

Chuichi Fukaya — Opening Words: Solar Energy

My doubt about solar energy can be summed up by the question, “why does it cost more than other means to produce electricity?” Solar energy does not require costs for fuel, property acquisition, or rent, or costs related to earthquake and tsunami countermeasures. Labor costs are considerably lower. And yet, why is the cost of electricity higher?

The average daily duration of sunlight in Japan is roughly 20% of the year. This enables a temperature that suits our existence. However, given this level of sunlight, it is difficult for solar energy to produce enough electricity to become financially feasible.

It is said that “solar energy is nature-friendly,” but there are worries about deterioration of machinery and facilities and its life span, and in ten to twenty years, the waste management of these colossal panels will surely become an issue. We need to make calm judgments without being confused by euphonious phrases like “renewable resource.” I believe that such judgment is important in thinking about Japan’s (and the world’s) energy issue in the near future.

Mikio Yasui — Short History of Tenrikyo Theology (91) Kin’ai Manuscripts [12]

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 (10) The Lessons from the Oyamoto Shrine Incident

When reflecting upon the consequences of the Oyamoto Shrine Incident from the perspective of the “parent,” I feel like scolding them, saying, “why did all of you do something so foolish?” However, in response to Kokan’s words that “they should not have gone,” Oyasama taught that “Do not complain! This will be the basis of a teaching in the future.” Oyasama was omniscience and knew what the outcome will bring. And yet, in order to create the basis of a teaching, she purposefully did not stop them from taking their musical instruments.

One of the “basis of a teaching in the future” is the path of sincerity shown by Izo Iburi’s efforts to “complete the construction alone” after the incident. His was truly an immense hardship, but from the perspective of the “parent,” his efforts displayed his worth as fully trustworthy. We can say that his effort was the highest embodiment of a child devoted to the “parent.”

However, on the other hand, those who undertake the path are not always to remain in the position as child, but must eventually take on the role of “parent” upon receiving the blessing of spiritual child. And, in the process of nurturing a spiritual child, there will be many occasions when one must embrace the child without faulting the child when the child causes problem, even for no fault of the parent. One will encounter situations where one has to take responsibilities for troubles caused by the child, and moreover, thank the child and show gratitude for the child’s troubles and thus soothe and calm the child.

Upon encountering such situation experiencing the solitude of the parent’s position, we can remember Oyasama’s attitude during the Oyamoto Shrine Incident and Izo Iburi’s sincerity as the foundation of our own spirituality. I believe that this is the “basis of the teaching” that we can learn from the Oyamoto Shrine Incident.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (12) A Semantic Theory of “Mono” and “Koto” [10]

It is not the physical structure that makes the church a “koto”-based manifestation of the teachings but as a place that is challenged as to whether it is the “koto”-based manifestation of the unseen and unchanging laws and teachings—that is, the “mono”—and it will eventually be absorbed into the collective organization structure known as the Tenrikyo Church Headquarters. In all religious organizations, as long as they take the form of a social organization existing in this ever-changing world, the organizational and managerial skills and intellect, as well as decisiveness, of its organizational head (church head minister) and officers will always bear scrutiny. Also, when existing organizational structures are unable to keep pace with society’s scientific technology and value changes, it undergoes complexation; “mono” manifesting as “koto” regresses over time. This is something that need not even be mentioned in the church histories of established religions throughout the world. The issue is whether there is courage for the “mono” to leap beyond the cycle

of the “standard” repetitive system. “Koto” cannot derive its crystallizing moment from “mono” and the opportune manifestation as “koto” cannot wait for the indecision of humankind. Therefore, unless erupting issues are democratically and sincerely discussed within the organization and the religious management demonstrate their individual capacity for leadership, reform will not manifest from “koto” to its crystallizing moment but merely lead to a superficial manifestation as discourse.

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

The “Story of the Origin” is a narrated account of the creation of human beings and the world that was revealed to show the “Truth of Origin” and is the true story revealed for the purpose of human salvation. Many aquatic creatures appear metaphorically in this narrated account. Yet, there are very few studies from a zoological perspective that ask questions such as what kind of relationships do these individual creatures, expressed metaphorically as part of God the Parent’s complete providence, have with each other, or why these particular creatures were used as metaphors. Thus, I would like to deepen discussion on the “fish,” the model of male, the first creature taken up as a metaphor. This article is based on examination of the eighteen versions of the “Koki” that appear after 1882.

Koji Fukaya — A Growth of Faith through Ofudesaki (36) Part VI:55-79

This part makes it clear that Oyasama is the Shrine of God the Parent. Put simply, Shrine is the place where God resides: all of Her words and deeds based on God’s disposition. However, it is not that Oyasama embodies God’s heart, but She actualizes it by Her heart. It is like “en-heart.”

That is to say, it is God who embodies its heart by Oyasama’s body as the agent of embodiment. Therefore, when Oyasama seems to work miracles, it is not Oyasama who does it, but God. On the other hand, Oyasama actualizes God’s heart at those moments. In fact, Oyasama is the agent of “enheartment.” From this, what we, Yoboku, should do is not to embody God’s providence, but actualize God’s heart by our heart. This explains that it is not for us to save others, but God to do so.

Jiro Sawai —In Pursuit of the “Path” (4) “Path” as Found in *The Doctrine of Tenrikyo* [2]

In this issue, I will examine the examples of “path” as it appears in the second half of the Doctrine of Tenrikyo. First of all, I want to confirm the order in which these examples of “path” appear. In the second half, “path” is taught juxtaposed to the progress of one’s faith. First, from Chapter Six to Chapter Seven, the process from “dangerous path” to “path of faith” is taught, and Chapters Seven to Chapter Nine portray the process where “children of the path,” having been drawn toward the “path of faith,” become the “pioneers of the path.” In Chapter 10, this “path of faith” is then developed into the settlement of the world, and the path for the realization of the “Joyous Life” is then taught.

Masanobu Yamada — New Religion’s Missions in Brazil (24) Organizational Development of Japan’s New Religions [8]

Teachings and Practice of Seicho-no-Ie (4)

Seicho-no-Ie was transmitted to Recife in 1974. A Recife native who was attending graduate school in Rio de Janeiro converted to Seicho-no-Ie and began to hold meetings in her hometown. In 1975, a seminar was held, borrowing an auditorium in the city, and roughly 400 people attended. For the holding of the seminar, media such as television and newspaper were used. The seminar became a catalyst for formation of a network of followers, and second-generation Japanese lecturers were sent from the headquarters in Sao Paulo. The Seicho-no-IE in Recife was organized around non-Japanese members of the group. In comparison to Seicho-no-Ie in southeastern Brazil, in the case of Recife, it became a “Brazilian religion.”

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (4) Community Welfare’s Organizing Body and “Charity”

There is a wide variety of organizations spearheading community welfare, including public sector organizations such as government bureaucracies and social welfare cooperative associations, private organizations such as NPO and volunteer groups, as well as businesses. These institutions and organizations that serve as the “driving force of community welfare” must incorporate the self-empowerment of the citizenry and not only provide services as required by regulations but also

(To page 14)

第 61 回伝道研究会（1 月 29 日）

「ニューヨーク天理文化協会紹介」

伝道研究会では「天理教海外伝道における文化活動」をテーマとし、海外での伝道の現場で文化活動に携わっていた人々を招き、活動の様子や課題、また布教伝道との関わりなどについて議論を行っている。このテーマとしては 7 回目となる研究会では、ニューヨーク天理文化協会会長である福井陽一氏が、同協会で開催しているさまざまな文化活動を、画像を交えて紹介した。

1991 年 2 月 26 日に設立された同協会の趣旨は、地域社会への貢献やアメリカ社会と接点をもつことであり、さらには文化活動を通じての布教があった。また活動には、ニューヨークに対する「恩返し」の思いが込められており、さまざまな人たちの協力を得て、2000 年に現在の場所に落ち着く。

活動の内容はパリ日仏文化協会を参考に、日本語教室やギャラリー展、コンサートなど多岐にわたっている。年 100 回以上を数えるコンサートでは、クラシックやニューミュージックなど幅広い分野の音楽が演奏されている。日本語教室の生徒数は大人 85 名、子どもが 140 名で、ニューヨーク大学や弁護士事務所への出講も行っている。

その他に、英語や中国語、ビジネスマナーのクラスも開講している。昨今は、地域とのつながりにも力を入れ、現在はコロンビア大学やニューヨーク大学、日本領事館や国際交流基金、アジアソサエティなどと、さまざまな形での協力関係を構築しつつある。

これらの文化活動を通じての布教は「底なしの親切」をモットーに、文化協会だからこそできることを心がけている。会員を対象とした教理に関するセミナーやワークショップ、さらには近くの駅前や公園での路傍講演や十二下りのておどりなども定期的に行っている。

（記：森 洋明）

第 279 回研究報告会（2 月 10 日）

李京源（韓国・大真大学大巡宗学系教授）「天理教の研究調査に際して」

今回の研究報告会では、2 月初めから 2 週間の予定で天理に滞在し、天理教の研究調査を進めている韓国の李京源教授に依頼して、天理教研究の現状報告を行ってもらった。李教授の所属する大真大学は、韓国の新宗教である大巡真理会の創設した大学である。李教授は 2014 年 6 月に台湾の国立政治大学で開催された東アジア新宗教国際シンポジウムに参加し、同じくそのシンポジウムに参加した金子昭と知り合いになり、天理教について関心を持つようになった。

本報告では、実際に天理に来て感じた天理教の印象、また研究調査の過程で生じた疑問などを述べると共に、大巡真理会の歴史や教えについて天理教との比較を交えながら発表を行った。李教授は、今回の研究調査を踏まえ、韓国新宗教学会や国際宗教学宗教学会（IAHR）世界大会で天理教に関する研究発表を行うとのことである。

（記：金子 昭）

第 3 回宗教研究会（2 月 18 日）

「日本の宗教とセクシュアルマイノリティ」

臨濟宗妙心寺派本山塔頭・春光院（京都市右京区）の川上全龍氏（副住職）を講師として、標記研究会を実施した。川上氏は座禅に参加したスペイン人女性の要望により 2010 年に同性の仏式結婚式を行ってから、これまでに 5 組の同性婚を司婚してきた。最近ではホテルグランヴィア京都と同性カップルの仏式ウェディングプランで提携し話題になっているが、「同性婚に特化しているわけではなく、異性婚も執り行う中で自然な流れとして行っている」という。川上氏自身もかつては LGBT について正しい知識がなかったが、友人に同性愛者がいたことや、自らの米国での人種差別的体験から、人種や性的指向といった自分でどうすることもできないことに対する差別として理解するようになったという。しかし 2004 年に日本に帰国したときの現実には、「議題にも上らず可視化されていない状況」であった。自治体レベルでの改善は見られるものの、LGBT の権利は法で守られているわけではなく、メディアの扱いも経済部や社会部どまりで人権の問題としては語られていないという。

仏教と LGBT については、五戒（殺生、盗み、淫らな性行為、嘘をつくこと、飲酒）の中の「不邪淫戒」はレイプや不倫といった相手を傷つける行為であって同性愛はこれに該当しないのではないかと、指摘した。神道に関しては、日本で最初の結婚式とも解せるイザナギ・イザナミ兄妹の結婚を考えれば、同性婚容認の可能性も開けてくるのではないかと。日本の近代化との関係で言えば、キリスト教的な倫理道徳観が「文明国」の基準になったことと徴兵制の登場が同性愛に対する不寛容を押し進めた、と述べた。「日本の宗教に求められているのは、時代にあった經典の注釈や新しい教えであって、戒律で人を縛りつけるのではなく、幸せの後押しをするのが宗教家の仕事ではないか」と結論づけた。

（記：金子珠理）

(From page 13)

are requested to take part in some functionality to enable the organizing of citizen empowerment. In this regard, fund-raising to support its activities has become an issue particularly for NPO, but there are many organizations that do not actively engage in fund-raising. Raising funds involve articulating the organization's mission and disseminating its activities and relevant information and thus increasing a sympathetic following. It is an opportune moment for self-empowerment but many organizations are shying away from such opportunities. Fund-raising that leads to citizen's self-empowerment is a theme that requires further attention.

Masato Fujiwara — Laïcité and Tenrikyo's Mission in France (2) What is Laïcité? [2]

A dictionary's definition of laïcité states, "non-religious, secular, separation of church and state," as well as "a state that refrains from any religious authority and a church that does maintain any political power. Separation of civil society and religious society."

Laïcité is often used without translation, and is difficult to express in a single Japanese term. The fundamental principle of laïcité is the freedom of belief and the equality of rights; it is a rational compromise where religion must not dominate civil society and where there is equality in establishing one's rights and a respect for the principle of non-discrimination. Phrases such as separation of church and state and non-religiosity appear to have negative views of religion. However, laïcité does not imply the abolition of religion but rather a freedom of choice in regard to religion.