



Religious and Faiths in Japan

- From the Scenery of “Commemorating the Dead” -

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Profile



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Religious and Faiths in Japan – But **how?**

→ *From the view of the “Death” and its Commemorating...*

- ❖ Human beings is the only animal which can recollect people who already died. The **WILL** which is going to try a dialog with the deceased through the **RITUAL** is the origin of all kinds of communications.
- ❖ In this meaning, the viewpoint which realizes "the way of communication with the deceased" in a certain society can lead to the framework which realizes "**religion**" of its society.



Reference 1

Scenery of the Death in the Asian societies



Sky burial
(Tibet)

Bury in the ground
(China)



Cremation
(Japan)



Reference 2: Enquete result of university students in Hiroshima

❖ If people die, What will happen to the next?

1) 27 persons: Be born again in this world (“Samsara” type of rebirth)

2) 36 persons: Go to the next world (Heaven or hell)

3) 42 persons: It’s just the final end. Nothing will happen. This world is the only truth.

4) 6 persons: Not know since I have never died.

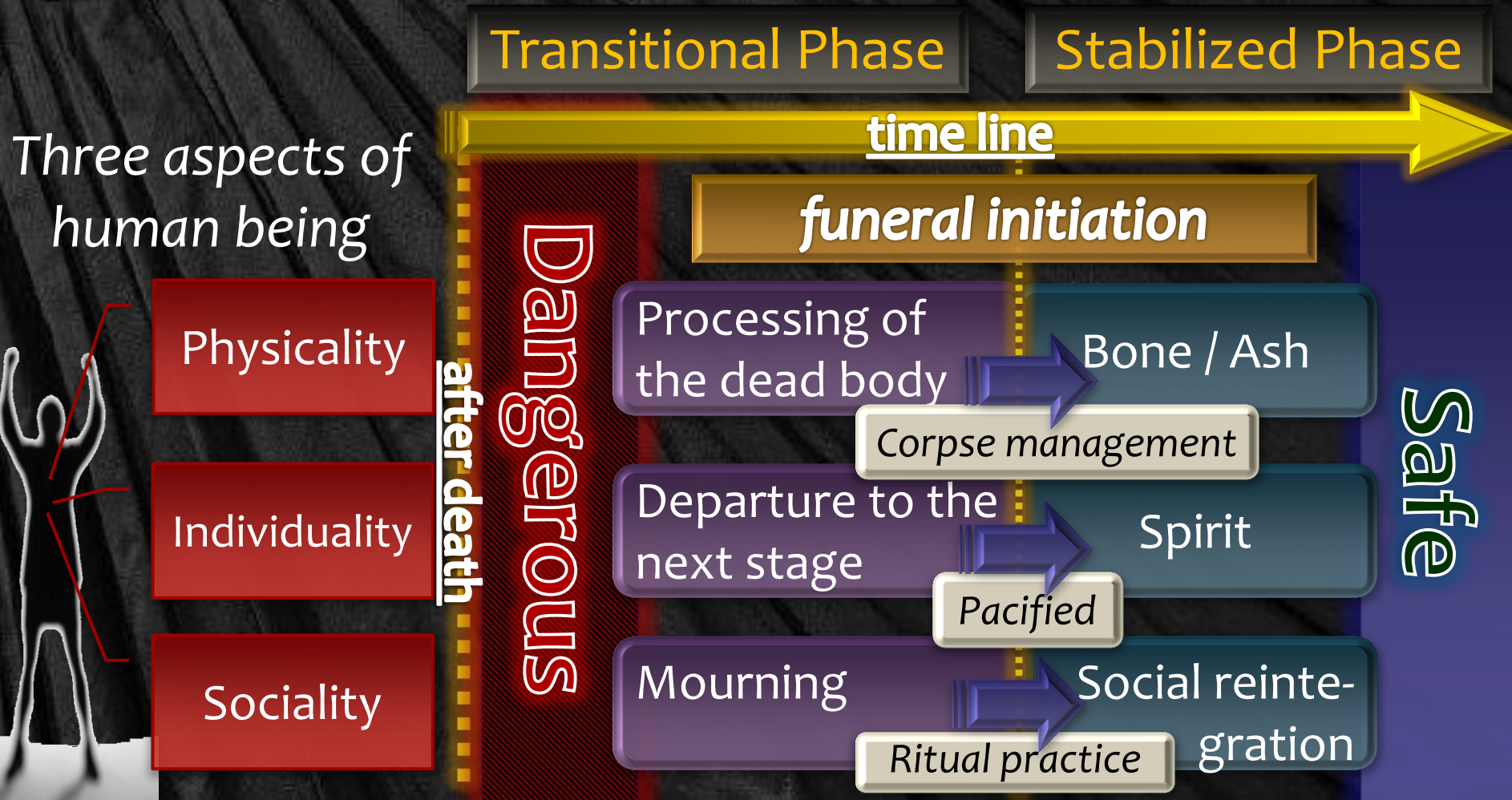
Biological Death and Social Death



- ❖ **Robert Hertz** (1882-1915), "A contribution to the study of the collective representation of death"
- ❖ He thought that "death" in the human society was divided into three continuous stages; 1) Immediately after the physical death → 2) Middle time → 3) Last ceremony.
- ❖ The **RELIGIONS** tend to give a meaning intently between the "life" (this world) and "death" (next world) as shown in the both sides of the coin.

Two phases of Death

- ❖ There are two opposite characters regarding the deceased, one is “danger/harmful character in *transitional phase*” and another is “safe/amicable character in *stabilized phase*”.



Ambivalence of Death



- ❖ Moreover, as Maurice Bloch (1939-) raised;
 - The deceased can be a source of “**productivity**” and “**prosperity**” in many societies after going through the fixed ritual duration.
 - "The death" is not admitted in order for society's subsistence as principle.
 - By the **IDEOLOGICAL EFFECT** of death ritual, the dangerous "death" must be domesticated and must serve as a source of the stable life.

Japanese View of Life and Death



Yanagita Kunio
(1875-1962)

- ❖ Where does Japanese soul come from and where does it go?
- ❖ "Although died, it does not go so faraway."
- ❖ The spirit of ancestors makes round trip between the "mountain" and the "village".
→ The **PARALLEL VIEW** to the other world.

The “Obon” festival

- Japanese folk custom

- ❖ The day when the deceased come back to the home.
- ❖ A series of events performed in Japan centering on July 15 of old luni-solar calendar (Aug 23 \pm 15 days in solar calendar. After the rationalization movement of civil life, it was fixed on Aug 15th) in which the ancestral spirit is worshipped.
- ❖ The context of Buddhist-service-to-pacify-hungry-dead-souls memorial service (Segaki kuyou).

→ Prototype of Obon festival is an agricultural ritual.



Peace ceremony and other collective rituals

- ❖ synchronized coincidence

→ Because the end of the war was enacted August 15.

- ❖ "Massive death" and its memories: Japan of this time is full of dense "atmosphere of death."

→ Till now, the collective images of "**home coming**" are not declined totally.



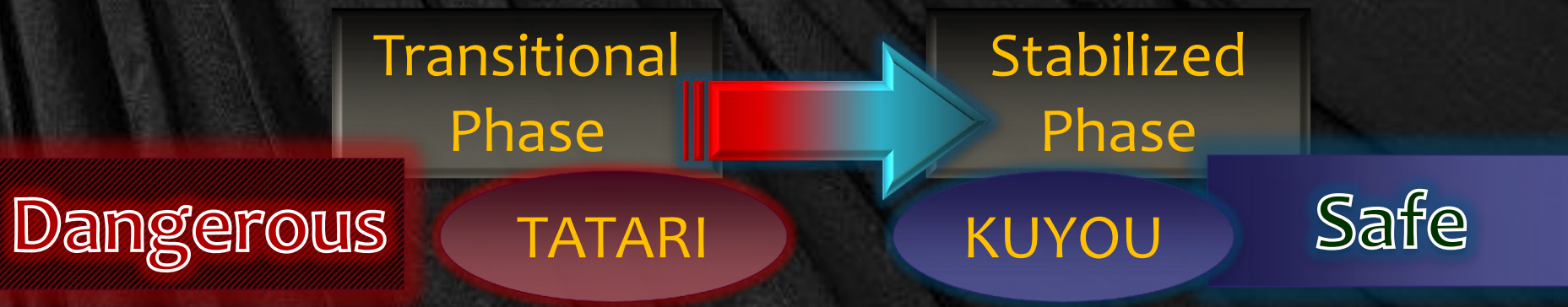
The sense of Japanese religion

- ❖ The concept of the spirit of the dead who remains in living sphere.
- ❖ Traditionally, Japanese have a sense of thinking that the spirit of the deceased is watching the life of living people.
- ❖ And if the deceased is troubled with a grudge and anger, the living people also suffer from misfortune and trouble.
- ❖ In this context, “**TATARI**” (Curse) is in the root of Japanese religious phenomenon.

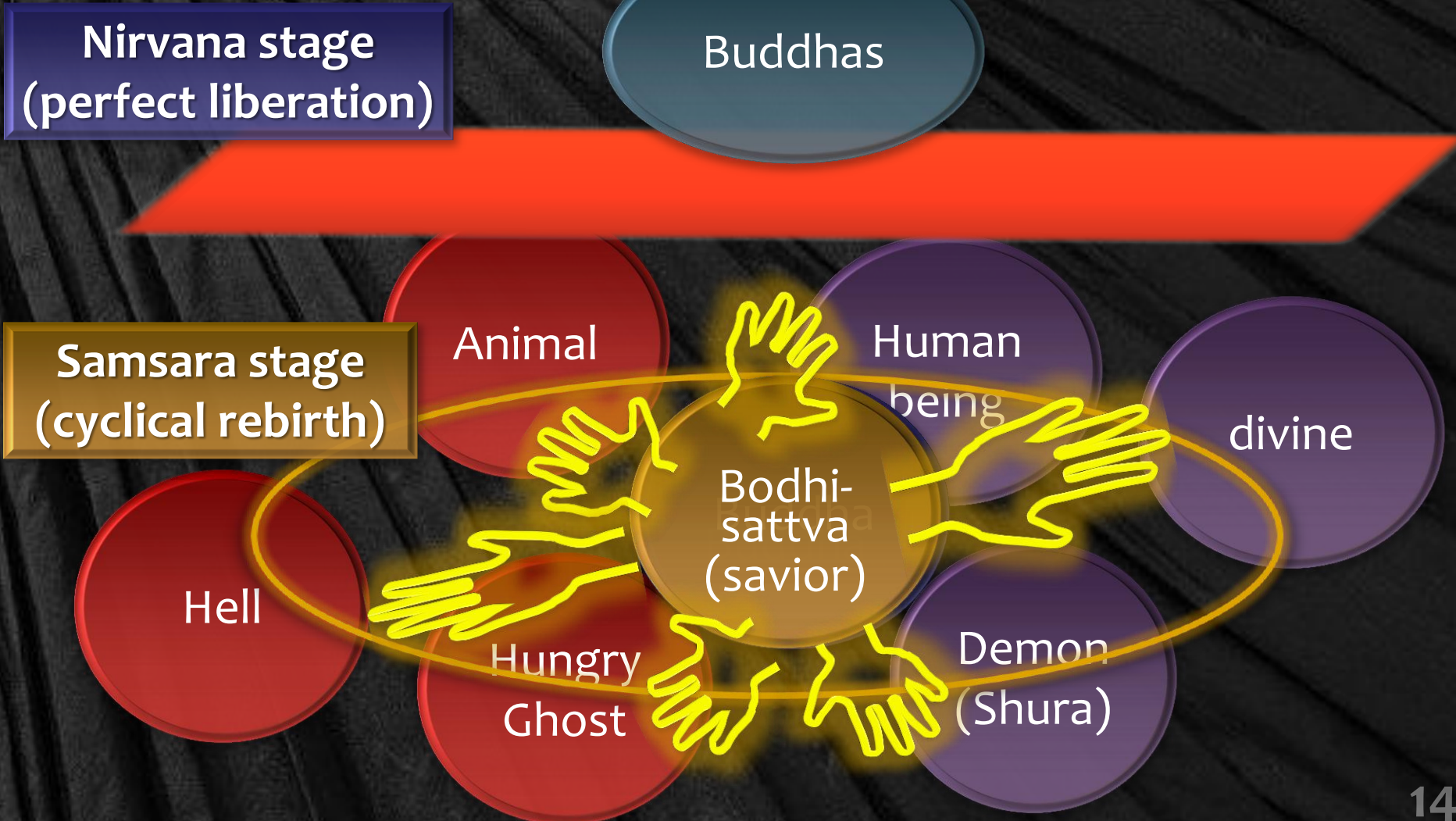


TATARI and KUYOU

- ❖ The issue of “commemorate”
 - To weaken the evil force of **TATARI**
- ❖ If the deceased is pacified to be peaceful being, **BOTH THE DECEASED AND THE LIVING** will be saved.
- ❖ At this time, the effective way of removing “**TATARI**” (Curse) of these deceased is “**KUYOU**” (Buddhist Memorial service).



TATARI=KUYOU system = Popularization mechanism of the Buddhism in Japan



Rokujiyouno Miyasudokoro (in “Tale of Genji”)



- ❖ Prototype of female ghost in Japan

Yotsuya Kaidan: Oiwa

❖ Famous female ghost in Edo era.



Sugawarano Michizane (845-903)



❖ Typical fierce divine in Heian period.

Tairano Masakado (903-944)

- ❖ A legend of famous samurai warlord's curse.



Masakado's Mound for his lost head
(Tokyo, Ōtemachi)



Emperor Sutoku (1119-1164)

- ❖ The legend of ill luck emperor who cursed the whole Japanese nation and died.



Abeno Seimei (921-1005)

- ❖ The legend of a magician who could employ demons as his servants.



*Japanese Horror Movie Queen SADAKO
("The Ring" 1998)*



One Missed Call (2004)

あなたはお自分が死ぬ時の声、聞いた事がありますか？



TOHO VIDEO

着信アリ

監督：佐々木昌
出演：蛭子能交、堀北真実、吹石一恵、津谷史子、石丸謙二郎、安藤サクラ、山崎貴之、山崎樹範、山崎育三郎、山崎和久俊、山崎亮、山崎嘉次郎、山崎正太郎、山崎賢太、山崎聖之、山崎太輔、山崎天官、山崎育三郎



着信アリ
レンタル
TG5644R
レンタル専用

「着信アリ」は、伝説的恐怖映画の大家として知られる佐々木昌監督の最新傑作。全米公開された本作は、2003年8月に日本でも公開された。

あんなに怖くもないのに、あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。

怖い映画は、死ぬまでの時間。あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。あんなに怖い映画はない。

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The Princess of Mononoke (1997)



“Noroi.net”



ノロイドットネット - 日本呪術協会 - 呪いのわら人形販売・丑の刻参り代行

http://www.noroi.net/

ファイル(F) 編集(E) 表示(V) お気に入り(A) ツール(T) ヘルプ(H)

キーワードを入力 検索

お気に入り ノロイドットネット - 日本呪術協会 - 呪いのわ...

呪いのわら人形

神仏を信じるなら鬼(呪い)も信じよ!

無料 陰陽占い

信頼と実績の20年

0226952

20 years reliance and achievement

<一> 呪 日本呪術協会によろこそ

<二> 呪 (丑の刻参り)の歴史とその作法

<三> 呪 自宅で参る作法伝授

<四> 呪 日本呪術協会が取材を受けた「TV番組」「雑誌」の紹介

<五> 呪 祈願成就の体験談

<六> 呪 呪い代行 わら人形の注文方法

- 一 日本呪術協会へ
- 二 丑の刻参りの作法
- 三 自宅から参る
- 四 TV・雑誌取材
- 五 体験談
- 六 呪い代行・商品の注文

日本呪術協会

申し込み受付

フリーダイヤル 年中無休 夜間も受付

怖い話

0120-581-874

「わら人形」・「丑の刻参り」実施中

携帯 PHS OK!

丑の刻参り 代行受付 24

Colonel Sanders and Hanshin Tigers (2009, March. Osaka Doutonbori)



Comparison: Curse in the none-Asian countries



2010 World-Cup
South Africa convention



Exorcist (1973)



Jason (1980)



Freddy (1984)



Three features of Japanese Ghost:

Vulnerable groups and those who were oppressed by injustice.



Spirit type



Possession type



Infection type

(Modernized)

Transitional
Phase

Stabilized
Phase

Dangerous

TATARI

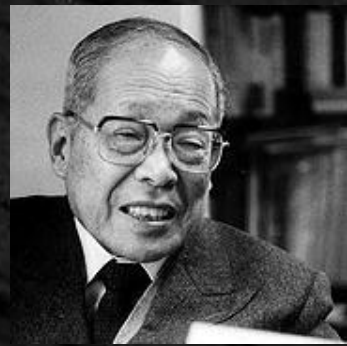
KUYOU

Safe

Introduction of Buddhism to Japan



Japanese Syncretism



- ❖ Nakamura Hajime (1912-1999)
- ❖ Japanese people did not think that the belief to the divine from ancient times had to be abandoned, in order to become the devotee of the Buddha. Then, one idea of “**Shin-butsum**” (Shinto and Buddhist deities) was realized.
- ❖ Also in present day, most eager believers in Buddhism are pious Shintoist simultaneously. Most Japanese worship also at a temple while worshipping at a shrine. Any contradiction is not felt there, either.



Compatibility of Shintoism and Buddhism: in the case of Miyajima



Buddha
Vairocana

Buddha



Mt. Misen

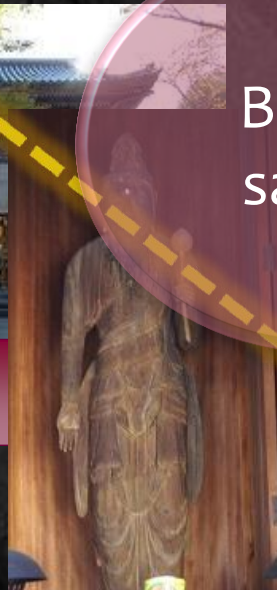
Itsukushima Shirine



Bodhi-
sattva



Dai-sho-yin



Kannon Bosatu



Gongen

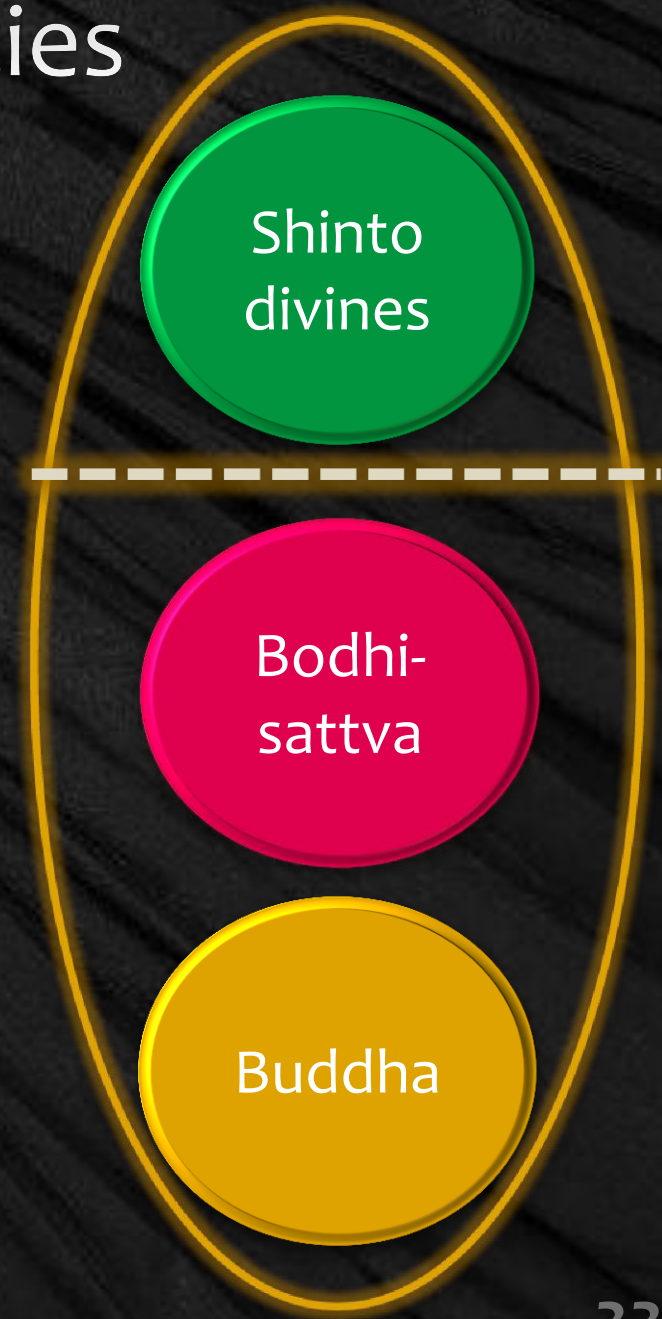
Shinto
divines



Kuukai (774-835)

Shinto-and-Buddhist-deities segregation of Meiji Era

- ❖ Buddhism's "foreignness" was impeached.
- ❖ “**Nation-Shinto**” which comes at the head of the National Religion.
- ❖ Buddhism = None-Japanese tradition
- ❖ Shintoism = Genuine Japanese tradition



Historical deployment of Buddhism

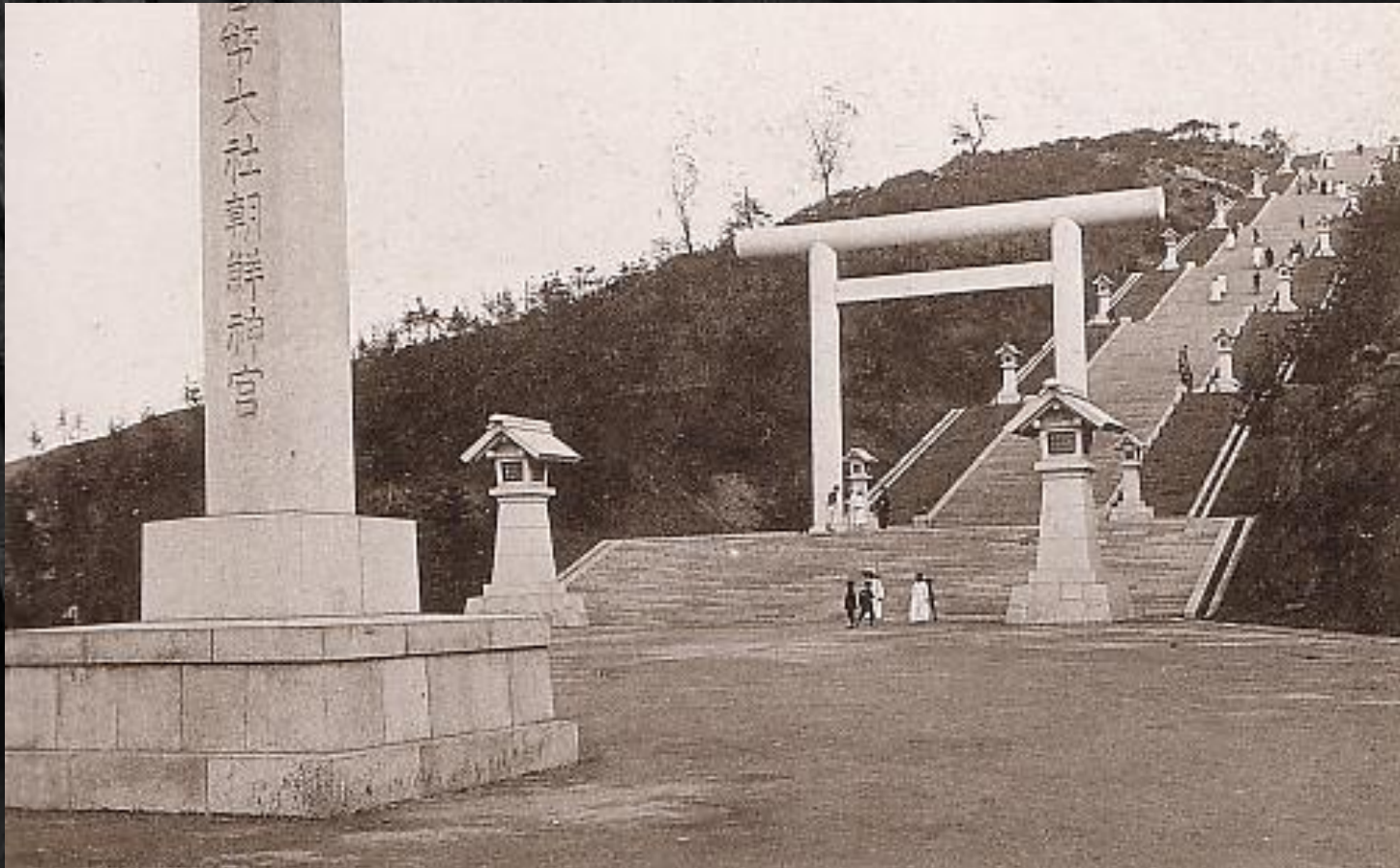


Modern History of Asian Buddhism



After all, So many bad things happened...

- ❖ The association of Empire historical view and Nation-Shinto



Nation-Shinto Shrine in Korea

The new subjects of commemorating and repose of souls: Post 3.11

❖ Revival of cremation



The reality and diversity of the new massive "death"

Conclusion: “Commemorating” in modern state

- social order and the deceased's personality -



- ❖ Ikegami Yoshimasa [2003]
- ❖ In commemorating / mourning facilities in the latest Japan, abstraction and ideation have the remarkable character to the shrine or enshrined deities, and the issue is politicizing too much.
- ❖ We cannot see the personality of the concerned person who approached death there in the individual story. We need to resist the loss of dead person's reality and homogenization.

Reference

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