

Uzo Takami — Opening Words: “Narrative and Salvation Work”

In the world of psychiatric treatment and social work, “narrative” is a dominant model. It draws its theoretical basis from “social constructionism” and the idea that “reality is created by dialogue between people.” We assign our own meaning to all daily events and experiences, acknowledging them as “an instance of” This takes the “form of stories.” When an unexpected accident or turmoil occurs before us or our family, we are unable to contextualize it within our story; we realize that our own story is no longer functional, and it cannot be readily re-written. “Narrative” enables this re-writing. When thinking of this in terms of “salvation work,” we listen to the story that a person depicts and help in the task of rewriting the story. In such instance, there is naturally a need for an example, and as faithful, we have been taught “God’s story” as found in the Divine Model of Oyasama. For example, Anecdotes of Oyasama contain many stories of our pioneers who rewrote their life story. If we understand our salvation work in terms of such approach, I feel a new perspective comes into light.

Mikio Yasui — Short History of Tenrikyo Theology (114) Seizan Manuscripts [5] 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-Seizen 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 (33) Shuji Nakayama [2]

Life of Oyasama is not written as a narrative of sufferings and hardships, but Shuji’s family life was not necessarily a smooth-sailing one. Although it was done from a divine intention to “gather those with the soul as Service performer,” his in-law wife and two children, who he spent many years together, were removed from the house and he had to wed Matsue Kohigashi, who was only two years older than Oshu, the one daughter who remained at home.

Also, his difficulties in confronting opposition attacks from the society in order to protect Oyasama were considerable. For example, in the aftermath of the famous Oyamoto Shrine Incident, the *Life of Oyasama* focuses attention on the sincerity and devotion of Izo Iburi towards the completion of the Place for the Service. However, negotiation with the Oyamoto Shrine and financial management for the construction of the Place for the Service were, in the end, a responsibility shouldered completely by Shuji. His hardships, in the practical sense, were considerable.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (35) Chapter Five: Kazumi Takahashi and *Jashumon* [1]

From the original revelation in 1838 through the seventeen or eighteen times that Oyasama received summons and imprisonment by authorities and until the end of World War Two, Tenrikyo was persecuted, in proportion to its growth into an immense organization, as a *jashumon* (heretical movement), an enemy to the state; its Service and deity name were forcibly altered and its scripture, the Ofudesaki, confiscated from all its churches by the state. It is as if the “heretical movement” gives a mirror reflection of the “nation-state’s communal fantasy” known as the “emperor system”; it provides an opposite reflection of the nation-state’s spiritual state. A historical depiction of this model of the mirror reflection of the spiritual history makes it possible to expose the true nature of the “communal fantasy” that has cast a spiritual spell upon the Japanese nation. Kazumi Takahashi’s *Jashumon* is a work that directly confronted this theme (exposure of the nation-state’s communal fantasy) while incorporating the imaginative possibilities as a novel. Moreover, this inverse theory incorporates another level of inverse theory, showing how anti-national thought and criticism, while in opposition to the nation-state, eventually succumbs to the same issues as a communal fantasy. I will discuss the thoughts of the author, whose experience includes training at Tenri.

Takanori Sato — Creatures That Appear in the “Story of the Origin” (19) “Black Snake” as an “Instrument of Pulling Forth” [1]

In “Chapter Three, Truth of Origin” of the *Doctrine of Tenrikyo*, the *kurogutsuna* is introduced as the instrument for “pulling forth.” *Kurugutsuna* refers to the black snake. In *Hitachi no kuni fudoki* (A gazetteer of the land of Hitachi), edited in Nara period, “*yatonokami*” (literally, deity of night sword) makes an appearance; this is said to refer to the Japanese *mamushi*, which lives in swampy areas. Because this snake is poisonous, it has been an object of fear since the ancient days; but it was also the people’s guardian god. It is about the same length as the blade of a Japanese sword. In the summer time, it

is nocturnal, and if one steps on the snake inadvertently while walking about the paddy roads in the night, there is a sharp pain equivalent to a cut by a “night sword.” Poison enters from the wound and leads to grave conditions. For example, the Yatogi Shrine in Tenri has the same sounds as “yato” (night sword), I believe that the Japanese *mamushi* is the deity symbol for this shrine.

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (3) Prewar American Mission and the Japanese-American Immigrant Society [2]

The role of religion in immigrant society is not a small one. Religions that began in Japan and migrated overseas have become known as “Nikkei religion,” and, in Japan after 1980, there is an abundance of research on Nikkei religions. In mainland America, Japanese Christian churches and various Buddhist sects played a large role in the formation of early Nikkei immigrant society. The former began activities in 1870s while the latter became active in 1890s, and they developed activities not only for missionary purposes but to physically and spiritually support the Japanese people.

Koji Fukaya — Milepost Usage of the Ofudesaki (19) Regarding Verbs [4]

As taught in Part VIII verse 69 that “everyone of you will only be spirited,” the subject of the action “spirited” is universally indicated, together with “world” and “high and low,” and its action is not limited to an individual. Also, given the frequent addition of the adverbial expression of “day after day” (III:143 and others) and “step by step” (I:9 and others), the act of “spirited” is not a solitary one but rather a continuous one that also is engendered within one’s quotidian life.

Jiro Sawai — Reflections on the Words of the Osashizu (22) Divine Directions and “Path” in Volume 2 Regarding Honseki and Family

In this article, I will take stock of examples of “path” in the second volume of the Osashizu as it pertains to the Honseki and family. In volume two, there are 46 cases of Osashizu that relates to the Honseki and family, and among them, there twenty in which “path” appears more than three times. Osashizu pertaining to the illness of the Honseki is said to have the same significance as a Timely Direction, but a comprehensive reading of the Osashizu pertaining to the illness of the Honseki indicates an emphasis on listening carefully to the Timely Direction. In such context, the term “path” is often used as a word to symbolize the direction of the listening and reflection.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (27) The Fundraiser

Fundraising has caught attention as a professional expertise of the NPO staff, but it is the fundraiser that carries out this fundraising. Several NPO carries a staff devoted to fundraisers, and Community Chests has sought to improve its fundraiser expertise among its staff as a way to strengthen this function. Japan Fundraising Association established a license system of “associate fundraiser” and “certified fundraiser,” and individuals possessing these licenses have been active among various organizations.

Hisao Kuwabara — Messages from Ruins (21) Survey of Ruins in Israel [7] The Starting Point of Japan’s Survey Team: Tel Zeror Ruins

In the autumn of 2016, two pioneers who played an extremely crucial role in the history of Japan’s survey in Israel—Takahito, Prince Mikasa and Hideo Ogawa, professor emeritus at Keio University—passed away. Prince Mikasa, together with the second Shinbashira of Tenrikyo, provided considerable support to the Tel Zeror survey, carried out to commemorate the tenth year of the founding of the Japan Oriental Society. Professor Ogawa, together with Professor Hiroshi Kanaseki of Tenri University, participated as staff in the survey team. That Tenri University is able to participate in the survey in Israel even today and that the artifacts of the Tel Zeror ruins are stored in Tenri Sankokan trace back to these moments in history.

Mari Hatakama — From the Sankokan Museum (10) An Introduction of the 2017 New Year Exhibit “A World of Paper in Play: Origami and Toy Pictures” [2]

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 toy pictures.

Juri Kaneko — Contemporary Religion and Woman (13) Historical Background to the Emergence of “Women Missionaries”

What was the nature of the existence of American Protestant women who sought to engage in foreign missions, either as wife of a missionary or as an unmarried woman missionary. The appearance of this group of women missionaries can be traced to a cause—a social, historical, cultural background—that cannot be explained fully by their individual faith and characteristic. In particular, the founding of the “women’s missionary bureau” among the various denomination, following the Civil War, provided logistic support such as travel preparation, travel expense, and salary. As a result, many unmarried women missionaries emerged in the second half of the nineteenth century.