

Uzo Takami — Opening Words: “Won’t Understand a Thing If You Cower”

Prompted by the Oyasama 130th Anniversary activities, young missionaries and students of the Tenri Seminary School have begun to engage in street preaching in front of the Tenri Station. Such street preaching became a prominent part of Tenrikyo missionary work from about 1920, when Michioki Masuno, the principal of Tenri Seminar wrote an article in the *Michinotomo* (October 1920 issue), appealing its readers to “stand on the street corners, go out in the open, raise your voice, and preach the name of Tenri-O-no-Mikoto.” This plea captured the hearts of many Tenrikyo followers and street preaching was held widely throughout Japan. I spoke to the young missionaries who continue their street preaching, and talked about the Divine Direction given on June 6, 1899, on the occasion of Tenrikyo’s independence movement. It reads, “No matter how large, you won’t understand a thing if you cower. To go out into public is to understand.” “To cower” has the meaning of “inability to move due to anxiety, to become small,” but today, when we have no oppression or obstruction, are we not cowering ourselves? While heartened by the sight of the young missionaries engaging in street preaching, we must reflect on how to interpret this Divine Direction and on how to go out into the public.

Mikio Yasui — Short History of Tenrikyo Theology (113) Seizan Manuscripts [4] Transcriptions of Copies of the “Osashizu”

Next, I will examine the copies of the “Osashizu” preserved at Seizan Branch Church, located in Ise City of Mie Prefecture. Seizan Branch Church is a Shidokai affiliate, linked through the Kawaramachi-Koga-Gamo-Seizan lineage. Kin’ai Branch Church, whose transcripts I examined previously, is an affiliate of Koga; thus, there may be transcripts of the “Osashizu” that may overlap. But, in the case of Seizan, there are many instances where two or three Osashizu directions were stitched together with a cover page. Were these stitched together as it was being made? Or, were these stitched together following the model of the master copy? The answer is not clear. Moreover, the dates for the transcriptions are not unknown. To such extent, it may be more possible to date back on the transcripts at Kin’ai. With such issues in mind, I will attempt a reading of these transcripts of the “Osashizu.”

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (32) Shuji Nakayama [1]

Among the hardships that Shuji Nakayama experienced, there is the leg ailment, which became the “opening for the beginning of the path.” It did not heal during his lifetime, and he was always anguished that “there are many people receiving wondrous blessings; meanwhile, my leg does not heal.” His second hardship was the drastic change from an affluent life to one of poverty, based on God the Parent’s call to “fall to the depths of poverty,” and his struggle to restore the finances of the Nakayama family. For Shuji, who was responsible for maintaining the livelihood of the Nakayama family, it would have been irresponsible and impossible for him, in practical terms, to ignore the family’s situation, with the thought that “God will do something about it.” Although the main building was sold, the Residence that contained “Jiba” of origin remained. The Nakayama family would not become homeless. And it was through Shuji’s sacrifice and actions that Oyasama’s place of residence and the worshippers place of assembly—such as the Place for the Service, the South Gatehouse, second-floor building, inner storage, the Place for Rest—were completed.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (34) Chapter Four: Minakata Kumagusu’s “The Philosophy of *Suiten*” and “Study of Things” [9]

Lake Victoria is the world’s second largest lake and renown as Darwin’s “goldmine of biological diversity.” There are many fishing villages along its coast, and there are many locals who make a living not only through farming but also through fishing. There is an insufficient number of fishing boats, and there was only one passenger ship on the lake, which borders the three countries of Kenya, Uganda, and Tanzania. To add to the misery, this ship sunk and is no longer serviceable. The fantasy conjured by this were the words of Oyasama, looking forward to overseas mission, as found in the Anecdotes 168, “I would like to go for a boat ride. Were I to go, I would not be able to come back for two or three years,” and the inspiration that a spaceship is also “a ship.” I introduce the turns and twists that led to our completion of the fishing vessel, Tenri-maru, measuring ten meters in length and given to the impoverished fishermen.

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (2) Prewar American Mission and the Japanese-American Immigrant Society [1]

Immigrant activity in modern Japan began in the latter half of the nineteenth century. Migration to the American mainland increased drastically around 1900 and the Japanese population in America exceeded 100,000 in 1920. They labored arduously under punishing living conditions, supporting each other along the way. However, exclusionary sentiment against the Japanese increased gradually, and the conditions for prewar Japanese immigrants became further hostile with the passage of the Alien Land Law that prohibited property ownership, the Supreme Court decision on “non-immigrant foreigners,” and the immigration laws that banned entry for purposes of work.

Koji Fukaya — Milepost Usage of the Ofudesaki (18) Regarding Verbs (3)

For the transitive verb, which expresses an effect onto something else, there is emphasis placed on the object and the scope of its function. As object of the effect extended by “*arawasu*” (to manifest), the case particle “*o*” is added and renders it easier to read, as in “*kono yo hajimete nai koto o*” (things which have never existed since the world began, XII:161). Next, “*kore*” (this, XIV:12). From the context of “*kore*,” it can be understood to refer to “*Tsukihi no yuuta [koto]*” (whatever Tsukihi says, XIV:11). Also, “*mune no uchi o*” (innermost heart, XV:20, 21). And, “*shin no kokoro o*” (mind’s core, XV:15). In addition, if we point to cases where there is no case particle but where the object can be readily interpreted, there are “*Kami no rippuku*” (anger of God, I:25, 26), “*fushigi*” (miracle, III:104), “*Kami no jiujo*” (God’s free and unlimited working, IV:115), “*ki no ne*” (root of the tree, X:46), “*meme no kokoro*” (all of the mind of each of you, XII:2, 171), “*riyaku*” (blessings, XIII:11), “*Kami no zanen*” (regret of God, XIII:20), “*sekai no kokoro*” (all minds in the world, XIV:68), “*oya no zannen*” (regret of the Parent, XV:18), “*shinjitu no kokoro*” (true mind, XVII:47). Also, universally speaking, it is said that “*donna koto*” (all things, XI:18, XXV:5, 171) will be “*arawasu*” (revealed). Similar to “*arawareru*” (revealed), “*mina*” (all) is often added, to indicate the object of that which is revealed, and if such is clarified through other terms, then it is used in adverbial manner. Also, in Part XII, we can see that, through “*arawasu/arawareru*” (to reveal, revealed), the perspective is shifted from the subject that functions to the subject upon which the function affects.

Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (3) What is Translation [2]

Using an infant’s language acquisition as an example, Chomsky points out that the world’s various languages are diverse in regard to its surface structure but possess a common feature in regard to its depth structure, and that this is based upon the universality of innate language utilization abilities. From this universal dimension, we can argue for the possibility of cross-linguistic translation. However, translation alters the sounds of the original text, its word count, grammatical gender concepts, word ordering, and polysemic terms. While acknowledging these limitations, translators seek to bridge this unsurpassable gap through his or her skills and creativity.

Masanobu Yamada — New Religion’s Missions in Brazil (Final) In Conclusion

This series provided a historical glimpse of the formation of Brazilian society and the religions that developed within it, and, from a Brazilian perspective, the development and reception of New Religions that were transplanted by the Japanese immigrants. In this final installment, I will summarize my arguments until now by categorizing, both spatially and temporally, the outlooks on salvation among the four salvation religions that I have examined, including the Japanese New Religions and Kardecism. As temporal axis, I raise the tendencies to look backwards and to look at the present; for spatial axis, I look at their communality and individuality.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (26) The Fundraising Process

The following six steps can be identified as the process for securing funds: 1) reformulating activities; 2) taking inventory of resources; 3) identifying specific goals; 4) establishing an evaluation system; 5) planning a composite strategy to gather funds; 6) fundraising that connects to the next step. Among these, reformulation of activities is the act of “knowing oneself” through self-questioning of why one is carrying out these activities; inventory of resources is to create a list of personal connections to solicit donations. Fundraising requires such strategic preparations and actions.

Hisao Kuwabara — Messages from Ruins (20) Survey of Ruins in Israel (6) Symposium “Galilee During the Time of Jesus and the Genealogy of Monotheism”

On December 17 (Saturday), Tenri University hosted a symposium entitled, “Galilee During the Time of Jesus and the Genealogy of Monotheism.” From the diverse conditions of the ancient Judaic society during the latter part of the second Jerusalem Second Temple period, undergoing the two wars with Rome, from about the second to third century AD, there is the expansion of Christianity, the gentile religion, through the Roman world, which is accompanied by the establishment of rabbinic Judaism as a religion of revelatory teaching; and then, a branching into Islam, which is also a religion based on revelation. What became clear through the symposium was that the discovery of the early synagogue at Tel Rekhesh provides new materials to think about the origins of the two types of monotheism.

Mari Hatakama — From the Sankokan Museum (9) An Introduction of the 2017 New Year Exhibit “A World of Paper in Play: Origami and Toy Pictures”

At the 2017 New Year Exhibit, “A World of Paper in Play: Origami and Toy Pictures,” with the intention of encouraging a renewed recognition of the joy of making something by hand, we displayed “origami” and “toy pictures” using same materials of paper. In this issue, I will introduce the origami.