

## Chuichi Fukaya — In Memory of the Third Shinbashira

Zenye Nakayama, the third Shinbashira, passed away for rebirth on June 24, 2014. Summarizing, in part, the entry under his name in the *Tenrikyo Jiten* (Tenrikyo Encyclopedia), I would like to reminisce upon his achievements.

He was born on July 7, 1932, as the first son of Shozen Nakayama, the second Shinbashira, and his wife, Setsu. On November 14, with the passing away for rebirth of Shozen Nakayama, Zenye Nakayama became the Shinbashira.

On September 7, 1955, the Tenrikyo Institute of Music was established and he became its president. On April 1, 1956, with the call for the Young Men's Association to carry out the construction of the Oyasato yakata building complex, the "Construction of Home of the Parent Hinokishin Corps" was established, and he spearheaded its activities by becoming its first corps leader. On September 28, 1966, the Tenrikyo Boys and Girls Association was established, and he became its president.

His care for the overseas mission began when he accompanied the second Shinbashira on a three-and-a-half month missionary tour through Europe and the Americas in 1954. Since then, he has attended the installation services for the bishops of the mission headquarters at America, Hawaii, Brazil, Taiwan, and Korea as well as the commemorative services and other mission visits. He has also visited Church Headquarters facilities, churches, and fellowships located in Congo, France, Germany, Mexico, Colombia, Peru, Thai, and Singapore, to thank the missionaries for their services and to leave his mark as a missionary at these places.

Given the limited space for the article, I could not include the entire entry, but there were many other accomplishments that he left behind. I would like to thank him and bid my farewell.

## Mikio Yasui — Short History of Tenrikyo Theology (83) Kin'ai Manuscripts [4]

These transcriptions of the Divine Directions were not compared and confirmed with the original manuscript preserved at the Jiba. It must be noted that these transcripts traveled various routes and were communicated in various manners. Also, some of them, such as 4, contain many errors in transcriptions as well as missed wordings. We must take such caution when we read these transcripts. 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 (2) A Prologue to the Divine Model

*The Life of Oyasama, Foundress of Tenrikyo, Manuscript Edition* is not merely a biography of the life Oyasama spent forty years as a human being, Miki Nakayama, and these years served as prologue to the path of the Divine Model during which she was praised by many for the way she conducted herself. Her actions and words as a child as well as her daily conduct as the housekeeper of the Nakayama family were perfect.

However, we have used our work for the Path as an excuse to escape the commonsense values of family and society, or, inversely, we have used family and societal work as excuse to validate an unwillingness to commit to the Path. Our way of life as human is half-baked, and we remain unable to commit to a path of faith. And yet, we complain that those around us fail to comprehend us and to lend their ears to our stories of the faith.

If we seriously undertake the Path, there may occasions when we have no time for our families. We may not be able to carry out normal social ties with people. However, that person's daily conduct becomes the basis for earning trust from others as "a model for our communities," and thus, there will be a way in which those who associate with us closely will come to an understanding.

In order to undertake the path for world salvation, we must,

first of all, earn the trust of our family and society: this is the lesson learned from Oyasama's "Divine Model."

## Ichiro Soda — Histories of the Tenrikyo Mission (32) Overseas Mission to Other Areas

I will write about overseas missions that I did not touch upon in the previous three articles. These missions include Mexico, South American countries, Europe, and Africa.

In Mexico, the mission began when Shinako Takane, a member of the Sanohara Grand Church, journeyed to Mexico for her marriage and began missionary work. Through her efforts, the Mexico Church was established in 1961, and followers of other grand churches came to attend the church. As a result, the Nagoya Mexico Church was established.

In Colombia, the mission began when students of Tenri High School evening school's agricultural department immigrated to Colombia to work in a banana field. Withstanding years of hardship, the original settlers founded the Shimagahara Colombia Church in 1999, followed by Shigeto Cali Church and Farallones Church (Nihonbashi).

As for other areas in South America, there are three churches in Paraguay, one church in Peru, and one church in Argentina. The church in Argentina, the Buenos Aires Church, was begun by a Korean missionary engaging in overseas mission; thus, it has gained attention as a case of overseas mission undertaken by a non-Japanese missionary.

Also, there is one church in each of the following: France, Congo, Australia, India, and Hong Kong.

## Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (4) A Semantic Theory of "Mono" and "Koto" [2]

The beginnings of Tenrikyo and Christianity stand two thousand years apart, and their language and cultures are significantly different. That Christianity's Genesis is fundamentally at odds with the order of world creation becomes clear through a comparison with the "Truth of Origin." However, I also want to point out that there are similarities. The keywords that underlie the similarities are evil, earth and heaven, husband and wife, and God's word of joy that always appears at the end of the six days of creation of heaven and earth as narrated by Genesis. In this article, I will compare the English and Japanese translation of the Genesis and Part Two of Tenrikyo's Song for the Service, and then introduce examples of translations of the Bible into Kesen dialect used in the Tohoku area.

## Koji Fukaya —A Growth of Faith through Ofudesaki (28) An Interim Analysis [2]

Let me reflect on the ways that I read the Ofudesaki through the course of this series and share what I have learned so far. In the beginning of this series, I tried to explore Ofudesaki's potentials when placed in other intellectual contexts. However, I drifted towards expanding "my idea" instead of what Ofudesaki really says. Then, I tried to understand what Ofudesaki says instead of applying it to other contexts. In particular, I devoted myself to translating Ofudesaki's words into prosaic words to find the semasiological units and make it easier for modern people to read Ofudesaki. However, I became trapped into a mere rearrangement of the words. As a result, I lost the cornerstones of my belief system. Also, I thought that to follow the Divine Model is to do something such as doing a missionary work. In other words, I am only interested in what one has done. However, what one has done is not equal to following the Divine Model, or to have a faith. I found myself losing my faith too.

What I learned from this process to read Ofudesaki is that, no matter what you know of Ofudesaki, what matters is to "receive" the parental love. It is not to "interpret" nor "understand," but "seek" or "accept." It is not how to receive, but more directly, to receive or not. Therefore, our task is not to find the ways to receive the

love, but to make a resolution to receive it.

### Masanobu Yamada — New Religion's Missions in Brazil (16) Transformation of Christianity [13]

Standard activities of the Kardecism Center include diagnosis of one's hardship by a spiritual mediator, spiritual treatment to solve hardships, and doctrinal seminars. People suffering from hardships seek counseling from spiritual mediators in order to solve their problems. The causes of hardship are differentiated between those in which spirits are involved and those without. Most sufferings are thought to involve spirit's curses. In such case, the patient receives spiritual treatment through laying on hands by the spiritual mediator, participate in Kardecism's doctrinal seminars, and take part in volunteer work such as free soup handouts as a way to eliminate the sufferings. Such practice is thought to eliminate the spirit's curses and enable the growth (salvation) of the patient's spirit.

### Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (32) On "Life" [3]

Human beings are an existence en route to death. But when we encounter death that seems unreasonable or life that seems unbearably difficult, we tend to think that death that visits upon people is not necessarily fair. At the same time, when we analyze the background for the news around us, we tend to ask whether someone else's involvement may have changed the circumstances that led to such painful death. Religion questions the act of "life," but this comes from the fact that pursuit of life is a uniquely fundamental one.

### Saburo Yagi — The Path Towards Normalization (30) Case of Denmark [2]

As a result of survey examining actual usage, we saw that all vehicles using the disabilities parking space had permits. In this regard, vehicles without permits are regarded as illegal parked vehicles, and its owners are issued fines. Fines involving illegal parking amount to 510 Krone (10,200 Japanese yen) for parking lots managed by the city, and 590 Krone (11,800 Japanese yen) at parking lots managed by EuroPark, a parking lot management company. Parking lots within shopping centers limit the time of parking to three hours, and there are rules where fines are issued when vehicles overstay this limit.

In order to insure compliance of the time limit, there is requirement to install a timer underneath the front windshield of all vehicles. Rules require that one initiate the timer when parking on streets and in parking lots. In parking lots, the companies operating the parking lots hire staff who make regular rounds of the lot to watch for illegal parking.

### Jiro Sawai — Great East Japan Earthquake and Religion (2) Activities of the "Mental Wellness Counseling Room" at the Sendai Municipal Funeral Home

The fifth page of the Tenri Jiho published on May 1, 2011, included an article entitled "Caring for the Grieving: Trans-denominational cooperation leads to opening of a "Mental Wellness Counseling Room" at a funeral home." This opening was prompted by the large number of victims during the Eastern Japan Earthquake, the inability of the religionists to keep pace to perform funeral services, and the urgent demand for mental care among those who lost their loved ones in the disaster. This opening was groundbreaking to the extent that religionists belonging to specific religious traditions took part in the activity while transcending their specific religious ties, that such trans-religious organization focused not on material support by religious care, and that such religious activity took place in a funeral home, a municipal facility which operated under the principle of the separation of church and state. The activities of "Mental Wellness Counseling Room" at the funeral home later expanded into various activities involving religionists, medical workers, and researchers.

### Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (10) Folk Woodblock Prints [2]

In this and the next article, I will provide detailed commentary on various categories of folk woodblock prints originating from the common people. In this article, I will introduce the *menhua* (gate drawing) and *zahu*.

Folk prints pasted to gates and doors were collectively called *menhua*. It was thought that pasting these prints would summon happiness as well as ward off evil spirits. Among the various drawings on the *menhua*, those which were pasted to gates facing the roads during the end of the year were called *menshentu* (gate deity drawings). Historical and mythical warlords holding their weapons were often depicted upon these *menshentu*, and their bravery was thought to have shielded the neighborhood from demons. *Zahu* is the collectively term to refer to items made from thinly spliced bamboo or sorghum branches forming the framework and paper pasted upon it. Its varieties are extensive, with large ones including buildings and arches large enough for people to enter and small ones including fans. Kites are also included in this category. Offerings to the deities, such as *tiangongdengzuo* (paper shrines) and *qin角度* (papered kiosks), are included among the *zahu*.

## おやさと研究所 NEWS

### 台湾の東アジア宗教国際シンポジウムで発表

金子 昭

台湾の国立政治大学華人宗教センター、同宗教研究所、同人文センター、中華民国一貫道總會及び唯心聖教功德基金会の主催による東アジア宗教国際シンポジウムが6月12日、13日の両日、政治大学（台北市）にて開かれた。台湾、日本、韓国、アメリカから新宗教研究者ら多数が参加し、李豊楸・政治大学教授による基調講演「化身與道脈：《道統寶鑑》中祖師源流所反映の三教合一觀（化身と道脈：《道統寶鑑》における祖師源流に反映された三教合一觀）」を含め、全部で20の研究報告が行われた。私も12日午後のセッションで、「東日本大震災時の日本新宗教賑災活動（東日本大地震における日本の新宗教の活動）」と題して発表した。

### 鶴見大学仏教文化研究所シンポジウムで発題

金子 昭

平成26年度鶴見大学仏教文化研究所の公開シンポジウム「心の安らぎを求めて—仏教者の社会参加—」が6月14日、同大学にて開催された。これは総持学園創立90周年・仏教文化研究所設立30周年を記念したもので、鶴見大学先制医療研究センターとの共催で行われた。釈徹宗・相愛大学教授が「老病死に学ぶ仏教」と題して基調講演。その後、新川泰道・ビハーラ秋田代表が「ビハーラ秋田の活動の展開と今後の課題」、金子昭が「より添い『支縁』で人をつなぐ—無縁社会を有縁化する『人間菩薩』の思想と実践」、そして、前田伸子・鶴見大学副学長が「終末期医療を支援する臨床宗教師の育成事業に関して」と題してそれぞれ発題し、最後に釈氏を交えてパネルディスカッションを行った。大学関係者や一般市民の他、曹洞宗大本山総持寺の修行僧など多数の参加者が来場した。