsulates the rib bone, and the formation of the tabular one interior to the periosteum. That is, it was proven that the turtle's shell, which integrates both the backbone and the rib bone, does not contain elements of the "dermal bone" as found in alligators, but rather is an extension of the rib bone. In many vertebrate animals, including humans, the backbone and rib bone are supported by the muscles in the body. Therefore, it has flexibility. I believe that, given that turtles have relatively long life expectancy in comparison to other animals, the turtle's "instrument of skin and joining" was embedded in the "mi," as a feature to lengthen the life of the "mi."

Koji Fukaya — Milepost Usage of the Ofudesaki (12) Regarding "Cleansing" [3]

The first two verses of Part Twelve briefly summarize the core idea of "cleansing of the mind." That is, it indicates that the God the Parent is the principle subject that undertakes the "cleansing of the mind." Its steps begin with, first, God the Parent "discerning the heart of everyone in this world, and second, "manifest(ing) all the mind of each of you." Its object is stated as having "no discrimination between those within and the world." Also, we have seen that Part Seven focuses on the "cleansing of the mind" as a story of those "within," but verse IV:108 already teaches us that God shall cleanse "those within and all others in the world without discrimination." And as stated once again at the beginning of Part Twelve, the "cleansing of the mind" should begin "within" and extend to all people of the wide world.

Jiro Sawai — Reflections on the Words of the Osashizu (18) "Path" in Osashizu, Volume 1, A Conclusion [1]

In previous articles, I have confirmed the distinguishing features of the contexts and examples in which the term, "path," appears in Volume One, differentiating its usage into categories of "Timely Direction," "Church Headquarters issues," and "individual illnesses and troubles." What has become apparent through this effort is that, in all types of Divine Direction appearing after the permission to establish Church Headquarters in 1888, "path of the world" is juxtaposed to "path of God" and "path of single-heartedness to God"; there is increasingly a call to follow the "path of God." A further examination of such usage suggests that "path of God" refers specifically to the path of Divine Model of Oyasama.

Masanobu Yamada — New Religion's Missions in Brazil (40) Plurality of Salvation: Seicho-no-Ie [4]

Former followers of Kardecism regard Seicho-no-Ie as a form of spiritualism superior to Kardecism. This is because Seicho-no-Ie teaches that, through self-assistance, "evolution of the spirit" could lead one to God's realm in a single leap. Such thought process is associated with post-modern religious thought that is not bound to organized religions, such as new age movements and spiritual worlds.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (20) Relief Fund and Support Fund [2]

Disaster relief donations, collected at times of disasters, is not strictly speaking a public aid but has a characteristic and function that are highly public, given that, while a given organization serves as a collection body, the collection, remittance, and distribution of the funds are entrusted to a system that is maintained in a semi-public manner; further, there is favorable treatment in regard to its taxation. In addition to relief funds, there are various other fund-collection activities with titles of "relief aid" and "support collection" at times of emergencies. Among them, there are many in which its usage is not transparent. There is a need for regulations calling for clear disclosures regarding the usage of the donated funds collected by organizations engaged in such fundraising activities.

Hisao Kuwabara — Messages from Ruins (14) Journal of Travels in England [10] University of London and World Archaeology

The Institute of Archaeology, founded by Mortimer Wheeler at UCL in 1934, has served as a center of research for World archaeology, and many students from around the world has studied there. Wheeler was active in England and India, and was an outdoors archaeologist who established global standards for scientific and systematic methods of excavation and research. Golden Childe, who served as its director from 1947 to 1956, is regarded as the greatest archaeologist of the twentieth century; he systematized the prehistoric understanding of Europe and established archaeological perspectives on the developmental stages of human history, such as the Neolithic revolution and urban revolution. Further back, in the beginning of the twentieth century, Hamada Kosaku of Kyoto University studied under Petrie of the University of London and introduced modern archaeological methods to Japan.