

## Chuichi Fukaya — Opening Words: Wind Power

In regard to wind power, which has gained attention as a form of renewable energy, there have been reports of large accidents involving its wind turbines. God the Parent has provided us with an appropriate amount of wind for human survival, and we have responded that “that is not enough” and have forcefully taken a gentle breeze in order to create a large form of energy. I feel that these large accidents and health hazards are occurring because such action does not accord with the truth. Is it really necessary to construct huge windmills while ignoring nature’s principle. I think that now is the time for all of us to re-examine this issue and take caution so that we do not succumb to “greed which is fathomless like wind power.”

## Mikio Yasui — Short History of Tenrikyo Theology (90) Kin'ai Manuscripts [11]

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 (9) The Construction within the Path

Construction within the Path is to take place not so much because there are funds for it but by receiving God’s blessings through bringing together the sincerity of the people. Our faith’s very first construction took place in exactly such manner. The construction of the Place for the Service began with the enthusiastic devotion of one person—Rev. Izo Iburi—who was saved by Oyasama, and the construction commenced under uncertain terms given that no contributions beyond Rev. Iburi’s carpentry skills were guaranteed.

And yet, it does not mean that there were no followers at the time. From the spring of 1864, when the construction was begun, fifty to sixty devoted followers were granted the “Grant of the Fan.” That is, among Rev. Iburi’s fellow followers, there were at least fifty to sixty people who Oyasama had high expectations beyond those who were regular members. And yet, when discussions about the construction project began, there were only five people who raised their hands to take responsibility over certain parts of the construction and the funds that were collected at the beginning were but a meager amount.

I feel that the similar conditions to this historical truth of the Divine Model can be found in many cases when church constructions are begun today.

From my own experience as head minister, there was hardly anyone beyond the two or three board members that agreed with me when we undertook the construction of the follower’s wing or the dormitory as well as the expansion of the church property. The church still had remaining debts, so the funding for the construction began in the minus column. And yet, through witnessing many miraculous blessing one after another, we were able to savor the joy of completing the construction.

That is, in any period of time, it is the minority that carries the burden of the Path in response to the expectations of the “Parent,” and it is the majority who escape responsibilities at those critical junctures. However, it is those people who served to bring joy to the “Parent” without counting the coins in their wallets who later were shown the joys of the faith.

## Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (11) A Semantic Theory of “Mono” and “Koto” (9)

When “mono” issues an instruction to “do something,” then, “koto” instructs “how it is to be carried out.” Therefore, “koto” symbolizes the “functioning,” “working,” “behavior,” “condition,” “aspect,” “characteristic,” and “relation.” “Koto” is a term that generally supports the way of being of mono, as indicated through judgment, theme, and sentence. That is, if “mono” is said to be identical, united, uniting, solitary, and demanding, then, “koto” is differentiating, dual-themed, divisive, relational, and centrifugal. *Gendai tetsugaku jiten* (Contemporary philosophical encyclopedia, published by Kodansha gendai shinsho) cited an essay on “Regarding mono and koto,” included

in *Panse*, a book written by Takashi Ide (1892-1980), known for his research of Greek philosophy and Aristotle in particular. I introduce a comparison of “mono” and “koto” compiled by Hiroshi Ichikawa and Masakazu Yamazaki, a co-editor of the encyclopedia, to show that “*mono gatari*” (narrated tale) of the Koki hanashi is a narration intended to teach the “principles and laws of the world.” I borrowed Araki’s argument that monogatari is a sacred “narrating” that must be orally retold to the groups of people who take the position that “mono” is situated as divine. Ide’s interpretation enables a new horizon to develop for an interpretation of “koto” as found in the Ofudesaki.

## Koji Fukaya — A Growth of Faith through Ofudesaki (35) Part VI:29-54

The first phrase that I was impressed in this part is “Everything is what God says or does” (2). No one can live by oneself alone. This is a true fact and an underlying principle for life. We share this one planet with each other. The thing I do not want to share--what is “mine”--has been already shared all the time. There is no “my water.”

In order to encourage us to accept that truth and live joyously, Oyasama taught us the origin of human beings and the world through not only words, but also through Her example. For instance, Oyasama has been always willing to share Her food with others, all who are Her children. This part of Ofudesaki tells us that origin.

## Jiro Sawai — In Pursuit of the “Path” (3) “Path” as Found in The Doctrine of Tenrikyo [1]

*The Doctrine of Tenrikyo* provides the basis and norm for a life of faith. It has been compiled strictly on the basis of the scriptures. Therefore, the *Doctrine of Tenrikyo* serves as a guide to the scriptures as well. Therefore, I will examine the uses of the term “path” as found in the *Doctrine of Tenrikyo* as a way to delve further into the uses of the “path” within the Divine Directions. There are sixty references to “path” within the *Doctrine of Tenrikyo*. Majority of these are concentrated in the final two chapters. Therefore, “path” can be hypothesized as a word associated more with faith (second half) rather than teachings (first half) of the *Doctrine of Tenrikyo*. In this issue, in regard to the uses of the term “path” in the first half, I shed light on the emphasis placed on meaning of “path of salvation towards Joyous Life” as taught by Oyasama.

## Masanobu Yamada — New Religion’s Missions in Brazil (23) Organizational Development of Japan’s New Religions [7]

Seicho-no-Ie places emphasis on written philosophical traditions. This emphasis is expected given that its teachings were formulated through systematically integrating teachings of established religions and modern philosophy. This characteristic differs from Tenrikyo or Perfect Liberty, which place emphasis on salvation ritual based on interpersonal contact. The fountain of truth lies in written text, and salvation is gained through interpreting and absorbing this truth. To such extent, Seicho-no-Ie is less of an “experiential religion” and more of an “intellectual religion.” For Seicho-no-Ie, the world can be differentiated between the world of True Image and the world of Phenomena. The world of True Image is a world of authenticity and actuality, of infinite goodness, wisdom, light, life, love, wholeness, and God. The phenomenal world is a temporary existence with no actuality. Human being’s true appearance is as God’s children, and belongs in the world of True Image. However, human thoughts (anxieties) are captivated by the temporal appearance of the phenomenal world, and the “thought that affirms material” further creates the phenomenal world. Human beings are asked to eliminate such thoughts and come to realize the non-actuality of the phenomenal world, in order to “manifest the True Image.” Followers of Seicho-no-Ie acquire such worldview through rituals such as divine meditation, ancestral worship, and purification acts.

## Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (3) Sector Theory and Organizational Principles

Organizations that carry out activities that support society are generally divided into three sectors: that is, governmental sector (first sector), for-profit sector (second sector), and non-profit sector (third sector). Based on this division, Ikuyo Kaneko has delineated the three organizational principles of “hierarchy,” “market principle,”

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第 278 回研究報告会 (1 月 9 日)

「アメリカ&ブラジルの宗教事情」

深谷 忠一

先ず、アメリカ伝道庁主催 (後援: 海外部、おやさと研究所) の TENRIKTYO STUDY SEMINAR 2014 (2014 年 8 月 30 日 ~ 9 月 1 日) の内容・成果の説明を行い、海外布教の後方支援という当研究所設立の趣旨に沿って、今後も継続して現地の教学に関する活動を支援していくことが望ましいと述べた。

続いて、キリスト教系のメガチャーチについての概説を行い、米国西海岸、南カリフォルニアの代表的なメガチャーチとして、Christ Cathedral, Calvary Chapel Costa Mesa, Cottonwood Christian Center, International Church of the Foursquare Gospel (Angelus Temple), First Church of Nazarene Pasadena, Lake Avenue Church などを訪れて得た情報や映像を紹介した。各教会が、如何にして人々を気軽に教会に足を運ばせるかに心を砕いているか一初めての人、また身障者や高齢者が来場しやすいようにした広大な駐車場が整備され、教会内部には映像や音楽を駆使して、老若男女が参画できる礼拝式・行事を演出できる設備が施されているなど、随所に参拝者の心をつかむ工夫がなされている様子を説明した。

次いで、ブラジルで訪れたパラナ州クリチーバ市の Central Seventh-day Adventist Church 及び市内の既存の教会群や連邦大学の様子、及び、天理教クリチーバ教会他の本教の布教実態の一部を紹介。また、サンパウロ市の The Metropolitan St.Paul's Cathedral (Se'Cathedral, The Pentecostal Church-God is Love (Deusu e' Amor), Temple of Solomon (Templo de Salomao) の映像を映して、現況を紹介しました。

従来のメガチャーチのイメージは、アメリカのサンベルト (Sun Belt) 地帯にある大都市、ロサンゼルス、ダラス、ヒューストン、アトランタ、オーランドなどの郊外の中流以上の裕福な住民が住む地域に点在するというものだったが、今回の訪問では、必ずしもそうではない地域—都市の中心部などでも、社会階層や人種の如何に関わらず大勢のメンバーを集めている教会が多くあり、南米ブラジルにもその輪が広がっていることが分かった。また、多くの各メガチャーチは、その勢力を世界各国に伸ばしており、それはいわゆるその宗派・教会の海外布教が成功している証であるので、その様子を研究することも、本教の海外布教に有益ではないかと思うということを話した。

「東アジア宗教研究フォーラム」準備会・研究会を開催

金子 昭

1 月 10 日 ~ 11 日、研究棟第 1 会議室にて「東アジア宗教研究フォーラム」準備会・研究会 (おやさと研究所後援) が開催。韓国からの参加者 11 名を含む 42 名の日韓の宗教研究者及び教団関係者が参加した。

10 日は準備会の部で、島藺進・元東アジア宗教文化学会長の挨拶の後、フォーラムの運営体制・基本方針などについて討議を行った。この準備会では、従来の東アジア宗教文化学会に

代わり、東アジアの宗教を視野に入れた国際的研究交流を進める組織として、新たに東アジア宗教研究フォーラムを創設することが決まった。

11 日は研究会の部で、「東アジア宗教研究フォーラムに期待するもの」と題した、金鍾瑞・ソウル大学校副総長の基調講演の他、4 本の研究発表が行われた。また、同フォーラムの発足式が挙行され、深谷所長も挨拶を行った。研究発表の発表者・タイトルは次の通り (発表順)。

発表 1 : 村島健司 (関西学院大学) 「戦後台湾における生の保障と宗教—慈済会による社会的支援を中心に」

発表 2 : 権東祐 (円光大学校) 「教派神道と「近代神話」研究の可能性模索—韓国に輸入された神道、実行教・神理教を中心にとして」

発表 3 : 川上新二 (岐阜市立女子短期大学) 「総体としての巫俗 (もしくは民間信仰) の研究の試み」

発表 4 : 趙誠倫 (済州大学校) 「日本新宗教の平和活動—創価学会を中心に」

なお、今年の夏以降、第 1 回の東アジア宗教研究フォーラム研究大会が韓国にて開催される予定である。

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and “network organizational principle.” Citizen’s voluntary impetus creating a unity through sharing a goal, leads to a horizontally-based “network organizational principle,” which recognizes the value of colleagues. This principle shares a way of thinking with organized charity. NPO must return to its roots of citizen’s perspective and undertake aggressive fund-raising activities based on the principle of network organization.

**Saburo Yagi — The Path Towards Normalization (36) Reflecting Upon the Series**

The hope of those engaged in social welfare’s remaking of the urban landscape is not merely to create a barrier-free urban structure. It is to secure a lifestyle environment that allows people with disabilities to live individually with human dignity taken for granted. It is to comprehensively guarantee the access to such environment. This is to guarantee the right to life as noted in Article 25 of the Japanese Constitution. The social issue of disabilities and the urban design based on universal design are in a cooperative relationship and are dynamically related. A society for everyone, which is our goal, is a society that recognizes individual difference and a society based on equality and fairness. One example of the manifestation of this ideal is facilities for social welfare and the universal design.

What kind of vision for people with disabilities are there in Tenrikyo, which aims for the global realization of the Joyous life? In time, I hope to touch upon the vision for people with disabilities in the world of faith.

**Juri Kaneko — Contemporary Religion and Woman (2) Field of Research in “Religion and Gender”: Research Trends in Woman Studies within the Study of Religion**

We can uncover research trends through the hundred books related to religion among the recommended primary reference list for woman’s studies, published in United States in 1987. What is noteworthy is that feminist theology has a clear place in the religion field within woman’s studies. If we list the fields of inquiries within the study of “religion and gender,” we can name the following: problem of marginalization of woman priests and ministers in church institutions and organizations; issue of spouse of priests and ministers (wife of pastor or temple clans); role and comparative study of woman founders, woman prophets, and woman missionaries; standards for woman; issue of gender discriminatory language in various sacred texts and its translations; ritual; environment and female deity, maternity, and woman; minority perspective. These themes are not only interrelated but are issues that pertain not only to individual religions but to religion in general.