

Chuichi Fukaya — Opening Words: Jurisdiction in Japan

Recently, I had my first experience as a court witness, serving as guarantor for a defendant of a criminal case. My thought on experiencing an actual court proceeding is that "Japan's legal system boasts a fair and just legal system incomparable in the world."

However, on the other hand, there is a crisis in the legal system in today's Japan in a different way. This is a case where the members of the general media as well as the Internet media, with little legal training and no judicial authority, are acting as if they possess actual judicial authority.

If such condition proliferates, "Japan's jurisdiction will become distorted and enable some form of dictatorial authority to emerge." This is a very dangerous situation that all Japanese people, including those in the general media and the Internet media, need to realize.

Ichiro Soda — Histories of the Tenrikyo Mission (24) Tenrikyo in Yamagata and Akita

The two prefectures of Yamagata and Akita differ from the other Tohoku regions in terms of its climate and culture.

In Yamagata, there are many churches tracing its roots to either Nagoya Grand Church or Shimagahara Grand Church. A missionary of the Hokuyo Grand Church came to do missionary work in Yonezawa from Niigata Prefecture, and his mission grew in the Okitama region. Currently, there are many churches not only in Okitama but also in the Murayama region. These churches that were established from Hokuyo-affiliated missions became a part of Nagoya Grand Church, to which Hokuyo was previously affiliated.

Shimagahara brought the faith from Mie Prefecture to the city of Yamagata. From there, the faith spread to Higashine, Shinjo, Sakata, and now, there are churches throughout the prefecture.

In Akita Prefecture, there are many churches affiliated with Koto, Ogaki, and Namiki. In 1896, a missionary from Koto of Shiga Prefecture came to do missionary work in the area near Noshiro, and the faith became very popular in the Ani region.

The Rokugo Branch Church, located in Rokugo, began when a person traveled to Ogaki to do research in Futomani heard that Tenrikyo people were exceptional people and decided to take up the faith.

In Kakunodate, the faith began when a missionary arrived from Namiki of Tochigi Prefecture and did salvation work.

Koji Fukaya — A Growth of Faith through Ofudesaki (20) Part III:92-105

Verses 92 and 93 show God's viewpoint on the multitudes of people, especially those who have some disorder on their body, and reveal God's wish to convey the truth of the origin of human beings as a way to bring about salvation to human beings. The salvation that God wishes is freedom not only from illness but also death and weakening. Moreover, God desires to fix the natural term of life at one hundred and fifteen years.

According to Notes, "the tightness in your chest" in verse 103 indicates not only physical illness of chest but also a sense of feeling bad, sorrow, or emptiness in life and so on. God says, "the tightness in your chest" is not an illness but God's hastening to save people by working miracles one after another. When we feel wonderful, we can find some meaning of life in this world.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (12) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [12]

Based on my own personal experience in elementary school education, I believed in the idea that "Japanese language education for children begins with reinforcing discipline." With this thought, I have written about my experience in teaching the children's class since 2006. To close, I would like to reflect upon the significance of Japanese language education for children growing up abroad. As I glimpsed the children absorbed in their reading of Japanese language books in the library in between their classes, I could not but avoid feeling that the study of the Japanese language for these Japanese children growing up abroad had not only to do with

their connections to their Japanese parents or an acquisition of a language but also to do with a self-awareness of their pride (identity) as a Japanese, which defined their own roots. Furthermore, through the recent proliferation of the Internet, information about Japan could be instantly acquired in France, and Skype allows for face-to-face conversation with families in Japan; this has led to bringing the distances closer among the world, including Japan, and subsequently, a higher education achievement. In the future, as the children who have studied Japanese at our school grow into adults with their roots settled in the French society, I have hopes that they will, as parents, bring their own children to the school as well. I wish to continue in my support for Japanese language education for Japanese children growing up abroad.

Masanobu Yamada — New Religion's Missions in Brazil (8) Transformation of Christianity[5]

The Pentecostals are avid devotees, but they are often disparaged as "fanatics." In Brazil, after the 1990s, neo-Pentecostal churches broadcast religious programs on the television and radio on a daily basis, and its activities garnered much attention, such as building large churches in the smaller cities. Here, I would like to take up the topic of the Universal Church and reflect upon the causes of its growth. Max Weber argued that Calvinism's asceticism embedded a diligent work ethic, but neo-Pentecostals have affirmed this-worldly greed and consumption, and speak about these as natural rights that individuals should accept. Their television and radio programs abound, as well as other written forms of missionary work, and their young ministers lend an ear to the anxieties of urban dwellers. Afro-Brazilian religions see the gods as evil spirits and perform exorcism rites. The high receptivity towards such Afro-Brazilian religions also accounts for the growth of the neo-Pentecostals.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (24) Between the Dead and the Living [5]

Shigenori Iwata has pointed out that, in Japanese society, there is a concept that the body and soul are separated at the moment of transition from life to death. And, this concept leads to questions about whether it functions to encourage the separation of the body from the soul, or is a concept that seeks to avoid it. Among accepted theories in folklore studies, explanation of this theme revolved around the first option. Separation of body and soul was expected, and the funeral rite was performed in order to complete this process.

That is, "the body is a thing lent; the soul in the form of the ancestral soul transmigrates repeatedly through the body." Iwata's research notes "there is a concept of the separation of body and soul, but in a funeral rite, the soul and the body are separated. Therefore, there are rites that seek to unite the soul and the body." As Buddhism permeated into society through its funeral rites, there was a portion that did not influence and, later, such fold practice continued to exist side by side with Buddhist elements.

Death and the dead were regarded as one of the *kegare* (impure). Given that *kegare* implies "ke (spirit) gare (withering)," the bereaved family, who has lost its spiritedness through the experience of death, requires the funeral as a way to restore itself to its normal condition.

Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (12) "Into the Gap of the Folds . . ." [12]

This is the twelfth installment of this series. Therefore, I would like to summarize my previous articles as a way to connect to future issues.

The theme of "to be the same" took its start through the words of one woman, "All of us present are of the same mind as You," as found in Futaro Yamada's "Himegimi izuko ni orasuka" (Princess, where are you?). In response, Petitjean states "the sacrifice of the Lord and the restoration of the twelve disciples are all a mess." Within this "same" and "mess," through confrontation and sublimation, "sameness" finds its direct expression in "the gaps of the fold." In this confrontation, Shin'ichi Nakazawa sees an

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instance of an “inversion” of mythical logic, and builds the case for its underlying connection to the Hainuwele type myth. What is found there is not only food but the origin of culture, of human race, and of the world itself. However, given that we, today, have witnessed the linguistic turn, there is no possibility for origin to become the guiding principle of knowledge. There is Levi-Strauss’s critical remark about myth theory—that all myths are dialectical attempts by nature to give intellectual meaning to the fact of our chaotic present. I would like to take “Sameness” as “the gap of the fold” as also a defining orientation for our endeavor.

Saburo Yagi — The Path Towards Normalization (22) Urban Design for Social Welfare [9]

The disabled person parking space, which has become a social issue, is intended, by law, for drivers who use a wheelchair. The main regulation in regard to its structure and facility notes that “there must be at least one parking space devoted to those who utilize a wheelchair,” “the width must be more than 3.5 meters,” and “these spaces must be marked as for use by those in wheelchair.”

Among actual signs that I have personally surveyed, there are various versions, such as “compassion parking space,” “pictorial symbol of wheelchair, pregnant woman, and a person with cane,” “restricted to those with disabilities,” “symbol and sign denoting a wheelchair.”

Also, as a policy devoted to encouraging appropriate use, there are signs directed at the general populace in order to enlighten and raise their awareness, such as “We ask that those of good health refrain from using this space,” “Those who are healthy are asked to refrain from parking here. Use appropriate manners,” “Those with disabilities are having difficulties; doesn’t your heart hurt? We strictly prohibit those of good health from parking here.”

出張報告

新宗連「公開講座」でパネル発表

金子 昭

新宗連（新日本宗教団体連合会）主催の「現代社会と信教の自由」公開講座が、11月8日、立正佼成会セレニティホールにて開催され、宗教関係者など約100名が参加した。本研究所周からは、深谷忠一所長と金子昭が参加した（金子はパネリストとして発表した）。この公開講座は昨年に続き2回目であり、今回は憲法施行から66年目を迎え、『信教の自由』と『政教分離』一憲法改正論議の現状と課題—というテーマで行われた。

最初に、宗教法が専門である平野武・龍谷大学名誉教授が、「信教の自由と政教分離—憲法改正問題との関係で—」というタイトルで基調発題。信教の自由と政教分離の言葉や内容から説き起こし、日本国憲法における両者の意義づけ、また同憲法を2012年に発表された「自民党憲法改正案」と対比させ、これに関わる第20条及び第89条の文言変更のはらむ問題について指摘した。

続いてパネリストの発表に移り、まず本山一博・玉光神社権宮司が「信教の自由と人間の尊厳」として発題。信教の自由は基本的人権の根源であり、公権力による宗教の価値判断や国家神道の復活は許されるべきでない」と主張した。

次に、金子が「近代日本の政治・社会・宗教—戦前と戦後の比較からの問題提起—」で発題。明治憲法と現行憲法における信教の自由に関する規定が、前者は条件付きで後者は無条件であったこと、また第13条などの文言変更も含め、自民党改正案がはらむ問題点についても触れ、宗教界だけでなく国民全体をまきこむ議論が必要であると強調した。

3番目に、島蘭進・上智大学教授が「国家神道の現在と信教の自由」として発題。戦後GHQが発布した「神道指令」がじつは国家神道を解体したというより、むしろ国家と神社神道の結合を解体し、皇室祭祀はおおかた維持されたことを指摘した上で、皇室祭祀と神社神道の関係を回復し、神道の国家行事的側面を強めようとする動きが続いている状況を紹介した。

最後は、斎藤謙次・新宗連事務局長の司会で、基調発題者及びパネリスト3名を含めてのパネルディスカッション及びフロアとの質疑応答が行われた。憲法第20条をめぐる自民党改正案の諸論点の問題、公共空間における宗教の役割、被災宗教施設への公金支出問題、カルトをめぐる宗教界の自浄能力の必要性など、さまざまな話題が出て、活発なやりとりが行われた。

(10頁から)

意であり、これは可愛い子供である世界中の人間を早く陽気ぐらしに導くための親神様の手引きなのである。

「元の理」を通してお教え下さっているように、私たち世界中の人間は、親神様の創造と守護により、この世に幾度となく生まれかわり出直しを繰り返し、その都度、「かしのもの・かりもの」の身体をそれぞれの心にお借りして、今一日一日を生かして頂いている。陽気ぐらしとは、親神様の子供である世界中の人間が互いにたすけ合って暮らす世界でもある。「人たすけたらわがみたすかる」とのお言葉にあるように、お互いが積極的にたすけ合う中で、自他共に喜び、共に楽しむ陽気ぐらしの世界が開かれていくと思われる。

今回、『逸話篇』を通して、歯の痛みから教祖の許へお引き寄せ頂かれた、西田コトの信心の始まりについて、当時の背景を想像しながら読ませて頂いた。現代にあつて、とかく私たちは人間中心の風潮に流されやすい。私たちはこのことを常に自省して、今生かされている有難さと喜びを噛みしめつつ、親神様・教祖の望まれる陽気ぐらしの世界に向けて共にたすけ合い、勇んで成人の道を歩ませて頂きたい。

グローバル天理

第14巻 第12号 (通巻168号)

2013 (平成25) 年12月1日発行

© Oyasato Institute for the Study of Religion
Tenri University

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印刷 天理時報社

Printed in Japan