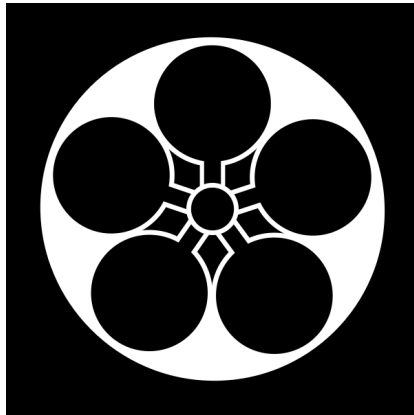


Tenrikyō



1st Period

- 1) 19th century: End of isolation in Edo-period (1600-) in 1868:
“Meiji”-revolution:

Tenrikyō 天理教 1838

Kurozumikyō 黒住教 1846

Konkōkyō 金光教 1859

Ōmoto 大本 1892

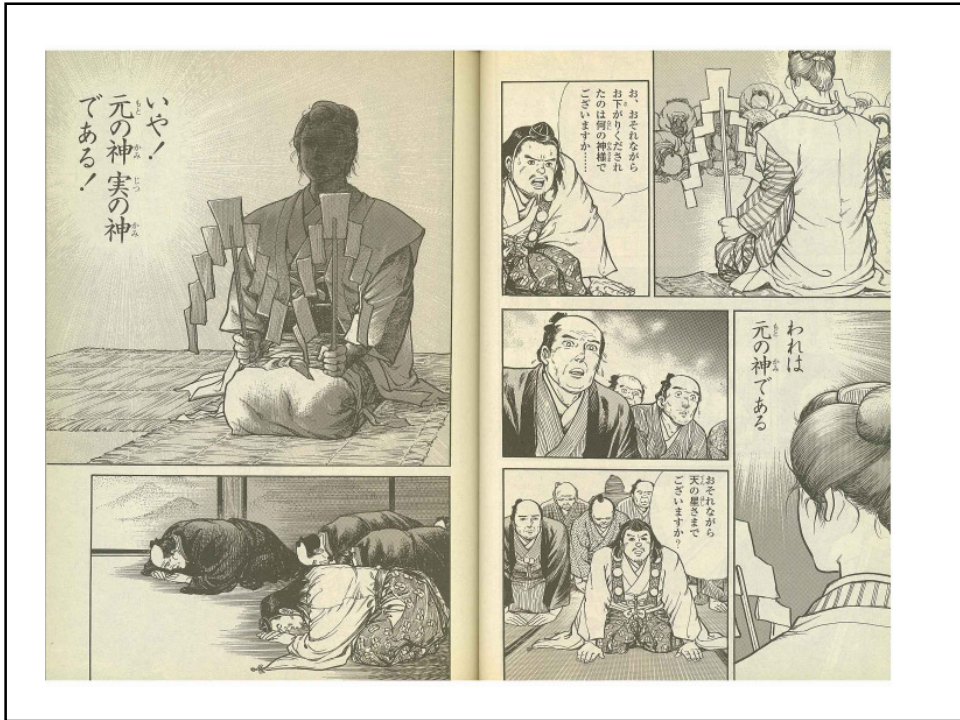
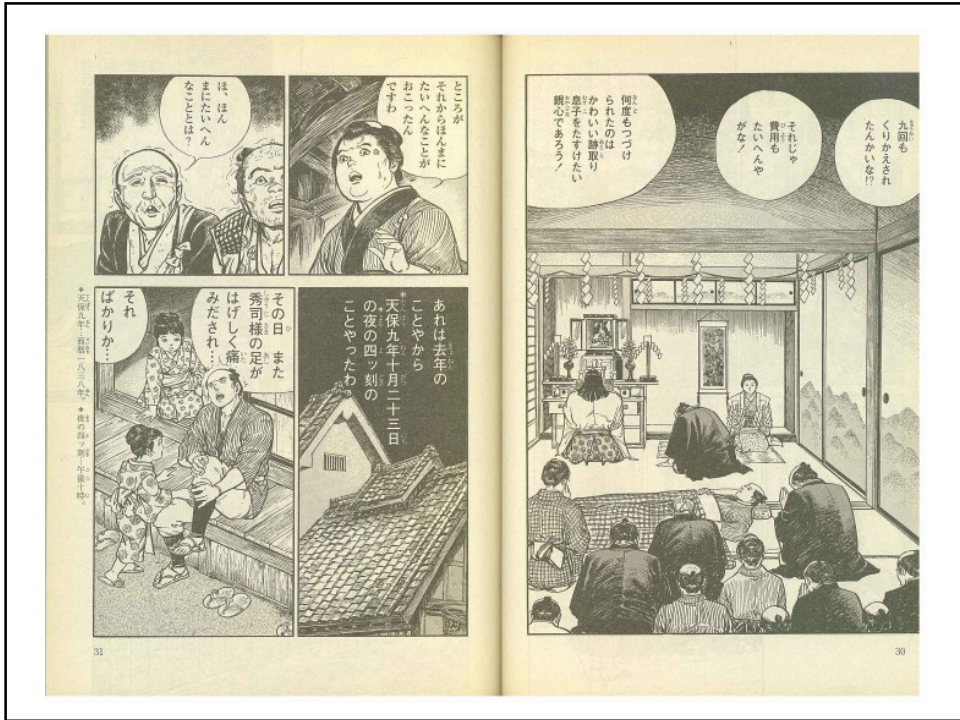
Characteristics

- Mainly *Shintō* background
- Some groups organized as “Sect-Shintō”
kyōha shintō 教派神道 (*not: State Shintō, kokka Shintō* 国家神道)
- Origin in rural society
- Some groups have women as founders:
said to be “speakers” of a highest god

Origins

- Founded 1838 by Nakayama Miki (1798–1887) after revelatory experience:
“moto no kami, jitsu no kami”







Further history under Nakayama Miki

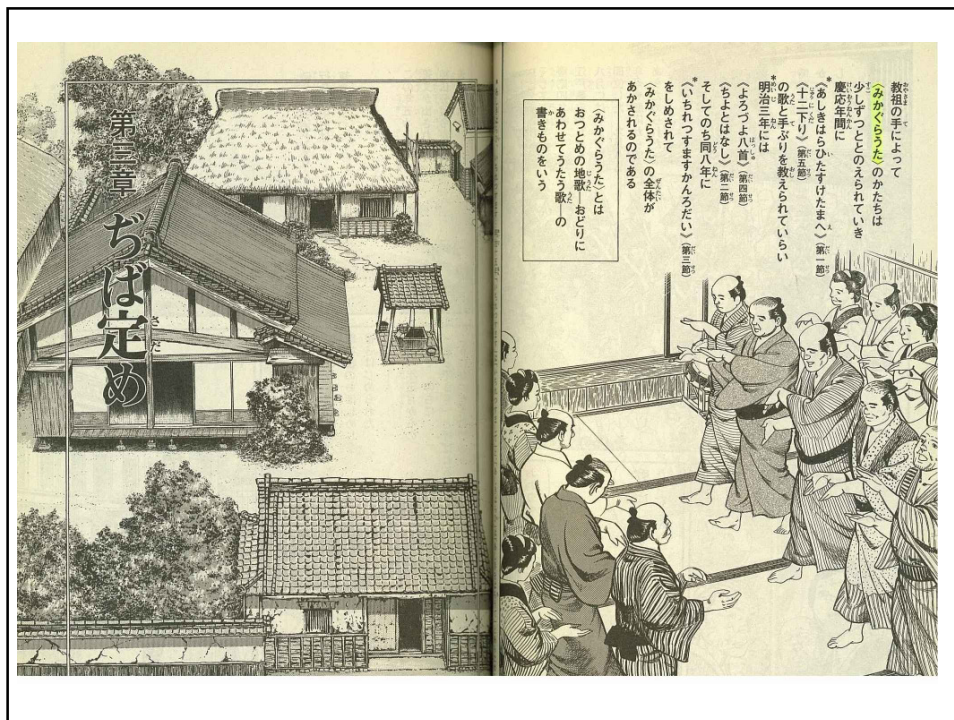
- Not until 1862 a real group of believers began to form
- 1866/1867 first scriptures: the “counting song”, *Mikagura-uta*
- Ritual of *tsutome*

Main doctrines

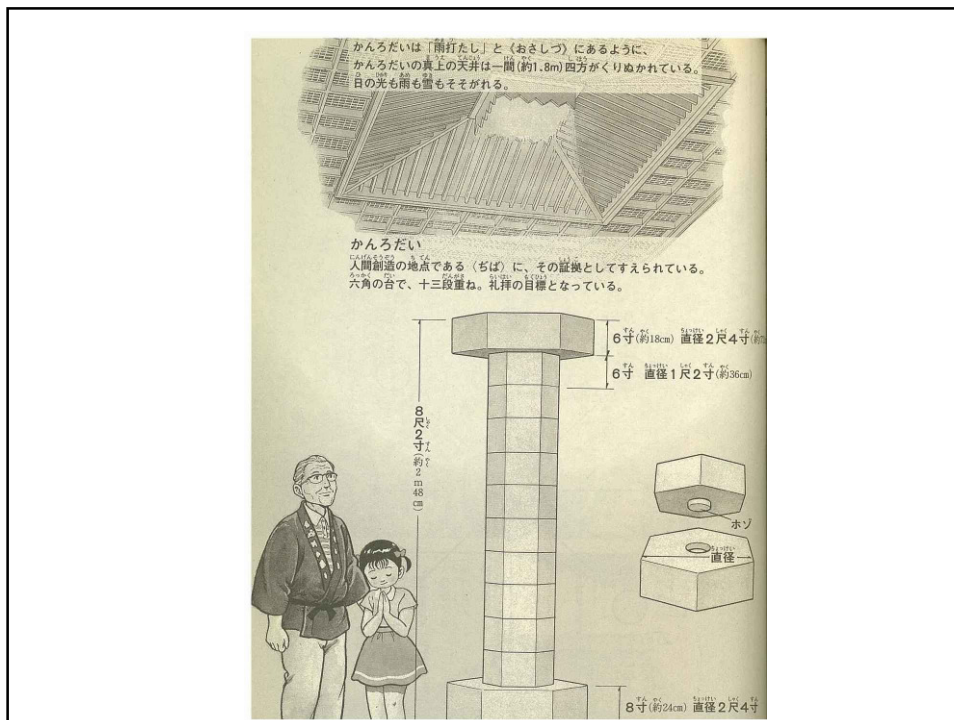
- „God the Parent“ Tenri-Ō-no-Mikoto 天理王命, a.k.a. *Tsukihi* (Son-Moon)
- *Hokori* (dust) cause of disease
- Stop *hokori* (dust) by:
sange (self-reflection)
tsutome and *hinokishin* (service work)
nioigake (proselytizing)
- *Innen*: dust influences next life

7th song of *Mikagura uta*

- First, A single word can be *hinokishin*. I simply sprinkle My fragrance around.
- Second, As My intention is so profound, No one should prevent it.
- Third, There is no one in the world, Whose mind does not desire to own a field.
- Fourth, If there is a good field, Everyone equally will desire to own it.
- Fifth, It is the same with everyone, I, too, wish to own such a good field.
- Sixth, I never compel you to do this or that. That is left to your own heart.
- Seventh, I wish to get the field by any means, No matter what the price may be.
- Eighth, As this Residence is the field of God, Every seed sown here will sprout.
- Ninth, Since this is the field of this world, I, too, will sow the seed devotedly.
- Finally, This time, I am glad to see that all of you equally Have come here to sow the seed;
- Those who have sown the seed, Shall reap a rich harvest without fertilizing.



- from 1869 until 1882 the *Ofudesaki* was written: the basic text
- State interferences since beginning of 1870ties
- 1873 first model of the *kanrodai* [nectar stand]; location determined in 1875



- Death of Miki 1887
- Followed by Iburi Izō as *tenkeisha* [revealed one] and *honseki* [true seat]
Main work: *Osashizu*
- Nakayama Shin'nosuke as *shimbashira* [central pillar] and *kanchō* [superintendent]

Problems with authority:

- 1888 approval as one of the „Shintō sects“
- 1896 „secret official order“ limiting Tenrikyō's activities
- 1908 approved as independent religious group
- Iburi Izō dies 1907; Ueda Naraito becomes *honseki*
- Since 1918 the position of the highest authority of Tenrikyō is monopolized by the Nakayama family

Tenri





- Highest membership-figures after WWII: up to 4 million followers
- Actually around 1,75 million followers in Japan; and over 2 million worldwide
- International expansion: „Japanese“ religion