

Uzo Takami — Opening Words: My Thoughts on News of “Passing Away of Prince Mikasa”

On October 27, Prince Mikasa Takahito passed away. Full of grief, I wish to express my sincere condolences. The prince taught at Tenri University as a guest instructor from 1960 to 1990, and this relationship began through his friendship with the second Shinbashira, Shozen Nakayama. In *Michinotomo* (February 1968 issue), he contributed an article entitled, “Zen Shinbashira Nakayama Shozen no omoide” (My memories of the previous Shinbashira, Shozen Nakayama).

“Shozen Nakayama was my senior at Tokyo University’s Department of Religious Studies and an important member of the Japanese Association for Religious Studies; thus, I had many opportunities to meet him. I was asked to serve as instructor at the university and, for every other year, began to teach the intensive seminar for ancient Oriental religious history.”

Also, in regard to the Society for Near Eastern Studies in Japan, which he founded, he wrote, “the contribution by the many members of Tenrikyo toward the Society for Near Eastern Studies in Japan is too numerous to mention, and as its chairman, I will never forget their kindness.” Through such relationship, we have been able to learn much, and for that, we are truly grateful.

Mikio Yasui — Short History of Tenrikyo Theology (111) Seizan Manuscripts [2] Transcriptions of Copies of the “Osashizu”

Next, I will examine the copies of the “Osashizu” preserved at Seizan Branch Church, located in Ise City of Mie Prefecture. Seizan Branch Church is a Shidokai affiliate, linked through the Kawaramachi-Koga-Gamo-Seizen lineage. Kin’ai Branch Church, whose transcripts I examined previously, is an affiliate of Koga; thus, there may be transcripts of the “Osashizu” that may overlap. But, in the case of Seizan, there are many instances where two or three Osashizu directions were stitched together with a cover page. Were these stitched together as it was being made? Or, were these stitched together following the model of the master copy? The answer is not clear. Moreover, the dates for the transcriptions are not unknown. To such extent, it may be more possible to date back on the transcripts at Kin’ai. With such issues in mind, I will attempt a reading of these transcripts of the “Osashizu.”

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (30) Idle Talk: Creating the Conditions to Dig Up the Root

Doctrinal studies is not an endeavor aiming to criticize God the Parent’s words through the use of reason. It is an effort to make use of reason given to human beings as “training in wisdom,” for the purpose of coming to a universal understanding of the truth that was revealed to us, in ways appropriate to each era and situation, throughout history. It is an endeavor that seeks to correctly understand God the Parent’s teachings, and an effort to solidify the faith of each era through providing it with vitality.

With faith without doctrinal studies, there is fear that it may close off the path toward religious ideals and wander into a utilitarian faith that only concerns immediate gains. The view that strengthening the faith of the individual will enable the teachings to naturally take hold in society underestimates the influence that power of society commands over individual action. There is a limit in terms of continuity if we rely upon charismatic individuals to carry out missionary work. Missionary work insulated by the shell of Japanese culture will only appeal to a certain segment of the people who are interested in Japan and will not convince the general population of different cultural spheres.

However, we cannot ask non-believers to take on the task of research of doctrinal studies. That is why there is a necessity to find individuals within the faith and to nurture them over the years. Now that we have completed the Oyasama 130th Anniversary, we need to confirm this matter once more, and look to solidify the grounds for fundamental research in doctrinal studies so that its flowers can blossom in the bicentennial anniversary of the faith, twenty years from now, and bear fruit at the bicentennial anniversary of Oyasama, seventy years from today. I will be grateful if I can be reborn to become, in my next life, a participant in the research for doctrinal studies.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (32) Chapter Four: Minakata Kumagusu’s “The Philosophy of *Suiten*” and “Study of Things” [7]

Yariate (tact) as spoken by Namikata Kumagusu is “to hit the mark.” However, *yariate* does not appear in the Japanese dictionary; the term is Kumagusu’s invention. Kumagusu’s “dream” through

yariate immediately conjures the image of Jung’s “synchronicity.” It is a religious philosophy that connects at the base with “wondrous signs” and “sign for sign” as revealed in the *Ofudesaki*. The last eight verses of Part XVII of the *Ofudesaki* ties together with the first eight verses of the *Ofudesaki*, as a four-part narrative structure, and invokes a miraculous world of the Dainichi Nyorai as found in Namikata’s mandala, which, comprising synchronicity, transcends cause-effect relationships. God the Parent’s closing words of “I earnestly request each and everyone of you to ponder deeply over these teachings” (XVII:75) is a pondering for the “spiritual awakening” (XVII:71) towards the incomplete “Divine Record” for the future, given the extreme regret in the confiscation of the *Kanrodai*. These eight verses connects the beginning and the ending, and its substance undergoes an eternal return as narrative summation to the eight opening verses of the *Ofudesaki*, which begins with “hasten(ing)” of “all over the world.” I introduced an example of my own attempt at *yariate*, through a “pondering” of the “Truth of Origin” mandala, which leads to the summit of the conical Mt. Fuji, as found in Anecdote 108 “The Roads to the Summit are Many.”

Takanori Sato — Creatures That Appear in the “Story of the Origin” (18) In Regard to “Mi” [5]

Eyes of vertebrate animals, including human beings, are essentially “camera eyes,” which have systems in which external objects are projected upon a retina through a lens (crystalline lens). Lamprey was the first vertebrate animals to have “camera eyes.” For living beings, in general, life emerges from a male sperm and female egg (diploid). However, at one time, tetraploid was in existence. This is called, “repetition of entire genome.” Lamprey is said to have acquired the “camera eye” when “repetition of entire genome” occurred. It is significant that evolution of the brain from lamprey to human beings is the “training in wisdom,” and the evolution of the eyes is “training in letters.” That is, lamprey was entrusted with genes and DNA to encourage evolution, as a way to link to the next generation. I hold that this is the significance of the “mi” that was embedded in the “instrument for joining.”

Koji Fukaya — Milepost Usage of the *Ofudesaki* (16) Regarding Verbs [1]

In this series, I have focused on terms such as “notices and appeals,” reproach/grudge,” and “cleansing” to examine the meaning found in these terms. Until now, I have reflected upon specific themes, and placed nouns (such as “notices and appeals”) that indicate these themes as the central focus of my study. But from now, I want to shift my perspective and to examine, not any particular term, but the role that verbs play. In particular, I will focus upon verbs that distinguish between intransitive and transitive verbs. I will reflect upon what significance lies in the distinction between these two forms of verbs, what is indicated by its “transitivity,” what relations are found among them, and what role they place in the interpretations of individual *Ofudesaki* verses in which these verbs play a central role.

Masanobu Yamada — New Religion’s Missions in Brazil (44) Plurality of Salvation: Church of Perfect Liberty [3]

A member of Kaldecism came to reflect that the cause of her troubles was her own “stubbornness” that sought even to change the divine realm. Such thinking was more persuasive than Kaldecism, which taught that troubles and salvation were brought about by external spirits. Although the sense of community among followers, not experienced in Kaldecism, and the interpersonal relationship through individual instruction from the trainers were elements that made PL attractive, such internalization of PL’s teachings enabled a sense of experience of being saved.

Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (2) What is Translation [1]

Interlingual linguistics recognizes the possibility of the existence of a language common to all human beings, posits it as a normative entity, and creates translations based on the universality of language. Language is not an absolute, complete system but rather an entity centered on human beings. The fact that we carry out intra-linguistic translation, of “re-phrasing” something daily within our own mother language, elicits the possibility of interlingual translation, and ultimately becomes proof of poly-linguistic capability of the human race. Recasting the various, real-life languages, which influence each other, within a macroscopic perspective that sees them as a single linguistic network provides logical evidence for the possibility of translation.

「教学と現代」のご案内：「家族をめぐる諸問題」第2回

家族を支える“社会福祉、天理教のたすけ合い”

おやさと研究所では、2015年度から3年間の予定で、「これからの社会と天理教—ポスト教祖百三十年祭を見据えて」というテーマで特別講座「教学と現代」を開催しています。「たすけ合いの社会をめざして」という昨年度第1回の総論的な議論を踏まえ、今回（第2回）は家族を支える社会福祉の制度や援助の仕組み、また天理教のたすけ合いの実践及びその可能性について考えたいと思います。教内外の関心のある皆さまの聴講を広く歓迎いたします。

開催日：2017年2月25日（14：45～17：00）

場所：天理大学研究棟第1会議室

発題予定者：八木三郎研究員、金子珠理研究員、渡辺一城教授（社会福祉専攻）

総括コメント：高見宇造所長

* 当日は同じ会場で公開教学講座が13：00～14：30の間行われ、「教学と現代」はこれに引き続き開催されます。

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (24) What is Fundraising?

Fundraising is regarded as a term encompassing all endeavors in which NPO collects funds for their activities from individuals and corporations. It is a concept that came into use after 2000s, and rather than collect funds directly from local society through the responsibility of local society, as in joint funding among community organization, individual NPO collects funds for its own activities. It is important to reconceptualize it as not simply “a means to collect money,” but a “means to change society.” Also, another key function of fundraising is to have the individuals assume ownership over the social issues as something that concerns them.

Hisao Kuwabara — Messages from Ruins (18) Survey of Ruins in Israel [4] Early Synagogues in Migdal and the Seven-branch Candlestick

The early synagogue remains (first century A.D.) of the Migdal ruins, on the coast of Sea of Galilee, provides an informative reference to reflect upon the new cases discovered, this summer, by the Japanese survey team in Tel Rekhesh. The architectural remains in Migdal are known as representative examples of early synagogue. As result of a visit, it became clear that bench stones surrounding the central hall are a common feature shared with Tel Rekhesh, but its size and structure and the extravagance of the decorations were remarkable. Particularly important are the seven-branch candlestick and the stone relief displaying the Temple in Jerusalem on top of the stone credenza on which the Torah is placed. It is a valuable resource that enables us to know the details of the Temple, which is now lost to history.

Yomei Mori —Preliminary Thoughts on African-European Relations as Found in Congolese Society (9) Adventurer Pierre Savorgnan de Brazza

Adjacent to the city hall in Brazzaville, the capital of Congo, there is the Pierre Savorgnan de Brazza Memorial Hall. He was born to an affluent Italian family in 1852, and later became a French national and prominent adventurer in Gabon and Congo. The name of Brazzaville derives from his name. With the advent of the Industrial Revolution and the central role that industrial production came to play in Europe, there was a race to colonize and develop Africa as a way to procure natural resources. Given such historical background, he signed a treatise with the contemporary king and laid the foundation for French colonization in equatorial Africa.

宗教倫理学会第17回学術大会に参加

堀内みどり

標記大会が、「現代社会における生命倫理と宗教」を大会テーマとし、10月9日関西大学千里山キャンパスで開催された。

午前中の個人研究発表では3人が発題し、午後の公開講演では、柏木恭典千葉経済大学短期大学部こども学科准教授が「赤ちゃんポスト研究の最前線—生命保護と権利擁護の狭間で—」と題して発表。日本の「こうのとりのゆりかご」が参考にしたドイツでの実態について、ドイツでの状況を報告。さらに熊本での取り組みについて言及。自著『赤ちゃんポストと緊急下の女性：未完の母子救済プロジェクト』に込められた思いを語った。この基調講演に対し、鮫島輝美氏（京都光華女子大学健康科学部看護学科講師）、竹内みちる氏（高齢者住宅研究所研究員）、岡野彩子氏（関西大学）がそれぞれの専門的視点から発題・コメントし、司会を堀内が務めた。

『グローバル天理』 合本のご案内

2010年から2015年に出版された『グローバル天理』の合本を頒布しています。これは各1年分（12号分）を1冊にまとめ、簡易製本したものです（頒価は200円）。

合本はご注文を受けて製本しておりますので、研究所事務室にお越しの際は、必ず事前に電話、FAX、もしくはEメールでご連絡ください。なお、郵送による頒布はできかねますので、ご了承ください。