

Chuiichi Fukaya — Opening Words: Observing a Wintry Moon

As intimated by the seasonal phrase, *kangetsu* (wintry moon), the beauty of the moon appearing in the frosty skies of this time of year is particularly noteworthy. While the autumn moon is described as *sayakeki* (crystalline), the wintry moon is said to be *susamaji* (cold and fierce), and its luminance that evokes a sharpened sword lends everyone to take stock of oneself.

The foundress of Tenrikyo was incarcerated at the Ichinomoto Police Branch Station at the age of 89 in a freezing cold not witnessed in thirty years. Followers of Tenrikyo reflect upon Her Divine Model and seek to follow in Her footsteps, but given the differences in historical background, this is not an easy matter. However, by gazing upon the winter's night sky and sensing our heart shiver from the beauty of the moon, we can share the same experience as Oyasama at that moment. The fierce beauty of the wintry moon enables us to perceive the depths of God's act of creation; also, we can witness Oyasama's untainted and consummate appearance through the purity of the moon. As way to discipline myself from drifting in slumber inside the heated room in fear of the cold, I remind myself to step outside at times to gaze up upon the clear sky of the winter night.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (36) Historical Resources of the Manchurian Mission [20]

By 1945, the fighting was approaching the home front and there was a looming sense of anxiety. Yoshihara made rounds of the families of the soldier in order to encourage them. Towards the end of April, when Yoshihara accompanied the Kume mother and child, who had been staying at the fellowship, back to Kyushu, he received a telegram notifying him that he had been drafted into military service. He returned to Dairen and received training at the battalion station in Mudanjiang. His time in the military was filled with good fortune, but he could not accept the fact that he, as a person who prayed for the salvation of others, would receive training to kill others. At the end of the war, he was incarcerated in a prisoner's camp, which happened to be in the same facility as the Mudanjiang battalion.

Ichiro Soda — Histories of the Tenrikyo Mission (14) Tenrikyo in Tottori and Shimane

In proportion to the population of Tottori and Shimane Prefectures, there are many Tenrikyo churches. It is worth noting that the numbers approach twice the average for the nation.

The missions in Tottori and Shimane Prefectures originated, for the most part, from churches in Hyogo Prefecture and the northern parts of Kyoto Prefecture, and these account for half of the Tenrikyo churches in the two prefectures today. By church affiliation, these belong to the missions from Toyooka and Yamakage Grand Churches. In Tottori Prefecture today, there are fifty-three Toyooka-affiliated churches and twelve Yamakage-affiliated churches; in Shimane Prefecture, there are thirty-three affiliated to Toyooka and thirty-four to Yamakage. The sum of the churches affiliated to these two grand churches accounts for half of the churches in these two prefectures. Therefore, we can readily understand that the mission in Tottori and Shimane originated in Hyogo and northern parts of Kyoto and traveled westward along the coast.

A considerable number of churches was established in these two states by the 1890s. However, these churches were badly affected by the Interior Ministry directive and were forced to undergo considerable economic difficulties for many years.

Other than the Toyooka and Yamakage churches, there are many churches tracing back to the Kochi Grand Church; these are followed by churches affiliated to Kasaoka and Kawaramachi Grand Churches.

Koji Fukaya — A Growth of Faith through Ofudesaki (10) Part 2:1-12

In reference to previous studies, Part 2 can be divided into groups as below.

Those in high places will come spirited in mind (1-10).

What you call "madness" is not an "illness" (11, 12).

The places where God's truth is conveyed (13-17).

The cleaning of the Residence (18-24).

"The pond in the high mountains" and making it clear (25-30).

"Kara" and "Nihon" (31-36).

"The high mountains" and "fire and water" (37-43).

The Kanrodai (44-47).

Part 1, using the metaphor of a path and the dust in the mind, shows the way Tenrikyo's faith grows, and encourages people to perform the Kagura Service. In addition to it, Part 2 frequently uses words that are unique to Ofudesaki such as "high places" or "Kara," "Nihon," and "fire and water."

Broadly speaking, one of the main themes in the first half of Part 2 (1-24) is the meaning of illness. Ofudesaki reveals that, from the viewpoint of God the Parent, something wrong in our body does not mean "illness" in an ordinary sense; rather, it is a "guidance" by God to gather those who perform the Kagura Service spiritedly.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (2) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [2]

The "Children's Japanese Language Class" held at the Tenri Franco-Japanese Cultural Association provides a Japanese-as-native class and Japanese-for-foreigner class. The former is provided for children who have one or both parents as Japanese and use Japanese as their native language. The latter is intended for middle school to high school students whose both parents are French or of other ethnicities, and Japanese is taught as a foreign language. In recent years, anime and manga are highly popular in France, and perhaps through its influence, the number of applicants to the Japanese-for-foreigner calls is increasing. In this article, I will report, for the most part, on the Japanese-as-native class. In comparison to English-language materials, there are fewer educational resources available for bilingual children in France and instructors are struggling to teach their lessons. Given this circumstance in the children's classes, we sought to address and resolve the issue of the textbooks and educational resources.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (14) How Did We Reflect on Death [5]

The 14th Dalai Lama taught that cycle of reincarnation is a circle of life that continuously cycles through for all living beings. The cycle of reincarnation is a given matter for all sentient beings, and it is taught that the level of achievement of one's internal self allows for choice in the nature of one's next life. Also, life is infinite and there is no beginning or end. Therefore, action and karma also have no beginning and end. Karma is infinite, and the individual karma among the multitude of infinite karma harbors the capacity to create new life. Among these karma, the most decisive ones are those actions that are done when one is near death as well as those that are habitual. Having negative feelings of hatred and grudge-bearing at the time of one's death leads one to lose the benefits of the good deeds done until then.

Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (7) "Into the Gap of the Folds . . ." [7]

"Sameness": the meaning of this term is constantly under question. To speak of sameness—the "sameness" under a completely different context—can be posited in the same affiliation (Hainuwele myths: Jomon middle era earthen sculptures: Ohgetsuhime/ Ukemochinokami: Okage-sama) of which the Hainuwele, known as the "finest feral expression of the sacred," belongs. The common base here is an attempt to apprehend existence in its entirety, a mythical figuration of the return to origin, as found in the origin of harvest → origin of death → origin of human beings → origin of the world itself. Levi-Strauss' observation of myth carries great weight here. All myths are dichotomous opposites following dialectic laws that seek to provide intellectual meaning to the chaos of material

events as given by nature. Also, these are also attempts driven by a desire or implacable will that seeks to find a solution to a paradox that has no solution. One person has noted here Captain Ahab's whale—the good and evil, the “duality” of good and evil, that is, the duality of symbolic theory. The sameness under question here can be said to be the same here.

Saburo Yagi — The Path Towards Normalization (12) Disability Movement and Urban Planning [2]

Since the 1963 Tokyo Paralympics, our nation's disabled people have ventured into the streets and their movements in various places have become more pronounced. As a result, the problems with our nation's social structure and urban infrastructure, which marginalize people with disabilities, have been exposed, and there has been a movement for urban planning led by the disabled people themselves, calling for a reform in the urban infrastructure. The Eleventh Congress for Rehabilitation International, held in 1970, adopted an “international symbol” (wheelchair symbol) as a way to demonstrate that “the city must be incorporate the needs of all people,” and this symbol has spurred a movement in Sendai led by people using wheelchairs and college student volunteers to install the symbol in the city's public facilities as well as storefronts. This movement, begun by two individuals, has grown into a larger group, and the led to an installation of a wheelchair accessible toilet when the Sendai Station of the Tohoku Bullet Train was constructed, a matter considered a breakthrough at the time. This formed the foundation for the urban planning informed by these principles.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (4) Toys [1]

Tenri Sankokan Museum holds roughly two thousand toys collected in the Chinese mainland during the early half of the twentieth century. This is a valuable collection of items no longer found even in the Chinese mainland and more so in Japan. In this article, I will introduce toys that incorporate sounds and motion.

Among the toys created to enjoy the sounds, there is the “lion car,” a papier - mâché lion with wheels at its base. When it is pushed along or pulled by a string, its head and tail would twirl left and right and baby lions attached to the foot would spin around while beating a metal drum attached to its rear leg.

Also, among the toys to enjoy its motion, there is the *zongren*. This is a doll made to resemble a character in the Beijing opera, and, when placed on a tray, tapping the edges of the tray makes the doll move about. The secret to its mobility is a stiff horse bristles affixed to its base which capture the slight vibration on the tray to enable the doll to move about as if it was appearing in a Beijing opera.

There is also the windmill toy that can be enjoyed for both the sound and movement.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (36) Vatican Correspondence

I will relate some recent news from the Vatican. In the crisis where internal documents were being divulged repeatedly, the current pope's secretary was arrested and sentenced to eighteen months in jail; however, in December of last year, he was released upon received a pardon from the pope. Also, once again in December, the pope released a message in Twitter, saying, “Dear friends, I am pleased to get in touch with you through Twitter. Thank you for your generous response. I bless all of you from my heart.” This message, given in English, Italian, and six other languages, received over one and a half million responses.

Mario Monti, who became the new prime minister after his predecessor was forced out, is a devoted Catholic who had a meeting with the pope on the occasion of his visit to the Vatican. Through such ties, while no official support has been announced, support for Monti, who will run for prime minister in the next election scheduled for February, has been announced through the mouth of the cardinal of Genova, who serves as the head of the Italian bishop conference.

第 255 回研究報告会

**「初期クザーヌスにおける “神の名” の問題
— トマスのアナロギア論との比較から —**

島田勝巳

本発表では、ニコラウス・クザーヌス（1401～1464）の初期の代表作『知ある無知』（*De docta ignorantia*, 1440）における神の名の議論を、トマス・アクィナスのアナロギア論を参照しながら検討した。

トマスは『神学大全』第1巻第13問題「神の名について」（*Summa theologiae*, q. 13, “De nominibus dei”）において、自らのアナロギア論（*analogia entis*）を提起している。それによれば、我々は被造物を通してのみ神を認識できるが、その場合に神の名が可能なのは、我々の知性が神を認識する限りにおいてである。神の完全性は被造物によって分有されており、ここでは両者の完全性の対比（*proportio*）が成立するという視点がトマスのアナロギア論の基底をなす。

一方、クザーヌスも『知ある無知』において *proportio* の概念を用いている。だがそれは被造物の間でのみ成立する比の関係を示すものであり、トマスのような神と被造物との関係を示すものではない。さらにクザーヌスによれば、名は理性（*ratio*）に従い、ものを区別するために与えられるため、必然的に対立をもたらす。したがって、あらゆる対立を超えた神に名を付与することは、こうした理性の認識論的な限界という点からも厳密には不可能とされる。だが、一方でクザーヌスは、偽ディオニシオスの肯定／否定神学の枠組みに則りつつ、神名論の可能性についても語っている。そこで重要なのが、神と被造物との関係性を把握する枠組みとして提示される「包含」（*complicatio*）／「展開」（*explicatio*）の対概念である。クザーヌスはこの枠組みを自らの神名論に適用することで、語り得ない神の名の個性が、被造物において展開された多くの名を自らの内に包含しているという錯綜した事態を描出しようとしたのである。

さらに、この包含／展開の枠組みによる神名論は、被造物の形而上学的条件に関するクザーヌス独自の思考と密接に関連している。彼は被造物を「からの存在」（*ab esse*）として捉え、神との類似の根拠となり得る積極的要因を認めない。先の理性の認識論的限界という論点に加え、こうした形而上的視座が、被造物が原因となる肯定的な名が最終的には神には適合的ではあり得ないとするクザーヌスの立場の根拠をなしている。

このように、神の名の問題をめぐる、トマスとクザーヌスは共に *proportio* 概念を用いながらも、その理解の違いが両者の議論の方向性を規定することになった。さらにクザーヌスは、その独自の認識論的・形而上学的立場において、より否定神学的な基調を強く打ち出したと言えるだろう。

**『グローバル天理』
合本のご案内**

これまで出版された『グローバル天理』の合本を頒布しています。これは2000年から2011年までの各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）。
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