

**Uzo Takami — Opening Words: “On the Occasion of the Opening Lecture of ‘Learning from the *Anecdotes* (3)’”**

In April, the Oyasato Institute for the Study of Religion began a public lecture series entitled “To Live a Life of Faith: Learning from the *Anecdotes* (3).” In the opening lecture, I spoke about Anecdote #45, “Wrinkles of the Mind.” In it, She states, “The saving of a man also follows this principle. It is to smooth the wrinkles of man’s mind with the truth of the teachings.” As noted in the words, “the saving of a man follows this principle,” this anecdote speaks in detail about the core of salvation work. “To smooth the wrinkles of man’s mind with the truth of the teachings” is to “not make humans into scrap.” We realize how the reading of the *Anecdotes* allows us to have a more nourishing and concrete faith. Activities of prison chaplains and probation officers are one way to implement the teachings of the *Anecdotes*. Also, foster parents of Tenrikyo are engaged in their work with the words of Anecdote #86 “Great Salvation”—“There is no greater salvation than to care for and raise another person’s child.”—as their spiritual support. In either case, we can see how the *Anecdotes* serve as a basis for their engagement in salvation work. As noted in its “Acknowledgements,” the *Anecdotes* is to “melt into the hearts of all yoboku and provide a driving force for their efforts in the path of single-hearted salvation.” The Institute will further focus upon the hidden powers and potentials for salvation within the *Anecdotes*.

**Mikio Yasui — Short History of Tenrikyo Theology (117) Seizan Manuscripts [8] 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 (36) Construction of the Stone Kanrodai [2]**

A situation similar to the construction of the stone “Kanrodai” took place seventeen years earlier, but at that time, the sincerity of the carpenter, Izo Iburi, and the support of the head of the Nakayama household, Shuji, enabled the completion of the construction three months after the its commencement in September.

While both examples are construction projects undertaken in the midst of the path towards the completion of the Service, the construction of the Place for the Service took place during the time when the community was hardly thriving and overcame a “knot,” while the construction of the stone “Kanrodai” took place in the thriving community. It is important to reflect on the causes and what we can learn from this “Divine Model.”

**Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (38) Chapter Five: Kazumi Takahashi and *Jashumon* [4]**

Through the *Jashumon*, Kazumi Takahashi inquires as to what religion is for human beings, what is true salvation and happiness. That is, *Jashumon* is a philosophical novel in which he poses questions through his depiction of historical and political conflicts and dilemma between the ideal community/utopia as idealized by religious thought and the reality of nation-state structure, using an actual new religion as his model. In regard to the issues raised about religious tradition’s philosophy of salvation and its religious organization, and the relationship between church and state formed as means towards its end, a critical question is posed to Omotokyo and Tenrikyo, the presumed models for the novel,

as well as to all new religions and established religions, as to what would take place if the teachings—forming the basis for the faith of the individuals and the community—are taken to its “extreme.”

**Takanori Sato — Creatures That Appear in the “Story of the Origin” (22) In Regard to the “Eel” [1]**

In “Chapter Three: Truth of Origin” of the *Doctrine of Tenrikyo*, the eel is introduced as the creature determined by God the Parent as the instrument for “eating, drinking, and elimination; rise and fall of moisture.” In this article, I examined the issue of whether the eel is the *unagi* introduced in the *Wakan sansaizu-e*, a popular book read by many from the end of the Edo period to the beginnings of Meiji, or the *nihon unagi*, as understood scientifically. As a result, although there are some errors in the *Wakan sansaizu-e*, the two are of the same meaning and could be regarded as synonymous.

**Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (6) Prewar American Mission and the Japanese-American Immigrant Society [5]**

During his lifetime, the second Shinbashira embarked on nineteen visits to foreign countries. He first visited mainland America in 1933 when he was invited to speak at the World Parliament of Religion held in Chicago. Tenrikyo followers in America were highly stirred by his visit, and it greatly encouraged the missionary efforts in North America. Also, local newspapers suggest that this visit also inspired local Japanese as well, helping to promote an understanding among Americans of Japanese religious culture, and thus, having significant impact upon Japanese immigrant society and American society in general.

**Koji Fukaya — Milepost Usage of the Ofudesaki (22) Regarding “Verbs” [7]**

When God the Parent enters into someone’s “body,” into whose “body”? According to previous research, it could be 1) Oyasama’s body (VI:45, VIII:50), 2) “Yoboku” (belonging to “Nihon”) (X:74), 3) “those of Kara” (those who do not understand the true meaning of the teaching) (II:36, X:5, XII:74). In addition, verses XI:54, XIV:71 and 76 seem to refer to people in general, including “Yoboku” and “those of Kara.” However, verse X:74 may also be understood to refer to Oyasama’s “body.” Also, in verse VII:37, it can be understood to refer to the “body” in cases of the “salvation for childbirth”; it may also be understood to refer to all bodies in general.

**Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (5) What is Translation [4]**

Translation is at once an interpretation and a dialogue with the original text. The translator, in the process of translation, crisscrosses over spatial and temporal horizons and is always engaged in dialogue. The translator seeks the amalgamation of the original text’s horizon with those of his interpretation. Behind the original text stand the original author’s creative activities and expressive realms, as well as various ideological influences of his or her historical time, and further the general personality and life of the original author. Dialogue enables the manifestation of all these elements as if reflected in a mirror.

**Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (30) CSR and Donations [3]**

Even among social welfare and regional welfare, there is a growing expectation for corporate CSR, including their expanding role within their localities, and various projects are already underway. Both the calendar charity bazaar exhibit, organized by Nara Prefecture’s Community Chest Association, and the “Neighborhood Charity Support Store” project, led by Seika township’s social welfare cooperative, can be regarded as examples of corporate social responsibility (CSR) that make use of corporations and business storefronts. These projects are “win-win-win” cases that enable mutual benefits for corporations and businesses, residents (consumers, users), and charity organizations (social and collective).