

## Chuichi Fukaya — Thoughts on “Funerals”

As I searched the Internet for information on funerals, I came across the following paragraph.

What is important in a funeral for the grieving family and relatives is the opportunity to bid farewell to the deceased. Evening vigil is regarded as the time to do so, but in recent years, there is a tendency to have condolence visits during the evening vigil because it is more convenient to do so at evenings than on weekday daytimes.

One solution is to hold “private burials and farewell gatherings,” which are becoming popular in recent days. From the moment of death to the cremation, rites are limited to close relatives, and at a later date, a farewell gathering is held, inviting the acquaintances of the deceased. “Farewell gathering” is a contemporary phrase that specifies a certain style of funeral. (Extracted from Hajime Himonya, “Gendai sozi ko” [Thoughts on contemporary funerals], No. 47)

While there are many issues that we need to consider in terms of conducting a funeral based on the teachings of our Path, but, first, I believe that we need to begin our contemplation of the funeral process by maintaining a balance among “funeral” for the deceased, “condolences for the grieving families, and “obituary” to the public while being informed by the needs in today’s society.

## Mikio Yasui — Short History of Tenrikyo Theology (84) Kin’ai Manuscripts [5]

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 (3) Length of One’s Devotion

At the time of the Original Revelation, God the Parent said, “It is natural that you are filled with anxieties at present, but after twenty or thirty years have passed, a day is sure to come when all of you will admit the truth of My intention.” These were God’s words to assuage the anxiety of the people of the Nakayama family, but we can learn from various historical instances in the Life of Oyasama that thirty years form a time frame in which God the Parent’s intentions, as well as the merits that humans are shown, appear.

For example, as one undergoes the path of faith, one may have experiences that may seem unfair; yet, after thirty years have passed, the true value and worth of one’s faith and family’s faith will become clear. Therefore, when we reflect back upon our faith’s past or look forward to our future, we should not come to a conclusion based on a year or two; rather, it is important that we think in terms of an extended period of time, of roughly thirty years.

## Ichiro Soda — Histories of the Tenrikyo Mission (33) Tenrikyo in Nara and Hyogo Prefectures

The number of churches in Nara Prefecture amounts to 679, and this is a large number in proportion to its population and size. The ratio of churches to overall population is largest in all of Japan, and this can be expected given that the Church Headquarters is located in the prefecture. There are seventeen grand churches in the prefecture, and these churches served as missionary base from which the path spread afar. That is precisely the reason that there are many grand churches.

On the other hand, there are very few missions intentionally carried into the prefecture from the outside. This trend is verified by the fact that only 20% of the churches belong to grand churches outside of the prefecture.

The mission in Hyogo originated in Osaka, Tokushima, and Kyoto. By the late 1870s, the faith spread from Shinmei Fraternity of Osaka, which led to the Heishin Grand Church. In the early 1880s, through Kunizo Masaki of Muya in Tokushima Prefecture, the faith spread to indigo dye merchants. This led to the foundations of Shikito, Toyooka, Ikuno, and Abo, among others.

Among other missions, Kyoto’s Kawaramachi, Funai, and San’in spread to the central and northern parts of the prefecture while the mission from Osaka’s Takayasu spread to the island of Awaji.

## Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (5) A Semantic Theory of “Mono” and “Koto” [3]

The accomplishments of the third Shinbashira, who passed away for rebirth at the age of eighty-one on June 24, is a fruition of reverse negation of Taishokuten’s foreign principle and “Kara” philosophy within Yamato’s Shinto nationalist ideology through the “cutting” of “demarcating attitude,” “demarcating wisdom,” and “demarcating power.” What requires particular attention is the surprising discovery of an ancient geological stratum during the construction of the East Worship

Hall. Discovered on the east side of the Oyasato Yakata complex’s central eastern building, water currents gushing forth from the mountains through the Furu Tenri ruins from ten thousand years ago, serving as the water source of the Yamato region, provided moisture for the Kanrodai to the west in the underground water base and formed the northern edge of today’s Furu River. The archaeological discovery where many parts of a koto and horse teeth and skulls used by the Monobe clan for their rituals during the early half of the seventh century were unearthed astonished scholars of the field. The Nakayama family residence was located at the uppermost point of this ancient underground reservoir, and after it was dismantled, this space was the very place where the Jiba of the Kanrodai was identified in 1875 as the place where human beings were first created and which forms the center of the Kagura Service. The “demarcating wisdom” of the third Shinbashira, found in the realization of the four-sidedness in the construction of the East and West Worship Halls, powerfully opened the gates of possibilities for Tenri’s unique Jomon, Sanchu, Kunnaka delta culture that links to a maritime civilization and a new global philosophy for the interpretation of the Doro-umi Koki which forms of the textual source for the “Truth of Origin.”

## Koji Fukaya — A Growth of Faith through Ofudesaki (29) Part IV: 69-115

One of the things which we need to learn now is the reason why it is difficult for us, human beings, to believe in the words of God the Parent. We tend to be easily influenced by a concrete authority that takes the form of “knowledge” in the academic area and by “common sense” of our everyday lives. In the Ofudesaki, we can find the former in the term “learning” and the latter in “villagers.” The mind and heart, as being influenced by the authority in daily life, become muddled, focus on something visible and present, and eventually doubt what Oyasama says.

Therefore, Ofudesaki teaches us, “Do not mind the authority.” Then, “Even authorities surely can understand God’s heart as soon as they sweep away the dust in their mind.” That is to say, we should not forget the fact that God the Parent lend the body to all human beings including authorities at all times.

## Masanobu Yamada — New Religion’s Missions in Brazil (17) Organizational Development of Japan’s New Religions [1]

People who converted to Japan’s new religions in Brazil often did so after undergoing a religious journey that took them through Catholicism, Protestantism, Kardecism, and Afro-Brazilian religions. We often see cases where they come to perceive the teachings of the Japanese new religions as well as its practices through a comparison with their previous religious background. Before proceeding to a micro-level discussion of such nature, in the following number of articles, I would like to write about the organizational development of Japan’s new religions in Brazil. Around the time of Oyasama 40th Anniversary, Tenrikyo, with its aims for “world salvation,” was filled with an enthusiasm of overseas missionary endeavors. For Brazil, Tenrikyo Nankai Grand Church organized a group immigration in 1929. Brazil’s Mission Headquarters became organized around Chujiro Otake, who immigrated to Brazil at this time. After World War Two, there was a Tenri immigration group comprised of 184 people, and they shared a the Mission Headquarters functioning as a “community of memory” with those immigrants who came before the war, and thus invigorated the Brazil Tenrikyo church organization.

## Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (33) On “Life” [4]

The murder of a female high school freshman student by her schoolmate in Sasebo City of Nagasaki Prefecture, as reported by the news on July 27, attracted attention to the assailant’s psychological condition because of her past verbal abuse as well as a lack of emotion after her arrest. The assailant killed the victim by smashing her with tools, and the victim’s body was discovered in the assailant’s apartment room where she lived alone. The head and left hand were severed from the body. Other realities of death that are difficult to fathom continued to occur through the months of July and August. Abroad, there is the missile downing of the Malaysian Airline plane in Ukraine as well as the invasion of Gaza and the spreading of the Ebola disease. These events cause our reasoning to come to a standstill. Although humans live in close proximity to death, it seems a “waste of time” to even begin to inquire about the meaning of death.

## Jiro Sawai — Great East Japan Earthquake and Religion (3) Rebirth of the “Mental Wellness Counseling Room”

The “mental wellness counseling room” that I introduced last month terminated its activities at the municipal funeral home as of the end of April. However, the cooperative framework among the various religions to support disaster victims continued and became stronger, and a renewed “mental wellness counseling room” took shape in May of 2011. Until then, it was an assembly of various religious practitioners, but in its new form, the main body consisted of medical personnel, counselors, and

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天理大学で「宗教と社会」学会開催

堀内みどり

6月21日22日、天理大学2号棟を会場に、「宗教と社会」学会第22回学術大会（山田政信実行委員会委員長）が、開催され、204名が参加した。天理教に関する2つのパネル発表があり、活発な質疑応答があった。また、おやさと研究所では、両日研究所で編纂した書籍頒布を行い、参加者の好評を得た。

22日午後、永岡崇氏（南山大学宗教文化研究所）を代表者とした「天理教研究の現在—歴史から問う—」が企画され、これに幡鎌一弘氏（天理大学おやさと研究所）が発表者、島田勝巳氏（天理大学）がコメンテーターとして登壇した。本パネルは、戦前から戦後にわたる天理教運動の歴史的検討を通じて、①「天理教」研究の現状と課題の検討、②新宗教研究の方法論的再検討、③教学研究と歴史学・社会学的新宗教研究の関係をめぐる検討を行うことを目指して企画された。発表題目は以下の通りで、これに対して、桂島宣弘氏（立命館大学、当日来学できなかった）、コメントが代読された」と大林浩治氏（金光教教学研究）、島田勝巳氏がコメントした。

永岡崇：「二重構造」論をこえて

幡鎌一弘：天理教の教祖伝編纂に見る教義・信仰・歴史

金泰勲（立命館大学）：1930年代、『天理時報朝鮮版』を読む



また、22日午前には堀内を代表者とし「異文化伝道と天理教」をテーマに、中牧弘允氏（吹田市立博物館長）を

パネル「天理教研究の現在—歴史から問う—」コメンテーターに迎え、天理大学のメンバーでパネル発表を行った。

海外での布教伝道は、言葉やその土地の有り様を考慮する必要があり、そのための準備や調査も必要となる。海外を異文化と認識するとき、おのずと、そこには「適応」とか「土着化」ということが考えられなければならない。一方で、戦前の中国大陸での伝道は当時の世界情勢の中の日本と深くかかわり、また、南北アメリカ大陸では、日本がこれらの地域へ移民を送り込む歴史と関係が深い。現在、38の国と地域に布教拠点を持つ天理教は、日本人居住者が多い地域だけではなく、世界各地に拠点を置いている。これは中山正善天理教2代真柱の指導に基づいた組織的な取り組みの現れであるともいえる。天理外国語学校の創設は外国語の習得を目指し、天理図書館や天理参考館の開設で、世界の文物を通して世界を知ることができるようになり、海外部や印刷所も設置された。以上のことを踏まえ、本パネルでは、多元化・グローバル化している国際世界の中で、天理教の海外布教は今日、どのような意味を持つのか。海外を異文化と捉えたとき、天理教が成立し布教伝道してきた日本とは異なる文化背景を持つ人々に対して、天理教は何を伝えようとしているのか、またどのような「たすけ」を実践していくのかを改めて考えてみることにし、以下の発表を行った。

金子昭：「台湾の宗教文化における天理教のプレゼンス—その現状と課題—」

井上昭洋：「英語圏における天理教伝道：ハワイ・北米を中心に」

山田政信：「ブラジル伝道と天理移民」

森洋明：「天理教のコンゴ伝道に見る現地化の諸相とその背景」

堀内みどり：「多様な社会での天理教の信仰とその伝達：インド・ネパールを中心に」

また、別会場では、「宗教と社会」学会20周年記念企画として、「『宗教と社会』誌からみた「宗教と社会」学会の20年」というパネル発表が行われた。



パネル「異文化伝道と天理教」

天理台湾学会第24回研究大会で発表

金子 昭

天理台湾学会（佐藤浩司会長）の第24回研究大会が6月28日、本学を会場に開催され、国内及び台湾から60名が参加した。台湾の歴史や文学、宗教などに関わる10本の個人発表のほか、新刊書発表、また記念講演が行われた。記念講演では、檜山幸夫・中京大学社会科学研究所台湾史研究センター長が、「台湾総督府文書と台湾史研究」と題して報告。個人発表の部では、台湾宗教学会の会長を務める黄柏棋・国立政治大学教授が、「論祖先與祖靈」と題して中国語で研究発表を行った。また私も、「台湾の“無縁社会”における宗教者の開拓伝道と支援活動—台北神愛教会/台北市先住民ケアの挑戦—」という題で、研究発表を行った。

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religious volunteers. A doctor served as the room chief, an office was established within the research facilities of a national university, and religious scholars also took part in its management. This activity, which began through the initiative of various religions, developed into something that began to involve medical personnel and scholars, and is currently in search of a mode of religious care, with the goal of “from funeral to care of the distressed, that does not have evangelical purposes.

**Saburo Yagi — The Path Towards Normalization (31) Case of Denmark [3]**

In Denmark, where I conducted my research this time, the setup for parking spaces in facilities is similar to those in Japan, but the system of management greatly differs. That is, the regulations regarding fines and punishment are codified as law. In our country where such legal enforcement does not exist, the question of how to regulate access is a critical issue. At the current stage, there is a move to act upon people's morals in efficient ways, including cautionary signs, outreach, and warning letters to prevent inappropriate usage. In addition, can we not codify into law the kinds of regulatory system that exists in Denmark? We need to have an open discussion on instituting a legal system of fines and punishment in order to ensure proper access to disabilities parking space in facilities used by the general public. That is, we need to construct a social system that ensures appropriate use in our country.

訂正

8月号の巻頭言内で、おやさとふしん青年会ひのきしん隊の発足の日を昭和31年4月1日と記しましたが、この日は同隊再発足の日です。昭和29年1月9日が発足の日ですので、お詫びして訂正いたします。