

Uzo Takami — Opening Words: Opening Words: “If Everyone Is Tenrikyo”

Religions in Japan have stated that “Without grappling towards a solution to the Dowa issue, one does not qualify to be a religionist in Japan”; thus, they have established the “Dowa mondai ni torikumu shukyo kyodan rentai kaigi” (Joint assembly of religious organizations engaged in the dowa issue) and have engaged in efforts to eradicate *buraku* discrimination. Since then, sustained efforts led by the national government have led to significant reforms in *buraku* discrimination. However, it continues as a deeply rooted problem. Among them, psychological discrimination and those concerning marriages have not yet been eliminated. I have guided to the faith a woman who was victim of marriage discrimination. When she heard of Tenrikyo’s teaching of “all people of the world are brothers and sisters,” she said, “It would be wonderful if all people of the world are Tenrikyo” and “if there is such wonderful teaching and faith, please change the world into one without discrimination.” These are things that people of the faith should not forget.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (29) In Regard to the “Pufferfish” [2]

The puffer fish is widely loved because of its amiable and farcical appearance and its delicious flavor. But it is also regarded as a symbolic example of “*engiri*” (cutting off ties), separating life and death. At the onset of his Korean expedition, Toyotomi Hideyoshi saw many of his vassals eat puffer fish in Shimonoseki and die before him. For that reason, he immediately established a prohibition on eating puffer fish and strictly banned its consumption. This ban continued into the Edo Period and its consumption was banned within the warrior class. Even then, puffer fish was popular, and in a *ukiyo-e* painting by Utagawa Hiroshige, there is the famous “Sakana zukushi: Inada to fuku to baika” (Yellowtail, blowfish, and plum blossoms, from an untitled series known as Large Fish). For human beings, a baby is born as an individual when the umbilical cord is cut, and the movement from existence to passing away for rebirth begins. However, this movement does not conform to the widely-accepted image of moving where one lives, from this world to the next world. Such image presumes that this world and the next world are different stages of existence. However, for Tenrikyo, this world and the next world are the exact same place, and this world connects to the next world.

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (18) Prewar Mission in Canada and the Japanese-American Immigrant Society [1]

Tenrikyo’s prewar mission in Canada was begun within the Japanese immigrant society, much like in the case of mainland America and Hawaii. The Japanese travels to Canada, whose initial purpose was as migrant workers, shifted towards a more permanent immigration in the 1910s, and the many Japanese immigrants living in the province of British Columbia formed Japanese American communities through the province. After suffering harsh experiences during the wartime mandatory detention, postwar Japanese immigrants scattered throughout the country and began their new life. In the years following 1960s, a new wave of Japanese immigration began, and their settlement patterns were different from those of the prewar.

Koji Fukaya — Milepost Usage of the Ofudesaki (34) In Regard to Verbs [19]

Within the opposite pairing of *wakaru/wakeru* (to understand, to make distinction), the demarcating boundary in terms of its semantic content is ambiguously drawn. At times, it is associated

with the opposite pairing of “mind of Tsukihi/mind of human beings,” and the meaning that its verb carries is magnified. However, within this premise, when using the term “*wakeru*,” there is an indication of God the Parent’s pro-activeness. Also, to “understand/make distinction” of the “mind of Tsukihi/mind of human beings” can be regarded as a way to purify (*sumasu*) “the innermost hearts of the people.”

Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (11) Translation of Religious Language [4]

When we speak of ineffable ideas or existence, or experiences of such, we present models that are related to it and employ metaphors. In any kind of religious language, its object cannot be specified without the use of figure of speech, including metaphors. In a metaphor to speak about “God,” an epistemological potential is specified through escaping from the one-to-one polar structure, and its relations, of a word and its object. Through language that teeters at such threshold, “God” can be spoken of; metaphor provides a means to overcome this dilemma by clarifying this truly fundamental issue that concerns the basic roots of theology.

Masahiko Okada — “Human Beings” Living in the Contemporary World and “Religion”: A Rethinking (6) The Machine That Calculates and the Human Being: Turing Test [1]

Alan Turing, who is regarded as one of the founding fathers of computers, in an article in 1950, took the question of “Can machines think like human being?” and replaced it with the inquiry of “Can machines respond to questions like human beings?” Having shifted to this thought process, he argued that a calculating machine can one day achieve the same thinking capacity as human beings.

In this thought experiment, the argument advanced by Turing provides an extremely provocative way to reflect upon the defining feature of human intelligence. I would like to contemplate this issue for some time.

Hisao Kuwabara — Messages from the Ruins (35) Making Cultural Heritage Meaningful Today [3] Expectations for the Higashinorikura Ancient Mounds Project

Within the Higashinorikura ancient mounds, located in Otogi in Tenri City, stone coffins associated with family relations remain within the stone rooms; it is thought to have been built in the later Kofun period (latter half of sixth century). Although it is a renowned ancient mound well-known throughout the country, it has been pointed out that fundamental research regarding this mound was still incomplete. However, based on a request from its landowner, Tenrikyo Asahi Grand Church, a joint excavation survey project, involving the city of Tenri and Tenri University, was launched. There is a lot of expectation and attention given to this excavation survey in which students from Tenri University will participate in a cooperative effort with regional groups.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (18) Education within the Colonial Administrative Rule

Pierre Savorgnan de Brazza High School was the largest in its region, appropriate to the capital city of French Equatorial Africa. Given that its inception was in 1951 and Congo became independent of France in 1960, the school’s founding took place at the closing years of colonial rule. For such reason, we can get a glimpse of educational policy within the colonies. Also, education in colonial administrative rule differs from the educational policies of the Third Republic, which had pushed forward the colonization, and thus we can see one facet of France’s assimilation policy.