

although throughout his life he maintained within himself his unchangeable idealistic attitude.

## The Study on the Organizing Process of Religious Bodies in Japan

—a Case of Tenrikyō—

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Tenrikyō appeared as a by-product of absolutism and gradually developed into the present large-scale organization. The writer aims to solve the problem of how the present state became possible.

The adherents of Tenrikyō were governed people in both the feudal and the absolutist ages. At the time of the Meiji Restoration the people once sought to escape from the unbearably oppressive atmosphere in the "Resignation Dance" (Eejanaika-odori), which was then in vogue throughout the country. The people's life was miserable under the reign of the Meiji Government, and they were tempted to believe in Tenrikyō, a doctrine of which was to "live a gay life" (Yōkigurashi). The opportunity of conversion was chiefly by illness, for this religion assured them of the ability to cure.

The founder Miki Nakayama (1798~1887), having fallen from the landlord class into the poor, was typical of the common people. Her doctrines, therefore, generated out of folk beliefs, are composed of beliefs of different kinds. Such common conditions between the founder and the masses could enable the sect to acquire a great number of followers.

We must note also that the dissolution and reorganization of society made possible the appearance of this religion. That is, the masses who were frustrated because of the disordered state of society sought to appease their frustration by conversion to the faith of Tenrikyō. The weakened state of society thus benefitted the organization of this religion.