

egocentrism, and indulging in Tao self, one is in danger of leaning toward self-effacement. It is a balanced combination of the three selves that constitutes the Larger Self. The idea of great harmony, in which man should embody the Larger Self in co-operation not merely with the rest of mankind but also with all things in the universe, is characteristic of the comprehensive nature of Dae Chong Kyo. The idea that man's nature, spirit and Tao come not from man himself, but from Heaven, God and religion well represents the conformity of nature and Man, and the identity of Heaven and Man, which marks the inclusive Oriental philosophy that all things in the universe have one and the same root.

2. The Possibility of Religious Unification

Dae Chong Kyo points to the possibility of the unification of the world's religions without exciting conflicts with other religions, thanks to the comprehensive nature of its doctrine. Since Dae Chong Kyo's view of the universe and God is at once monotheistic and pantheistic, it can prevent controversies between monotheists and pantheists. Especially, its Trinitarianism and the idea of the union of God and man could be expected to play a significant role in adjusting the polarity between the monotheistic God-centered view and the humanistic man-centered way of thinking.

The idea of the Heavenly Palace is a happy expression of man's search for Utopia. What is impressive is that the Heavenly Palace is also expressive of the moral ideal.

So long as the moral ideal is realized, we need not necessarily count on the Paradise of the afterlife alone, because the Heavenly Palace, or an earthly paradise, is a positive possibility here below. Instead of choosing between this world; and the next, Dae Chong Kyo affirms both worlds; here and hereafter. In this respect also, Dae Chong Kyo is most promising in settling religious disputes, ultimately to lead to the unification of world religions.

To conclude, although it is a native Korean religion, Dae Chong Kyo is qualified to participate in unifying the world's religions in light of the comprehensive nature of its doctrine.

Paper IX

The Concept of an Asian Community and the Unity of Religions Seen from Tenrikyo Scripture

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corporation in 1888. In other words, the religion named Tenrikyo at its birth about 150 years ago has already had about one century's experience since its organization started its activity. Comparing it with so-called world religions, it still stands at an immature stage, having a career less than one tenth of theirs.

From the aspect of not only time length but also spacial expansion, this is clear. For the time being Tenrikyo is still a "religion of points and lines," and has not yet reached the level of a "religion of surface." As a community is to be created by a "religion of surface" with spending long time, Tenrikyo remarkably lacks a career of making concrete proposals concerned with the community.

However the present status may be, Tenrikyo cannot be said to have nothing to do with the ideology of the community, from the standpoint of its original primary mission. So let us reflect on the purpose of its establishment and its doctrine, to consider its basic attitude toward the future from there.

The originator of Tenrikyo was a very mediocre peasant housewife named Miki Nakayama, as shown in a revelation book later written. She lived in the last decades of the Edo period, the age of strong

feudalism, in a small village in the northern part of what was then Yamato Province (present-day Nara Prefecture), a dormant region located far from the center of politics or economy. In that era one fifth of the whole population of Japan belonged to the peasant class, which was unilaterally obligated to work hard and pay taxes to feudal lords, and were not allowed to stand in any position to lead society or educate people. In human eyes such conditions are not likely to give a middle-aged housewife Miki Nakayama any advantage in initiating the new religion of Tenrikyo, but God executes His Will beyond human conditions. In fact, Tenrikyo was founded by this housewife originator after neither practicing asceticism nor studying hard, but this religion was a typical one to be initiated by a sudden and mysterious revelation from heaven. To say not in detail but only its outline, in the fall of 1838, through a revelation from God, she was chosen to be a "Shrine of God" (Kaminoyashiro), which is defined in a doctrinal textbook called "Ofudesaki" as a person having the same physical body as normal people, but the same heart as the Creator. Here the Creator's heart is described to be an eager heart willing to save all mankind, who are His children. This originator, chosen as the "Shrine of God," is called "Osa-sama" (Respectable Ruler).

The first revelation said, according to the tradition, "I am the original and true God. Now I have descended from heaven to save the world on one line." Though initiated in Japan, Tenrikyo was from the very beginning aimed to save all mankind according to this revelation. Therefore, for Tenrikyo to end up as a religion only for Japanese is nothing less than a rebellion against its founding purpose.

"The world on one line" is an interesting expression. People cannot be on one line vertically. Even an acrobat can make only three or four people piled up, and it is not steady at all. A steady line can be made only on a horizontal surface with order.

On a surface, people can make two types of lines: lengthwise and breadthwise. The lengthwise line means the order made by priority or ability, typically exemplified by a queue of people waiting for a taxi or ranking of school records, as a result of the principle of free competition. On the other hand, the breadthwise line does not mean

order, but the principle of equality. The "one line" that Tenrikyo aims for seems to tend strongly toward the breadthwise line. In other words, the respect for basic human rights and their establishment seems to be regarded as an indispensable factor for the completion of salvation.

Then, what does it mean "to save?" Tenrikyo substitutes another word "Yokigurashi" (to live cheerfully) for it. This word overlaps with the happiness commonly spoken of, but is not perfectly equal with so-called happiness. The word happiness always tends to imply secular, physical or selfish elements, whereas Yokigurashi means the situation brought about along with the condition of one's mental purification, that is to say, the harmony of good and happiness. So, what followers should be after first is the good.

Here as the means to purify the heart, Tenrikyo does not put emphasis on such procedures as practicing hard asceticism or holding precepts, but on usual living activities, as indicated well in its teaching, "One who helps the other will be helped himself." Since God intends to save people, the first thing for one to do as his motto is to help and please others. In return he will be granted happiness. The essence of Yokigurashi can be found in the happiness founded on the basis of the good of helping others.

Despite all the above, Tenrikyo is not merely a moral religion. It tends to emphasize morale over moral. To live right is important, however on the other side, that may include some negative attitude of self-righteousness, coldness to blame others in one's mind, or even hypocrisy. Therefore, more than that, Tenrikyo emphasizes to live cheerfully and pleasantly, i.e. to improve morale, because it places the supreme meaning on understanding God's heart and practicing His teaching, which of course includes righteousness.

Yokigurashi also means to enjoy life adequately as one born in this world. This is different from disappointment, despair or pessimism to grumble about one's being born. This enjoyment of life is not in the next world, but in this world on earth, endowed for anyone. This is because the purpose of God's creation of mankind is Yokigurashi. As far as the human world is formed on such an innate promise, the state of Yokigurashi should certainly be realized. Here one can

see Tenrikyo's strong spirit of affirming the reality, with a strong conviction that no power can hinder it.

According to my understanding, the Christian theology of original sin points out a human inborn evil causality common to all mankind that prevents individuals from realizing Yokigurashi as long as they remain as they are. Tenrikyo's thought that God created mankind with the purpose of Yokigurashi means that human beings are endowed with an inborn good nature, which makes Yokigurashi possible if one develops it satisfactorily. This inborn good nature is called "Moto-no-Innen" (Original Causality) in Tenrikyo, which considers the pleasure arises when one becomes aware of it.

Some people may criticize this thought for it being so optimistic, it lacking serious insight into human beings, but it is because Tenrikyo takes its emphasis on God's purpose for human creation more seriously than on anything else. When one believes in God throughly, one will have hope and confidence for Yokigurashi as well as vitality for it; whereas one misses God, he will also weaken the hope for Yokigurashi at the same time.

Atheistic socialists believe in historical materialism, while Tenrikyo believes in the historical view of Yokigurashi, which recognizes that human history has progressed toward the realization of Yokigurashi ever since the creation. Despite the present reality with its starvation, poverty, nuclear menace, warworn misery and still-incurable diseases like cancer, they believe that human progress toward Yokigurashi never ceases.

All that tends to stand in the way of Yokigurashi is called "Mijo and Jijo" (physical conditions and circumstances). The first one, "Mijo" (physical conditions), broadly meaning body, means in a narrow sense physical malfunctions, i.e. diseases. Similar to this, "Jijo" (circumstances) broadly means all matters pertaining to life's circumstances, such as birth, marriage or employment, while it narrowly means any trouble, hardships or inconvenience brought about in one's living circumstances.

"Jijo" include a wide range of trouble; from the personal or family level, such as family discord, poverty, and juvenile delinquency, to the worldwide level, such as war, world recession, unusual weather,

environmental pollution, and traffic crisis.

From socially accepted common sense, most favorable is a world without these kinds of "Mijo" and "Jijo", where there are only health, wealth and stability for each individual, family, society and nation.

But that is not enough; with only such a sense one is apt to lack the love for humanity feeling sorrowful for the misfortunes of neighbors, or sympathy for other nations in starvation or misery. It is likely due to such a selfish sense of happiness for which Japanese people are often blamed by other nations.

Tenrikyo regards "Mijo" and "Jijo" as "wayside flowers." Although disease and poverty annoy us much, we can expect happiness to be bloomy and fruitful if we firmly believe in God even under such conditions and choose the way to live in God's heart. The quality of such happiness is considered to be far superior to that obtained without passing through any trouble. Unlike the simple thinking that disease and poverty are misfortune, Tenrikyo teaches that though they may be troublesome matters for a while, if one makes efforts enough, they can be changed into favorable factors for that person, and should be so. In other words, no matter how ill or poor one may be, he can realize Yokigurashi by faith.

How shall we cope with the various troubles in life? This is an important subject for any religion, and its method characterizes each religion. For example, Buddhism recommends subjective means, such as leaving one's attachments or seeing through the vanity of this world, while Christians tend to endure suffering with prayer. Anyway, all these concern the process of salvation.

Now let me illustrate plainly Tenrikyo's view of salvation.

Most religions have precepts for believers to hold. Islam is said to have especially strict ones. As the human mind is apt to yield to temptation if left alone, the main purpose of precepts can be understood as to impose restrictions on its activity in the name of God or Buddha, in order to make up enough conditions for man to be saved. On the contrary, Tenrikyo has no or few precepts as the conditions for salvation in such a meaning, and it is common for anyone, either a leader or a follower. Reading through its original scriptures, one can find imperative expressions far more than

prohibitive expressions. This fact is related to its tendency to emphasize morale more than moral. Or it may have something to do with the idea of attaching greater importance to making efforts to create a substantial pleasure of a higher quality. It doesn't have to repeat the precepts on good and evil, which has been taught for more than 2000 years.

Meditation as a good method to calm the mind and gain wisdom is not emphasized in Tenrikyo, which instead repeatedly emphasizes to "contemplate." This contemplation means to establish the way of living to walk firmly along with God's heart by all one's spirit and body, leaving from the unsteady situations of doubt or illusion by deeply searching for God's heart. In this sense, Tenrikyo has some correspondence with the modern spirit, as it teaches us not to obey God's Word blindly, but to contemplate well, referring also to the teachings of other religions so as to understand well enough to believe. Namely, it teaches us not to fall into a self-righteous attitude, but be tolerant of other religions, which is one of the necessary attitudes for the idea of the community.

According to its basic doctrine, salvation in Tenrikyo is based on a unique ceremony called "Tsutome" (office), performed by a definite number of people dancing with "Jiuta" and "Narimono" (back music), usually once a month, which is called "Tsukijisai" (monthly festival).

The back music for this "Tsutome" is called "Mikagura-Uta" (sacred music for God). It consists of five verses, and the fifth verse, called "Juni-kudari" (12 passages), is in the form of familiar counting songs. The first verse, corresponding to a Paternoster of the Catholic Church, is sung as "Ashiki-o-harote-tasuketamae, Tenrio-no-Mikoto" (Beat evil and help us, please, my Lord King Tenri), repeating this 21 times. Here evil means not outer evil phenomena like disease or poverty, but inner evil thinking in mind that may cause one to be involved in such troubles.

In Tenrikyo, God as the object of faith is called "Oyagami" (Parental God), and His name "Tenrio-no-Mikoto" is repeated in the prayers like the name of Allah is repeated by Moslems. So let me use the word Oyagami instead of "Kami" (God) hereafter. This

word indicates that God is the parental God who has guided mankind, His children, from birth through death since their genesis, rather than a God to be afraid of. The existence of this Oyagami allows people on one line of the world as dear children to be brothers and sisters. Namely, regardless of ideology or religion such as Christianity, Buddhism or atheism, all men are brothers and sisters under the idea of Oyagami, which never permits one to regard another as unrelated. Parental God helps people, while people themselves love each other as brothers and sisters. This is the way for Yokigurashi.

Besides Tsutome (Office) as ceremonial office done with hope for cheerful living (Yokigurashi) for all man on one line, there is another practice called "Sazuke" (giving), meaning to mediate with a merciful heart of the Parental God and pray for the diseased to be cured. The originator of Tenrikyo showed the existence of Parental God and his enormous work by helping numerous diseased people, and this work was evaluated as "Fushigina-tasuke" (mysterious help). Sazuke suggests that this mysterious help is not to be done only by the originator, but by anyone who lives with the same heart as that of the originator.

Whereas any high religion aims principally for spiritual salvation, Tenrikyo, which engages in curing diseases, is often counted as a lower religion. This criticism is right at some points and wrong at other points. No matter how one may be cured miraculously for once or twice, one is to die of some reason or other someday as far as he is a human being. Also, in fact, nearsighted egoists who regard liberation from facing pain as the supreme interest are apt to seek for curing diseases as the highest merit.

However, the purpose of Tenrikyo is not to wish for the cure of diseases, but instead, becoming aware of the existence of the Parental God through the chance a critical situation of a disease, and to achieve rebirth into a new attitude to live along with the will of Parental God. Hitherto, most believers of Tenrikyo are those converted by chance when facing diseases or troubles, just wishing to be helped themselves. Though they merely have faith for secular interests at first, if they continue to have faith, in the process they will gradually be improved to have a mind to wish to help other

people, with their diseases being cured at the same time, which is the structure of Tenrikyo.

Let us consider this from another viewpoint. The Parental God is said to be omniscient and omnipotent. Simply thinking that way, one is apt to consider that almighty God should be able to cure any disease just easily. It seems to be unsatisfactory if God, omniscient and omnipotent, does not help the diseased.

Tenrikyo missionaries are neither doctors nor pharmacists. Despite having no official medical license, why do they dare to practice the cure of diseases? The reason is derived from the principle of "Kashimono-karimono" (lending-borrowing) in the doctrine. The original text says :

Of myself, the body is a borrowing, the mind only is of my own.

From this unique mind any reason emerges day by day.

In receiving any reason, discern the reason of liberty.

Body is not one's belonging but a borrowing from Parental God. As a sure sign of this, one must return that borrowing someday, i. e. at death. Instead, what can be said as one's belonging is their mind.

This is the view of human beings in Tenrikyo. When one misunderstands, as if body were one's own belonging, his mind loses its light, being captured by human sense, prejudice or desire ; such a state belongs to a wrong and upside down view of human beings, which Buddhism defines as the state of delusion and secular attachment.

The essence of mind is freedom. To put it in an extreme way, man is endowed with the freedom of not only obeying God, but even of rebelling against God. So faith is to be based on free will, not on customs or compulsion.

How one uses one's mind brings forth all types of conditions, such as success, fault, health, disease ; all these are brought out by one's own mind after all. All that comes out of me will come back to myself. The primary responsibility for any trouble occurring from now on me lies on myself ; it gives no way for solution by shifting responsibility onto anything other, like the defects of society.

No matter how one's mind may be free in essence, it can in no

way avoid the limitation of the environment, so that it has never been truly free before. To be truly free is a state where everything becomes as one wishes, and it is none other than the ideal of Yokigurashi. It is said that Parental God manifested Himself in this world to show it.

When even the body is a borrowing, then what is money or matter for man? They are defined simply as "godsend" from Parental God to let people live on earth, and also to realize Yokigurashi by using them. The basic attitude for their use is to use them not for the satisfaction of one's desire only, but for the pleasure of many people. This is the meaningful and effective way of use, which is believed to open the way for Yokigurashi. This attitude can be found on the same line with that of the Catholic Church teaching about money and matter, to "possess privately and use publicly."

All above are the parts of Tenrikyo's doctrine, that can be available for the idea of the community. Summing up further, Yokigurashi (cheerful living) is not only a motto of the faith in Tenrikyo, but an inborn wish that everyone has. In content there is of course some difference in opinion or in method of realization, but I believe there is some accord on its goals.

Another available pillar for the community idea is the thought that all people of the world are on one line as brothers and sisters. In the case of Tenrikyo, this is founded on the conception of human creation by Parental God. However, I believe that this ideology of bretheren on one line has universality even though the object of faith may be different. The tolerance Tenrikyo has will be kept on, as a useful factor for harmonizing various religions. Moreover, the views of man or matter in Tenrikyo are expected to bring a welcome rain on this desert land filled with cruel economic wars, and also to tie people to people. Besides, the spirit of helping each other will just correspond with the spirit of making community.

What should be added, furthermore, is the thought of equality in Tenrikyo. As one of its significant social concepts, there are the ideas of "Takayama" (high, mountain) and "Tanizoko" (bottom of a valley), with which its thought of equality is to be outlined hereafter.

Takayama (top) means the people of advantaged class in the

struggle for existence in respect to power, wealth, intelligence or physical strength; it overlaps the ruling class. On the contrary, Tanizoko (bottom) means the alienated people in the ruled class who are poor, weak and subjugated. On the history hitherto, it has been regarded as a matter of course that the top governs the bottom at will. Such a state is clearly denied in the original text as a "Regret of God." It is a truth in the world of Parental God that "a tree growing on the top of a mountain has the same soul as a tree growing at the bottom of valley," and it is defined as evil to infringe upon it. Namely, the society where any acquired privilege precedes the equality of inborn human value is far from that of Yokigurashi.

Revolution may be a method to reform this social inequality at a stroke. Socialist revolution aims to "make the bottom govern the top at will," however, such a radical method to try to realize just formal equality is not necessarily regarded as good in the original text of Tenrikyo. In my eyes, some moderate line seems to be expected to endeavor primarily for equalization of personality, then formal equality will be realized gradually and naturally along with it.

What is the content of that moderate line, then? The original text answers: "Parental God calls at first from the Bottom those who will work in the future for His salvation of the world as His hands and feet, and employs them." These people are called "Youmoku" (staff), meaning staff to build the framework in the whole process of the realization of Yokigurashi, irrespective of nationality. They put priority on the teaching of Parental God over the will of rulers, therefore, if they know that the will of Parental God is to realize Yokigurashi in human equality and cooperation as brethren on one line, they will never cease to step toward that direction. Only a few staff can make no influence, but if the number of the staff becomes millions, the top could no longer neglect them.

No matter how different his faith or ideology may be, one who contributes to realizing Yokigurashi can be regarded as one of this staff in a wide meaning. I can feel such a trend in the Philippines or Korean nation today. Asia is no longer what it was in the age of colonialism.

Now, let us observe the attitude, preparation and possibility of

Tenrikyo for the idea of the community.

As mentioned at the beginning, for the time being Tenrikyo is a religion of points and lines, or in other words, in the stage where propagation is considered to be the biggest issue, so it lacks concreteness in discussing the idea of the community. It does not place a special priority on the significance of the Asian region, either. On these premises I would like to try to develop some vision for that.

Besides Japan, the Asian countries where Tenrikyo has been propagated include Korea, Taiwan, Hong Kong, Singapore, Thailand, Indonesia, India, Nepal, and so on. Among those, in Korea there are officially about 300,000 believers and 300 churches, but they are still a minority in the whole nation, being not enough to exercise a great influence on the society.

One of the problems faced in these foreign countries is the suspicion and wariness lying as an undercurrent as to whether Tenrikyo is after all a religion only for Japan. It is all the more serious especially in nations with a strong anti-Japanese sentiment, like Korea, where there still remains a strong repulsion against Japanese imperialism and Shintoism that was used as its ideological base. The image of Tenrikyo being originated in Japan, which has such a bad image, causes various difficulties and troubles.

In fact Tenrikyo is a new religion originated in Japan by a Japanese, and its doctrinal texts are written in Japanese. Moreover, no one can deny that Shintoist influence could not be avoided in the process of formation of its society. Despite all this, Tenrikyo is neither a religion only for Japan nor of Japanese folk customs. Right from its foundation, Tenrikyo was set up to transcend the boundary of Japan, for the Parental God intends to save all people of the world on one line. What this religion brings forth beyond the national boundary is not an assertion of the superiority of Japan, but equality respecting all men in the world as brethren on one line.

The Meiji Government, having suspicions about the equality of Tenrikyo, continuously persecuted its founder in the form of custody or imprisonment 17 or 18 times. There were even hints of their plotting her physical liquidation in the wintry imprisonment when

she was 89 years old.

A year after her passing, the Church of Tenrikyo was authorized in 1888 as a society affiliated with Shintoism by the Meiji Government, which did not ease its persecution of it. The instruction promulgated in 1896 by the Ministry of Home Affairs made it very difficult for Tenrikyo to propagate. Such persecution continued until the Japanese defeat in 1945. It was only after the end of World War II that Tenrikyo was allowed to freely propagate its teaching using its original texts. The postwar trend for peace in Japan has been a favorable condition for the propagation of Tenrikyo.

Thus historically viewed, Tenrikyo is not a religion only for Japan. In this reference I would like to mention another important concept called "Jiba" (Place), which is unique to Tenrikyo.

As Christianity has Genesis, Tenrikyo has a tale of human genesis called "Moto-no-Kotowari" (Original Principle). This tale does not tell us that God created some human ancestors like Adam and Eve directly related to the present mankind, but that Parental God created a living body with the possibility to evolve into human beings in the distant future under His protection. This primary living body born as a result of all His efforts is expressed as "Tane" (Seed) or "Kodane" (Sperm), and the place where this Seed of Sperm was sowed is named "Jiba" (Place). This was about a billion years ago when the Earth was wholly covered with a muddy sea, before the land was divided from the sea.

After a long period of crustal movements, the Japanese Islands, which incidentally also contained this Jiba, were formed. It is located in Mishima town, Tenri City, Nara prefecture of Japan; or geographically, at latitude 34° 35' 48" north, longitude 135° 50' 40" east. The house of the Nakayamas, where the originator Miki Nakayama lived as a housewife around the time of the first revelation, was situated on this Jiba. Namely, she started the mission of salvation as God's Shrine from this Jiba. Today, centering on this Jiba, the temple of Tenrikyo is built. A ceremony called "Tsutome" (office) is executed around the place named "Kanrodai" (Honeydew Plateau) set up as a sign for the Place. The church located at the Place is none other than Tenrikyo Church Headquarters, which is decided

never to be moved.

Why do I introduce it then? As a result, the Jiba is located in Japan, however, its meaning is reversed if viewed from the doctrine; first the Place was set, then it was incidentally contained in the Japanese Islands formed later. Therefore, the essential meaning of Tenrikyo regarding this Place as the source of all things is not a proof of Tenrikyo's nationalism.

The issue for Tenrikyo is how to realize the essence of this doctrine. It will also be meaningless to discuss the idea of the community without it.

Tenrikyo believers consider this Jiba to be the only sacred place on the Earth. Even all churches are designed in such a style as to let all people worship toward it, like all Moslems dedicate prayer toward the direction of the Holy Land of Mecca. Differences between the two are that Mecca has no relation with the creation of man, and that Mecca does not accept any people other than Moslems.

There is no limitation by nationality or religion for the Jiba, which is open for anyone to worship at, due to its being considered the common birthplace for all mankind. The shrine is open all day long for 24 hours. All religious facilities built there are open to everyone from every nation as a rule. This matchless openness is expected to contribute to the idea of Asian community as its basis. By proceeding with this openness more thoroughly, Tenrikyo will be able to go over the limitation of nationality as a Japanese religion so as to contribute more for the world.

In the church headquarters built on the Jiba, all kinds of facilities for various purposes such as training, education, culture, sports or music are concentrated. The best known one among them is Tenri University, famous for its foreign language education, with an attached library and reference center. The storage of this library even includes many Christian documents. The reference center, in which an abundance of materials on folk customs of various nations in the world are stored, is open free for public use. These facilities are all first-rate. Besides, there is a modern hospital named "Ikoino-Yie" (Rest House) having 1000 beds, making a contribution to medical care as well. Moreover, the international exchanges among medical

scientists are promoted in the form of international symposia held often in recent years. This also shows the openness of Tenrikyo.

Tenri University was originally founded in 1926 for the purpose of education in foreign languages, which is indispensable for foreign propagation. Its department of foreign languages consists of eight courses, involving Korean, Chinese and Indonesian languages as Asian languages. Having a career of more than 60 years, it can accept most nationals of the world, and also dispatch personnel if necessary. Having a pool of such staff is a contributable factor for the idea of community.

Besides, Tenri University has a two-year optional course in the Japanese language, which often receives foreign students from Asian countries. Its graduates play active parts in their fatherlands, making use of the advantages as its graduates. Although this course is limited in the number of students it can receive, it is not just a dream that it will render great service to the idea of a community in the future.

Here let me introduce an episode. One of my friends has a job connected with the care of foreign students. Two Indian students came to him to make their farewell just before graduation. Despite the fact that they had lived together in a room and studied as classmates, at that time of farewell greeting only one came in his room and the other would not enter. As soon as my friend saw this, he remembered the castes of India. Though it had not played a big role during their stay in Tenri, the nearer the day to go back to India came, the more the caste mentality revived.

When he visited India half a year after that, he was received at the airport by several students who had once studied in Japan. There he found a man standing all alone about 50 meters from them. It was that person who made his farewell behind the door. My friend became anxious about this state and made a proposal instantly to everybody there :

"Since this is India, we should follow Indian customs. However, as long as I am here, we are all in a circle of Tenrikyo, which teaches that all people are brethren on one line and that there should be no class discrimination. So I want to make a proposal to all of you, to accept that man standing over there into our circle, and also to

sit down at a table together as well."

Fortunately his proposal was accepted was accepted temporarily at that time, but there is no guarantee of its permanency, to my regret. Even with religious ideology, there are still numerous troubles standing in the way to break down the long-established customs.

Finally let me add another comment. Tenri is strong at sports and music. The judo drill hall is always utilized by players from Asian countries, increasing more and more in numbers these days as the Seoul Olympic Games comes nearer. On the hockey ground one can often watch international games between various teams of India, Pakistan, Singapore, Korea and so on. International exchange in music is also prospering, as exemplified by the Brass Band Club of Tenri High School, which was invited by the Thai royal family to give concerts in Bangkok, and so on. As a recent event, in June the Japanese Court Music Team made a concert tour in Europe at the invitation of the Viennese Music Festival. There is no border for music.

All this is a small contribution made by Tenrikyo, conducive to the idea of the community. But to my regret, there is no greater contribution worthy to be announced. Frankly speaking, the real state is far from it, with the plan of overseas propagation facing various difficulties. Regarding these difficulties as a test for its growth from a Japanese religion to a global one, Tenrikyo makes continuous efforts now. The more these efforts bear fruit, I expect, the greater contribution this religion will make. One thing that can be said for sure is that these efforts will never be reduced, but expanded.

Further adding, Tenrikyo always keeps its distance from politics and tries as much as possible to avoid being tied with any specific political group. This may be a condition required for the idea of the community.

Finally as for the unification of religions, this religion is still not in a step to make any proposal for it, or for the idea of the community. The only thing that can be said on this theme now is that Tenrikyo is not a religion of a type apt to turn against and quarrel with others, but of a type to cope with any issue with inner confidence as well as tolerance for others.