

Uzo Takami — Opening Words: “Joy” as Taught to Us by Masaoka Shiki

Masaoka Shiki advocated realism in our country’s haiku and tanka world. However, he was afflicted with tubercular spinal caries, and after six years of heroic struggle with the illness, he died at a young age of thirty-five. In his *Byosho rokushaku* (Six-foot sickbed), Shiki wrote “I was wrong to believe that enlightenment would allow one to face death undisturbed under any condition; enlightenment is to be able to live undisturbed under any condition.” Donald Keene proclaimed that “Shiki lived in a joyous mood.” Shiki’s enlightenment is a matter of deep interest to followers of Tenrikyo.

In the *Ofudesaki*, we are taught, “From now on, firmly replace the mind and become the mind of joyousness” (XIV:24). It is important for us to learn about the meaning of “joyousness” from Shiki’s battle with illness.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (34) In Regard to the “Great Snake” [1]

We are taught that “God of Origin, God in Truth, is God the Parent, Tsukihi (Moon-Sun). The name of Tsuki-sama (the Moon) is Kunitokotachi-no-Mikoto and that of Hi-sama (the Sun) is Omotari-no-Mikoto.” Omotari-no-Mikoto is “in the human body, the providence of warmth, in the world, the providence of fire.” The appearance of Omotari-no-Mikoto is said to be of a “great snake” and is regarded to express the direct manifestation of God the Parent. This “great snake” was, in the past, known as the “*orochi*.” The “great snake” defeated by Susano-O-no-Mikoto in the *Nihon Shoki* is the *Yamata-no-orochi*, the general populace living in the *bakumatsu* to Meiji period would easily recognize the *Yamata-no-orochi* as the “great snake.” Today, dance performance that depicts myth through Kagura dance is inherited in the Iwami region (“Iwami Kagura”) of Shimane Prefecture. In either case, the appearance of Omotari-no-Mikoto is the great snake and the sun. Thus, it can be interpreted to mean that “once exposed to the sun, the mind and body will be warmed; such a world is *daiji* (precious, but also *daijya*, or great snake).”

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (23) The Pacific War and the North American Mission [1]

American government’s wartime policy on immigrants of Japanese descent could be largely divided into two, of arrest and incarceration of leaders of the immigrant society deemed “dangerous” to national defense, and of forced deportation and detention of roughly 120,000 immigrants of Japanese descent living in the West Coast. These immigrants were forced to leave the comfort of their homes and spend their days in incarceration or in detention camps under humiliating and tormenting conditions. After the war, some returned to the West Coast while some elected to move to the Midwest or the East Coast. In either case, their new life in the West Coast, where their community has been decimated, or in the new found homes elsewhere was extremely difficult.

Jiro Sawai — Reflections on the Words of the *Osashizu* (32) “Individual Illnesses and Troubles” and “Path” in Volume 3

I will categorize the references to “path” associated to “individual illnesses and troubles,” as found in the divine directions of Volume Three of the *Divine Directions*, Revised Edition. There are 331 instances referring to issues involving “individual illnesses and troubles,” and “path” appears in 116 of them. In 31 of these cases, “path” appears three or more times. There were juxtapositions of “God’s path” and the “world’s path,” in Volume One, and of various paths and “the one path,” in Volume Two, as a way to teach the proper way to lead a life of faith; but in Volume Three, there does not appear to be such juxtapositions. Given the uses of “path” in Volumes One and Two, the meaning of “path” is assumed to be self-evident.

Yasuo Ouchi — Japanese Language Education and the Overseas Mission (4) DTextbooks Used for Japanese Language Education [2]

I want to speak about the textbooks used for Japanese language education. I would like to add my observations regarding textbooks used for Japanese language education,

adding episodes and my thoughts about the textbooks used for the Special Course at Tenri University. Also, I will also comment on educational reference materials developed for the Special Course. Further, I will comment on the textbooks used today, after the transition to the Tenrikyo Language Institute, as well on the history and the process by which this textbook was created, as a way to reflect upon the ideal textbook.

Akira Kaneko — Interpreting the Twenty-first Century through Kierkegaard (2) Scholarly Language During the Era of English Imperialism: The Paradox of Research and Dissemination

Kierkegaard cared deeply about his mother tongue—Danish—throughout his life. His writings have unbreakable ties to the Danish language. Those who study Kierkegaard are required to read Kierkegaard’s books in its Danish form. However, for Japanese, it is virtually impossible to carry out research on Kierkegaard untethered from the Japanese language. In the realm of humanities, in order to compete with today’s globalization which slants heavily towards the English language, it is important to thoroughly develop research studies that utilizes one’s native tongue.

Hisao Kuwabara — Messages from the Ruins (40) Making Cultural Heritage Meaningful Today [8] Heian Palace Deciphered Through Excavation Surveys

Keita Iehara, a graduate of Tenri University, received a research award granted to young researchers in the field of archaeology and history; the award’s presentation ceremony and commemorative lectures were held at the Museum of Kyoto on October 6. The award-winning paper was an ambitious effort to shed light on how rule by *ritsuryo* codes influenced Heiankyo’s urban planning and the structure of aristocratic residences by carefully examining the ruins of architecture and gardens uncovered in the excavation surveys. I would like to congratulate Mr. Iehara on his award and pray for his success in future research activities.

Yomei Mori—Preliminary Thoughts on African-European Relations as Found in Congolese Society (21) La Case De Gaulle

In Bacongo, the second district of Brazzaville, there is a place known as La Case De Gaulle (De Gaulle’s residence). During World War Two, when France was divided between pro-German and anti-German factions, its colonies experienced the same division. Under such conditions, “French” comrades fought each other in African colonies. For the anti-German faction, the African colonies were prized possessions, and its central location was Brazzaville, which became the capital of “Free France” led by De Gaulle, who called for an uncompromising resistance to Germany.

Mari Hatakama — From the Sankokan Musuem (15) Farm Tools That Enable Autumn Harvest

Various tools (farm tools) are necessary to efficiently nurture farm products, especially rice, which is an important agricultural product. Farm work, which sought to confront nature, required tremendous amount of labor during the era dependent upon manpower and ox and horses. Farm tools sought to supplement such efforts. Mechanization of labor only took place roughly fifty years ago, in the 1950s.

Juri Kaneko — Contemporary Religion and Woman (21) Superiority of the Caring Side

From the author’s experience in peer counseling that arose spontaneously during the author’s hospitalization, I will reflect upon the superior position granted to the “caring side,” taking note of the gender element perceived in peer relationships. Perspectives on “care” and “dependency” would break through the understanding of human beings, as imagined by mainstream Western philosophy. If care is a mutual action, “the side receiving care” should be narrated on equal terms; however, in reality, “theories on care” tend to be partial to “the side that provides care.” This partiality to “the caring side” renders invisible the “side receiving care,” who at the outset should be the main figure; this tendency can also be found in places where religious pastors provide care.