

Chuichi Fukaya — Opening Words: Unstudious College Students

Japanese universities employ the unit system, and in order for a student to graduate in four years (assuming the student studies for five days per week), he or she must enroll in three class hours every day and spend six hours in preparation and review. This is what a college student should be like.

However, according to a survey conducted last April and May by the National Federation of University Co-operative Associations, Japanese university students study for an average of one hour and thirteen minutes every day outside the classrooms, which is only one-sixth of what is called for.

In order to prevent the colleges from becoming a simple moratorium and a nursery for adults with no ties to education and intellectual cultivation, now is the time for college students, parents, and teachers to correct our attitude. Otherwise, most universities will lose their *raison d'être* and Japan, as a nation, may find its human resources wilt in the near future.

Mikio Yasui — Short History of Tenrikyo Theology (80) Kin'ai Manuscripts [1]

In Kin'ai Branch Church (affiliated with Koga Grand Church, located in Higashi-omi City of Shiga Prefecture, Head minister: Rev. Takayuki Yoshioka), there are doctrinal manuscripts tracing back to late 1880s. Among these, there are numerous handwritten copies of the Ofudesaki and the Osashizu.

I have already commented on the Ofudesaki manuscripts of the Kin'ai collection. (Volume 2 of *Tenken*. Later published in *Tenrikyo kyori no denpan to sono yotai*, Tenri daigaku Oyasato kenkyusho).

Therefore, for this article, I will continue with my observations of the sermons and Osashizu copies. In regard to the Osashizu copies, the Kitano manuscripts by far exceed others in numbers, to the extent that I have examined this genre. By the Kin'ai manuscripts probably rank second. In terms of volume count, there are fifteen volumes.

Ichiro Soda — Histories of the Tenrikyo Mission (29) The mission in the Korean peninsula and Taiwan.

I will provide an overview of the mission in the Korean peninsula and Taiwan.

A missionary affiliated with Kochi engaged in missionary work in Pusan around 1892. This is the first overseas missionary work within the Path. Later, missionaries affiliated with Koshinokuni-Honjima engaged in missionary work in Keijo (currently Seoul), and their community began to thrive. In 1908, Keiji Branch Church was established, and the faith spread rapidly through the Korean peninsula.

Along other affiliations, a missionary from Wakamiya Branch Church, affiliated with Muya/Kagawa, and a missionary from Hinaga departed for missionary work in the Korean peninsula and established their churches.

The first missionary to Taiwan arrived in 1896 from Bofu of Yamaguchi Prefecture, and those who followed established a church. Also, Moroi Kunisaburo of Yamana Grand Church engaged in an organized effort towards Taiwan missionary work, and sought to establish an understanding from the native people by showing them churches that he constructed. This inventive method can be regarded as an outstanding way to engage in cross-cultural missions.

More than half of the churches in Taiwan by the mid-1920s were affiliated with the Yamana Grand Church.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (1) In Place of a Foreword: Cast Mold and Model, Tenri Sandstone and the Imperial Residence

In the city Tenri, there used to be, at one time, over 20,000 military reserves stationed in Tenrikyo's follower's dormitories. With the crumbling defenses of Okinawa in the late stages of World War Two, the navy sought to move the military headquarters to Nara

and prepare for the final defense of the mainland. For the reservists marching north in orderly manner, towards the east side of my house, their mission, undertaken in revolving night and day crews of 2,000 soldiers, was to quickly dig a tunnel under the Toyoda hills for the emperor's residential chambers. As I researched the sources concerning the underground cavern for the facility which was to house the emperor during the oncoming final mainland defense, I came to know that the yellow sandstone from the tunnels were known as "Tenri sandstone," and became interested in this matter. The reason for my interest was prompted by my memory of a photo of an archaeological discovery that graced the front pages of the newspaper in 2000, when it became known that turtle-shaped spring well ruins in the Asuka region tracing back to the reign of the Emperor Saimei (reign: 655-661) used "Tenri sandstones" for its key pieces. Surprisingly, I encountered archaeological resources that noted that the Toyoda sandstones used in the terraced stone turtle-shaped spring wells of Asuka, reminiscent of the Rome's Colosseum, were also used for the cast mold of the Fuhonsen, the country's first coins. These findings prompted my curiosity to expand into mineralogy and numismatics.

Koji Fukaya — A Growth of Faith through Ofudesaki (25) Part IV:1-29

Ofudesaki Part IV starts with an indication of where the present "unclear" path is headed; it leads to a "broad path." God the Parent, saying "I wish to let you know quickly of the many people that will come in the future" (4:9), looks forward to the path on which a lot of people walk with delight.

Afterwards, Ofudesaki notes the influence of those who are in the high place on those who walk on the path. Then it refers to how God gathers the "promising" people again; "I impatiently await the performers of the Service to gather quickly" (4:24).

Masanobu Yamada — New Religion's Missions in Brazil (13) Transformation of Christianity [10]

According to Kardecism, the world is comprised of a number of micro-worlds administered by a transcendent divinity, and is regulated by laws of evolution and causal effects. The spirits, whose existence is to live in these worlds, also follow the same laws and evolve to a higher form of spirit as they are undergo a process of death and rebirth through a free will given to them. Kardecism calls this process the "spiritual evolution." The body is akin to a prison or cage for the spirit, and it is thought that a soul achieves its true liberation by becoming detached from the body. Detachment for the body signifies a detachment from material greed, and the spirit's further evolution in the spiritual world is desired. Christ, Moses, and Kardec are figures whose spirits have reached the pinnacle of the heavenly world. The theory of the cycle of death and rebirth in Kardecism resonates with effective meaning for a certain segment of Christian followers. The view that one will not fall into an inferior world than the current one liberates the followers from the fears of hell or purgatory. However, rebirth in this world is thought to be for the purpose of atoning for past sins.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (29) "Life" as Gift [4]

Stillbirths (stillborn, abortion, infant death) cause simultaneous joy, of receiving new life, and tragic sadness. Those left behind are devastated by the profundity of life. However, as time passes, one comes to realize that the passed child has awakened us to something and given us something.

Humans are born to eventually die, but to reflect upon this death is to learn how to live. The structure of "study of life and death" leads to a response to the various issues that concern death in our contemporary society. And for such ends, first of all, inquiry focuses upon life.

Saburo Yagi — The Path Towards Normalization (27) Urban Design for Social Welfare [14]

As one specific policy to guarantee social participation for

新連載執筆のねらい

「おふでさき」天理言語教学試論～「こと」的世界観への未来像
井上昭夫

ひらかなを主としてかかれた「おふでさき」に、もつともおおくあらわれるのは「事」という漢単語である。全首でじつに776回。教祖の原文では、「事」は漢語の崩し字の「こと」としてあらわれている。おなじ重要な意味要素をもつやまとことばとしての「こと」に対応する崩し字の「もの」が、やまとことばの「もの」と倭語で表現されているのに、「こと」だけは漢語の「事」と表出されているのは問題で(が)あると思われる。この「こと」と「もの」、あるいは「ある」などについての言語論と哲学の問題を、言文一致体運動なども意識しながら、本連載では吉本隆明が晩年に出版した「中山みき『おふでさき』解説」(『思想のアンソロジー』2006年)において提起した天理教者への挑戦を誘うかのような課題への応答をこころみるために、関連する本居宣長、和辻哲郎、高橋和巳らの思想世界を暗中飛躍しながら解説援用し、「おふでさき」17号最後の5首において、教祖が暗示要望されている「このさき」の「思案」を、グローバルな視点から学際的に自由自在に展開してみたい。

disabled people, urban design for social welfare began in the 1970s and continues to develop to this day in relation to the social background of the times. Its goal is to create an urban setting based on the principles of normalization, aiming for the complete humanistic restoration of the rights of the disabled people, as a key principle of social welfare for the disabled. This principle does not change in any way today.

Also, rather than place the responsibility of the issues arising from the disabled back upon the individual, it calls for a “societal model” that seeks to address this challenge as a social issue. Society ought to respect the lifestyle of each individual and respect the individuality of each way of life. Issues related to disabled people should also be addressed through such perspective, and aid should be provided with such professionalism and subjectivity. A society that enables the self-fulfillment of disabled people is required. Urban design for disabled people is the concrete practice of these principles.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (9) Folk Block Prints [1]

Printed materials used and consumed in their daily lives by the general populace in the Chinese mainland and Taiwan are referred to as “Chinese folk prints.” This museum houses roughly 500 prints of such nature.

Folk prints range in size from two square yards, at the largest, to a size of a stamp. For the longest time, these were mostly wood block prints, but from about fifty years ago, stone block prints became the mainstream. And in recent years, it is mostly prints from resin boards and offset printing. Folk prints are not simply for viewing pleasure, like the *ukiyo-e*, but have a wide range of use.

According to Chang Daoyi, a Chinese cultural researcher, the uses of folk prints can be divided into twelve categories of *monga* (gate drawings), *satsuko* (paper craft), *shinzo* (divine figures), *shiba* (horse drawings), *nenga* (New Year’s drawings), *soga* (window drawings), *toga* (lamp drawings), *banka* (scenic drawings), *sozu* (insert drawings) *inki* (drawings for seals), *yugei* (for play), and others. In recent years, the production of folk prints have declined precipitously, and its use has also changed somewhat. However, even now, we can frequently see its use in the daily life of the people.

第22回宗教研究会開催(2月25日)

標記研究会ではこの3年間のテーマとして、「現代世界の“死”に見るいのちの危機と宗教の課題」のもとに研究会を開催してきた。今回はその6回目で最終回となった。講師は、カール・ベッカー教授(京都大学 ころの未来研究センター)。題目は「死(限界)と生を視野に入れた教育」。

ベッカー氏は、まず「教育に欠けているものは？」として、未来志向や先見の明、次に思考を束ねる、自分に繋がる論理(この発想の結果はどうなるのか)、さらに人を束ねる、社会に繋がる論理(この行動の影響はどうなるのか)、そして、環境を束ねる、循環に繋がる論理(生老病死に対する準備と慈悲)の4つを指摘。未来志向や先見の明がないと、看護師でも一般社員でも、上司の指導や現場の苦勞に「耐える力」がなく、すぐに拗ねたり辞めたりダウンしてしまったりする。また、喪失(悲嘆)の受容ができないと、注意が散漫となり、職場事故や品質ミス、健康不調、病欠、生産の低下に繋がる。さらには、医療費のコストがかかり、時間のロスともなる。周囲に対する嫉妬や不信、疎外感などの情緒への影響としても現れてくる。では、こうしたことを予防するために何が求められるかということ、事前の教育であり、苦勞直後の「継続するつながり」であるとする。そしてそれをサポートするのは日本人の智慧だという。

事前の教育とは、未来を予測し、人生には四苦八苦と表される苦勞があるということ、また、人間は生老病死から逃れることのできない存在であることを認識しなければならないこと。思うようにならない時にこそ「人間」が証明されるのであり、そのためにはライフ・プラン(家計)教育も必要となってくる。一方、事後のサポートとは、大人は皆苦勞するが、身内やチームの協力で耐えて頑張れるということを用いる。こうしたことから、教育は確率的将来に対する準備であるということが出来る。

一方、社会の激変によって教育に求められているものが拡大していると指摘。現代社会において、若者は年配の死を看取らなくなった、家族や地域が伝統を伝えなくなった、殺人・自殺・事故死等が激増した、自己決定権の増加によって現代社会は個人の自己責任を負わせるようになった、医療技術と能力の向上で選択肢が増加した、費用が無限に増え、末期医療と介護が財政を圧迫し破綻しかけていることなどに言及。

そこで、教育では、死生学教育(人権・自己決定・自己責任)、支援やカウンセリングの提供、コスト削減時代の社会福祉改善に対応することが急務である。年齢や世代別の死生観教育、死の社会学、生死に関わる公共政策、死生学と関わる経済学など、死生学が社会の様々な問題に対応していけるからこそ、その教育の実施が必要であることを具体的な社会事象を交えながら解説。「現代世界の“死”に見るいのちの危機と宗教の課題」に対して「死生学」教育がひとつの答えになると感じた。

(堀内記)