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CONTENTS

Noriaki NAGAO : What It Means to Have a Dialogue with Others Towards the Realization of Peaceful Society	1
Yoshitsugu SAWAI : The Words of the Scriptures and Their Significance: From the Standpoint of Tenrikyo Theology	23
Takayuki ONOUE : Shōzen Nakayama's 1933 North American Mission Tour and Japanese Immigrant Communities	39
<i>Book Review</i>	
Yoshitsugu SAWAI : Michael Pye, ed., <i>Exploring Shinto</i>	71
The Contributors	75

Editor's notes

1. Wherever possible, quotations from the Scriptures of Tenrikyo—the Ofudesaki (*The Tip of the Writing Brush*), the Mikagura-uta (*The Songs for the Service*), and the Osashizu (*The Divine Directions*)—are taken from the latest editions of the official translations provided by Tenrikyo Church Headquarters. In cases where the author cites material from the Osashizu that is not contained in officially approved English-language sources such as *Selections from the Osashizu*, a trial translation prepared by the author or translator is used.

2.1. The Foundress of Tenrikyo, Miki Nakayama, is referred to by Tenrikyo followers as “Oyasama” and written as 教祖 in Japanese.

2.2. The Honseki (本席) or the Seki (席) refers to Izō Iburi, who delivered the Osashizu, the Divine Directions, and granted the Sazuke.

2.3. The one who governs Tenrikyo shall be the Shinbashira (真柱). The first Shinbashira was Shinnosuke Nakayama, the second Shinbashira Shōzen Nakayama, and the third Shinbashira Zenye Nakayama, who was succeeded in 1998 by Zenji Nakayama.

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WHAT IT MEANS TO HAVE DIALOGUE WITH OTHERS TOWARDS THE REALIZATION OF A PEACEFUL SOCIETY

Noriaki NAGAO

Between 1984 and 2009 I lived in Paris, France, where I engaged in missionary work for twenty-five years of service at the Tenrikyo Mission Center. The Center during this time was responsible for Tenrikyo in the entire European region. I would like to take this opportunity to share with you my thoughts on the necessity and the importance of dialogue while touching upon several events that took place or are taking place in Europe, including France, where I used to live.

Missionary work in a culture, where values and frames of mind are totally different

I have engaged in Tenrikyo missionary work for quite a long period of time in Paris, where the culture is markedly different from that of Japan. I believe there are three important points for a religious group to keep in mind in order to carry out missionary work in a culturally different country. And this can be more so if that religion was not created and developed within that specific civilization, but imported instead from a different cultural milieu.

First, frames of mind are different in relation to many concepts and aspects of religion. For example, Japanese customarily translate kami (deity) as “god.” Is it really true that kami (deity) is exactly equal in meaning to the English word “god”? When I took visitors from France on tours around the temples and shrines in Kyoto, I explained that this is a god for learning and that is a god for marriage. They were all shocked and asked if gods have different roles. Their questions are quite understandable. Those who grew up in a monotheistic Christian-dominant culture are familiar with what Christianity teaches. The deity that they conceptualize is the absolute God, the all-knowing and all-powerful. It is

natural that they would have a hard time understanding that deities might have different roles such as education and marriage.

Moreover, what believers of a different religion value, is different from our values, as well. If we are to have a successful dialogue with others, I believe that we should maintain the integrity of our own values, not forcing ourselves to change to comply with different values. Depending on the place and culture where people are raised, they come to have different values. I believe that a dialogue begins with such an understanding that people from different cultures have different values from one another.

Let me share with you my experience in the Congo Republic in Africa about thirty years ago. In the capital city, Brazzaville, there is a Tenrikyo facility, the Congo Brazzaville Church. I was sent from France to stay there for half a year by myself.

One day, a fifteen-year-old girl, who was a follower there, came to me and asked for a prayer. I asked her what she needed me to pray for. She replied, "I'll start working today." It was not unusual for twelve or thirteen-year-old children to have a job in the Congo. But as I listened to what she had to say, she told me that she wanted me to pray that she would meet good customers. She also told me that her parents are very happy to see her having a job. So, I told her that she did a nice thing for her parents and that I would pray for her. I asked her what kind of job she was going to have. She said, "I am going to pick up men in the town. I want to pick up a rich man, so I want you to pray for me."

I was shocked, and instead, I told her that she should not do such a type of work. But she said, "Reverend, you told us to bring happiness to our parents the other day. My parents are happy, too. What is wrong with that?" In the end, I did not pray for her and tried to talk her out of the job. I do not know if she decided to keep that job or not, though.

Perhaps, this is not exactly a difference in values, but rather it may well be a difference in morals. Through this experience, I learned that the frame of mind—including a sense of morals and values—could be very different in different cultures. Without understanding this point, we may

not have a fruitful conversation with people from different cultures.

Charlie Hebdo shooting incident

Let us consider what is happening in Europe. As you know, there are many terrorism-related incidents these days. In January 2015, a radical Islamic group attacked the French weekly newspaper Charlie Hebdo. Members of the newspaper were attacked during an editorial meeting and it culminated in a total of twelve people including police officers being murdered.

There was a background incident to the Charlie Hebdo shooting. In September 2004, the Danish newspaper Jyllands-Posten published twelve satirical cartoons of Muhammad, Prophet of Islam. One can find the cartoon on the Internet, which depicts the Islamic prophet with a turban. The turban is portrayed as a bomb with its fuse lit, giving a sense of an impending explosion.

This publication became a big problem in Europe. It was such a big issue that in one country, the Danish embassy was attacked and set on fire. Charlie Hebdo republished the satirical cartoons and made them available to the public in France.

Freedom of speech or dignity of religion

At that time, there was a big controversy in France—whether to admit such a publication as part of freedom of speech or to regard it as blasphemy that threatens religious dignity.

There is an internationally recognized newspaper in France called Le Monde. Its editorial argued that in democracy, one cannot have an officer in place to control an opinion as long as that opinion does not infringe on human dignity. Basically, it said that such a publication cannot be controlled in terms of freedom of speech. However, the newspaper did not republish the satirical cartoons.

This editorial article itself became a topic of much debate not only

in Europe but also throughout the world. Mahmoud Ahmadinejad, then president of Iran, stated that the Holocaust of Jewish people was a myth, perhaps as an act of retaliation. Moreover, another Islamic newspaper suggested that a satirical cartoon portraying Hitler massacring six million Jews should be published.

On the other hand, some leaders of Western countries criticized the publication of the cartoon. This was especially true, after then French president Jacques Chirac said that despite the freedom of speech, the dignity of religion should be maintained. As a follow up, most leaders of major Western countries began criticizing not only the publication of satirical cartoons, but the cartoons themselves. I think that was the right decision. With such a background, the incident at Charlie Hebdo took place five? years ago.

Misconceptions of Christianity against Islam and vice versa

In any case, there have been a number of terrorist attacks in Europe one after another. For example, there was a terrorist attack in November 2015 in France. The Bataclan theater and other sections of Paris were attacked and 130 people were killed in the incident.

On Japanese media, I often hear TV commentators making comments on terrorism. They tend to posit that the conflicting structures between the Christian and Islamic religions cause the terrorist confrontations. However, I believe that things are little different.

To be sure, there are many democratic countries in the West. And some may argue that these countries are democratic because they are rooted in Christian culture. However, I believe it is more appropriate to say that most countries where Christian culture is predominant also happen to be democratic. On the other hand, Islamic countries are seen as conservative, and their conservatism is often regarded as antagonistic to the democracy and liberalism of the West. I suspect that this way of thinking is easily presented as the cause of the conflict between Christianity and Islam.

Many arguments see the Charlie Hebdo shooting as a conflict between freedom of speech, which is one of the basic aspects of democracy, and the conservatism of Islam. I do not think this is necessarily true. For example, radical fundamentalist Muslims argue that women should stay at home and have no need to go to school. Taliban members in Pakistan say the same thing, as well. In the past, they openly attacked a woman who was fighting for women's rights to receive education. The brave young woman was Malala Yousafzai, who later won a Nobel Peace Prize three years ago.

Moreover, in addition to female education radical, fundamentalist Muslims also prohibit homosexuality, alcohol, and gambling. In contrast, those things are not banned for the most part, in Western democratic countries.

I am not making a value judgment on whether those things are good or bad. In Japan, too, there is a growing momentum to recognize same sex marriage. More and more people accept brain death, and less and less people oppose divorce. Basically, a Japanese couple no longer hesitates when filing for divorce. And no one really says anything even if a couple have sexual relations before marriage.

Radical fundamentalist Muslims would see the society exhibiting those trends as completely corrupted and immoral.

Hotbed of terrorism and the frustration of Muslims

While I was living in France the following cultural discord was presented by a TV news program. The news reported that a Muslim man married a white French woman. The following day after their marriage, the man sued his wife because she was not a virgin. Naturally, this generated a lot of debate.

There are about six million Muslims in France alone. Most pregnant Muslim women refuse a medical examination by French male obstetrician-gynecologists. It is because Muslim women, with the exception of their husbands, refuse to show their naked bodies to

men. Thus, they refuse even to be examined by male doctors—either physicians or surgeons.

When I witnessed such a situation, I felt that current society was indeed in the situation described in the book, *The Clash of Civilizations*, written by American political scientist Samuel P. Huntington. And I believe that its beginnings can be traced back to the synchronized terrorist attacks on September 11, 2001.

I have reiterated this several times, but I believe that the cause of terrorism lies in the discriminatory feelings of the Western people against Muslim immigrants and the economic disparity that results from discrimination causing Muslims to rebel. The frustration and the resentment of those oppressed reaches a limit and bursts out in acts of terrorism. At the same time, many Muslims are frustrated by the fact that the “Western standard,” that is the “Christian standard,” has been regarded as the universal standard throughout the world.

Jean-François CLEMENT, a French expert on Muslim issues, once said in his interview carried in *Le Monde*, “Muslims in general think that Europeans and Americans do not like them and consequently they make laws and regulations against the teachings of Islam.” Moreover, Mustafa Hussein, an Egyptian and Muslim cartoonist, said in his interview with *Yomiuri Shinbun*, “It is wrong that only Western people have a say in deciding where to draw a line.” I believe that it is not wrong to say that Muslims feel frustrated with the Christian standard being enforced as a universal standard.

More and more Westernized Japan

Although Japan is not a Christian country, Japanese people take the standard of the West as a universal standard. For instance, we have a day off on Sundays. This is a custom originally established and observed by Christians.

Tenrikyo religion has a spiritual training course called *shūyōka*, during which followers engage in spiritual training for three months. The

followers study and implement the teachings while engaging in various volunteer activities. I once had an opportunity to give a tour at shuyōka to a Catholic priest, who was visiting Tenrikyo Church Headquarters. When I was asked when shūyōka students take days off, I replied, “They take Sundays off.” He made a comment that Tenrikyo’s shūyōka is on a Christian schedule system. Taking Sundays off is considered in Japan as a universal rule of the world. Tenri High School and Tenri University also take Sundays off, as do all schools in Japan.

One day during my time in France, I was asked when the New Year begins in my country. At first, I did not know what to make of the question. After careful thought, I realized that among Asian countries, Japan was the only country in which January 1st is celebrated as New Year’s Day according to the Gregorian calendar. In South Korea, Taiwan, China, and other southeastern Asian countries, citizens there celebrate the New Year according to the lunar calendar.

In Muslim countries, I am sure that they celebrate the New Year according to the Islamic calendar. In the late 19th and early 20th centuries, a lot of things from Western cultures were imported one after another into Japan. I suppose this is why Japanese people thought those things are the universal standard of the world. In any case, to a great degree, the standards of the West have been regarded as standards all over the world.

On a side note, I recently noticed something a couple years back when I was watching the 2018 Winter Olympics on TV. In the Olympic games, they announced the names of the athletes competing next. When a Japanese athlete was introduced—let’s say, Yuzuru Hanyū, his name is read in the order of the given name and the family name. But when athletes from South Korea were announced, their names are read in the order of the family name and the given name, as in Lee Sang-hwa.

This rule is the same in English and French. American newspapers such as the *Washington Post* and the *New York Times* write the name of the former Japanese prime minister as “Shinzō Abe,” and not the other way around. On the other hand, the name of the Chinese president is

written “Xi Jinping,” and the South Korean president is written as “Moon Jae-in.” While the Japanese prime minister’s name is written in the reverse order—the given name first and the family name last—the names of the Chinese and South Korean presidents are written in the order of the family and given names, as is written in their own languages.

When I introduce myself to Western people, I say, “My name is Noriaki Nagao.” I wouldn’t say, “Nagao Noriaki.” Perhaps, people from South Korea would introduce themselves in the order of the family and given names. I believe that Japanese people think it is universal to say their names in the order of the given and family names. That is why when Japanese names are announced or read, their names are read in that order.

Incidentally, not all European cultures are on the “given name first and family name last” system. For instance, in Hungary, they use family name first and given name last.

The awareness of people in the world as seen through symbols

Let me talk about the national flag of Denmark. It is said that Denmark’s national flag is the world’s oldest design. In addition to that Northern European country, Switzerland and the U.K. also use a similar design in their own national flags. Seeing those flags, many people tend to perceive them as simply designs. In fact, they are designs of the cross, symbolizing Christianity. Therefore, these crucifix-design symbols are not used in Muslim countries. Algeria and Turkey, for example, use a star and crescent on their national flags. I am sure that there are no Muslim countries whose national flag has a cross on it.

Some may argue that the symbol of the IFRC (International Federation of Red Cross and Red Crescent Societies) is universally a red cross throughout the world, but this is also not the case. That red cross also comes from the cross of Christianity. In Muslim countries, the group employs a red crescent. The Japanese national broadcast company, NHK, also carefully chooses the name of either “Red Cross or Red Crescent” depending on the circumstances when referring to the IFRC.

I believe that because the Japanese accepted various Western cultures usage as universal standards, the Japanese use a Red Cross. Then, what about Israel, which is neither Christian nor Muslim? In a Jewish country like Israel, neither cross nor crescent is used but a Red Crystal is used for the group's emblem.

Because we Japanese are more familiar with Western cultures—particularly American and European—from our childhood, we simply take it for granted that the Western standard is a universal one. In reality, however, even a group's emblem is not the same throughout the world. I think it is fairly safe to say that there is hardly anything that is truly universal.

The rise of ISIS

The conflict between Christian and Muslim cultures is deep-rooted. I think that Muslims have their own explanation for this. One of the historical reasons is the long and bloody wars of the Christian Crusades (1095-1291). Another reason can be found in the reasoning behind the highly militarized group ISIS. The acronym ISIS comes from Islamic State of Iraq and Syria. The group is said to have recently been driven underground. A key to the problem was the historical places where ISIS was dominant—that is, Iraq and Syria.

Both Iraq and Syria were ruled by the Ottoman Empire, a grand Muslim empire in the 18th century. At the time of World War I, France, the U.K., and Russia intervened and signed the Sykes-Picot Agreement, which divided the Ottoman provinces.

To be clear, I do not accept anything at all concerning the destruction wrought by ISIS. I think what they did killing so many civilians in the name of Islam was utterly appalling. But their claims that the territories were originally a Muslim nation and that they wanted to re-establish a Muslim nation again are fair enough. In other words, from their point of view, it was the Western countries that divided their country like cutting a cake into pieces. I think that they have a point there.

Problems related to banlieue

I am convinced that the terrorist attacks occurring in Europe, especially in France, are not due to the conflicts in religious teachings or doctrinal beliefs themselves. Largely, those attacks are fueled by Muslims' deepening sense of being discriminated against and have occurred when their frustrations resulting from a growing economic disparity have reached a bursting point.

In fact, there are some six million Muslim immigrants living in France, and most of them live in the suburbs. In French, banlieue is the term for suburbs. There are some problems related to the French banlieue.

In some areas of the suburbs, many people live in places almost like slums. Most of them are so-called blue-collar workers. They are destined to remain blue-collar and cannot join the white-collar even if they work really hard. I am sure that those people carry a sense of discrimination deep in their minds.

There are six million Muslim immigrants, but there are also quite a number of Muslims who were born and raised in France and can only speak French. These people consider themselves as French, and since they live under such circumstances for a long time, their frustration and resentment eventually burst open at some point. I think this is one of the reasons why so many terrorist attacks occur one after another.

Immigrant problems aggravated

Nowadays, the problems related to immigration in France are getting worse and worse. Many refugees from Syria are headed to Germany and France, and citizens in those countries are arguing whether or not to accept those refugees into their own countries. Marine Le Pen, the president of a political party called National Front in France, is one of the major figures whom argues against accepting immigrants. When I was living in France, only one or two percent of people approved of her political stances. But now she has become so popular that she even

became a finalist in the presidential election for the country.

Why does such an ultranationalist politician become so popular? One of the answers is the problem of immigrants. We must face the fact that French citizens are getting tired of accepting more and more immigrants.

Maybe it is difficult for us Japanese to relate to the problem because it certainly does not concern us. We tend to think: "That's okay. Just let them in;" "You know there is this thing called humanitarianism;" and "Why don't you protect those who have to escape from the war front." I sometimes think in this manner, too. But the problem is not so simple as merely accepting those refugees in terms of humanitarianism. Whether to admit people from a different culture into one's country is ultimately the question of whether to accept that different culture. In other words, there is always the possibility of putting one's own culture at risk of destruction.

Risks in accepting a different culture

If people from culture A move to a country with culture B, as long as they pay their respects to the culture B and follow the rules there, there would not be many problems. If the number of immigrants is limited to only four or five, or one to two hundred, there would not be many problems, either. But the question at stake is whether a country can accept some hundreds of thousands or even millions of people.

To give a concrete example, Muslims generally worship on Fridays and they follow the Islamic calendar. When the whole country is celebrating Christmas, they do not celebrate Christmas. When people celebrate the New Year's Day, there would be groups of people who do not celebrate just because it is not the New Year's Day according to their calendar. If those things continue to happen, the civilization that has been cultivated over a long period of time in Europe would be destroyed. Even when people celebrate Easter or Halloween, certain groups of people would not celebrate because it has nothing to do with them. Then, those people belonging to the original culture feel that they cannot accept those

immigrants from different cultures. Such a sentiment led to the increasing popularity of radical thoughts such as those advocated by Le Pen.

A group of French activists claim that they would accept immigrants as long as they are from somewhere in Europe with similar cultural backgrounds. For instance, there are some people from Hungary who come to France due to various reasons who are “European immigrants.” The French activists say they would accept these types of immigrants. But in reality, there are not many of them.

Cattle that are born in a stable

On the other hand, there are many descendants of Muslim immigrants living in France. Since there are as many as six million immigrants in France, there are many children who were born in France and speak only French. When the anti-Muslim activists are asked what they think of those children, they answer that the “cattle born in a stable are not horses.” Or they say that France is located in Europe where Christianity has prevailed and that therefore Islam is not proper in France or in Europe. When you hear these lines of arguments, they would sound very selfish and inhumane. However, just as I mentioned before, those lines express their urgent sense of crisis where their civilization and culture are threatened by possible destruction. I think such a sentiment is common to European countries.

This argument actually concerns me and my family. When I moved to Paris, France in 1984, I was twenty-seven years old, married but without children. My wife is also from Japan, but all four of our children were born in France. Yes, they are all French. Of four, three of them are still living in France. Or I should say France is their home country.

But then my children are followers of Tenrikyo, which is different from Christianity and Islam. In addition, they are immigrants from a non-European culture. That is to say, my four children are all “cattle that were born in a stable.”

I am not trying to defend my children’s position, but I would like to

argue against the idea that cattle born in a stable are not horses. I would like to rebut that by saying: “Indeed, the cattle that were born in a stable are not horses. But the horses in the stable would see the cattle as their friends and live happily in peace and harmony.” Some time ago, one of my daughters was saying that she had a bad experience of racial discrimination when she was in high school. For the most part, however, my children and I do not really recall any experience of discrimination other than the one I mentioned just now. I believe that this shows how open-minded the French people are in general.

Perhaps, this is because the number of Japanese people living in France is still limited. What if there are six million Japanese in France, saying, “We all should visit our respective family graves during higan (the equinoctial week) in March” or “Let us pray to the first sunrise on New Year’s Day”? What happens if they say Christmas and Easter have nothing to do with them. In that case, I think there would be similar problems to what the Muslim immigrants are facing.

Living together with different religious rites and customs

I mentioned that we Japanese would have a hard time relating to the problem because it does not directly concern us. Let us imagine how we would feel if we are in the shoes of French people. Let’s say, six million immigrants from a foreign country come to live in Japan. They may not celebrate the New Year’s Day as we do. Some may ask the schools to prepare special lunch meals for them without using pork meat. Some may say they would not go to school on Fridays because they have to go to mosque. If those things happen around us, we would feel that they should follow the adage, “When in Rome do as the Romans.”

This is a key to understanding the problem. That is to say, religious rites and customs cannot be changed according to the adoptive country’s system. Yet, we think in our head that we should just live happily together.

There were many areas that looked like Iraq, located only a ten-minute

distance from the Tenrikyo Mission Centre in Europe where I used to live. Let's say, Ginza in Tokyo becomes like this area. Or Midosuji or Shinsaibashisuji in Osaka become like an Iraqi town. Can we still say: "That's okay. Let's just live happily together." In this way, we can take the problem of immigrants as our own, and therefore we should put more careful thought into the problem. Just as Mr. Mimasaku Higuchi said earlier, Islam is a religion that seeks peace. Terrorism is carried out by a small margin of Muslims, who are quite different from the majority. It is not that terrorism is common to Muslims in general. But if the situation changes in Japan and Ginza becomes like an Iraqi town, how should we accept the immigrants? How should we respond to them? I think we need to take this problem as our own concerns.

On the other hand, it was the French government that proactively welcomed Muslim immigrants to its country as cheap laborers. As is well known, many northern African countries were colonized by France. That is why and how France acquired cheap laborer from those countries. From the Muslim point of view, it was France that colonized their country. They would say, "It's not our fault but it is you who brought all those problems upon yourself." I think that they have a point there.

"Actual" divorce rate in France

Let me share with you my experiences to illustrate the current situation in France. Now, the "official" divorce rate in France is about thirty percent. The number of application forms submitted is the official count. This is about the same as in Japan, too.

However, what I call "actual" divorce rate is about eighty percent. What I mean by "actual" divorce rate is the ratio of people who are living together with some other people without "officially" divorcing, although their marriage has ended in reality.

Moreover, in France, five out of ten newly born babies have parents who are not married. I believe the rate is much higher in Denmark. The rate is getting higher and higher each year in France. When I look at such

situations, I wonder what it really means for a couple to get married.

In France, they came up with an interesting new law called “civil solidarity pact” or PACS (*pacte civil de solidarité*), through which a couple forms a registered partnership. Although it is not exactly the same as marriage, the partners are granted almost the same rights as an “official” marriage. I do not know how it is actually called since they are not “spouses,” but they are entitled to a tax deduction (similar to deduction for a spouse).

According to statistics in 2015, there are about 250,000 “official” marriages and about 200,000 cases of PACS. I could not find any newer statistics on the Internet but I am sure that there are more cases of PACS than official marriages these days. In Belgium, I believe it was last year, but a similar law for civil union was passed, making Belgium the second country to have such a law.

One of the reasons why a couple lives together without getting married—they even have children—is a complicated process involved in divorcing. One such a problem is related to lawsuits. Another problem is related to Christianity. Once people take the Christian sacrament of marriage, they would have a sense of guilt toward getting divorced. That is why people move on to a different life with someone else without officially filing a divorce even when their original marriage comes to an unofficial end. Had they not married in the first place, separation itself is not a problem. I don’t know how I should put it because there is no such a thing in Japan. I guess because separation is not exactly a divorce, people have less of a sense of guilt.

Side effects of undermined religious values

Many religions talk about the importance of family, including the husband and wife relationship. Tenrikyo also stresses the importance of family. During missionary work, when I mention how important it is for a husband and wife to have a good relationship, I often receive the following question: “What is family?”

One of the men I came across told me that he does not know where his “official” wife lives. He now lives with someone else. He also lives with his partner’s children whose father is different from him. He asked me which family should be called his family. It is a very complicated situation. I only told him that he should have a good relationship with them. Unfortunately, Japanese society seems to be moving in that direction as well.

Why is the divorce rate so high in France? It may strike you as strange but France is the worst country in terms of Domestic Violence (DV) cases. One research reports that one in three French women is a victim of domestic violence from her husband or her live-in partner. Once, when I was in France, I saw a government advertisement on TV, saying: “Women are not things. Stop violence.”

This trend can be found in any developed countries. I think that the increase in the divorce rate is partly caused by undermined religious values. In fact, in the countries where religious values are still upheld, such as Muslim countries, divorce cases are limited.

You may be caught by surprise, but in France, the separation of church and state is strictly enforced. I think it is much stricter in France than in Japan. For example, when the Pope visits France, it is natural for the leader of the country, i.e., the president of France, to go to the airport to welcome him. On one such occasion, a group of citizens asked whether the vehicle used to transport the Pope was a public car or private car. When the president answered that it was a public car, he was sued by the group for violating the separation of church and state. Since the Pope is the leader of the Catholics, they argued, it is not lawful to use a public car to transport the leader of a religion. That is why the French government was put on trial.

Because the separation of church and state is strictly enforced in France, there is no religious education provided in public schools, just like in Japan. In this way, younger generations are more and more distant from religious values. Maybe it is the same in Japan, but Christian churches in France, which used to be crowded with people on Sundays,

are not attended by the younger generations these days. Thus, there are less and less opportunities for young people to come in contact with religious values. I think this is a general trend in Europe.

Freedom lost due to the separation of church and state

About twenty years ago, there was a huge debate in France. The problem is called *laïcité* in French, specifically referring to secularism in France. The debate was over whether to uphold the separation of church and state or the freedom of religion.

The debate centered around Muslims again. In around 1998, some Muslim girl students came to high school wearing the Islamic hijab. Although schools in France usually don't have many rules and restrictions, the teachers stopped them from entering the school at the gate based on the principle of separation of church and state. They even ordered the girls to take their hijab off. Yet, the girls insisted that their hijab should be permitted because they are insignia of their faith. They got into heated arguments.

This incident triggered a movement that eventually spread wider and wider and became a huge controversy that involved the whole country. So, then President Jacques Chirac formed an advisory committee to examine the debate. The committee later submitted their conclusion to the president. In concrete terms, their conclusion was to ban people wearing large crosses, hijab, and kippah in public spaces. It also suggested to add one national holiday for each festival of Judaism and Islam.

Eventually, their conclusion was submitted to the Diet and was approved, except for the holidays to be added for Jewish and Islamic festivals. What they approved was to ban those religious symbols in public spaces. That meant, for example, the post offices are public spaces and therefore those who work for the post offices are not allowed to wear a hijab. Or, since the French railroads are owned by the state, staff members of the railroad company cannot wear a hijab while the travelers

riding inside are allowed to do so.

With such a background, in France, the separation of church and state is strictly enforced. When you display a Christmas tree in a public school, somebody will make a protest. Also once, something I considered a little petty, when a staff member at a public hospital put on a Santa Clause costume and distributed some Christmas presents to the children staying in the pediatrics ward, some people objected because it went against the principle of the separation of church and state.

In the U.K., things are a little easier. There are many immigrants from India in the U.K., and the Sikh people wear turbans. The U.K. government permits this custom and even the police officers can wear turbans.

What about Japan? How do we handle it? In fact, in Japan, too, there are more and more people wearing religious apparel or ornamentation. This has happened in the case of students at Tenri University, too. Since Tenri University is not a public school, there is much more freedom to operate with and more careful thought should be given to such cases.

Those problems regarding the wearing of religious apparel in public spaces are indeed concerned with the principle of the separation of church and state from the French government's point of view. On the other hand, when viewed from the Muslim's point of view, the enforcement of that principle seems like harassment by the state towards believers of Islam. I do not know if there will be more terrorist attacks but these frictions are repeated over and over again throughout Europe.

“Referee”—much needed role for a dialogue

Is it even possible for people from different civilizations or cultures to understand one another in the first place? In other words, if such mutual understanding cannot be achieved among people from different civilizations, true peace in the world will not be attained. When a collision between different civilizations occurs and develops into warfare,

things are not easily resolved. In the case of the previous war, i.e., World War II, there were two sides—the Axis powers and the Allies. But this war I am referring to now is a war without the sense of territory.

I think that this situation is truly critical for the human race. What then should we do about it? I believe that we have nothing other than dialogue. But I would like to emphasize that we have to have a good “referee” in order to have a fruitful dialogue.

When two parties engage in a dialogue, they tend to be emotional because they are the ones concerned. Let’s say, for example, when something goes wrong between my wife and I, a third person can intervene and settle the matter peacefully. I think we need a referee like this for a worldwide dialogue.

As I am not a mainstream religious person, I may sound frivolous but I am convinced that Japanese religious figures have a major role to fulfill. I believe they can be a “referee” in a worldwide dialogue.

The world loves Japanese culture and Japanese people’s disposition

In general, people in the world have a very good impression of Japan. During the twenty-five years of my stay in Europe, I often heard that people said their country is friendly toward Japanese. Insofar as I know, all European countries are friendly toward Japan.

I think that it is because Japanese culture has become very widespread and influential in Europe. Nowadays, French people really love Japanese stuff, including films, literature, martial arts, zen, sushi, bonsai, ramen noodles, and comic books. Anything that is of Japanese origin is number one. In addition, I am not saying this because I am Japanese, but I think that the nice, kind disposition of Japanese people has contributed to their acceptance in Europe.

I guess Japan is considered as part of the West, but the people in the Middle East have a fairly good impression of Japan as well. That is why I believe that Japanese religious figures can be good “referees” in the world.

Attitude that is required of for religious people

To be sure, not all impressions of Japan are always good. One example is the hate speech found in Japan. People in overseas countries, especially those in European countries, wonder why the Japanese government does nothing to stop this hate speech. I wonder why also. This is an example of a negative aspect of Japanese people. Yet, there is also an area in which I believe Japanese religious figures can play an active role.

I may be exaggerating, but the current situation seems like the “night before a major clash” between Christian and Muslim civilizations. In order to ponder over how we can solve the problem, since I am a Tenrikyo follower, I would like to turn to the words of Miki Nakayama, the Foundress of Tenrikyo.

I believe that the following words are given in order to teach us about the necessary attitude for engaging in a dialogue.

“At any shrine or temple of Buddha, pay your respects and then chant Tenri-O-no-Mikoto.”

Moreover, the following words are also found.

“Be sure to pay your respects at the shrine when you pass it on your way.”

Both quotes include the expression “pay your respects.” Whenever I visit any religious place in Japan—be it either Shinto shrine or Buddhist temple—I pay my respects there. I suppose this is a difficult thing to do for those who believe in a monotheistic religion. But it may be possible for them to “pay their respects” rather than worshipping. For instance, when Christians enter a mosque, they can pay their respects. Synagogues refer to Jewish worshipping facilities. So, when you come across a synagogue, you can pay your respects. Conversely, Muslims can pay their respects, not worship, when they come across a Buddhist temple or a

Christian church.

I am well aware that things as simple as those will not bring world peace at once. We need to ask politicians to also work towards world peace. But I strongly believe that when people in the world make conscious efforts to respect one another, the world will begin to change little by little. Mutual respect is an indispensable attitude when anyone tries to engage in a fruitful dialogue.

Respect other religions while maintaining one's faith

It is natural for believers of a specific religion to believe their respective religion is better than all the others. As for myself, being a Tenrikyo follower, I believe that Tenrikyo is better than the others. Perhaps, anyone who has faith in some religion, believes his or her religion to be the best of all. I think this should be the case for any faithful people. But this does not prevent them from paying due respect to other religious traditions because worshiping at one and paying respects at another do not contradict each other.

With such an attitude, people should engage in dialogue. I believe this is the only way we can lead the current society towards world peace.

After the Second Vatican Council, interreligious dialogues started taking place throughout the world, not just among different denominations of Christianity, but also among different religions. I would like to welcome such a trend.

In 1986, then Pope John Paul II invited the leaders of different denominations and other world religions to participate in the Interreligious Meeting of Prayer for Peace in Assisi, Italy. Tenrikyo delegates attended the meeting. To continue that effort, the Community of Sant'Egidio—a group of lay Catholic members—began organizing the International Meeting of Prayer for Peace every year since 1987 in various cities in Europe.

Tenrikyo has participated in the meetings almost every year. I think such an effort to engage in dialogues is more important than anything

else. In this respect, the activities such as the ones implemented by WCRP will be more and more necessary in the world in the years to come.

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* This article was translated by Motnao Yasui.

THE WORDS OF THE SCRIPTURES AND THEIR SIGNIFICANCE: FROM THE STANDPOINT OF TENRIKYO THEOLOGY

Yoshitsugu SAWAI

Introduction

The role of religion in the public space has become an important theme for research in the field of religious studies today. What significance does religion have for contemporary people? Though religiosity is growing more important for those of us living in the contemporary period, there are many who say that religion is no longer necessary. Those who make such a claim may not believe in a particular religion. However, they too engage in religious matters one way or the other almost unknowingly through, for instance, annual events in their lives. This kind of connection to religious matters shows a characteristic unique to Japanese religious culture. The trend of modern religions is said to indicate that more people are becoming interested in spirituality while they have no interest in religion at all. It may be argued that this trend suggests the tendency of modern religions to be made a private matter where people attempt to understand their connection to transcendental beings or the existing world by personally associating themselves with it in their own way.

This manner of modern people's engagement with religion is closely and inseparably related to the phenomenon of "belief" (信 *shin* in Japanese, or "religious belief"), a concept that Yoshinori Moroi discussed in detail from the perspective of religious studies. Moroi was, needless to say, not only a prominent Japanese religious historian, but also a Tenrikyo theologian. The word "belief" is used not always in the context of religious phenomena alone but also in our daily lives. However, to borrow Moroi's description, "when an object of religion is discussed, belief is used as a special expression that indicates an extremely close connection to the object."⁽¹⁾ This is to say that "belief" is called "faith" especially when it

is discussed in the context of connection to religion or religious matters. In the contemporary society where confusion abounds, many people live their lives in search of a definitive place of mental peace or a true way of living while carrying a variety of anxieties with them. This fact shows an aspect of religiosity, or the inclination toward religious matters, of contemporary people who pursue religious matters.

With this trend of modern religions in society, the words of Tenrikyo Scriptures teach us our definitive place of mental peace and our true way of living. The objective of this essay is to shed light—from the standpoint of Tenrikyo theology—on the manner of human existence as originally intended, that is taught through the words of the Scriptures, while keeping the religiosity of contemporary people in view. I hope that this essay will provide an opportunity to gain a deeper understanding of the significance of the words of the Scriptures in the contemporary world or the meaning of the faith in this Path.

1. Revelation of “God”: Characteristics of Religious Belief

Let us begin our examination by drawing on Yoshinori Moroi’s theory of religion. According to Moroi, human existence “consists in a mode of being described precisely as ‘existing in belief’—as its own mode of being a subjective entity.”⁽²⁾ With regards to the mode of “existing in belief,” Moroi contends that as the meaning of “belief” in the context of religion is made clearer, the structure of religious subjectivity will be revealed on its own, thereby illuminating the foundation of religion. Not only does Moroi consider “existing in belief” to be an essential characteristic of human existence but also—as another essential characteristic—he defines human existence as “being in the Field-World.” Borrowing from Heidegger’s philosophical reflections, Moroi prescribes the “Field-World” as “that which enables human existence to make beings appear ‘for the sake of it (concern)’ (*unwillen*), ‘in it (existing)’ (*worin*), and ‘toward it’ (*woraufhin*).”⁽³⁾ He argues that we human beings are beings “existing in belief” and, at the same time, beings “existing in the Field-World” who

always live in a specific life world.

After clarifying the essential characteristics of human existence, Moroi discusses the transcendency of human existence by distinguishing “horizontal transcendence” and “vertical transcendence.” “Horizontal transcendence” refers to a typical transcendence whereby humans “existing in the field-world” transcend from one field-world to another, whereas “vertical transcendence” means transcendence from the field-world itself or transcendence from field-worldness. The “vertical transcendence” which Moroi argues is made possible, not by the transcendental self-nature of human existence, but rather by the manifestation of the “fundamental being” (*Urgrund*) or by “being awarded the working beyond the field-worldness.”⁽⁴⁾ Based on religious belief, it is achieved on the foundation of the transcendency revealed by religious belief. Attention must be paid to Moroi’s contention that “vertical transcendence” is made possible by receiving the working from the “fundamental being.” This point does not only characterize Moroi’s study of religions in a fundamental way but also indicates the essential structure of his Tenrikyo theological perspective. As Masako Keta, a Japanese philosopher of religion, puts it, Heidegger argues that the original meaning of transcendence can be found in the fundamental ecstatic mechanism of human existence and brought about significant change in the concept of transcendence that had traditionally been held since the age of Scholasticism (1100 to 1700 CE). It can be seen in this sense that Moroi’s understanding of the concept of transcendency has a structure common to that of Heidegger’s.⁽⁵⁾

In Moroi’s study of religions, the essence of religion is the “divine being.” In religious belief, the divine essentially becomes the object of commitment. Moroi stresses the essential inseparability between religious belief and the divine being. According to him, human beings are alive solely by their own power but they are enabled to be alive by a greater power. This great power, that is, the “ultimate being” or the “fundamental being,” is referred to as “God.” Moroi writes about “God” as follows:

The name “God” may be said to be a name and concept made by

human beings. But we will soon come to know that the presence of God itself precedes the naming by humans and that God is the reality much more fundamental than the name. It is under this God that we exist. We human beings do not exist simply on our own. We in fact exist under God.⁽⁶⁾

At the beginning of his discussion on the Revelation, Moroi talks about the reality of “God” in the above manner. Though we are embraced by God’s working, when we are not prepared to align our mind with God, we are unable to recognize God’s working as such. This becomes possible, according to Moroi, when “we put our mind in accord with God’s will,” that is to say, “when we are prepared to leap right into God’s embrace.”

Further, in his theory of religions, Moroi considers “revelation” to be a characteristic of religious belief. As Moroi states:

In general, “revelation” is a characteristic of religious belief. In religion, it is originally through the revelation that makes religious expressions and understanding of the divine being possible. Revelation is directed toward and brought to human beings as the self-manifesting function of God. God is not a being readily exposed and relatable to human beings. God is not necessarily the counterpart of direct communication. That is because God is invisible and not in the same dimension.⁽⁷⁾

According to Moroi, the revelation is the “self-manifesting function of God.” While God is the “reality of the covered essence,” God “manifests the self through revelation and exposes the essence to human beings.” Being “invisible and not in the same dimension,” God is not the reality with whom humans are capable of initiating direct interaction. But God is said to “approach human beings with sensory concreteness.”⁽⁸⁾ In Moroi’s theory of religions, revelation becomes possible only through the working of the “fundamental being” or through God’s self-manifesting function. This mechanism of revelation suggests the manner in which God the Parent brings salvation to human beings, which is a theme Moroi discusses on the basis of words of the Scriptures.

2. Words of the Scriptures and Their Understanding

According to Moroi's perspective of religious studies, salvation is the "state of absolute transformation of life itself" enabled by the working of God. It is "existing as the final goal of religious belief" and a "state more than can be imagined that goes beyond the limit of human potential." To put it differently from Moroi's perspective of Tenrikyo theology, salvation is given as the "working beyond the field-worldness" from God the Parent, the "fundamental being," in religious belief. It is through this working that salvation is given by the providence of God the Parent. In other words, for world salvation, on October 26, 1838, God the Parent, "God of Origin, God in Truth," became revealed through Oyasama as the "Shrine of God." Until that point in time, God the Parent had taught nine out of ten aspects of the complete providence according to the spiritual growth of human beings in a way appropriate for the time and place. Now God the Parent began teaching directly. God the Parent's self-manifesting function itself is the fundamental revelation of God the Parent.

It was Oyasama, the "Shrine of Tsukihi," who taught God the Parent's intention in words intelligible to human beings. God the Parent's words of fundamental revelation are taught as the three Scriptures (the Ofudesaki, the Mikagura-uta, and the Osashizu). The words of the Scriptures are our reliable source of faith and form the foundation of the teachings. The second Shinbashira, Shozen Nakayama, discussed these points in his presentation entitled, "The Various Forms of Verbal Evolution in Tenrikyo Doctrine," which he presented at the Tenth Congress of the International Association for the History of Religions held at Marburg University in Germany. In his presentation, he clearly stated that the teachings of Tenrikyo consist of "those unfolded in language through Oyasama's talks and writings" and "those shown in the Divine Model Oyasama demonstrated through Her actions." He went further to say that the teachings delivered in language are truly infused with life thanks to Her "demonstration of the Divine Model."⁹⁾ According to Moroi, instructions that show the Path to the state of salvation comprise the doctrines and teachings in religion.

The teachings employ “a number of symbols and strive to help overcome the limitation of linguistic expression one way or another in order to get the original message across.”⁽¹⁰⁾ That we firmly receive God’s working which comes upon us with “sensory concreteness” means, from the viewpoint of Tenrikyo theology, that we understand God the Parent’s intention revealed through the words of the Scriptures. This enables us to understand the true meaning of being alive and dig deeply into our mind as we follow the teachings of this Path.

The words of the three Scriptures are, linguistically speaking, the same as those in everyday language we use in our daily life. Therefore, it is possible to understand their meaning at the semantic level of everyday language to a reasonable degree. But they are words of God the Parent’s revelation and, unlike everyday language, words of faith that go beyond the limitation of linguistic expression to reveal the depth of life. According to the Tenrikyo theologian Tadamasa Fukaya, the words of revelation are essentially “of a quality that is beyond the reach of pursuit by human thought.” Thus, “revelation is precisely revelation wherein lies a space for faith.” It is “done not so much for the mere transmission of knowledge as for provision and revitalization of life, that is, for provision of the source of universal salvation.”⁽¹¹⁾ The way to understand the words of God the Parent’s revelation consists in, as Fukaya argues, “understanding through experience.” This means that sincere practice of faith enables us to experience and understand God the Parent’s miraculous blessings. As Fukaya observes, “understanding through experience” constitutes “nonsequential intellectual understanding” endorsed with seriously sincere experience.⁽¹²⁾

In our daily life, we use language as a means of communication to convey our thoughts. Our everyday language has semantic codes we share as social conventions. Because we share semantic codes, we are able to communicate with one another. The meaning of a word is by nature conceptual. Semantic phenomenon in our everyday language is such that there is one-to-one correspondence linguistically between the signifier (*signifiant*) and the signified (*signifié*) and is characterized by univocality. The raw reality we speak of at the semantic level of everyday lan-

guage exists for us as an intersubjective world or a world the self shares with others. It exists as an objective reality and, at the same time, as a subjective reality.

When the depth of life is narrated in the language of faith, the perspective for the understanding of the meaning of life deepens in turn. Accordingly, the mind is opened to the dimension of extraordinary or religious experience. At this time, to understand the true intention of God the Parent requires “understanding through experience” endorsed with sincere practice of faith. Though it uses the same words as everyday language, the language of faith is characterized by the fact that a signified word that corresponds to a signifier is not univocal but multivocal.

3. Understanding the Teachings and Practice of Faith: From the Standpoint of the Semantics of Life

Now, from the standpoint of the semantics of life based on the teachings and faith of Tenrikyo, we will look at the relationship between faith and the understanding of the teachings or the words of the Scriptures. In order for us to understand the foundation of life in the light of the teachings of this Path, it is important to understand not only the meaning of life in the context of everyday language or social convention but also the depth of its meaning revealed by the words of the Scriptures or the teachings. Semantics referred to here is originally a discipline to study the “meaning” of language or text. The foundation of semantics was laid by the Swiss linguist Ferdinand de Saussure. Presuming that language structures the existing world, he argued that society and culture are the “fabric of relationships” and that things and phenomena we take for granted every day are comprised of socially conventional semantic codes. To put it semantically, we live in a world of meaning that is culturally structured. Culture is ultimately an organic system of meanings that is structured by language. We can be said to live in a dual semantic world of language from its surface or everyday level of meaning to its deep or extraordinary level.⁽¹³⁾ The words of the Scriptures or the teachings reveal the depth of the meaning of life.

Moroi succinctly argues the relationship between faith and the understanding of the teachings as follows: “Faith without the teachings is vain; the teachings without faith are powerless.” Understanding the teachings is inseparable from practicing the faith in our daily life. These are like, for instance, two wheels of a cart. If the wheel of the teachings is larger than that of faith, or if it is the other way around, we will actually be moving only in circles, although we may feel that we are proceeding straight forward. When we follow this Path, we can intellectually understand the meaning of the words of the Scriptures or the teachings at the ordinary level of language. As long as we stay at the everyday level of meaning, however, our understanding of the words of the Scriptures or the teachings remains only superficial and shallow. If our understanding of the teachings gradually deepens, however, we will understand the deep meaning of life little by little, thereby naturally being enabled to experience the gratitude and joy of being kept alive in the embrace of God the Parent’s providence.

This helps settle the truth of “a thing lent, a thing borrowed” gradually in our mind. Our mind goes deeper each day into the mode of saving people. The signified, which corresponds to the truth of “a thing lent, a thing borrowed” or the signifier, becomes increasingly multivocal. In a sense, the signified becomes so multivocal for the signifier that language becomes unable to express in full the significance of the teaching of “a thing lent, a thing borrowed.” It thus becomes apparent from a semantic viewpoint as well that the understanding of the teachings or the words of the Scriptures and the practice of faith are mutually inseparable. No matter how much we may practice the faith, we cannot say that we have attained a true understanding of the teachings unless God the Parent’s intention contained in the Scriptures is truly settled in our mind. When our life becomes more fulfilled and enriched by settling the depth of the significance of the Scriptures in our mind and by deepening our understanding of the meaning of life, we can understand the value of faith for our life.

As we walk along the Path of faith, we reflect on the meaning of being

alive here and now in the light of the words of the Scriptures. Then, we truly understand the fundamental meaning of being alive or the depth of life—which is different from the meaning of life we usually understand at the shallow level of everyday language—or the fact that we are kept alive by God the Parent’s providence. The joy of being enabled to live by God the Parent’s providence wells up from the bottom of our heart. As we gradually understand the deep truth of life that God the Parent’s providence keeps us alive, we become truly aware that the words of the Scriptures show our way of living as originally intended or the fundamental fact of life. The fundamental fact of life means the fundamental state of life where we are kept alive and enabled to live by God the Parent’s providence, which is what Yoshinori Mori calls the “foundation of life.” When we realize the fundamental fact of life, our mind soon reaches the horizon of the source of life. Though we assume that we know about ourselves very well in terms of being alive here and now, as Yoshinori Mori observes, it is often the case that “one does not know about the foundation of one’s own life.” To borrow his words, “only when one understands the foundation of one’s own life can one attain real salvation.”⁽¹⁴⁾ Thus, it is important for us to settle in our mind the intention of God the Parent as revealed through the words of the Scriptures.

We should note that it does not mean that there exist two languages, i.e., the language of daily use and the language of the Scriptures. It may sound as though there were two languages but the fact is that there is only one language that exists as such. In the world of meaning constructed by the everyday language, daily life is interpreted as an integrated world and perceived to be a meaningful reality. A person who is unable to understand the depth of meaning should see the world of meaning of everyday language as a natural reality of life. However, as one gradually sees a wider horizon of the depth of life or the depth of meaning and understands that this existing world is a world protected by God the Parent, the “God of Origin,” or “God in Truth,” one begins to grasp totally different meaning in the same things and events that one used to see before. The same things one saw before now appear different. The words of the Scrip-

tures that transcend everyday language gradually make the depth of life clearer. This is because the intentionality of our mind also deepens little by little as we begin to see the depth of life.

4. Words of the Scriptures and Understanding Their Meanings: Through the Word *Hinokishin*, in Particular

In order to attain an understanding of the basis of one's self or the fundamental meaning of life, it is important to recognize the meaning embedded in the words of the Scriptures. The Tenrikyo teachings employ such words that succinctly describe the faith of the Path as "a thing lent, a thing borrowed," "*hinokishin*," "*tannō*," and "true sincerity." Metaphors are also used including "path," "water," and "dust." Using these words of ordinary meaning, Oyasama added additional meaning to them to explain God the Parent's intention and the fundamental meaning of human life. These words of faith organically interact with one another in meaning to construct Tenrikyo's world of meaning. Therefore, these teachings are indispensable to understand the teachings of Tenrikyo and the way they should be followed. The words of the Scriptures teach the depth of life unlike the words of everyday language we usually use in our daily life.

In the following, the word *hinokishin* will be studied specifically to consider the depth of the significance of the words of the Scriptures. It is a well-known Tenrikyo term. Once considered to mean labor service or social service in general, *hinokishin* now appears to be understood as synonymous with volunteering. The word "volunteering" rapidly gained currency in Japan after the Great Hanshin-Awaji Earthquake and has become one of the loan words in Japanese. It is not possible to tell whether it is an act of *hinokishin* or volunteering if the activity in question is observed without understanding the significance of *hinokishin* in the context of Tenrikyo's world of meaning. It is extremely difficult to distinguish between *hinokishin* and volunteering.⁽¹⁵⁾

When we consider the significance of *hinokishin*, which is a practical teaching of the Path, from the horizon of the essence of human existence

with reference to the meaning of our being here and alive, we will come to understand how *hinokishin* as a physical expression of gratitude to God the Parent's blessings fundamentally differs in meaning from volunteering and how they overlap with each other. So long as *hinokishin* is understood at the level of ordinary or socially ethical meaning, it likely will be seen the same social action as volunteering. When we grasp its meaning in the context of Tenrikyo's world of meaning, however, our understanding of the significance of the act of *hinokishin* goes deeper from the level of superficial or ordinary meaning to the level of underlying or religious meaning. This deepening of our understanding of the meaning corresponds to the deepening of our mind from the level of understanding that we are living by our wisdom and power to the level of understanding that we are kept alive by God the Parent's blessings.

As already suggested, from the perspective of semantics, in the depth of the ordinary meaning of a word, there is a semantic expanse that—without being limited by socially instituted fixedness to the surface of language—goes beyond its socially instituted frame of meaning. At the bottom of the everyday, superficial meaning of a word lies an expanse of a deep realm of meaning. This implies that as our own experience or faith deepens, our understanding of the teachings or the words of the Scriptures deepens accordingly. In reference to the double meanings of a word, we should remind ourselves that it is necessary to understand the meaning of a word in the context in which it is used. If we wish, it is possible to gain a conceptual or rational grasp of the meaning of the teachings or the words of the Scriptures without taking their context into consideration. It is also a fact that such an understanding can be quite convincing. However, it is merely an understanding of the superficial or ordinary meaning.

What is generally referred to as volunteering is an act fundamentally rooted in one's own volition. It derives from the Latin word *voluntas* and has the following fundamental qualities: spontaneous, gratuitous, public, and pioneering. In other words, volunteering is a spontaneous, mutually supportive act that is carried out in our relationship with others (mutually dependent beings). As long as it is rooted in the human-centric nature

of social ethics, however, it will never be done with an awareness of the essential element of religious faith, that is, relationship with the transcendental being. If *hinokishin* is seen from this perspective, it can be said, like volunteering, to be a mutually supportive, spontaneous act done in relationship with others.

Hinokishin, however, is an act based on the faith that arises from the feelings of gratitude to the divine favor of God the Parent. This is the fundamental difference in meaning between *hinokishin* and volunteering. If *hinokishin* is seen at the ordinary semantic level, it cannot be differentiated from volunteering as a particular activity or action for others. If the meaning of the word is put in the context of Tenrikyo's semantic world, it becomes clear that the internal components of such an action are fundamentally different. Attitudes and actions rooted in the mind of joy and gratitude for the fact that we are kept alive and enabled to live by God the Parent's providence are all *hinokishin*. What is most important in this act of religious faith is the individual's mind; ways in which it is specifically expressed are varied.

When we attempt to grasp the significance of *hinokishin* in the context of Tenrikyo Weltanschauung, we can understand its true meaning. *Hinokishin* may be described in the following manner if one likes to use the word "volunteering": it is volunteering, or service to others, that is rooted in the joy and gratitude for being kept alive and enabled to live by God the Parent's blessings. Our mind tends to be self-centered. Even if we may understand *hinokishin* to be a religious expression of faith in this path, when our self-centeredness makes us consider the significance of this word at the ordinary or socially ethical level of meaning, our understanding has yet to be considered insufficient. However, even if one's understanding of the words of the Scriptures may not be sufficient, as one dedicates one's sincerity to others and continues performing altruistic actions, one's dust of mind will be swept away thanks to God the Parent's guidance accordingly and one's mind will be made pure and become the "mind to save others" that is intent on having others saved.

5. Conclusion

It is solely thanks to the blessings of God the Parent, who is the God of Origin, the God in Truth, that we are enabled to live here and now. We are embraced and protected by a great power, God the Parent's providence, that is greater than our wisdom and power. As long as we live with an awareness of the truth of "a thing lent, a thing borrowed," that alone will change the propensity of our mind and the way we live each day. As the standards in our mind change and as our mind's horizon deepens, our understanding of the same words of the Scriptures will change on its own.

Our mind corresponds to the living world of meaning. If we observe the mind and the world of meaning from a structural point of view, the surface of the mind corresponds to the world of meaning of everyday language, while the depth of the mind corresponds to the world of extraordinary meaning. As we go deeper into the depth of the mind from its surface, we will see the depth of reality open up. Thus, it becomes possible to achieve transition to the way of living filled with joy where we no longer take for granted things we used to. As the depth of the mind comes into view, we will come to see more clearly the intended state of the existing world shown by the teachings of the Path, that is, the world of meaning of this Path described by the following words of the Scriptures: "Only when your joy brings joy to others, can it be called true joy." (Osashizu, December 11, 1897)

As stated at the beginning of this paper, people in the contemporary society are looking for a secure place for a peace of mind and the true way of living. The words of the Scriptures show us a secure place for a peace of mind where we can live in joy at all times. It is important, therefore, to deepen our understanding of the way of living the words that the Scriptures teach us as originally intended for human beings, to talk to people around us about it, and to help guide people toward a joyous way of living. This is indisputably the responsibility of each of us living with faith in this Path.

Notes

- (1) Yoshinori Moroi, *The Logic of Religious Subjectivity* [in Japanese, *Shūkyō teki shutaisei no ronri*] (Tenrikyō Dōyūsha, 1991), 26. For his perspective of Tenrikyo theology, refer to the essays by various authors (Eisuke Wakamatsu, Keiichirō Moroi, Teruaki Iida, Yoshitsugu Sawai) for a public symposium held in commemoration of the 50th anniversary of Rev. Yoshinori Moroi, published in the journal *Tenrikyo Theological Studies* [in Japanese, *Tenrikyōgaku kenkyū*], no. 44, edited by the Department of Religious Studies, Tenri University (Tenrikyō Dōyūsha, 2012).
For his theory of religion, also see the present author's essay, "The Transcendence in Religious Belief and Its Structure: Yoshinori Moroi's Theory of Religion [in Japanese, *Shūkyō teki shin ni okeru chōetsu to sono kōzō: Moroi Yoshinori no shūkyōron*]," in Shinryō Takada, *Shūkyō ni okeru shiseikan to chōetsu* (Hōjōdō Shuppan, 2013), 19–40.
- (2) *Ibid.*, 175.
- (3) *Ibid.*, 150. Also see M. Heidegger, *Sein and Zeit*, erste Hälfte, 4 Aufl., 1935, S. 86.
- (4) *Ibid.*, 201–202.
- (5) Masako Keta, "Comments [in Japanese, *Komento*]" at a conference panel "Thanatology and Transcendence in Religion [in Japanese, *Shūkyō ni okeru shiseikan to chōetsu*]" (representative: Shinryō Takada; the 71st annual meeting of the Japanese Association for Religious Studies; Kōgakukan University), September 8, 2012.
- (6) Yoshinori Moroi, "An Attempt for Theological Studies [in Japanese, *Kyōgigaku shiron*]" in *Moroi Yoshinori chosakushū (jo)* (Tenrikyō Dōyūsha, 1996), 31.
- (7) Yoshinori Moroi, *The Logic of Religious Subjectivity*, 262.
- (8) *Ibid.*, 262–263.
- (9) Shōzen Nakayama, "The Various Forms of Verbal Evolution in Tenrikyo Doctrine [in Japanese, *Tenrikyo kyōgi ni okeru gengoteki tenkai no shokeitai*]," (the presentation at the Tenth Congress of the International Association for the History of Religions, Marburg University) in *Tenri Journal of Religion*, no. 3, 1961, pp. 1-7; *Michi-no-tomo*, November issue, 1960, 2–11.
- (10) Yoshinori Moroi, *The Logic of Religious Subjectivity*, 334–336.
- (11) Tadamasu Fukaya, *Introduction to Tenrikyo Theological Studies [Tenrikyō kyōgigaku josetsu]* (Tenrikyō Dōyūsha, 1977), 21.
- (12) *Ibid.*, 22.
- (13) For more information, see the present author's essay "Living by Being Kept Alive: Semantics of Life [in Japanese, *Ikasarete ikiru: sei no imiron*]" in *The Contemporary Society and Tenrikyo* [in Japanese, *Gendai shakai to Tenrikyō*], edited by Oyasato Institute for the Study of Religion, Tenri University (Tenri University Press, 2013), 86–87.
- (14) Yoshinori Moroi, "An Attempt for Theological Studies," in *Moroi Yoshinori chosakushū (jo)*, 48–49.

- (15) For discussion on the meaning of *hinokishin* in Tenrikyo, see the present author's essay "The Semantics of *Hinokishin* and Volunteering [in Japanese, *Hinokishin to borantia no imiron*]," in *Tenri daigaku jinken mondai kenkyūshitsu kiyō*, no. 5, 2002, 1–12.

*This article was translated by Koichi Tsumoto.

SHŌZEN NAKAYAMA'S 1933 NORTH AMERICAN MISSION TOUR AND JAPANESE IMMIGRANT COMMUNITIES

Takayuki ONOUE

Introduction

This paper analyzes the Tenrikyo mission tour to North America in 1933 conducted by Shōzen Nakayama, the second Shinbashira of Tenrikyo, and its implications for the general public in North America and Japan. Shōzen Nakayama possessed a strong desire to conduct overseas missions and spread the teachings of Tenrikyo throughout the world. With this desire, he established several facilities within Church Headquarters in the middle of the 1920s including the Tenri School of Foreign Language (now Tenri University) and the Overseas Mission Department. Throughout his lifetime, he also took nineteen trips to visit various foreign countries. Previous studies have shown that these mission tours yielded considerable influences in promoting the Tenrikyo mission in each of the countries and regions where he visited.⁽¹⁾

Shōzen Nakayama visited North America six times in total. Among them, his mission tour in 1933 was considered the “most epoch-making event in the history of Tenrikyo mission in America.”⁽²⁾ It was reported in detail by local medias not only in the Japanese immigrant communities where Tenrikyo’s activities were mainly conducted, but also other regions in North America and even in Japan. In this sense, it must have been a newsworthy event that attracted ordinary people in both America and Japan. However, it has rarely been examined from the perspective of either the Japanese immigrant communities or American society.

There have been a lot of studies on Japanese religions among the Japanese immigrant communities in North America.⁽³⁾ These studies revealed that various Japanese religions took an important role in forming the Japanese communities by involving immigrants in various activities

including religious rituals as well as political, social, and cultural matters. Among the studies, however, there are still relatively few about Japanese 'new' religions such as Konkōkyō and Tenrikyo, especially their situations in the 1930s, when Japanese immigrants in America were known to be struggling with the worsening of Japanese-American relations. Therefore, this paper focuses on Shōzen Nakayama's mission tour to North America in 1933 and analyzes why both American and Japanese societies paid attention to it, while looking closely at conditions in the Japanese immigrant communities in North America in the early 1930s as well as looking at both the greater American and Japanese societies.

Upon returning from America Shōzen Nakayama published a record of his three-month mission tour.⁽⁴⁾ Michio Takahashi, a Tenrikyo Church Headquarters minister, who accompanied him, also contributed to *Michi-no-Tomo*, a monthly magazine published by Tenrikyo Church Headquarters, writing a series of articles entitled, "The Diary of Nakayama's Tour in America," which provides a very detailed record of the visit.⁽⁵⁾ With these publications as the primary source regarding this mission tour, this current paper examines the mission tour's influence on Tenrikyo believers as well as non-Tenrikyo people, by utilizing a number of articles carried in local newspapers and magazines both in America and in Japan. Although Nakayama visited Hawaii, Vancouver, Canada, and the continental United States, this paper focuses mainly on his visit in the continental United States where he stayed the longest. At first, this paper looks at a brief history of Japanese immigrants in America from early stages to the 1930s and discusses the roles of Japanese religions in their communities by referring to previous studies. Then, it overviews the Tenrikyo mission there in the prewar period, looks closely at Nakayama's mission tour in 1933, and reviews the significance of his visit on the Tenrikyo mission in America. Finally, this paper analyzes the influences of the visit on the Japanese immigrant communities and the American society in general.

1. Japanese Immigrant Communities and Japanese Religions

This chapter first briefly describes the formation of Japanese immigrant communities on the West Coast of the continental United States and explains the impact of the passage of the U.S. Immigration Act of 1924 (Johnson-Reed Act) on immigrant communities. Then, it discusses the role of Japanese religions on the formation of the immigrant communities from their early stages to the 1930s.

1-1. Japanese Immigrant Communities and the U.S. Immigration Act of 1924

Immigration among Japanese people to Hawaii became active in the late nineteenth century, initiated by the official Japanese government's treaty with the Hawaii Kingdom in 1885. After Hawaii was annexed by the U.S. Government in 1898, American immigration laws became applicable to Hawaii and, as a result, the number of Japanese immigrants to America increased rapidly. According to Makio Okabe, 8,329 Japanese went to Hawaii between 1891 and 1895, while 17,370 did between the five years of 1896 to 1900.⁽⁶⁾ The number of Japanese immigrants in America was 24,326 in 1900, 72,157 in 1910, and 111,010 in 1920.⁽⁷⁾ Thus, the number of Japanese immigrants increased steadily during the late nineteenth and the early twentieth centuries.

After Japan won the Japanese-Sino War (1895) and the Japanese-Russo War (1905) respectively, however, it became a fear among the American people that the Japanese military force could become a menace to America and this aroused suspicions towards Japanese expansion in East Asia. The American and Japanese governments signed the Gentlemen Agreements Act in 1907, which aimed to restrict new Japanese labor immigrants. However, Japanese such as the family members of existing immigrants continued to enter America so that American's fear of Japanese expansionism gradually changed into anti-Japanese feelings. As a consequence several anti-Japanese movements occurred in the Pacific

Coast regions.

Finally, the Immigration Act of 1924 was enacted in 1924 to place a strong restriction on immigrants from Eastern and Southern Europe as well as Asia. Since this act dealt mainly with Japanese immigrants, who constituted most of the immigrants from Asia at that time, it also became called the “Japanese Exclusion Act.” This Act effectively put an end to Japanese who sought to enter America as new laborers, which subsequently had a great influence on the Japanese immigrant communities. It is said that previous Japanese immigrants strengthened their resolve to settle in America, and not return to Japan. However, they faced a tougher situation than before because Japanese were not eligible to become naturalized U.S. citizens, and stricter rules were created to prevent them from owning land, and the relations between Japan and America gradually deteriorated.

1-2. Japanese Religions and the Immigrant Communities

Religions often play an important role in immigrants’ lives in helping create a stable community in the process of immigrants adjusting to the host country. It was Japanese Christian Churches and Buddhist Churches (especially Nishi-Honganji) that played the most significant role in forming the Japanese communities in their early stages in American society.⁽⁸⁾

The first Japanese Christian church was established in 1877 in San Francisco. Thereafter, a number of Christian churches were established one after another in the Japanese immigrant communities on the West Coast.⁽⁹⁾ In the beginning of their travels, most the Japanese went to America as temporary laborers or as students. In response to the demands of these early travelers, the churches conducted such activities as moral instruction, education, and job-placement. They considered that the purpose of Japanese coming to America was to acquire jobs, earn money, or learn new knowledge and skills, and then later return to their home country. The churches perceived that what the early Japanese travelers

wanted and needed was to get a good job, learn English, and live a decent life and they tried to accommodate those needs.

Among Buddhist sects, it was the Jōdo Shinshū branch that started missionary work for the first time among the immigrant communities on the West Coast. The first Buddhist church was established in 1898 in San Francisco. Then, other churches were established in Sacramento, Fresno, Portland, Los Angeles respectively where Japanese created their immigrant communities⁽¹⁰⁾. One of the reasons for their establishment was that Japanese immigrants gradually desired a familiar religious influence in their lives of hard labor. Nobutaka Inoue analyzed this situation, “Even if they worked away from home temporally, they must have felt some sadness for the lack of religious manners and customs in their daily lives. In reality, there were also some immigrants who passed away because they could not physically stand the harsh labor, or because they faced unexpected accidents. At a minimum, they must have needed a Buddhist monk to conduct a funeral.”⁽¹¹⁾ Thus, like in Japan, the main activities of Buddhist churches in the immigrant communities in their early stages were to conduct funerals, annual memorial services, and religious services for ancestors.

The Japanese immigrant communities became well established and stable to some extent by the late 1920s and the immigrants developed a tendency to settle in, rather than returning to their home country. Subsequently, their main concern became education for their children who were second-generation immigrants. Quite a few Japanese immigrants desired to educate their children in the traditional Japanese way and schools run by Buddhist churches provided the second generation with education based on Japanese virtue, customs, and ways of thinking. At the same time, there were the second generation who started to attend local American schools. Japanese Christian churches guided and supported them in a better life based on Christian culture, which was also what the host country was based upon. Buddhist churches and Japanese Christian churches competed in various aspects. The former had a stronger connection with the past, and strived to preserve Japanese virtue

and customs and perform funerals rather than marriage ceremonies, while the latter focused on current or future issues for the immigrants, which meant to consider how to lead a better life in the host society of America.⁽¹²⁾ Thus, Buddhist churches, with Honganji as the main force, and Japanese Christian churches played a primary role in not only the religious, but also social lives of the immigrant communities.

Followers of Japan's native religion, Shintō, also began activities in America in the early 1900s, a little behind Christianity and Buddhism. The first Shintō organization was established in 1904 in San Francisco. This moved to Los Angeles in 1933 and was named the "North American Daijingū Headquarters" and after that a number of organizations and facilities were established one after another, including the U.S. Shintō Church in 1921 and San Francisco Daijingū in 1930.⁽¹³⁾

In the 1920s, other "new" religious groups including Konkōkyō and Tenrikyo started their missionary activities.⁽¹⁴⁾ Among them, Konkōkyō was one of main religions that had a rapid development among the Japanese immigrant communities. Its mission in North America started in 1919 and more organized activities started in 1926 in conjunction with Kōkichi Katashima's mission tour to North America that year.⁽¹⁵⁾ A church was established in Seattle in 1928 and then others in Tacoma, Los Angeles, San Francisco, and Portland, one after another. After a Konkōkyō minister Yoshiaki Fukuda traveled to America in 1930, the mission system was well-established and Konkōkyō attained a rapid expansion.⁽¹⁶⁾

According to the 10,000 Anniversary Issue of the Japanese Los Angeles Newspaper *Rafu Shimpō*, the major religious organizations working among Japanese communities in South California in the middle of 1930s were Christianity, Buddhism, Shintoism, Tenrikyo, and Konkōkyō.⁽¹⁷⁾

2. The Mission Tour in 1933 by Shōzen Nakayama, Second Shinbashira of Tenrikyo

This chapter briefs a history of the Tenrikyo American mission in the

pre-war period and presents the mission tour of 1933 to North America conducted by Shōzen Nakayama as well as his attendance at the World Fellowship of Faiths Conference in Chicago.

2-1. Tenrikyo's American Mission in the Prewar Period

The first Japanese national who went to the continental United States in order to exclusively engage in Tenrikyo missionary activities is considered to be Sentarō Tamaki, who belonged to the Senba Branch Church (now Grand Church). He entered America in July 1896.⁽¹⁸⁾ In addition, there were some Tenrikyo ministers and followers who went there as labor immigrants around 1900 and also engaged in personal missionary activities while working their jobs.

After the Japanese Home Ministry's Instruction No. 12, or "secret instruction," was issued in 1896 in Japan, the persecution of Tenrikyo followers had become so intensified that Church Headquarters accelerated codification of its organizations including the compilation of teachings, the settlement of rules and regulations, and the establishment of educational facilities. At the same time, their motivation for overseas missionary work was uplifting as a new opportunity for missionary activities. The Tenri School of Foreign Language and Tenri Central Library were established in 1925 respectively, the Tenrikyo Instruction III was announced by the second Shinbashira in 1927, which promoted overseas missions, and Church Headquarters set up the regulations for overseas missions and established the Overseas Department. Thus, the Tenrikyo Headquarters encouraged more systematic, organized overseas missionary objectives.⁽¹⁹⁾

With this historical background, one Tenrikyo missionary, Haruo Higashida, received permission from the Church Headquarters and went to America with the official status of "overseas missionary" in 1927 for the first time in the history of the Tenrikyo America mission. With this as the official beginning, many missionaries departed Japan to engage in missionary activities among the Japanese immigrant communities that

had been formed on the West Coast. In 1927, the San Francisco Church was established as Tenrikyo's first official church in America. Thereafter, various grand churches in Japan such as Meikyō, Honjima, and Myōdō organized systematic missions to America and a considerable number of missionaries who were dispatched from Japan actively undertook their missionary activities among the Japanese immigrant communities and, as a result, churches were established one after another in the late 1920s and early 1930s.

In 1934 the Tenrikyo Mission Headquarters in America was established in Los Angeles as an organization to take charge of the entire Tenrikyo North American mission. It formed an association among missionaries and followers in North America called, "Tenrikyo Seishin Kai," and it served as a Tenrikyo network throughout North America. Thus, Tenrikyo's organized mission system became firmly entrenched in North America. By 1937, the number of churches totaled fifty-nine, namely thirty-nine in the continental United States, eighteen in Hawaii, and two in Canada⁽²⁰⁾. The number of followers reached a total of 5,816 as of 1938, namely 3,431 in the continental United States, 2,294 in Hawaii, and 91 in Canada⁽²¹⁾. The situation of Tenrikyo in America at that time was described in the *Zaibei Nihonjin Shi* as, "The history of Tenrikyo's mission in America was only thirteen years. In addition, the leading figures in the mission are not dedicated missionaries from Japan but those who had immigrated here, which is a main feature of Tenrikyo's mission that cannot be seen in other religious groups."⁽²²⁾ Tenrikyo's situation was also explained as, "The Mission Headquarters was authorized by the State of California as a corporate entity in 1934 and started missionary work among the second generation of Japanese immigrants as well as non-Japanese people. It also organized the America Seishin Kai and its influence was getting stronger."⁽²³⁾ Thus, Tenrikyo became one of the main Japanese religious groups among the Japanese immigrant communities in the West Coast before WW II.

2-2. Shōzen Nakayama's Visit in North America

Shōzen Nakayama, the head of Tenrikyo, went on overseas mission tours eleven times before the Second World War. However, he mainly visited East Asia including the Korea peninsula, Taiwan, and China, which were under the Japanese sphere of influence in those days. His 1933 North America Tour, when lasted approximately three months, was his first to countries and regions outside the sphere of Japanese influence. After the war, he also visited North America six times, namely in 1951, 1954, 1961 (twice), 1963, and 1966. On these occasions, however, he visited not only North America but also other countries in each tour.⁽²⁴⁾ Thus, in terms of the length of his stay and the solo visit to North America, it can be said that the mission tour in 1933 had a special significance in the Tenrikyo history of the America mission as well as of its overseas mission as a whole.

Members of the tour in 1933 consisted of four ministers including Shōzen Nakayama, Tamenobu Nakayama, Michio Takahashi, and Yoshinaru Ueda. The party departed Yokohama on June 15 and arrived in Honolulu, Oahu Island, Hawaii on June 22. They stayed there until the 29th, visiting churches and followers' houses on islands including Oahu and Hawaii. Then they proceeded to Vancouver, Canada on the 4th of July.⁽²⁵⁾ Their stay in Vancouver was short, lasting only three days until July 6th, but they visited a church in Vancouver and a mission station in Steveston, a suburb to the south of Vancouver. They entered the continental United States on July 6. They traveled on the West Coast from the north to the south and visited churches and mission bases in each region, spending approximately two weeks until July 21. They first visited Seattle and Tacoma in the state of Washington and then Portland in the state of Oregon. After moving into California on the 11th, they visited Sacramento and Oakland and eventually arrived to San Francisco. From there, they moved eastward to Salt Lake City, Utah from the 15th and then moved southward to Los Angeles. They visited a total of eleven churches and four missions on the two days of the 18th and 19th. They

visited a church in San Diego on the 21st, which marked their last visit to a Tenrikyo church on this North America tour.

On July 23 they left Los Angeles heading east by train, stopped off at Santa Fe, New Mexico on July 25, and visited some towns of Native Americans and Hispanic people. For the next month until they reached Chicago on August 25, they visited large cities such as Washington D.C., New York, and Boston for one week and two weeks respectively. They arrived to the capital, Washington D.C. on July 29th where they met the Japanese Ambassador to America and visited major libraries, museums, universities as well as Christian churches until the 4th of August. They stayed in New York City from August 4th to the 17th and visited not only the Japanese Consulate and Japanese residents, but also local companies, universities, and some social welfare facilities such as juvenile court, a homeless facility, and a children's orphanage. Between the 18th and the 23rd they stayed in Boston where the tour members held a dinner party to which they invited scholars of Oriental studies from Harvard University.

On August 25, the tour reached Chicago where the World Fellowship of Faiths Conference was being held. Attendance at this conference was the main reason for the tour's visit to North America. The conference was organized by the World Fellowship of Faiths, whose office was located in New York City, as part of the World Exposition being held in Chicago. Not only religious ministers, but also scholars and businessmen participated in the conference. Tenrikyo was invited as a Shintō sect.⁽²⁶⁾ Shōzen Nakayama attended this kind of international conferences several times later in his life, however this was his first occasion.⁽²⁷⁾

Actually, the first international religious conference, entitled, "World's Parliament of Religions" was held in 1893 as "a notable side attraction to the Chicago World's Fair."⁽²⁸⁾ It was said that the conference provided the first opportunity in America for representatives of foreign religions to gather together and share various religious teachings and thoughts. In this, the second major religious conference in 1933, entitled "World Fellowship of Faiths Conference" that Nakayama attended, some two hundred⁽²⁹⁾ "speakers of all creeds and colors, many of them world-

famed”⁽³⁰⁾ made presentations during the sessions held for three weeks. The purpose of the conference was to “unite the inspiration of all faiths to create a solution of man’s present problems” and to include “more than a hundred subjects.”⁽³¹⁾

Nakayama made a congratulatory speech on behalf of Shintō at the opening ceremony on August 27th. Other Japanese speakers included Kenju Masuyama representing Buddhism, who presented, “The Traditional Power and Future of Japanese Buddhism” on the 28th, Yoshiaki Fukuda from Konkōkyō, presenting, “Pacific Issue and Modern Japan’s Position in the World” on the 29th, Shōzen Nakayama from Tenrikyo presenting “The Foundress of Tenrikyo and Tenrikyo’s Teachings” on the 30th, and Masaharu Anezaki from Tokyo Imperial University, presenting, “Modern Civilization and Faith” on the 31st.

Nakayama and the other Tenrikyo members left Chicago on September 4th and arrived in Vancouver, Canada on the 8th. Then, they departed for Japan the following day and arrived back in Yokohama Port on September 21st, 1933.

3. The 1933 Mission Tour and Tenrikyo American Mission

This chapter reviews the significance of Shōzen Nakayama’s 1933 Tenrikyo mission tour to America in terms of its promotion among the Japanese immigrant communities and American society as a whole.

3-1 Nakayama and Japanese Immigrants in America

By the time of the tour, Japanese immigrant communities had been firmly established in various regions on the West Coast and a lot of Japanese local newspapers were in circulation. Tenrikyo missionaries made use of them to introduce and promote their missionary activities and the Nakayama’s visit became a good opportunity for them. The details of his visit were carried in various Japanese and English language newspapers as follows:

“TENRI HEAD DUE IN S.F.”

Headed by Shozen Nakayama, head of the Tenrikyo church, the four prelates of the Japanese religious group, who will attend the world religious congress in Chicago will arrive in San Francisco, Tuesday, July 11 at 8 pm. ... He is the head of the Tenrikyo church, which was founded in Japan a little less than 100 years ago, but today has 10,000 churches, 50,000 trained preachers, and 600,000 devotees in and outside the Empire.⁽³²⁾

“L. A. GREETES TENRI CHIEF—Nakayama Welcomed by 400 Followers”

LOS ANGELES. July 20—Patriarch Shozen Nakayama, head of the Tenrikyo religious sect of Japan, arrived here with three prelates on Tuesday afternoon. Some 400 followers welcomed him at the depot, a squad of motor cops escorted the automobiles bearing the visitors. He spoke before a vast audience at the Yamato hall tonight.⁽³³⁾

Nakayama's speech message was also carried in various newspapers. One example was as follows:

According to the divine message of our Foundress, Tenrikyo is the ultimate teaching of this world and has a great mission to save all people in the world. Under this belief, we have been blessed with God the Parent and our mission has spread to Manchuria, China, South Sea, Hawaii, and North America. In order to realize the ideal kanrodai world, which is world peace, we need your continual understanding and support for Tenrikyo from now on. Taking this opportunity, I would like to ask your cooperation for the mission of Tenrikyo here.⁽³⁴⁾

Shōzen Nakayama visited the Japanese Consulate, the Japan Club, and various Japanese corporations in the immigrant communities in each region on the West Coast and actively met influential figures in various fields such as politics, economics, and culture. For example, a local

newspaper *Shin Sekai Nichinichi* reported the details of his schedule in San Francisco as follows: “Arrives in San Francisco 8pm on the 11th, visits two churches, General Consul, City Hall, and attends a dinner party at Yamato Hotel from 6pm on the 12th, lectures (California Church), lunch sponsored by Mr. Ashizawa, Sumitomo Bank branch chief, visits San Francisco University, and attends a dinner party sponsored by Mrs. Emerson on the 13th.”⁽³⁵⁾ *Kashū Mainichi* also carried his schedule in Los Angeles, “Departs Hotel in am, 1. Visits the Japanese Consulate and LA mayor, 2. Visits the Central Japan Club, the LA Japan Club, and newspaper companies, 3. Visits social welfare facilities including the South California Orphanage, 4. Welcome party (from 7 pm at the Ichi Fuji Tei Restaurant) on the 19th.”⁽³⁶⁾

During his stay in large cities in the East, Nakayama also met and interacted with Japanese governmental people and Japanese leaders, and received interviews from local Japanese newspapers. For example, he met the Japanese Ambassador to the U.S., who invited him to a lunch party in Washington D.C. He also had lunch at the house of the Mitsui Bussan branch chief as well as attended a dinner party at the Japan Club in New York. Moreover, he invited local Japanese newspaper journalists to join him in dinner at the hotel.

Media reports and articles about Nakayama’s visit attracted the attention of Japanese residents in the immigrant communities, while his visitation with Japanese organizations and meetings with leading business and political figures became a good opportunity to introduce Tenrikyo’s presence in America. Thus, his visit was considered to provide considerable support to deepen Japanese immigrant’s understanding of Tenrikyo and promote missionary activities among the immigrant communities not only on the West Coast but also on the East Coast as well.

3-2. Non-Japanese Media Reports on the 1933 Visit

This 1933 Tenrikyo tour was propagated not only among the Japanese

immigrant communities in western America, but also among a number of cities in the east. In addition to visitation among Japanese immigrant communities, the mission also participated in the World Fellowship of Faiths Conference in Chicago. Nakayama presented a speech at that time, as a representative of Shintō at the opening ceremony. During the sessions as well, he also presented a lecture about Tenrikyo. For the occasion, the Tenrikyo Church Headquarters created an English explanatory leaflet entitled *Tenrikyo: A New Shintō Movement*,⁽³⁷⁾ whose contents were Tenrikyo teachings and an overview of its organization. This was distributed freely and widely to those involved in the conference.⁽³⁸⁾ In regards to his participation, Nakayama was interviewed by local newspapers and magazines on the East Coast. Michio Takahashi, who accompanied him, recorded on August 3rd in Washington D.C. as follows: “At six thirty, he met an American journalist from a newspaper association and expressed his thoughts on various issues. The journalist seemed very interested in and fond of him”⁽³⁹⁾; On August 25th, “At six he met a writer from *Herald Examiner*, the biggest newspaper company in Chicago. The writer seemed to understand fully Tenrikyo and seemed very delighted.”⁽⁴⁰⁾

Time carried an article in its religion section entitled, “Patriarch in the U.S.” with Shōzen Nakayama’s face photo and introduced him and Tenrikyo⁽⁴¹⁾. The main contents were as follows:

- Tenrikyo is a sect of Shintō, claiming five million followers in the world.
- Tenrikyo was started by Miki Nakayama ninety-five years ago.
- It has now 60,000-odd preachers, 10,000-odd churches.
- It has thirty churches in North America (half of them in California).
- Tenrikyo is active in proselytizing, maintaining schools, a publishing house, a mission department and an orphanage.
- This time Mr. Nakayama first visited churches in the west coast and then Washington D.C. and Boston.
- He is to represent Shintō at a World Fellowship of Faiths meeting.

In *The San Bernardino Sun*, his outlook appearance was described as “chunky, boyish-looking and wears horn-rimmed glasses and a wrist watch.”⁽⁴²⁾ He was introduced as a strong *jiu jitsu* wrestler and information apart from his patriarchal position in Tenrikyo was presented as, “He expressed regret that hotels and restaurants in the United States seldom have boiled rice on hand. He has been sampling various Western dishes, however, and said that so far he has greatly enjoyed fried chicken, roast beef and buttermilk.”⁽⁴³⁾

Thus, media reports about him helped propagate Tenrikyo to American people in general. His speech at the World Fellowship of Faiths Conference in Chicago became the first occasion that “Tenrikyo was presented to a world-wide body of religionists,” and the conference “served as an important step in the introduction of the faith to the world and must be considered a milestone in the annuals of Tenrikyo history.”⁽⁴⁴⁾

3-3. Nakayama’s Learning Experiences in the American Society

Shōzen Nakayama not only conducted missionary activities among non-Japanese societies in America, but he also learned numerous things from the various American societies. The party visited various non-Japanese local religious groups to make use of them in their future missions. Michio Takahashi mentioned about the Mormon Church Headquarters they visited on July 16th: “Brigham Young, the founder of Mormonism, cultivated the primitive land in 1847, and planned and implemented various activities one after another, from which we could learn a lot.”⁽⁴⁵⁾ They also visited Howard University in Washington D.C. on August 1st, which was established by and for the Black people, and met and talked in depth with the University president, Mr. Johnson. The President shared with them his concerns about the White majority, graduates’ activities, and employment issues of the Black people. Nakayama noted in his travel record, “We are also a type of colored people, so we have something in common.”⁽⁴⁶⁾ They spent half a day at a

Catholic training facility for the Maryknoll Oriental mission on August 13th. They also visited St. Patrick's Church in New York on the 16th.⁽⁴⁷⁾ This was considered as the Catholic headquarters in America, and there they met a senior minister with whom they held discussions.⁽⁴⁸⁾

Shōzen Nakayama had a great interest in social activities so he visited and inspected social welfare facilities in the various regions he visited. He must have been convinced that his visitation and information gathering would contribute to the development of Tenrikyo's social activities not only in the continental United States but also in Japan, as well as other countries. He related to a local journalist about his stay in Washington D.C., "We visited various places here and have learned that we can apply many things to our Tenrikyo facilities. What impressed me most was the concern for social welfare by religious groups."⁽⁴⁹⁾ In New York, the facilities that he visited included a juvenile detention home, a public bath, a homeless shelter, a child nursing association, and a women's prison. He made a notation about these visits as follows, "Today I visited various facilities and thought that we could create the same in Tenrikyo. I was very much interested in them."⁽⁵⁰⁾ In reality, Tenrikyo had already established "Tenri Yōtokuin Children's Home,"⁽⁵¹⁾ a facility to support child education, in Tenri in those days and after Nakayama returned to Japan, members of that facility had exchanges with the "Children's Village" in New York, where he visited during his stay.

Thus, the 1933 visit became not only an opportunity to widely spread the teachings of Tenrikyo to the greater American society, but also an occasion for Tenrikyo to consider how to promote the Tenrikyo mission in North America.

Chapter 4. The 1933 Mission Tour's Influence on Non-Tenrikyo People

This chapter examines Shōzen Nakayama's 1933 mission tour in terms of the political and social circumstances in Japanese immigrant communities as well as in American and Japanese societies, by looking

closely at how the print media in America and Japan reported the visit to North America in 1933.

4-1. The Japanese Immigrant Communities

Susumu Yoshida, the third bishop of Tenrikyo Mission Headquarters in America, noted about Nakayama's 1933 mission tour, "It seemed that not only Tenrikyo followers, but also all Japanese-Americans welcomed his visit."⁽⁵²⁾ It was also said, "The Japanese immigrant has been half-isolated by the American new immigration laws and were on the receiving end of a storm of anti-Japanese sentiment so that their longing for their distant home country increased greatly. In such a situation, the Shinbashira's visit became a wonderful news for Tenrikyo followers. Japanese with no relations at all to Tenrikyo rather enthusiastically also welcomed him as a great visitor from their beloved Japan."⁽⁵³⁾ After the enactment of the Immigration Act of 1924, new Japanese labor immigrants were banned and the resident Japanese tended to settle into the immigrant communities, while they were struggling with various anti-Japanese sentiments. They thought to seek spiritual relief, so that they favorably accepted the mission tour. A local Japanese newspaper *Hokubei Jiji* carried an article about this relating:

The Nakayama party's main purpose was to attend the religious meeting. At the same time, we believe that their purpose is to examine, provide ease, and impart religious encouragement to all Japanese people living in America... There are various religious groups in the Japanese immigrant communities that provide ease and offer to save people in respective ways. Tenrikyo is becoming popular these days. My job as a writer is not to convey religious teachings. However, there is no time other than now when a need for religious influence is felt in the Japanese immigrant communities. We, in this situation, hope for further efforts from religious ministers.⁽⁵⁴⁾

These sentiments expressed the desire for spiritual salvation by religious people. The Nakayama party showed Japanese immigrants a movie introducing Tenrikyo which “filmed the events and activities of Tenrikyo by Nikkatsu in May this year”⁽⁵⁵⁾ at various venues including Japanese language schools. The movie showing was open to the general public free of charge⁽⁵⁶⁾ and the information and pictures of Japan gave them some consolation.

This visit also attracted attention from Japanese immigrants in terms of child education. In those days education for the Japanese second-generation immigrants who were born in America was an important issue among the immigrant communities. Resident immigrants expected and hoped for the religious groups' contribution to this issue. As Tenrikyo advanced its missionary activities, there were some second-generation followers who became actively involved in Tenrikyo. Local Japanese newspapers were keen about them.⁽⁵⁷⁾ During Nakayama's visit, *Nichibei* presented an article about Nakayama's change to his schedule during his stay in Sacramento. As a result of the schedule change, he met his former university professor, Mr. Uno,

Mr. Nakayama knew that Mr. Uno stayed the previous night in Sacramento for his lecture. Nakayama wanted to meet him. Therefore, one of the Tenrikyo staff told Nakayama to ask Mr. Uno to come to see him, yet Nakayama said that he would rather go visit him. He is now the leader of six million followers as the patriarch of Tenrikyo in our mother country. Thus, there was a difference of current social position between him and the professor. However, Mr. Uno, who gave lectures at a Buddhist church, was Nakayama's teacher when Nakayama studied at the university. We should like to teach this wonderful tradition to the second-generation Japanese-American, which is, the relationship between teacher and student should be like this.⁽⁵⁸⁾

Thus, the newspaper reported this episode as a good example for the second-generation immigrants to learn. Their visit and detailed schedule

were carried in English and Japanese versions of local newspaper in each region⁽⁵⁹⁾. In this way, information about Tenrikyo and its teachings was also provided to the second-generation immigrants who could not read Japanese.

Tenrikyo also attracted attention from Japanese immigrants in terms of their ‘presence’ in the American society. *Shin Sekai Nichinichi* carried Nakayama’s comments regarding his participation in the World Fellowship of Faiths Conference in Chicago as follows:

I believe that Japanese religion should reveal our Japanese Spirit. Our Tenrikyo religion started spiritual rebirth movements last year and we expect further development of the Japanese Spirit in the future. I am sure that we are playing an important role in this emergent situation of Japan. I came to visit America this time and have observed the current situation of the Japanese immigrants in America, I feel that the Tenrikyo mission is in urgent need so that I would like to dispatch our missionaries who graduated from our foreign language school to teach not only the immigrant society but also non-Japanese Americans. I should like to propagate Japanese religion and the specialness of Japanese Spirit to the wider world at the World Fellowship of Faiths Conference in Chicago on behalf of Shinto.⁽⁶⁰⁾

Nichibeï reported about Nakayama’s lecture, “He respectfully took the podium and made a speech by speaking clearly and seriously in an authoritative manner. It is said that, when his speech was translated into eloquent English, the audience gave him a great applause. Apart from religious difference, I, as a Japanese, feel grateful for his explanation and dignified attitude even if he was still a young patriarch.”⁽⁶¹⁾ We can see Japanese immigrants’ expectations to promote American people’s understanding of Japan and Japanese people, and their delight in a Japanese good showing in America.

Another aspect that resident Japanese paid attention was Tenrikyo’s mission in other countries⁽⁶²⁾ as well as Tenrikyo’s immigration plan to

Manchuria. In addition to the news of Nakayama's visit to Salt Lake City, *Utah Nippō* carried an article entitled, "Five Hundred Families into Tenri Village in Manchuria—Ten chōbu (about 99,000 m²) Land per Family—Tenrikyo's Big Immigration Project"⁽⁶³⁾ informing that Tenrikyo Young Men's Association purchased 6,000 chōbu (about 59,400,000 m²) of land in Harbin, Manchuria with which they planned to form a Tenri village and that they would soon start recruiting candidates. Another newspaper also reported Shōzen Nakayama's words, "Tenrikyo currently has six million followers in Japan and is spreading overseas including China and Korea. We have a considerable number of followers in America. Specifically, we purchased land in China and Korea for immigration programs so that approximately 500 families will soon immigrate into the Songhua River basin. We resolve to make efforts in expanding to overseas countries with America as our core."⁽⁶⁴⁾ This showed that Japanese newspapers had great interest in Tenrikyo's immigration plan in Manchuria as a kind of propaganda to promote its missionary work and expected that Tenrikyo would conduct social activities in America as well.

4-2. The American Society

As the Japanese immigrants displayed characteristics of their permanent settlement in the 1920s, the American general public, or non-Japanese people, gradually intensified their alarm over Japan and Japanese people because the Japanese immigrants concentrated their communities on the West Coast. In addition, Japan expanded its power in East Asia, and withdrew from the League of Nations in February 1933. It is under these circumstance that Shōzen Nakayama participated in the World Fellowship of Faiths Conference in Chicago so that some people in the major cities in the East paid attention to Tenrikyo as one of Japan's major religions. *Santa Cruz Sentinel* picked up Shōzen Nakayama and reported as follows:

As the World Fellowship of Faith in conference during "A Century

of Progress Exposition” approaches its climax session, Aug. 27 to Sept. 17, many names of internationally prominent men are added to the list of speakers. Among the recent and more important of representative individuals to acknowledge and accept the conference’s invitation is S. Nakayama, superintendent of Tenrikyo, one of the most influential sects of Shintoism in Japan.⁽⁶⁵⁾

Kashu Mainichi reported that “Since Patriarch Nakayama of Tenrikyo from Japan will attend and give lectures several times about Japanese Shintō, representative participants are very interested in Shintō so that they purchased books about Shintō written by Dr. Hume, professor of the Union Theological Seminary, New York and studied them in preparation for the meeting.”⁽⁶⁶⁾

The contents of Nakayama’s speech that the Conference organizers proposed at first revealed what American people would be interested in hearing about. As noted above, the title of Shōzen Nakayama’s speech in the conference was “The Foundress of Tenrikyo and Tenrikyo’s Teachings.” Initially, however, his planned topics were “Disarmament, A Fellowship of Faith as a Basis for World Peace,” “Peace and Brotherhood as Taught by World Faiths,” or “Racial Enmity and Religion and Nationalism.”⁽⁶⁷⁾ Thus, “[a]ttaching much importance to Nakayama’s visit and his subsequent addresses, delegates already here have spent much time in a study of Shintoism to determine Nakayama’s contribution toward the solution of the many problems.”⁽⁶⁸⁾ It appears that the proposed titles manifested the concerns and interests of the American society of those days. When Nakayama traveled from Vancouver to Seattle, he was interviewed by journalists from the *Hurst* newspapers. One of them commented,

I observed that he now understood the unsophisticated American manner and behaved as an ordinary citizen. I imagined that he would be a good understanding of America more and more in the future and I believe that he will provide a good influence we will hope on the friendship between Japan and America. And I heartedly wish he will

take continued efforts in realizing Tenrikyo's slogan "All people in the world are brothers and sisters."⁽⁶⁹⁾

The September 11 issue of *Time* covered the World Fellowship of Faiths Conference in Chicago and reported that Yoshiaki Fukuda from Konkokyo, who participated, mentioned about the possibility of the war between Japan and America.⁽⁷⁰⁾ Another newspaper also reported Fukuda's speech in more detail with headlines that read, "JAP Religious Leader Makes Peace Appeal' All Obstacles of International Accord Must be Removed, Or War for Sure, He Says."⁽⁷¹⁾ These coverages showed that Americans had an interest in Japanese Shintō groups' opinion concerning Japanese-American relations.

The situation of the American society in those days was seen in Shōzen Nakayama's comment that he made after he returned to Japan. He talked on a radio program in Osaka on October 20, 1933 with the title, "Participation in the World Fellowship of Faiths Conference." He mentioned that he knew for the first time American people's great interest in Japan and expressed his impression, by saying, "We cannot deny the fact that impulse caused by current foreign affairs urged them, in particular, to study about Japan. It is natural to receive questions about religious situation in Japan at the religious meeting. Yet their questions were not limited to only that. Rather they wanted to know about the current situation in Japan in general... Especially the tendency was stronger in intellectuals in the East and it seems that they progress in research on Japanese language."⁽⁷²⁾ Thus, American people had paid attention to him as one of many Japanese religious ministers and showed considerable interest in his view of the relation between Japan and America.

4-3. The Japanese Society

A number of newspapers in Japan also presented articles on the mission tour, when the party left Japan and returned to Japan. When Shōzen

Nakayama departed Japan, *Osaka Mainichi* carried an article with a photo entitled “The Kancho prays for the success at the religious meeting—Shozen Nakayama and his party depart with many followers sending off.”⁽⁷³⁾ In addition, various newspapers in Tokyo picked up the scene at their departure from Yokohama Port. A closer look at the reports finds that Nara prefectural executives and other prestigious figures saw them off at the Kyoto railway station⁽⁷⁴⁾, while at the Tokyo railway station “Many non-Tenrikyo people saw them off. They included Professor Shigetomo Kōda from Tokyo University of Commerce (now Hitotsubashi University), Lower House member Shirō Matsuo, and Governor-General of Korea staff, Yūichi Kishi.”⁽⁷⁵⁾

When they returned to Japan, *Tokyo Asahi* carried an article entitled, “Tenrikyo Nakayama Kancho returns” whose content is as follows:

Mr. Shozen Nakayama, Tenrikyo Kancho, who attended the World Fellowship of Faiths Conference that was held in Chicago, North America, from August 27th, arrived back at Yokohama Port at 2 pm on September 21st. A lot of followers waited to greet him at port No. 4 even though it was raining. A total of 6,000 followers gathered to welcome him, including approximately 2,000 people who came from Tokyo by two special trains, 1,000 representing each prefecture, 3,000 from Yokohama and other areas nearby, which created an unusual atmosphere.⁽⁷⁶⁾

Immediately after his arrival at Yokohama Port, “Kancho was caught by some twenty journalists and he answered their various questions one by one.”⁽⁷⁷⁾ Thus, he was welcomed with great interest by the media. A newspaper carried an article entitled “Emphasis on the internationality of Tenrikyo Spirits”⁽⁷⁸⁾ and evaluated Shōzen Nakayama’s speech at the conference in Chicago.

The reasons behind these media coverages included Tenrikyo’s rapid expansion in Japan, the media’s increased interest due to Tenrikyo’s expansion to overseas countries in East Asia and North America, and

their hope and expectation of its contribution to the friendship between Japan and America. The media must have been interested in how Tenrikyo would speak to American people about world peace at the World Fellowship of Faiths Conference, where Tenrikyo attended as a representative Shintō sect, under the international tension such as Japan's withdrawal from the League of Nations.

The Japanese media coverages, in turn, provided Tenrikyo with a good influence on their presence in Japanese society. Takahito Iwai, who was a businessman and wrote a lot about Tenrikyo, said, "The media is reporting about Tenrikyo, a faith originating in Japan but now spreading throughout the world, which has a mission for salvation of life, and a need as a great faith to save the world. The way of the media coverages about Tenrikyo has a huge difference from the situations 10 years or 20 years ago."⁽⁷⁹⁾ Thus, it is considered that the 1933 mission tour had a good effect on the modification of Japanese society's recognition of Tenrikyo, which had been badly persecuted since the "secret instruction" was issued in 1896. This was in part because Tenrikyo's head had been invited to the World Fellowship of Faiths Conference in Chicago and he actually visited North America to attend it, representing Shintō.

Conclusion

This paper has examined the mission tour to North America in 1933 by Shōzen Nakayama, the second Shinbashira of Tenrikyo, which is recognized as an epoch-making event in the history of Tenrikyo's mission in North America. It focused on his visit to the continental United States where he spent most of his visit, reviewed its significance on Tenrikyo's American mission, and analyzed its implications for both American and Japanese societies. It has reconfirmed that Nakayama's visit in 1933 "served to encourage the head ministers and followers of that diocese, leaving a lasting footprint in the American mission."⁽⁸⁰⁾ The visit also had a great impact on Tenrikyo's expansion in that the number of churches and missionaries after his visit in North America increased and the

Mission Headquarters in America was established in 1934 as the mission center. The Headquarters took charge of the entire region of North America and became the core for further advancement in North America.

Through reviewing the tour in the light of local print media reports, this paper has found that Shōzen Nakayama's mission tour also served to raise the recognition of Tenrikyo in the Japanese immigrant communities and initiate the Tenrikyo mission in non-Japanese communities in other parts of America. "He did not limit himself to meeting followers but sought out newspaper reporters, Japanese immigrants, and people of various strata of society, speaking to them about the Tenrikyo ideal of world salvation."⁽⁷⁹⁾ He met various important persons and scholars, both Japanese and American, in many regions in America. "It is well known that Nakayama continued to have exchanges with people from various fields throughout the world after the war so that the name of Tenrikyo spread to the wider world."⁽⁸⁰⁾ Without a doubt his positive attitude to create a human network had been already established at the time of his visit in 1933. Moreover, he visited various religious facilities, general companies, and social welfare facilities in many regions, which resulted in influencing not only the Tenrikyo's mission in America but also the management and operation of Church Headquarters after the visit.

There were a number of reasons that Nakayama's visit drew people's interest both in America and in Japan. Against the Japanese immigrant communities in America, anti-Japanese sentiments and movements intensified, which resulted in material and spiritual damages to the Japanese immigrants, who felt distantly isolated from their mother country. Most of them desired to educate the "Japanese Spirit" to the second-generation immigrants and uplift Japan's status in American society. Therefore, Japanese people in the immigrant communities paid attention to the Nakayama's tour. In those days, Japan was expanding to East Asia as an empire and withdrew from the League of Nations, which raised an alarm about Japan throughout American society. With this background, Nakayama attended the World Fellowship of Faiths Conference in Chicago so that people would develop an interest in

Tenrikyo as a Japanese religion. In Japan, Tenrikyo achieved a rapid growth and expanded overseas so that the Japanese media also focused on Nakayama, who attended the conference in Chicago, and reported his departure and return in detail.

There are a lot of publications regarding Shōzen Nakayama's 1933 visit including his travel account as well as other reports by those who accompanied him. This paper has tried to consider its influence in terms of American and Japanese societies by examining these documents carefully. A close look at them would also enable us to know various aspects of the Japanese immigrant communities and the American society of those days from the perspective of visitors from Japan. In this sense, this paper will hopefully contribute to deepening our understanding of the history of Japanese-American relations in the 1930s.

Notes

- (1) See Teruaki Iida, “Nidai shinbashira to kaigai fukyō dendō [The Second Shinbashira and overseas mission],” *Tenri Kyōgaku Kenkyū* no. 35 (1997) and Toshiharu Morii, *Tenrikyō no kaigai dendō ‘sekai dasuke’—Sono dendō to tenkai* [Tenrikyo overseas mission ‘world salvation’—Its mission and development] (Tokyo: Zenponsha, 2008).
- (2) Toshiharu Morii, op. cit., 494.
- (3) The previous studies referred to for this paper include Keiichi Yanagawa, ed., *Japanese Religions in California: A Report on Research Within and Without the Japanese-American Community* (Tokyo: Dept. of Religious Studies, University of Tokyo, 1983); Nobutaka Inoue, *Umi o watatta nihon shūkyō: Imin shakai no uchi to soto* [Japanese religions that have crossed the seas] (Tokyo: Kōbundō, 1985); Duncan Ryūken Williams and Tomoe Moriya eds., *Issei Buddhism in the Americas* (Chicago, IL: University of Illinois Press, 2010); and Hirochika Nakamaki, *Nihon shūkyō to nikkei shūkyō no kenkyū: nihon, amerika, burajiru* [Studies on Japanese religions: Japan, America, and Brazil] (Tokyo: Tōsui shobō, 1989).
- (4) Shōzen Nakayama, *Amerika hyakunichi ki* [Daily of hundred days in America] (Tenri: Tenrikyo Dōyūsha, 1935).
- (5) Michio Takahashi, “Gotobei nikki [Daily of Shinbashira’s mission tour in America],” *Michi-no-Tomo* the October 20 issue (1933), 82-85; the November 5 issue (1933), 94-98; the December 5 issue (1933), 74-78; the December 20 issue (1933), 58-63; the January 20 issue (1934), 89-92.
- (6) Makio Okabe, *Umi o watatta nihonjin* [Japanese who crossed the sea] (Tokyo: Yamanaka shuppansha, 2002), 14.
- (7) Harry H.L. Kitano, *Japanese Americans: The Evolution of a Subculture* (Englewood Cliffs, N.J.: Prentice-Hall, 1976), 210-211.
- (8) See Zaibei Nihonjin Kai ed., *Zaibei nihonjin shi (1) fukkoku ban* [A History of Japanese-Americans, Vol. I reprinted edition] (Tokyo: PMC shuppan, 1984). The chapter five “Religion” (pp. 340-457) uses sixty-two pages for Christianity and forty-eight pages for Buddhism, that is, these two take over ninety percent of the chapter. As for the previous studies on the Japanese religions in the immigrant communities in the continental United State, see Tetsuden Kashima, *Buddhism in America: The Social Organization of an Ethnic Religious Institution*. (Westport, Connecticut: Greenwood Press, 1977) and Dōshisha daigaku jinbun kagaku kenkyūsho [Institute for the Study of Humanities & Social Sciences, Doshisha University] ed., *Hokubei nihonjin kirisutokyō undō shi* [A History of Japanese Christian church’s activities in North America] (Tokyo: PMC shuppan, 1991).
- (9) Dōshisha daigaku jinbun kagaku kenkyūsho ed., op. cit., 890.
- (10) Zaibei nihonjin kai, op. cit., 403-410.
- (11) Nobutaka Inoue, op. cit., 14.
- (12) Dōshisha daigaku jinbun kagaku kenkyūsho ed., op. cit., 17-18.

- (13) H.T. Komai, ed., *Rafu shimpo: Dai ichiman go kinenshi. Rafu Shimpo: L.A. Japanese Daily News: The Myriad Part Two* (October 31, 1934), 40.
- (14) As for the previous studies about Japanese “new” religions, see Nobutaka Inoue, op. cit.; Takayuki Onoue “Senzen no Amerika nikkei imin shakai ni okeru nikkei shūkyō: Tenrikyo no tenkai to sono tokuchō ni tsuite [Japanese Religion within the Japanese Immigrant Society in the Mainland U.S. before World War II: A Study on the Development and Characteristics of Tenrikyo],” *Annual bulletin of Oyasato Research Institute, Tenri University* no.23 (2017) 25-46; and Kiyoji Konkō, “Hokubei nihonjin imin no shinkō to seikatsu sekai [On the Japanese immigrants’ faith and way of life in North America and Canada before World War II],” *Konkō Kyōgaku* [Journal of the Konkōkyō Research Institute] no.37 (1997) 85-142.
- (15) Konkokyo ‘Konkokyo ryakunenzu [Brief history chart of Konkōkyō],’ http://web-konkokyo.info/konkokyo/history/index_html (accessed on August 18, 2020).
- (16) Zaibei Nihonjin Kai, op. cit., 452; Shin’ichi Katō ed., *Beikoku nikkeijin hyakunen shi—Zaibei nikkeijin hatten jinshiroku* [A hundred years of Japanese-Americans history—A directory of Japanese-Americans’ development] (LA, CA: Shin Nichibei Shinbunsha, 1961), 224.
- (17) H.T. Komai, op. cit., 38-41.
- (18) Tenri daigaku fuzoku Oyasato kenkyūsho [Oyasato Institute for the Study of Religion, Tenri University] ed., *Tenrikyō jiten dai san pan* [Tenrikyō Encyclopedia the third edition] (Tenri: Tenri Daigaku Shuppanbu, 2018), 17.
- (19) Takayuki Onoue, op. cit., 32. As for Tenrikyo overseas mission in general, see Toshiharu Morii, op. cit. and Tomoji Takano, *Tenrikyō dendō shi (10) kaigai hen* [History of Tenrikyo mission (10) overseas] (Tenri: Tenrikyo Dōyūsha, 1975).
- (20) Tenrikyo Amerika dendōchō ed., *Tenrikyo beikoku fukyō jūnen shi* [Ten years of the Tenrikyo American mission] (L.A. CA: Tenrikyo Amerika Dendōchō, 1938), appendix, 66.
- (21) Tenrikyo Amerika Seishinkai, *America* no. 19 (1938), 2.
- (22) Zaibei Nihonjin Kai ed., *Zaibei nihonjin shi (2) fukkoku ban* [A History of Japanese-Americans, Vol. II, reprinted edition] (Tokyo: PMC shuppan, 1984), 455.
- (23) Ibid., 456.
- (24) Toshiharu Morii, op. cit., 520-523.
- (25) The details of the tour’s itinerary and activities are based on Shōzen Nakayama, op. cit., and Michio Takahashi, op. cit., while the contents of the World Fellowship of Faiths Conference in Chicago is based on Shōzen Nakayama’s “Sekai shūkyō taikai ni shusseki shite [Attended the International Religious Conference], *Michi-no-Tomo*, the November 20 issue (1933), 7-13.
- (26) Tenrikyo became an independent faction of Sect Shintō (Kyōha Shintō) in 1908 and left the Sect Shintō Union (Kyōha Shintō Rengokai) in 1970. See Tenri

- daigaku fuzoku Oyasato kenkyūshō, op.cit., 50, 299.
- (27) Teruaki Iida, op. cit., 26.
- (28) “Religion: Fellowship of Faiths,” *Time* (September 11, 1933). <http://content.time.com/time/subscriber/article/0,33009,746034-1,00.html> (Accessed on August 18, 2020).
- (29) See Charles Frederick Weller, General Executive of the World Fellowship of Faiths, ed., *World Fellowship: Addresses and Messages by Leading Spokesmen of All Faiths, Races and Countries* (New York: Liveright Publishing Corporation, 1935), which “condenses and co-ordinates the 242 addresses delivered by 199 spokesmen” (‘The Editor Testifies,’ page. v) during the conference.
- (30) “Religion: Fellowship of Faiths,” *Time*, op.cit.
- (31) “Faith Congress to Hear About Shintoism Acts,” *Santa Cruz Sentinel* vol. 88, no. 46, August 24, 1933, 2.
- (32) *Shin Sekai Nichinichi* [The New World Daily News], July 11, 1933, 7.
- (33) *Nichibei* [The Japanese American News], July 21, 1933, 1.
- (34) *Shin Sekai Nichinichi* [The New World Daily News], July 14, 1933, 2.
- (35) “Tenrikyo Nakayama kanchō—Sanfuranshisuko de dai kōenkai [Tenrikyo Patriarch Nakayama—Grand lecture convention in San Francisco],” *Shin Sekai Nichinichi* [The New World Daily News], July 8, 1933, 3.
- (36) “Tenrikyo kanchō Nakayama shi raisa—Taira chū no nittei [Tenrikyo Patriarch Nakayama visits L.A.—His schedule in L.A.],” *Kashū Mainichi* [The Japan-California Daily News], July 13, 1933, 3.
- (37) Yamazawa, Tametsugu ed., *Tenrikyo: A New Shintō Movement*, (Tenri: Tenrikyo Dōyūsha, 1933).
- (38) Shōzen Nakayama, op. cit., 396.
- (39) Michio Takahashi, op. cit., the December 5 issue (1933), 76.
- (40) Michio Takahashi, op. cit., the December 20 issue (1933), 60.
- (41) “Religion: Patriarch in the U.S.” *Time*, August 28, 1933, 17.
- (42) “Champion Wrestler,” *The San Bernardino Sun* vol. 39, August 17, 1933, 3.
- (43) Ibid.
- (44) Tenrikyo Mission Headquarters in America, *50 Years of the Path: A History of the Tenrikyo Mission Headquarters in America 1934–1984* (LA, CA: Tenrikyo Mission Headquarters in America), 10.
- (45) Michio Takahashi, op. cit., the November 5 issue (1933), 76.
- (46) Shōzen Nakayama, op. cit., 230.
- (47) Ibid., 324.
- (48) Michio Takahashi, op. cit., the December 20 issue (1933), 58.
- (49) “Shūkyō jigyō ni kansuru kyōgaku kikan sonota ōku o manabieta kafu—Nakayama kanchō shinbun kisha ni kataru [I learned many things such as religious associations operating religious enterprises—Patriarch Nakayama told newspaper journalist], *Tenri Jihō*, August 13, 1933, 1.
- (50) “Nyūyōku no shisatsu o owari Kanchō ikkō Bosuton ni—tadachi ni honkyō ni

- utsushi uru kyōmi no aru kakushu no shisetsu [The Patriarch party completed inspection in New York and moves to Boston—Visits interesting facilities that Tenrikyo would soon establish], *Tenri Jihō*, August 20, 1933, 1.
- (51) “Tenri Yōtoku in,” in Tenri daigaku fuzoku Oyasato kenkyūsho [Oyasato Institute for the Study of Religion, Tenri University], op. cit., 687.
- (52) Ikuhisa Sasaki, “Amerika-Kanada dendō no sokuseki (20) [Footmarks of the American-Canadian mission],” *Kaigai Fukyō Dendōbu hō* [Overseas Mission Department Newsletter] no. 329 (1992), 8.
- (53) Ibid.
- (54) “Shichi gatu muika *hokubei jiji* shōkei—hokubei shunjū [Hokubei Spring Autumn—Carried in *Hokubei Jiji* on July 6],” *Michi-no-Tomo* the September 20 issue (1933), 68-69.
- (55) “Tenrikyo Nakayama kanchō ikko asu chaku sō—Kōenkai ha jūni nichi no ban [The Patriarch Nakayama party arrives in S.F. tomorrow—Lecture held in the evening on the 12th],” *Nichibei* [The Japanese American News], July 10, 1933, 3.
- (56) An advertisement in *Nippu Jiji*, June 26, 1933, 2, and others.
- (57) News coverages about the second generation followers included “jūhassai no nisei jō Fukuda san Tenrikyo kyōshi—korekara gerī gai kyōkai de katsudō suru [Second-generation 18 year-old Miss Fukuda became a Tenrikyo minister—She engages in activities at Tenrikyo Church in Gary, CA], *Shin Sekai* [The New World], November 15, 1930, 3; “Hokubei saisho no dai nisei dendōshi—Tenrikyo kyōkai no Fukuda Furōrensu san [The First second-generation missionary in North America—Miss Florence Fukuda at Tenrikyo Church], *Nichibei* [The Japanese American News], November 15, 1930, 3; and “Tenrikyo ni shōjin suru dai nisei jō no nihon kan—Fukuda furōrensu jō [Views on Japan by the second-generation lady engaging in Tenrikyo—Miss Florence Fukuda], *Shin Sekai* [The New World], December 11, 1930, 4.
- (58) “Jishin no ichi o dogaishi shi Nakayama kanchō onshi hōmon—Puroguramu o henkō shite teidai kyōju Uno Enkū shi to kataru [Patriarch Nakayama visited a professor of his college days without caring for his current position—He changed the schedule and talked with Mr. Enkū Uno, Professor of Imperial University], *Nichibei* [The Japanese American News], July 13, 1933, 7.
- (59) For example, “Tenrikyo Head Gives Address,” *The New World Daily News*, July 14, 1933, 8; “L.A. Greets Tenri Chief,” *The Japanese American News*, July 21, 1933, 1.
- (60) “Shūkyō shisetsu tasū no shinto ni mukaerare Nakayama kanchō chaku sō—Nihon seishin no hatsuyō ga ‘tobei no shimei’ to kataru [Religious visitor Patriarch Nakayama arrived in S.F. welcomed by many followers—He said his ‘mission in America’ is uplifting Japanese Spirits],” *Shin Sekai Nichinichi* [The New World Daily News], July 13, 1933, 3.
- (61) “Heki ryū yo teki,” *Nichibei* [The Japanese American News], September 1, 1933, 7.
- (62) For example, *Nichibei* [The Japanese American News] (February 3, 1923, page 2)

carried about an article about the Tenrikyo mission in China entitled “Rojin ga yorokobu nigiyakana Tenrikyo—zoku zoku kiesha ga arawareru harupin chihō [Russian people delight with joyous Tenrikyo—They embraced the faith one after another in current Harbin region].

- (63) “Manshūkoku tenri mura e gohyaku kazoku o—Hito kazoku jucchōbu no kōchi—Tenrikyo no dai imin keikaku [Five hundred families into Tenri Village in Manchukuo—Land with 99,000m² per family—Tenrikyo’s big immigration project],” *Yuta Nippō*, June 30, 1933, 3.
- (64) “Tenrikyo Nakayama kanchō ikkō rai sō—Beikoku nimo kyōsen o kakuchō no hōfu—Manshū niha tochi o kōnyū shi ichidai imin keikaku o jikkō [Tenrikyo Patriarch Nakayama party arrived in S.F—Desire to expand in America—They purchased land in Manchuria and implement a big immigration project], *Nichibei* [The Japanese American News], July 13, 1933, 3.
- (65) “Faith Congress to Hear About Shintoism Acts,” *Santa Cruz Sentinel* vol. 88, no. 46, August 24, 1933, 2.
- (66) “Sekai shūkyō taikai—Nihon no shintō Nakayama kanchō ga kōgi—Shikago ni atsumatta sekai no shūkyōka tachi awatete shomotsu yomi yobichishiki [World religious conference—Patriarch Nakayama gives lecture representing Japanese Shinto—Religionists who gathered in Chicago quickly read books about Shintō to prepare for the lecture],” *Kashū Mainichi* [The Japan-California Daily News], August 25, 1933, 3. It is considered that one of the publications about Shintō that the religionists read at that time was *The World’s Living Religions: An Historical Sketch* (New York: Charles Scribner’s Son, 1924) by Robert Ernest Hume, Ph.D., Professor of the History of Religions, Union Theological Seminary, New York. It explains about Shintō in the section on “Shintō” (pp. 147-169), however, it did not refer to Tenrikyo.
- (67) Ibid.
- (68) “Faith Congress to Hear About Shintoism Acts,” *Santa Cruz Sentinel* vol. 88, no. 46, August 24, 1933, 2.
- (69) “Nichibei shinzen o kitai—hāsuto kei shinbun shiyatoru posuto interigentia maiyā shi [Hope for Japanese-American friendship—Mr. Meyer, intelligentsia from *Seattle Post*, a Hearst newspaper], *Tenri Jihō*, August 6, 1933, 1.
- (70) “Religion: Fellowship of Faiths,” *Time*, op.cit.
- (71) “JAP Religious Leader Makes Peace Appeal,” *The San Bernardino Sun* vol. 39, August 31, 1933, 18.
- (72) Shozen Nakayama, op. cit. , 12-13.
- (73) *Osaka Mainichi*, June 13, 1933, 5.
- (74) “Gotobei kansō ki Tokyo—Yohohama—Ojiba [A record of bidding farewell to the Shinbashira from Tokyo—Yohohama—Jiba],” *Michi-no-Tomo* the July 5 issue (1993), 97.
- (75) Ibid., 93.
- (76) *Tokyo Asahi*, September 22, 1933, 11.
- (77) “Gokichō kangei ki [A record of welcoming back the Shinbashira],” *Michi-no-*

- Tomo* the October 20 issue (1993), 72.
- (78) Takahito Iwai, “Kagayaku warera no ‘Shinbashira’—Shin tairiku yori no gokikoku o mukau [Our Bright ‘Shinbashira’—Welcome Back from the New Continent],” *Michi-no-Tomo* the October 20 issue (1993), 26.
- (79) Ibid.
- (80) Tenrikyo Mission Headquarters in America, op. cit. (note 42), 10.
- (80) Ibid., 9.
- (82) Kazuhiro Hatakama, “‘Fukugen’ to ‘kakushin’,” in *Sensō to shūkyō* [War and Religion] ed. by Tenri daigaku fuzoku Oyasato kenkyūsho [Oyasato Institute for the Study of Religion, Tenri University], (Tenri: Tenri daigaku fuzoku Oyasato kenkyūsho, 2006), 164.

Author's note

This paper is based on the article, “Nakayama Shōzen nidai Shinbashira to Tenrikyo no hokubei dendō [“The Second Shinbashira Shōzen Nakayama and Tenrikyo’s Overseas Mission to North America”],’ *Oyasato kenkyūsho nenpō*, no. 25 (Tenri: Tenri daigaku fuzoku Oyasato kenkyūsho, 2018, 47-61), and is considerably rewritten for this present journal.

BOOK REVIEW

Michael Pye, ed., *Exploring Shinto*

Sheffield: Equinox Publishing Ltd., 2020. Pp. viii+327

ISBN 978-1-78179-960-4 (paperback)

The religious historian Michael Pye (1939 —), editor of this book, is a professor emeritus of Marburg University, Germany, and was President of the International Association for the History of Religions (IAHR) from 1995 to 2000. He is very familiar with Japanese religious traditions and has published such major books as *Skilful Means* (1978; 2003), *Strategies in the Study of Religions* (2013), and *Japanese Buddhist Pilgrimage* (2015). He has maintained close contact with scholars of religious studies of Japanese universities for many years. This book is a collection of papers that were presented at three international seminars on various aspects of Shinto religious tradition. All contributors are well aware that the concept of “Shinto” needs reconsideration in various ways since it is a contestable religious concept in the study of religion.

This book consists of altogether seventeen papers that are divided into three parts. The first part of this book, which includes three papers, argues the most important conceptual problems in modern Shinto studies. The second part, which includes nine articles, explores the many-sided interactions between Shinto and Japanese Buddhist traditions. Finally, the third part, which contains five articles, argues the issues of “Sect Shintō” both from the viewpoint of “insiders” who belong to the respective groups and from the viewpoint of outside observers. Here is a list of the section headings and articles contained in this book:

Part 1: Concepts and Viewpoints

- 1 What is Shinto? / Michael Pye
- 2 Essentialism in early Shinto studies / Gaétan Rappo
- 3 On writing the history of Shinto / Mark Teeuwen

Part 2: Exploring Borderlands of Shinto

- 4 Medieval Tendai Buddhist views of kami / Yeonjoo Park
- 5 Conceptions of kami in the writings of the Tendai monk Jien / Vladlena Fedianina
- 6 Buddhist-Shinto syncretization at the medieval Suwa Shrine / Iwasaka Tomoko
- 7 Underground Buddhism at the Ise Shrines /D. Max Moerman
- 8 Shinto spaces and shinbutsu interaction in the Noh /Dunja Jelesijevic
- 9 Buddhist-style pilgrimage with Shinto meanings /Michael Pye
- 10 Why does Shin Buddhism reject the worship of the kami? / Robert F. Rhodes
- 11 Multiple divinities in Shin Buddhist temples / Markus Ruesch
- 12 Responsive reflections on Buddhism and Shinto / Katja Triplett

Part 3: The Puzzle and Fascination of Sect Shintō

- 13 Sect Shintō and the case of Ooyashirokyō / Michael Pye
- 14 Meiji government policy, Sect Shintō and Fusōkyō / Shishino Fumio
- 15 Introducing the faith of Shinshūkyō / Yoshimura Masanori
- 16 Tenrikyō and Ōmoto in the context of Kyōha Shintō / Avery Morrow
- 17 A postscript on Shinto diversity / Michael Pye

In the study of religion, Shinto is popularly presented in such common phrases as “the indigenous religion of Japan.” But if its religious phenomena are carefully explored, the implication of the term “Shintō” is not yet obvious among the historians of religions. In this book, as Michael Pye points out in his paper, this term means “very different things to different people.” Thus, one has to admit that it is not easy to use the expression at all since the relationships between Shinto and Buddhism have been complex in its various forms throughout Japanese religious, historical and culture interaction. Although in Shinto studies, the central

focus of Shinto is often on the shrine which is the “residence of the kami,” it is noteworthy that the details of Shinto religious phenomena may vary. For example, in her paper entitled “Responsive reflections on Buddhism and Shinto,” Katja Triplett accurately argues that in premodern Japanese culture, there was probably “no concept of religion, not even a term for ‘religion’ as we have in modernity.” In her words, however, “this does not mean that social actors in premodern Japan did not consciously have a ‘religious identity’” (227). In fact, they conducted “rituals they saw as traditional” and created “new rituals, ceremonies and sites.” In any case, all the case studies of Shinto and its relations with Japanese Buddhism contained in this book provide us with interesting investigations of Shinto religious phenomena in Japanese society.

In short, this book is a very interesting attempt to answer the question “What is Shinto?” From the contemporary perspectives of religious studies, this collection of papers will contribute to the development of the understanding of Shinto and its relationships with Buddhism in Japanese religion and culture. This book which contains the latest results of Shinto studies is highly recommended for readers who are interested in Japanese religion and culture.

Reviewed by Yoshitsugu Sawai, professor emeritus of Tenri University.

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