

Chuichi Fukaya — Opening Words: National Security

Two Anecdotes come to mind in regard to the theme of “national security.” In Anecdote 114, Tokichi Izumita is confronted by three bandits on the Jusan Pass. Recalling the teachings of a thing lent, a thing borrowed, he removed his kimono, just as he was told by the bandits. Placing his kimono on the ground together with his wallet, he knelt and bowed, saying, “Please take them all.” The bandits left without taking a thing.

The other story is Anecdote 188, in which five, six ruffians came barging into the Residence. Oyasama’s intermediaries, who were having a meeting on the second floor, came running downstairs and fought the ruffians at the risk of their own lives. Together, they subdued the ruffians and called the police. Narazo Hirano, who played a crucial role, was praised by Oyasama, who said, “It was a chance for you to show your courage. Starting tomorrow you shall join the permanent staff of the Residence.”

An answer to the issue of national security may be that “the ideal is to follow Izumita’s example, but reality is to follow Hirano?” This is an issue that has confounded the author for many years.

Mikio Yasui — Short History of Tenrikyo Theology (89) Kin’ai Manuscripts [10]

These transcriptions of the Divine Directions did not reference the original version preserved at the Jiba. It is worth noting with caution that these were conveyed to the transcriber through various routes and in various mediums. Also, among them, there are many instances of copying errors and omissions. It is important to examine these transcriptions while keeping these issues in mind. What these transcripts provide is a window into how the faith was conveyed to distant areas.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (8) The Parent’s Trust

In 1864, Izo Iburi, who entered the faith upon receiving blessings for his wife’s illness, offered to build a shrine as a way of expressing appreciation. Oyasama responded, “There is no need for a shrine. Start building something small.” These words led to the construction of the Place for the Service.

An offer to build a shrine is a rare offer in the context of the Path at the time. Normally, given the conditions, one cannot easily say, “there is no need for a shrine; give me something else.” One would usually worry, thinking “given such precious offer, we may hurt his feelings if we made additional requests.”

However, even from the perspective of the “Parent,” the sincerity of Iburi’s faith was not a half-hearted one. Oyasama knew well that Iburi would not say, “I offered to build a shrine but instead was asked to build a house: how outrageous.” Therefore, the offer to build a “shrine” became a catalyst to the building of the Place for the Service.

The child makes a proactive effort to perceive the Parent’s desire. Through such efforts, if the child’s action differs from the Parent’s desire, one will be corrected immediately. We hope to make an effort to become a faithful like Izo Iburi who was entrusted by the Parent.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (10) A Semantic Theory of “Mono” and “Koto” [8]

In 1946, immediately after the end of the war, Law for General Use of the Kanji, as Public Notice Number 32, designated 1,850 kanji characters as kanji for general use on a daily basis. This led to debates by various cultural leaders, and it is well-known that Shiga Naoya went as far as to say that the French language should be adopted as the Japanese national language. However, since the kanji for general use was adopted, laws and public documents, textbooks, newspapers, magazines, and printed sources in the general public make a clear differentiation in the use of “koto.” Yet, the transcription of the word “koto” has undergone significant change in recent years. In next month’s article, I will comment upon the criticism of the Japanese dictionary definition of mono and koto in Panse (Keisho Shobo) written by Takashi Ide, a philosopher.

Koji Fukaya — A Growth of Faith through Ofudesaki (34) Part VI:1-28

The first phrase that I was impressed in this part is “Everything is what God says or does” (2). That is to say, God the Parent is the one who rules over everything. The first cause of everything is not

human beings but God. This tenet should be the first issue for a follower to understand and believe from the heart.

Nobody can live without help of others. God the Parent gives us everything for life. This blessing is not only in the material sense; God’s blessing includes our mind, which we can use as it is. Even though you feel an obligation in the life of a faithful, it is proof that God allows you to feel that way. Indeed, God gives us everything.

Jiro Sawai — In Pursuit of the “Path” (2) The “Path” and the Linguistic Development of the Doctrines

The goal for this series, at this point, is to clarify how the Divine Directions use the term “path.” For such purpose, in this article, I want to provide an overview of the Divine Direction’s place in Tenrikyo doctrine and the positioning of the “Path.” In regard to the linguistic development of Tenrikyo’s theological vocabulary, Shozen Nakayama, the second Shinbashira, has explained that the fundamental teachings were taught from the Ofudesaki through the Divine Record, and the Divine Directions provided pragmatic instructions for the daily life based on these teachings. Also, doctrine enabled by language was given life through Oyasama’s “path of the Divine Model. The teachings were unfolded through the dual dimensions of language and of action and way of life. Oyasama purposefully called these elements the “Path.” Therefore, to inquire as to what the key points of this “Path” are and to analyze the Divine Directions which were taught in the context of specific everyday situations can amount to an attempt to address the key principle of the faith.

Masanobu Yamada — New Religion’s Missions in Brazil (22) Organizational Development of Japan’s New Religions [6]

Masaharu Taniguchi, the founder of Seicho-no-Ie, was born in Kobe in 1893 and attended Waseda University as an English Literature major. At the age of twenty-five, he came to an understanding that the teachings of Omoto would solve the problems of society, which he questioned since his student days, in which wealth disparity and the survival of the fittest were taken as norm. Through these teachings, he began to make a distinction between a “genuine self” which pursued higher ideals and an “inauthentic self” based on reality. He began to aim for the “self based on ideals” which was devoted to the ideals. These ideas culminated in the salvation theory of Seicho-no-Ie. And yet, the balance between the “genuine self” and “inauthentic self” became a major issue for Taniguchi. After undergoing the philosophy of Itto-en, he encountered the New Thought movement and began to believe that the enlightenment of the “truth” through transformation of the mind would lead to healing and happiness. In Seicho-no-Ie, such condition is called “true image.” From the perspective of “true image,” people’s sufferings are regarded as nothing more than “illusion.”

Kazukuni Watanabe — Creation of a New Culture of Philanthropy (2) The Thought and Logic of Local Community Welfare

“Local community welfare” is a concept that combines localized assistance (directly-provided services, communal activities) for those requiring assistance addressing some form of everyday difficulties and efforts to enable such local communities (formation of a caring community). It is a vision that sees social welfare as not simply connecting dots and lines but in terms of a spatial functionality. This is the fundamental trend that informs today’s social welfare. Yet, it is also a recent mode of thought, and thus allows for excitement and challenge in which we can create our own vision of ideas on local community welfare. While there are many various principles in local community welfare, Eiichi Okamoto has summarized and analyzed previous theories and categorized them into four basic modes of emphasis: “community-emphasis,” “policy/institutional-emphasis,” “at-home welfare emphasis,” and “formation of community ownership and participation.”

Saburo Yagi — The Path Towards Normalization (35) Reflecting Upon the Series

Social welfare’s remaking of the urban landscape, which began as a movement to extend the lifestyle of those with disabilities, is aiming to create common-use facilities accessible to anyone, given our contemporary context in which we are welcoming a nation of advanced age society.

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However, the basic premise of “available for anyone equally” has led to emphasis that anyone can use facilities designed for those with disabilities, and this has led to ambiguity over the core purpose of the use of such facilities. There has been misunderstanding over the purpose and the intended user of the facilities, leading to problems where wheelchair users who require such facilities have not been able to access them. Urban landscaping began with guaranteeing social participation for those with disabilities as one of its goals, and it has developed to this day while responding to the changes in the nation’s social conditions. This is a fundamental issue for social welfare for those with disabilities, in enabling a complete restoration of their humanity for those with disabilities, based on the principle of normalization. This purpose will not change, even in the present.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (12) Menfei and Longzhu

Our museum displays and stores various resources, but one feature is that there are many large-scale resources. In this article, I will introduce two such resources: menfei (gate doors) and longzhu (dragon pillars)

Menfei were installed in the residences of high-level bureaucrats in Taiwan’s Chiayi region. Dual doors opened to both sides and had inscriptions of a civil bureaucrat dressed in formal attire. Drawings inscribed on gate doors are called menhua (gate drawing), and these were meant as charms to ensure that evil things such as illness or disaster would not enter the house and to pray for good luck leading to happiness.

Also, as for longzhu, one or two such pillars were often erected in front of the gate of temple mausoleums and residences. The one on display at our museum is made of stone with dragon inscriptions on both sides (there are also coloring in certain places). The two dragons face each other with their jaws wide open while seemingly dancing in the clouds.

人権問題研究室公開研究会にて発題

堀内みどり

11月26日、天理大学人権問題研究室主催の標記研究会が、同研究室で行われ、「同性婚：夫婦とは何かについて考えてみる」と題して発題した。性の多様性について、昨今ではいろいろなことが語られる。たとえば、性を男と女としてだけ捉えることの“困難さ”や第3の性が存在する文化、男性性・女性性と父性と母性との連関、あるいは性的指向にかかわることなど。

これまで疑いもなく否定されてきたであろう「同性」との婚姻ということを考え、「同性婚」夫婦という事実について宗教がどのような態度をとっているのか、また、どのように対応しているのかという点に注目し、最近の事例を紹介しつつ、「性別のある」人間が、ただ生殖のためだけではなく、“夫婦”という関係を望むということについて考えてみた。

第276回研究報告会（11月28日）

17世紀初頭の長崎における聖なる空間と「小教区制度」

トロヌ・カルラ

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本報告では、16・17世紀の長崎における「聖なる空間」の変換について検討した。まず、「聖なる空間」の概念について説明し、1571年の長崎開港から始まった長崎のキリスト教化過程と、以降1614年の禁教令に始まる一連の非キリスト教化過程を紹介した。注目点は、17世紀初頭に司教によって導入されたカトリックの「小教区制度」である。それによって長崎は11の「小教区」に分けられ、町人が各小教区教会にキリ

シタン講を組織し、典礼に参加した。カトリックの小教区制度は、16世紀ヨーロッパの宗教改革の運動の中で開かれたトリエント公会議によって正式に制定された。しかし、公式の小教区制度と日本のものとは若干異なるため、両者の相違について考察した。最後に、キリシタン研究のための主要な海外写本コレクションであるローマイエズ会文庫の Japonica Sinica コレクションと、スペインにあるフランシスコ会、ドミニコ会、アウグスチヌス会のそれぞれの文庫を紹介した。

第2回宗教研究会

「アメリカ合衆国における同性婚と宗教」

金子珠理

12月13日、朝香知己氏(同志社大学一神教学際研究センター特別研究員)を講師として標記研究会を開催した。アメリカ合衆国は、レズビアン／ゲイ解放運動の端緒とされるストーンウォール暴動(1969年)の起こった地であり、その後の運動の実践や理論形成などの点で世界中に影響を与える主導的役割を果たしてきた。天理教のアメリカ伝道においても、同性婚をめぐる問題は考察を要する切実なテーマとなっている。朝香氏はまず、州ごとに異なる同性婚の法的扱い、そして宗教・教派による公式見解の違いを解説した。ユダヤ教改革派・保守派が同性婚に賛成であること、同性婚を容認しないカトリック教会の場合でも信者レベルでは60%が同性婚を支持しているなど、数々の意外な側面を知り得た。また同性婚を容認する宗教・教派は、結婚の宗教的意味を捨て去るのではなく、むしろ同性婚を容認可能にする宗教的意味を見出している、との朝香氏の見解は示唆深い。同性婚容認派の傾向としては、人間の男女性(相補性)や生殖の強調ではなく、パートナーの結合に意味を見出しているという。性の二元性が性科学やジェンダー研究によって揺らいでいる現在、結婚の地位を相対化する神学的試みがなされている(聖書における反結婚や反血族家族的側面、パウロにおける生殖と性的活動との非同視など)。朝香氏は、世俗的な現代社会において宗教がなすべきことは、結婚の宗教的意味を捨て去ることではなく、変化する時代の流れの中で、世俗の意味と対話しながら神(聖書、伝統)の声を聞くことによって、より望ましいあり方を求め続けることであると、結論づけた。

第277回研究報告会（12月15日）

堀内みどり

「The Third Tenri University – Marburg University Joint Research Projectに参加して」と題して、9月にマールブルク大学で行われた共同研究プロジェクトの報告をした。今回の共同研究は「Materiality in Religion and Culture」をテーマとし、同大学の宗教博物館を会場に、2014年9月16日～19日にかけて行われた。

報告会では、研究テーマに基づいて議論されたそれぞれの発表について簡単に述べ、その様子をパワーポイントで紹介した。