

## **Chuchi Fukaya — Opening Words: Complete Reading of the Osashizu**

Even among those around me, there are only a few people who have read the Osashizu in its entirety. Among not only the young and those new to the faith, but even those who are instructors, there are many who simply glance over an index, a concordance or commentaries. Osashizu comprises seven volumes and 6,308 pages but the main text not including divine directions issued to church affairs totals 4,966 pages. Reading thirty pages a day will allow one to complete a reading in 166 days. For those who are Tenrikyo followers or ministers, it is hoped that one would read the entire length of the Osashizu at least once in a course of one's life.

## **Mikio Yasui — Short History of Tenrikyo Theology (77) Ieki Manuscripts [6]**

Here, I will examine the manuscript entitled, "March 28, 1903; Shinto Tenri branch, Ieki Fellowship, Otogoro Iwasaki." I will look at the first section, comprised of "instruction" regarding human body parts and personal issues. One may expect a series of instructions corresponding to specific illnesses, as we see in other manuscripts; but that is not the case. There is a list of 44 categories, followed by an instruction for each of them.

## **Ichiro Soda — Histories of the Tenrikyo Mission (26) Tenrikyo in Hokkaido [1]**

There are roughly 950 churches in Hokkaido. This number ranks next to Osaka, Hyogo, and Tokyo. Why are there so many churches in Hokkaido, which is so far away from Church Headquarters?

If we were to list the churches in Hokkaido by their grand church affiliation, the list would include ninety-five grand churches. That is, there are ninety-five grand churches that possess at least one branch church in Hokkaido. This figure would amount to 60% of all the 159 grand churches. This indicates that there were missionaries from all over Japan arriving in Hokkaido.

In the early years of Meiji, the nation embarked on the development of Hokkaido. Tenrikyo's mission proceeded in connection with this "development." This is the greatest reason for the mission arriving from various part of Japan.

The first church in Hokkaido, Uryu Grand Church, originated from the faithful who took part in the immigration from Totsukawa region of Nara Prefecture.

## **Koji Fukaya — A Growth of Faith through Ofudesaki (22) Part III:113-117**

The term of "the twenty-sixth day" in verse 113 of Part 3 may be associated with the fact that Oyasama identified the Jiba on May 26th (on the lunar calendar) of 1875, which is the following year after Oyasama wrote Part 3.

However, in consideration of various important events happening on the 26th in Oyasama's history, such as the founding of the Teaching, the pain given to Shuji's left leg as the predictive sign of revelation, Oyasama's physical withdrawal as the mark of the end of Divine Model and so on, "the twenty-sixth day" in verse 113 can imply more than the identification of the Jiba. That is to say, the twenty-sixth day has significance that God the Parent infuses with special meaning.

The next verse sums up that meaning: "I shall make the minds of the world spirited and prepare to settle Nihon (the region around the Jiba)."

## **Masanobu Yamada — New Religion's Missions in Brazil (10) Transformation of Christianity [7]**

Among Catholic priests, there is a tendency to take a condescending view of non-Christian movements that are influenced by Eastern philosophy, labeling these as "New Age," and spiritualism and Japanese new religions are grouped together as a New Age pseudo-religion. In this issue, I have summarized the characteristics of New Age in comparison to Christianity along the categories of view of God, view of universe, belief in Jesus, salvation, theory of humans, and organizational qualities. Among these categories, New Age movements, which are characterized by "loosely organized community," can easily slip into an individualism that demands authority for the individual, and in extreme cases, "freedom from" religion is taken to imply

salvation of oneself. Catholic priests are most alarmed by this anti-organizational aspect of New Age movements. Transformation of Christianity in Brazil and changes in Japan's new religions are influenced by these shifts in culture and philosophy accompanying the contemporary world.

## **Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (26) "Life" as Gift [1]**

The birth of a child is now highly commodified. With advances in assisted reproductive technology (ART) and genetic information analysis, the parent can be dominated by the thought of "making a child." Japan's declining birth rate has led to advanced maternal age, which in turn led to a greater need for assisted reproductive technologies. The progress in this technology has not been accompanied by legal and ethical discussions. We need to engage in discussion in order to nurture the life that is born.

## **Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (13) "Into the Gap of the Folds . . ." [13]**

Before what can only be attributed uniquely to Levi-Strauss—the divinely deft interpretation of other cultures, the "naturally bestowed chaos" that isolates its specificity, and "dialectical attempts to render intellectual meaning" to it—my article "Gap of the Folds" has aimed to reach this plateau. The following is one more attempt at such.

Eliade defined modernity as "a new discovery of the history of the human spirit." There is the world that has completely lost its sacrality, symbolized in the phrase "God is dead," and the world that has become completely de-sacralized. However, we must note that there is a gaze directed at contemporary art: for example, having at reserve "what Brâncuși achieved, the transformation of 'material,' or more specifically, the unity of opposites." In what underlies this gaze, Merleau-Ponty saw Cezanne. "To be Cezanne and to be schizophrenic is one and the same." Both are "dialectical attempts to render intellectual meaning" to "chaos"; in other words, Levi-Strauss himself and my "Gap of the Folds" ...

## **Saburo Yagi — The Path Towards Normalization (24) Urban Design for Social Welfare [11]**

In this study, I surveyed a store that averages visits of roughly 30,000 customers a day and maintains its own large-capacity parking facility. It was a pioneer in terms of parking space usage when, in 2006, at its opening, it incorporated machines to enable its handicapped access parking space. It marked these spaces as limited to those with displays, and introduced parking machines with locks in order to ensure its proper use. More specifically, users had to pre-register at the service counter, showing their identification as a person with disability. Then, they received a permit and a coin, with which they could use the parking space. Use of the parking space was limited to those who could drive themselves or when they were a passenger. This facility was a storefront with proper legal accreditation. However, during peak hours, general users would park their cars in the special access parking spaces, and conflicts between customers were frequent.

## **Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (8) Folk Dolls**

The collection at Tenri Sankokan Museum includes many folk dolls based on Chinese folk custom. In this article, I will introduce folk dolls made with fine detail using boxwood and earthen folk dolls crafted in Tianjin's workshop, "Nirenzhang." In regard to "boxwood-based folk dolls," there are 108 items in all, and these can be divided roughly into three groups of folk custom of ordinary people engaged in commerce and agriculture, scenes of punishment, and fictive persons appearing in mythology and dramas.

The "earthen folk dolls" are products of doll studio named Nirenzhang, located in Tainjin. Nirenzhang is a historical doll workshop begun by Zhang Minshan (1826-1906) over a hundred years ago. Today, its fifth generation craftsman continues in the production. Our museum contains a number of items made during the time of the Republic of China as well as forty-seven dolls ordered and purchased from the workshop in the year 2000 (earthen dolls modeling merchant stores and merchants of the late Qing and Republic of China eras).