

**Chuichi Fukaya — Opening Words: Thoughts on “Yu-katsu”**

A reflection of Tenrikyo’s views on labor, citing the words of Oyasama, leads to a view that if we work diligently in our youth to “hataraku” (literally, “to work” but also to “bring joy to others”), then, we will eventually be able to “spend half a day in play after working for a half day.” Also, regarding human society as a whole, when the world comes to accord with God the Parent’s intent, then, population will stabilize, without any rise or fall, and “half day will be for joyous work, half day for joyous play.”

This summer, led by the Cabinet Personnel Affairs Bureau, ministries of the Kasumigaseki, and the Japanese society in general, took the steps toward “half day for joyous work and half day for joyous play.” However, we should not debate about the number of hours set aside for work and leisure; rather the issue should be about its substance. For such reason, we need to delve further into the true meaning of “joyous work” and “joyous place,” and demonstrate to the world as to its daily way of life.

**Mikio Yasui — Short History of Tenrikyo Theology (96) Kin’ai Manuscripts [17]**

This completes the transcription of Tatsuzo Yoshioka’s “Kamiasama ichijo o-hanashi no utsushi” (April, 1890. A copy of single-hearted sermon on God). I presented an extended transcription of the Divine Directions. Most of these are included in the Divine Directions scripture. But I noted places of considerable difference and others that are exactly the same as the official version. The aim of the transcription is to map the spread of the Divine Directions as it was copied by hand and to provide a basis for its study.

Of course, there are other materials in which Tatsuzo Yoshioka made handwritten copies of the Divine Directions, but I choose this one because it was the oldest one.

**Chuichi Fukaya — Deep Reflections on the Life of Oyasama (15) Masks Only at the Jiba**

What is the difference between the Kagura Service and the service performed at other places? In the Kagura Service, God’s incarnation, found in the ten people wearing the Kagura masks that represent God the Parent’s “complete providence in the creation of human beings” and the “complete providence that provides for the world and the human body,” take the place of human beings and pray for God’s providence; in the services performed at churches, six service performers symbolizing the “six pillars directly related to the creation of human beings” (Kunitokotachi, Omotari, Tsukiyomi, Kunisazuchi, Izanagi, Izanami), also known as the “six foundations of the beginning,” and also symbolizing the “six pillars providing providence to the human body” (Kunitokotachi, Omotari, Kunisazuchi, Tsukiyomi, Kumoyomi, Kashikone), from the standpoint of human beings, pray through God the Parent who is manifesting at the churches, in order to partake of the providence manifesting through the Service at the Jiba.

**Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (17) Chapter Two: Motoori Norinaga’s *Kojiki-den* [5]**

As a template in response to an inquiry by Takaaki Yoshimoto, in his commentary in “Nakayama Miki and Ofudesaki,” from Shiso no ansoraji (Anthology of Thought), as to whether the highly regarded Ofudesaki could contend with world philosophy, I would like to first introduce a scholarly paper. This paper was written by Shigeru Matsumoto, a Tenrikyo theologian who specialized in religious psychology upon earning a Ph.D. at Harvard University based on his thesis on Motoori Norinaga. The paper is entitled, “‘Kara’ to ‘nihon’: Motoori Norinaga no karagokoro hihan to no kannren kara” (Kara and nihon: in relation to Motoori Norinaga’s critique of Chinese thought), published in G-TEN, No. 41. I have provided a summary and included my thoughts as well.

**Takanori Sato — Creatures That Appear in the “Story of the Origin” (6) In Regard to the “Serpent” [1]**

Among the eighteen sources of the “Story of Origin,” there are four different notations of “mi-i” (serpent)—み, みい, 美, 巳—found in twenty-eight citations. “Mi-i” is a synonym with み and 巳, and has the meaning of “snake.” Also, みい is a shiro-gutsuna (white snake), and there are twelve different notations of white snake, cited in forty-seven places. Among the “Story of Origin” sources, the sixteenth

year version has the expression of “shiro-gutsuna, also known as shiro hebi (white snake);” so we can assume that shiro-gutsuna refers to a white snake. However, do みい and “shiro gutsuna” refer to a white snake? I would like to deepen the discussion in the next article.

**Koji Fukaya — Milepost Usage of the Ofudesaki (1) A Synopsis**

Yoshioki Morita’s “Ofudesaki’ no kokugo gaku teki kenkyu 1-3” (A Japanese philological study of the Ofudesaki 1-3, in Nihon bunka No. 9, 11, 15) is a study published in 1937 and 1938, dating back almost eighty years ago. It provides meticulous observations of the Ofudesaki, in terms of its character usage, orthography, phonology, vocabulary, and grammar.

Based on this “Japanese philological study,” long sounds, for reasons of dialect and the waka format, are marked with a rhythmic notation that expands the duration of the sound. Diphthong are sounds that include the semivowels of “y” and “w” situated between consonants and vowels; in the Ofudesaki, the “w” form is found only in “okwan-no-michi” while the “y” form is notated with the characters of や, よ, and う. Double consonants are notated by adding to the preceding vowel sound. Also, the semi-voiced sound does not have its particular notation in the Ofudesaki; it is notated as a voiced sound or unvoiced sound. The ditto mark of > is used as an iteration mark to imply that the previous sound is repeated.

**Jiro Sawai — Reflections on the Words of the Osashizu (9) “Path” in Osashizu, Volume 1**

Using examples drawn from the Osashizu, an elucidation of the meaning placed in the term, “path,” leads to the questions as to what circumstances the Osashizu was given, what kinds of series of terms are used, and whether it was possible to replace these terms with other terms. I will examine the Osashizu beginning in volume one with these questions in mind. However, in the Osashizu, explanatory notes and comments include the term, “path.” Its usage suggests a common understanding of “path” among the contemporary believers. In this article, I would like to provide an overview of these usages.

**Mari Hatakama — From the Sankokan Museum (2) Sankokan as an University Museum**

In this article, I will comment about the way in which Tenri Sankokan serves as an university museum. There are many other university museums, but this museum has a long standing history and its collection ranks among Japan’s best, both in term of quantity and quality. Its floor space equals those of the Kyoto University Museum, a former imperial university. University museum tends to be partial to specialization in terms of its intended audience and exhibit contents, but the Sankokan is constantly seeking to diversify its exhibits so that it may be a museum appealing to children and students of the Tenri schools as well as pilgrims returning to the Jiba. For such reason, it has the title of “Tenri University affiliated Tenri Sankokan.”

**Masanobu Yamada — New Religion’s Missions in Brazil (29) Organizational Development of Japan’s New Religions: Teachings and Practice of Seicho-no-Ie [13]**

In this article, I focused on the educational background, previous religious affiliations of the followers, and their current religion. Among the Japanese new religions, the educational background of the Tenrikyo followers is low compared to those of Seicho-no-Ie and PL Church. This can be attributed to geographical factors of the Tenrikyo churches. By comparing previous and current religious affiliations, I was able to differentiate the believers among three groups: 1. passive; 2. conversion; 3. overlapping. Seicho-no-Ie members have relatively higher number of the passive and overlapping groups. This trend reflects Seicho-no-Ie’s characteristic, which is to teach that becoming its member is to become “a genuine Christian follower.”

**Mori Yomei — Preliminary Thoughts on African-European Relations as Found in Congolese Society(4) Christianization of the Congolese Kingdom**

Full-scale Christian missionary activities in area south of the Sahara desert trace back to the fifteenth century of the Age of Discovery. At the time, an early trailblazer who actively accepted Christianity was the king of Congo, who formed an alliance with Portugal. In 1491, under his command, a church was built in the

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## 新連載執筆のねらい

「おふでさき」の標石的用法

深谷耕治

本連載の目的は、先の連載と同じく「おふでさき」を信仰者の立場から探求することにある。ただし、それを読む態度は根本的に異なる。先の連載では「おふでさき」に由来する意味内容が「私」を経由して展開していく様（有機的展開）がイメージされていた。信仰を「道」として表象するとき、その道を歩んでいたのは「私」ではなく「メッセージ」であった。しかし、本連載では、そうした立場を一転して、「私」を信仰の主体的な担い手として位置づけ、その主体性において「おふでさき」を読んでいく。すなわち、「おふでさき」は、道の「スタート地点」ではなく、その途上の「道標・地図・ガイドブック」として捉えられる。とりわけ、本連載では「おふでさき」を信仰の道の上に置かれた「標石」としてイメージしながら、その意味内容とともに、用法・文体といったスタイルなども信仰上の重要な手がかりとして探求していきたい。

### 国際シンポジウム「東アジア仏教の形成と展開」に参加

金子 昭

7月4日・5日の2日間、標記シンポジウムが鶴見大学仏教文化研究所と台湾仏光大学仏教研究センター主催により、鶴見大学（横浜市）及び日本仏光山本栖寺（山梨県南巨摩郡）にて開催され、私もコメンテータとして参加した。全体で4つのパネル、そして最後に総合討論があり、発題者・コメンテータだけで、日本と台湾からはもとより、中国、韓国、アメリカ、フランスから30名を超える参加者があった。使用言語も日本語、中国語、英語と3カ国語にまたがり、東アジア仏教をめぐる文字通り国際的なシンポジウムとなった。

1日目は鶴見大学会館ホールを会場に、「大乘経典に見られる社会」、「戒律と社会」、「華嚴思想の現代的意義」の3つのテーマでパネルが連続して組まれた。プログラムがすべて終了した後、参加者は専用バスに乗って富士山本栖湖畔にある仏光山本栖寺に移動。翌2日目は同寺法輪堂ホールにてパネル4「人間仏教—仏光山を中心に」が行われ、その後に総合討論がなされた。この総合討議の際に、4つのパネル報告及びコメントが行われ、私もこの時に、パネル2「戒律と社会」のコメントを担当した。

### 日本スポーツとジェンダー学会第14回大会参加

金子珠理

7月4日・5日、明治大学にて開催された標記大会に参加した。4日は、3本の「スポーツとジェンダーカフェ」の後、掛水通子氏の基調講演「近代スポーツ史における女性の地位」と、シンポジウム「『近代スポーツ』揺籃期と女性：社会・身体・文化の交差」があった。5日は、3本の一般発表の後、会員企

画セッション「スポーツ・メガイイベントの植民地主義：フェミニスト、クイア、ポストコロニアル理論の視点からスポーツ・メガイイベントの政治を問う」と、公開シンポジウム「スポーツにおける平等・公正とは：ジェンダーの観点から」が行われた。2020年に夏季オリンピック（東京）を迎えるが、オリンピック自体を問題視する言説は一般的には少ない。まさにジェンダー・グローバル・ポリティクスのアリーナとも言えるオリンピックを、資本主義、新自由主義、グローバル化、ジェンダー平等、マイノリティの視点などから批判的に考察する試みは、大変示唆に富むものであった。

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royal capital within a short span of two months. Later, however, rapid Christianization led to friction with the values and habits of the traditional society, and this led to a dispute among the successors of the crown.

### Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (9) Undertaking of the “Tenri Pe-supe-su Project”[2]

Human beings are challenged with the task of creating, in addition to family and school/workplace, a community and a third place of belonging—“a third place”—within it. The community chest’s new undertaking, the “Tenri Pe-supe-su Project,” developed its activities on the theme of “a place of belonging within the region.” This was an undertaking appropriate to the community chest, a fundraising movement within the local people. An executive committee comprised of people who worked in the areas of social welfare in Tenri became the platform to promote this project, and the project began to move forward in concrete ways.

### Juri Kaneko — Contemporary Religion and Woman (5) The Mystery of the Henjo Nanshi

The term, “henjo nanshi” (transformation into male), appears in the Lotus Sutra (Chinese translation) in section often cited for “Buddhism’s discrimination against women.” Through a comparison of the Sanskrit and Chinese accounts of this section, I would like to reflect upon the issue of scriptural translation. Both accounts seek to demonstrate the possibility for women to attain enlightenment, and there is no denying the sole priority attributed to males as a sexuality. Even the non-attainable stature of the female body—a theory inserted in the Chinese translation—reveals an unexpected dimension, of gender equality, in the Sanskrit version of the henjo nanshi, when examined in relation to the Thirty-two Signs of the Great Man.

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研究所のホームページでは、研究所設立の理念や研究所員の情報、また定例の研究報告会や伝道、宗教（一般）に関する研究会の報告などが掲載されています。その他、イベントの情報や研究所から出版されている書籍の一覧もあります。

本誌『グローバル天理』（2010年以降分）も、ホームページ上で公開しておりますので、ぜひご覧下さい。