

# **The World of Japanese Religions – An Orientation**

Compiled for the  
Interreligious Studies in Japan Program (ISJP)  
at the  
NCC Center for the Study of Japanese Religions, Kyoto

by  
Dr. Martin Repp

Frankfurt & Kyoto 2014

*This Orientation is for personal study only, commercial use of the whole or of parts is prohibited.*

Copyright: Dr. Martin Repp 2014.

# The World of Japanese Religions – An Orientation

## Contents

Introduction to *The World of Japanese Religions – An Orientation*

1. Religions in Japan: An Overview
2. Introduction to Shintō 神道
3. *Kami* 神 – Developments of Japanese Concepts of Deities in the Encounter with Buddhism and Christianity
4. Shintō (resp. Japanese indigenous religion) and Buddhism – Historical Outline of their Interaction
5. Introduction to Japanese Folkreligion
6. History of Buddhism (*bukkyō* 仏教) in Japan – An Overview
7. Introduction to Pure Land (*jōdo* 浄土) Buddhism (Amida Buddhism)
8. Introduction to Chan 禪/ Zen-Buddhism
9. Buddhist Temple Architecture in Japan – Components of the Precincts (*garan* 伽藍)
10. Introduction to Buddhist Icons (*butsu-zō* 仏像)
11. Japanese New Religions (*shin-shūkyō* 新宗教) – An Overview
12. Introduction to Tenri-kyō 天理教
13. Introduction to Ōmoto-kyō / Oomoto-kyo 大本教
14. Introduction to Sekai kyūsei-kyō 世界救世教 (MOA)
15. Introduction to Reiyū-kai 霊友会
16. Introduction to Risshō Kōsei-kai 立正佼成会
17. Introduction to Sōka Gakkai 創価学会
18. Introduction to Agon-shū 阿含宗
19. Introduction to Aum Shinri-kyō オウム真理教  
Aum Shinri-kyō and the Aum Incident from the Perspective of Japanese Pop Culture
20. Japanese New Religions – Tentative Conclusions
21. Introduction to Christian Mission in Japan during the 16./17. Centuries
22. Introduction to Christianity in Modern Japan (19./20. Centuries)
23. Literature

Introduction  
**The World of Japanese Religions – An Orientation**  
by Dr. Martin Repp

The world of Japanese religions constitutes a huge cosmos of many diverse religious groups. It extends from very modern new religious groups to traditional Folk Religion, Buddhism, Christianity, Shintō and eventually to archaic indigenous religious traditions which transcend history and reach into mythical times. Such enormous diversity of religious expressions makes Japan an ideal country for religious studies – however, for beginners it poses also a puzzling jungle. Hence, an initial orientation is necessary in order to provide some guidance. For such purpose I began to write a number of handouts with overviews when I taught foreign students at Japanese universities and at the Interreligious Studies in Japan Program (ISJP) run by the NCC Center for the Study of Japanese Religions in Kyoto. Recently emerged the need to edit these handouts and compile them in a set of overviews which may serve as a more comprehensive orientation. As a general rule, the handouts are compiled in such an order that they lead a student from general overviews of Japanese Religions, Buddhism, New Religions, etc., to specific introductions to Shinto, Folk Religion, Buddhist schools, New Religious groups, Christian churches, etc. This compilation does not provide a complete guide to each and every religious group – of course, this could be done only by a team of many experts.

The present compilation does not replace the proper study of specific religious groups – their teachings and practices – in books and articles. Therefore, some basic literature has been provided, but the lists are neither complete nor always up to date. Most of all, this compilation cannot substitute the direct encounter with religious groups, attending their rituals and festivals, and the conversations with their members. According to my long experience of life and study in Japan, a student of religions should be aware that introductions, books and specialized research are only bridges for initial understanding which have to be left behind during the continuous process of own study, encounter and dialogue with members of these religions, in order to achieve an ever improved understanding. Since today it seems not be a matter of course anymore, students should give the study of primary texts priority over secondary literature which mostly reflects the subjective perspectives of the authors.

Kyoto & Frankfurt 2014

## 1. Religions in Japan: An Overview

<i>Land of origin:</i>	<i>Religion:</i>	<i>Developments in Japan:</i>
Japan	<b>Indigenous religion</b> Animism, shamanism Ainu religion	Folk religion Shintō 神道 Sect Shintō, State Shintō
Korea, China	<b>Buddhism</b> <i>bukkyō</i> 仏教 (佛教) <i>Nara period</i> 奈良時代 Kegon-shū 華嚴宗 <i>Kusha-shū</i> 俱舍宗 Hossō-shū 法相宗 <i>Sanron-shū</i> 三論宗 Ritsu 律 <i>Jōjitsu-shū</i> 成実宗	
China, Japan		<b>Japanese Buddhism</b> <i>Heian period</i> 平安時代 Tendai-shū 天台 (< Saichō 最澄) Shingon-shū 真言 (< Kūkai 空海) <i>Kamakura period</i> 鎌倉時代 Jōdo-shū 淨土宗 (< Hōnen 法然) Jōdo-shinshū 淨土真宗 (< Shinran 親鸞) Rinzaishū 臨濟宗 (< Eisai 栄西) Sōtō-shū 曹洞宗 (< Dōgen 道元) Nichiren-shū 日蓮宗 (< Nichiren 日蓮) <i>Edo period</i> 江戸時代 Ōbaku-shū 黄檗宗 (< Yinyuan / Ingen 隱元)
China		
China	<b>Daoism</b> <i>dōkyō</i> 道教	influenced Buddhism and Shintō
China	<b>Confucianism</b> <i>jukyō</i> 儒教	Japanese Confucianism influenced Buddhism and Shintō
Europe, USA	<b>Christianity</b>	Kirishitan (Jp. old Chrty.), Indigenous churches

## Japan

Shinto, folk religion

## Jp. New Religions *shin-shūkyō* 新宗教, *shinkō shūkyō* 新興宗教

### 1. generation (Meiji period 明治時代)

Tenri-kyō 天理教

Oomoto-kyō 大本教

Konkō-kyō 金光教

### 2. generation (20. Century)

Nichiren Buddhism

Reiyū-kai 霊友会

Risshō Kōsei-kai 立正佼成会

Sōka Gakkai 創価学会

Shinto, folk religion

Sekai Kyūsei-kyō (MOA) 世界救世教

Sūkyō Mahikari 崇教真光

Shinji Shūmei-kai 神慈秀明会

### 3. generation: "new-new religions" (1980/90s)

Yoga, Theravada Buddhism,

Agon-shū 阿含宗

Esoteric Buddhism, etc.

Aum Shinrikyō オウム真理教

(?)

Kōfuku no Kagaku 幸福の科学

## General Introductions

Anesaki, Masaru, *History of Japanese Religion*. Rutland, Vermont & Tokyo: Charles E. Tuttle Company 1963.

Kitagawa, Joseph, *Religion in Japanese History*. New York: Columbia University Press 1966.

–, *On Understanding Japanese Religion*. Princeton 1987.

Agency for Cultural Affairs (ed.), *Japanese Religion – A Survey*. Tokyo: Kodansha International 1972.

Mullins, Mark et al. (eds.), *Religion and Society in Modern Japan*. Berkeley Cal. 1993.

Tanabe, George J., *Religions of Japan in Practice*. Princeton: Princeton University Press 1999.

Kasahara, Kazuo, *A History of Japanese Religion*. Tokyo 2001.

Swanson, Paul & Clark Chilson (eds.), *Nanzan Guide to Japanese Religions*. Honolulu 2006.

Gundert, Wilhelm, *Japanische Religionsgeschichte*. Tokyo: Japanisch-Deutsches Kulturinstitut 1935.

## 2. Introduction to Shintō 神道

### *Shrine, sacred places, and deities*

Shrine *jinja* 神社, *jingū* 神: religious center of traditional communities, center for communal festivals.

Location: close to nature; often in front of sacred mountain, pond, rock, etc.; on the borderline between culture (civilization) and nature, between cosmos and chaos.

Rice straw rope *shime-nawa* 注連縄 (< *shimeru* 占める, banning the evil; taboo *imi* 忌) marking the border between profane and sacred, between impure (*kegare* 汚れ) and pure.

White paper *gohei* 御幣, *shide* 紙重, folded in zickzack shape: symbol for purifying fire.

Deity/deities, spirit(s) *kami* 神: diversity of *kami*; word changes meaning in historical processes; clan deity *uji-gami* 氏神 (deity of an area), multitude of deities *yao yorozu* 八百万.

"Divine body" *goshintai* 御神体: object of veneration.

Small shrine at home/ in shop (under ceiling): *kamidana* 神棚: contains *ofuda* お札 of *ujigami*.

### *Visiting Shintō Shrines*

Visiting shrines (*o*)*mairi* (御)参り, (御)詣り: individually or during festivals with family /friends.

Entrance gate *torii* 鳥居: divides the world between sacred and profane areas.

Figures in the entrance: *koma inu* (lion dog), *inari* (fox), ox, boar, etc.: symbols of the shrine.

Flowing water for visitors to purify mouth and hands *temizu* 手水.

Path leading to main sanctuary *sandō* 参道: process of purification and approaching the sacred.

Building for performance of *kagura* (divine music) & dances (*miko-mai*): *kagura-den* 神楽殿.

Shrine office *shamusho* 社務所: place to ask for prayers by priests, and sale of:

sacred rice wine (*sake* = *miki* 神酒);

votive tablets for own prayers *ema* 絵馬 ("horse pictures") (cf. *ema-dō*);

divination *omikuji* おみくじ; arrows for subduing demons & evil *hamaya* 破魔矢;

protective talismans *omamori* お守り for various purposes; *ofuda* お札 (talismans for home).

(Small) branch shrines *massha* 末社, *sessha* 摂社 for *kami* (from other places) additionally those of the main shrine.

Hall for individual prayer and worship *haiden* 拝殿: open to everybody;

box for offerings *saisen-bako* さい銭箱.

Hall for votive pictures *ema-dō* 絵馬堂.

Hall for official performance of rituals and prayers (*norito*) for believers by priests *heiden* 幣殿.

Main shrine, inner sanctuary *honden* 本殿: contains *shintai* 神体 divine body (only priests enter).

Shintō priests *gūji* 宮司, *kannushi* 神主; shrine maiden *miko* 巫女 (< medium, shamaness).

### Rituals

Purification ritual *harae* 祓 and *kiyome* 清め; own purification under waterfall *misogi* 禊; purification of cars;  
Land purification *jichin-sai* 地鎮祭 before constructing a house: pacifying local spirits/deities.

### Festivals

Communal festival *matsuri* 祭: ecstatic, "return to nature /chaos": receiving vital energies.  
Portable shrine *mikoshi* 神輿: containing the *shintai*, carrying the *kami* through realm of its reign.  
"Clan children" *ujiko* 氏子: local shintō community.  
New year's festival (*o*)*shōgatsu* 正月; shrine visit at new year *hatsu-mōde* 初詣.  
Rice planting festival *ta-ue* 田植 in Fushimi Inari, etc.; harvest festival *shūkaku-sai* 収穫祭.  
Fire festival (Kurama), *Danjiri* (Osaka, Kishiwada), *Onbashira matsuri* (Suwa Taisha), "Fighting festivals" *kenka matsuri*: In such festivals can be seen their core: The sacrifice for gifts of life (harvest, etc.) received from the *kami*.  
Sacrificial offerings are original substitutes for self sacrifice of human beings. This is still indicated by the festivals' crucial element of risking one's life.

### Primary sources in translation

*Kōji-ki* Records of Ancient Matters: myths, 8th ce.

Chamberlain, B. H. (transl.), *The Kojiki. Records of Ancient Matters*, Tokyo 1982.

Philippi, Donald L. (transl.), *Kojiki*. Tokyo: University of Tokyo Press.

Antoni, Klaus Über., *Kojiki – Aufzeichnungen alter Begebenheiten*. Berlin: Insel-Suhrkamp Verlag 2012.

*Nihon-gi* or *Nihon shoki* Chronicles of Japan from mythical times until 697: myths and annals

Aston, W. G. (transl.), *Nihongi. Chronicles of Japan from the Earliest Times to A. D. 697*. Vol. I & II, Tokyo 1972

Selected translations of both works in German:

Florenz, Karl (Übers.), *Die historischen Quellen der Shinto-Religion*. Göttingen: Vandenhoeck & Ruprecht, Leipzig: J.C. Hinrichs'sche Buchhandlung 1919.

Nelly Naumann (Übers.), *Die Mythen des Alten Japan*. München 1996.

*Fudō-ki*: old regional records: *Izumo Fudō-ki*

Yamaguchi Aoki, Michiko (transl.), *Izumo Fudoki*. Tokyo: Sophia University 1971.

*Engi-shiki* Procedures of the Engi period

Bock, Felicia (transl.), *Engi-shiki Procedures of the Engi Era* (Books I–V), Tokyo 1970

–, *Engi-shiki Procedures of the Engi Era* (Books VI–X), Tokyo 1972

*Norito* 祝詞: ancient prayers,

Philippi, Donald L., *Norito – A Translation of the Ancient Japanese Ritual Prayers*.

Princeton: Princeton University Press 1990.

#### *Studies*

Herbert, Jean, *Shintō. At the Fountainhead of Japan*. New York: Stein and Day Publishers. New York 1967.

Hardacre, Helen, *Shintō and the State, 1868-1988*. Princeton: Princeton University Press 1989.

Grapard, Allan G., *The Protocoll of the Gods. A Study of the Kasuga Cult in Japanese History*. Berkeley, Los Angeles, Oxford: University of California Press 1992.

Kuroda Toshio, "Shinto in the History of Japanese Religion." In: *Religion and Society in Modern Japan*.

*Selected Readings*, ed. By Mark Mullins, et al., Berkeley: Asian Humanities Press 1993: 7-30.

Nelson, J. K., *A Year in the Life of a Shinto Shrine*, Seattle 1996.

John Breen & Mark Teeuwen (eds.), *Shinto in History – Ways of the Kami*. Richmond Surrey 2000.

Ponsonby-Fane, Richard, *Studies in Shinto and Shrines*. Kyoto: The Ponsonby Memorial Society 1953.

#### *Dictionary*

*Basic Terms of Shinto*. Tokyo: Kokugakuin University revised edition 1985. [Available also online.]



### 3. *Kami* 神 – Developments of Japanese Concepts of Deities in the Encounter with Buddhism and Christianity

Problem of translating *kami* into a Western language: deity, spirit, god?

Rodriguez S.J. the Translator: *kami* are *genii* (*genius loci*) (Greek: *daimon*?)

Ethymology: *kami* 神 < *kami* 上 (above)?

*Kami* (plural: *kamigami*)

1. mythical figures as recorded in ancient sources (*Nihon shoki*, *Kōji-ki*, etc.):

Izanami no mikoto, Izanagi no mikoto, Amaterasu, Susanoo no mikoto, Tsukiyomi no mikoto, etc.

2. Natural phenomena endowed with special powers: lightning, rock, tree, lake (power spots), etc.

3. Spirits of dead persons, ancestor spirits, etc.

4. Historical persons: Tennō as *ikigami* (living deity), Sugawara no Michizane (became deity of learning, at Kitano Tenmangu), etc.

Development of understanding *kami* in Japan

1. Early Japanese history

*ujigami* 氏神: clan deity, locally and socially limited; clan-chief *uji no kami* 氏の上 was also the supreme priest of the clan.

Following the subjugation of the other *uji* and Japan's unification under the rule of what is called today emperor (*tennō*) in Yamato (3. /4. ce.), his *ujigami* Amaterasu Ōmikami 天照大御神, venerated at Ise Shrine, became *kami* of all Japan.

2. Changes of meaning due to the Introduction of Buddhism to Japan (since the 6. ce.)

2.1 *shinbutsu shūgo* 神仏習合: syncretic combination of Buddha (*hotoke*) and *kami*: *jingu-ji* 神宮寺: Buddhist tempels (halls) built in Shintō shrine precincts.

2.2 *kami* as protectors of Buddhism: *gohō-shin* 護法神.

2.3 *kami* as beings to be redeemed, located on the highest level (*tenjō* 天上) of the six realms (*rokudō* 六道) of living beings which are caught by cycle of birth and death. They are to be saved by listening to sutras which Buddhist priests read for them.

2.4 *kami* as earthly "traces" (manifestations) of the eternal/ transcendent Buddha (*honji suijaku* 本地垂迹):

identification of certain *kami* and buddhas (e.g. Amaterasu with Dainichi 大日 / Vairocana) (i.e. a combination of concrete manifestations and unchangeable, absolute essence).

3. Reaction against Buddhism: Yoshida Kanetomo (1435-1511): Yoshida Shintō: reversing the *honji suijaku*: buddhas are now incarnations of the *kami* because the latter had resided in Japan since its beginnings and the former came only later from abroad.

#### 4. Early Encounter with Christianity (16./17. ces.)

Jesuit missionaries understood *kami* as "idols" or as "devils" (*tengu* 天狗 mountain demons with long noses).

Criticism by de-mythologisation: "*kami* were born from parents, therefore they are not eternal, immutable deities."

Francis Xavier S.J. first used in his sermons *Dainichi* (Vairocana Buddha) for the Christian God, but then he used *Deus* (*deusu*) in order to avoid misunderstandings.

Counter-criticism by Japanese: *deusu* = *dai-usu* or "big lie".

Buddhist criticism of the Christian understanding of God (Fabian Fukun etc.): *Deus* is not almighty, otherwise he had protected the Christians from violent persecution.

#### 5. Tokugawa period

Hirata Atsutane (Shintō scholar) used ideas from Mateo Ricci's S.J. Chinese Christian writings. According to Atsutane, *kami* is now a universal, almighty god: Musubi no kami (Taigen kōso-shin 大元高祖神 = Ame no minakanushi no kami 天之御中主神).

#### 6. Since Meiji-period

Catholic missionaries translated God with *tenshū* 天主 (Lord of Heaven) < Chinese Christian concept developed by Matteo Ricci S.J.

Protestant missionaries translated God with *kami* 神 < 19. ce. Chinese Christian writings which used shen 神.

Since 1959: Catholics replaced *tenshū* by *kami*, because *kami* had received the Christian notion of God (universal, absolute) in the Japanese language generally.

This fundamental change of meaning of the notion of *kami* poses a serious problem for Shinto priests and scholars, therefore they have to clarify the traditional meaning for contemporary Japanese people.

#### *Studies*

Ehrich, Kurt S., *Shichifukujin – Die sieben Glücksgötter*. Recklinghausen: Verlag Aurel Bongers 1991.

Inoue Nobutaka, *Kami – Contemporary Papers on Japanese Religion Vol. 4*. Tokyo: Kokugakuin University 1998.

Repp, Martin, "Die Begegnung zwischen Europa und Ostasien anhand der Auseinandersetzungen um den christlichen Gottesbegriff. *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 45. Bd. (2003): 71-100.

(See also Literature of next section "Shintō and Buddhism.")

#### 4. Shintō (resp. Japanese indigenous religion) and Buddhism

##### Historical Outline of their Interaction

1. During the 6. ce., the Soga clan took over the *hotoke* 仏/佛 (*butsu*, Buddha) from Korean immigrant saddlers (*kurabe* 鞍部) as new clan deity (*ujigami* 氏神). Subsequently, power struggles emerged between the Soga clan and the Mononobe and Nakatomi clans which opposed the introduction of a "foreign deity" and continued to adhere to traditional *kami* belief.
2. When in 741 Emperor Shōmu planned to construct the huge Buddha Hall Tōdai-ji as religious center for the state being centralized in the new capital Nara for the first time, he asked the Hachiman 八幡 deity in Usa (Kyushu) to grant permission for worshipping the "foreign deity". The reason was that Buddhism was suited better to become state religion because it was imported together with the advanced continental culture and it was neither fixed to certain localities nor entangled with clans, such as the indigenous *uji-gami* belief had been. Through an oracle, Hachiman granted permission under the condition that a shrine for him would be built next to Tōdai-ji, in which his "divided body" (*bunshin* 分身, i.e. partition or replica of the *kami*) resp. his "divided spirit" (*bunrei* 分霊) would be enshrined. This became the Tamukeyama Hachiman-gu. Subsequently Hachiman advanced to become the protective deity of the Japanese nation. Hence, a dual religious structure, or a combinatory system, of indigenous and foreign Buddhist religion emerged in Japan.
3. The same dual structure developed also on the level of clans (*uji* 氏): for example, the Fujiwara's *uji-gami* 氏神 in Nara is the Kasuga deity worshipped at Kasuga shrine, whereas their *uji-dera* 氏寺 (clan temple) is Kōfuku-ji.
4. When a Buddhist temple was constructed, a shrine for the protecting deity of the area (*chinju no kami* 鎮守の神) (sometimes the *uji-gami*) was built in the temple precincts. Buddhists revered this *kami* as protecting deity of the Dharma (*gohō-shin* 護法神).  
A custom preserved in Japan still today and practiced widely: before constructing a house or another kind of building, a ritual for appeasing the *kami* of the ground (*jichinsai* 地鎮祭) is conducted.
5. Since 698 developed the custom of constructing a Buddhist hall on shrine precincts: *jingū-ji* 神宮寺. Buddhist priests performed here prayers and sutra recitations for the liberation of the *kami* which according to Buddhist worldview were believed to be *ten* 天 (heavenly beings, deities, *devas*) being still caught on the top level of the six realms of suffering and reincarnation (*rokudō* 六道). With such perception, Buddhists began to relativize the Japanese *kami*.

6. Continuation of this relativizing process: *kami* as Buddhist avatars (*gongen* 権現, manifestations / incorporations of Buddhas or Bodhisattvas):

*honji suijaku* 本地垂迹 "original ground (= Buddha nature) and traces (= incarnations of Buddhas in native *kami*)": amalgamation of native and foreign beliefs, structured according to hierarchical order! (Old term)

Hachiman 八幡 received the Buddhist title of a bodhisattva (*Hachiman bosatsu* 八幡菩薩) shortly before or after 800.

*shinbutsu shūgō* 神仏習合 "combination / amalgamation of *kami* and Buddhas" (new term coined during Meiji period);

Meiji period: *shinbutsu bunri* 神仏分離 = forced "division between *kami* and Buddhas" for the sake of "state Shintō" (*kokka shintō*), a newly developed state ideology (= "invented tradition").

7. In reaction to the hierarchically structured combination of *kami* and Buddha, Shintō scholar priests such as Kitabatake Chikafusa (1293-1354) began to reverse the *honji suijaku* concept: Since the Buddhas were of foreign origin and arrived rather late in Japan, the Japanese *kami* should be considered as the real *honji* and the Buddhas only as *suijaku*. Such teaching and practice was developed at the Yoshida Shrine in Kyoto and hence came to be called Yoshida Shintō.

Basic problem here: how do religions perceive and define their relationship to other religions?

#### *Studies*

Kamstra, Jacques H., *Encounter or Syncretism. The Initial Growth of Japanese Buddhism*. Leiden: E. J. Brill 1967.

Matsunaga, Alicia, *The Buddhist Philosophy of Assimilation. The Historical Development of the Honji-Suijaku Theory*. Tokyo: Sophia University Press 1969.

Bender, Ross. The Hachiman Cult and the Dōkyō Incident. *Monumenta Nipponica* Vol. 34 no. 2 (1979): 125-153.

Teeuwen, Mark, and Fabio Rambelli, eds., *Buddhas and Kami in Japan. Honji Suijaku as a Combinatory Paradigm*. London and New York: Routledge 2003.

Repp, Martin, "Hachiman – Protecting Deity (*kami*) of the Japanese Nation." In: Klaus Antoni et al. (eds.), *Religion and National Identity in the Japanese Context* (Bunka – Tübingen Intercultural and Linguistic Studies on Japan Vol. 5) Hamburg, Münster, London: Lit-Verlag 2002: 169-192.

## 5. Introduction to Japanese Folkreligion *minkan shrinkō* 民間信仰, *minzoku shūkyō* 民俗宗教

### The Seven Deities of Luck *shichifuku-jin* 七福神

Benzai-ten 弁財天, or Benten: Female Deity of love, beauty and music.

Attributes: *biwa* (music instrument) and white snake (< India)

Bishamon-ten 毘沙門天: Deity of wisdom, protector of the Buddhist teachings (dharma), protector of craftsmen.

Attributes: sword or halberd, pagoda, and tiger (< India)

Fukurokuju-jin 福祿寿神: Deity for luck, wealth and long life, symbolizes dignity.

Attributes: an extremely long (or high) head and a crane (< China, Daoism)

Jurō-jin 寿老神: Old man: long life, wisdom; deity of scholars.

Attributes: wooden stick and deer. (< China, Daoism?)

Hotei-son 布袋尊: Deity of luck, symbolizes generosity, satisfaction and good nature; protector of children.

Attributes: big belly, bag and fan. < China: Pu-tai ("hemp-sack"), the laughing Buddha, derives from a strangely behaving Buddhist monk (10. ce.) & identified with Maitreya /Miroko, the Buddha of the future.

Daikoku-ten 大黒天: Symbol of wealth. Deity of rice (for farmers and traders).

Attributes: rice straw bales and hammer (< India, Brahmanic religion)

Ebisu 恵比須: Symbol of diligence; deity for fishers, sailors and honest trade.

Attributes: fish (*tai*) and Eboshi hat (< Japan, probably Ainu)

### Other popular deities, bodhisattvas and spirits

Dōso-jin 道祖神: a female and male pair: protecting deities at roads, junctions and village borders (*sae no kami*: protect against spread of diseases and bad luck). Today: deity for marriage, fertility, child birth.

Daimyō-jin 大明神: often located behind Shinto shrines (see Yoshida jinja or Fushimi inari)

Jizō 地蔵: the Buddhist bodhisattva Jizō was frequently identified with old Japanese deities of the road (phallic symbol). Today: *mizuko-kuyō* 水子供養: cult for aborted children.

Bokefūji Kannon 惚け封じ観音: Bodhisattva of compassion. Today: cults for elderly people;

*migawari* 身代り: vicarious suffering of the Bodhisattva for human beings.

*manbyō hikiuke* 万病引き受け: take upon oneself all illnesses.

*pokkuri (shinu)* ぽっくり (死ぬ): quick death without long suffering.

Evil /Vengefull spirits: *goryō-shin* 御霊神 (*onryō* 怨霊);

*goryō-jinja*: Kitano tenmangu built for veneration of Sugawara no Michizane's (845-903) spirit; at the same time: became shrine for success in school, because he was a scholar.

*kitsune tsuki* 狐付き: possession by fox spirit.

### *Folk-religious beliefs & practices*

*omamori* お守り: protecting talismans

*kōtsu anzen* 交通安全: safety in traffic;

*kanai anzen* 家内安全: safety at home;

*anzan kigan* 安産祈願: prayer for safe child birth;

*gōkaku kigan* 合格祈願: prayer for success in examinations;

*genze ryaku* 現世利益: (prayers for) worldly benefits (health, wealth, success in school and work)

Astrology, fortune telling

Magical practices: *darani*, *majinai* 呪い (spells)

Underlying belief: Pure-impure (*fujō* 不浄): *mono-im* 物忌: taboo of impurity (at death, menstruation, etc.)

### *Japanese Folk-Religious groups*

Shamanism, Yamabushi (mountain ascetics), veneration of Odaishi-sama (Kōbō Daishi, Kūkai) all over Japan

### *Place of worship*

*hokora* 祠: small shrines at roadside and junctions (since ca. 1580: for the souls of the many children, who died during wars). Which role do they play today?!

Japanese Folk Religion: popular beliefs and practices are a broad mixture of traditional religion, Shinto, Buddhism, Daoism, Confucianism, and even Christianity (among the Hidden Christians). It was also called Japan's "common religion" (I. Reader & G.J. Tanabe).

### *Studies*

Hori, Ichiro, *Folk Religion in Japan – Continuity and Change*. Tokyo 1968.

Smith, Robert J., *Ancesor Worship in Contemporary Japan*. Stanford: Stanford University Press 1974.

Ehrich, Kurt S. *Shichifukujin – Die sieben Glücksgötter*. Recklinghausen: Verlag Aurel Bongers 1991.

Reader, Ian, & George J. Tanabe, *Practical Religious – Worldly Benefits and the Common Religion of Japan*.

Honolulu: University of Hawai'i Press 1998.

## 6. History of Buddhism (*bukkyō* 仏教) in Japan – An Overview

Southern Buddhism: "Hinayāna" ("small vehicle") → Therāvada ("School of the elders"): India → Sri Lanka, S

Northern Buddhism: "Mahāyāna" ("great vehicle"): India → China → Korea → Japan

### Pre-Nara Buddhism

Initial introduction of Buddhism by Korean saddlers (*kurabe*) since the 6.c., then official introduction from the Korean Court to the Japanese Court. Buddhism spreads slowly among the leading clans and reaches also the Tennō family (Prince Shōtoku Taishi).

### Nara Buddhism (8. ce.)

Nara: first continuous capital of Japan. Emperor Shōmu constructs here 745 the huge Todai-ji state temple as the country's new religious center containing the Great Buddha (*Daibutsu*).

Nara Buddhism is "State Buddhism" for the protection of the Emperor and the flourishing of the country. Law prohibits the spread of Buddhist teaching and practice among the people. However, the monk Gyōki /Gyōgi does it

Diverse schools (teaching traditions) taught & practiced under the roofs of a few monasteries (like in China); ca. 800 they begin with sectarian strive.

*Kusha-shū* 俱舍宗 (Analytical philosophy)

*Jōjitsu-shū* 成実宗 (Investigation of Truth)

*Kegon-shū* 華嚴宗 (Mutual interpenetration of all)

*Hossō-shū* 法相 (Philosophy of consciousness)

*Sanron-shū* 三論宗 (Philosophy of ultimate reality)

*Ritsu-shū* 律 (Precepts)

### Heian Buddhism (794-1185)

"Buddhism of the nobility", for protection, health and success; begin of Japanese Buddhist schools:

*Tendai-shū* 天台宗: Saichō 最澄 (767-805), Mt.Hiei, Enryaku-ji (Lotus Sutra, Bodhisattva precepts)

*Shingon-shū* 真言宗 (Esoteric/ Tantric B.): Kūkai 空海 (Kōbo Daishi, 774-835). Mt. Koya

(Mantra, Mandala, Goma fire ritual; Vairocana Buddha/Dainichi Nyorai; popular Kōbo Daishi belief: all over Japan he is believed to have digged wells, built bridges, found precious metal, etc.; pilgrimage of 88 temples in Shikoku)

### Kamakura Buddhism (1192-1333)

"Buddhism of *samurai* and ordinary people" (*samurai* took over the political reign from the nobility)

Kamakura Buddhism developed from the comprehensive Tendai system: all the "founders" had been Tendai monks, each of them selects from here certain teachings and practices.

*Pure Land (Jōdo 浄土) / Amida 阿弥陀 Buddhism*

*Jōdo-shū* 浄土宗 (Pure Land School): Hōnen 法然 (1133-1212), Chion-in:

*nenbutsu* 念仏 recitation and *shinjin* 信心 (trust, belief) in Amida Buddha's saving power

*Jōdo-shinshū* 浄土真宗 (True Pure Land School): Shinran 親鸞 (1173-1262), Nishi- and Higashi Hongan-ji:

*shinjin* 信心 (trust, belief) in Amida Buddha's saving power

*Zen 禅 Buddhism*

*Rinzai-shū* 臨済宗: Eisai 栄西 (1146-1215), Myōshin-ji & Daitoku-ji: *kōan* 公案 and *zazen* 坐禅

*Sōtō-shū* 曹洞宗: Dōgen 道元 (1200-1253), Eihei-ji: *zazen* (*shikan taza*, only sitting meditation)

*Lotus Sutra Tradition*

*Nichiren-shū* 日蓮宗: Nichiren 日蓮 (1222-1282), Minobu-san:

Lotus-Sutra, recitation of *namu-myōhō renga-kyō* 南無妙法蓮華經

**Edo / Tokugawa Period (1603-1867)**

Introduction of a Chinese Buddhist school:

*Ōbaku-shū* 黄檗宗: Ingen 隠元 (1592-1673), Mampuku-ji: *zazen* & *nenbutsu* (called by Japanese "Impure Zen," but Buddhism in China and other countries is not characterized by such strict sectarian divisions.)

**20th Century**

Development of Lay Buddhism (*zaikai bukkō* 在家仏教) from the tradition of Lotus Sutra and Nichiren Buddhism: Risshō Kōsei-kai, Sōka Gakkai, etc. (see section New Religions).

*Literature (see also sections on Pure Land and Zen Buddhism)*

*Primary sources in translation*

Hurvitz, Leon, tr. *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sutra)*. New York: Columbia University Press 1976.

Hakeda, Yoshito S. (transl. and intro.), *Kūkai – Major Works*. New York: Columbia University Press. 1972.

Yampolsky, Philipp B., ed., *Selected Writings of Nichiren*. Transl. by Burton Watson et al., New York: Columbia University Press 1990.

– . *Letters of Nichiren*. Transl. by Burton Watson and others. New York: Columbia University Press 1996.



*Studies*

- Kidder, Edward, *Early Buddhist Japan*. New York: Praeger Publishers 1972.
- Kamstra, Jacques H., *Encounter or Syncretism. The Initial Growth of Japanese Buddhism*. Leiden: E. J. Brill 1967.
- Visser, Marinus Willem de, *Ancient Buddhism in Japan*. 2 Vols. Leiden: E. J. Brill 1935.
- Matsunaga, Daigan und Alicia Matsunaga, *Foundation of Japanese Buddhism* 2 Vols. Los Angeles & Tokyo: Buddhist Books International 1974 & 1976. [Vol. I: Nara period, Vol. II: Heian period, etc.]
- Augustine, Jonathan. Monks and Charitable Projects: The Legacy of Gyōki Bosatsu. *Japanese Religions* (JR) Vol. 26 (2001): 1-22. [Nara Buddhism]
- Groner, Paul, *Saichō: The Establishment of the Japanese Tendai School*. Berkeley: Berkeley Buddhist Studies Series 1984.
- Adolphson, Mikael S., *The Gates of Power – Monks, Courtiers, and Warriors in Premodern Japan*. Honolulu: University of Hawai'i Press 2000.
- ., *The Teeth and Claws of the Buddha. Monastic Warriors and Sōhei in Japanese History*. Honolulu: University of Hawai'i Press 2007.
- Morrell, Robert E., *Early Kamakura Buddhism: A Minority Report*. Berkeley: Asian Humanity Press 1987.
- Christoph Kleine, *Der Buddhismus in Japan*. Tübingen 2011.
- Christoph Kleine & Oliver Freiburger, *Buddhismus: Handbuch & kritische Einführung*. Göttingen 2010.

## 7. Introduction to Pure Land (*jōdo* 浄土) Buddhism (Amida Buddhism)

Basic sutras: *Jōdo sanbu-kyō* 浄土三部経 (Three Pure Land Sutras)

1. Amida Sutra: *Amida-kyō* 阿弥陀経: about Amida and his Land of Utmost Bliss.
2. Sutra of Immeasurable Life: *Muryōju-kyō* 無量寿経 (*Sukhāvatī-vyūha sūtra*): Bodhisattva Dharmākara attains buddhahood and hence becomes Amida Buddha 阿弥陀仏, who in fulfillment of his "original vows" (*hongan* 本願) saves sentient beings. Description of Amida's beautiful Pure Land (or Land of Utmost Bliss).
3. Meditation Sutra: *Kanmuryōju-kyō* 観無量寿経: Instruction about contemplation or visualization of Amida Buddha and his Pure Land.

### *Basic Teachings*

Bodhisattva Dharmākara (Jp. Hōzō Bosatsu) makes 48 Original Vows (*hongan*) in order to save sentient beings by birth (*ōjō* 往生) from this Defiled World (*ed* 穢土) into the Pure Land (*jōdo* 浄土; also called Land of Utmost Bliss, *gokuraku* 極楽), being located in the West of the Buddhist cosmos. Dharmākara attains buddhahood and becomes Amida Buddha 阿弥陀仏. In the history of Pure Land Buddhism, the most important of the Original Vows became the 18th: If people perform the *nenbutsu* 念仏, they will be liberated from the cycle of birth and death (i.e. from endless reincarnations) and attain *birth into* the Pure Land (not "rebirth" = reincarnation!). Here they will be able to perform the difficult Bodhisattva practices, and then they will return to the world as bodhisattvas in order to save sentient beings.

### *Basic Issues*

1. Understanding of *nenbutsu* = *butsu o nenzuru* 仏を念ずる ("to keep Buddha in mind"): does it mean "meditation /contemplation" (*kannen nenbutsu* 観念念仏), or "oral recitation" of Amida's name (*shōmyō nenbutsu* 称念念仏: "*namu amida butsu*")?
2. Distinction between a) *shōdō-mon* 聖道門 (Gate of the path of the saints [or: of the sacred path]), i.e. the path of self-perfection through "own power" (*jiriki* 自力) and with "difficult practices" (*nangyō* 難行).  
b) *jōdo-mon* 浄土門 (Pure Land Gate) through the "other power" (*tariki* 他力) and with "easy practice" (*igyō* 易行), i.e. of *nenbutsu* practice.
3. Conditions for liberation (*gedatsu* 解脱): *jiki* 時機 (time and capability; *ji /toki* 時: difficult time of mappō 末法 (end of Buddha's Dharma); *ki* 機: human capabilities for effective practice bringing about religious liberation).

### History

Indian origin: *Amida Sutra* and *Sukhāvatī-vyūha sūtra*

Central Asia: Compilation of the *Meditation Sutra*

China: doctrinal developments triggered by Chinese Pure Land Patriarchs:

Tanluan 曇鸞 (Jp. Donran, 476-542), Daochuo 道綽 (Jp. Dōshaku, 562-645), Shandao 善導 (Jp. Zendō, 613-681)  
(Shandao was most important for Hōnen, see below)

### Japanese Pure Land Buddhism

*Ōjō-den* 往生伝: edifying stories on birth into the Pure Land, probably used for Buddhist sermons, compiled since Heian period:

Yoshishige no Yasutane 慶滋保胤 (ca. 931-1002): *Nihon ōjō gokuraku-ki* 日本往生極樂記 (Record of Japan[ese people being] born into the Land of Utmost Bliss),  
and other compilations.

*Doctrinal writings:*

Genshin 源信 (Eshin, 942-1017): *Ōjōyō-shū* 往生要集 (Essentials for birth into the Pure Land): impressive images of hell and Pure Land, birth through many practices (*shogyō ōjō* 緒行往生). Genshin belongs to Tendai-shū.

Hōnen 法然 (Genkū, 1133-1212): *Senchaku hongan nenbutsu-shū* 選択本願念仏集: exclusive *nenbutsu*-practice (*senjū nenbutsu* 専修), Birth only by *nenbutsu* (*nenbutsu ōjō*) and faith (*shinjin* 信心). Hōnen, a Tendai monk, established the independent Pure Land teaching tradition from which later Jōdo-shū developed.

Shinran 親鸞 (1173-1262): *Kyōgyō shinshō* 教行信證, *Tannishō* 歎異抄: faith (*shinjin*) most important. Jōdo shinshū derives from Shinran.

### Pure Land Arts

*jōdo mandara* 浄土曼荼羅: Mandala of the Pure Land, based on Meditation Sutra.

*niga byaku-dō* 二河白道: Picture of a small path between two wild rivers leading a believer to the Pure Land, based on a parable by Shandao.

*raigō /raikō-zū* 来迎図 Picture of Amida and his entourage welcomes believers at the time of death to the Pure Land (since Shandao).

*shōmyō nenbutsu* 声明念仏: *nenbutsu* recitation by monks /priests in temple:

*mukae-kō* 迎講: Theatrical performance of Amida's welcoming of dying believers, practiced since Genshin).

*Pure Land Sutras in translation*

Inagaki, Hisao, and Harold Stewart, *The Three Pure Land Sutras. A Study and Translation from Chinese*. Kyoto: Nagata Bunshodo 1994.

Gomez, Luis O. (intro. and transl.), *The Land of Bliss. The Paradise of the Buddha of Measureless Light. Sanskrit and Chinese Versions of the Sukhāvāṭīvyūha Sutras*. Honolulu: University of Hawai'i Press 1996.

Ryukoku Translation University Center, *The Sūtra of Contemplation on the Buddha of Immeasurable Life as Expounded by Sakyamuni Buddha*. Kyoto: Ryukoku University 1984.

*Japanese Buddhist sources*

Rhodes, Robert F. (transl. & annot.), Saichō 's *Mappō Tōmyōki*. The Candle of the Latter Dharma. *Eastern Buddhist* (NS) Vol.13 (1980): 79-103.

Kotas, Frederik, Ōjōden: Accounts of Rebirth in the Pure Land. PhD, University of Washington 1987.

Senchakushū English Translation Project (transl. and ed.), *Hōnen's Senchaku-shū. Passages on the Selection of the Nembutsu in the Original Vow. (Senchaku-shū hongan nembutsu shū)*. Honolulu: University of Hawai'i Press 1998.

Coates, Harper H., und Ryugaku Ishizuka. *Honen the Buddhist Saint. His Life and Teaching. Compiled by Imperial Order*. (5 Vols.) Kyoto: The Society for the Publication of Sacred Books of the World 1949 (1. ed. 1925).

Haas, Hans, "Amida Buddha unsere Zuflucht". *Urkunden zum Verständnis des japanischen Sukhāvātī-Buddhismus*. Göttingen: Vandenhoeck & Ruprecht 1910.

Hirota, Dennis (transl.), *Tannishō – A Primer*. Kyoto: Ryukoku University 1982. [Shinran]

*The Collected Works of Shinran*. 2 Vols. Jōdo Shinshū Hongwanji-ha Kyoto 1997.

*Studies*

Andrews, Allan A., *The Teachings Essential for Rebirth. A Study of Genshin's Ōjoyōshū*. Tokyo: Sophia University 1973.

Repp, Martin, *Honens religiöses Denken. Eine Untersuchung zu Strukturen religiöser Erneuerung*. Wiesbaden: Harrassowitz Verlag 2005.

Dobbins, James C., *Jodo Shinshu, Shin Buddhism in Medieval Japan*. Bloomington and Indiana: Indiana University Press 1989.

Okazaki, Jōji, *Pure Land Buddhist Painting*. Transl. by Elizabeth ten Grotenhuis. Tokyo: Kodansha International Ltd. and Shibundo 1977.

## 8. Introduction to Chan 禪 / Zen-Buddhism

### *Chinese Tradition: Chan 禪*

Roots in Indian Buddhism: Yoga, Prajna-paramita (Wisdom) sutras, Lankavatara Sutra.

Patriarch: Tripitaka Dharma Teacher Bodhidharma (Indian, died 534, Wei period)

Division of Chan in two major schools:

*Northern School*: quiet sitting meditation, awakening achieved in gradual process

*Southern School*: dynamic interaction between master & disciple; *kung-an* 公案 (a kind of riddles, see below), shouting and strange actions as means to achieve "awakening" (not "enlightenment," wrong translation!). Sudden awakening

Southern School: Sixth Patriarch Hui-neng (638-713)

Matsu/Mazu (709-788): "Strange words and extraordinary practice"

Lin-chi / Lin-ji 臨濟 Jp. Rinzai (died 866).

### *Chan literature*

Records of conversations between masters and disciples.

Anthologies of *kung-an* / *kōan* 公案

*Linchi-lu* / *Rinzai-roku*; *Piyen-lu* / *Hekigan-roku* (1128)

*Wu-men kuan* / *Mumon-kan* (Gateless Barrier, Lin-chi school): "No-gate is the gate of liberation; no-mind is the mind of the man of Dao."

*Ten Ox-herding Pictures* (and text): describing the process of Zen practice.

### *Japanese Zen 禪 tradition*

#### *Kamakura Buddhism*

Japanese Zen developed a) from Chinese Chan practice and b) from the Tendai system by selecting the sitting meditation (*zazen*) out of the four types of meditation practice (constantly sitting, constantly walking, half-walking & half sitting, neither walking nor sitting = in daily life). Hence, Eisai and Dōgen selected one practice from the comprehensive Tendai system and focused their teaching on it, just as the "founders" of the other Kamakura Buddhist schools, Hōnen, Shinran and Nichiren, had done.

*Rinzai-shū* 臨濟宗: Eisai 栄西 (1146-1215) < Tendai & China: Practice: *kōan* 公案 and *zazen* 坐禪. Main monasteries: Daitoku-ji & Myōshin-ji.

*Sōtō-shū* 曹洞宗: Dōgen 道元 (1200-1253) < Tendai & China: Practice: only *zazen*.

Main monastery: Eihei-ji.

Dōgen, *Shōbōgenzō*: "To learn the Buddhist Way is to learn about oneself. To learn about oneself is to forget oneself. To forget oneself is to perceive oneself as all things. To realize this is to cast off the body and mind of self and others. When you have reached this stage you will be detached even from enlightenment but will practice continually without thinking about it." (Kōsen Nishiyama (transl.): *Shōbōgenzō. The Eye and Treasury of the True Law*, p.1)

#### *Edo / Tokugawa Period: Introduction of a Chinese school*

*Ōbaku-shū* 黄檗宗: Yin-yüan / Ingen 隱元 (1592-1673)

Central monastery: Mampuku-ji. Practice: *zazen* & *nenbutsu* (= "Impure Zen"? – No, Zen, as it was practiced in China). Architecture, iconography & ritual: Chinese.

Tetsugen 鉄眼 (1630-1682): printing of the Tripitaka /Daizō-kyō /Issai-kyō (Buddhist Kanon of Ming period):  
*Ōbaku-ban*

Hakuin 白隠 (1686-1768): important monk in Rinzai tradition, famous calligrapher

#### *Practice*

Breathing technique (best access to approach Zen practice)

*zazen* 坐禪 sitting meditation (one of four kinds of traditional Buddhist meditation)

*kōan*, Ch. *kung-an* 公案: "public announcement": a perplexing puzzle which cannot be resolved rationally, it urges to abandon the rational thinking and to proceed beyond the normal state of consciousness into new dimensions: awakening. *Kōan* is a unique phenomenon in the history of religion.

*mondō*, Ch. *wen-ta* 問答: dialogues between master & disciple for religious instruction.

*sanzen* 參禪 (visiting the *roshi* /master), *dokusan* 独参: individual conversation between disciple and master for religious instruction.

*ishin denshin* 以心伝心: transmission of the dharma via human spirit/mind, oral tradition from teacher to disciple; it relativizes the authority of the sutras.

Zen art: Calligraphy (brush painting), rock garden, tea ceremony, *ikebana*, etc.

#### *Primary sources in translation*

Bielefeldt, Carl, *Dōgen's Manuals of Zen Meditation*. Berkeley: University of California Press 1988.

Nishiyama, Kōsen, *A Complete Translation of Dōgen Zenji's Shōbōgenzō (The Eye and Treasury of the True Law)*.

Tokyo: Nakayama Shobō and Japan Publishing Trading Co. 1988.

*Studies*

Heinrich Dumoulin, *Zen Buddhism*. 2 Vols. New York: Mcmillan Publishing Company 1988.

(Original: German 1985)

Collcutt, Martin, *The Five Mountains. The Rinzai Zen Monastic Institution in Medieval Japan*. Cambridge: Council of East Asian Studies, Harvard University 1981.

Bodiford, William M., *Sōtō Zen in Medieval Japan*. Honolulu: University of Hawaii Press 1993.

Baroni, Helen, *Obaku Zen – The Emergence of the Third Sect of Zen in Tokugawa Japan*. Honolulu: University of Hawai'i Press 2000.

Gregory, Peter N. (ed.), *Sudden and Gradual. Approaches to Enlightenment in Chinese Thought*. Honolulu: University of Hawaii Press 1987.

Hisamatsu, Shin'ichi, *Zen and the Fine Arts*. Tokyo: Kodansha International 1971.

## 9. Buddhist Temple Architecture in Japan: Components of the Precincts (*garan* 伽藍)

*(Please read from below when entering a temple compound)*

<i>Traditional style</i>	<i>Pure Land</i>	<i>Zen</i>
10. Kaisan-dō 開山堂 Founder's hall other chappels & Shintō shrine(s)	[Miei-dō 御影堂]	Kaisan-dō 開山堂 Zen-dō 禪堂 Zen Hall
9. Hōjō 方丈 Living quarters of abbot		Sō-dō 僧堂 monks' quarters
8. Jiki-dō 食堂 Refectory		Kuri 庫裡, Ku-in 庫院 Kitchen
7. Kyōzō 經藏 Sutra storage		Sho-in 書院 Library
6. Shōrō 鐘楼 Bell tower Korō 鼓楼 Drum tower		
5. Kōdō 講堂 Lecture Hall	[Amida-dō 阿弥陀堂]	Hattō 法堂 Dharma Hall
4. Kondō 金堂 Main Hall	[Miei-dō 御影堂]	Butsu-den 佛殿 Buddha hall
3. Tō 塔 Pagoda (< stupa)	---	--- Shari-den 舍利殿 Relic hall
2. Chū-mon 中門 Central Gate		Sanmon 山門 Mountain Gate
1. Nandai-mon 南大門 (outer) Southern Gate or Sō-mon 総門 Main Gate		
0. Hōjō-ike 放生池 Pond for releasing animals (located sometimes before temple gates)		

*(This is a general outline for orientation – please be aware: each temple precinct is different!)*



*Literature*

Kidder, Edward, *Japanese Temples – Sculpture, Paintings, Gardens, and Architecture*. Tokyo: Bijutsu Shuppan-sha 1964.

Paine, R.T. & A. Soper, *The Art and Architecture of Japan*. Yale University Press 3. ed. 1992

## 10. Introduction to Buddhist Icons (*butsu-zō* 仏像)

### *Selection*

#### 1. Buddhas (*butsu/hotoke* 仏/佛, *nyorai* 如来)

Shaka Nyorai 釈迦如来 (Shakyamuni, Jp. Shaka or Shakuson): historical Buddha

Dainichi Nyorai 大日如来 (Vairochana, Jp. also Birushana): cosmic Buddha

Amida Buddha 阿弥陀佛(Amitābha): Buddha of the Western Pure Land

Yakushi Nyorai 薬師如来: Buddha for medicine & healing, resides in Eastern Pure Land; etc.

#### 2. Bodhisattvas (*bosatsu* 菩薩)

Jizō 地藏 (Kshitigarbha): incorporates compassion, esp. for children; very popular in Japan

Kannon 観音: incorporates compassion; different forms: Jū'ichi-men Kannon (Kannon with eleven faces) and  
Senju Kannon (with thousand hands to help)

Seishi 勢至: incorporates wisdom (Kannon and Seishi are Amida Buddha's attendants)

Miroku 弥勒 (Maitreya): dwells in Tushita Heaven, meditating his future return to earth

Monju 文殊: incorporates wisdom, rides sometimes on lion

Fugen 普賢: incorporates wisdom, rides sometimes on elephant (Monju and Fugen are Shakyamuni's attendants)

Nikkō 日光: Shining sun

Gakkō 月光: Shining moon (Nikkō and Gakkō are Yakushi's attendants); etc.

#### 3. *Myōō* 明王 (shining kings): Guardians of Buddhism

Former (Indian) deities in fearful expressions, who converted to Buddhism and destroy evil.

Fudō 不動 *Myōō* ("the one who does not move"): protector of ascetic practices, often at waterfalls

Aizen 愛染 *Myōō*: calming desire and averting calamities; etc.

#### 4. *Ten* 天 Heavenly beings, devas

Shi-tennō 四天王: Four Heavenly Kings, fierce figures protecting the Buddha Land in four directions, holding weapons and one foot crushes a demon (beast), standing mostly in temple gate.

Bishamonten 毘沙門天: deity for wealth & fortune

Benzai-ten 弁財天: patron deity for arts and wealth (with white snake and *biwa* music instrument)

*Tennyō* 天女 female deities: Benzai-ten, Gigei-ten (arts), Kissho-ten (happiness & prosperity), etc.

*Kongo Rikishi* 金剛力士: fierce guardians in temple gates, also called *ni-ō* 仁王 (two kings)

*Literature*

Kodo Matsunami, *Essentials of Buddhist Images*, Tokyo 2005.

Saunders, Dale E., *Mudrā. A Study of Symbolic Gestures in Japanese Buddhist Sculpture*. Princeton: Princeton University Press 1985.

Seckel, Dietrich, *Kunst des Buddhismus. Werden, Wanderung und Wandlung*. Baden-Baden: Holle Verlag 1962.

Tokyo Bijutsu Co. Ltd. (ed.), *A Dictionary of Japanese Art Terms*. Tokyo: Tokyo Bijutsu Co. Ltd. 1990.

(Bilingual Japanese & English)

## 11. Japanese New Religions (*shin-shūkyō* 新宗教, *shinkō shūkyō* 新興宗教)

### – An Overview

*Origin in Shintō / Folk religion*

*Tenri-kyō*: founded 1838 by Nakayama Miki: she received revelations from the deity Oyagami Tenri-o-no-mikoto in the state of *kami gakari* (spirit possession); legal recognition 1952.

—> *Tenri-honmichi* (*Honmichi*): founded 1913/1925 by Ōnishi Aijirō; legal recognition 1952.

—> *Morality Kenkyūjo*: founded 1928 or 1935 by Hiroike Chikurō.

*Oomoto-kyō*: founded 1892/1899 by Deguchi Nao (*kami gakari*) & Deguchi Onisaburo; legal 1946.

Major splits from *Oomoto-kyō*:

1. —> *Seichō no-ie*: founded 1930 by Taniguchi Masaharu; legal 1952.

—> *Byakkō shinkō-kai* 1954 ("May peace prevail on earth")

2. —> *Dainihon Kannon-kai* founded 1935 by Okada Mōkichi, 1947 —> *Nihon Kannon-kai*

—> 1950 split: *Sekai kyūsei-kyō*/*Sekai meshiya-kyō* /World Messianity/MOA; legal 1952.

(Healing by handpower (purification *jōrei*, *kī*) and communication with divine)

—> *Sekai mahikari bunmei-kyōdan* founded 1959 by Okada Kōtama; legal 1963.

After his death: conflict between his adopted daughter Okada Keishu and Sekiguchi Sakae;

Court decided that Sekiguchi becomes successor, therefore split:

—> *Sūkyō Mahikari* founded 1978 by Okada Keishu.

3. —> *Ananai-kyō* founded 1925 by Nakano Yonosuke; legal recognition 1952.

*Ananai-kō*: "Teachings of three & five": sc. unity of Shintō, Daoism & Bahai /Islam and unity of Christianity, Islam, Confucianism, Buddhism & Daoism.

*Hito-no-michi* (*Tokumitsu*)-*kyōdan* founded 1926 by Miki Tokuhara & his son Miki Tokuchika, 1937 prohibited, Tokuhara died in prison.

—> *Perfect-Liberty Kyōdan* (*PL Kyōdan*) founded 1946 by Miki Tokuchika

(Shingon veneration of Dainichi Nyorai and Shintō veneration of Amaterasu Ōmikami)

*Konkō-kyō* founded 1859 by Akasawa Bunji [1859 Kawate Bunjiro]; legal recognition 1952.

*Kurozumi-kyō* founded 1814 by Kurozumi Munetada; legal 1946 (Belief in Amaterasu Ōmikami)

*Buddhist origin*

Shingon Buddhism:

*Shinnyōen* founded 1936 by Itō Bunmei; legal recognition 1953.

*Gedatsu-kai* founded 1929 by Okano Seiken; legal 1949 (1953). (*Hannya shingyō* /Heart Sutra)

Nichiren Lay Buddhism (based on Lotus Sutra):

*Reiyū-kai* founded 1925 by Kubo Kakutarō, legal recognition 1952.

(Lotus Sutra, reciting *namu-myōhō-rengē-kyō*, *hōza* counselling, *michibiku* guidance)

—> *Risshō Kōsei-kai* founded 1938 by Naganuma Myōkō (*kami gakari*) and Niwano Nikkyō:

legal recognition 1952. (Lotus Sutra, reciting *namu-myōhō-rengē-kyō hōza*, *michibiku*).

—> *God Light Association* (GLA) founded 1969 by Takahashi Shinji; legal recognition 1973.

*Sōka Gakkai* founded 1930 by Makiguchi Tsunesaburō & Toda Josei, then led by Akiya Einosuke

& Ikeda Daisaku; legal recognition 1952. (Lotus Sutra, reciting *namu-myōhō-rengē-kyō*,

*zadankai* group meetings, *shakubuku* forceful conversion.) Political party Kōmeitō.

*New new religions (shinshin shūkyō 新新宗教)*

*Agon-shū*, original name *Kannon Jikei-kai*, founded 1954 by Kiriya Seiyū; legal recog. 1981.

(Agama Sutras (Theravada), Shingon Buddhism, yoga, fortune-telling, *goma* fire ritual.)

—> *Aum Shinri-kyō*, original name *Aum shinsen no kai*, founded 1984 by Asahara Shōkō; legal recog. 1989.

(Theravada, yoga, Tantrism (Esoteric Buddhism), celebrity (*shukke seido*), science & science fiction.)

[Since members were very critical of society and introduced celebrity, I call it an "Aussteiger Religion."]

*Kōfuku no Kagaku* founded 1986 by Okawa Ryūhō; legal recognition 1991.

[Because of the majority of its members I would call it a "Yuppie religion."]

*New Christian Churches, Indigenous Churches*

*Mu-kyō-kai* (non-church movement) founded 1901 by Uchimura Kanzo

*Iesu no mitama kyōkai* founded 1947 by Murai Jun

*Genshi fukuin* (also called *Makuya*) founded 1948 by Teshima Ikuro

*Sei iesu kyōkai* founded 1949 by Otsuki Takeji

### Studies

(The first four studies seem to be somewhat dated, but they contain much valuable information because the authors were very well acquainted with their subjects at a time when new religious groups were flourishing:)

Schneider, Delwin B., *Konkokyo – A Japanese Religion*. Tokyo: International Institute for the Study of Religion 1962.

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press, Publishers 1963.

Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963.

McFarland, H. Neill, *The Rush Hour of the Gods. A Study of New Religious Movements in Japan*. New York: Macmillan Company 1967.

Earhart, H. Byron, *The New Religions of Japan – A Bibliography of Western-Language Materials*. Tokyo: Sophia University 1970.

Hardacre, Helen, *Kurozumikyō and the New Religions of Japan*. Princeton: Princeton University Press 1986.

Hayashi, Minoru, *Learning from the Japanese New Religions*. Doctoral thesis, Fuller Theological Seminary 1988.

Earhart, Byron, *Gedatsu-Kai and Religion in Contemporary Japan*. Bloomington: Indiana University Press 1989.

Inoue Nobutaka, *New Religions*. Tokyo: Kokugakuin University 1991.

Davis, Winston, *Dojo. Magic and Exorcism in Modern Japan*. Stanford: Stanford University Press 1992. [Study of Sūkyū Mahikari]

Inoue Nobutaka et al., *Neureligionen: Stand ihrer Erforschung in Japan – Handbuch*. Wiesbaden 1995.

[This is probably the most comprehensive handbook on Japanese new religions in a Western language. It is based on the Japanese dictionary.]

Kisala, Robert, *Prophets of Peace. Pacifism and Cultural Identity in Japan's New Religions*. Honolulu: University of Hawai'i Press 1999.

Mark Mullins, *Christianity Made in Japan – A Study of Indigenous Movements*. Honolulu 1998.

## 12. Introduction to Tenri-kyō 天理教

Tenri-kyō 天理教: "Religion of divine wisdom (Teaching of heavenly principle)"

Foundress: Nakayama Miki (1798-1887), religious title: *shinbashira* (The true beam [of a house])

1837 Miki received first revelation: during a healing ceremony for her husband and son, she became a medium for a deity (*kamigakari* 神憑り = spirit possession) and received the message that the "True and Original God" wants to reside in her, take her as his shrine and the "mediatrix between God and men." Her family accepted her as a medium, but not her subsequent "strange" behavior when she started to distribute food and her possessions among poor people in the area.

ca. 1848 Miki began propagating the teaching; faith-healing and aid for painless child birth; subsequently she gained followers, among them also the master carpenter Iburi Izo, who later became her successor.

Religious practice: singing and dancing (*kagura tsutome*), later prohibited because of its ecstatic effect. Government officials became suspicious and persecuted Tenri-kyō because of fear it would develop into a peasant revolt (*ikki*).

1863 Miki's husband died. Then she even demolished their house ("crazy"!?)

1887 Miki died, revered as *hina gata* (divine model for humankind)

1887-1907 Iburi Izo became next *shinbashira*

1907 - present: *shinbashira* always from Nakayama family.

### *Religious center*

*Oyasato* ("Parents home") HQ in Tenri City (Nara prefecture), consists of:

*Honden* (main hall), in its center: *jiba* ("God's home in Yamato;" this sacred place is believed to be the original home of humankind) with the *kanro-dai* ("Stand for heavenly dew") pillar in its center, no roof above it.

*Kyōsō-den*: hall for foundress Miki, who is believed to be still alive.

*Oyasato yakato*: Large building complex surrounding the *honden* in square shape for schools, Tenri University and Library (famous for Kirishitan books and other important collections), hospital, ethnological museum, offices and halls (for up to 15.000 persons).

### *Religious practice today*

*hino kishin*: volunteer work, such as cleaning

religious service/ritual daily at sunrise and sunset: including *te-odori* ("hand-dancing") while singing sacred *mikagura uta* songs.

Festivals: monthly festival at 26. day; three grand annual festivals: January 26 Ascension of Foundress; April 18 Birthday of Foundress; October 26 Founding of Tenri

Meaning of religious practice: "Cleansing from dust (*hokori* = evil, sin)." Aimed at attaining joyful life (*yoki gurashi*) for self and others.

Prayer: "Sweeping away all evil and save us us, Tenri-ō no mikoto."

Center of worship: Oyagami Tenri-ō no mikoto (Parent God).

Mission activities (motivation: to save humankind), also abroad

Social activities (motivated by *hinokishin*): famous hospital, well equipped; well trained team for fast & professional disaster relief (earth quakes, etc.)

Engagement in interreligious dialogue.

Membership: 2.5 Million until government oppression --> 1.7 Million presently

#### *Sacred scriptures*

*Ofudesaki* ("Tip of the brush"): revelations which Miki had received and which were recorded (English & German translations);

*Mikagura uta* ("Songs for the service") written by Miki;

*Osashisu* (Directions by God the Parent) recorded by Iburi Izo.

#### *Tenri Publications*

Tenrikyo Overseas Mission Department, ed., *Tenrikyo – Its History and Teachings*. Tenri 1966.

Tenrikyo-Christian Dialogue. Symposium and Exhibition Cosponsored by Tenri University and Pontifical Gregorian University. Tenri 1999.

#### *Studies*

Henry van Straelen, *The Religion of Divine Wisdom. Japan's Most Powerful Religious Movement*. Folklore Studies Vol. XIII. Tokyo 1954.

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press, Publishers 1963 (pp. 33 ff).

Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963 (pp. 41 ff).



### 13. Introduction to Ōmoto-kyō / Oomoto-kyo 大本教

#### *Foundress*

Deguchi Nao 出口なお (1837-1918): belonged to an impoverished farm family in Ayabe, when her sick daughter was healed in Konkō-kyō, she experienced *kamigakari* 神憑り (spirit possession, since 1892); automatic writing of *Ofudesaki* ("Tip of the Brush," = records of divine revelations), faith healing, exorcism. Early religious influence: Konkō-kyō.

#### *Gifted Organizer*

Deguchi Onisaburō 出口王仁三郎 (original name: Ueda Kisaburo, born in Kameoka, 1871-1948), joined Nao in 1899, married her daughter Sumiko in 1900.

Ōmoto-kyō was founded 1899 under the name of *Kinmei Reigakkai* (legal recognition: 1946/1952).

Main deities: Ushitora no Konjin, Maitreya (millenarian expectation of the future Buddha)

Subsequent leaders: Deguchi Sumiko (1918-52), Naohi (1952-90), Kiyoko (1990-)

Headquarters: Kameoka and Ayabe

Membership: 1920s: 2-3 million; 1959: ca. 200.000; 2000: ca. 165.000

#### *Phases of development*

Historical context: Meiji Restoration: rapid modernization (incl. industrialization) triggers deep political, social and economic changes. Reforms financed also by heavy taxes from farmers.

1. 1899-1905: millenarian phase led by Nao: *yo-naoshi* (world renewal after destruction)

1904-05: Russo-Japanese War: Japanese victory: failure of Nao's prophecy.

2. 1905-1923: nationalistic, progressiv, pro-Western phase led by Onisaburō

1921: 1. persecution: Onisaburo and other leaders imprisoned because of accusation of lese majeste, destruction of headquarters (became later a reason for international engagement).

3. 1923 - present: universalistic, international, interreligious phase: fostering Esperanto, exchange with other religions. etc.

1924: Onisaburō: Mongolia expedition ("savior of the world") to establish his religious utopia.

1935-1945: Ōmoto prohibited, leaders (Onisaburō etc.) imprisoned, members persecuted, headquarters and shrines destroyed

4. 1945 - present: established new religion: peace movement, interreligious dialogue & culture:

international cultural activities (art: pottery, calligraphy, etc.) and interreligious prayers.

*New religions emerged by splitting from Ōmoto-kyō*

Seicho-no-ie, Sekai Kyūsei-kyō, Ananai-kyō

*Relationship to other religions*

*bankyō dōkon* 万教同根 (1922) "all religions have one common root" (sc. Ōmoto)

Since 1923: in attempts to establish religious unity among religions, contacts with new religious

groups in China (Tao Yüan, Red Swastika Society), Korea (Futen), Germany (Weisse

Fahne, 1926), Bulgaria (White Fraternity, 1926), Vietnam (Cao Dai, 1935); Baha'i;

1925 Onisaburō founded the World Religious Federation

1925 Aizen-kai (Universal Love and Brotherhood Association, for humanitarian / relief work)

1930 Picture "Family of Religions" exhibited at the Kyoto Religious Exposition

1931-35 construction of the Chōsei-den (Temple for all religions) in Ayabe

1970 Founding member of World Conference on Religion and Peace (WCRP)

together with Risshō Kōsei-kai

1975 Joint worship service with Anglicans in New York & San Francisco, 1977 in Kameoka,

later joint worship services with representatives of other religions in India, on Mt. Sinai, etc.

*Sacred scriptures*

*Ofude-saki* (Tip of the Brush): records of revelations to Nao between 1892-1918.

*Reikai monogatari* (Tales from the Spirit World): records of revelations to Onisaburo.

*Primary source in translation (selection)*

*Bankyo Dokon – Seventy Years of Inter-Religious Activity at Oomoto*. Kameoka 1997.

*Studies (selection)*

Thomas Peter Nadolski, *The Socio-Political Background of the 1921 and 1935 Omoto Suppressions in Japan*. Ph.D. 1975

Emily Groszows Ooms, *Women and Millenarian Protest in Meiji Japan – Deguchi Nao and Ōmotokyō*. Ithaca, New York 1993.

Nancy K. Stalker, *Prophet Motive – Deguchi Onisaburō, Oomoto, and the Rise of New Religions in Imperial Japan*. Honolulu 2008.

## 14. Introduction to Sekai kyūsei-kyō 世界救世教 (MOA)

### *Genealogy of Mahikari Group*

Oomoto-kyō

—> 1935 split: Okada Mokichi (1882-1955): founded *Dainihon Kannon-kai*

1950: renamed to *Sekai meshiya-kyō* or *Sekai kyūsei-kyō* (World Messianity = MOA)

—> 1960 split: Okada Kōtama (1901-1974) founded *Sekai mahikari bunmei-kyōdan*

1974 Sekiguchi Sakae became successor (acknowledged in law suit against Okada Keishu:

—> 1974/78 split: Okada Keishu (Kōtama's daughter) founded *Sūkyō Mahikari*

### **Sekai kyūsei-kyō 世界救世教**

Founder: Okada Mōkichi (1882-1955): was member and leader of Oomoto-kyō group in Tokyo;

1931 Okada is said to have received a revelation and founded

1935 *Dainihon Kannon-kai*. 1947 renamed to *Nihon Kannon Kyōdan*

Okada Mōkichi's titles: *Jikan* (Manifestation of Kannon), Ohikari-sama (divine light)

Communication with deity and healing practice.

1950 (because of split) renamed: *Sekai meshia-kyō* (World Messianity) or *Seikai kyūsei-kyō*

(Kannon replaced by Messiah/ Yahweh for international appeal)

1955-62 Okada's wife Yoshiko became successor

after her death 1962, their daughter Fujieda Itsuki become leader.

Deity: Daikōmyō-shinjin (with whom Okada communicates)

Sacred places: Zuiunkyō (Atami, = HQ & MOA Museum), Shinsenkyō (Hakone), Heian-kyo (Kyoto, Saga):

model paradise on earth

Membership: 120.000 paying members (claim 400.000)

### Teachings

Cosmology: visible and spiritual world, like two sides of a coin. Spiritual is main compound of world, eternal and source of life energy, governing the universe, everything occurs first in spiritual world, and then is reflected in visible world. Reasons for diseases and misfortunes are in spiritual world, hence spiritual obstacles must first be removed.

The world is approaching the last judgment (like Oomoto-kyō's early teaching), which will be followed by a paradise on earth; Okada wanted to create an ideal world on this earth, develop a spiritual culture over against the materialistic culture, therefore change daily life into arts (museum and garden), elevate the soul through beauty.

It claims not to be a new religion, but "a truth movement of which religion is only a part," a combination of science

and religion, therefore it should be called super-religion and super-science. "World Messianity" implies the claim to save the whole world.

#### Practice

Purification of the spiritual and material world: *jōka* 浄化 or *jōrei* 浄霊:

raising the arm, thereby the light (*hikari* 光) will reach the hand and is emitted from the palm to another person.

Claimed effects: cure any disease, easy birth, protection in natural disasters, saving ancestors and descendants.

Therefore critical towards modern medicine. Also: *jōrei* makes fertilizer unnecessary because it can purify the soil.

Natural farming.

#### *Sacred scriptures*

*Tengoku no iso*, *Mioshie no mondō-shū*, etc.

#### *Studies*

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press 1963, pp. 173 ff.

Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963, pp. 61 ff..

Davis, Winston, *Dojo. Magic and Exorcism in Modern Japan*. Stanford: Stanford University Press 1992. [Study of Sūkyū Mahikari]

## 15. Introduction to Reiyū-kai 霊友会

("Association of the friends of [ancestor] spirits," "Society of fellowship of spirits")

First major Buddhist lay group among Japanese new religions (somehow new for Japanese Buddhism), mixed with folk religious elements such as ancestor veneration.

1925 founded by Kubō Kakutarō (1892-1944) and Kotani Yasukichi (1884-1929) in Tokyo.

Kubō Kakutarō was adopted into a Nichiren Buddhist family and was a carpenter.

His title: *Kubō Onshi* ("venerable teacher").

Situation: after WW I; 1923: earthquake in Kantō region; inflation, economic recession, unemployment, hunger & rice riots; pessimism & despair. This situation was interpreted as fulfillment of Nichiren's prophecy of the "Days of destruction." Over against such mood *Reiyū-kai* represented optimism and saw a future for the Japanese people.

Until WW II: majority of believers in Kantō region

During WW II members dispersed also to rural areas (group lost some strength in Tokyo)

Until 1950 one of the most active and popular new religions.

### *Developments*

1938: Niwano Nikkyō (1906-1999) and Naganuma Myoko (1899-1957), who were members since 1935, left *Reiyū-kai* & founded *Dai-nippon risshō kōsei-kai*; later renamed *Risshō Kōsei-kai*.

1944 Kotani Yasukichi's wife Kotani Kimi (1901-1977) became leader: title *Kaichō* (President)

1949-1953 financial and other scandals, court hearings: hurting the reputation

1950/51 as consequence six small religious groups split from *Reiyū-kai*

1971 Kubō Kakutarō's son Kubō Tsugunari became leader.

### *Practice*

When joining *Reiyū-kai*, one has to submit a list of ancestors, because they have to be pacified by a Buddhist posthumous name (*hōmyō* 法名), otherwise they are feared to cause misfortune.

Ancestor veneration (*senzo kuyō* 先祖供養): continuous care for ancestor spirits guarantees welfare of the living people and the whole world.

Prayer of Transferring Merit

Recitation of *namu myōhō renge-kyō* (name/ title of the Lotus Sutra)

*hōza* 法座 ("Dharma sitting"): local groups, meeting in homes of members; today called *tsudo* 集い ("gathering") (*hōza* became an important counselling practice in *Risshō Kōsei-kai*)

Nichiren Mandala: center of worship, it connects believers with all Buddhas

No own graveyards, continued use of the traditional family graves in Buddhist temples.

Mission: *michibiku* 導く ("guiding the way") (in contrast to Sōka Gakkai's *shakubuku* 折伏 ("subduing" other religious groups))

Social service by Reiyū-kai's women and youth organizations: e.g. they donated a hall for social purposes to Tokyo City

#### *Membership*

1960: ca. 3 million members (according to Reiyū-kai publication)

#### *Basis of teachings*

Three sutras: *Lotus Sutra*, *Muryōgi-kyō*, *Kanfugen-kyō*

Nichiren's (1222-1282) teachings

*Roku-seigyō* 六正行 (Six Rules of Conduct: in reaction to scandals 1949-53 to prevent religious abuses)

#### *Studies*

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press 1963, pp. 109 ff.

Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963, 89 ff.

Inoue Nobutaka, *New Religions*. Tokyo: Kokugakuin University 1991, pp. 93 ff.

## 16. Introduction to Risshō Kōsei-kai 立正佼成会 ("Society to establish righteousness and foster friendship")

### *Founders & developments*

Naganuma Myoko (1899-1957; former Tenri member; had charisma, was medium in trance) and

Niwano Nikkyō (1906-1999), later title *Kaichō* (president)

1935-38: both were first members of *Reiyū-kai* (Society of the friends of [ancestor] spirits;

founded 1925 by Kubo Kakutaro and Kotani Kimi in Tokyo. Teaching: Lotus Sutra and Nichiren's (1222-82) teachings; practices: ancestor veneration, *hōza* counseling; social service, etc.

1938: Niwano and Naganuma left *Reiyū-kai* and founded *Dai-nippon risshō kōsei-kai* (Great Japan

Society to establish righteousness and foster friendship); cf. Nichiren's book *Risshō ankoku-ron* (Establishment of righteousness and safety of the country).

Teaching: Lotus Sutra and Nichiren's teachings; practices: shamanic practices such as *kamigakari* (possession by deities/ spirits) and faith healing, ancestor veneration, *hoigaku* (divination), *seimei handan* (reading the future fate); *hōza* counseling; social service, etc.

After WW II renamed *Risshō kōsei-kai* (RKK).

1952 legal recognition as religious body.

1956 "Yomiuri Affair": RKK accused of deceiving people, of being against democratic principles, and of mal practices in purchasing land for new HQ. After the abuses were corrected, the affair was called "Bodhisattva experience" by RKK-officials.

1957 Naganuma Myoko passed away: fundamental change of teaching and practice: her folk religious and shamanic practices were abandoned and Niwano Nikkyō created a lay Buddhist group, centered on the study and teaching of the Lotus Sutra. Repentance (*zange*) has power to break the law of causality. RKK: "revival movement of original Buddhism as transmitted through Nichiren."

New structure of RKK: central leadership/ centralisation of organization, training of leaders; organizational structure based on family and hierarchy upwards: parents-child/family --> *hōza* (10-20 members) --> *kumi* (group) --> *shibu* (branch) --> *kyōkai* (church) --> *kyōku* (district); membership built around family (not on individual, cf. *danka* system in Buddhism since Edo period); members strive for perfection of the individual person and for harmony in the world; 1963 Niwano Nikkyō visited Europe as representative of Peace Delegation of Religious Leader for Banning Atomic Weapons; international peace activities.

1965 Niwano Nikkyō met the Pope in Rome.

1973 World Council on Religion and Peace (WCRP) founded by RKK and others. Engagement in interreligious dialogue.

1978 (40. anniversary) Niwano Peace Foundation established

1979: "Donate a Meal Campaign" started

1999 Niwano Nikkyō passed away, his son Niwano Nichiko became president of RKK.

#### *Phases of development according to RKK*

1. 1938-58: "Period of the teaching of *hōben* (skillful means)" [i.e. time of trial and error]

2. 1958-77: "Period of the manifestation of the truth"

3. since 1978 (= 40. anniversary): "Period of infinite compassion" (Bodhisattva ideal)

[Compare with the developments above!]

*Center:* HQ and Daisei-dō (Sacred Main Hall, built 1956-1964, at the time: largest religious building in Asia) in Tokyo.

*Membership:* 1945: 1.000; 1959: over 2 million; today: ca. 6 million

#### *Teachings*

Central scripture: *Lotus Sutra* (*Hokke-kyō*) and Nichiren's teaching (without its intolerance and nationalism), Lay Buddhism: "Buddha's teaching for today," "Buddhism for Today," "Everyday Buddhism". (*Lotus Sutra* ch. 23 promises deliverance from pain and fulfilment of every wish.)

#### *Practices*

*hōza* (group counseling in local groups), reciting the Lotus Sutra and its title *Daimoku* ("Namu myōhō renge-kyō"), *zange* (repentance); mission: *michibiku* ("guiding the way") (different from Soka Gakkai's *shakubuku*); "Donate One Meal Campaign" for starving people in poor countries (*Muryōgi-kyō*: "make the greedy charitable ...").

#### *Primary source in translation (selection)*

Nikkyō Niwano, *Buddhism for Today – A Modern Interpretation of the Threefold Lotus Sutra*. Tokyo 1976.

RKK journal: *Dharma World*.

#### *Studies*

Kenneth Dale, *Circle of Harmony*. Tokyo 1975. [Study of *hōza*]

Andreas Nehring, *Rissho Kosei-kai – Eine neobuddhistische Religion in Japan*. Erlangen 1992.

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press 1963, pp. 117 ff.



Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963, pp. 89 ff.

McFarland, H. Neill, *The Rush Hour of the Gods. A Study of New Religious Movements in Japan*. New York: Macmillan Company 1967, pp. 173 ff.

Kisala, Robert, *Prophets of Peace. Pacifism and Cultural Identity in Japan's New Religions*. Honolulu: University of Hawai'i Press 1999, pp. 95 ff.

## 17. Introduction to Sōka Gakkai 創価学会 ("Value Creating Society")

Founder: Makiguchi Tsunesaburo (1871-1944): born in Niigata prefecture, studied in Sapporo, went 1902 to Tokyo; became principal of an elementary school. In his writings he developed a theory about the creation of values (*sōka*) (title of a book: *Kachi-ron* [Theory of Values]) which became a theoretical basis for SG.

- 1920s      Makiguchi converted to *Nichiren-shōshū* (True Nichiren School) and attempted to support his education theory by religion.
- 1937      Together with ca. 60 members Makiguchi founded the *Sōka Kyōiku Gakkai* (Society for Education in the Creation of Values) in Tokyo and became its president (*kaichō*).  
Tōda Jōsei (1900-1958) became vice-president.  
The goal of education should be attaining happiness; happiness consists in creation of values. Education should lead students to the values of "beauty, benefit and good."
- 1930s      Makiguchi's education ideas did not conform with the policy of Education Ministry (state Shintō), hence the group erased the word *kyōiku* (education) from the name and called itself *Sōka Gakkai* (SG).  
Makiguchi was forced to resign as principal, and in
- 1943      Makiguchi, together with Tōda and others, was arrested because they refused to accept the *taima* talisman from Ise Shrine.
- 1944      Makiguchi died in prison.
- 1945      After being released from prison, Tōda Jōsei became the next leader of SG (he claimed to be Makiguchi's favorite disciple, and to have shown his loyalty in prison). With his administrative ability and charismatic personality he became the great organizer by way of education, publication, mass lectures, etc. He was a fervent member of *Nichiren-shōshū*.
- 1946      Tōda launched a movement to convert Japan to Nichiren Buddhism (SG: Nichiren Buddhist lay group).
- 1949      Tōda had to resign because of fraud charges (Tokyo Construction Credit Association went bankrupt) which were dropped later.
- 1951      Tōda formally became the second president. He urged his group to increase membership to 750.000 until his death because the "time of dissemination of the teachings" (*kōsen rufu*) had come. Practice: reciting the *daimoku* (title of the Lotus Sutra) and worshipping the Nichiren mandala (*gohonzon*).  
Publication of *Shakubuku Kyōten* (Manual for Forced Conversion) and of the weekly *Seikyō Shinbun*.
- 1958      goal of 750.000 converted households reached. In the same year Tōda died! (Prime Minister and Education Minister attended funeral)
- 1960      Ikeda Daisaku (1928 - ) became third SG President: he had served under Tōda since he was 19 years; had married the daughter of a SG Board of Directors vice-chairman; mass meetings in stadiums, publications,

many trips abroad.

1990s      Increased friction between SG and Nichiren Shōshū, then separation (i.e. split between a Buddhist school of monks/nuns and a Buddhist lay organization: religious authority vs. big and rich group).

Growth of SG: 1930s: 3.000 members; 1958: 750.000 households; 1960: 1.3 million, 1961: 2.3 mill. 1967: 6.7 mill.

Overseas: 1965 *Nichiren Shōshū Sōka Gakkai of America* was established; 1968: 150.000 members overseas.

*Sōka Gakkai International* (SGI)

HQ: Taiseki-ji (in Fujinomiya) until 1990s, since then in Tokyo

Organizational structure: pyramid; SK owns huge assets.

SG and Culture: Museums, Min-on (Folk Music Association) (cultural activities as means of mission)

#### *SG and society/ politics*

Late 1950s: SG undermined labor disputes of the Coal Miners Union (Tanro) in Hokkaido (since then labor unions oppose SG) SG converted many miners in Hokkaido and Kyushu.

1964: Kōmeito (Clean Government Party): political activities since 1956. Scandals and election fraud. Since 1970 formal division between Komeito and SG (only on the surface) because of the principle of the division between religion and politics as guaranteed in the Japanese Constitution.

#### *SG and other religions*

Japanese Buddhist schools and organizations are very critical of SG since the 1960s (especially because of its mission method *shakubuku* ("destroy and conquer" the other "false religions"). The Union of New Religions in Japan called SG a "threat to freedom of religion" in 1965. Later, SG renounced *shakubuku*.

#### *Some statements by Ikeda Daisaku*

"He [Ikeda Daisaku] is in the habit of saying, "Let's take over the country." (*The Seikyo Shinbun* March 10, 1952)

"When Kosenrufu [the situation, when most Japanese have become SG members] is accomplished some of us will have gained influential positions in Japanese politics such as in the House of Councilors or the House of Representatives. They will usually have at least 100,000 yen to 200,000 yen in their wallet. They will wear nice clothes which will not be purchased in monthly installments but will be paid for in cash. Let's meet in the Diet Building or the Prince Hotel. We must place the Soka Gakkai members in all the key positions of the Japanese government and society, otherwise, Kosenrufu will not be accomplished." (*The Seikyo Shinbun* September 6, 1957)

"I feel the time to take over Japan has come close. A party that can't take the rein of the government does not need to exist. But don't worry. Here, I am behind the party." (Photo gathering with members of the Komei Party, November

16, 1976)

"What I learned [from the second president Toda] is how to behave as a monarch. I shall be a man of the greatest power. The Soka Gakkai may be disbanded." (Monthly magazine *The Gendai* July 1970 issue)

"Extend your power inconspicuously, set up networks in the industrial world. [Prime Minister] Nakasone is under our control. He is just a boy on our side. When he asked me to help make him Japanese Prime Minister, I said 'Okay, okay, I'll let you be a Prime Minister.' He puts on airs like Kennedy. He is just a kid." (The 6th Shachokai, November 5, 1967)

"My men manipulating even police are Takeiri and Inoue." (The 13th Shachokai, July 8, 1968) [Takeiri Yoshikatsu was the Komeito Secretary General since the 1960s until the 1990s.]

#### *Primary sources in translation*

Ikeda, Daisaku, *The Human Revolution* Vols. 1-5, New York and Tokyo 1972.

Toynbee, Arnold J. & Daisaku Ikeda, *The Toynbee–Ikeda Dialogue – Man Himself Must Choose*. Tokyo and New York 1976.

Bethel, Dayle (ed.), *Education for Creative Living – Ideas and Proposals of Tsuneburo Makguchi*. Iowa State University Press 1989.

#### *Studies*

Thomsen, Harry, *The New Religions of Japan*. Westport, Connecticut: Greenwood Press 1963, pp. 81 ff.

Offner, Clark B. & H. van Straelen S.V.D., *Modern Japanese Religions*. Tokyo: Rupert Enderle 1963, 89 ff.

McFarland, H. Neill, *The Rush Hour of the Gods. A Study of New Religious Movements in Japan*. New York: Macmillan Company 1967, pp. 194 ff.

Brannen, Noah, *Sōka Gakkai – Japan Militant Buddhists*. Richmond Virginia 1968.

Hirotsu Fujiwara, *I Denounce Soka Gakkai*. Tokyo 1970. [Quite critical book.]

Kisala, Robert, *Prophets of Peace. Pacifism and Cultural Identity in Japan's New Religions*. Honolulu: University of Hawai'i Press 1999, pp. 73 ff.

## 18. Introduction to Agon-shū 阿含宗

### *Historical Overview*

- Founder: Kiriya Seiyū (original name: Tsutsumi Masuo), born 1921
- 1954 *Kannon jikei-kai* (Society of the compassion of Kannon Bodhisattva) founded in Yokohama
- 1970 First Fire (*goma*) Festival conducted near Mt. Fuji
- since 1977 Fire Festival ("Star Festival," *hoshi matsuri*) in Yamashina (Kyoto) on February 11 (Foundation Day of Japan!). 1979 more than 1 million prayer sticks (*gomagi*) burnt; 1997: 480.000 visitors.
- 1977 Buddhist memorial service in Palau for Japanese soldiers who died during WW II
- 1978 New name: *Agon-shū* (from Agon = Agama sutras)
- 1980 Pilgrimage to India: —> Sahet Mahet reestablished in Yamashina / Japan  
Meeting with the Dalai Lama (Tibet connection)
- 1981 Legal recognition as religious body (*shūkyō hōjin*)
- 1984 Aura Festival with the Dalai Lama
- 1985 Kiriya meets Pope John Paul II
- 1985 Prayers for peace in China (China connection replaces Tibet connection)
- 1986 Buddha relics (*busshari*) received from Sri Lanka: Shākyamuni worship; ca. 300.000 members
- 1990 Agon-shū Beijing Office established
- 1990s Prophecies of Nostradamus; Kiriya's novel 1999: *The Destruction of the Earth*.  
(Agon: One of the first groups to take up apocalyptic thought shortly before the year 2000.)

### *Teachings and practices*

Concerning first name: Bodhisattva Kannon: savior in difficulties of life (illness, etc.)

Agon / Agama sutras: "true and original teaching of the Buddha" for "the needs of men and women today",  
"back to the basics:" Theravada Buddhism

Yoga (< Yoga boom during the 1970/80s); religious practice (*shūgyō*) with one's body

*mikkyō* (esoteric Buddhism): attaining "supernatural powers" (*chōnoryoku*) (originated from *mikkyō* boom  
during the 1970s), criticized by traditional Japanese esoteric Buddhism (Shingon)

*shūgen-dō* (mountain ascetics): traditional clothes and modern communication technology during fire festival.

Saving the world: "World society is heading straight toward global breakdown. Homo sapiens has  
reached his limit. What we need now is the appearance of a new type of human being, a  
creature with super-human abilities who can control our runaway world." (Kiriya)

For such purpose Kiriya envisages the "homo excellens" who would be created by *gumonji somei-hō*:  
i.e. Shingon / *mikkyō* ritual, plus *kundalini yoga* (India) and *qigong* (Chinese Daoism).

*genze ryaku* (worldly benefits): success in school, business, and love, health, etc.

Astrology: knowing one's fate

Miracles: claim to have made rain in Mongolia ("miracles can happen to you!")

*hoshi matsuri*: great performance, excellent PR: using mass media/ communications.

Prayers to appease souls of soldiers, who died in WW II: ancestor veneration → "peace" activities

Ginza meditation center (Tokyo) for exhausted and over-active employees: *yin* resp. *yang*.

International activities and recognition: Dalai Lama, Pope, Pacific Rim Chair in Francisco

Agon-shū: "originated in Japan, but its concern and its vision are global"

International activities vs. nationalism?

The founder and some leading members of Aum Shinri-kyō belonged originally to Agon-shū.

#### *Agon Publications*

*The Agon-shu – The Original Teachings of the Buddha*. Tokyo: Agon-shu 1989.

*Agon Shu*. Tokyo: Agon Shu International Department 1995.

Kiriyama, Seiyu, *You Have Been Here Before: Reincarnation*. Tokyo: Hirakawa Shuppan 2000.

Kiriyama, Seiyu, *21st Century: The Age of Sophia – The Wisdom of Greek Philosophy and the Wisdom of the Buddha*. Tokyo: Hirakawa Shuppan 2000.

## 19. Introduction to Aum Shinri-kyō オウム真理教

### *Historical Overview*

1955 Matsumoto Chizuo (founder) born in Kumamoto Prefecture (Kyushu), attends later school for blind students.

1978 Matsumoto marries Tomoko; subsequently they have six children.

1984 The couple gives Yoga lessons, together with some students they establish the group *Aum Shinsen-no-kai* オウム神仙会, or "Aum Group of Mountain Ascetics [Aum = Sanskrit for *ōm* = first and last letter of the alphabet, signifying the universe or the ultimate truth]"

1986 Matsumoto travels to India to improve his Yoga practice. At the end of his two months stay he claims to have attained religious awakening.

1987 Matsumoto names his group to *Aum Shinrikyō* オウム真理教, or "Aum Teaching of the Ultimate Truth" (Ultimate Truth = Buddha's teaching). At the same time he changes his own name to Asahara Shōkō which consists of Chinese characters believed to bring good luck. Aum begins to publish the journal *Maha-yana*.

August 1989 Aum is legally recognized as "Religious Corporation" (*shūkyō hōjin* 宗教法人) (faster than most other new religions!).

November 1989 Murder of the lawyer Sakamoto Tsutsumi, his wife, and their baby.

February 1990 Asahara and 24 followers run as candidates for the elections of the Parliament, without success.

May 1990 Struggle with the citizens of Namino-son (Kyushu) where Aum established a branch intended to become Shambala, or Lotus Village.

1992 Begin of diverse activities in Russia (Oleg Lobov) and fast growth in membership here.

June 1994 Poison gas attack in the city of Matsumoto: 7 persons died and hundreds were hurt.

July 1994 Citizens of Kamikuishiki village (Yamanashi Prefecture, close to Mt. Fuji) complain about bad smells coming from Aum buildings.

February 1995 Abduction and murder of the notary public Kariya Kiyoshi. This case becomes the reason for the police (later in March) to start investigation and to take members into custody

20. March 1995 Poison attacks in subways in Tokyo: 12 persons died, thousands were hurt.

16. May 1995 Police takes Asahara into custody. 2004 death sentence (2014 still pending).

### *Phases and elements of Aum's Teachings*

Yoga (Hinduism: Shiva) (< Agon-shū)

Astrology

Theravāda Buddhism: Agama Sutras (Jp. Agon): aimed at self-perfection of *arhat* /saint (< Agon-shū).

Mahāyāna Buddhism: Bodhisatva ideal: working for religious liberation of other beings even at the cost of self-sacrifice (1987).

Tantra Vajrayāna Buddhism: Tibetan Tantrism, esoteric Buddhism (1990) (< Agon-shū?).

Apocalyptic expectations (< Agon-shū?): Nostradamus, Revelation of St. John

*Aum publications (selection)*

1986 *Chōnoryoku himitsu no kaihatsu-hō* (Secret methods to develop supernatural powers)

1986 *Seishi o koeru* (English: *Beyond Life and Death*, 1993)

1987 *Inishieshon* (English: *Supreme Initiation* 1988)

1987 - 1994 journal *Maha-yana*

1994 - 1995 journal *Vajrayāna Sacca*

*Studies (selection)*

Reader, Ian, *A Poisonous Cocktail? Aum Shinriko's Path to Violence*. Copenhagen: 1996.

– . *Religious Violence in Contemporary Japan. The Case of Aum Shinrikyo*. Richmond, Surrey: 2000.

Repp, Martin, *Aum Shinrikyo – Ein Kapitel krimineller Religionsgeschichte*. Marburg: Diagonal Verlag 1997.

– , "Aum Shinrikyo and the Aum Incident – A Critical Introduction." In: James Lewis and Jesper Aagaard Petersen, eds., *Controversial New Religions*. New York 2005: 153-194.

– . Religion and Violence in Japan – The Case of Aum Shinrikyo. In: James Lewis (ed.), *Violence and New Religious Movements*, Oxford: 2011: 147-171.

*Following the Aum Incident, the government revised the Law for Religious Organisations*

John LoBreglio, "The Revision to the Religious Corporations Law: An Introduction and Annotated Translation." *Japanese Religions* Vol. 22 No. 1 (1997): 38-59.

Robert J. Kisala, "Reactions to Aum: The Revision of the Religious Corporations Law." *Japanese Religions* Vol. 22 No. 1 (1997): 60-74.

Yuki Hideo, "Problems with the Revisions to the Religious Corporations Law." *Japanese Religions* Vol. 22 No. 1 (1997): 75-86.



## Aum Shinri-kyō and the Aum Incident from the Perspective of Japanese Pop Culture

1. The worldview of many (at that time) young Aum believers was formed by Japanese *manga* and *anime*. Therefore, studies of Aum Shinri-kyō and the Aum Incident should be undertaken not only from the perspective of religious studies, or sociological, psychological, political, economic and juridical studies, but also from the perspective of cultural anthropology.

2. Youth and religion in *manga* and *anime*: a very general outline

2.1 Moral values of *shōnen manga* 少年漫画 (young manga) readers (according to questionnaires):

1. What is dear to young people? Friendship (*yūjō* 友情), 2. What is most important to them? Endeavor (*doryoku* 努力), 3. What makes them most happy? Victory (*shōri* 勝利)!

2.2 From youth to adulthood: Spiritual development

Moral values of the manga heroes: Pure heart (*junsui na kokoro* 純粋な心), pure spirit (*seishin* 精神), and honest/truthful heart (*makoto no kokoro* 誠の心).

2.3 Between individual and society: Marginalization of hero(e)s, good minority vs. bad majority.

2.4 Fight between good and evil, between just and unjust

Supernatural power (*chōnōryoku* 超能力), heart of justice (*seigi no kokoro* 正義の心), save others (*tanin o sukuu* 他人を救う).

2.5 Religious themes

Death, resurrection and the search for immortality.

Armageddon, end of the world, and the salvation of world and humankind.

2.6 Images of traditional religions

Shintō as "religion of life" (*matsuri*, etc.), bright image

Buddhism concerned mainly with death, funeral, and grave (*osōshiki bukkō* お葬式仏教, *gishiki bukkō* 儀式仏教),

Esoteric teachings (*mikkyō* 密教) and practices: connotation with magic (*majutsu* 魔術) and occultism, dark image.

Christianity: exotic, foreign/ alien, sometimes perceived as magic/ occult (cf. image of cross), influence of the film

"The Exorcist." Often dark image.

### 3. Application to Aum Shinri-kyō and the Aum incident

3.1 From youth to adulthood: spiritual development of the Aum believers. Liberation from own suffering and egoism, change oneself and thereby change the world. Become successful "achievers" (*seikō-sha* 成功者) through religious training (Yoga, meditation, ascetic practices) and attain "supernatural powers" (*chōnōryoku*).

3.2 Between individual and society: Marginalization of Aum believers and of the whole group.

3.3 Fight between good and evil, just and unjust, truth and untruth.

Aum Shinri-kyō is the ultimate truth (*shinri* 真理), which saves the world and humankind ("salvation plan") after Armageddon has occurred.

(This text is a summary of: Martin Repp, Youth and New-New Religions: Challenges for the Churches in Present-day Japan. *The Japan Christian Review* Vol.63 (1997): 5-29, esp. the section pp. 10-25.)

## 20. Japanese New Religions – Tentative Conclusions

1. New Religions are a significant factor in the religious world of modern and contemporary Japan. Probably in no other country in the world than in Japan emerged so many new groups in modern times.

2. Definition: difficult because of diversity: some emerged (to a certain degree) independently from others; many came into being by splitting from existent new religions and developing further.

3. Categorization (order) is difficult, therefore tentative from a historical Perspective:

Historical condition	Religious Group	Character: teaching / practice /developments)
<i>1. generation</i>		
Tokugawa: control of rlg.	Shintō/ folk	charismatic foundress: shamaness
> Meiji: rlg.freedom /	Tenri-kyō	revelation / <i>ofudesaki</i> --> <i>yonaoshi</i> ; healing
modernization /	Oomoto-kyō (rural)	Local organization: mission and international
industrialization	Konkō-kyō (rural)	activities (claim: "universal religion")

Transition from 1. to 2. generation: Reiyū-kai

### *2. generation*

Militarism & WW II	Lotus Sutra, Nichiren Buddhism	Teacher: interprets scripture, lay Buddhism
> postwar economic growth	Risshō Kōsei-kai (urban)	Mod.Buddhism, <i>hōza</i> , etc. internat. peace
& urbanization	Sōka Gakkai (urban)	activities & development aid

### *3. generation ("new new religions")*

"Bubble economy" (1980s)	Yoga, Agama/ Thervada Buddh. / Mikkyō esoteric Buddh.	
	Agon-shū	
	Aum Shinri-kyō (urban)	rlg. experience with bodily practice, celebrity
	Kōfuku no Kagaku	"invented tradition," books, journals

4. Different theories of rise and development of Japanese New Religions, depending on the methods (deductive or inductive approach?). Variety of factors: social, economic, political, historical, religious, cultural, use of mass media, international influence ...

5. Some questions in order to grasp important aspects of new religions (phenomenology):

How emerged a new religion in the very beginning?

Which is the historical, political and socio-economic context?

Which were the major factors for a new religion coming into being: divination, new revelation, inspiration from books, new interpretation of sutras? ..., or splits resulting from power struggles?

What kind of personality has the founder /foundress? What happens after her/ his death? Selection of the future leader from the founder's family, or?

How did the developments proceed? (Institutionalization, organization: hierarchy; changes of teaching & practice, etc.)

How did they grow? (Mission, mass media, PR)

Which social forms do they create (local --> national --> international)?

Do they have political inclinations and ambitions?

What is the economic basis? Do they run enterprises (trade, factories)?

What kind of cultural activities do they entertain, for which purpose do they use them? (Museums, concerts, art exhibitions, academic conferences, etc.)

How are their relations to the surrounding society? Are they open or closed? Transparency or not?

How are their relations to other religions?

Do they pursue international activities and which purpose do they have? ("Peace," etc.)

## 21. Introduction to Christian Mission in Japan during the 16./17. Centuries

1338-1573 Muromachi Period

1568-1598 Azuchi-Momoyama Period: Namban fashion (Southern Barbarians = Portuguese)

1603-1867 Tokugawa or Edo Period

### 1470-1570 Period of warring states (*sengoku jidai*)

- (1534      Founding of the Society of Jesus (S.J.) in Paris as part of Counter-Reformation)
- 1549      P. Francisco Xavier S.J., P. Cosme de Torres S.J. & Joao Fernandez S.J. arrive in Kagoshima, begin mission with help of Japanese Christian Anjiro
- 1551      Xavier travels to capital Miyako, does not receive permission to reside and pursue mission; returns to Yamaguchi: baptizes blind biwa-player Lourenco, who became one of the most able missionaries; Xavier leaves Japan (in order to start mission in China, however dies before reaching it. De Torres & Fernandez continue mission in Yamaguchi and Kyushu.
- 1555      Language reform in mission: Buddhist words for important Christian terms replaced by Latin
- 1560      P. Vilela S.J. & Lourenco in Miyako, Shogun permits them to live and preach here
- 1563      Omura Sumitada: 1. daimyo baptized in Kyushu, then Dario Takayama (Takatsuki), etc. in Gokinai: "mission from above" (socially and geographically)
- 1565      Shogun Yoshiteru murdered, missionaries escape from Miyako to Sakai; Hibiya family baptized

### 1568-82: Nobunaga: Christianity used politically against Buddhism

Conversion of daimyos and samurai, mass conversions in Kyushu

- 1569      P. Luis Frois S.J. & *irmao* Lourenco return to Miyako, audience with Nobunaga and Shogun, both grant permission to missionaries; Frois/Lourenco debate with Nichiren priest Nichijo before Nobunaga in his Azuchi castle
- 1570-81      P. Francisco Cabral S.J. Mission Superior for Japan
- 1570-80      Ikkō Ikki: Jōdo shinshū peasant uprisings in different parts of Japan
- 1571      Nobunaga attacks monks on Mt. Hiei (Tendai) and burns down many monasteries
- 1573      End of Ashikaga shogunate
- 1575      First church in Miyako built: called Namban-ji ("temple of southern barbarians")
- 1579-82 P. Alessandro Valignano S.J.: visitation of the mission, accommodation of Jp. customs & culture, necessity to study Japanese language, plan to train Japanese clergy -->

- 1580 *Seminario* in Arima & Azuchi established, *collegio* in Funai, *Catechismus Christianae Fidei* compiled, Nagasaki harbor & village donated to S.J. (boomed because of trade, became city and Christian center)
- 1582 Nobunaga killed, *seminario* in Azuchi moved to Takatsuki, P. Gaspar Coelho S.J. becomes Superior
- 1582-90 Four young Japanese boys travel with Valignano to Europe to get support for mission.

### **1582-98 Hideyoshi: restricted toleration and banishment**

Mission proceeds in central Japan (Gokinai)

- 1584 *Seminario* in Takatsuki moved to Osaka
- 1585 Hideyoshi defeats warrior monks (*sōhei*) of Negoro (Shingon)
- 1587 Hideyoshi issues edict to banish missionaries (not enacted), Takayama Ukon loses fief in Takatsuki
- 1588 Churches in Miyako, Osaka, Sakai demolished
- 1590 Valignano returns to Japan as ambassador of Viceroy of India, 1591 meets Hideyoshi
- 1593 Franciscans (OFM) arrive in Japan: “mission from below”, conflicts between SJ and OFM begin
- 1594 Franciscans build church, 2 hospitals and a monastery in Miyako
- 1596 December: Affair of the San Felipe; Hideyoshi orders arrest of Franciscans & Kirishitan in Miyako
- 1597 Febr. 5: 26 Franciscans & Kirishitan martyred in Nagasaki, persecution in Kyushu
- 1598 Hideyoshi dies
- 1598-1601 Mass conversions and local persecutions
- 1599 Organtino and other Jesuits back in Miyako, restore churches; Christian literature printed, art

### **1600-1638 Tokugawa Shogunate: initial toleration followed by severe persecution**

- 1600 Victory of the Tokugawa in the Battle of Sekigahara; Dutch merchant ships arrive in Japan
- 1601 Tokugawa Ieyasu grants residence for missionaries in Miyako, Joao Rodriguez S.J. in Fushimi
- Ordination of the first two Japanese priests
- 1601-13 Steady growth of mission, Nagasaki its center with about 40.000 Christians
- 1601-14 *Seminario de clerigos* in Nagasaki
- 1602 Dominicans and Augustinians arrive and start mission
- 1603-08 Joao Rodriguez S.J. Tcuzzu: *Vocabvlario da lingua de Japam*; *Arte da lingua de Japam*
- 1605 Hidetada becomes new Shogun; by now between 300.000 and 750.000 (?) Kirishitan in Japan
- Fabian Fukun: *Myōtei mondō* (edifying dialogue on Christian belief)
- 1606 Disputation between *irmao* Fabian Fukun and Confucian scholar Hayashi Razan: *Hai Yaso*
- 1610 Dominicans built church in Miyako
- 1612 Edict: demolition of churches in Miyako and Edo

- 1613 Proclamation of prohibition of Christianity: arrests, imprisonment, martyrdom in Edo
- 1614 General prohibition of *Kirishitan*, begin of *Kakure Kirishitan* (Hidden Christians); deportation of missionaries overseas, Takayama Ukon and his family exiled to Manila; about 1500 refugees
- 1615 Social system *gonin-gumi* (five families) established against *Kirishitan*
- 1616 Fabian Fukan leaves S.J.; 1620 Fabian authors the anti-Christian book *Ha Daiusu*
- 1619 Severe persecution in Miyako: 52 martyrs; 1622: 55 martyrs in Nagasaki
- 1623 3. Tokugawa Shogun Iemitsu, more rigorous persecution; persecution in Edo
- 1627 State inquisition by *fumi-e* (stepping on a sacred image) established
- 1630 Anti-Christian writing *Kirishitan monogatari*
- 1632 persecution in the whole country, Superior Ferreira S.J. commits apostasy under severe torture
- 1632 Japanese are prohibited to leave their country; Government reward for betraying *Kakure Kirishitan*
- 1635 Foreign traders restricted to stay in island of Deshima in Nagasaki harbor
- 1635 End of Portuguese trade; Christovao Ferreira/Savano Chuan: *Kengi-roku*
- 1637/38 Shimabara peasant revolt, crashed with support by canons of Dutch ships; privilege for Dutch trade

#### **1639-1854 Sakoku (Japan closed to foreign countries)**

- 1639 Final edict for closing the country
- 1639 Office for inquisition (*shūmon aratame yaku*) established in Nagasaki: Inoue Chikugo in charge until 1658, *danka seido* established (each Japanese family had to register as member of Buddhist temple congregation (measure against *Kirishitan*))
- Early 18. ce. *Nanban-ji kōhai-ki* ([anti-Christian] Record of the Nanban-ji)
- 1792 Office for inquisition closed

#### **1868-1912 Meiji Period: Opening the country to international trade etc.**

- 1859 Catholic and Protestant missionaries arrive in Japan
- 1861 Priest Nicolai starts with mission of Russian Orthodox Church
- 1865 French Catholic priest Petitjean discovers *Kakure Kirishitan* in Kyushu
- 1868-73 Persecution of *Kakure Kirishitan*
- 1873 Freedom of religion introduced, Christianity permitted in Japan

#### *Some statistics*

- 1552-56: 2 Jesuit priests    1556-62: 3 priests    1562-64: 4 priests    1565-70: 6 priests
- 1579 ca. 130.000 Christians, 55 Jesuits, 23 of them priests; 1587: 35 Priests & 65 *dojuku* escaped to Shimonoseki

*Sources in translation*

Michael Sievernich (ed.), *Franz Xaver – Briefe und Dokumente 1535-1552*, Regensburg 2006.

G. Schurhammer & E.A. Voretzsch, *Die Geschichte Japans (1549-1578) von P. Luis Frois S.J.* Leipzig 1926.

[Very informative and lively written history of the Jesuit mission.]

Cooper, Michael (ed.), *They Came to Japan. An Anthology of European Reports on Japan 1543-1640*. Berkeley: University of California Press 1965.

–, *This Island of Japan – Joao Rodrigues' Account of 16th-Century Japan*. Tokyo 1973.

George Ellison, *Deus Destroyed – The Image of Christianity in Early Modern Japan*. Cambridge 1988.

[Contains a study and translation of a number of anti-Christian writings.]

Christal Whelan (tr.), *The Beginnings of Heaven and Earth – The Sacred Book of Japan's Hidden Christians*. Honolulu 1996.

*Studies*

Boxer, C.R., *The Christian Century in Japan 1549-1650*. Berkeley: University of California Press 1951.

Ikuo Higashibaba, *Christianity in Early Modern Japan – Kirishitan Belief & Practice*. Leiden 2001.

Repp, Martin, Die Begegnung zwischen Europa und Ostasien anhand der Auseinandersetzungen um den christlichen Gottesbegriff. *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 45. Bd. (2003): 71-100.

–, Religionsgespräche zwischen Jesuiten und Buddhisten im Japan des 16./17. Jahrhunderts. In: Benjamin Simon, Henning Wrogemann (Hg.), *Konviviale Theologie. Festgabe für Theo Sundermeier zum 70. Geburtstag*. Frankfurt a.M.: Otto Lembeck 2005: 41-53.



## 22. Introduction to Christianity in Modern Japan (19./20. Centuries)

### Edo or Tokugawa Period (1603-1867)

- 1854 Kanagawa Treaty with America: Begin of opening the country
- 1859 Catholic and Protestant missionaries arrive in Japan; activities permitted only in treaty ports (Nagasaki, Yokohama, Kobe, etc.) American Protestantism dominates: Episcopalian, Presbyterian (Dr. J. C. Hepburn), Dutch Reformed (J. H. Ballagh), Baptist (J. Goble)
- 1861 Priest Nicolai (1836-1912), Russian Consular Chaplain in Hakodate, starts mission of Russian Orthodox Church; translation of Liturgy & Holy Scripture. 1875 first Japanese priest ordained. Later mission was done mainly by Japanese clergy. Nicolai became Archbishop.
- 1862 First Catholic church opens in Yokohama
- 1865 French Catholic priest Bernard Petitjean "discovers" *Kakure Kirishitan* in Urakami, Kyushu

### Meiji Period 1868-1912: Opening the country to international trade etc.

- 1868-73 Persecution of *Kakure Kirishitan* following Petitjean's "discovery" (1865)
- 1869-71 Suppression of Buddhism (because of State Shintō)
- 1869 First female missionary Mary Kidder (Dutch Reformed) works among women. Soon more female missionaries arrive.
- 1872 First Japanese Christian church founded by J. Ballagh and converts in Yokohama. Missionaries criticize divisive effects of sectarian Protestant mission. At that time: 7 missionary organizations, 1882: 20! Convention of Protestant Missionaries forms Yokohama Translation Committee: NT published 1880, OT 1888; first hymn book in 1882.
- 1873 Freedom of religion introduced to Japan, Christianity permitted; many missionaries now teach "Western learning" in government and other schools, hence they extend mission to many places within the country.
- 1875 Doshisha founded by Nijima Jo (1843-1890) and others in Kyoto, became later first Christian university. The following groups derive from the work of missionary teachers:
- 1875 *Kumamoto Band*: covenant of young Jp. Christians (mostly ex-samurai): Ebina Danjo, Kozaki Hiromichi, etc.; *Sapporo Band*: Uchimura Kanzō (later: Non-Church Movement), Nitobe Inazō (Quaker, later author of *Bushidō – The Soul of Japan*), etc. *Yokohama Band*: Uemura Masahisa, Honda Yōichi, etc. Members of these bands vowed to serve God and the nation (patriotic). Many became later Protestant church leaders.

- 1882-94 Japanese Catholic priests ordained. Conflicts between Catholic Church and Kakure Kirishitan communities because the latter refused to conform to Roman Catholic teaching and practice.
- 1883 Missionary conference in Osaka: principles: native church, native clergy and self-support.
- 1885 Allgemein Evangelisch-Protestantischer Missionsverein starts work in Tokyo
- By 1889 ca. 34.000 Christian converts, 300 churches, many schools. High percentage were young *samurai* who attended Christian schools in order to find new work after having lost their status in Meiji reforms. 1889: 30% of Protestant Christians were ex-*samurai*, whereas *samurai* constituted only less than 6% of the whole population. Jp. Protestant church until today: mainly urban middle class of intellectuals (teachers, physicians, lawyers, etc.). Conversion: Westernization and estrangement from Japanese culture. Tamura Naomi (Yokohama Band): "I was interested in Christianity simply because I thought that it was a religion in a civilized nation and much more modern and cultural than Buddhism or Shintoism. Thus only Christianity could bring us the culture of Europe." (Irwin Schreiner, *Christian Converts and Social Protest in Meiji Japan*. Berkeley 1970: 46; cf. p. 63)
- 1890 Meiji Constitution, Imperial Rescript on Education
- 1891 Nicolai built Orthodox Cathedral in Tokyo, churches also in Nagoya, Kyoto, etc. Uchimura Kanzō refuses to bow before Imperial Rescript on Education, causes public furor: Inoue Tetsujirō, *The Conflict of the Church with Education*: "The main point of the Rescript is nationalism, but Christianity lacks the nationalistic spirit, it is opposed to it. Thus, it must be irreconcilable with nationalistic principles." (Schreiner, op.cit. 37) Chrt'y. is not loyal!
- 1894-95 Sino-Japanese War, many Protestant church leaders support government
- 1897 First Japanese labor union *Rōdō kumiai kisei-kai* founded by Christians
- 1900 Russian Orthodox converts: 25.700 = nearly half of Catholics, twice than biggest Prot. group; few Russian missionaries, many Japanese priests; translation of New Testament published.
- 1901 Uchimura founds "Non-Church" movement (*Mukyōkai*) Christian & patriot: Jesus & Japan; Japan's first Socialist Party organized mainly by Christians
- 1904-05 Russo-Jp. War: Uchimura & Chr. Socialists oppose; Nicolai told Christians to be patriotic.
- 1910 Japan annexes Korea; Japanese Christian missionaries begin to work here. At the end of Meiji: ca. 189.000 Christians: Roman Catholics 67.000, Protestants 90.000 (*Nihon Kirisuto Kyōkai* 23.000, *Kumiai Kyōkai* 21.000), Orthodox 32.000.

### Taishō Period (1912-1925)

- 1912 Government organizes Conference of the Three Religions: Shintō, Buddhism & Christianity:  
Gvt. recognizes Chrt'y. as one of three major religions in equality (= persecution is past).  
Subsequent conferences in 1914 and 1924.
- 1913 Jesuits establish Sophia University in Tokyo
- 1922 National Christian Council (NCC) founded (Prot. denominations, incl. YMCA & YWCA).
- 1923 Great earthquake in the Tokyo area: huge destruction, enormous relief efforts
- 1920's Peaceful & prosperous time for churches  
At the end of Taishō: Churches in Japan: Roman Catholic, Orthodox Church, among the 40  
Protestant denominations: Presbyterian, Congregational, Methodist and Anglican-Episcopal.

### Shōwa Period (1926-1988)

- 1929-34 Kingdom of God Movement: NCC organizes nationwide evangelization led by Kagawa  
Toyohiko (social reformer, pacifist & labour activist; organizes Japan Federation of Labour).
- 1931-45 Japanese militarism, Tennō System & State Shintō bring the churches & Christian schools in  
difficulties, but this results also in their cooperation with war and occupation.
- 1931 Manchurian Incident: led to invasion of Manchuria, political tensions with China.  
This resulted also in conflicts between Japanese Christians & foreign missionaries in Japan,  
resp. foreign mission boards. Japanese Christian missionaries begin to work in Manchuria.
- 1932 Students of Sophia University refuse to visit Yasukuni Shrine for war dead, cause conflicts.
- 1937-45 Second Sino-Japanese War; tough challenges for Christians in wartime.
- 1937 Gvt. again invited religions to meet: "Great Unity League of Religions". Most Buddhist  
schools and Christian churches engage in patriotic support of war and colonialism.
- 1938 Manchuria & China under Japanese hegemony: "New order in Asia," "Co-Prosperity sphere"
- 1940 Military expansion in Southeast Asia. Government issues *Law for Religious Bodies* to gain  
full support for war and better control of religions.
- 1941 For the same purpose: (forced?) unification of Protestant denominations: *Nippon*  
*Kirisuto-kyōdan* (*Kyōdan*, United Church of Christ in Japan) established. Nationalism  
in churches: call for "Japanese Christianity" (*Nippon-teki kirisuto-kyō*). Government forces  
churches & Christian schools to remove Westerners from leading positions.  
*Peace Preservation Law* revised: persecution of small pacifist groups (Salvation Army,  
Holiness groups, Plymouth Brethren, Seventh Day Adventists, Jehova's Witnesses) and new  
religious groups (Oomoto, Tenri Honmichi, Seicho no Ie).

- 1941 Attack on Pearl Harbor, begin of Pacific War
- 1945 U.S. atomic bombs on Hiroshima & Nagasaki, end of WW II, American Occupation until 1952, new laws for religious organizations.
- 1947 New Japanese Constitution (§ 9: resolve international conflicts only by peaceful means)  
American missionaries return to Japan; Episcopalians, Baptists, Japan Reformed Church & Lutherans leave *Kyōdan* (UCC-J) and constitute again own churches.
- 1948 NCC-J reestablished since it was dissolved due to founding the *Kyōdan* 1941  
Formal establishment of the Korean Christian Church in Japan
- 1950-53 Korean War, helps to boost the post-WW II economy in Japan
- 1951 Jp. Churches & congregations begin to recover from war and nationalism  
International Christian University & Japan Union Theological Seminary established, Tokyo;  
Religious Juridical Persons Law (*shūkyō hōjin-hō* 宗教法人法) issued
- 1955 Japanese Bible Society publishes standard colloquial version of Bible  
U.S. Army returns St. Luke's Medical Center in Tokyo to Episcopal Church
- 1956 Presbyterian Church establishes hospital in Osaka, Baptists one in Kyoto
- 1958 Growth of churches compared with 1941: Protestants: 233.000 --> 348.000;  
Catholic Church: 120.000 --> 241.000; Orthodox Church 30.000 --> 34.000.  
Establishment of the Nippon Christian Academy, incl. the Kansai Seminar House, Kyoto
- 1959 Establishment of the NCC Center for the Study of Japanese Religions, Kyoto
- 1967 *Kyōdan* (UCC-J) moderator issues "Confession of Responsibility During WW II."
- 1970 *Seisho Shin-kaiyaku* (Bible. New Revised Translation) published (widely used)
- 1973 (Russian) Orthodox Theological Seminary established in Tokyo
- 1979 East-West Spiritual Exchange starts: Zen monks live for some time in Catholic monasteries in Europe, later Catholic monks visit Buddhist monasteries in Japan (every 4 years alternating)
- 1981 Pope John Paul II visits Japan: peace appeals in Hiroshima and Nagasaki  
*Kyōdan* (UCC-J) opens Buraku Liberation Center in Osaka
- 1987 Japan Bible Society publishes *Seisho Shin-kyōdō yaku*: new ecumenical (Catholic & Protestant) translation
- 1989 Emperor Hirohito dies.

#### Heisei Period (1989 - )

## Indigenous Christian Movements in Japan and their founders

1901	Uchimura Kanzō: Nonchurch Movement ("Churchless" Christianity, <i>Mukyōkai</i> )
1907	Matsumura Kaiseki: The Way ( <i>Dōkai</i> )
1927	Kawai Shinsui: Christ Heart Church ( <i>Kirisuto shinshū kyōdan</i> )
1936	Sugita Kōtarō: Glorious Gospel Christian Church ( <i>Eikō no fukuin kirisuto-kyō</i> )
1940	Koike Tatsuo: Japan Ecclesia of Christ ( <i>Nihon kirisuto shōdan</i> )
1941	Murai Jun: Spirit of Jesus Church ( <i>Iesu no mitama kyōkai</i> )
1946	Ōtsuki Takeji: Holy Ecclesia of Jesus ( <i>Sei iesu kyōkai</i> )
1948	Teshima Ikurō: Original Gospel (Tabernacle) ( <i>Genji fukuin, Makuya</i> )

### Literature

Cary, Otis, *A History of Christianity in Japan – Roman Catholic, Greek Orthodox, and Protestant Missions*. Two Volumes in One. Rutland & Tokyo 1982.

[Reprint of the first edition (1909) which contains much valuable source material.]

Schreiner, Irwin, *Christian Converts and Social Protest in Meiji Japan*. Berkeley 1970.

Iglehart, Charles, *A Century of Protestant Christianity in Japan*. Rutland & Tokyo 1959.

Mullins, Mark (ed.), *Handbook of Christianity in Japan*. Leiden 2003.

Calderola, Carlo, *Christianity – The Japanese Way*. Leiden 1979. [Study of *Mukyōkai*]

Mullins, Mark, *Christianity Made in Japan – A Study of Indigenous Movements*. Honolulu 1998.

Mullins, Mark & Richard Fox Young (eds.), *Perspectives on Christianity in Korea and Japan*.

Lewiston N.Y. 1995. [Comparison between different developments of Christianity in both countries.]

Thelle, Notto, *Buddhism and Christianity in Japan – From Conflict to Dialogue*. Honolulu 1987.

Kitamori, Kazoh, *Theology of the Pain of God*. Richmond, VA 1965.

German Version: *Theologie des Schmerzes Gottes*. Göttingen 1972.

Mutō Kazuo, *Christianity and the Notion of Nothingness – Contributions to Buddhist-Christian Dialogue from the Kyoto School*. Leiden: Brill 2012.

Michaelson, Carl, *Japanese Contributions to Christian Theology*. Philadelphia 1960.

Furuya, Yasuo (ed.), *A History of Japanese Theology*. Grand Rapids 1997.

German Original: Akio Dohi, Toshio Sato, Seiichi Yagi & Masaya Odagaki, *Theologiegeschichte der Dritten Welt – Japan*. München 1991.

## 23. Literature

### *Guides to Buddhist temples & Shinto shrines in Nara, Kyoto & surroundings*

- Plutschow, Herbert E., *Historical Nara – With Illustrations and Guide Maps*. Japan Times 1983.
- Ponsonby-Fane, Richard, *Kyoto – The Old Capital of Japan (794-1869)*. Kyoto: The Ponsonby Memorial Society 1956.
- Mosher, Governor, *Kyoto – A Contemplative Guide*. Tokyo 1974.
- Usui, Shiro, *A Pilgrim's Guide to Forty-Six Temples*. New York & Tokyo 1990.
- Cali, Joseph & John Dougill, *Shinto Shrines – A Guide to the Sacred Sites of Japan's Ancient Religion*. Honolulu 2013.
- Dougill, John, *Kyoto – A Cultural and Literary History*. Oxford 2006.
- Clancy, Judith, *Exploring Kyoto – On Foot in the Ancient Capital*. New York & Tokyo 1997, 1999.

### *Japanese History & Culture*

- The Cambridge History of Japan* 6 Vols. Cambridge: Cambridge University Press 1993 (repr. 1997)
- Sansom, George, *A History of Japan*. 3 Vols. Rutland, Vermont, and Tokyo: Charles E. Tuttle 1990 (1. ed. 1974)
- Hall, John Whitney, *Japan From Prehistory to Modern Times*. Tokyo: Charles E. Tuttle 1971
- (German original: *Das Japanische Kaiserreich*. Frankfurt a.M.: Fischer 1968.)
- de Bary, Wm. Theodore (ed.). *Sources of Japanese Tradition*, 2 Vols. Compiled by Ryusaku Tsunoda, Wm. Theodore de Bary, Donald Keene. Columbia University Press. New York 1964 (1. ed. 1958)
- Varley, H. Paul, *Japanese Culture*. Honolulu: University of Hawai'i Press. 4. revised ed. 2000.
- Dettmer, Hans A., *Grundzüge der Geschichte Japans*. Darmstadt: Wissenschaftliche Buchgesellschaft 1985.

### *Medieval Religious Literature (Setsuwa etc.)*

- Nakamura, Kyoko M. *Miraculous Stories from the Japanese Buddhist Tradition. The Nihon Ryoiki of the Monk Kyokai*. Cambridge Mass.: Harvard University Press 1973.
- Dykstra, Yoshiko K., transl. *Miraculous Tales of the Lotus Sutra from Ancient Japan. The Dainihonkoku Hokekyōkenki of Priest Chingen*. Honolulu: University of Hawaii Press 1983.
- Morrell, Robert E., *Sand and Pebbles (Shasekishū)*. Albany: State University of New York Press 1985.
- Sadler, A.L. (trans.), *The Ten Foot Square Hut and Tales of the Heike*. Rutland und Tokyo: Charles E. Tuttle Co. 1972 (1. ed. 1928).

### *Dictionaries / Encyclopedia*

*Kodansha Encyclopedia of Japan*. Tokyo: Kodansha 1983

Papinot, E., *Historical and Geographical Dictionary of Japan*. Rutland (Vermont) & Tokyo: Charles E. Tuttle Co. 1972 (1. ed. 1910).

*Basic Terms of Shinto*. Tokyo: Kokugakuin University revised edition 1985. [Available also online.]

Daitō Shuppansha (ed.), *Japanese-English Buddhist Dictionary*. Tokyo: Daitō Shuppansha 1984.

Inagaki, Hisao, and P.G. O'Neill, *A Dictionary of Japanese Buddhist Terms*. Kyoto: Nagata Bunshodo (2. ed.) 1985.  
[Especially useful for Pure Land terminology]

Yokoi Yūhō, *The Japanese-English Zen Buddhist Dictionary*. Tokyo: Sankibo 1991.

Kleine, Christoph, Li Yuetao und Michael Pye, *A Multilingual Dictionary of Chinese Buddhism. Mehrsprachiges Wörterbuch des chinesischen Buddhismus*. München: Iudicium Verlag 1999.

Kashiwahara, Yusen and Koyu Sonoda (ed.), *Shapers of Japanese Buddhism*. Tokyo: Kōsei Publishing Co. 1994.  
[Brief biographies of influential Buddhist monks.]

#### *Journals*

*Monumenta Nipponica* (published by Sophia University, Tokyo)

*Eastern Buddhist* (published by Otani University, Kyoto)

*Japanese Religions* (published by the NCC Center for the Study of Japanese Religions, Kyoto)

*Japanese Journal of Religious Studies* (published by the Nanzan Institute for Religion & Culture, Nagoya)

*Journal of Religion in Japan* (published by Brill, Leiden)