A BIBLIOGRAPHY OF
JAPANESE
NEW
RELIGIOUS
MOVEMENTS
WITH ANNOTATIONS

PETER B. CLARKE

INCLUDING AN INTRODUCTION TO JAPANESE
NEW RELIGIONS AT HOME AND ABROAD

Bibliography of Japanese New Religions

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WITH ANNOTATIONS AND AN INTRODUCTION TO JAPANESE NEW RELIGIONS AT HOME AND ABROAD

PLUS AN APPENDIX ON AUM SHINRIKYŌ

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Using the Bibliography

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To assist readers to find the information they require as quickly as possible the bibliography has been constructed in the following way:

Main Bibliography

This section consists of an alphabetical list by author of references, the majority of which refer to Japanese new and new, new religions outside Japan. Apart from a small number in French, German, Japanese, and Portuguese, these references are in English. Some of the titles have been translated from the Japanese.

The references include material published by the new and new, new religions themselves and research-based material published by academics and serious students of new religions.

We have included some material on new and new, new religions in Japan itself where we felt this was relevant to the study of these religions abroad.

Few of our references predate 1960 since little literature exists on Japanese new religions abroad prior to that time.

Summaries of Japanese New Religions

This section provides summaries of some of the main Japanese new and new, new religions that are active outside Japan. They are: Agonshū, Aum Shinrikyō (see appendix) Byakkō Shinkō Kai, Honmichi, Kōdō Kyōdan, Kōfuku-no-Kagaku, Konkōkyō, Kurozu-mikyō, Mahikari, Ōmotokyō, Perfect Liberty Kyōdan', Reiha no Hikari, Reiyūkai, Risshō Kōsei Kai, Seichō-no-Ie, Sekai Kyūseikyō, Shinnyoen, Sōka Gakkai and Tenrikyō.

The summaries are based on information provided by the movements themselves with the exception of Aum Shinrikyō. On account of its impact and notoriety we decided to include a special appendix containing a brief history and select bibliography on Aum Shinrikyō. The historical account of Aum is an interpretative essay by Peter Clarke based on scholarly research and analysis of this phenomenon (pp 265ff).

In addition to each summary there is a list of references in alphabetical order by author which refer specifically to that movement and includes both primary and secondary source material. These references also appear in the main bibliography but are listed here for quick reference.

Suggestions for Further Reading

For a detailed earlier bibliography see: H. Byron Earhart's _The New Religions of Japan: A Bibliography of Western Language Materials_, Ann Arbor: Michigan Papers in Japanese Studies, No. 9, 1983.

The _Japanese Journal of Religious Studies_ published by the Nanzan Institute for Religion and Culture is also extremely useful, as is the _Journal of Japanese Religions_ published by the NCC Centre for the Study of Japanese Religions in Kyoto.

Japanese New Religions Abroad – The Way of the *Kami* in Foreign Lands
By Peter B. Clarke

The main focus of this annotated bibliography is the academic and serious literature, mainly but not exclusively in English, as well as the internal literature produced by the movements themselves that is relevant to the process of the internationalization of Japanese new religions. The bibliography builds upon the reference work of Earhart (1983) and was motivated by my own research on Japanese new religions in Brazil, Europe and parts of Africa which began in the early 1980s.

A previous volume (Clarke and Somers, 1994) referenced some of the scholarly writings on Japanese new religions in the West, but it was only in editing that volume that I came to realize the need for a more comprehensive work that would bring together under one cover the growing literature on the international dimension of Japanese new religions on a much wider scale. A short appendix has been added containing a select bibliography on Aum Shinrikyō, the movement on trial in Japan for the sarin gas attack on the Tokyo underground in March 1995 and many other heinous crimes. This movement has subsequently come to be regarded as one of the principal defining moments in the history of Japanese new religions, generating there and globally many of the same fears and suspicions about new religions and prompting many of the same questions about the nature of contemporary society as did the holocaust in Jonestown Guyana in 1979 when over 900 members of the People's Temple were either murdered or committed suicide under orders from their leader the Reverend Jim Jones (Hall, 1987).

Other great tragedies involving new religions in recent times that have displayed the enormous tension that can be generated between new forms of religious belief and practice and their interpretation, implementation and goals, real or imaginary, and the wider society, include: the Branch Davidian community in Waco, Texas in February 1993, where there was tragic loss of lives on both sides in what some experts believe was a totally unnecessary conflagration that occurred in a stand-off between the leadership of the movement and the Federal Bureau of Investigation (FBI), (Lewis, 1993), and the 53 violent deaths in the Solar Temple movement in October 1994 (Palmer, 1996).

It would be difficult to exaggerate the effects on popular perceptions of religion nationally and internationally of these tragedies. Focusing on the fall-out from the Aum Shinrikyō attack on the Tokyo underground one Japanese observer wrote of the 'Death of Religion in Japan' (Yamaori, 1995). If it is too early to speak of the death of religion it is certainly not too soon to detect a radical rethink in Japan on the value of religion offered by new and new, new religions and a questioning of the methods used to achieve the goals of this-worldly and other-worldy benefits that are promised to practitioners.

During research in Japan, Europe and Brazil after the Aum Shinrikyō incident I personally found that in many cases interviewees would begin to respond to questions by distancing themselves from Aum Shinrikyō and from violence and fanaticism, afraid that I might imply that these were characteristics of all Japanese new and new, new religions.

What are commonly referred to as new religions are a feature of the religious, and very often political and social, life of almost every country in the world. Wherever these new religions have emerged they have been the subject of controversy, in some cases dividing communities and families that are usually in agreement on essentials, and in others uniting groups that are in principle antagonistic and hostile to each other, for example supporters of the Communist party and conservative politicians in Japan in the 1970s.

Although Aum Shinrikyō provides, with hindsight, an unambiguous illustration of the two-edged character of charismatic authority based on claims to mystical power in which good and evil are not simply opposite sides of the same coin but can change places so easily, it is, nevertheless, important not to generalize by interpreting the beliefs and activities of all Japanese new religions in the same way in the light of the Aum incident.

Japanese new religions are now to be found in most countries of the world. There are over thirty such religions in Brazil which, with an estimated 1.3 million inhabitants of Japanese descent, has the largest population of people of Japanese origin in the world outside Japan. Elsewhere in South America the numbers are smaller, for example, in Peru, Paraguay, Colombia, Chile and Argentina. Mexico has a number of Japanese new religions, the largest of them being Sōka Gakkai or Value Creation Society. The new religions of Japan have also spread to the Caribbean. Mahikari, for example, has a following on the islands of Guadeloupe and Martinique where it is undergoing a process of assimilation that will possibly eventually have the effect of obscuring its Japanese character (Hurbon, 1991). Japanese new religions elsewhere are on the whole more cautious about adaptation.

Since the new immigration law of 1965 which placed Asian immigrants on a par with Europeans for the first time since 1924 the United States has come to be home to almost as many Japanese new religions as Brazil. The international dimension to Japanese new religions is also evident in much of the Far East and South East Asia. There are new movements in Mongolia, China – including Hong Kong – Taiwan, Korea, Indonesia, Thailand, Malaysia and Singapore. A number of African countries, among them the Democratic Republic of the Congo, Ghana, Kenya, Angola, Nigeria and South Africa are home to Japanese new religions, as are India and Nepal.

All the main Japanese new religions are to be found in Europe. This development is relatively recent, apart from a Tenrikyō presence in Britain since c.1910. For most of the others the mission to Europe began in the 1970s as Japanese business and commerce increased there (Clarke and Somers, 1994). The largest Japanese new religion in Europe is Sōka Gakkai followed by Mahikari.

There are many aspects of this expansion abroad that are as yet little understood and little researched. For example, movements that have made considerable headway in one or two countries have been unsuccessful in others. Sekai Kyūseikyō (The Church of World Messainity) has acquired a large membership in Brazil of about 330,000 since its beginnings there in 1955, and over 250,000 in Thailand over a similar period of time, but has failed to reach more than 5,000 in the United States in over forty years of mission activity. The realization of the need to adapt and the will to adapt in Brazil from the 1960s, and in Thailand, partly explain the movement's success in those countries. In the United States adaptation was not as easily undertaken for historical, political and cultural reasons, and as a consequence Messianity has remained an 'ethnic religion'.

The progress of Tenrikyō (Religion of Heavenly Origin) abroad has also been extremely variable. It is the second oldest

new religion in Brazil arriving there in 1931, two years after Ōmotokyō, and yet one of the smaller ones, with far fewer members than Sekaikyusei Kyo, Perfect Liberty Kyōdan, Seichō-no-Ie (House of Growth) and Sōka Gakkai. On the other hand, it has a long history in Korea also but there it has been highly successful for a Japanese new religion with over 100,000 members. In Hawaii where Tenrikyō dates back to 1908 it has never been numerically strong and is in a state of decline and the same holds for the mainland of the United States where, since 1938, it has failed to make any noticeable inroads into the wider American community or to attract more than a handful of non-Japanese Americans. One point worth noting is that in Korea the leadership of Tenrikyō is local and the liturgy is in Korean, broadly demonstrating that the most effective carriers of a religion are the local people and the most effective means of communicating its message is through the vernacular language.

While more will be said on the factors making for success and failure later, a short introduction such as this is not the place to offer a full treatment of this extremely complex question which I hope to consider as an in-depth study, with special reference to Japanese new religions, at a future date.

Unpacking the Terms 'New' and 'New, New' Religions

While, as previously noted, the content of this annotated bibliography concerns Japanese new religions abroad the Japanese context in which they emerged cannot be ignored if their presence overseas is to be fully understood. This means the provision here of a brief account of their rise in Japan and an explanation of the sense in which they can usefully be described as new.

Modern Japanese religions come in two basic forms: that of new religions (shin shūkyō) and that of new, new religions (shin shin shūkyō). Shimazono (1991) has identified a third category: the new spirituality movements (Shin Reisei Undō).

Scholarly opinion in Japan, as elsewhere, is divided on the question of the value of using the term 'new', and also 'new, new'. I have already discussed the question of new in the context of Japan (1994) and the West (1997) and do not wish to enter into a detailed account of the debate here, or of the reasons why I prefer to continue to use this term despite its obvious limitations I will simply make a few comments in support of my position that are sometimes overlooked by participants in the debate. Two general and basic points need to be made to begin with: firstly, because a belief or idea can be shown to have antecedents this does not strip it of the quality of newness or originality; new does not have to imply a fundamental or radical innovation or change in doctrine and ritual in an objective sense, although this may well be the perception of believers. And secondly, a religious movement does not have to be defined unequivocally as either new or old, but may be one or the other depending on the angle from which it is being observed. Looked at diachronically many new religions, Japanese and other, are most likely to appear to be highly derivative, drawing many of their beliefs and practices from long established religious traditions, while if studied synchronically, their new features appear much more obvious.

As one would expect, most historians treat them diachronically, while most social scientists take a synchronic approach. The most fruitful approach is to examine them from both angles while avoiding the pitfalls of an exaggerated evolutionist and essentialist interpretation. This is by no means easy. Earhart (1989), who has made one of the most thoroughgoing attempts at such an approach, sees the new religions of Japan as 'developing out of the general background of Japanese religion' which he views as: the unified religious world view of the Japanese people' (Ibid:11). He stresses that there is no substantial break or discontinuity between new and old religion in Japan (Ibid: 11). New religions such as Gedatsu-kai, Earhart believes, are but a 'miniature contemporary version of this heritage' (Ibid: 10). He comments:

Gedatsu-Kai is a reformulation of the unified world view of Japanese religion that enables members to go back to the heart of their tradition while at the same time going forward into the future (Ibid: XIV).

While Earhart's analysis seeks to do justice to the contribution of both past and the present, the old and the new, to the content and ritual of Japanese new religions, his overall interpretation is possibly overly metaphysical and essentialist. He loudly echoes Durkheim's essentialism and evolutionism in his contention that Japanese religion has an essence or core that persists amid all cultural, economic, historical, political and social change, and the idea that it is transmitted from generation to generation in the same form risks over-emphasizing the element of continuity. Every belief has a material, intellectual, emotional and cultural aspect, and while the form in which it is expressed may persist seemingly unchanged, these 'internal' elements will be shaped and moulded by different kinds of experience.

Earhart is also in danger of giving the appearance of homogeneity, unity and uniformity were they never existed, and of obscuring the significant changes in content, structure, function and meaning that have occurred, and the differences in the way of being religious that have been developed at different periods of history. As is well known, the Japanese religious outlook has been characterized by diversity for a very long time with Confucianism influencing Shinto and the converse, and Buddhism being affected by and affecting both. Moreover, there have been and continue to be local and regional variants of the traditional models of Shinto, and a variety of forms of Buddhism have existed in Japan for a very long time, making for variation in the interpretation of the content and the form of the rituals associated with these traditions.

These qualifications of Earhart's position are not meant to deny its obvious merits or the existence of a paradigmic worldview or set of interpenetrating worldviews, and of characteristic features in the religious life of the Japanese that have persisted over centuries down to the present. However, in the script of most paradigms there are a number of blank spaces, so to speak, that leave open possibilities for innovation. What appears to be complete allows for interpretation and even originality. New experiences make demands on the existing belief systems which they cannot always satisfactorily respond to, either because their ideology of change is inappropriate or they have become too closely associated with the mainstream, orthodox view of things and have been commandeered by the establishment and its supporters and used to legitimate their power and authority. It is in this context that seemingly peripheral movements emerge, some of which mount a challenge to the status quo, become the mainstream themselves in time and go on to experience the same opposition.

Acknowledgement, therefore, of the existence of paradigmatic aspects of Japanese religious belief, practice and orientation, and that new religions come under a broadly inclusive cover called Japanese religion, should not be taken to imply that these religions are not in any doctrinal, ritual or ideological sense original or new. As previously pointed out,

the new is often wrapped in the clothes of the old and needs to be unpacked to be observed. While, as Reader and Tanabe (1998) point out, there are, and have been, constants in the religious practice of the Japanese – praying for practical benefits, *genze riyakū*, has been among the most common and persistent religious activities in Japan – the purposes that cosmologies, beliefs and rituals are designed to serve can change and indeed have changed to give them a new meaning in both an objective and subjective sense.

Generally, new religions see themselves as belonging to an old tradition and at the same time revealing for the first time eternal truths that are part of that tradition but have never previously been known or correctly understood. Thus, the tradition is presented as faulty at its foundations and this provides an opening for an extremely radical view of the past. Agonshū claims to be new or original as a result of its founder, Seiyū Kiriyama, having discovered the *Agama* sutras which it claims are the earliest of the Buddhist sutras and previously unknown, while Shinnyo'en simultaneously emphasizes the Shugendo and Shingon roots of its founder Shinjō Itō and points to the latters 'discovery' of the *Mahaparinivana* sutra, said to contain the last teachings of the Buddha, and the essence of all he had previously been searching for and all he had so far learned. Out of the old comes something completely new; by basing their teachings on the ancient texts of the *Agama* sutras in the first case and on the *Mahaparinirvana* sutra in the second these two movements claim uniqueness.

There are variations on this approach to originality found, for example, in the claim made by movements that they are providing a deeper understanding of a long-established belief or practice, a method adopted by Shōkō Asahara who, shortly after establishing Aum Shinrikyō, explained his teaching and practices relating to the attaining of *satari* or enlightenment as a deepening of the long-established Buddhist practice of, in Japanese, *shinensho* or the fourfold meditation to eliminate false views (Shimazono, 1995: 389).

New religions need not, therefore, be considered new in the sense of providing entirely new beliefs and rituals but in the way they have restructured aspects of Japanese cosmology with a long history and interpreted long-standing ritual practices to serve different ends than was once the case. Yamashita (1998) makes the point that Tenrikyō (Religion of Heavenly Truth), Tenri Honmichi (Original Way of Heavenly Truth), a splinter group from Tenrikyō founded by the former Tenrikyō minister Aijirō Ōnishi (1881–1958) – he was one of a number of founders of Japanese new religions who either denied the emperor's divinity or strongly denounced his rule and was subsequently arrested and imprisoned for lese-majeste – and Ōmotokyō (Religion of Great Origin), while they have all derived much in the way of ritual and belief from Shinto have, nonetheless, an eschatological element not found in that belief system. Yamashita also credits the foundress of Tenrikyō, Miki Nakayama (1798–1887), with providing in the Ofudesaki – revelations made to her by God the Parent – a new version of the myth of human creation:

The Koki (myth of human creation) in the Ofudesaki is highly original because the idea of equality (therein) stood in sharp contrast to the reality of contemporary society in which the concept of karma was used to justify unequal treatment of people. (Ibid: 132).

Examples of how traditional religious ideas and practices have been made new by leaders of new religions abound. Ooms (1993) interprets the use made of possession, *kamigakari*, by the founders of several Japanese new religions including Nao Deguchi (1836–1918) the foundress of Ōmotokyō (Religion of the Great Origin) which dates from 1895, in this way. Seeing these founders as essentially mediums and faith-healers Ooms observes that they extended the related functions of possession and faith-healing to cover wider issues than was traditional:

Unlike traditional mediums who articulated and structured the experience of their patients in terms of *prevailing models of reality* the founders of new religions made their patients' experiences meaningful in terms of the *new vision of reality* which they were constructing. A successful cure could result, therefore, in the dissociation of the individual from the *established socio-cultural system*. The patient was instead converted to the founders *new world view* and integrated into a *new community* of fellow believers. The founders thus *expanded the function of faith-healing far beyond the provision of immediate benefits*. They used it as a highly effective means of proselytization, for it enabled them to communicate a *new view* of the world by making it meaningful with regard to an individual's unique experience (my italics) (Ibid: 17).

Referring specifically to Nao Deguchi, Ooms explains how the foundress of Ōmotokyō radically transformed the character and purpose of possession or *kamigakari* as traditionally understood. She did this principally by declaring herself to be the final and ultimate source of revelation, and by preaching to others that their salvation was not dependent on this traditional means of access to supernatural help but on obedience to the will of the deity who possessed and revealed his truth to her, Ushitora no Konjin. Ooms comments:

Kamigakari now represented not only a source of miscellaneous insights and immediate benefits, but also a source of a total and radically *new view* of the world and the individual's relation to the sacred (Ibid: 16).

Hardacre (1990) also recognizes the ingenuity of Nao Deguchi and highlights this in her discussion of the foundress of Ōmotokyō's interpretation and application of the Buddhist notion of Transformed Male (henjonanshi) and Transformed Female (henjonyoshi). Nao claimed to have been changed by the command of the deity Ushitora no konjin into a transformed male, or a female in a male body. Her co-founder Onisaburō Deguchi (1871–1948) underwent a parallel change to become a transformed female in a male body. Hardacre, commenting on the 'originality' of the foundress's interpretation of *henjōnanshi* and *henjōnyoshi* which, she points out, has no antecedents in traditional Buddhist terminology, writes:

Nao invented a neologism having the same pronunciation but written with different characters than the Buddhist term, and she interpreted the basic idea to mean a symbolic change of gender rather than a change of sex (Ibid: 51).

This idea of a Transformed Male and a Transformed Female collaborating in a divine mission to transform the world was new, as was Nao's decision to separate out sex from gender when previously they were seen as matching each other. This did not mean a change in her thinking concerning the characteristics of femaleness and maleness. On these questions Nao remained traditional associating the former with perseverance, self-effacement and modesty and the latter with initiative, authority, and force (Ibid: 53). Indeed, as Hardacre explains, she used this dyad of transformed male and transformed female as a device for controlling her co-founder, Onisaburō who was often in conflict with her (Ibid).

Without overlooking the conventional and traditional in either Nao or Onisaburō Deguchi's attitude, outlook, behaviour, and beliefs, both displayed considerable creativity and originality which extended beyond the sphere of religion, as

commonly understood, in western society into the world of art, calligraphy, agriculture, botany and ceramics. At times these spheres overlapped as in the case of Onisaburō's raku-ware productions. For example, using this medium he developed new symbols relating to the notion of world transformation or reconstruction, *tatekae-tatenaoshi*, the central idea in Ōmotokyō's teaching, and the main motivation for their activities, including the construction of a model of a terrestrial paradise at Ayabe. The differences that Onisaburō Deguchi created are best described by the widely respected Japanese art critic, the art historian Giichirō Katō (d.1974) whose fascination for and depiction of tea bowl 'Paradise 28' reveals unmistakably why it should have constituted so expressive and persuasive a symbol of an earthly paradise in a Japanese context.

Kato (1975) wrote of the originality, beauty and purity of the colours of Onisaburō Deguchi's tea bowls in general which 'surpassed in value those which we knew', and was stunned by 'Paradise 28' which he struggled to name. Onisaburō Deguchi's design, and his choice and use of colours in creating this tea bowl provided, Katō was convinced, a most potent symbol of paradise in that it broke with tradition and resulted in the creation of an object that was to deepen understanding and feelings – for many not only the very stuff of paradise on earth but also of originality – in ways previously unimagined. He wrote:

This wonderful tea bowl ('Paradise 28') could not have escaped my notice … The day on which I discovered it I consulted the dictionary far into the night to find a suitable word to christen it. I finally made up 'scintillating bowl, Yowan: the character Yo signifies star light, shining of stars. Such compound words as 'brilliance', 'shiny bowl', 'beautiful bowl', 'excellent bowl', 'elegant bowl' could not satisfy me. I wished to find a genuine brilliance even in the name to be applicable (sic) to such a bowl.

… On a white ground bright ultra-marine and crimson were daubed in mixture with the dominant colour of bluishgreen, but also yellow was there. They mixed with each other to turn into orange and purple in some places. To my surprise these colours were past the colour feeling we normally have: they were far brighter and more cheerful and genuine. The roundness, full of an inner force in perfect harmony, and the quietness of the inside bottom, are characteristics. The shaping of the kodai, the bottom, has a charm innocent and spontaneous, a perfection. Again, a peculiar expression are the three lines engraved around the rim of the bottom, and the fine lines that radiate upwards. Titled pores, like venesection, lie innumerably about the body of the bowl, resembling a starry sky. Such venesection-like tilts are symbols of prayer, each thrust was made by one prayer. These all show the viewers the mystery of pottery and the extraordinary enthusiasm of the creator. (Ibid).

It could, of course, be argued, as the above quotation implies, that such creativity in such a central area of traditional culture was, in intention, revivalist, a device meant to shock people into returning to the 'core' and 'substance' of their culture, and a way of asserting the priority of content over form which often succeeds in dominating it.

While, therefore, there was much that was conventional in the life and activities of Onisaburō Deguchi and Nao Deguchi they, nonetheless, developed new concepts, offered new interpretations of some long standing beliefs, widened the scope of traditional rituals and developed new symbolic expressions of the new transformed world to be brought into being by the deity Ushitora no Konjin.

Their movement, Ōmotokyō, gave rise to a number of new religions, among them the previously mentioned Sekai Kyūseikyō or The Church of World Messianity, or simply Messianity, founded in its original form in 1928 as Dainihon Kanonkai (Great Japan Association for the worship of the Boddhisattva Kannon) by Mokichi Okada (1882–1955). Once again a comparison between these movements shows change amid continuity, and perhaps more of the latter than the former. One of the more obvious areas in which this change is apparent is in the content, spirit and goals of their millenarianism, a dimension in which both display originality in the Japanese context. Ōmotokyō's millenarianism is concerned primarily with the complete transformation of the present world by returning it to its pristine condition under the benevolent rule of Ushitora no Konjin (Berthon, 1985 and Ooms, 1993) while Messianity's vision looks forward to the creation of a New Age that has never before existed (Clarke, 1999 b).

More generally, the new and new, new religions of Japan have made a difference to the religious life of Japan by their new emphasis in their teaching on pacifism, the energy they put into recruitment and expansion overseas among non-Japanese, about which more will be said below, in the stress they place on lay spirituality, in the provision of techniques to enable devotees to reach the summit of the spiritual mountain, and in the significance they give to the laity as primary evangelists. Also, as was suggested elsewhere (Clarke, 1994: 5), from the nineteenth century the Japanese new religions can be understood as vehicles for the development of non-establishment, essentially lay spirituality in Japan, and in this respect provide a parallel with the rise of Protestantism in sixteenth-century Europe.

Establishing a chronological framework of Japanese new religions is also problematic and decisions taken on this front have an obvious bearing on the question of terminology just discussed (Inoue, 1991). The first quarter of the nineteenth century is one possible starting point when movements such as Kurozumikyō was founded (1814) by the Shinto priest Kurozumi Monetada (1780–1850). Another, more historically convincing, starting point would be the middle years of the nineteenth century which saw the emergence of two movements – Tenrikyō (1838), and Konkōkyō (1859) – which were to exert a considerable influence on many future new religions.

The period 1890–1910 in which Ōmotokyō (1895) was founded – a movement which derived much from Konkōkyō and in turn gave rise to several new religions – is preferred by others as a starting point for similar reasons. A fourth possible starting date would be the late 1920s which saw the emergence of a number of splinter groups from Ōmotokyō including not only Sekai Kyūseikyō (Church of World Messianity) but also Seichō-no-Ie (House of Growth) in 1930 and the beginnings of Sōka Gakkai (Value Creation Society), founded in 1930 by Makiguchi Tsunesaburō (1871–1944). The preference here is for the middle years of the nineteenth century largely on account of the influence exerted by the movements that emerged in this period on the later 'new' and 'new, new' religions.

The term 'new, new' which has been used frequently here does not encapsulate all the features of those movements to which it is applied nor does it identify the differences there can be in the emphasis they place on material as opposed to spiritual goals or the variation in their response to the world. As we have seen, Aum is one kind of a new, new religion, Agonshū is another. Nor does it imply a radical discontinuity between the movements so labelled and the new religions themselves, nor is it chronologically meaningful. Examples of new, new religions include Agonshū, Mahikari, an offshoot of Sekai Kyūseikyō, Shinnyoen, Kōfuku-no-Kagaku (Institute for Research in Human Happiness) and Byakkō Shinkōkai

(The White Light Association).

It is chiefly the fact that these and other movements labelled 'new, new' began to flourish in the 1980s when the new religions had deemed to have peaked, and their greater emphasis on traditional values, on ancestor veneration, on spiritual notions of causality, and the dynamism with which they spread their teachings that distinguish them from the latter. The growth rate of these 'new, new' religions in the 1980s paralleled that achieved by new religions such as Sōka Gakkai in the 1960s, a growth-rate that was itself phenomenal by any standards. At its peak this movement was estimated to have had around sixteen million members (Reader, 1991:196).

It is not uncommon for a Japanese new religion to claim to have a following of several hundred thousand members or several million and more members. Aside from Sōka Gakkai, those with a million or more members include the new, new religions Shinnyoen and Kōfuku-no-Kagaku and, given the chronological starting point suggested here, the oldest of the Japanese new religions, Tenrikyō, included in the periodization favoured here, established as it was back in 1838. The term membership is, as is well known, highly problematic in the Japanese context, meaning different things and requiring varying and different kinds of commitment at different times, and this applies even within the same movement. In Kōfuku-no-Kagaku the requirements of membership have changed on at least three occasions in the past five years, and new kinds of membership have also been introduced. Again, as in Seichō-no-Ie (House of Growth), conditions and terms of membership are often different for members in Japan compared with those for overseas members. Generally, there are full-time ministers of varying grades, active 'lay' members, occasional members and sympathizers who subscribe to the movement's literature, but do little else.

In line with the aims of sociology many scholars have sought to provide causal explanations for the rise of new religions in the Japanese context and elsewhere, and it is not the intention to rehearse these here but rather to limit the discussion to a number of comments, beginning with a question about the value of attempting to explain the causes of such a phenomenon. Given the complexity and diversity of the phenomenon I suggest that it might be more fruitful to search for reasons for new religions rather than for their causes. This is sometimes a question of emphasis and some scholars do both. However, the stress in much of the literature has been on causes producing general theories of rapid social change and the like as explanations. While the identification of causes in this way has its merits it also limits discussion of their scope and vision in ways that the pursuit of reasons, being less scientific and empirical and more wide-ranging, does not.

It is commonly claimed that Japanese new religions have arisen in response to rapid, even unprecedented levels of social change (McFarland, 1967) and this view throws much light on the growth of these movements after World War II. The basis of McFarland's thesis is that Japan, a largely agricultural country characterized by high levels of interdependence and cooperation, both of which are necessitated by the demands of irrigation for rice production among other activities, and by social conformity, was transformed into an industrial society over a relatively short period of time. Beginning in the middle years of the nineteenth century, the pace of change accelerated rapidly after World War II, at a time when the country experienced its first defeat at the hands of a foreign power and was deeply demoralized and traumatized by this and the atomic bombing of Hiroshima and Nagasaki.

I would like to add here that this catapulting of the country from a largely rural, agricultural society to one of the world's most urbanized and industrialized countries was accomplished in its later stages not only in the midst of traumatic setbacks but also, and most importantly, without any compelling ideology of change either of a political and/or religious kind, and under the authority and will of a foreign power. It is worth noting in this context, and this is the essence of my refinement to McFarland's position, that almost all of the Japanese new and new, new religions of the period discussed here either were or continue to be strongly millenarian, providing this indispensable ideology of change.

This millenarian focus may work against the fortunes of some of these movements in the present, especially those which, in taking their members back to the past, to tradition, have simply encouraged them to remain there as if the past itself were a utopia. Others have taken members back to the past to move forward into a future new world which they intend to build, while others have simply paid lip service to Japan's past and looked for other foundations – mainly American – on which to construct a new world.

Decline or Death?

Most of those interested in the phenomenon of Japanese new religions are of the opinion that these movements are no longer as numerically strong today as they once were. Tenrikyō's membership was around four-and-a-half million in the late 1930s compared with about one-and-a-half million today, but it is worth noting that this extraordinary early expansion was favoured by the political circumstances of the time that the movement decided to benefit from (Yamashita, 1998).

Though in decline Tenrikyō is by no means a spent force. On 19 April 1998, the day following the celebrations of the 200 birthday of the foundress, Miki Nakayama, I personally estimated, and had this estimate confirmed independently by two other participants and by official sources, that at least one hundred thousand members – the vast majority were Japanese, with small delegations from Korea, Taiwan, Brazil, Hawaii, India and Europe – attended the Women's Association annual meeting in the square in front of her sanctuary. During the period of the birthday celebrations which lasted from 18–26 April 1998 several times that number visited Tenrikyō's main sanctuary.

Thus, while concentrating on their relatively poor performance in recent times it needs to be pointed out, Japanese new religions are still large compared with similar movements elsewhere. If the new religions known as the Independent African Churches, particularly in West and South Africa, are excluded and the Hare Krishna and Sathya Sai Baba movements are seen as distinct from traditional Hinduism, there are very few, if any examples, of new religions anywhere else in the world attracting such large numbers as the Japanese new religions.

In addition to the Aum Shinrikyō factor, lack of growth in contemporary Japan can also be attributed to the lack of fit between the models of society the new religions are providing and the changing outlook of the Japanese population, particularly those under thirty years of age. While providing an egalitarian, lay form of religious life the new and new, new religions also place a great deal of stress on active participation in, loyalty to and working competitively and exclusively for the religious organization, much in the same way as employees of a company. Such a relationship was always reciprocal and depended on the guarantee of a life-long job and financial security.

The present difficult economic situation has forced even companies themselves to rethink their strategy of offering life-

time employment and total involvement and this is leading to considerable change in the way people think about such wholehearted belonging. With overtime cut employees have much more free time to devote to spiritual causes but with less inclination to do so and less resources to spare.

An even greater impediment to growth than those mentioned so far is that of motivation, particularly the motivation of the second and third generations. This was singled out as a major difficulty in interviews on a number of occasions with evangelists and officials of new and new, new religions including Perfect Liberty Kyōdan (April, 1996), Risshō Kōsei Kai (April, 1997) and Sekai Kyūseikyō (April, 1998). To give but one example to illustrate the point. A young Japanese-Brazilian minister of Sekai Kyūseikyō who recently arrived in Japan to care for the Japanese-Brazilian members of the movement that have returned there for work spoke of the surprise and even shock at the lack of enthusiasm and inactivity among Japanese second and third generation members that he had encountered compared to Brazil (Interview, Atami, April, 1998). In Japan itself, and Hawaii, many of the Japanese new religions have lost their evangelical, sectarian fire and have taken on the settled character of denominations.

There are things that affect their growth that religions can do little about, changes the outcome of which they can neither prepare for or predict. In the present morally and socially uncertain situation few people, including the religious specialists and visionaries, have a clear idea of what the future will be like, nor has any religious organization been able to provide a convincing and compelling preview of it. New and new, new religions, as we have seen, have tried millenarianism as a strategy to carry people over into the next stage in their social and moral history, and to great effect. They have preached and continue to preach the imminent end of the present order, usually through a titanic struggle between the forces of good and evil, with good triumphing and all the just surviving to enjoy perfect bliss in a totally transformed life on earth. This ideology of change, grounded on the twin pillars of fear and hope, is still effective psychologically, but on a lesser scale than in the period c1940–80. The Aum incident has greatly reduced its potential, for the time being at least, leaving an ideological vacuum at a time when the future appears to be increasingly uncertain and unattractive.

The new and new, new religions of Japan will no doubt survive for a long time to come – albeit with more intense competition from new religions from outside the country – for many of them have a strong institutional base with a hard core of dedicated members and are major players in the cultural, commercial, and educational life of the country. There is not, however, the same consumer demand for the spiritual message they have to offer in the form it is being offered. Japanese people of all generations – particularly since the Aum Affair, although the beginnings of this change were observable before then – are not only more sceptical of new forms of religious organizations, but are generally less content to have their spiritual life organized and packaged in a specific, undifferentiated form. They want more room to select those spiritual techniques which they themselves see as directly relevant to their needs, without the obligations and duties of attendance, voluntary activity and giving, that come with membership and guarantee spiritual development. Increasingly, beliefs and rituals are being detached from a particular institutional base as individualism becomes more apparent in the sphere of religion as elsewhere, processes in line with what Shimazono terms the growth of the new spirituality movements (Shin Reisei Undō) (1991).

Success and Failure Abroad

There are many similarities between the pattern of the spread of Japanese religions, both old and new, outside Japan and that of the religions of other peoples. Immigration, commerce, trade and colonialism, singly or in combination, have often been the catalysts for a religion to undertake missionary activity in 'foreign lands'. The converse also holds in that these processes have followed on the heels of missionary expansion. Both courses were followed in the spread of Christianity and Islam to various parts of the world.

In the Japanese case in modern times, that is from the Meiji restoration (1868) onwards, Japanese religions, rather than serving as flag bearers of colonialism, commerce, trade and immigration, have expanded overseas – Manchuria, Korea and Taiwan in the pre-World War II era were partial exceptions – in the wake of these processes. Modern Japanese immigration began in the late nineteenth century, effectively from 1885, as people left their homeland in search of a livelihood (Suzuki, 1969). 1885–1923 is known as the Hawaiian period on account of the fact that 46.6 per cent of the 487,000 Japanese who emigrated during that period settled on those islands while some 21 per cent went to the United States mainland. Severe restrictions were placed on Japanese immigration to Hawaii and the United States mainland by the Gentlemen's Agreement between the United States and Japan, concluded in 1908. Primary Japanese and other Asian immigration were banned completely to the United States by the Asian Immigrant Exclusion Act of 1924 which was only finally repealed in 1965. Immigration to Peru was also severely restricted from 1924.

1924–1934 is known as the Brazilian period for during that decade 63 per cent of the 214, 000 Japanese emigrants who took up residence abroad went to that country. Between 1935–45 the wave of Japanese emigration turned in the direction of Manchuria which absorbed 85 per cent of the total, taking in over 50,000 immigrants in 1940 and 270,000 overall (Suzuki:16). Repatriation followed the ending of the World War II, immigration beginning again in the early 1950s, but not on anything like the previous scale. Between 1952–62 Brazil once again became the main destination.

Japanese religions, whether old or new, had had little contact with Europe and the mainland of the United States outside California until the 1960s, and the same holds for Australia, New Zealand, Africa, large parts of Asia, including India, Indonesia, Thailand, Singapore and Malaysia. The repeal in the United States in 1965 of the law excluding Asia immigrants, along with Japan's growing economic and commercial influence, provided Japanese religions, among others from Asia, with greater and easier access to that country. Cultural contacts facilitated by improved communications and travel have also been important, as has the military presence of the United States in Japan in the expansion of Japanese new religions overseas. The widening and deepening of Japanese commercial and trading interests in Latin America, particularly Brazil, Argentina, Chile and Peru, Western Europe, and in a number of the countries mentioned above, have also contributed to the arrival and establishment of Japanese religions there.

Prior to the 1960s most Japanese religions, both new and old, directed their attention almost exclusively to the Japanese living abroad. They were largely non-proselytizing, ethnic religions, and when members from outside the Japanese community joined, little or no effort was made to accommodate them by, for example, providing translations of the chants and prayers into their language.

While there are certain obvious measures that can be taken in certain contexts to facilitate the diffusion of a non-

indigenous religion in an alien culture the process of religious adaptation is not only an extremely complex one but also highly variable. Considerations not only of a religious and cultural kind but also of economics, geography, history, and politics can have a decisive influence on the progress made by a religion, as is evidenced in the development of Buddhism, Christianity and Islam outside the regions in which they began.

The endeavours of Stark (1987; 1996) notwithstanding, there is no entirely satisfactory general theory of religious success and/or failure, nor is there any sociological or anthropological tool kit available to ensure that a process of adaptation undertaken by a new movement will be successful. Yet to fail to adapt is to fossilize, while to over-adapt can also be highly dangerous in that a religion risks obscuring the distinctive character of its message and with it much of its appeal.

As previously mentioned, adaptation was not a main priority for Japanese religions abroad prior to World War II and for some time after it had ended. The intention of immigrants was to return home and in their absence they knew others were venerating the ancestors on their behalf. It was only when they settled permanently and realized they themselves would be the ancestors in their new land that immigrants, now residents, began to create a religious infrastructure to cater for this eventuality. The same pattern has been followed by immigrants elsewhere including Muslims in Britain and in the rest of Europe (Clarke, 1998 a).

In Brazil it was not until the late 1960s that new religions began in earnest to devise strategies that would enable them to attract members from among the non Japanese population. Even as late as this a number of new movements, including Tenrikyō, did little to open themselves up to the wider society, retaining their distinctively Japanese character. This introversionism is easier to understand in the context of the state of Sao Paulo which has the highest concentration of Japanese and descendants of Japanese in Brazil than in Recife, situated in the northeast of the country, where there are probably less than two hundred Japanese in this city of five million inhabitants. Nonetheless, the ethnic composition of the Tenrikyō church in Recife, now in its twenty first year there, is around fifty percent Japanese. A similar situation exists in San Francisco where the same church has been present for over one hundred years. The majority of the members, who total less than one hundred, is still Japanese or of Japanese descent. This is not a deliberate policy on the part of the local church. The Tenri pastor in San Francisco would welcome a more multi-ethnic congregation and strives hard to built one, but the liturgy of Tenrikyō constitutes a major obstacle to the realization of this goal.

The way the headquarters in Japan understands the role of the church overseas and the decisions it takes, based on this understanding, can also be determinative of the way in which a Japanese new religion develops abroad. Mission can mean different things to pastors and church members on the spot than to policy-makers who man the international departments of the new religions in Japan. By way of contrast with the evangelist on the spot who seeks to adapt and acculturate, the international departments in Japan appear to be more preoccupied with the question of the preservation of Japanese culture and religion overseas, however limited these become in terms of their force and scope, and with questions of control.

It is these matters, and a concern with potential centrifugal tendencies abroad that most influence mission thinking and strategy. After a presence in Honolulu of almost ninety years, one Japanese new religion with a shrinking membership, and in need of winning the support of the younger generation of Japanese Americans, recently appointed (1996), to the disappointment of local, committed church members, a non English-speaking bishop. While the rationale behind the appointment was clearly based on the idea of mission as caring for the Japanese abroad, even this cannot be accomplished through Japanese members since most of these, as well as potential members of Japanese origin, are barely literate in the Japanese language. Examples of this kind of decision could be multiplied many times over, and it is worth noting again in this context that the most successful overseas Tenrikyō church is in Korea where the leadership is almost entirely indigenous, and where the prayers that accompany the rituals are performed in the vernacular.

Generally, the Japanese new and new, new religions abroad have been better at adapting than the older ones, and, as a consequence, have had a much greater impact. The more established Japanese religions abroad include the Pure Land schools of Jodō Shū (Pure Land) and Jōdo Shinshū (True Pure Land), Sōtō Zen and Rinzai Zen, and Shingon Buddhism. With the exception of Zen, these traditions have remained, for the most part, ethnic Japanese religions and in the opinion of some observers are on a path to extinction. [1]

Those on the spot believe that success is heavily dependent on their movement's ability to develop a measure of cultural continuity in certain essentials of ritual and belief with the local culture and religious tradition. They point to the need to adapt and inculturate if their church or movement is to survive, let alone grow, even among nisei, sansei, yonsei – the second, third and fourth generation descendants of Japanese – many of whom have no more than a smattering of the Japanese language and culture.

Local pastors of Japanese religions in Brazil, including some who are Japanese or of Japanese descent, have pointed out in interviews the absolute necessity of adopting Catholic belief and ritual, at least in a juxtaposed or parallel form. In the words of a Perfect Liberty Kyōdan minister in Sao Paulo: There can be no religion in Brazil without Jesus and Mary, and if we are to survive we must have both/ [2] Another interviewee explained the importance of his Catholicism – he still declares himself to be a Catholic – to his mission on behalf of Kōfuku-no-Kagaku in Brazil. [3]

The success of, if not the largest, then one of the largest, Japanese new religion and/or religious philosophy in Brazil, Seichō-no-Ie can be attributed, at least in part, to the significance it gives in its teachings to Jesus. Many members, life-time Catholics, claim to have come to understand for the first time, through the writings of Masaharu Taniguchi, the movement's founder, the meaning of the life and message of Jesus. Members of Sekai Kyūseikyō – The Church of World Messianity – in Brazil have spoken in a similar vein. There is, nevertheless, a possible danger in becoming too Catholic in Brazil for, as research indicates (Clarke, 1998 b), there is a substantial number of members of Seichō-no-Ie, Sekai Kyūseikyō, Perfect Liberty Kyōdan and Mahikari under the age of thirty who no longer identify with Catholicism and for whom membership of a Japanese new religion is in part a path from Rome.

Overall, in the world of Japanese new and new, new religions abroad, there is a general tendency for them to expand faster in the so-called developing countries and in countries where there is a greater empathy for spiritual explanations of life, especially in the existential sphere, and in the areas of health and personal relationships. Their relational character is also often greatly appealing, linking, as it does, the living and the dead, and people with their natural environment. Though in many cases it is felt that growth has been slow – some missionaries really believed the word of

their leader was so powerful and persuasive that they would have hundreds of thousands of followers in Europe within a matter of a decade – there are signs, Sōka Gakkai's activities in China being one, and those of Messianity, Seichō-no-Ie and Kōfuku-no-Kagaku's in Brazil being others – that the mission abroad continues to grow in importance as the home base shrinks.

Notes

1 Interview with Professor George Tanabe, Hawaii, 9 January 1997.

2 Interview with the Reverened Yumi Fuji Kura, Perfect Liberty Kyōdan, Sao Paulo, 8 September 1997.

3 Interview with a member of Kōfuku-no-Kagaku, Sao Paulo, 5 September 1997.

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Details the author's personal contact with Perfect Liberty, discussing its teachings and values, its leader and members, and its vision of world peace.

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55 Balet, L. (1909). 'Le Tenrikyō, religion de la raison celeste.' *Melanges Japonais* 6: 23–24.

56 Bancroft, A. (1979). *Zen: Direct Pointing to Reality*. London, Thames & Hudson.

57 Basabe, F. M., Anzai, S. and Lanzaco, F. (1967). *Religious Attitudes of Japanese Men: A Sociological Survey*. Tokyo, Sophia University Press.
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59 Basabe, F. M. (1978). Japanese Religious Attitudes. Maryknoll, New York, Orbis.
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60 Batchelor, S. (1994). *The Awakening of the West – the Encounter of Buddhism with Western Culture*. Berkeley, California, Parallax Press.

61 Beardsley, R. K. (1959). *Village Japan*. Chicago, University of Chicago Press.
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67 Bellah, R. N. (1958). 'Religious Aspects of Modernization in Turkey and Japan.' *American Journal of Sociology* 64(1).

68 Bellah, R. N. (1962). 'Traditional Values and the Modernization of Japan.' *Contemporary Religions of Japan* 3(3): 207–219.

69 Bellah, R. N. (1962). *Nihon kindaika to shūkyō rinri*. Tokyo, Miraisha.
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74 Berthon, J.-R (1985). Ōmoto – *Espérance millénariste d'une nouvelle religion japonaise*. Paris, Atelier Aipha Bleu.

75 Berthon, J.-P. (1987). 'Les Nouvelles Religions.' *Echanges France-Asle* 5(87).

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78 Berthon, J.-P. (1992). 'Japon: Une Religion Sans Croyance ou la Prégnance de L'activité Rituelle.' *Psychanalystes* 41 (Special Issue: Destins des rituels): 123–133.

79 Berthon, J.-P. (1993). *Les nouvelles religions et les jeunes. Pratiques et représentations sociales des Japonais*. J. Cobbi. Paris, L'Harmattan: 177–195.

80 Berthon, J.-P. (1995). Religions Historiques et Nouvelles Religions Japonaises: Les Figures Différenciées du Renouveau Religieux. Y a-t-il un Renouveau Religieux dans les Sociétés Asiatiques Contemporaines? C. Clémentin-Ojha, Ecole français d'Extrême-Orient.

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82 Bethel, D. M. (1973). *Makiguch-The Value Creator*. New York, John Weatherhill Inc.
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This article gives an overview of millenarian movements worldwide and considers the extent to which new religions in Japan can be classified as millenarian.

86 Blacker, C. (1986). *The Catalpa Bow: A Study of Shamanistic Practices in Japan*. London, Unwin Hyman Ltd.
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88 Blacker, C. (1994). 'The Goddess Emerges from her Cave: Fujita Himiko and her Dragon Palace Family.' *Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 25–32.
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95 Bocking, B. (1994). 'Of Priests, Protests and Protestant Buddhists: the Case of Sōka Gakkai International.' *Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 117–131.
This article discusses Sōka Gakkai, the most well known and most successful of the postwar Japanese lay religious movements. It considers the direction of development of Sōka Gakkai International following the split between the Sōka Gakkai organizations and the Nichiren Shōshū sect of which it was a lay movement.

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This article focuses on the evolution of prewar 'state Shinto' in Japan as an analogy to contemporary developments in Britain. It considers the relations between state, education and religion and examines the 1988 Education Reform Act and 1994 government 'guidance' to schools, particularly Religious Education (RE) and its concern with 'morality'.

97 Bouma, G., Smith, W. et al. (1998). Japanese Religion in Australia: Mahikari and Zen in a Multicultural Society. *Japanese New Religions in Global Perspective*. P. B. Clarke. Richmond, Surrey, Curzon Press.

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100 Brannen, N. (1961). 'A Visit to Sōka Gakkai Headquarters.' *Contemporary Religions in Japan* 2(1 March): 55–62.

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103 Brannen, N. (1964). 'Sōka Gakkai: New Religious Sect or Third World Power?' *Japan Studies* 1(2).

104   Brannen, N. (1964). 'Sōka Gakkai's Theory of Value.' *Contemporary Religions of Japan* 5(2): 143–154.
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106   Brannen, N. S. (1967). 'Happiness and Life's Objective (Chapter 4 of Shakubuku Kyōten).' *Contemporary Religions of Japan* 8(2).
107   Brannen, N. (1968). *Sōka Gakkai: Japan's Militant Buddhists*. Richmond, Virginia, John Knox Press.
108 Bremen, J. V. and Martinez, D. P., Eds. (1995). *Ceremony and Ritual in Japan*. Nissan Institute/Routledge Japanese Studies Series. London, Routledge.
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110   Brooks, A. P. (1981). 'Mizuko Kuyō and Japanese Buddhism.' *Japanese Journal of Religious Studies* 8(3–4): 119–147.
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118   Carpenter, R. T. and Roof, W. C. (1995). 'The Transplanting of Seichō-no-Ie from Japan to Brazil: Moving Beyond the Ethnic Enclave.' *Journal of Contemporary Religion* 10(1): 41–54.
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138   Clarke, P. B., and Somers, J., Ed. (1994). *Japanese New Religions in the West*. Sandgate, Folkestone, Kent, Japan Library.
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141 Clarke, P. B. (1998). 'Modern Japanese Millenarian Movements: Their Changing Perception of Japan's Global Mission with Special Reference to the Church of World Messianity in Brazil.' *Japanese New Religions in Global Perspective*. P. B. Clarke. Richmond, Curzon Press.

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150 Cornille, D. C. (1994). Different Forms of Spirit Meditation in Mahikari and Shinnyo-en: Shamanism East and West. Le Défi Magique. J.-B. Martin, Presses Universitaires de Lyon. 2.
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151 Cornille, C. (1994). 'Jesus in Japan: Christian Syncetism in Mahikari.' *Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 88–102.
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154 Dale, K. J. (1969). 'Authority in Risshō Kōsei Kai.' *Japan Missionary Bulletin* 23(8).

155 Dale, K. J. (1970). An Investigation of the Factors Responsible for the Impact of Hōza of Risshō Kōsei Kai as a Means of Religious Propagation and Education in Contemporary Japan. City of New York, Union Theological Seminary.

156 Dale, K. J. (1975). *Circle of Harmony: A Case Study in Popular Japanese Buddhism*. Tokyo, Seibunsha.

157 Dale, R N. (1986). *The Myth of Japanese Uniqueness*. New York, St. Martin's Press.
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158 Dan, I. (1986). Shinkō Shūkyō no Ura ga wakaru Hon. Tokyo, Seikai Ōraisha.
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159 Dator, J. (1965). 'The Sōka Gakkai: A Socio-Political Interpretation.' *Contemporary Religions in Japan* 6(3): 205–242.
Examines why Sōka Gakkai has been successful as a social and political force. There is discussion about its establishment as 'organizational group' within Japan's social environment, the appeal of its teachings in contemporary society and the organization's political strategy. The last section examines the dangers facing the Sōka Gakkai and offers suggestions for its future.

160 Dator, J. (1967). 'The Sōka Gakkai in Japanese Politics.' *A Journal of Church and State* IX: 211.

161 Dator, J. (1968). 'Demographic and Attitudinal Data on Sōka Gakkai Members' (Unpublished paper prepared for presentation at the annual convention of Association for Asian Studies), Association for Asian Studies. (also published by Stanford University, California).

162 Dator, J. A. (1969). *Sōka Gakkai-Builders of the Third Civilization*. Seattle and Washington, University of Washington Press.
An examination of Sōka Gakkai from a sociological and political perspective, detailing the movement's organization and expansion, the composition of both its American and Japanese members and its appeal as a religious and ideological group.

163 Davies, A. (1990). 'Kidnappings in Japan and America.' Barrytown, New York, Unification Theological Seminary.

164 Davis, R. E. (1970). *Miracle Man of Japan: The Life and Work of Masaharu Taniguchi*. Lakemont, GA, CSA Press.

165 Davis, W. B. (1977). 'Toward Modernity: A Development Typology of Popular Religious Affiliations in Japan.' Ithaca, New York, Cornell China-Japan Program.

166 Davis, W. (1980). *Dojo: Magic and Exorcism in Modern Japan*. Stanford, California, Stanford University Press.
An ethnographic description and theoretical analysis of the history, teachings and practices of Sūkyō Mahikari with particular focus on possession and healing through exorcism.

167 Davis, W. (1980). 'The Secularization of Japanese Religion: Measuring the Myth and the Reality.' *Transitions and Transformations in the History of Religions*. F. E. Reynolds and T. M. Ludwig. Leiden, E. J. Brill.

168   Davis, W. (1983). 'Japanese Religious Affiliations: Motives and Obligations.' *Sociological Analysis* 44(2).

169   Davis, W. (1989). 'Buddhism and the Modernization of Japan.' *History of Religions* 28(4).

170   Davis, W. (1991). 'Fundamentalism in Japan: Religious and Political.' *Fundamentalisms Observed*. M. E. Marty and R. S. Appleby. Chicago and London, University of Chicago Press: 782–813.

Davis analyses Japan's society, politics and religion under the concept of fundamentalism. He discusses prewar political fundamentalism in terms of 'civil religion' and gives an historical outline of the state's use of both Buddhism and Shinto in national development and the way in which religion and government were unified to enforce a structure of national identity. Davis then looks at political fundamentalism in the postwar concentrating on Japan's new religions, especially Risshō Kōsei Kai, Mahikari and Sōka Gakkai. He outlines their theology and activities including political activity. Finally he discusses whether the New Religions can be termed fundamentalist, how they relate to Japan's socio-political and cultural realities and the contemporary influence of historical fundamentalism.

171   Davis, W. (1992). *Japanese Religion and Society: Paradigms of Structure and Change*. Albany, New York, State University of New York Press.

The relationship between Japanese religions, culture and values on the one hand and society, social change and economic development on the other. This is a carefully analysed interpretation and critical assessment of both Japanese religion and the Japanese and Western scholarship on the subject.

172   Deed, M. L. (1966–1967). 'Itto En: Compound of One Light.' *Journal of Religious Thought* 23(1).

173 Deguchi, O. (1957). 'A Guide to God's Way.' Kameoka, Ōmoto Central Office.

174 Deguchi, N. (1957). 'Scripture of Ōmoto' by Deguchi Nao, Ōmoto Central Office.

175 Deguchi, I. (1963). 'Ōmoto (Great Foundation).' *Contemporary Religions in Japan* 4(3): 230–247.

176 Deguchi, K. (1973). *The Great Onisaburō Deguchi*. Kyoto, Japan, Ōmoto Foundation: 266.

This book is the English translation of a biographical portrait of Onisaburō Deguchi, the driving force behind the Ōmoto sect written by his grandson.

177 Deguchi, E. (1978). Ōmoto. Shinshūkyō no Sekai. Tokyo, Daizo Shuppan. IV: 7–48.

178 Deguchi, H. (1994). In Search of Meaning. Kyoto, The Ōmoto Foundation.

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180 Derrett, E. M. A. (1983). 'The International Face of a Japanese New Religion: Sekai Kyūseikyō in Brazil and Thailand.' *Religion* 13: 205–217.

181 Derrett, E. M. A. (1984). 'The International Face of a Japanese "New Religion" – the Beliefs and Expansion of Sekai Kyūsei Kyō.' PhD. Theology and Religious Studies. London, King's College.

In this thesis, while initially placing the teachings of Sekai Kyūsei Kyō's founder, Okada, in the cultural context of late nineteenth century Japan, the author then examines and contrasts the expansion of this religion in Brazil and Thailand and the degree of receptiveness of the foreign members to its most distinctive teachings and practices.

182 Derrett, E. M. A. (1984). 'A Japanese "New" Religion in Britain: Sekai Kyūseikyō.' *Religion Today* One(2/3): 12–13.

An introduction to the movement Sekai Kyūseikyō describing its founding and teachings and how it is establishing itself in Britain.

183 Derrett, E. M. A. (1987). 'Signs Along a Better Way: The Methods of Evangelization of a Japanese "New Religion" in Brazil and Thailand in *The New Evangelists. Recruitment Methods and Aims of New Religious Movements*. (Ed.) P. B. Clarke. London, Ethnographica.

Derrett examines evangelistic methods used by Sekai Kyūsei Kyō (SKK) in Brazil and Thailand. Four methods are examined: miracles, heightening of pleasurable emotion, teachings and guidance and the example of the faithful, and their appeal to and interpretation by members in both countries is compared and contrasted. Derrett's theme is that these methods are interpreted by members as 'signs' of a religious success and determine a religion's authority and thus expansion.

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185 Devos, G. (1982). 'Afterward.' *The Quiet Therapies: Japanese Pathways to Personal Growth*. D. Reynolds. Honolulu, University of Hawaii Press.

186 Dobbelaere, K. (1986). 'Civil Religion and the Integration of Society: A Theoretical Reflection and an Application.' *Japanese Journal of Religious Studies* 13(No. 3): 127–146.

187 Dore, R. (1958). *City Life in Japan: A Study of A Tokyo Ward*. Berkeley, California, University of California Press.

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188 Dōyūsha (ed) (1953). Kyōgikōshūkairoku (Record of Teaching Lectures). Tenri, Dōyūsha.

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634 Matsuda, M. (1989). Hikari wa kokkyō o koete (The Light Crosses National Boundaries). Tokyo, Nihon Kyōbunsha.

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652 Mcfarland, H. N. (1960). 'Japan's New Religions (c).' *Contemporary Religions of Japan*(Dec): 24.

653 Mcfarland, H. N. (1967). *The Rush Hour of the Gods: A Study of new Religious Movements in Japan*. New York, Macmillan. One of the first books to give a general review which encompasses relevant Japanese history as well as socio-religious background. The author, a Professor of the History of Religion examines five new religions, Konkōkyō, PL Kyōdan, Seichō-no-Ie, Risshō Kōsei Kai, and Sōka Gakkai.

654 Mcguire, M. (1995). *Ritual Healing in Suburban America*. Brunswick, New Jersey, Rutgers University Press.

655 Mcintosh, J. (1990). 'The Religious Pulse of Koreans in Japan.' *Japanese Religions* 16(1): 1–15.

656 Mcveigh, B. (1991). Gratitude, Obedience and Humility of Heart: The cultural construction of belief in a Japanese New Religion. PhD. Princeton, Princeton University. The dissertation has three main purposes: to present the ideology of Sūkyō Mahikari as a coherent, though syncretistic whole; to delineate the group's theory of human nature and to discuss the social construction of mind and spirit.

657 Mcveigh, B. (1991). 'Gratitude, Obedience, and Humility of Heart: The Morality of Dependency in a New Religion.' *Journal of Social Science* (International Christian University, Tokyo) 30(2): 107–125.

658 Mcveigh, B. (1992). 'The Vitalistic Conception of Salvation as expressed in Sūkyo Mahikari.' *Japanese Journal of Religious Studies* 19(1): 41–68. This article seeks to apply to Mahikari the argument of Tsushima et al. (1979) that Japanese NRMs do possess a distinctive concept of spiritual salvation. McVeigh proposes a four aspect paradigm for understanding Mahikari and possibly other Japanese NRMs. In this paradigm, the crucial aspects of the movement are subsumed under the headings: Divine Source;Divine Power;Divine Personage; and Divine Practice.

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661 Mcveigh, B. (1993). 'Building Belief through the Body: The Physical Embodiment of Morality and Doctrine in Sūkyō

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McVeigh outlines the main ideas on the body held by Sūkyō Mahikari members, reflecting on notions of the body as a physical, moral and spiritual entity and how this manifests itself in the movement's activities and rituals.

662 McVeigh, B. (1995). 'Learning Morality Through Sentiment and the Senses: The Role of Emotional Experience in Sūkyō Mahikari.' *Japanese Religions* 20(1): 56–76.

Discusses how the religious organization Sūkyō Mahikari strategically uses sentiment and emotion to reinforce belief among their followers. McVeigh outlines fundamental principles and ethnomorality of Mahikari centring on the notion of dependency and then examines how emotional experience is utilised through the ritual practice of exorcism, testimonials and ceremonies.

663 McVeigh, B. (1996). 'Spirit Possession in Sūkyō Mahikari: A Variety of Sociopsychological Experience.' *Japanese Religions* 21(2): 283–297.

An attempt to describe and explain spirit possession in Sūkyō Mahikari in sociopsychological terms.

664 Melton, J. G. (1987). The Encyclopedia of American Religions. Detroit, Michigan, Gale Research Company.

665 Melton, J. G. (1993). *Encyclopedia of American Religions*. Detroit, Gale Research Company.

666 Melton, J. G. and Jones, C. A. (1994). New Japanese Religions in the United States. *Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 33–53.

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668 Métraux, D. (1979). 'The Sōka Gakkai's Philosophy of Life.' Proceedings of First International Symposium on Asian Studies.

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An attempt to explain the reason for Ikeda's abrupt resignation from his post as the president of Sōka Gakkai in 1970 and subsequent move to Sōka Gakkai International, the overseas development branch of the movement. This explanation reveals tensions between the priesthood and the lay organisation. The 1991 split between the two may show that Métraux's interpretation is correct.

670 Métraux, D. (1986). 'The Sōka Gakkai's Search for the Realization of the World of Rissho Ankokuron.' *Japanese Journal of Religious Studies* 13(1): 31–61.

Métraux discusses Sōka Gakkai's claim to be Nichirens' successor and focuses on the movements' emphasis of its peace movement which is based on Nichiren's treatise Risshō Ankokuron. ('Establishment of Righteousness and Security in the Country')

671 Métraux, D. (1988). *The History and Theology of Sōka Gakkai*. New York, Edwin Mellen Press.

A more up-to-date account of Soka Gakkai both at home and abroad. Critical but by no means hostile. Includes a chapter on the success of Nichiren Shōshū in America.

672 Métraux, D. (1992). 'The Dispute Between the Sōka Gakkai and the Nichiren Shōshū Priesthood: A Lay Revolution Against a Conservative Clergy.' *Japanese Journal of Religious Studies* 19(4): 325–336.

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675 Miller, R. J. (1974). Ancestors and Nobility in Ancient Japan. *Ancestors*. W. H. Newell. The Hague, Paris, Mouton Publishers: 163–176.

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677 Miller, A. (1992). 'Predicting Nonconventional Religious Affiliation in Tokyo: A Control Theory Application.' *Social Forces* 71: 397–410.

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This volume is published every year by the Ministry of Education.

680 Miura, Y. (1963). Neue Religionen in Japan. Bad Salzuflen, MBK-Verlag.

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682 Miyake, H. (1987). The Influence of Shugendō on the 'New Religions'. *Japanese Buddhism: Its Tradition, New Religions and Interaction with Christianity*. M. K. e. al. Tokyo-Los Angeles, Buddhist Books International: 71–82.

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687 Miyata, N. (1979). 'Nihonjin no shūkyō seikatsu to gense riyaku (Religious Life of the Japanese and This-Worldly Benefits).' *Nihon Bukkyō (Japanese Buddhism)* (34): 43–57.

688 Miyata, N. (1983). Various Types of Maitreya Belief in Japan – Unpublished manuscript.

689 Miyazaki, F. (1990). 'The Formation of Emperor Worship in the New Religions: The Case of Fujidō.' *Japanese Journal of Religious Studies* 17(2–3): 281.

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692 Montero, D. (1980). *Japanese Americans: Changing Patterns of Ethnic Affiliation over Three Generations*, Westview Press.

693 Montgomery, D. (1991). *Fire in the Lotus: The Dynamic Buddhism of Nichiren*. London, Mandala.
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701 Morioka, K. and M. Shimpo (1957). The Impact of the Physical Movement of Population on Japanese Religions after World War II. *Religion in Changing Japanese Society*. K. Morioka. Tokyo, University of Tokyo Press.

702 Morioka, K. (1967). 'Les Religions Contemporaines du Japon: Coexistence et Conflit.' *Revue française de sociologie* 8(July-September): 348–354.

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705 Morioka, K. (1969). Contemporary Changes in Japanese Religion. *Sociology and Religion*. N. Birnbaum and G. Lenzer. Englewood Cliffs, NJ., Prentice-Hall: 382–386.

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707 Morioka, K. (1975). The Changing Family and Buddhism in Postwar Japan. *Religion in Changing Japanese Society*. Tokyo, Tokyo University Press: 99–113.

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Features a general chapter on social change and religion by the editor followed by four specific studies of New Religions and several other studies on change and religion.

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714 Morioka, K. and Nishiyama, S. (1980). 'Acceptance of a New Religion and Subsequent Changes in Religious Consciousness.' *Japanese Journal of Religious Studies* 7(4): 292–317.

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716 Morioka, K. (1989). Shinshūkyō no kōgeki, ōsen to kiketsu – Risshō Kōseikai no 'Yomiuri jiken' (The Offence, Accepting Challenge and Conclusion Towards New Religions – Risshō Kōseikai's 'Yomiuri' Newspaper Case). *Shinshūkyō undo no tenkai katei*. K. Morioka. Tokyo, Sōbunsha.

717 Morioka, K. (1994). 'Attacks on New Religions: Risshō Kōseikai and the "Yomiuri Affair".' *Japanese Journal of Religious Studies* 21(2–3): 281–310.
Risshō Kōseikai, one of Japan's most successful New Religions faced a crisis in the mid-1950s when the 'Yomiuri

Shinbun' published a series of articles criticising its activities. This essay examines the circumstances of the affair, analyses the response by Risshō Kōseikai and investigates how the incident affected the society's development.

718 Moroi, M. (1954). Moroi Masaichi Shū (A Collection of Moroi Masaichi's Writings). Tenri, Dōyūsha.

719 Moroi, M. (1954). Shinjitsu no Michi (The True Road). Tenri, Dōyūsha.

720 Moroi, Y. (1964). 'Tenri-kyō: Some Misconceptions Corrected.' *Contemporary Religions of Japan* 4(4): 304–324.

721 Moroi, Y. (1972). Contemporary Thought and Tenrikyō, Tenri: Tenrikyō Overseas Mission Department.

722 Morris, I. (1960). Nationalism and the Right Wing in Japan. New York.

723 Mouer, R. (1986). *Images of Japanese Society*. London and New York, Routledge and Kegan Paul International.

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725 Mullins, G. A. (1969). 'Conversion: Risshō Kōsei-Kai and Christian.' *Japan Christian Quarterly* 35(2).

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727 Mullins, M. (1989). 'The Situation of Christianity in Contemporary Japanese Society.' *The Japan Christian Quarterly* 55(2).

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729 Mullins, M. (1990). 'The Transplantation of Religion in Comparative Sociological Perspective.' *Japanese Religions* 16(2): 43–62.

730 Mullins, M. R. (1990). 'Japanese Pentecostalism and the world of the dead: A study of cultural adaptation in Iesu no Mitama Kyōkai.' *Japanese Journal of Religious Studies* 17(4): 353–374.

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731 Mullins, M. R. and Young, R. F, Eds. (1991). Japanese New Religions Abroad. Special Issue of Japanese Journal of Religious Studies. Tokyo, Nanzan Institute of Religion and Culture.

732 Mullins, M. R. (1992). Japan's New Age and Neo-New Religions: Sociological Interpretations. *Perspectives on the New Age*. J. R. Lewis and J. G. Melton. Albany, New York, State University of New York Press: 232–246.

Gives a brief historical account of the emergence of NRMs in Japan from the Meiji restoration onwards, divided into four periods of growth. The main focus is on the last of these periods, beginning in the late 1970s when the influence of the New Age Movement began to appear in Japan. The neo-New religion Kōfuku-no-Kagaku is cited in this context as an example of a Japanese New Age Movement. In addition to tracing New Age influences on the Japanese neo-New Religions, this article strongly emphasises the importance of indigenous folk beliefs in these movements, in particular shamanism and magical practices.

733 Mullins, M. R., Shimazono S., Swanson, Paul. L, Ed. (1993). Religion and Society in Modern Japan. *Nanzan Studies in Asian Religions*. Berkeley, California, Asian Humanities Press.

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735 Murakami, S. (1958). Kindai minshū shūkyō-shi no kenkyū (A Study of the History of Modern Folk Religions). Tokyo, Hōzōkan.

736 Murakami, S. (1967). Kindai Nihon no Shūkyōsha (Religious Leaders of Recent Japan). Tokyo, Asoka Shuppansha.

A general study of twenty-seven religious leaders most of them founders of New Religions.

737 Murakami, S. (1970). 'Les religions nouvelles au Japon.' *Social Compass* 17(1): 137–151.

738 Murakami, S. (1972). New Religions of Japan. The Symposium on Family and Religion in East Asian Countries. C. Nakane and A. Goto. Tokyo, Centre for East Asian Cultural Studies: 17–27.

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741 Murakami, S. (1978). Nihon shūkyō jiten (Encyclopedia of Religions in Japan). Tokyo, Kōdansha.

742 Murakami, S. (1979). Ōmoto Shinyu: Ten no Maki (Ōmoto Divine Oracles: The Book of Heaven). Tokyo, Heibonsha.

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744 Murakami, S. (1980). *Japanese Religion in the Modern Period*. Tokyo, University of Tokyo Press.

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746 Murata, K. (1959). Sōka Gakkai, Communist Envy. *Japan Times*. Tokyo.

747 Murata, K. (1969). *Japan's New Buddhism – An Objective Account of Sōka Gakkai*. New York and Tokyo, Walker/Weatherhill.

Art introductory book presenting basic teachings, history and organizational framework of the movement as well as an outline of its educational and social welfare activities. Deliberate contrast to the generally negative view of Sōka Gakkai at the time.

748 Murata, K. (1971). *Japan's New Buddhism*. New York, John Weatherhill Inc.

An account of Sōka Gakkai by a Japanese journalist.

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750 Murō, T. (1987). Wakamono wa naze shin shinshūkyō ni hashiru no ka (Why are young people attracted to 'New,

New Religions'?). Tokyo, Tokino Keizaisha.

751 Nadolski, T. (1973). Ōmoto and the Japanese Imperial Government. *Nihon bunka kenkyū (Studies in Japanese Culture)*. 2: 26–32.

752 Nadolski, T. P. (1975). The Socio-Political Background of the 1921 and 1935 Ōmoto Suppressions in Japan, PhD. University of Pennsylvania.

753 Nagai, M. (1992). 'Shinnyoen ni okeru reinō sōshō.' *Tokyo Daigaku shūkyōgaku nenpō* 9: 101–115.

754 Nagai, M. (1993). 'Shin-shūkyō ni okeru shūyōsei to jujutsusei: Shinnyoen o jirei to shite.' *Nenpō shakaigaku ronshū* 6(167–78).

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756 Nagatani, C. (1995). Shinnyoen no sesshin shugyō to shinja no sekaikan henyō ni tsuite. Kyūshū Daigaku Bungakubu Hikaku Shūkyō-gaku Kenkyūshitsu. N. Sakai and S. Takezawa, Fukuoka.

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991 Perfect Liberty Kyōdan (1951). How to Lead a Happy Life, The PL Order.

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1004 Plath, D. W. (1969). 'Modernization and Its Discontents: Japan's Little Utopias.' *Journal of Asian and African Studies* 4(1): 1–17.

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Studies.

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1035 Reid, D. (1984). Japanese Religions. *Handbook of Living Religions*. J. R. Hinnells. Harmondsworth, Middlesex, Penguin: 365–391.

1036 Reid, D. (1991). *New Wine: The Cultural Shaping of Japanese Christianity*. Fremont, California, Asian Humanities Press.

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1037 Reid, D. (1996). Internationalization of Japanese Religion. *Religion in Japanese Culture*. Tamaru, N. and D. Reid. Tokyo, Kōdansha.

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1039 Reiha-no-Hikari (1989). Kami e no Michi (The Road to God). Tokyo, Reiha-no-Hikari.

1040 Reiki (1992). Living Reiki, Takata's Teachings. Mendocino, California, Life Rhythm.

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1041 Reischauer, A. K. (1917). Studies in Japanese Buddhism. New York, Macmillan.

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1042 Reischauer, A. K. (1937). 'Religion in the Japan of Today.' *International Review of Missions* 26: 322–333.

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1044 Reiyūkai (1972). Ten No Ongaku (The Life of Kimi Kotani). Tokyo, Reiyūkai.

Life of the Founder.

1045 Reiyūkai (1985). Zaikeshugi Bukkyō eno Shōtai (Invitation to Lay Buddhism). Tokyo, Reiyūkai.

1046 Reiyūkai (1986). *The Development of Japanese Lay Buddhism*. Tokyo, The Reiyūkai.

A short book giving an outline of Reiyūkai but particularly useful in its factual appraisal of Sōka Gakkai.

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1048 Reiyūkai, T. (1988). *The Philosophical Foundation of the Lay Buddhist Practice of the Reiyūkai, as depicted in the Lotus Sūtra*. Tokyo, The Reiyūkai.

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1050 Reiyūkai (n.d). *The Reiyūkai, Its Aims and Practice*. Tokyo, Reiyūkai.

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1052 Renondeau, G. (1951). 'Le Traité sue l'Etat'de Nichiren.' *T'oung Pao* XL: 123.

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1169 Shimizu, M., Ed. (1978–1979). Shinshūkyō no Sekai (The World of the New Religions). Tokyo, Daizō Shuppan.

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1173 Shinnyoen What is Shinnyoen?, Shinnyoen.

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1175 Shinnyoen (1977). The Nirvana. Tachikawa, Shinnyoen. Monthly magazine in English language.

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1180 Shioya, M. (1978). Shūkyō shūdan ni okeru shinkō chiryō (Faith Healing in Religious Groups). *Gendai Shūkyō e no shikaku (Perspectives on contemporary religion). Shūkyō Shakaigaku Kenkyūkai-hen*. Tokyo, Yūzankaku Shuppan: 159–175.

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1506 Yoshida, T. (1985). Spirit Possession and Village Conflict. *Conflict in Japan*. E. S. Krauss, T. P. Rholen and P. G. Steinhoff. Honolulu, University of Hawaii Press.

1507 Yoshihara, K. (1988). 'Dejiao: A Chinese Religion in Southeast Asia.' *Japanese Journal of Religious Studies* 15(2–3): 199–221.

1508 Young, R. (1988). 'From Gokyō-dōgen to Bankyō-dōkon: A Study in the Self-Universalization of ōmoto.' *Japanese Journal of Religious Studies* 15(4): 263–286.
Young looks at Ōmoto's heraldry of a new age of 'shūsaika' ('interreligious cooperation') based on the historical concept of bankyō-dōkon ('all religions are derived from the same root'). The historical process through which Ōmoto 'universalised' itself is presented.

1509 Young, R. (1989). 'The Little-Lad deity and the Dragon Princess: Jesus in a New World Movement.' *Monumenta Nipponica* 44(1): 31–44.
A presentation of a little-known Japanese 'new, new' religion Ryuku Kazoku, which combines Shinto, Buddhist and Christian elements, founded by a charismatic female shaman, Fujita Himiko.

1510 Young, R. R (1989). '"Jesus, the "Christ", and Deguchi Onisaburō: A Study of Aadversarial Syncretism in a Japanese World-Renewal Religion".' *Japanese Religions* 15(4): 26–49.
Discusses the Japanese prototype 'world-renewal' religion Ōmoto and the syncretic function of the 'Christ' motif as formulated by the founder Deguchi Onisaburō. An historical account of Onisaburō's activities and writings along with his perception of and reference to 'Christ' and Christianity is presented.

1511 Young, R. (1990). 'Magic and Morality in Modern Japanese Exorcistic Technologies. A Study of Mahikari.' *Japanese Journal of Religious Studies* 17: 29–50.
The first part of this article analyses notions of possession in Mahikari while the second part examines the expansion of Mahikari outside Japan, specifically in Africa and the Caribbean.

1512 Young, R. F. (1991). 'The "Christ" of the Japanese New Religions.' *Japan Christian Quarterly* 57(1): 18–28, 44–45.
Young argues that concepts of Christianity and in particular Jesus Christ have been widely included in the Japanese New Religious movements alongside traditional, indigenous belief. This phenomenon is discussed with reference to literature and texts of various New Religions and the views and discourse from the founders of movements leading to an overview of how the Christian religion has helped shape several of Japan's New Religions.

1513 Young, R. F. (1995). 'Lethal Achievements: Fragments of a Response to the Aum Shinrikyō Affair.' *Japanese Religions* 20(2): 230–245.
A personal narrative by Young discussing his direct contact as a scholar with a young student who became an Aum Shinrikyō loyalist. Through presentation of this contact, Young reflects on both Aum's early formation and beliefs, how the movement turned sour and also on the overall media handling of the Aum affair as well as implications for scholars in the field of religious studies.

1514 Youth Division of Sōka Gakkai (1982). Peace Is Our Duty: Accounts of What War Can Do To Man. R. L. Gage.

Tokyo, The *Japan Times* Ltd.

A collection of eye witness accounts of the horrors of the Second World War in Japan especially concerning the effects war can have on the mind.

1515 Youth Division of Sōka Gakkai (1983). Cries For Peace: Experiences of Japanese Victims of World War II. R. L. Gage. Tokyo, The *Japan Times* Ltd.

A more immediate physical experience of war than its companion piece, this too provides a collection of eye witness accounts and condemnation of war in general.

1516 Yukawa Y. (1956). 'Tatakarete mo biku tomo shinai-Niwano Nikkyō kaiken ki (Interview with Niwano Nikkyo "No Matter How I am Beaten, I Remain Calm").' *Nippon Shūhō* 422: 43–47.

1517 Yumiyama, T. (1995). 'Varieties of Healing in Present-Day Japan.' *Japanese Journal of Religious Studies* 22(3–4): 267–282.

Examines the growing interest in alternative healing technologies in Japan in the 1990s and compares the notions of 'healing', salvation', and 'cure' as found in alternative healing, New Religious movements and traditional medicine.

1518 Zenbōsha (1956). 'Risshō Kōseikai to "Yomiuri" no kettō (The Duel between Risshō Kōseikai and the "Yomiuri" newspaper).' *Zenbō* 42: 58–65.

1519 Zimmermann, W. (1954). Licht im Osten. *Geistiges Nippon*. Munich, Drei Eichen Verlag.

Japanese New Religions Summaries

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This section includes 18 summaries of different Japanese New Religions along with a list of academic and denominational publications relevant to each movement. The publications listed here are also listed in the main bibliography, but repeated for ease of reference.

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The following movements have been included:
Agonshū
Byakkō Shinkō Kai
Honmichi
Kōdō Kyōdan
Kōfuku-no-Kagaku
Konkōkyō
Kurozumikyō
Mahikari
Ōmoto
PL Kyōdan
Reiha-no-Hikari
Reiyūkai Kyōdan
Risshō Kōsei Kai
Seichō-no-Ie
Sekai Kyūseikyō
Shinnyoen
Sōka Gakkai
Tenrikyō

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Agon derives from the ancient India Sanskrit word *Agama* meaning 'come', conveying a sense of imparted teaching.

History

Agonshū was established in 1978 by Kiriyama Seiyū (1921-), the . current *Kancho* (leader), although its roots can be said to trace back to an earlier religious group established by Kiriyama in 1954. Kiriyama was born as Tsutsumi Masao but adopted his current name in 1955 after lay ordination in the Shingon Buddhist sect. After a childhood of poverty and several business failures as an adult he spent six months in prison in 1953 for tax offences.

Following his release he attempted to commit suicide and it was during this attempt that he found a copy of the Buddhist text *Junteikannonkyō* detailing the compassions of the deity Kannon. Kiriyama believed himself to have been saved by Kannon and he established the Kannon Jikeikai ('Kannon Worshipping Movement') in 1954. Over the years he began to realize that his earlier misfortunes had been the result of karmic hindrances and in 1970 the deity Kannon was revealed to him in a dream and he was told that his karma had been finally eradicated. The deity instructed him to become a guide for others so that they may also find salvation.

Kiriyama changed the name of the organization to Agonshū in 1978 after reading the Agama Sutras and finding their 'inner truths', which he proclaimed were the essence of original Buddhism and spoken by Sakyamuni himself.

Main Beliefs and Practices

Agonshū is one of the Buddhist sects, based on the Agon Sutras which are said to have been originally taught by Buddha to his disciples. The main elements in Agonshū comprise the *Shinsei- busshari* (true Buddha relic), the sacred casket where an actual fragment of bone from the Buddha and hence the Buddha spirit resides, and the three esoteric *shugyō* methods of training. The first of these is the *Jōbutsu-hō* which teaches how to acquire the ethical depth and sensitivity required for spiritual enlightenment so as to enable one to cut free from karma. The second is the *Nyoi Hōju-hō* , a secret practice performed with the *Shinsei-busshari*, which gives the ability to achieve happiness and good fortune and the insight to be cut loose from karma (rarely mastered except by Kiriyama Kancho). The third is the *Gumonji Sōmei-hō* , a high-level technique for creating genius and wisdom.

The *busshari* became the main object of worship in Agonshū, because it holds the relic of Buddha and is therefore the manifestation of Buddha himself. When Kiriyama was released from his karma and read the Agama Sutras he realized that established Buddhism was not addressing what he saw to be original Buddhism and the original Buddha. From this time, and with the publication of his central text *Henshin no genri* in 1971, Kiriyama moved towards esoteric Buddhism and claimed to have acquired the five powers of esoteric Buddhism: power of prediction, power of high levels of activity, power to change oneself and one's environment, development of great physical power and the power to realize one's and others' wishes.

Agonshū's cosmology is based on the central idea that, like the founder's experience, all of life's problems and misfortunes are the result of spiritual and karmic hindrances, often inherited from the past and from ancestors. Agonshū members are urged to develop the power of positive thinking and to strive for a happy and positive life. They are also provided with a framework for transforming the suffering of spirits of the dead into Buddhahood *(jōbutsu)*, thereby liberating themselves from karmic forces. It is a cosmology based upon ideas of renewal and salvation, put into action for laypeople through the teaching of meditation and various esoteric activities. Members can obtain a smaller version of the *busshari* casket which they can pray before in their homes and by doing so release family members from ancestral hindrance. *Meitoku Kuyō* is a method of training taught by Agonshū which instructs members on how to pray for one's ancestors and involves the cleansing of karmic influences. The Agama texts are used for the purposes of chanting and everyday ritual though members are not expected to read them all.

Agonshū's mission is to save the world from crisis and prevent humankind from committing self-destruction. This is based on the idea that humankind has created powerful levels of science and technology beyond its ability to control and which is causing earth pollution and environmental destruction. Agonshū believes that new social rules and ethics must be created through a core 'religion of wisdom' to bring about world peace and save the earth from moving towards destruction.

Main Annual Festivals are:

Star Festival	11 February
Flower Festival	8 April (Buddha's birthday)
Obon Festival	13–15 August

(*There is also a fire rite held on the first day of each month*.)

The Star Festival *(Hoshi Matsuri)* is a outdoor *goma* fire ritual on a grand scale when huge pyres of sticks, containing both personal wishes as well as prayers for the ancestors, are burnt while invocations are recited. Agonshū has attracted wide media attention in Japan through this annual festival.

Publications

Periodicals Include:

Dharma Cakra (Japanese monthly magazine for members)

Kaigai Kaihō (Monthly overseas bulletin)

Meitoku Kō News (Club newsletter for those having experienced *Meitoku Kuyo)*

Publications by Agonshü Include:

Kiriyama Seiyu, *Henshin no genri* (The principles of transformation), Tokyo, 1971.

Kiriyama Seiyu, *Agon mikkyo ima* (Agon esotericism now), Tokyo, 1978.

Kiriyama Seiyu, *Hito wa donna innen o motsu ka* (What sorts of karma do people have?), Agonshū, 1987.

Branches and Membership

There is a Kanto Head Office in Tokyo and a Kansai Head Office in Kyoto. The Kansai headquarters is the main religious centre and is near the Heian Shrine area of Kyoto. Membership in 1990 stood at 206,606.

There are the following established overseas branches, though membership is small at this stage:

Country	Branch	Members
Hawaii	Agon Mission of Hawaii	few
USA	Agonshū USA, California	150
Brazil	Agonshū Do Brasil, Sao Paulo	200–250
Taiwan	Taipei Head Office (& Takao Branch Office)	1,000

Agonshū – Bibliography

1 Agonshū Homa. Tokyo, Agonshu.
Sent to holders of Agonshū monthly good luck charm.
2 Agonshū Dharma Cakra. Tokyo, Agonshū.
Monthly magazine
3 Agonshū Kaigai Kaihō. Kyoto, Agonshū.
Monthly magazine aimed at people overseas.
4 Agonshū Meitoku Kuyō Experience. Tokyo, Agonshū.
A newsletter for those who have experienced Meitoku Kō.
5 Agonshū (1982). Agonshū no shiori. Tokyo, Agonshū Sōhonzan Shuppan-kyoku.
A guidebook to Agonshū.
6 Agonshū (1984). Imakoso Agonshū! Tokyo, Agonshū.
7 Agonshū (1986). Senzo kuyō (Memorial Services for the Ancestors). Tokyo, Shūkyōhōjin Agonshū Kyōgebu.
8 Agonshū (1989). The Agonshū (The Original Teachings of Lord Buddha). Tokyo, Agon Shu.
A pamphlet giving a brief outline of Agonshū teachings in English and Japanese.
9 Agonshū (1992). The Official Foundation Ceremony of the Sōhonzan Sōhonden-Shakazan Daibodaiji. The Main Temple of Agonshū Buddhism, Agonshū.
10 Agonshū (1994). Agonshū. Tokyo, Agonshū International Department.
A booklet introducing the teachings and activities of Agonshū.
11 Hayashi, M. (1988). Learning from the Japanese New Religions, Fuller Theological Seminary, School of World Mission: 477.
Analyses the growth of'new religions' from a missological perspective, describing their expansion through social and communicational factors detailing their world view and addressing the missological implications. There are chapters on Ōmoto, Reiyūkai, and Agonshū.
12 Kiriyama, S. (1971). Henshin no genri (The Principles of Transformation). Tokyo, Kadokawa Bunsho.
13 Kiriyama, S. (1978). Agon mikkyū ima (Agon Esotericism now!). Tokyo, Hirakawa.
14 Kiriyama, S. (1981). Ryūjin ga tobu-kaun o yokusuru shugojin shugorei no mochikata (The dragon god flies-the way to acquire protective deities and spirits to improve family fortunes). Tokyo, Hirakawa.
15 Kiriyama, S. (1987). Hito wa donna innen o motsu ka (What Types of Karma do People Have?). Tokyo, Agonshū.
16 Kiriyama, S. (1994). Hannya Shingyō Meisōhō (Hanya Shingyo Meditation Methods), Agonshū.
17 Kiriyama, S. (1995). Aum Shinrikyō to Agonshū . Tokyo, Agonshū Press.
The response of Kiriyama, founder of Agonshū, to the Aum Shinrikyō affair.
18 Kobayashi, H. (1994). Agonshū. Shinshūkyō jidai. M. Shimizu. Tokyo, Daizō Shuppan. 2: 63–118.
19 Murō, T. (1987). Agonshū Sekai heiwa e no michi (Agonshū: The Road to World Peace). Tokyo, Seiunsha.
20 Reader, I. (1988). The Rise of a Japanese "New New Religion": Themes in the Development of Agonshū.' Japanese Journal of Religious Studies 15(4): 235–261.
Looks at the rapid growth of Agonshū through a discussion of its highly advertised rituals and events. Discusses how Agonshū manages to combine both elements of tradition and the modem to give members a means to deal with contemporary society, while also appealing to concepts of universality. Draws comparisons with other 'new new' religions such as Mahikari Byakko Shinkōkai and Shinnyoen.
21 Reader, I. (1991). Religion in Contemporary Japan. Basingstoke, Macmillan.
This book examines the major areas in which the Japanese participate in religious events, the role of religion in the social system and the underlying views within the Japanese religious world. It is particularly useful with regard to the developments in Agonshū.
22 Reader, I. (1994). Japanese Religions. Insight Japan. 3: 6–9.
A summary of a few of the Japanese Old and New Religions
23 Spier, F. (1986). 'Introducing Agonshū' Japanese Religions 14(2): 46–70.
An introductory presentation of Agonshū, discussing the movement's history and leader and detailing its main beliefs and practices.
24 Yajima, T. (1985). Agonshū to Kiriyama Seiyū (Agonshū and Kiriyama Seiyu). Tokyo, Akimoto Shobō.

Byakkō Shinkō Kai
'White Light Association'

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History

Byakkō Shinkō Kai was founded in 1951 by Goi Masahisa (1916–80). After devoting years of his life to rigorous spiritual training, in 1949 he is said to have reached enlightenment at which time his body was released from all karmic bonds. He then began to search for a way to alleviate human suffering. Goi prayed to God for a simple spiritual practice and was given an answer in the prayer words: 'May Peace Prevail on Earth'.

Goi believed that words and thoughts are waves vibrating at different frequencies, shaping the world, and he began a study of light wave science. The Peace Prayer, which is said to vibrate at the highest possible level, is believed to have a purifying effect on people and the planet and is dedicated to the attainment of peace, harmony and world salvation. Following his death in 1980, Goi Masahisa's adopted daughter Saionji Masami became the spiritual leader, although it is believed that Goi still talks through her, using her as a medium. Saionji conducts lectures throughout Japan, the content of which, along with articles written by the late founder, form the basis for the monthly member's magazine.

Main Beliefs and Practices

'_Byakkō_ is a Japanese word meaning "white light". It is the clear and free-flowing light emitted from the deepest and highest condition of a human being. This publication is for people who wish to call forth this pure light in their daily lives, letting it create a bright future for humanity and the planet earth'. (Inside flap of _Byakkō_ Magazine)

Byakkō Shinkō Kai is a religious spiritual organization centred around the main activity of praying for world peace and the central prayer of 'May Peace Prevail On Earth'. Members believe that the world is divided into the physical realm and the Divine Realm and that mankind must free itself from the karmic cycle and revitalize its intrinsic divinity. The movement is also involved with the study of cosmic wave light physics. Byakkō Shinkō Kai's fundamental concern is to spread the universal prayer for peace through the spiritual development of followers, who are urged to develop and express their divinity, harmony and true selves as the children of God.

Byakkō Shinkō Kai believes that world peace cannot be accomplished unless the whirlpool of karmic waves circulating the planet are harmonized and purified through the peace prayer and the earth is safely anchored in the fourth dimension. Because every person's energy is believed to come from one universal source, collective effort through faith can transform the physical realm into the Divine Realm and mankind will be eternally associated with God.

The Prayer for World Peace is as follows:

May peace prevail on earth
May peace be in our homes and countries
May our missions be accomplished
We thank thee, Guardian Deities
and Guardian Spirits

Illness or suffering is believed to be caused because light from the Divine Realm can be obscured or intercepted by karmic deposits in the mental realm. That is, a person can become ill because of the waves emitted from the discontented souls of ancestors or people around one. Goi believed that medical science must research into and accept the view that mental influences from outside the physical realm can cause sickness.

Publications

Periodicals:

Byakkō (Quarterly in English)
Heywa (Quarterly in Japanese)

Publications by the Movement Include:

Goi Masahisa, _God and Man_, Byakkō Press, 1983.
Goi Masahisa, _The Future of Mankind_, Byakko Press, 1985.

Branches and Membership

The headquarters of Byakkō Shinkō Kai are in Chiba Prefecture, Japan, where there is a holy centre named _Hijirigaoka_ ('holy man hill'). The organization is supported by members who contribute a yearly membership. Membership in Japan as of 1996 is around 20,000.

There is one branch at present in London. The number of members overseas, is believed to be around 1,000.

Byakkō Shinkō Kai – Bibliography

1 Reader, I. (1988). 'The Rise of a Japanese "New New Religion": Themes in the Development of Agonshū.' _Japanese Journal of Religious Studies_ 15(4): 235–261.

Looks at the rapid growth of Agonshū through a discussion of its highly advertised rituals and events. Discusses how Agonshū manages to combine both elements of tradition and the modern to give members a means to deal with contemporary society, while also appealing to concepts of universality. Draws comparisons with other 'new new' religions such as Mahikari Byakkō Shinkōkai and Shinnyoen.

Honmichi
'True Path' 'Original Way'

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History

Honmichi honours Nakayama Miki (1798–1887), foundress of Tenrikyō, as its own foundress, but from 1913 a new revelatory leader, Ōnishi Aijiro (1881–1958), emerged and is often viewed as the founder of Honmichi itself. When several members of his family fell ill to various afflictions Ōnishi joined Tenrikyō and came to believe they were afflicted with bad karma and that he as a believer had to work to eliminate this purpose of proselytization. On 15 August 1913 he achieved an 'ultimate state of bliss' and believed he had been possessed by the prophet and revelator Kanrodai-Sama. He claimed he had been chosen as the 'revealed one' (*tenkeisha*), the mediator of divine revelation, chosen to express God's will and to lead the Tenrikyō organization.

He expressed his revelations and was initially dismissed from Tenrikyō, but did return to the church later. However, after gradually gathering followers from Tenrikyō he left the movement in 1924 to devote himself full-time to his own religious activities. He established *Tenri Kenkyūkai* ('Tenri Study Association') in 1925 and attracted more followers, especially young military men. In 1926 he issued material denying the emperor's divinity and right to lead the nation. Ōnishi believed Japan was heading for war and disaster and that the only hope was to follow his teachings. He was arrested and sentenced to penal servitude along with many of his followers. He was released in 1935 but after issuing further material in 1938 his organization was disbanded in 1939 and he was again imprisoned until 1946.

Upon his release the group reorganized under the name Tenri Honmichi ('Original way of Heavenly Truth'), later becoming simply Honmichi. At this time he also designated his first daughter Ōnishi Aiko as *kyoshu* (teaching head) and his second son Ōnishi Masanori as *kanshu* (superintendent) and they subsequently took over the leadership when he died in 1958. When they later died in 1966 and 1971 respectively they were succeeded by Masanori's first and second sons, Motooki and Masataka. At this time a splinter group emerged under the leadership of Ōnishi's second daughter Tama who established a separate movement under the name of *Honbushin* ('True Construction'). Soon after this it was proclaimed that Masanori's sixth son Yasuhiko (1960–) was in fact the *Kanrodai-Sama* ('reborn again') and he assumed the leadership.

Main Beliefs and Practices

Honmichi which derives from Tenrikyō is Shinto in origin. (Tenrikyō used to belong to the Shinto Sect Organizations but its category was transferred to 'Other Religions' in 1970). Honmichi worships a group of ten *kami* centred around the deity *Tenri Ō no Mikoto* and also follows the writings of Tenrikyō's foundress Nakayama Miki.

Honmichi emphasizes that people must be of a proper state of mind. Misfortune, sickness and personal calamities are believed to be the result of improper use of the mind that God has given. Continued efforts to 'right-mindfulness' with the help of *Kanrodai-Sama* as leader, will result in the establishment of *Kanrodaisekai* (Heaven on Earth). *Hinokishin* ('Construction of Mind') is the selfless service to express one's gratitude to God and the practice of Honmichi's teachings. Honmichi has a tradition of systematic millennial development. It is concerned with a coming 'catastrophe', future world war and grave crisis, when people will be saved through prayer and by following the human *Kanrodai* which will usher in the coming of the divine world of the *Kanrodai*. Honmichi advocates that the construction of the *Kanrodai*, that is the construction of paradise in this world under the leadership of the reborn human *Kanrodai* with all the people globally united as one, is the purpose for which God created humankind. Disease and human suffering is seen as evil power obstructing God's benevolent powers and must be alleviated through prayer.

Publications

Publications by the movement include:

Kyōgi Ippan (*The Outline of the Doctrine*), by Ōnishi Aijirō, 1950. *Honmichi Kyogibu* (*An Outline of Honmichi*), Honmichi, 1972.

Branches and Membership

Honmichi has its headquarters in Takaishi City, Osaka, where the Main Sanctuary is situated, a wooden structure of traditional Japanese design, built in 1953. There are an additional two branches and four chapters of Honmichi in Japan. Honmichi members as of 1990 numbered 316,825.

There is one overseas branch in Los Angeles, USA, which was established in 1984.

Honmichi – Bibliography

1 Shimazono, S. (1986). The Development of Millennialistic Thought in Japan's New Religions: from Tenrikyō to Honmichi.' *New Religious Movements and Rapid Social Change*. J. A. Beckford. London

This paper examines millennialistic tendencies in Tenrikyō and its offshoot, Honmichi, through a historical account of the development of these movements.

2 Umehara, M. (1977). *Tenkeisha no Shūkyō Honmichi* (The Religion of the Revealed: Honmichi). Tokyo, Kōdansha.

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History

A Buddhist lay order, Kōdō-Kyōdan was founded on 18 October 1936 by President Okano Shōkō (1900–78) and his wife Kimiko. Okano Shōkō had entered the priesthood at the 'Naka-In' Temple, Kawagoye, Saitama-ken, of the Tendai Sect in 1918, and then joined Reiyūkai in 1934. After studying Buddhism and the teachings of the Lotus Sutra, he went on to establish a branch organization called *Kodokai*, which was later established as an independent juridical person under the name of Kōdō Kyōdan in 1948. Okano advocated a new interpretation of the Lotus Sutra, the 'Fully Ripened Dharma of the Lotus Sutra'. He continued to hold the title of Bishop (Gon-Dai-Sojo) in the Tendai Sect while he was President of Kōdō-Kyōdan.

The second president, Okano Shokan, succeeded his father on New Years Day, 1975 and the founder died a few years later on 15 August 1978.

The next in line to succeed, the founder's grandson, Okano Shōjun, received his PhD. in the field of Sociology in Religion from St Antony's College, Oxford University, in 1991.

Main Beliefs and Practices

The main scripture of Kōdō Kyōdan is the teachings of the 'Fully Ripened Dharma of the Lotus Sutra', also known as 'The Ripe Lotus Sutra, The Mature Religion'. This is concerned with the opening and revealing of the Lotus Sutra's original message. It has three aspects: firstly, 'to open what is near and reveal what is far away' which means to understand the significance of the history of Sakyamuni Buddha and through his birth the reality of the Original Buddha as the source of the universe; secondly 'to open *shaku* (trace) and reveal *hon* (basic)', meaning to gain an insight into the original Buddha through the activities of the historical Buddha; and thirdly, 'to open the provisional and reveal the true', meaning to realize the true teaching of the Lotus Sutra by studying the provisional teaching of the Mahayana. Kōdō Kyōdan belongs to the Japan Buddhist Federation and has had a close historical relationship with the Temple of Tendai Sect, Enryakuji on Mt Hiei.

The spirit of filial piety is an essential practice and thanksgiving services, especially to the late founder, are held throughout the year. True filial piety preached by Kōdō Kyōdan involves the vertical relations between parents and children as well as an extension of this affection and compassion horizontally to society in general. Kōdō Kyōdan believes that it is more important to honour the forbears, rather than to worship an image or deity, as honouring the ancestors brings protection and happiness to the family. Acts of filial piety should be performed regularly in the home and within society.

Major festivals include the 'Hana Matsuri' in April in celebration of the birth of Sakyamuni Buddha and the Obon Festival for the ancestors in the summer.

Publications

Periodicals:

Kōdō Shimbun (Japanese monthly newspaper)

Kōdō News (Overseas quarterly edition of the above)

Publications by the Movement:

There have been several books written by the founder Archbishop Shōdō Okano and his wife Lady Kimiko Okano including:

An Introduction to Kōdō Kyōdan Buddhism, Archbishop Shodo Okano, Kōdō Kyōdan, Yokohama, 1967

The Heart of a Bodhisattva, Lady Kimiko Okano, Kōdō Kyōdan, 1970

Kōdō Kyōdan conducts weekly radio broadcasts on several Japanese networks, as well as a regular short-wave programme to Brazil

Branches and Membership

The present headquarters of Kōdō Kyōdan are located on a hill named Kodo-san, overlooking Yokohama City. They include the Main Hall (*Hombutsu-Den*), the Secretariat Annex (*Jimukyoku Shinkan)* and the Buddha Relics Tower (*Busshari-Deri*), enshrining a portion of the sacred relics of Sakyamuni Buddha brought to Japan long ago from Mt Tendai in China and presented to Kōdō Kyōdan in 1952 by the head temple of the Tendai Sect.

Membership in Japan is around 450,000 followers as of 1996.

There are no overseas branches at present.

Kōdō Kyōdan – Bibliography

1 Okano, A. S. (1967). An Introduction to Kōdō Kyōdan Buddhism. Yokohama, Kōdō Kyōdan.

Written by the founder of Kōdō Kyōdan, this book sets out the teachings, faith and practice of the religion.

2 Okano, K. L. (1970). The Heart of a Bodhisattva. Yokohama.

Written by Lady Okano, the wife of the founder of Kōdō Kyōdan, this book discusses the principles and teachings of Buddha and the application of these practices in the context of daily life as a Mahayana Bodhisattva.

Kōfuku-no-Kagaku
The Institute for Research in Human Happiness (IRH)
By Masaki Fukui [1]

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History

K ōfuku-no-Kagaku, the Institute for Research in Human Happiness, was established in Tokyo by a former businessman, Ryuho Ōkawa (30 years of age then), in October 1986. [2]

Ōkawa was born on 7 July 1956, in Tokushima Prefecture, Japan. He did not consider himself a particularly religious person in his youth, though he did believe in the existence of the spirit world. He was very successful as a student in terms of academic achievement, and after graduating from the University of Tokyo in law, he started his first career as a businessman at *Tōmen*, one of Japan's major trading houses.

On 23 March 1981, while still a student at university, Ōkawa experienced his first discourse with a high spirit. Through continuous religious experiences, Ōkawa gradually became aware that he was an incarnation of the highest spiritual being, called *El Cantare* [3] which was revealed to him by the consciousness of Gautama Siddhartha (or Shakyamuni the Buddha). From this he realized that he had a great mission of salvation for all living creatures through spreading the Truth on earth.

Ōkawa started his movement in October 1986 with only a few other members as staff, and a number of members but no followers as such. However, the movement's growth was quite phenomenal, and after the third anniversary of its establishment, Kōfuku-no-Kagaku's headquarters was moved to one of Tokyo's most expensive business buildings in Kioichō, Shinjuku, the area for business and politics, the rent for which was over 100,000 pounds (25 million yen) a month.

In 1991 Kōfuku-no-Kagaku's growth and activities gave rise to a social phenomenon, known as the 'Kōfuku-no-Kagaku Phenomenon', and suddenly caught everybody's attention. It is now come classified as a Japanese 'new' new religion. [4] Let us briefly review its 12 year-history.

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Ōkawa appeared in public for the first time in October 1986, and gave his first sermon in Tokyo, in front of some 80 guests. In March 1987 he gave his first official public lecture, entitled The Principles of Happiness, to an audience of about 400 people, and this marked the beginning of his Institute's activities.

The period from 1987 to 1989 was one of intensive study of the teachings of the Master. During this two-year period, Kōfuku-no-Kagaku concentrated on educating future teachers, and training the management of the movement (p. 32). It should be noted here that in 1989 Ōkawa started to emphasize the importance and significance of 'faith', that is, Buddhist 'Devotion to the Three Treasures', for the first time in his Institute. (p. 36).

Kōfuku-no-Kagaku's spirit of evangelism was declared shortly before the beginning of 1990 the year known within the Institute as 'Sunrise 90'. During this year the objective was to raise 'the Sun of Truth' all over Japan. In other words, it marked the official beginning of a campaign to make Kōfuku-no-Kagaku's name known throughout Japan. In this same year the size of the Institute greatly expanded; from just over 10,000 in January, to 30,000 by the end of May, and to 60,000 by the end of June, and reached 77,000 by the end of July (p. 43).

'The Miracle Three-Year Project' was begun in 1991. With this project Kōfuku-no-Kagaku aimed to establish a great religious revolution in Japan and become Japan's most influential and largest religion. Kōfuku-no-Kagaku succeeded in obtaining its official status as a religious body *(Shūkyō Hōjin)* in March 1991. During that year, a number of articles appeared on Kōfuku-no-Kagaku, including articles in *The Financial Times* and *The Wall Street Journal*. A first 'Birthday Festival *(Goseitan-sai)'* was held, too, in the Tokyo Dome (one of Japan's main indoor baseball stadiums) with 50,000 members attending. Ryuho Ōkawa for the first time declared his identity as El Cantare one of whose titles is 'the Buddha of Mahāyāna' (p. 46).

Shortly after the Festival, however, Kōfuku-no-Kagaku entered into long dispute with *Kōdansha*, one of the largest publishing companies in Japan, to protest over one of its weekly magazines *(the Friday* and *Shūkan-Gendai*) which carried a series of critical articles on Kōfuku-no-Kagaku and Ōkawa. The Institute immediately protested against the articles for carrying fabricated stories about Kōfuku-no-Kagaku, and also accused the publisher of selling magazines by means of, 'religion bashing'. High profile members of Kōfuku-no-Kagaku, namely, Tamio Kageyama (writer) and Tomoko Ogawa (actress), led several demonstrations and marched in Tokyo's streets in September 1991 in protest. A number of court cases followed between the members of the Institute and the publishing company (some of which are still in progress). The Institute itself sued the publisher, the writers, and the commentators, including some academics in departments of religious studies.

During 1992, Ōkawa's teaching became more Buddhist as he claimed that traditional Buddhist teachings had become distorted over the last 2,600 years, Ōkawa, as the reincarnated Buddha, was now correcting these (p. 52). From 1992 onwards, Kōfuku-no-Kagaku began to hold religious ceremonies and rituals including the services for ancestors. The Group also introduced *'Gohonzon',* a religious icon for worship at home (p. 54). In 1993, Ōkawa declared that a religious war had begun (p. 54).

The so-called 'Big-Bang Three-Year Project' began in 1994–96 and with it Kōfuku-no-Kagaku started a full-scale programme of missionary work. During one of his early lectures in 1994, Ōkawa emphasized that the Buddha they believed in was El Cantare, whose mission was more than that of Gautama the Buddha and of Jesus Christ. Ōkawa taught that he, as the Buddha, descended to earth to guide his followers, to make humankind happy, to set humankind free, and to open the door to the twenty-first century (pp. 56–7).

1994 was also significant for the Institute in terms of its doctrine. In the April issue of the monthly Kōfuku-no-Kagaku magazine, Ōkawa indicated a new direction. Until then the movement had mentioned a considerable amount of other religious/historical figures in their teaching, such as Jesus, Moses, Confucius, Nichiren, Amaterasu-Omi-Kami (the Shinto Sun goddess), and so on, and for this reason some people criticized the movement for what they saw as a mixture of doctrines from different religions. Kōfuku-no-Kagaku, however, changed its approach to illustrate that this criticism was unjustified, and more emphasis was placed on a single high spirit, that is, El Cantare, (pp. 50–60). At this very point the concept of 'Devotion to the Three Treasures', namely, the Buddha, the Dharma, and the Sangha [5] was considered to be

of supreme importance.

In terms of its international mission, Kōfuku-no-Kagaku opened its first overseas office in New York (Kōfuku-no-Kagaku USA) in January 1994, which was followed by other official branches in Los Angeles, London, and São Paulo.

It should be noted here that Kōfuku-no-Kagaku's first feature film, *The Terrifying Revelations of Nostradamus*, with Ōkawa himself as the executive producer, was released in September 1994 and was allegedly based on truths from the spirit world. This film was shown at cinemas all over Japan.

It was also in 1994 that Kōfuku-no-Kagaku's social activities achieved a higher profile. For instance, members of the Institute organized several demonstrations against *Kōdansha* protesting over what they considered to be their strong pornographic magazine publications. Some 31,000 people in Tokyo, and 35,000 people in Osaka marched in the main streets.

When the Great Earthquake of Osaka and Kobe took place (17 January 1995), Ōkawa sent 20,000 people from Kōfuku-no-Kagaku to the stricken area to assist with rescue activity. This included supplying doctors, providing food, building public baths, and so on (p. 65).

Kōfuku-no-Kagaku's appearance in the public domain continued with another demonstration; this time (1995) against *Aum Shinrikyō* . The Aum Group had already had trouble with the public and the police, but soon after the kidnapping of Mr Kariya occurred (28/2/95), Kōfuku-no-Kagaku started to reveal to politicians, the mass media and other public bodies, that Aum was behind the kidnapping. About 10,000 members of Kōfuku-no-Kagaku took part in a demonstration and distributed leaflets in Tokyo's streets naming Aum as the criminal (p. 67). Two days after this (20/3/95) the Aum members spread Sarin gas in the Tokyo underground system seemingly in order to divert police attention away from the kidnapping case. Ironically, however, this incident triggered the police's investigation two days later – all their facilities were raided simultaneously and most of the core members arrested. The trial continues.

Kōfuku-no-Kagaku's critical stance against such 'heretical' religions [6] continued. It was during 1995 that the Group's extremely critical messages against other NRMs were published, including, the Unification Church, Jehovah's Witnesses, Cosmo Mates (or World Mates), the God Light Association (GLA), and Sōka Gakkai. Kōfuku-no-Kagaku gave as one of the main reasons for their direct criticism the necessity to underline the criteria of right and wrong religion for the benefit of the people in the future. [7]

One of the other features of Kōfuku-no-Kagaku's activities in 1995 was that Ōkawa addressed a large number of political as well as economic issues. In terms of missionary activities on the international stage, some new overseas offices were opened in Korea (Seoul), Australia (Melbourne), Canada (Toronto), Hawaii, and San Francisco. At the same time the Institute started to publish its monthly journals in English, French, Korean, Chinese, and Portuguese. The Group's first monthly opinion magazine, *The Liberty*, which was targeted at the general public rather than exclusively at members, appeared in local bookshops in this same year (pp. 69–71).

Kōfuku-no-Kagaku regarded the year 1996, the final year of the Group's Big-Bang Project, as a difficult period for religions in Japan, since people's views about religion were becoming more cynical because of the incidents and troubles caused by some 'anti-social' NRMs (pp. 72–3). Ōkawa, however, criticized the opinion held by some critics that religion was an unnecessary thing. He said that this was the age when the right religion was needed to enlighten the people (pp. 72–3).

1996 was also the year in which Kōfuku-no-Kagaku declared that it had entered a new era, known as *'Daijō no Jidai* (the Age of *Mahāyāna)'*. Kōfuku-no-Kagaku's first major temple, *Shōshin-Kan*, was also built in 1996, and in this same year one of Ōkawa's principle books, *The Laws of the Sun*, was for the first time published in English and in Portuguese by non-Japanese publishers. Also in 1996 the headquarters was moved to a new nine-storey building in *Shinagawa*, Tokyo.

In 1997 Kōfuku-no-Kagaku entered its new phase called The New Hope Three-year Project', which was to last until the end of 1999. Ōkawa says that a dark age might come soon. However, Kōfuku-no-Kagaku is optimistic about the new century, and his Institute is preparing for this new era. [8]

Probably one of the Group's most conspicuous activities in 1997 was the release of their second feature film *Hermes – The Winds of Love*. This film was shown for a month at 114 cinemas across Japan. The film was fully animated with computer graphics based on the life of the Greek hero, Hermes, who is also believed by the members of Kōfuku-no-Kagaku to be one of Ōkawa's past existences.

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It follows from what has been said so far, therefore, that Kōfuku-no-Kagaku's twelve-year-activities can be divided mainly into four chronological phases. The first phase was the study period between 1987–89, during which time Kōfuku-no-Kagaku concentrated on the members' studies of the doctrine, and the phase was concluded with a declaration of their commitment to evangelism.

The second phase was the period of evangelism which officially started in 1990 followed by the full-scale missionary project from 1991 to 1993 ('the Miracle Three-Year Project'). During this period the Institute officially became a 'religion' by being legally recognized as a religious body by the metropolitan government of Tokyo, and the teachings of Ōkawa were more in keeping with Buddhism.

The Institute then entered its third phase of the 'Big-Bang Three-Year Project' from 1994 to 1997 to spread its message to the world, and several overseas centres as well as local liaison offices were opened in main cities of the world.

Kōfuku-no-Kagaku's fourth and current phase of 'the New-Hope Project' started in 1997.

As already stated, their first temple, *'Shōshin-Kan'* (the House of the Right Mind), was officially opened on 4th August 1996 in *Utsunomiya* City in Tochigi Prefecture (about 100 kilometres north east of Tokyo), and the other training centre, *'Mirai-Kan'* (the House of the Future), was opened on 2 November 1997, also in Utsunomiya City. Both these facilities are now collectively regarded as '*Sō-Honzari* (the Head Temple). *Shōshin-Kan*, for example, is a modern building of great size, which has the appearance of a white, Ancient Greek temple, which is open to the public. According to Kōfuku-no-Kagaku, these temples have been designed to provide an environment where visitors are able to receive religious training, such as meditation, in relaxing surroundings away from the distractions of the outside, secular world.

Kōfuku-no-Kagaku is now planning to build three more training centres in Japan; one in *Nikkei*, (Tochigi Prefecture), one in *Kyūshū* ,and another one in the *Kansai* region. Their first temple outside Japan was opened in Jundiai (São Paulo, Brazil) on 1 March 1998.

Main Beliefs & Practices

Kōfuku-no-Kagaku's teachings embrace a wide range of religious issues. These span from, for example, practical advice on how to solve everyday domestic problems, to cosmology, and the secrets of the universe. The teachings, however, all point towards a prime purpose, that is, to obtain 'real' happiness and 'soul-training' in each person's own particular circumstances.

One of the fundamental parts of the teaching is called 'Quest for the Right Mind'. In order to quest or pursue the 'Right Mind' the members practise the core teaching of the Institute, 'The Fourfold Path', which consists of 'Love', 'Knowledge', 'Self-Reflection', and 'Development'. These four categories are collectively called 'the Principles of Happiness' the practice of which can bring 'real' happiness.

However, this 'real' human happiness cannot be realized without 'faith'. Faith is the most important thing for human beings, says Kōfuku-no-Kagaku, because all humans are considered to be children of the Buddha/God. [9] Kōfuku-no-Kagaku's opposition to materialism, atheism, and beliefs in *genze-riyaku* (or this-worldly benefit) [10] is regarded as proof that the Institute distinguishes a 'right' form of faith from a 'wrong' one or wrong ideology. According to the Institute, the foundation of right faith is knowing that all human beings have an eternal life and that they come and go between two realms, namely this world and the other world; in other words they are reincarnated.

Kōfuku-No-Kagaku's View of Happiness and Utopia

As we have seen, Kōfuku-no-Kagaku can be directly translated to mean the 'science of happiness'. The reason why this Institute calls itself a 'science' is that the human mind tends to work according to certain rules (*hōsoku*), and by researching these rules or laws it is believed that any individual can move in a certain direction, for example the direction towards happiness. [11]

The Institute has a clear definition of the word 'happiness'. Happiness, which is understood within the context of the 'Happiness of the Individual', is to know the Truth (or the teaching of the Buddha). In other words, the wisdom or the 'spiritual food' which one can attain by practising the Buddha's teaching constitutes 'happiness'. Thus, individual happiness is considered in the Institute to be the same as a state of enlightenment, [12] and the higher your state of enlightenment becomes, the greater the happiness you will attain.

Kōfuku-no-Kagaku's other views of 'happiness' is called the 'Happiness that penetrates this world and the other world'. This 'real' happiness is based on the 'spiritual outlook upon life *(reiteki jinsei-kan)*' which is considered to be of supreme importance in Kōfuku-no-Kagaku. Ōkawa teaches that what one can bring back to the other world after death, that is the 'real world', is mind only, not your expensive car, your title, your money, and so on. Nonetheless, if your mind is full of anger, hatred, jealousy, anxiety, and attachment to 'this-worldly' things, then that is what you will bring back to the other world. However, Ōkawa teaches, you cannot enter the heavenly world with this kind of mind, because Heaven is full of heavenly energy, such as love and compassion which are polar opposites to the negative mind just described. For this reason, therefore, Kōfuku-no-Kagaku, teaches that Heaven and Hell already exist in this world, and not only in the world after death. In other words, as long as you live with the mind full of love and compassion, then you will be full of happiness, and this happiness is what you can bring back 'home'. This is how the 'Happiness that penetrates this world and the other world' is to be understood.

Individual happiness has to be spread – that makes for 'the Happiness of Society', namely, the Utopia that Kōfuku-no-Kagaku is in pursuit of. Utopia is often considered to be the Kingdom of God, Paradise on earth, which is to come after the Apocalypse, in many, so called, millenarian movements. However, Kōfuku-no-Kagaku's millennium is not considered to be dramatically different from the world as we know it in a physical sense. Kōfuku-no-Kagaku's Utopia is simply a world in which everybody can say 'I am happy', [13] in the sense defined above. Kōfuku-no-Kagaku's Utopia begins with a little utopia in the mind of each individual, and not by apocalyptic events.

This is the main part of the belief system within Kōfuku-no-Kagaku. Its wider doctrine, such as history since the creation of the universe and the multidimensional structure of the universe, that is the explanations of the universe in terms of time and space, overlay this main part.

'Kofuku-No-Kagaku's Spiritual Outlook Upon Life'

I have mentioned that the term 'real' happiness is based on the 'spiritual outlook upon life *(reiteki jinsei-kan* in Japanese)'. From this starting point, Ōkawa emphasizes the importance of knowing that 'life is eternal' as well as the importance of understanding the mechanism of 'reincarnation'. These are the movement's two most fundamental beliefs necessary to achievement of 'real' happiness. 'Eternal life' does not mean an everlasting physical life on earth, but life as a spirit. This spirit with an eternal life reincarnates on earth from time to time (on average about once every three hundred years) in order to experience 'soul-training' that is, to allow one's soul to evolve, for the development of oneself. This notion seems to be one of the most important concepts of Kōfuku-no-Kagaku theology, (see: Kōfuku-no-Kagaku Sōgō-Honbu, 1994, pp. 155–161).

Kōfuku-no-Kagaku regards materialism and atheism as evil, because these ideologies cause people to think that death is the end of everything. As long as people think that life is experienced only once, they will live a life pursuing gratification in this world with the consequent attachment to material goods, such as money, property, social status, and so on. According to Kōfuku-no-Kagaku, however, the greatest task for all humans on earth is to polish the mind, something many of them have forgotten, thereby generating suffering for themselves by attachment to earthly desires.

By realizing the truth of eternal life and understanding the mechanism of reincarnation, Kōfuku-no-Kagaku says, people can comprehend why it is necessary to live virtuously; to act well; to love and respect others, and so on. Understanding reincarnation is the beginning of enlightenment and of a life with 'real' happiness.

□

As mentioned before, Kōfuku-no-Kagaku's main teaching, the Principles of Happiness, consists of Love, Knowledge, Development, and Self-Reflection. Each one of these is an important task which all the Kōfuku-no-Kagaku followers are supposed to practise in order to attain the Right Mind. Here, I would like to focus mainly on two principles, namely 'Love' and 'Self-Reflection'.

'The Principle of Love' is considered to be the most important of the four principles. [14] Ōkawa teaches his followers to choose Love if they have to choose one of the four principles. He goes on to say that many people do not realize that love is for giving, and, instead, are preoccupied with taking from others. Such people tend to think that someone else is

going to make them happy, but the idea of this 'taking love' is in fact the very cause of unhappiness. Such people suffer because they cannot always get the love they are craving for from others. Kōfuku-no-Kagaku emphasises that 'giving love' is the beginning of happiness. It teaches that 'You do not have to worry about losing something by giving love, because the love you give becomes yours, because this is the Law.' The reward of the love one gives is believed to come from the Buddha/God. The more love you give the closer to the Buddha/God you are, and this is 'real' happiness for all human beings. When the world is filled with people who want to give love to others, it will turn into a Utopia. Kōfuku-no-Kagaku teaches that love has several stages (see: *'The Laws of the Sun'*, 1994 & 1996, Ch.3, sections 6 & 7), which are:

   Instinctive love (4th dimension)

   Fundamental love (5th dimension)

   Spiritually nurturing love (6th dimension)

   Forgiving love (7th dimension)

   'Existence' as love (8th dimension)

   God's love (9th dimension)
    (See: *'The Laws of the Sun'*, p. 61)

Kōfuku-no-Kagaku has much to say about the nature of the universe in this connection, as is evident in Ōkawa's main book, *The Laws of the Sun*. Briefly, the universe consists of several dimensional layers. Beyond the third dimension (i.e. this physical world) is the spirit world, and the highest realm for the human consciousness is the ninth dimension, where only 10 high spirits live, such as the spirits of Jesus, Confucius, Moses, and the Buddha. Thus, the supreme form of love for humankind is love of the ninth dimension. The distinctive teaching of this 'development of love' is regarded as original to Kōfuku-no-Kagaku. In *The Laws of the Sun* (Ch.3, section 9), Ōkawa explains the relationship between the Buddhist traditional doctrine 'the Noble Eightfold Path' and his 'Development of Love'. Kōfuku-no-Kagaku also declares that Christianity and Buddhism, though these historical religions have often been considered to have completely different orientations, share much in common in this respect. In Kōfuku-no-Kagaku, it is understood that pursuing enlightenment means aiming at a higher stage of love. The level of enlightenment achieved and the level of love you give to others is therefore proportionate. Kōfuku-no-Kagaku strongly believes that this thought is the key to their religious reformation and aims to integrate 'Love' and 'Enlightenment', as well as oriental and occidental civilizations. [15]

The following phrase sums up the essence of Kōfuku-no-Kagaku's teaching: 'without self-reflection there is no enlightenment'. In this sense, practising self-reflection, the third principle of the *Principles of Happiness*, is regarded as highly important. Self-reflection is considered to be necessary for human beings in order to live happy lives.

This principle is a condition of going back to the heavenly world, says Kōfuku-no-Kagaku. One has to correct his/her wrong deeds and tendencies, either after death or while still alive, according to the mind of the Buddha or God. This is done only by the individual herself or himself, not by the Buddha. As long as the person possesses the wrong thoughts which are against the will of the Buddha, then he/she cannot go through Heaven's door.

Importantly, however, if a person does not know where the mind of the Buddha is, that person cannot correct his/her wrong thoughts. For this reason all humans must study the Truth. As I mentioned earlier, mind is the only thing one can bring back to the world after death; therefore, how much you have polished it while on earth by studying the Truth, is the crucial question. Kōfuku-no-Kagaku insists that this material world on earth is the best place for this spiritual training. [16]

The Significance of 'Hell'

According to Ōkawa, in this modern age over 50% of the dead go to one of the dark realms, which are collectively called 'Hell'. This is often because of a variety of wrong thoughts and ideologies (such as materialism and atheism) as well as of wrong religious teachings.

Ōkawa says that all human beings are given free will, and it is completely up to them how to use it. For this reason one can decide to become a highly respectable being, like an angel or a bodhisattva, but at the same time it is also possible for a person to go to Hell, depending on how they use that free will. Hell, therefore, is considered to be realms to which souls who made wrong use of free will while on earth go, to reflect upon their wrong deeds and actions. Wrong thoughts are such things as anger, jealousy, pessimism, hatred, lust, egoticism, lies, materialism, atheism, and various desires for this-worldly things, such as anger, money and social status.

Souls in Hell are considered to be ill, because they are in a state of malnutrition from lack of 'love', and crave for more love from others without knowing that love is for 'giving'. In this sense Hell was not created by the Buddha or God, it was created by humans or by their wrong thoughts, to be exact. Kōfuku-no-Kagaku, therefore, regards Hell as a hospital for souls in which they stay temporarily not the world of eternal judgement, [17] and when the soul has managed to complete his/her self-reflection, he/she can return to a heavenly world until his/her next opportunity of reincarnation on earth.

'Life is a Series of Meaningful Questions' (The Curriculum for Soul-Training)

I have introduced several theoretical aspects of Kōfuku-no-Kagaku's teachings so far. Here, I would like to refer to more practical parts of its teaching.

Kōfuku-no-Kagaku's view on 'happiness' has a lot to do with its outlook on life. For Kōfuku-no-Kagaku believers, the meaning of life is 'soul-training' and the 'creation of utopia'. They claim that if you start looking at life from the perspective that 'this world is a place which is provided for us to develop our souls', your life will start to look completely different. In this Institute it is believed that people choose their own parents and their life-environment before birth in order to correct their *karma*, or the tendency of their soul; to get rid of bad karma and create good karma. Kōfuku-no-Kagaku considers, therefore, that humans have chosen the most appropriate life environment in order to practise their own 'soul-training'. In this sense, their view on life on earth is quite different from that of the Judao-Christian tradition, for example.

Life on earth, however, is known to have many problems. Humans are preoccupied by everyday things. Kōfuku-no-Kagaku teaches that all these anxieties are the most appropriate 'exam-questions' for the soul. Once a person has managed to give the correct answer to the questions he will not have to take the same examination in the next life. This is how the students of this Institute see the world. It is, thus, considered to be incorrect to attribute unhappiness or dissatisfaction with things to other people or the environment one is living in; it is necessary to reflect and to come to realize this truth. For this reason it is said: 'Without self-reflection there is no enlightenment'.

The Mission of Ryuho Ōkawa

Many members of Kōfuku-no-Kagaku over its twelve-year history believe their leader, Ōkawa to be *Buddha*, and the incarnation of the Lord El Cantare. [18] As such, he is the central figure of worship in Kōfuku-no-Kagaku. For this reason, the Group's *Gohonzon*, the object of worship, carries a photograph of Ōkawa as the Lord El Cantare. He is believed to have descended on Earth with a mission to bring a new age in the twenty-first century.

Why did El Cantare have to descend on Earth now? Kōfuku-no-Kagaku believes that the Modern world is in a state of crisis, caused by wrong thoughts, wars, and so on. As a result the contemporary world is covered with dark thoughts which may trigger all kinds of cataclysmic disasters. [19] Hence, his descent.

Under his guidance, his followers practise the Buddha's teaching, *the Dharma*, and the 'Principles of Happiness'. With its slogan, 'Quest for the Right Mind', that is, the mind of the Buddha/God, every single follower of the Institute tries to achieve his or her own self-transformation. Kōfuku-no-Kagaku is, thus, regarded as *the Sangha*, the community of people who have transformed, or are now trying to transform themselves. In the Sangha, namely Kōfuku-no-Kagaku, their common aim is to form people who can contribute to the performance of the Buddha's will and create happiness. The Buddha, the Dharma, and the Sangha, that is the Buddhist 'Three Treasures *(tri-ratna)*', are, therefore, regarded to be of supreme importance for the Kōfuku-no-Kagaku believers whose aim is to achieve this objective.

Publications

The Group's Periodicals

Monthly '*Kōfuku-no-Kagaku*' (the Group's official monthly journal)

'The Dendō'

'*The Hermes Angels*' (Journal for children)

'*The Liberty*' (monthly magazine targeted non-members too)

Ryūhō Okawa's Main Publications

'The Laws of the Sun'

'The Laws of Gold'

'The Laws of Eternity'

'The Rebirth of Buddha'

'*The Challenge of Enlightenment*' Vol.1 & 2 (Japanese version only) [20]

'*A Revolution of Happiness*' Japanese version only) [21]

Branches and Membership: Figures Overseas

Kōfuku-no-Kagaku's overseas activities expanded rapidly especially during their three-year 'Big-Bang Project' from 1994 to 1997. After opening its very first branch in New York (Kōfuku-no-Kagaku USA), the Institute has opened a few other branch offices in the world's main cities. Up until now, March 1998, there are four branch offices within the United States (Los Angeles, San Francisco, Hawaii, and New York as the head office), as well as offices in Canada (Toronto), Brazil (São Paulo), Korea (Seoul), Australia (Melbourne), and Europe (London), and there are several local liaison offices in many locations of the world.

Kōfuku-no-Kagaku's membership system has changed a few times since its first establishment. At each change of the system, entry to the Group was opened more widely, and as a result many more people were able to join the Institute. At first, for instance, Ōkawa limited the size of the membership by insisting on an entrance examination. The candidates of this period had to read at least ten pieces of literature written by Ōkawa, and submit an essay which was examined by Ōkawa himself.

After a change in the system, the membership came to consist of two kinds. Whilst the reading of ten books was still the minimum requirement for the applicants for 'Full Membership (*Sei-Kaiin*)', who pledged themselves to the 'Quest for the Right Mind', a new type of member, called 'Friendship Member (*Shiyū-Kaiiri)*' was also accepted. The latter were sympathizers of the Group and subscribed to its monthly journals. With this new system and as a result of its full-scale evangelism, after 1990, Kōfuku-no-Kagaku declared a membership of 5.6 million worldwide at the end of 1991, the Institute's fifth year. Kōfuku-no-Kagaku, then entered a new phase called their three-year missionary project, 'Miracle Three-Year Project', from 1991 to 1994.

There has been a further change in the definition of member in the sense that the Institute no longer uses the term 'member' *(kaiin)*, and instead uses the term 'believer' (*shinja*). In order to become an official member of Kōfuku-no-Kagaku, the applicant still has to fill in a form and be accepted by the Group in the same way as before, though this is now easier. However, Kōfuku-no-Kagaku believers are not necessarily official members.

There are seven types of believer now. [22] According to this classification, those who attend the Institute's lecture-sessions, or those who believe in Ōkawa's teaching by reading his literature, are considered to be believers, whether registered as members or not. The Institute introduced this wider view of believership because the original definition of membership had become inadequate, as it excluded sympathizers. Understood in this sense the number of the Kōfuku-no-Kagaku believers members was about ten million worldwide which included 40,000 in the United States, 20,000 in Brazil, around 6,000 in Korea, and 10,000 in Europe. [23]

Notes

1 This entry was written by Masaki Fukui who would like to thank Kōfuku-no-Kagaku Headquarters' International Division for providing a large amount of information. He would especially like to thank Miss Nina Hakkarainen and Mr Yasunari 'Rocky' Uchimura.

2 Most information detailed here regarding the history of Kōfuku-no-Kagaku is from the Group's Ten-Year Anniversary Book (Page numbers given in the text without a footnote refer to this book), and their official monthly journal, 'Kōfuku-no-Kagaku' No.113 (July 1996), pp. 32–35.

3 *'El Cantare'* means 'the beautiful land of light Earth'. This spirit is believed to be 'the supreme grand spirit of the terrestrial group'. See: *'The Laws of the Sun'*, 1994 & 1996, p. I & p. 19.

4 Shimazono observes that religious organizations/movements that flourished during the 1970s and 1980s are all 'new' new religions. The year the group was founded is thus not relevant. See: Inoue, 1992, p. 228.

5 The Buddha (El Cantare/Ōkawa), the Dharma (the teaching of Ōkawa), and the Sangha (the community of disciples, that is, Kōfuku-no-Kagaku).

6 By 'heresy' the Group means wrong teachings which can misguide followers, and anti-social behaviour.

7 Hikaku-Shūkyō Kenkyū-Kai (ed.), *'Machigai Darake no Shūkyō Erabi'*, Vol.l, 1995, p. 202.

8 Monthly *'Kōfuku-no-Kagaku'*, No.119 (1/97), pp. 23–4.

9 Kōfuku-no-Kagaku Sōgō-Honbu (ed.), Tokyo 1994, p. 12.

10 Kōfuku-no-Kagaku does not reject the idea of *genze-riyaku* as such, as the Group also teaches the importance of happiness in this world, too; for example, they have prayers to achieve success in this world, economic prosperity, traffic safety, and so on. However, when it is solely for utilitarian, selfish purposes, the Institute regards this as evil, as it is not 'real' happiness but egotism.

11 *'Samsāra'*, December 1991, pp. 46–7.

12 Kōfuku-no-Kagaku Sōgō-Honbu (ed.), 1994, p. 115.

13 Ibid., p. 115.

14 Kōfuku-no-Kagaku Sōgō-Honbu (ed.), 1994, pp. 64–5.

15 Kōfuku-no-Kagaku Sōgō-Honbu (ed.), 1994, pp. 84–5.

16 See: Kōfuku-no-Kagaku Sōgō-Honbu (ed.), 1994, Ch.2, Section 6.

17 See: Ibid., Ch.3, Section 4.

18 Ōkawa is believed to have been previously reincarnated several times on Earth. For example, part of El Cantare's consciousness appeared on Earth as La Mu (Mu: c.17,000 years ago), as Thoth (Atlantis: c.12,000 years ago), as Rient Arl Croud (Inca Empire: c.7,000 years ago), as Ophealis (Greece: c.6,500 year ago), as Hermes (Greece: c.4,300 years ago), as Gautama Siddhartha (India: c.2,600 years ago), and as Ryūhō Ōkawa (Japan: 1956-). See: Okawa, *'The Laws of the Sun'* p. 142

19 Kōfuku-no-Kagaku Sōgō-Honbu (ed.), 1994, pp. 32–3.

20 *'Satori no Chōsen'* in Japanese.

21 *'Kōfuku no Kakumei'* in Japanese.

22 I was told this by Mr Yasunari Uchimura, the manager of the European branch office.

23 The figures stated here are in accordance with a report from Kōfuku-no-Kagaku's International Division in February 1998.

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Discussion of the part religion can and should play in the present world and the necessity of adaptability in all religions.
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Konkōkyō

'Golden Light Teachings' 'Religion of Golden Light'

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History

Konkōkyō was founded by Kawate Bunjiro (1814–83). A peasant farmer in Okayama Prefecture Kawate Bunjiro became very ill in 1855, according to tradition, because he had offended the deity Konjin (the malevolent golden *kami*). Kawate then began to pray to Konjin, which led to him being called upon by Konjin on 15 November 1859 to pray and search for peace and happiness for humanity. He received several divine messages from this deity and was asked to retire from farming to perform *toritsugi*-mediation fulltime, build a place of worship *(hiromae)* and teach others. Kawate who did not believe the deity Konjin to be malevolent began to refer to him as *Tenchi Kane No Kami* ('The Golden Kami of Heaven and Earth') or Kōnkō Daijin ('The Great Kami of Golden Light'). From this date in 1859 Kawate believed that this deity had actually taken possession of his body and he was actually Kōnkō Daijin. He became the mediator between the people and the *kami*. This date in 1859 is therefore viewed as Konkōkyō's founding day.

From 1870 to 1884, Kōnkō Daijin's son Hagio, who was officially installed as the founder's successor in 1900, became a *kyodoshoku* ('national evangelist') under the Meiji state's promotion of Shinto. He and his main disciple, Satō Norio, were influential in aligning Konkōkyō with State Shinto and having it authorized by the government as a sect in 1900, despite Kōnkō Daijin's assertion throughout his life that it was not a another version of Shinto.

Since the early 1980s Konkōkyō has rejected Shinto and the part the movement played in prewar State Shinto. There has been a move to return to the true spirit of the founder's teachings.

Main Beliefs and Practices

The name 'golden light teachings' refers to the belief that member's lives will shine brightly and light up humanity if they follow the teachings of Kōnkō Daijin. The central concept is the reciprocity between God and humanity, which leads to the fulfilment of both. People and society are believed to suffer because they ignore the principles of the universe as advocated by *Tenchi Kami No Kami*, that is, a world where *Kami* and man maintain each other's well-being through interdependence of *aiyo kakeyo*. God is believed to be benevolent and believers can receive spiritual counsel (*toritsugi*) from a priest who is in direct contact with God. Konkōkyō followers thus worship the deity 'Tenchi Kane No Kami' (lit: 'Principle Parent of the Universe'), believed to be the parent of all humanity, that is, everything in the universe originates from the *Kami*. Life is bestowed upon an individual from *Kami* and it is linked with all lives.

Konkōkyō is concerned with solutions to problems such as pollution, suffering and prejudice. People are urged to follow *Kami's* teachings in every aspect of daily life. *Kami* will give followers the power to overcome human sorrow and pain. Konkōkyō emphasizes the importance of tolerance and respect for different religions and cultures. There is an overall wish for world peace and human happiness.

Toritsugi-mediation (or 'intermediation') is the fundamental element of the Konkōkyō faith and functions to connect individuals with *Kami*. Konkōkyō mediators are able to convey both worshipper's requests to *Kami* and the wishes of *Kami* to humans. At the same time mediators share both the feelings of the worshippers and the feelings of *Kami*. Worshippers can pray to Kami at any time of the day during their daily schedules. Members visit Kōnkō churches to sit with ministers who will talk and pray with them, all the time mediating between the members and the Principle Parent. Konkōkyō is recognized officially as Shinto in religious tradition, because Kōnkō Daijin obtained a Shinto licence early in the movement's history to avoid persecution from officials and powerful religious figures. However, *Tenchi Kane no Kami* was not a recognized Shinto deity and *toritsugi* was not a Shinto practice.

The key instruction in Konkōkyō teachings is the *Tenchi Kakitsuke* ('Divine Reminder'), as follows:

Ikigami Kōnkō Daijin,
Tenchi Kane no Kami, isshin ni negae.
Okage wa waga kokoro ni ari.
Kongetsu konnichi de tanomei
Through Ikigami Kōnkō Daijin,
To Tenchi Kane no Kami,
Pray with a single heart.
The divine favour depends
Upon one's own heart.
On this very day pray

Main festivals are:

New Year Festival	1 January
Spring Festival	Vernal Equinox
Grand Festival	4, 7, 10 April
Foundation of Church Festival	10 June
Autumn Festival	Autumn Equinox
Festival of Founder's Birthday	29 September
Foundation Memorial Day	15 November
Mission Day	10 December

(Also minor festivals are on the 10th and 22nd of each month)

Publications

Periodicals Include:

Kōnkō Kyoho (monthly)
Konkōkyōto (3 times monthly)
Konkōkyō Seinen (monthly)
Wakaba (monthly)
Tsuchi (bi-weekly)
Hotsume Shimbun (bi-weekly)

Yatsunami (5 times a year)
Toritsugi (semi-annually)
Face to Faith, Quarterly Newsletter from Konkōkyō International Centre, Tokyo
Publications by the Movement Include:
Kōnkō Daijin: A Biography, published by Kōnkō Churches of America, San Francisco, 1981. (A shortened translation of the official biography of the founder)
Konkōkyō kyoten, (Revised version of sacred scriptures), published by Konko-machi, 1983.
Tenchi Wa Kataru: Konkōkyō Kyoten-sho, published by Konkōkyō Headquarters, 1989. (Collection of about 400 passages selected from the Konkōkyō Kyoten, Sacred Scriptures of Konkōkyō. A version is also published in English, *The Voice of the Universe*, Konkōkyō, 1996).
Branches and Membership
Konkōkyō Headquarters are in Okayama, Japan and there is a Konkōkyō International Centre in Bunkyo-ku, Tokyo, Japan. Konkōkyō is divided into administrative districts throughout Japan with local churches. The *kyoshu* or spiritual leader is chosen from the founder's descendants and the *kyokan* or administrative heads are chosen from the leaders of churches in the district.
As of 1996, the number of Konkōkyō believers in Japan is about 400,000.
Konkōkyō has the following overseas branches:

Branch	Location	Established	Members
Kōnkō Churches of North America	San Francisco, USA	April, 1939 (incl. Canada)	800
Kōnkō Missions in Hawaii	Honolulu, Hawaii		700
Igreja Kōnkō Do Brasil De Birigui	Birigui, Brasil		500
Centro De Actividades De Konkōkyō En Asuncion	Asuncion, Paraguay		'several'

Total number of Konkōkyo believers overseas is about 2,000. (Includes USA, Canada, Hawaii, Brazil, Paraguay, and 'a few' in South Korea).

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Also additional articles in Shinto Shūkyō Nos. 109 and 110.
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[Kurozumikyō](#)

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History

Kurozumikyō was founded by Kurozumi Munetada (1780–1850) on 11 November 1814 after a revelation in which he believed himself to have been possessed by the sun goddess Amaterasu. A Shinto priest of the Imamura Shrine, he had lost both parents in an epidemic and had himself become critically ill for three years during which time he had prayed to Amaterasu. In his revelation he received the knowledge that the divine and human are essentially one and that the whole universe was a living being in him. He called this revelation *'tenmei jikiju'* ('direct reception of the will of heaven'). Kurozumi recovered from his illness and resumed his priestly duties. He also began to teach the meaning of his revelation, attracting a considerable number of believers, many of whom were influential samurai. During the 1840s he established a formal religious body under the name of Kurozumikyō, which later received official recognition as an independent Shinto sect from the government in 1872.

The present 6th generation head is Kurozumi Muneharu.

Main Beliefs and Practices

Kurozumikyō teaches that the sun goddess Amaterasu is the supreme deity of the universe. It is Shintoistic in its teaching and traditions, but tends towards monotheism in its worship of the Sun Goddess. All people are believed to originate from the *kami* and may become one with the *kami* (*ikitoshi*) through spiritual practice.

The movement places emphasis on healthy living and healing and encourages followers to lead a 'cheerful' life. Believers worship the Sun Goddess in their homes or at the shrine by offering prayers and purification rites. Particular to the movement is the *nippai* ('Sun-Swallowing Rite'), when members inhale the fresh air while worshipping as if to swallow the sun and thereby the spirit of God. This rite is believed to bring health and happiness.

Disease and evil are believed to be curable by the Sun Goddess and by therapeutic and purifying rituals, often involving the use of consecrated water and holy rice, which are used to heal ailing parts of the body. *Majinai* is a form of healing used by ministers which involves blowing upon the area of the body infected by disease or illness. The blowing releases the essence of divinity (*yoki*) derived from the Sun.

In its early history the movement had strong elements of magic and mystic healing rituals, but it has gradually come to place emphasis on virtues such as diligence, filial piety and harmony. Spiritual practice has become the central way to cultivate such virtues and is believed to lead to popular salvation. Emphasis is placed upon *kokoro* and the powers it possesses for self-cultivation and the attainment of harmony.

Kurozumikyō followers do not regard death as polluting as does Shrine Shinto, but as the start of a new life in heaven when one becomes a *kami*. Ancestor worship is practised and most branch churches of Kurozumikyō in Japan provide sacred space for ancestral tablets to be enshrined.

Kurozumikyō uses the Founder's writings as its sacred scripture. Three main festivals are held each year:

Founder's Festival	17–18 April
Purification Festival	30 July
Winter Solstice Festival	

Publications

Periodicals Include:

Kuni no hikari (prewar)

Keisei zasshi (prewar)

Nisshin (monthly)

Omichizure (monthly)

Publications by the Movement Include:

Tanaka, Gotō, *The Brief Outline of the Kurozumi-kyō, the most Genuine Japanese Religious Faith*, Ōmoto, Okayama, 1956.

Nobuhara, T., *The Brilliant Life of Munetada Kurozumi: A Philosopher and Worshipper of the Sun*, PMC Publications, Tokyo, 1980.

Taiyō Amaneku (*The Sun Sheds its Blessing Universally*), Kurozumikyō Nisshinsha, Okayama, 1981.

Branches and Membership

The organization's headquarters are in Okayama City, where a large *kami* hall (*Shintozan*) was built in 1974. There are two Munetada Shrines, dedicated to the Founder, one in Kyoto and the other in Okayama.

Kurozumikyō was at its strongest during the 1880s when it had a membership of six-to-seven hundred thousand. After World War II it became more of a provincial religion based in western Japan (mainly Okayama and Kyoto). Many of its followers are farming people. By the 1970s its membership had dropped to around 400,000. Membership as of 1990 was 295,225.

Kurozumikyō – Bibliography

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3 Hardacre, H. (1986). *Kurozumikyō and the New Religions of Japan*. Princeton, Princeton University Press.

Though a detailed analysis of a particular new religion, this book also discusses the shared assumptions and world view of the majority of Japanese NRMs.

4 Hardacre, H. (1986). 'Creating State Shinto:The Great Promulgation Campaign and the New Religions.' *Japanese Journal of Religious Studies* 12(4): 29–64.

The first part of this paper examines the way in which the Japanese state attempted to create a state religion through the Great Promulgation Campaign of 1870–1884. The latter part of the paper analyzes the effect of this campaign on two of the New Religions, Kurozumikyō and Konkōkyō.

5 Hepner, C. W. (1935). The Kurozumi Sect of Shinto. Tokyo, Meiji Japan Society.

The author states that the object of his dissertation is to show the relationship of the Kurozumi-Sect to Shinto, and to present a complete study of the Sect and to place a valuation on its teachings and practical work.

6 Hirota, M. (1974). 'Bakumatsu, isshin-ki no Kurozumikyō (Kurozumikyō at the Last Days of the Tokugawa Government and the Meiji Restoration).' *Okayama daigaku hōbungakubujutsu kiyō (Okayama University Hobungakubujutsu bulletin)* (34 (October)): 13–25.

7 Ikado, F. (1972). 'Genze riyaku-sono ronri to shinri (This-Worldly Benefits: The Logic and Ethic).' *Nihon Bukkyō (Japanese Buddhism)* (34 (February 1972)): 1–23.

8 Inoue, N. (1981). *Hamamatsu ni okeru Kurozumikyō no juyō to tenkai* (The acceptance and development of Kurozumikyō in Hamamatsu). *Toshi shakai no shūkyō* (Religions in urban society). N. Tamaru. Tokyo, Tokyo daigaku shūkyōgaku kenkyūshitsu.

9 Kodera, M. (1971). 'Kurozumikyō no rekishiteki seikaku (Kurozumikyō in history).' *Okayama shigaku* (24 (September)): 39–64.

10 Kōmoto, K. (1976). Kyōsosama no oitsuwa (Tales of the Founder). Okayama, Kurozumikyō Nisshinsha.

11 Kurozumi, M. (1974). Kurozumikyō kyōso (The Founder of Kurozumikyō). Okayama, Kurozumikyō Nisshinsha.

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13 Kurozumikyō (1957). Kurozumikyō. Okayama, Ōmoto.

14 Kurozumikyō (1981). Taiyō Amaneku (The Sun Sheds Its Blessing Universally). Okayama, Kurozumikyō Nisshinsha.

15 Miyake, H. et al (1972). 'Genze riyaku kankei bunken mokuroku (Bibliography of This-Worldly benefits).' *Nihon Bukkyō Japanese Buddhism)* (34 (February)): 46–47.

16 Nobuhara, T. (1980). *The Brilliant Life of Munetada Kurozumi: A Philosopher and Worshipper of the Sun*. Tokyo, PMC Publications.

17 Stoesz, W., Ed. (1989). *Kurozumi Shinto: An American Dialogue*. Pennsylvania, Anima Books.
The book contains several essays on Kurozumikyō by scholars such as H. Byron Earhart and Helen Hardacre and also essays by 'insiders' like the Reverend Muneharu Kurozumi.

18 Tanaka, Y. (1918). *Kurozumikyō no kenkyū* (Research on Kurozumikyō). Tokyo, Tokyodō shoten.

19 Tanaka, G. (1956). *The Brief Outline of the Kurozumikyō, the Most Genuine Japanese Religious Faith*. Okayama, Ōmoto.

20 Taniguchi, S. (1968). 'Bakumatsu ni okeru Kurozumikyō ni tsuite no ichikōsatsu (Kurozumikyō at the last days of the Tokugawa government).' *Okayama daigaku kyōikubu kenkyū shūroku* (Okayama University kyoikubu kenkyu shuroku) (6 (March)): 65–81.

Mahikari
'True Light'

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History

Mahikari was founded in 1959 by Okada Yoshikazu (1901–74), who is said to have received divine revelations from God which form the fundamental teachings and principles of the movement. These detail how to attain health, harmony and happiness through purification of the mind, body and soul with True Light. After serving in the Imperial Guards during the Pacific War where he suffered a serious back injury the founder was told by physicians that he had tuberculosis of the spine and only had three more years to live. At this point he realized that his real parent was God and began to devote himself to the service of God and mankind. His disease began to disappear and he became a successful businessman until his companies were destroyed by bombing at the end of the World War. II

On his birthday, 27 February 1959, he suddenly became ill and fell into unconsciousness in which state he was transported to the astral world and told by God to become the bearer of the True Light of God. He was told to change his name to Okada Kotama (Kotama: 'Jewel of Light'). He officially established the movement on 28 August 1960 and it came to be formally known as Sekai Mahikari Bunmei Kyōdan ('Church of the World True-Light Civilization').

Following his death in 1974 there was a split in the movement over the leadership and two branch organizations have emerged under the names Sūkyō Mahikari and Sekai Mahikari Bunmei Kyōdan.

Sūkyō Mahikari (Sūkyō: 'Reverent Teachings') is led by Okada's daughter, Okada Sachiko, known by the spiritual name of _Keijusama_ ('Blessed Jewel'). As the second spiritual leader she is referred to as _Oshienushisama_ ('Master of Teaching') and Okada after his death became known as _Sukuinushisama_ ('Great Saviour'). Keiju was the adopted daughter of Okada and seen by many followers as the natural successor. Approximately 80% of Mahikari members aligned themselves with her and Sūkyō Mahikari remains the larger organization today.

Sekai Mahikari Bunmei Kyōdan is led by Sekiguchi Sakae one of the first believers who said to have been officially chosen by Okada as the second leader before his death. After several years of litigation in the Japanese courts Sekiguchi was legally established as the leader of the original Mahikari movement in 1978, although the majority of members had already aligned with Sūkyō Mahikari. The doctrine for both branches has remained essentially the same.

Main Beliefs and Practices

Mahikari, 'True Light', is a purifying spiritual energy that is used to attain health and well-being in everyday life. The main practice is the radiating of this True Light to parts of the body, especially forehead, back of head, neck and kidneys, in order to eliminate impurities and spiritual, mental and physical difficulties. Members can begin to radiate this True Light after attending a three-day seminar (_kenshu_) and receiving a Divine pendant known as _omitama_. The practice of radiating light through the hands is known as _Mahikari no waza_ or _okiyome_ (transmission of light). Before radiating light, the Divine World Prayer, _Amatsu Norigoto_, is chanted, which is believed to purify and awaken spirits and souls to truth or the 'original power as children of God'.

Most Mahikari Centres have an altar in which the _Goshintai_ ('Divine Object') is held, a physical object through which a person can communicate with the spirit of God. It takes the form of a framed scroll with a comma-like symbol on a golden disc, through which the light of God is believed to emanate.

Ideas of reincarnation and karma are central in the movement. Mahikari teaches that many of life's problems, such as illness and other personal misfortunes are caused by evil or unhappy spirits that disturb or possess the living. The purification technique of radiating True Light can therefore help not only the living but also remove spirits who may have attached themselves to a person.

As well as providing spiritual healing centres, Mahikari has set up farms in several countries to grow vegetables and fruit under True Light, thereby avoiding chemical toxins and pollutants. Sūkyō Mahikari also has its own Health Centre in Takayama, Japan.

Sūkyō Mahikari sponsors Yoko Civilization International Conferences which are nonsectarian gatherings of scholars of all disciplines and nationalities to discuss contemporary social problems. The conferences aim to promote prosperity in the twenty-first century and ensure that technology is kept in balance with the natural environment. The movement urges that the coming civilization should make the best use of the cultures and traditions of each region, without conflict between religious sects, races and nations. Many believers see Mahikari not as a religion, but more as a form of science and therapy.

Publications

Central Texts:

Goseigen (The Book of Holy Words)
Norigotoshū (The Book of Prayers)

Publications by the Movement Include:

Tebecis, A.K., _Mahikari: Thank God for the Answers at last_, Yoko Shuppan, Tokyo, 1982.
Gendai no kokoro: Sūkyō Mahikari (The Spirit of Today: Sūkyō Mahikari), Mahikari, Tokyo, 1985.

Branches and Membership

Sūkyō Mahikari

The headquarters of Sūkyō Mahikari is in Takayama City, Gifu prefecture, Japan. There are approximately 650,000 members in Japan (over 800,000 including overseas members).

Sūkyō Mahikari has spread to 75 countries and 90 ethnic groups. The main branches are as follows:

Regional Office	Major Centres	Established
Sūkyō Mahikari Australia & Oceania	Canberra	Feb 1977
HQ, Canberra, Australia	Adelaide	Dec 1977
	Sydney	Dec 1977
Sūkyō Mahikari Asia Region HQ Singapore	Kuala Lumpur	Sep 1984
Sūkyō Mahikari Shidobu Europe-	Paris	Feb 1972
Afrique, HQ Luxembourg	Marseilles	April 1974

	Gudadeloupe	Nov 1974
	Martinique	Nov 1974
	Nice	May 1975
	Toulouse	Nov 1979
	St. Nazaire	June 1975
	Milan	April 1974
	Turin	Nov 1976
	Abidjan	Oct 1975
	Kinshasa	July 1976
Sūkyō Mahikari North American	Los Angeles	Feb 1974
Region HQ California, USA	San Francisco	Feb 1974
	New York	May 1975
	Hawaii	March 1975
Sūkyō Mahikari Sede de Orientacao	Caracas	June 1982
para a America, HQ Sao Paulo,	Mexico City	Sept 1977
Brasil	Lima	June 1976
	Trujillo	Sept 1978
	Sao Paulo	April 1974
	Rio De Janeiro	Aug 1975
	Londrina	Aug 1975
	Brasilia	July 1980
	Curitiba	July 1989

Sekai Mahikari Bunmei Kyōdan

The main headquarters of Sekai Mahikari Bunmei Kyōdan are in Shizuoka Prefecture, Japan. As of February 1996 there are around members worldwide (including Japan). Foreign branches are as follows:

Country	Branch	Established
Philippines	Manila	Jan 1990
	Baguio	Jan 1993
Canada	Port Moody	Dec 1985
USA	Irvine	Nov 1988
	Seplveda	Oct 1991
	Mission Viejo	Oct 1995
	Lebanon	Oct 1991
	Lexington	Nov 1994
Uruguay	Montevideo	Jul 1991
Germany	Freiburg	Jan 1994
Indonesia	Jakarta	Jul 1991
Thailand	Chiangmai	Jul 1989
Korea	Seoul	Jun 1988
	Pusan	Jan 1987
Taiwan	Taizhong	Feb 1990
	Taipei	Mar 1988
	Pingdong	Jul 1989
	Wuqi	May 1991
	Tianmu	Jul 1988
	Gaoxiong	Jun 1988
	Huanglin	Jul 1992

Mahikari – Bibliography

1 Bouma, G., W. Smith, et al. (1998). Japanese Religion in Australia: Mahikari and Zen in a Multicultural Society. *Japanese New Religions in Global Perspective*. P. B. Clarke. Richmond, Surrey, Curzon Press.

2 Cornille, D. C. (1991). *The Phoenix Flies West. The Dynamics of Mahikari in Northern Europe*. 5th International Conference on 'New Religions in a Global Perspective', Santa Barbara, California.
This paper is valuable in helping to understand how Mahikari functions in Europe and how it is being received in Europe. It describes the new dynamics of interaction between Mahikari and the new culture in which it is becoming established. The new religion no longer spontaneously emerges in answer to existing needs, but is superimposed upon a tradition in which it must either cater for different needs or bring about a redefinition of needs within its own context.

3 Cornille, D. C. (1992). *Sekte of Kunst? Mahikari, een nieuwe Japanse godsdienst in de Nederlanden*. Religieuze Bewegingen in Nederland 24. R. Kranenborg. Amsterdam, VU Uitgeverji.

4 Cornille, D. C. (1994). *Different forms of Spirit Meditation in Mahikari and Shinnyo-en: Shamanism East and West. Le Défi Magique*. J.-B. Martin, Presses Universitaires de Lyon. 2.
This contribution was a paper given at the CESNUR Conference of 1992 in Lyon concerning 'Magic and Occultism in Contemporary Societies'. It focuses on Mahikari and Shinnyo-en, new religions having similar worldviews and consideration of different forms of shamanism as a factor for their expansion.

5 Cornille, C. (1994). Jesus in Japan: Christian Syncetism in Mahikari. Japanese New Religions in the West. P. B. Clarke and J. Somers. Folkestone, Kent, The Japan Library: 88–102.

A discussion of the syncretism of Christian elements in one of the 'new, new' religions, Mahikari.

6 Davis, W. (1980). *Dojo: Magic and Exorcism in Modern Japan*. Stanford, California, Stanford University Press.
An ethnographic description and theoretical analysis of he history, teachings and practices of Sūkyō Mahikari with particular focus on possession and healing through exorcism.

7 Davis, W. (1991). *Fundamentalism in Japan: Religious and Political. Fundamentalisms Observed*. M. E. Marty and R. S. Appleby. Chicago and London, University of Chicago Press: 782–813.
Davis analyses Japan's society, politics and religion under the concept of fundamentalism. He discusses prewar political fundamentalism in terms of 'civil religion' and gives an historical outline of the state's use of both Buddhism and Shinto in national development and the way in which religion and government were unified to enforce a structure of national identity. Davis then looks at political fundamentalism in the postwar concentrating on Japan's new religions, especially Risshō Kōsei Kai, Mahikari and Sōka Gakkai. He outlines their theology and activities including political activity. Finally he discusses whether the New Religions can be termed fundamentalist, how they relate to Japan's socio-political and cultural realities and the contemporary influence of historical fundamentalism.

8 Devos, G. (1982). *Afterward. The Quiet Therapies: Japanese Pathways to Personal Growth*. D. Reynolds. Honolulu, University of Hawaii Press.

9 Hatanaka, S. (1987). *Gendai no Kokoro: Sūkyō Mahikari*. Tokyo, Obunsha.

10 Heisig, J. (1990). 'Magic and Morality in Modern Japanese Exorcistic technologies – A Study of Mahikari.' *Japanese Journal of Religious Studies* 17(1): 29.

11 Hurbon, L. (1980). 'La Double Fonctionnement des sectes aux Antilles. Le Cas du Mahikari en Guadeloupe.' *Archives de sciences sociales des religions* 25: 50–51.

12 Hurbon, L. (1986). New Religious Movements in the Caribbean, in *New Religious Movements and Rapid Social Change*. J. A. Beckford. Newbury Park, California, Sage: 145–176.
This article looks at a range of new religious movements in the Caribbean including Mahikari. It draws a contrast between Mahikari and some Christian sects, especially Jehovah's Witnesses and Seventh Day Adventists, in that Mahikari validates and strengthens African ideas of spirit possession. Mahikari is seen here as offering an alternative to Western based models of modernity and that is more supportive of Caribbean Africans' sense of ethnic identity.

13 Hurbon, L. (1991). 'Mahikari in the Caribbean.' *Japanese Journal of Religious Studies* 18(2–3): 243–264.
An examination of the way in which Mahikari has found widespread acceptance in the Caribbean cultural context because of the way in which Mahikari teachings are perceived by the movement's members to echo Caribbean folk beliefs regarding the ancestors and spirit possession.

14 Kashio, N. (1996). *Gendai Furansu toshi to shinshūkyō undo: Pari Mahikari no jirei* (The Modern French City and New Religious Movements:the Case of Mahikari in Paris). *Cities and Civilization*. T. Makoto, Mineruva Shobō.

15 Knecht, P. and S. Hatanaka (1993). 'Dentō o kumu shinshūkyō: Mahikari.' *Academia (Jinbun-Shakaikagakuhen)* 57(7–271).

16 Knecht, P. (1995). 'The Crux of the Cross: Mahikari's Core Symbol.' *Japanese Journal of Religious Studies* 22(3–4).
Explores the symbolism of the cross in both sects of Mahikari (sekai mahikari Bunmei Kyōdan and Sūkyō Mahikari). it also discusses the importance of japan in mahikari's teachings, and identifies some of the sources drawn upon by the founder of Mahikari.

17 Koepping, K. P. (1967). 'Sekai Mahikari Bunmei Kyōdan: A preliminary discussion of a recent religious movement in Japan.' *Contemporary Religions in Japan* 8(2): 101–134.

18 Lande, A. and Clarke, P. B. (1988). Japan (New Religious Movements). *The World's Religions*. S.Sutherland, L. Houlden, P. B. Clarke and F. Hardy. London, Routledge: 932–944.
A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyūseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

19 *Mahikari Primary Training Reference Textbook*. Takayama Gifu Prefecture:-Sūkyō Mahikari H.Q, L.H Yōkōshi no Tomo. There is also an Intermediate and Advanced Training Reference Textbooks.

20 Mahikari (1977). Yokoshi Norogoto Shu. Los Angeles, California, Sekai Mahikari Bunmei Kyōdan of America.

21 Mahikari (1985). Gendai no kokoro: Sūkyō Mahikari (The Spirit of Today: Sūkyō Mahikari). Tokyo, Ohbunsha.

22 Mahikari (1985–). Mahikari. Tokyo, Yōkō Shuppan.
Monthly Magazine.

23 Mahikari (1989). Mahikari Mondō. Tokyo, L.H. Yōkōshi Shuppan.

24 Matsunaga, L. (1998). Spirit First, Mind Follows, Body Belongs: Notions of Health, Illness and Disease in Sūkyō Mahikari U.K. *Japanese New Religions in Global Perspective*. P. B. Clarke. Richmond, Surrey, Curzon Press.

25 McVeigh, B. (1991). Gratitude, obedience and humility of heart: The cultural construction of belief in a Japanese New Religion. Princeton, Princeton University.
The dissertation has three main purposes: to present the ideology of Sūkyō Mahikari as a coherent, though syncetistic whole; to delineate the group's theory of human nature and to discuss the social construction of mind and spirit.

26 McVeigh, B. (1991). 'Gratitude, Obedience, and Humility of Heart: The Morality of Dependency in a New Religion.' *Journal of Social Science (International Christian University, Tokyo)* 30(2): 107–125.

27 McVeigh, B. (1992). 'The Vitalistic Conception of Salvation as expressed in Sūkyo Mahikari.' *Japanese Journal of Religious Studies* 19(1): 41–68.
This article seeks to apply to Mahikari the argument of Tsushima et al. (1979) that Japanese NRMs do possess a distinctive concept of spiritual salvation. McVeigh proposes a four aspect paradigm for understanding Mahikari and possibly other Japanese NRMs. In this paradigm, the crucial aspects of the movement are subsumed under the headings: Divine Source; Divine Power; Divine Personage; and Divine Practice.

28 McVeigh, B. (1992). The Master Metaphor of Purity: The Symbolism of Authority and Power in Sūkyō Mahikari.' *Japanese Religions* 17(2): 98–125.
This article examines the notions of purity in Mahikari, and suggests that purity forms a master metaphor running through all Mahikari ideology. It pays particular attention to the rituals designed to maintain purity.

29 McVeigh, B. (1992). The Authorization of Ritual and the Ritualization of Authority: The Practice of Values in a

Japanese New Religion.' *Journal of Ritual Studies* 6(2): 39–58.

30 McVeigh, B. (1993). 'Building Belief through the Body: The Physical Embodiment of Morality and Doctrine in Sūkyō Mahikari.' *Japanese Religions* 18(2): 140–161.

McVeigh outlines the main ideas on the body held by Sūkyō Mahikari members, reflecting on notions of the body as a physical, moral and spiritual entity and how this manifests itself in the movement's activities and rituals.

31 McVeigh, B. (1995). 'Learning Morality Through Sentiment and the Senses: The Role of Emotional Experience in Sūkyō Mahikari.' *Japanese Religions* 20(1): 56–76.

Discusses how the religious organization Sūkyo Mahikari strategically use sentiment and emotion to reinforce belief among their followers. McVeigh outlines fundamental principles and ethnomorality of Mahikari centring on the notion of dependency and then examines how emotional experience is utilised through the ritual practice of exorcism, testimonials and ceremonies.

32 McVeigh, B. (1996). 'Spirit Possession in Sūkyō Mahikari: A Variety of Sociopsychological Experience.' *Japanese Religions* 21(2): 283–297.

An attempt to describe and explain spirit possession in Sūkyō Mahikari in sociopsychological terms.

33 Miyanaga, K. (1983). Social Reproduction and Transcendence: An Analysis of the Sekai Mahikari Bunmei Kyōdan, a Heterodox Religious Movement in Contemporary Japan., University of British Columbia.

34 Okada, H. (1987). Gendai no kokoro: Sūkyō Mahikari (The Spirit of Today: Sūkyō Mahikari). Tokyo, Obunsha.

35 Ooms, E. G. (1993). *Women and Millenarian Protest in Meiji Japan. Deguchi Nao and Ōmotokyō* . New York, Cornell University East Asia Program.

Ōmotokyō is a very influential New Religion which has spawned a number of 'world-renewal' New Religions, among them Mahikari, Sekai Kyūseikyō and Seichō-no-Ie. This book is a study of its foundress Deguchi Nao (1836–1918). It also addresses the roles of class and gender in New Religious Movements.

36 Reader, I. (1988). 'The Rise of a Japanese "New New Religion": Themes in the Development of Agonshū.' *Japanese Journal of Religious Studies* 15(4): 235–261.

Looks at the rapid growth of Agonshū through a discussion of its highly advertised rituals and events. Discusses how Agonshū manages to combine both elements of tradition and the Modern to give members a means to deal with contemporary society, while also appealing to concepts of universality. Draws comparisons with other 'new new' religions such as Mahikari Byakko Shinkōkai and Shinnyoen.

37 Reader, I. (1994). 'Japanese Religions.' *Insight Japan*. 3: 6–9.

A summary of a few of the Japanese Old and New Religions.

38 Sekiguschi Sakae (1985). Miyo! mahikari no daikiseki (Look! The Great Miracles of the True Light). Tokyo, Gendai Shorin.

39 Shibata, K. (1993). *Daiseishu-Great and Holy Master*. Tokyo, Yoko Shuppan.

40 Somers, J. (1994). Japanese New Religious Movements in Britain. *Japanese New Religions in the West*. P. B. CLarke and J. Somers. Folkestone, Kent, Japan Library: 54–76.

41 Sūkyō Mahikari (n.d). Tokyo, Yoko Shuppan Co. Ltd.

42 Sūkyō Mahikari (n.d). The Light of Love. Tokyo, Yoko Shuppan Co. Ltd.

43 Suzuki, G. (1974). Te no hira ryōji (The Laying-On-Of-Hands Treatment). Tokyo.

44 Suzuki, H. (1982). *Goseigen: The Holy Words*. Tujunga, California, Mahikari.

45 Tani, F. (1987). *Shinpi kara shukyō e* (From Mystery to Religion). *Gendai no kokoro: Sūkyō Mahikari* (The Contemporary Mind: Sūkyō Mahikari). S. Hatakenaka. Tokyo, Kōbūndo.

46 Tebecis, A. (1977). 'On How Little is Known about Altered States of Consciousness.' *Japanese Journal of Psychosomatic Medicine* 17: 256–263.

47 Tebecis, A. (1978). *Suggestions for Awakened Doctors to the Importance of Mahikari*. First International Congress on Spirit-Mind Medical Science, Tokyo.

48 Tebecis, A. K. (1982). *Mahikari. Thank God for the Answers at Last*. Tokyo, Yōkō Shuppan.

49 Tebecis, A. (1988). *Sagashi motomete kotae wa kokoni: Mahikari*. Dickson, A.C.T, Sunrise Press, Dai 5-han nihongoban.

50 Young, R. (1990). 'Magic and Morality in Modern Japanese Exorcistic Technologies. A Study of Mahikari.' *Japanese Journal of Religious Studies* 17: 29–50.

The first part of this article analyses notions of possession in Mahikari while the second part examines the expansion of Mahikari outside Japan, specifically in Africa and the Caribbean.

Ōmoto (Ōmotokyō)
'Great Foundation' 'Great Origin'

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History

Ō moto was founded by Deguchi Nao (1836–1918), a poverty-stricken peasant women who had a series of divine revelations beginning in 1892. Nao met Ueda Kisaburo (1871–1948), a mystic and spiritualist, around 1897 and he became her adopted son-in-law, marrying her daughter Sumi (1883–1952) and changing his name to Deguchi Onisaburō. With the help of both Sumi and Onisaburō, Nao began to record her revelations and develop her teachings based upon a reconstruction of an ideal society and world. She began to gather followers and established a centre of worship in Ayabe City, Kyoto and a training centre in Kameoka City, Kyoto.

Ōmoto's ideology, with its opposition to capitalism, war and the landlord system, rapidly became popular with dissident peasant farmers and intellectuals and by the early 1930s had attracted around 2,000,000 members. In 1925 Onisaburō founded the *Aizenkai* ('Universal Love and Brotherhood Association' – ULBA). In both 1921 and 1935 Onisaburō was arrested and imprisoned because of his beliefs that he should become the leader of Japan and Ōmoto's challenge to the myth of the deity Amaterasu as the divine ancestor of the imperial line. Ōmoto buildings were destroyed and the movement was dissolved by the government in 1935. Onisaburō remained in prison from 1935 until his release in 1942. In January 1946 Onisaburō reorganized Ōmoto and registered it as a religious juridical person under the name Aizenen ('Community of Love and Virtue'). The name was changed to Ōmoto Aizenen ('Grand Source of the Community of Love and Virtue') in 1950 and then in 1952 it adopted the present name Ōmoto. After Onisaburō's death in 1948 Sumi became the second leader of Ōmoto. Sumi revitalized Ōmoto and reorganized many of its former associations for the promotion of agriculture, art and education, including the re-establishment of the *Aizenkai* in 1949.

Deguchi Nao is venerated as the spiritual founder (*kaiso*) and Onisaburō as the doctrinal founder (*kyoso*). Ōmoto has continued to be headed by a female descendant of the foundress. Following Sumi's death in 1952, Deguchi Naohi (1915–1990) granddaughter of the foundress and daughter of Onisaburō and Sumi became the third leader of Ōmoto. Naohi strove to bring about an awareness of the unity of art and religion in everyday life as well as the recognition of the fundamental unity of all religions. Following Naohi's death in 1990, her daughter Kiyoko became the current leader.

Main Beliefs and Practices

Ōmoto is Shinto by classification and has been categorized as a 'world renewal' religion. During her initial revelatory experiences Nao Deguchi was heavily influenced by the teachings of Konkōkyō and their faith in the *kami* (god) Konjin. She is said to have written *Ofudesaki* ('The Tip of the Divine Writing Brush'), the sacred scriptures of Ōmoto, under the direction of this deity *Ushitora-no-Konjin*,(*Great* Father God) while she herself was illiterate. She gradually moved away from Konkōkyō and developed her own teachings while writing. In *Ofudesaki* she predicted the destruction of humanity and called for a return to traditional society and for the construction of an age of world renewal and peace, the Kingdom of *Miroku*.

Ōmoto's anti-government and anti-war stance prior to and during World War II, culminated in their primary mission to establish an age of world peace, during the reconstruction period following Japan's defeat. Onisaburō claimed that the *kami* had allowed him to survive the war in order to establish this new world.

The doctrines of Ōmoto are based on the revelations of Nao Deguchi, essentially the writings in *Ofudesaki*, and the teachings of Onisaburō. Although Shinto by classification, Ōmoto is a sect rooted in mystical Shinto, and the Buddhist and folk traditions of Japan. It is a religion which is devoted to the traditional arts of Japan and the link between art and religion. Onisaburō Sumi and Naohi were artists. Onisaburō particularly made numerous ink-paintings, calligraphy and ceramics throughout his life, including more than 3,000 tea bowls. Ōmoto views art as a spiritual discipline as well as a form of mediation, self-expression and prayer.

Believers pray daily in front of their household altars and also practice *chinkon kishin*, Ōmoto's discipline of meditation that leads to union with God. A communal service is usually held once a month. Main annual festivals are: the great Setsubun or Spring Festival which also commemorates the day God revealed himself to Nao Deguchi; the Miroku Festival in April and the Harvest Festival when a pilgrimage is made to the hill of Ten'nodaira ('Imperial Flat Hill') where Nao, Onisaburō and Sumi are buried.

Publications

Periodicals Include:

Ōmoto (in Japanese, English and Esperanto, issued bi-monthly since 1956)

Aizen-en (monthly)

Jinrui Aizen Shimbun (every ten days)

Ōmoto International (Journal of the Ōmoto Foundation and the Aizenkai – English)

Main Publications by the Movement Include:

Ofudesaki, by Deguchi Nao, (Translated by Hino Iwao as *Ofudesaki, the Holy Scriptures of Ōmoto*, copyright 1974)

Iwao, Hino ed., *The Outline of Ōmoto*, Kyōto, 1970

Deguchi, Kyotaro, *The Great Onisaburō Deguchi*, Ōmoto Foundation, Kyoto, 1973.

Nao Deguchi: A Biography of the Foundress of Ōmoto, Omoto Foundation, 1982.

In Search of Meaning, by Hidemaru Deguchi, (Translated by William Gilkey and Masamichi Tanaka) Ōmoto Foundation, 1994.

Branches and Membership

Ōmoto has its headquarters in Kameoka City, Kyoto Prefecture, Japan, where it has established the *Ten-onkyo* (holy grounds) and the *Bansho-den* ('Hall of a Million Beatitudes'). The spiritual centre is in Ayabe where the main sanctuary *Miroku-den* ('Hall of the Future Buddha Maitreya') and the *Choseiden* sanctuary are located.

Although extremely popular in the prewar period, Ōmoto never regained its former strength after WWII. However, several other new religions have grown out of Ōmoto in the postwar period, notably Sekai Kyūseikyō and Seichō-no-Ie, becoming more successful than the parent movement itself.

There are currently around 170,000 Ōmoto members in Japan. Ōmoto has one overseas branch in Brazil, which was established in Autumn 1957. There are approximately 1,000 members in Brazil.

Omoto – Bibliography

1   Bobilin, R. T. (1968). *Japanese Peace Movements*. The Religious Situation: 1968. D. R. Cutler. Boston, Beacon Press.
2   Deguchi, O. (1957). *A Guide to God's Way*. Kameoka, Ōmoto Central Office.
3   Deguchi, N. (1957). *Scripture of Ōmoto by Deguchi Nao*, Ōmoto Central Office.
4   Deguchi, I. (1963). 'Ōmoto (Great Foundation).' *Contemporary Religions in Japan* 4(3): 230–247.
5   Deguchi, K. (1973). The Great Onisaburō Deguchi. Kyoto, Japan, Ōmoto Foundation: 266.
This book is the English translation of a biographical portrait of Onisaburō Deguchi, the driving force behind the Ōmoto sect written by his grandson.
6   Franck, F. (1975). *An Encounter with Ōmoto. 'The Great Origin', a faith rooted in the ancient mysticism and the traditional arts of Japan*. New York.
7   Frank, F. (1975). An Encounter with Ōmoto. West Nyack, New York, Cross Currents/Ōmoto Foundation.
8   Gray, W. (1974). 'Ōmoto and Teihard de Chardin: Two Case Studies in Revitalization.' *Japanese Religions* 8.
9   Hammer, R. (1961). The Idea of God in Japan's New Religions – with Special Reference to Tenrikyō, Konkōkyō, Sekai Kyūseikyō, Ōmotokyō, Reiyūkai, Risshō Kōsei Kai, PL Kyōdan, Seichō-no-Ie and Annaikyo. *University of London*, London.
10 Hardacre, H. (1988). 'Gender and the Millennium in Ōmoto Kyōdan: the Limits of Religious Innovation.' *Innovation in Religious Traditions: Essays in the Interpretation of Religious Change*. M. Williams, C. Cox and M. S. Jaffe. Berlin and New York, Mouton de Grutyer.
The founders of Ōmotokyo, Deguchi Nao and her son-in-law, Deguchi Onisaburō, practised a gender-role reversal in which she was a male spirit in a female body and he was a female spirit in a male body. The author examines the Buddhist antecedents for this reversal and its relation to millenarian thought, but argues that the challenge the founders represented to the traditional gender system was never extended to their followers.
11 Hibbard, E. L. (1962). 'Interview with Leaders of Ōmotokyo.' *Japan Christian Quarterly* 28.
12 Hidemaru, D. (1994). In Search of Meaning. Kyoto, The Ōmoto Foundation.
13 Hino, I. P. (1964). 'Comments by a Disciple of the Master Onisaburō Deguchi on 'Modern Japanese Religions' by Offner and Van Straelen and 'The New Religions of Japan' by H. Thomsen.' *Contemporary Religions of Japan* 5(1): 75f.
14 Hino, I. P. (1970). *The Outline of Ōmoto*. Kameoka, Japan, Ōmoto Foundation.
15 Hino, I. P. (1974). Ofudesaki: The Holy Scriptures of Ōmoto. Kameoka, Ōmoto.
This is a translation of the holy scriptures by Hino.
16 Ikeda, A. (1982). *Ōmoto shiryō shūsei* (Collected Historical Works on Ōmoto). Tokyo, San'ichi Shobō.
17 Kamstra, J. H. (1994). Japanese Monotheism and New Religions. Japanese New Religions in the West. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 103–116.
Polytheism, the belief in myriads of deities has been one of the pillars of Shinto in particular and of Japanese religion in general. This article highlights the contrast with the new religions such as Tenrikyō, Konkōkyō and Ōmotokyō which believe in deities with monotheistic qualities. Kamstra analyses the impact of Christian theistic qualities on Japanese new religions.
18 Kerr, A. (1982). 'Ōmoto and other Religions.' *Ōmoto International* April–June: 30–34.
19 Kerr, A. (1983). 'Ōmoto and other Religions.' *Ōmoto International* January–June: 9–13.
20 Kobayashi, S. (1960). 'Ōmoto: A Religion of Salvation.' *Japanese Religions* 2(April): 38–50.
21 Lande, A. and Clarke, P. B. (1988). *Japan (New Religious Movements). The World's Religions*. S.Sutherland, L. Houlden, P. B. Clarke and F. Hardy. London, Routledge: 932–944.
A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyūseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.
22 Maeyama, T. (1983). *Japanese Religions in Southern Brazil: Change and Syncretism*, The University of Tsukuba.
This article discusses the religious life of the Japanese in southern Brazil by presenting ethnographical case studies of religious organizations. It begins with an outline of Japanese emigration and how this influenced the general absence of traditional Shinto religion in Brazil. This leads to the central discussion of new religions, first focusing on the activities of six movements: Ōmoto, Tenrikyō, Sēicho-no-Ie, Sekai-Kyūsei-Kyō, P.L Kyōdan and Sōka Gakkai. The next section presents five Nippo-Brazilian new religions, groups originating in Brazil but rooted in Japanese cultural and religious tradition: Shirei-kyō, Fudō Myō, inari Daimyōjin, Kaminoya Yaoyorozukyō and Nossa Senhora de Kannan.
23 Maeyama, T. and Smith, R. J. (1983). Ōmoto: A Japanese 'New Religion 'in Brazil, University of Tsukuba.
24 Murakami, S. (1979). *Ōmoto Shinyu: Ten no Maki* (Ōmoto Divine Oracles: The Book of Heaven). Tokyo, Heibonsha.
25 Nadolski, T. (1973). *Ōmoto and the Japanese Imperial Government. Nihon bunka kenkyū (Studies in Japanese Culture)*. 2: 26–32.
26 Nadolski, T. P. (1975). The Socio-Political Background of the 1921 and 1935 Ōmoto Suppressions in Japan, University of Pennsylvania.
27 Nakahara, Z. (1950). 'Ōmoto no kenkyū (A Study of Ōmoto).' *Minzokugaku Kenkyū* 15.
28 Nakamura, T. (1920). *Ōmotokyo no Kaibō* . Tokyo, Nihon Seishin Igakkai.
29 Nakamura, T. (1932). 'Kokusai-shūkyō ōmoto-kyō (Ōmoto, the International Religion).' *Kami no kuni* (December): 44–49.
30 Ōmoto (1925). The New Spiritual Movement. Ayabe, Ōmoto Overseas office.
31 Ōmoto (1952). The Ōmoto Movement, Its Origins, Aims and Objects and the Universal Love and Brotherhood Association. Kameoka, The Ōmoto Headquarters.
32 Ōmoto (1955). The Basic Teachings of Ōmoto. Kyōto, Jinrui Aizen-kai Kokusaibu.
33 Ōmoto (1956–). Ōmoto International. California, Ōmoto International Department.
Official yearly journal of the Ōmoto Foundation and the Aizenkai (ULBA – Universal Love and Brotherhood Association).
34 Ōmoto (1958). The Outline of Ōmoto. Kameoka.
35 Ōmoto (1958). The Fundamentals of the Soul. *Ōmoto*: 2–3.
36 Ōmoto Hombu Senkyobu (1959). Ōmoto Shinkō no Shiori (The Guide to Ōmoto Belief). Kameoka, Ōmoto Hombu Senkyobu,.
37 Ōmoto Hombu Senkyobu (1958). Ōmoto no Shinji to Sekai no Shōrai (The Shinto Rites of Ōmoto and the Future of

the World). Kameoka, Ōmoto Hombu Senkyōbu.

38 Ooms, E. G. (1984). Deguchi Nao and Ōmoto-kyo: An Analysis of a Millenarian Cult in Meiji Japan, University of Chicago.

39 Ooms, E. G. (1993). *Women and Millenarian Protest in Meiji Japan. Deguchi Nao and ōmotokyo*. New York, Cornell University East Asia Program.

Ōmotokyō is a very influential New Religion which has spawned a number of 'world-renewal' New Religions, among them Mahikari, Sekai Kyūseikyō and Seichō-no-Ie. This book is a study of its foundress Deguchi Nao (1836–1918). It also addresses the roles of class and gender in New Religious Movements.

40 Osaki, K. (1959). Okagebanashi (Stories of Thanksgiving). Kameoka, Ōmoto Hombu Senkyobu.

41 Osaki, K. (1959). Seishiden (The Biography of a Holy Man). Kameoka, Tenseisha.

Biography of the founder of Ōmoto.

42 Reader, I. (1994). Japanese Religions. Insight Japan. 3: 6–9.

A summary of a few of the Japanese Old and New Religions.

43 Repp, M. (1995). 'The Earthquake in the Kobe-Osaka Area January 17th 1995. Its impact on religions and their response.' *Japanese Religions* 20(2): 207–229.

44 Sakurai, Y. (1955). The Basic Teachings of Ōmoto. Kameoka, The Ōmoto Headquarters.

45 Schiller, E. (1923). 'Ōmotokyo, die neueste Religion Japans.' *Zeitschrift für Missionskunde und Religionswissenschaft* 38.

46 Spae, J. J. (1956). 'Ōmotokyo.' *Missionary Bulletin* 10(9).

47 Sugai, T. (1969). The Soteriology of New Religions.' *Japanese Religions* 6(2): 23–46.

48 Tanaka, G. (1956). *The Brief Outline of the Kurozumikyō, the Most Genuine Japanese Religious Faith*. Okayama, Ōmoto.

49 Wöhr, U. (1989). *Frauen und Neue Religionen. Die Religionsgründerinnen Nakayama Miki und Deguchi Nao. (Women and New Religions. Foundresses Nakayama Miki and Deguchi Nao)*. Wien, Beiträge zur Japanologie/Institut für Japanologie.

A discussion of the importance a female founder may have on the ideology and aims of a religious movement. Wōhr then goes on to give two examples: the female founders of Tenrikyō and Ōmoto, two of the oldest 'new' religions.

50 Yamashita, A. (1990). 'Tenrin-ō and Henjō-Nanshi: Two Women Founders of new religions.' *Japanese Religions* 16(2): 1–23.

Yamashita relates the new religions boom to the women's liberation movement and feminism in Japan by examining two shamanic women, founders of two new religions: Nakayama Miki of Tenrikyō and Deguchi Nao of Ōmoto.

51 Yasumaru, Y. (1977). *Deguchi Nao*. Tokyo, Asahi shimbunsha.

52 Young, R. (1988). 'From Gokyō-dōgen to Bankyō-dōkon: A Study in the Self-Universalization of Ōmoto.' *Japanese Journal of Religious Studies* 15(4): 263–286.

Young looks at Ōmoto's heraldry of a new age of 'shūsaika' ('interreligious cooperation') based on the historical concept of bankyō-dōkon ('all religions are derived from the same root'). The historical process through which Ōmoto 'universalized' itself is presented.

53 Young, R. F. (1989). 'Jesus, the "Christ", and Deguchi Onisaburō: A Study of Adversarial Syncetism in a Japanese World-renewal Religion'. *Japanese Religions* 15(4): 26–49.

Discusses the Japanese prototype 'world-renewal' religion Omoto and the syncretic function of the 'Christ' motif as formulated by the founder Deguchi Onisaburō. An historical account of Onisaburō's activities and writings along with his perception of and reference to 'Christ' and Christianity is presented.

Perfect Liberty Kyōdan: 'Church of Perfect Liberty'

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History

The First Founder (*Oshieoya*) was the Rev. Miki Tokuharu (1871–1938), who was a Zen Buddhist priest of the *Obaku* Sect. In 1912 he met Rev. Kanada Tokumitsu who cured his asthma by performing the Sacred Rite of *Ofurikae* (power of temporarily curing illness). Miki Tokuharu and his son Miki Tokuchika (1900–83) became Kanada's disciples, learning the precepts of his Tokumitsu Church as well as the sacred rite of *Ofurikae*. Before his death Kanada urged Tokuharu to pray for the remaining three precepts of his teachings to be revealed and to then establish a church devoted to people and society. Tokuharu duly established new Tokumitsu Kyōkai in 1924, which changed its name to the Hitonomichi Kyōkai ('The Way of Man Society') in 1931.

Hitonomichi was ordered to disband by the military government in April 1937 because of its beliefs that man was of the same spirit as deity and for treating the Imperial Rescript on Education as a religious text and worshipping Amaterasu as its chief deity. Both Tokuharu and Tokuchika were imprisoned. Tokuharu died in prison but Tokuchika re-established the organization after his release on 29 September 1946 under the new name of the Church of Perfect Liberty, becoming the second founder. After his death in 1983, he was succeeded by the Third Founder, his adopted son, Rev. Miki Takahito (1957–). It is believed he becomes *oshieoyasama* (patriarch or spiritual leader of PL) and each leader receives God's revelations allowing him to teach and guide people. Moreover, in each *oshieoyasama* the spiritual power is believed to increase because of the spiritual resources passed on through the generations.

Main Beliefs and Practices

PL Kyōdan's motto is 'Life is Art': 'If you can master a way of life by practising the teachings of this philosophy, you can attain a state of mind that parallels Perfect Liberty – total mental freedom. Life can then become a continuous, conscious self-expression; hence life is art.' (from *The Power of Perfect Liberty*, by Dr Marcus Bach).

The basic precept of PL Kyōdan expresses a unity of Self (mind) and the World (society). True freedom and a fulfilling life is believed to be achieved when both social and personal freedom co-exist. Life, like art, must be lived in a balanced, creative and aesthetically expressive manner. PL is concerned with a 'Divine Universal Scheme' and the correct mental attitude to live one's life within the global environment and rules of the universe. It claims to be independent and not related to other religions, but at the same time does not contradict the teachings of other religions. However, it has been identified as having been indirectly influenced in ideology and practice by Ōmoto in the early years.

There is no holy book as such, but there are the PL 21 Precepts which were received from God by the Founder and succeeding *Oshieoyasama*. There are also the 21 Principles which support these Precepts and teach how to lead fulfilled lives. The 21 Precepts provide a set of guidelines for the arranging of one's life into a series of self-expressions that ultimately form a masterpiece of art. They are available in written form or on video or cassettes for members to learn from. There are also daily peace prayers available in written form on a PL calendar for members to follow. Members are urged to practice *Oyashikiri* prayer (*Oya* = parent; *Shikiri* = strong faith and promise) during which they chant to *Mioya Okami* (God, creator of the universe) while looking at the centre of the PL prayer symbol. The prayer symbol has 21 petals representing the PL 21 Precepts and a centre which represents the window to God. The symbol is placed in a portable *omitama* for use at home or at work, and during prayer an offering of money (*hōshō*) is given to the *omitama*. The attitude of mind needed to implement the artistic elements of life is *makoto* (sincerity). Members who achieve *makoto* achieve a life which has become a work of art and are therefore living in 'Perfect Liberty'.

PL followers see illness, injury or misfortune as *mishirase* (divine warning) and a need for *mioshie* (divine instruction). This instruction teaches the cause of the *mishirase* which is based on negative or unnatural mental habits. *Mioshie* is not for the curing of illness or problems, but a guide to how to change ones state of mind and become more positive. There are PL Health Check-up Centres in Tokyo and Osaka and a PL Hospital. A medical clinic has also been opened in Sao Paulo, Brazil. Both modern medicine and counselling on mental causes of illness are combined in the treatment. There are also PL Botanical Research Institutes in Osaka, Japan and Aruja, Brazil which work to develop virus free plants and vegetables, as well as carry out cancer research and projects with NASA space programmes.

It is believed that 'Children are a Mirror of their Parents' and emphasis is placed on the art of rearing children as well as respect for parents. There is a PL Gakuen School system, beginning with a kindergarten and ending with a women's junior college as well as a hygiene and nurses' training school. PL Gakuen was established in 1953.

PL Kyōdan's public worship centres around both stylish and liturgical rituals of prayer accompanied by bowing, sermons, testimonials and offerings. The 21st day of each month is a Thanksgiving Day Service to show appreciation to *Oshieoyasama* for his personal sacrifice and also to thank God for the blessings received in the previous month. The main festival is the Founders Day Ceremony on 1 August of each year, when PL believers gather at the PL Holy Land to show their appreciation and pray to the first and second founders. On this day the Oshieoya purifies all the participants through the Rite of Blessing in front of the altar of the main temple and then a huge display of fireworks is held as a symbol of the hope for world peace. Other ceremonies are: New Year's Day on January 1st; PL Establishment Day on 29 September; and Oshieoyasama's Birthday on 2 December. Other monthly ceremonies include: Day of Peace on the 1st of each month and Ancestors' Day on the 11th of each month.

Publications

Periodicals Include:

Perfect Liberty Magazine (English)

PL News

PL Seinen (monthly)

Geijutsu Seikatsu (monthly)

Tanka Geijutsu (monthly)

Publications by the Movement Include:

Perfect Liberty: How to Lead a Happy Life, PL Order, Tondabayashi, 1951.

The PL Handbook, PL Order, Tondabayashi, 1964.

Perfect Liberty: Guide to Perfect Liberty, PL North American Headquarters, Glendale, CA, 1975.

Branches and Membership

The present PL Headquarters are at Tondabayashi, Osaka, Japan, and were constructed in 1953. There is a holy PL Peace Tower at the centre of Habikino Hills close to the headquarters. The tower is 590 feet high and was completed on 1 August 1970. It is dedicated to all those in human history who have died in war.

There are around 300,000 members in Japan.

According to the headquarters, there are over 500 churches in ten different countries and a total membership of more than 1,000,000 members. There are overseas churches in the U.S.A., Hawaii, Canada, Brazil, Argentina, Paraguay, Peru, Paris and Australia. There are the following main branches overseas:

Branch	Country	Established	Members
Church of Perfect Liberty	California, USA	June 1960	1,200
Church of Perfect Liberty	Ottawa, Canada		
Inst. Religiosa Perfect Liberty	Sao Paulo, Brazil	Sept. 1957	360,000
Inst. Religiosa Perfecta Libertad	Buenos Aires, Argentina	July 1976	15,000
Perfect Liberty	Paris, France	1978	100

PL Kyōdan – Bibliography

1 Bach, M. (1971). *The Power of Perfect Liberty. Out of Japan: A Creative Breakthrough in Humanity's Quest for a New Man in a New Age*, Englewood Cliffs, USA.
Details the author's personal contact with Perfect Liberty, discussing its teachings and values, its leader and members, and its vision of world peace.

2 Ellwood, R. S. (1974). *The Eagle and the Rising Sun: Americans and the New Religions of Japan*. Philadelphia, Westminster Press.
Ellwood examines the impact of five 'new religions' in America: Tenrikyō, Sōka Gakkai, Sekai Kyūseikyō, Seichō-no-Ie and Perfect Liberty. The cultural exchange between East and West as presented by the development of these movements in America is discussed.

3 Fujikura, Y. (1992). Alguns Aspectos de Inculturação no Trabalho Missionário da Perfect Liberty Kyōdan no Brasil (Some Aspects of Inculturation in the Missionary Work of PL in Brazil). M.A. Dissertation, São Paulo, Pontificia Universidade Católica.

4 Hammer, R. (1961). The Idea of God in Japan's New Religions – with Special Reference to Tenrikyō, Konkōkyō, Sekai Kyūseikyō, Ōmotokyō, Reiyūkai, Risshō Kōsei Kai, PL Kyōdan, Seichō-no-Ie and Annaikyo. *University of London*, London.

5 Hammer, R. J. (1963). 'The Scriptures of Perfect Liberty Kyōdan: A Translation with a Brief Commentary.' *Japanese Religions* 3(1).

6 Kitamura, T. (1958). Oyashikiri Taikenshū (Experiences of Oyashikiri). Tondabayashi, PL Shuppansha.

7 Lande, A. and Clarke, P. B. (1988). *Japan (New Religious Movements). The World's Religions*. S. Sutherland, L. Houlden, P. B. Clarke and F. Hardy. London, Routledge: 932–944.
A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyūseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

8 Mcfarland, H. N. (1967). *The Rush Hour of the Gods: A Study of New Religious Movements in Japan*. New York, Macmillan.
One of the first books to give a general review which encompasses relevant Japanese history as well as socio-religious background. The author, a professor of the history of religion examines five new religions, Konkōkyō, PL Kyōdan, Seichō-no-Ie, Risshō Kōsei Kai, and Sōka Gakkai.

9 Mori, Y. (1979). *Perfect Liberty Kyōdan. Shinshūkyō no Sekai* (The World of the New Religions). M. Shimizu. Tokyo, Daizo Shuppan. V: 83–124.

10 Nakamaki, H. (1991). 'The Indigenization and Multinationalization of Japanese Religion-Perfect Liberty Kyōdan in Brazil.' *Japanese Journal of Religious Studies* 18(2–3): 213–242.
Describes the history of PL Kyōdan in Brazil and analyses the way in which it has transformed itself into a multinational organization. Nakamaki seeks to show parallels between multinational religions and multinational enterprises and also argues for a link between the overseas expansion of Japanese enterprises and that of Japanese religions.

11 Perfect Liberty Kyōdan (1951). How to Lead a Happy Life, The PL Order.

12 Perfect Liberty Kyogakubu (1954). Seichi Rensei Taikenshū (The Experiences of Training at Holy Places). Osaka, PL Shuppansha.

13 Perfect Liberty Kyogakubu (1958). PL Nōgyō-Taikenshū (The Experience of PL Farming and Agriculture). Tonbayashi, PL Shuppansha.

14 PL Kyōdan (1950). Essay on the Way of Life, Tondabayashi.

15 PL Kyōdan (n.d). Guide to a Happy Life, Tondabayashi.

16 Spae, J. J. (1958). 'PL Kyōdan: The Perfect Liberty Order.' *The Japan Missionary Bulletin* 12(8/October).

17 Swearer, D. K. (1972). 'Contemporary Japanese Religion, An Interpretive Dilemma.' *Japanese Religions* 7(4): 35–49.
Discusses the conflicting impressions of Japan as a country with a rich religious history and Japan as a modern secular society. This theme is presented under the notions of immanence/ transcendence; relative/absolute; inclusive/exclusive. PL Kyōdan is briefly examined by the author.

18 Tatsuki, Y. (1960). 'PL (Perfect Liberty).' *Contemporary Religions in Japan* 1(3): 20–.

'Light of Divine Power' 'Society of the Light of Spiritual Wave'

History

Reiha-no-Hikari was founded in 1954 by Hase Yoshio (1914–1984) in Matsudo City, Chiba Prefecture, Japan, under the name *Hase-sensei Sangyo no kai* ('Teacher Hase's Association of Truth Seeking'). Having been sickly since childhood, Hase contracted tuberculosis while in Manchuria as a soldier in 1936 and was sent back to Japan and hospitalized. While in hospital he developed further illnesses and was given one month to live by his doctor. He left hospital and undertook a religious pilgrimage, during which he received a revelation from God telling him to become the messenger of God. He recovered from his illness and in 1943 married and set up a small business.

On 7 March 1954, Hase Yoshio reached enlightenment and the realization that he was the emissary of the God of the Macrocosms, a messiah born to save humankind through the divine power of *reiha* (spirit waves) generated through his own body. He began to 'save' people with his spirit waves and in that year founded the *Hase-sensei Sangyo no kai*. On 7 March 1969, the movement changed to its present name when it received recognition as a religious juridical person and relocated to Noda City, Chiba Prefecture.

Members refer respectfully to the founder as *Goshugojin-sama* (The Guardian God of Humanity). After his death in 1984 Hase is believed to have become an eternal wave of spiritual energy. The current leader is Hase Keiji, the founder's son, referred to as *Nidaisama* ('The Second Generation').

Main Beliefs and Practices

Reiha no Hikari teaches that the *Goshugojin-sama*, as the son of God the Creator, can save with his supernatural power (divine power) all people who are suffering in this 'degenerate' age. This essentially refers to all people as it is believed that the human race, having lost God, is leading itself to extinction. The movement teaches that God knows of the coming of the third world war. Believers are to prepare for the coming of the new world.

Reiha-no-Hikari is concerned with giving relief to people suffering from various ailments and diseases, a doctrine originating from the founder's personal suffering from tuberculosis and pleurisy, which he overcame by practising *zazen*. The movement preaches that human beings are connected to God through the 'spiritual wave' (the founder became this wave upon his death) but that humans break this connection through sin. Individuals can regain the power of life and purify the connection to God through Reiha-no-Hikari practice. This practice involves a person receiving *o-tsunagari* (connection) when he/she must pray a special purification prayer to heal the soul for two weeks followed by a prayer for healing disease. During this process sacred sake is placed on the person's head and neck and a talisman with the person's name, sex and prayer written on it is floated on the pond of Holy God. The person also refers a wooden talisman *Go-Shintai Ofuda* ('Divine Emblem Plaque') and is encouraged to pray at home. This process ensures that a person has established a 'divine link' (*mitsunagari*) with the Church so that they can then receive the spirit waves and with it salvation.

The main scriptures are the *Gosho* (Writing) and *Seikun* (Oath Instructions). The main prayer is: '*Goshugojin-sama, nidai-sama, please help us follow the path to the salvation of mankind*'.

Main Festivals are:

Go seijin sai (Feast for Holy God)	7 March (Anniversary of Founding)
Go seiryō sai (Feast for Pure Journey)	June
Go seitan sai (Feast for Birthday)	July
Hō reiha kansha sai (Thanksgiving Day)	March

Branches and Membership

Tenshi Kaku is the 'Castle of Salvation' or 'Angel Tower' modelled after a Japanese castle tower and constructed in 1975 in Noda City, Chiba Prefecture. The current leader, Hase Keishi, lives there. Membership as of 1990 was 761,175.

Reiha-No-Hikari Kyōkai – Bibliography

1 Reiha-no-Hikari (1982). Gosho (Holy Book), Reiha-no-Hikari.

2 Reiha-no-Hikari (1989). Kami e no Michi (The Road to God). Tokyo, Reiha-no-Hikari.

'Society of Friends of the Spirits'

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History

Reiyūkai is believed to be the oldest of the major modern Nichiren sects. It was founded as an informal association in 1924 by Kubo Kakutarō (1892–1944). His sister-in-law, Kotani Kimi (1901–1971), was co-foundress. She married Kubo's brother Kotani Yasukichi (1895–1927) in 1925.

Kubo, formerly an employee of the Imperial Household Ministry, regarded himself as the Nichiren of the Taishō era. Like the medieval saint Kubo set out to bring Buddhism to the masses. In 1919 Kubo began studying the Lotus Sutra and practising *senzo-kuyō*, the remembering and honouring of one's ancestors. Japan at this time was experiencing a period of rapid change. Western culture was making an impact, there was rapid industrialization, social liberalism, economic crisis and the destruction caused by the Kanto Earthquake of 1924. Kubo believed that in order to cope with social reform and confusion people needed some form of mental, spiritual and ethical guidance. He also saw changes in Japan at that time as a threat to traditional values and therefore felt a religious response centred around the tradition of ancestor worship and return to family values to be necessary. His beliefs centred around lay Buddhism and his vision was a harmonious lay Buddhist society where people could actively seek to improve their lives by putting Buddhist teachings into practice in their daily lives, rather than relying on priests to perform rituals. Kubo began to formulate and elaborate Reiyūkai doctrine and ritual, while Kotani Kimi began to gather followers.

Kotani was a shamanistic foundress. Her childhood was spent in severe poverty following the death of her father and at the age of 17 she went to Tokyo to work as a maid where she met Yasukichi. Yasukichi became ill early on in their marriage and Kubo urged Kimi to convert to his teachings and worship the ancestors in order to heal Yasukichi, which she did. She became a devoted preacher of Kubo's message following this. By sharing the poverty of migrant workers and slum-dwellers in the poorer sections of Tokyo, and nursing them through faith healing, she gained converts. Even after her death she continued to be widely regarded as a 'living Buddha'.

Reiyūkai was formally inaugurated in Tokyo in July 1930, and was incorporated as a religious juridical person in March 1946. The current President: is Dr Tsugunari Kubo (1936–), the son of Kubo Kakutaro, who became president following the death of Kotani Kimi in 1971. Tsugunari gained his PhD. in Buddhist Sanskrit Literature from the University of Tokyo.

Main Beliefs and Practices

Reiyūkai is based on two primary ideas: the virtue of the Lotus Sutra and the importance of ancestor worship. It is a Buddhist lay organization based on Nichiren Buddhism and Kubo formulated his philosophy based upon the teachings of Sakyamuni Buddha and the Lotus Sutra scripture. In 1928 Kubo and Kotani compiled the Blue Sutra, a short sutra including several selections from the Three-Fold Lotus Sutra. This was made in order that members could recite sutra in less than half an hour every morning and evening. The Blue Sutra was expanded in 1933 with other selections from Lotus Sutra and remains the main sutra to be recited daily by members today.

In 1971 Reiyūkai began to promote their 'Inner Trip Movement', which aimed at people becoming aware of the necessity to know one's inner self and included a missions campaign directed at North and South America. This was followed in 1981 with the 'Inner Self-Development Movement', which encourages individuals to improve themselves while being aware that they are connected with everyone around them. Thus, individuals must not only develop themselves but form positive relationships with others. This was expanded upon in 1990 under the slogan of 'Life – A Dynamic Exchange', which encourages people to understand that they are just one of the myriad life forms existing on earth, living amidst innumerable human relationships sustained by nature. All their campaigns have conveyed a quality of 'universality', seen to be relevant to the twenty-first century.

Reiyūkai's main beliefs are employed in daily life through the central practices of recitation of the Blue Sutra, *senzo-kuyo* and *michibiki*. Informal groups *hōza* employ methods of teaching and group counselling.

Senzo-kuyo is lay ancestor rites, which is central to Reiyūkai belief. Reiyūkai's development of lay ancestor ritual without the need for rites to be performed by a priest was an innovation in Japanese religious history. Reiyūkai believes in honouring not only patrilineal ancestors but also matrilineal ancestors. *Senzo-kuyō* is a duty for all members of the family and not the sole duty of the first-born son, as is the traditional custom in Japan. Worshipping of the ancestors is not advocated, that is, they are not considered to be divine beings. Rather, members should recognize that ancestors are the source of life and that they have an ongoing connection to them as well as an obligation to thank and remember them. Similarly, people gain karma from their ancestors. Neglect of the ancestral spirits thus causes misfortune. People are advised to gather together as many of their ancestors' mortuary tablets (*ihai*) as possible and revere the spirits they represent, as social upheavals are a sign of ancestral distress and lack of human care towards ancestors. The ancestral spirits are offered food, drink and worship and one is expected to recite the sutras twice daily before the home altar.

'Healing' also plays a part in Reiyūkai in the sense that there is a belief in faith healing, rather than the healing of illness. An individual's conversion to the movement is often based upon having received some form of healing of a personal problem, and a member's rise through the ranks centres around the healing through faith and proselytization of others. The practice of healing in Reiyūkai is also linked to ancestor worship, as inherited karma and lack of respect to one's ancestors is believed to cause social disorder.

Michibiki, a fundamental practice of Reiyūkai, is the act of convincing others of the merit of 'Inner Self Development', by guiding them and practising it with them. Stemming from 'Dependent Origination', it stresses the interconnectedness of people's lives and seeks the further improvement of relationships with others. It is believed that *michibiki* enables an individual to meet various types of people thereby becoming aware of his/her own shortcomings and good points. It is believed that improving oneself can lead to an improved world.

Overall, Reiyūkai sees itself as a 'universal spiritual teaching' which is compatible with other religions. That is, people can combine Reiyūkai with their own spiritual beliefs without the necessity to convert. Reiyūkai believes its role is not to offer direct answers, but provide methods whereby people can discover and improve themselves, thereby discovering answers. It is stressed that the path to individual identity is through the framework of human relationships.

Main services are held on the 8th, 18th and 28th of each month.

Publications

Periodicals Include:
Circle (The international Reiyūkai Magazine)
Reiyūkaiho (monthly bulletin)
Myohō (monthly youth journal)
Publications by the Movement Include:
Kotani Kimi, *A Guide to Reiyūkai*, Reiyūkai Kyōdan, 1958.
The Reiyūkai Shakaden Completion Ceremony November 9, 1975, Reiyūkai, 1975.
Other Publications:
The most comprehensive scholarly work on Reiyūkai to date is Helen Hardacre (1984) *Lay Buddhism in Contemporary Japan: Reiyūkai Kyōdan*, Princeton University Press. In her study Hardacre looks at the contemporary activities of the movement, especially its relationship to the family, the importance of ancestor worship and the role of women. She describes how the Reiyūkai ritual of ancestor worship in the home brings the husband, wife and children together in collective activity and gives a positive religious significance to marriage and the family. In addition, she details how Reiyūkai women are active as branch leaders, creating independent and responsible roles for themselves in the public domain, while still paradoxically maintaining the traditional idea of 'a woman's place is in the home'. The central notion of filial piety reflects Reiyūkai's concern with the breakdown of the family in modern society and women especially are exhorted to be diligent in their daily worship of the ancestors in the home and in their role as a stable linchpin of the family.

Branches and Membership

Reiyūkai has its central headquarters in Minato-ku, Tokyo. It's main meeting hall, the Shakaden ('the dwelling of Sakyamuni Buddha') was completed in 1975. Reiyūkai also has a training retreat Mirokusan ('the mountain of Maitreya Bodhisattva') on Mt. Togasa on the Izu peninsula, established in 1964. Meihō Junior and Senior High Schools were also founded that year in Higashi-Murayama, Tokyo by Kotani Kimi.

Reiyūkai is active in social programmes and has contributed extensively to rehabilitation centres for the physically handicapped and the Red Cross as well as donated a large hall to the City of Tokyo for welfare work in 1958. The Ise City Plaza, built by Reiyūkai in 1984, was also donated to Ise City for use as a civic centre. Reiyūkai also sponsors annual International Youth Speech Festivals.

Among present membership in Japan, 70% reside in urban areas and 30% in rural areas. Reiyūkai employs a pyramid structure of organization where a person rises in rank through 'converting' others who become the 'spiritual children' of that person who is then the 'spiritual parent'. A member will attend *hōza* meetings held by his/her 'parent', and groups of *hōza* form branches *(shibu)*. This person-to-person based organizational structure rather than regional basis is because of the main practice of *michibiki. Oya-ko* (parent-child)-based relationships are central, but there is also a concept of equality of all members, despite this hierarchical nature. Members in Japan in 1996 number 3,070,000.

Reiyūkai began to take its teaching outside of Japan in 1972. There are currently branches in 17 foreign countries, as follows:

Country	No. Members	Established
Brazil	70,000	1975
Canada	500	1975
Darjeeling (India)	1,000	
England	500	1978
France	4,000	1979
India	2,000	1983
Italy	300	1977
Korea	5,000	1974
Mexico	3,000	1977
Nepal	80,000	1983
Paraguay	2,000	1983
Peru	1,000	1979
Philippines	2,000	1976
Spain	300	1984
Taiwan	5,000	1977
Thailand	3,000	1979
U.S.A.	1,000	1972

Reiyūkai's organizational structure based on personal links between the converter and the converted has meant that there have been several splinter groups that have emerged from Reiyūkai, throughout its history. The main movements are as follows:

Movement	Members (1988)	Established
Risshō Kōsei Kai,	6,248,419	1938
Myōdōkai Kyōdan,	219,380	1951
Myōchikai Kyōdan,	903,028	1950
Bussho Gonenkai,	1,980,993	1950
Hosshikai Kyōdan,	123,003	1950
Shōgikai Kyōdan,		1951
Kōdō Kyōdan,	401,452	1935
Shishinkai	136,376	1938
Daiekai Kyōdan	178,762	1951

Reiyūkai Kyōdan – Bibliography

1 Hammer, R. (1961). The Idea of God in Japan's New Religions – with Special Reference to Tenrikyō, Konkōkyō, Sekai Kyūseikyō, Ōmotokyō, Reiyūkai, Risshō Kōsei Kai, PL Kyōdan, Seichō-no-Ie and Annaikyo. PhD. University of London, London. Annot Earhart

2 Hardacre, H. (1979). 'Sex-role Norms and Values in Reiyūkai.' *Japanese Journal of Religious Studies* 6: 445–460. Based on concrete examples, Hardacre presents a full picture of the roles women are expected to fulfil in one of the Japanese New Religious Movements.

3 Hardacre, H. (1984). *Lay Buddhism in Contemporary Japan: Reiyūkai Kyōdan*. Princeton, Princeton University Press.

4 Hardacre, H. (1988). *Maitreya in Modern Japan. Maitreya, the Future Buddha. A.* Sponberg and H. Hardacre. Cambridge, Cambridge University Press: 270–284.
The author makes a study of the significance of Maitreya in Reiyūkai Kyōdan.

5 Hayashi, M. (1988). Learning from the Japanese New Religions, Fuller Theological Seminary, School of World Mission: 477.
Analyses the growth of 'new religions' from a missiological perspective, describing their expansion through social and communicational factors detailing their world view and addressing the missological implications. There are chapters on Ōmoto, Reiyūkai, and Agonshū.

6 Inoue, N., Ed. (1991). *New Religions: Contemporary Papers in Japanese Religion*. Tokyo, Institute for Japanese Culture and Classics, Kokugakuin University.
A collection of five essays which amount to a general survey in Japanese New Religions and include the following movements: Renmonkyō, Shinsei Ryūjinkai, Reiyūkai-derived groups, and Tenshō Kōtai Jingūkyō.

7 Kohler, W. (1962). *Die Lotus-Lehre und die modernen Religionen in Japan*. Zurich, Atlantis Verlag.

8 Komoto, M. (1988). 'The Place of Ancestors in the New Religions: The Case of Reiyūkai-derived Groups.' *Transaction of the Institute for Japanese Culture and Classics* 62.

9 Kotani, K. (1958). A Guide to Reiyūkai. Tokyo.

10 Kotani, K. (1958). Watakushi no Shūgyō Seikatsu Sanjū nen (My Thirty Years Practice). Tokyo, Reiyūkai Kyōdan.

11 Kotani, K. (1958). Watakushi no shugyō seikatsu, sanjūgo nen. (My Religious Life of 35 Years). Tokyo, Reiyūkai.

12 Komoto, M. (1991). *The Place of Ancestors in the New Religions: The Case of Reiyūkai Derived Groups. Contemporary Papers in Japanese Religion* (2). N. Inoue. Tokyo, Kokagakuin University: 93–124.

13 Lande, A. and Clarke P. B. (1988). Japan (New Religious Movements). *The World's Religions*. S. Sutherland, L. Houlden, P. B. Clarke and F. Hardy. London, Routledge: 932–944.
A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyūseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

14 Montgomery, D. (1991). *Fire in the Lotus: The Dynamic Buddhism of Nichiren*. London, Mandala.
Contains a brief general history of Buddhism and its introduction to Japan, followed by a description of the development of Nichiren Buddhism in Japan. The founding of Sōka Gakkai is then described, and its subsequent expansion in Japan and later in the United States is outlined. A brief account of Reiyūkai, Risshō Kōsei Kai, and other smaller Nichiren groups abroad is also given. Appendix One contains Nichiren Buddhist prayers and sutras.

15 Nawata, S. (1978). *Reiyūkai. Shinshūkyō no Sekai (The World of the New Religions)*. Tokyo, Daizo Shuppan. II: 5–81.

16 Nawata, S. (1979). *Reiyūkai. Shinshūkyō no sekai (The World of New Religions)*. Tokyo, Daizōkan. 2: 6–81.
This volume contains information concerning Reiyūkai, Risshō Kōsei Kai and Sōka Gakkai.

17 Ogasawara, K. (1985). Nihon-teki senzo saishi no Brasil – teki tenkai-Risshō Kōsei-kai to Reiyūkai no hikaku o tōshite (Desenvolvimento brasileiro do culto ao antepassado de estilo japonēs – pela comparação entre Risshō Kōsei-kai e Reiyūkai). Sãn Paulo, Centro de Estudos Nipo-Brasileiros.

18 Ono, Y. (1980). *Reiyūkai. Minzoku Shūkyō to Shakai* (Folk Religion and Society). S. Gorai. Tokyo, Kobundo. 5: 233–243.

19 Reader, I. (1994). Japanese Religions. *Insight Japan*. 3: 6–9.
A summary of a few of the Japanese Old and New Religions.

20 Reiyūkai (1972). Ten No Ongaku (The Life of Kimi Kotani). Tokyo, Reiyūkai. *Life of the Founder*.

21 Reiyūkai (1985). Zaikeshugi Bukkyo eno Shotai (Invitation to Lay Buddhism). Tokyo, Reiyūkai.

22 Reiyūkai (1986). The Development of Japanese Lay Buddhism. Tokyo, The Reiyūkai.
A short book giving an outline of Reiyūkai but particularly useful in its factual appraisal of Sōka Gakkai.

23 Reiyūkai (1987). The Reiyūkai Movement: Buddhism as an Interreligious Philosophy. Tokyo, The Reiyūkai.

24 Reiyūkai (1988). The Philosophical Foundation of the Lay Buddhist Practice of the Reiyūkai, as ddepicted in the Lotus Sūtra. Tokyo, The Reiyūkai.

25 Reiyūkai (1991). The Blue Sutra Guidebook. Tokyo, Reiyūkai. *Holy Book*.

26 Reiyūkai (n.d). The Reiyūkai, Its Aims and Practice. Tokyo, Reiyūkai.

27 Reiyūkai America (n.d). Reiyūkai:People Promoting Friendship and Awareness. Los Angeles, Reiyūkai America.

28 Shimazono, S. (1986). *Shūkyō-gengo to shite no taikendan: Reiyūkai kyōdan o rei toshite* (Testimonies as Religious Language: The Case of Reiyūkai and Its Offshoots). Shōwa rokujū-nendo tokutei kenkyū-hōkoku (Report on Special Research Projects during Shōwa 60). Tokyo, Gaikokugo Daigaku Kaigai-jijō Kenkyūsho.

29 Shimazono, S. (1988). *Shinshūkyō no taikenshugi: shoki Reiyūkai no bai. Minshū to shakai: Bukkyō to Nihonjin 10*. S. Murakami. Tokyo, Shunjūsha.

30 Spae, J. J. (1960). 'Reiyūkai.' *The Japan Missionary Bulletin* 14(10).

'Society Establishing Righteousness and Harmony in accordance with Buddhist principles'
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History

Risshō Kōsei Kai is one of the largest new religions in contemporary Japan. It split from Reiyūkai of which its founders Niwano Nikkyo (1906-) and Naganuma Myoko (1889–1957) were both former members.

Niwano was a shopkeeper, and when his daughter became ill with 'sleeping sickness' in 1934 he turned to Reiyūkai for advice and became convinced that the Lotus Sutra provided answers to the problems of suffering. However by 1938 he believed that Reiyūkai was not placing enough emphasis on the Lotus Sutra and so in March 1938 he established the movement Dainihon Risshō Kōsei Kai, which was later incorporated as a religious juridical person under the name Risshō Kōsei Kai in August 1948.

Naganuma Myoko was a shaman. A sickly woman she was regarded by followers as a 'living Buddha'.

Main Beliefs and Practices

The word *rissho* is an allusion to Nichiren's famous remonstrance of 1260, the *Rissho ankoku ron* ('establish true Buddhism to secure peace in our country'), and is intended to hold before people the ideal of a true faith that involves a concern for society as a whole. The word *kosei* indicates an aim to be a faith-oriented fellowship of harmoniously related believers who seek perfection of character, enlightenment and eventual Buddhahood. Risshō Kōsei Kai define themselves in one of their publications as a '*society organized by people of the same faith in order to realize a happy world by making efforts to perfect men's personality through mutual communication and encouragement on the basis of the true teaching proclaimed by Sakyamuni*'.

Risshō Kōsei Kai is a lay Buddhist organization of the Nichiren tradition. It adopts the Three Hokke Sutras (Muryogi Sutra, Lotus Sutra and Kanfugen Sutra) as its basic sutras and makes the teaching of Fundamental Buddhism the foundation of the doctrine. The main chant is '*Namu Myoho Renge-kyo*' meaning To take refuge in the Lotus Sutra'. The main object of worship is the 'Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha' (*Go-honzori*) and founder of Buddhism. Worship of Sakyamuni is not based upon him as a human being or actual Buddha with human form, rather through veneration of him is the basis of devotion to the Taw' (universal truth) he brought. Importance is placed on 'Devotion to the three treasures': ' *We take refuge in the Buddha, We take refuge in the Law, We take refuge in the Sangha* (close connection or people in harmony).'

Risshō Kōsei Kai describes its purpose as an organization for the learning of everlasting universal truth as preached by Sakyamuni and for the practising of this in family and society in order to achieve a happy home life, good society and a peaceful world.

Risshō Kōsei Kai employs the *hōza* system: small gatherings and daily group sessions in which people of both sexes meet with a leader to discuss problems of faith or concerns of daily life. The participants are seated (*za*) usually in a circle and endeavour to find solutions to the problems presented by considering them in relation to Buddhist principles (*hō*). This is 'group therapy' but within a defined religious framework. People can discuss topics such as personal problems, politics and education and the central aim lies in teaching individuals the true way of life. It is believed that listening to an individual's suffering is based on one of the Four Noble Truths. Spiritual progress is made using suffering as a stepping stone.

The movement encourages pilgrimages by local groups to the Tokyo centre, home visiting, group lectures, pamphlet handouts and other projects for propagating the faith. As well as group counselling, there are sermons, missionary visits, group worship, study of the doctrine as well as sporting events such as baseball and martial arts.

Many followers join Risshō Kōsei Kai because of sickness or personal misfortune. Followers are urged to 'Make the self the light' ie: depend upon themselves and practice their spirituality The establishment of Kōsei Hospital where it is stressed that 'the diseases of the mind' are healed by faith and the 'the diseases of the body' are cured by medical treatment highlights the importance placed upon illness and healing.

Ancestor Worship and filial piety are also encouraged, as means of eliminating negative karmic effects. Emphasis is placed on the perfection of the personality and the realisation of peace on earth as well as on religious training for personal discipline. Risshō Kōsei Kai stresses that everyone can follow the path to Buddhahood through living the life of moral and spiritual wisdom and by delaying Nirvana, like a bodhisattva, in order to serve a suffering humanity. A 'perfect life' can break the laws of karma and reincarnation.

In 1970 Risshō Kōsei Kai launched the 'Brighter Society Movement', a public-spirited movement bringing together secular, religious, and governmental organisations to create a better society, and an international movement for the attainment of world peace through interreligious cooperation. The movement emphasizes family relationships and exhibits positive ecumenical concern, and has contributed greatly to the work of the World Conference of Religions and Peace.

Main Festivals are:

Foundation Festival	March 5
Flower Festival	April 8
Grand Festival	October 12

Publications
Periodicals Include:
The Kōsei (monthly)
The Kōsei Shimbun (weekly)
The Kōsei Graphic (monthly to all members)
The Yakushin (monthly for youth groups)
The Kōsei Times (monthly in English)
Dharma World (monthly in English)
Publications by the Movement Include:
There are numerous books and guides on the movement published by Risshō Kōsei Kai's publishing company Kōsei

Publishing Co., Tokyo, as well as several publications by President Niwano. Main publications include:

Risshō Kōsei Kai, Kōsei Publishing Co., Tokyo, 1966.

Risshō Kōsei Kai shi, (*The history of Risshō Kōsei Kai*), 5 Volumes, Kyōdanshi Hensan Iinkai, Tokyo, 1984.

Main Publications by President Niwano are:

Travel to Infinity, 1968.

Buddhism for Today: A Modem Interpretation of the Threefold Lotus Sutra, 1976.

A Buddhist Approach to Peace, 1977.

Lifetime Beginner: An Autobiography, 1978.

Branches and Membership

Risshō Kōsei Kai's central headquarters are in Suginami-ku, Tokyo. The Great Sacred Hall, which was completed in 1964 and is located in the Tokyo Headquarters is the holy centre for the movement. There are many branch churches and additional training halls throughout Japan. Organisationally it divides Japan into a network of eleven districts with a centre in each. It maintains churches in most of the large cities.

Risshō Kōsei Kai has several welfare institutions for members – a hospital, library, schools, a retirement home and a cemetery. Their dates of establishment are as follows:

Kōsei-gakuen High School & Kōsei-gakuen Middle School (boys) (1956)

Kōsei-gakuen Girl's High School & Kōsei-gakuen Girl's Middle School (1955)

Kōsei-gakuen Kindergarten (1955)

Kōsei Library (1953)

Kōsei Hospital (1952)

Kōsei Nursery School (1949) Postwar efforts to rescue war orphans

Kōsei Aged People's Home (1958)

Kōsei Park Cemetery (1951)

Fukui Kōsei Gakuen (branch church's kindergarten)

Masutomi Kosei Villa (1957) (recreational and health spa)

Kōsei Scholarship Association (1958) (educational grants to youth)

Membership in Risshō Kōsei Kai is based on the household as a primary unit, but members are divided into organisational groups such as the Men's Division, the Women's Division, and the Young People's division (under 30 years).

In 1990 Risshō Kōsei Kai membership was 6,348,120.

As of 1982, there were 224 branches in Japan as well as branches in Korea, Brazil, mainland U.S.A. and Hawaii.

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2 Dale, K. J. (1969). 'Authority in Risshō Kōsei Kai.' *Japan Missionary Bulletin* 23(8).

3 Dale, K. J. (1970). An Investigation of the Factors Responsible for the Impact of Hōza of Risshō Kōsei Kai as a Means of Religious Propagation and Education in Contemporary Japan. City of New York, Union Theological Seminary.

4 Gerlitz, P. (1975). 'Kathartische und therapeutische Elemente in der Seelsorge der Risshō Kōsei Kai.' *zeitschrift fur Religions-und Geistesgeschichte* 27(4).

5 Hammer, R. (1961). The Idea of God in Japan's New Religions – with Special Reference to Tenrikyō, Konkōkyō, Sekai Kyūseikyō, Ōmotokyō, Reiyūkai, Risshō Kōsei Kai, PL Kyōdan, Seichō-no-Ie and Annaikyo. *University of London*, London.

6 Inaba, K. (1998). 'Altruism in the Contemporary Religions and the network of altruistic practice: A case study of Risshō Kōsei-Kai.' *Journal of the Japanese Association for the study of Religion and Society* 4: 151–177.

This article deals with altruism in Japanese contemporary religions including an examination of two concepts namely 'Harmony Ethics' described by Shimazono (1992) and 'Vitalism' suggested by Tsushima et al (1979) as the common structure and the world view of the beliefs and teachings of Japanese NRMs. There is an overview of altruism in Risshō Kōsei-Kai.

7 Kamomiya, J. (1952). Shinkō Taikenshū (Faith Experiences). Tokyo, Risshō Kōseikai Shūgaku Kenjō.

8 Kamomiya, J. (1961). 'Risshō Kōsei Kai.' *Contemporary Religions in Japan* 2(1): 30.

9 Kisala, R. (1994). 'Etica sociale e attività di welfare delle nouve relgioni. Il caso del Tenrikyō e del Risshō Kōsei Kai.' *Religioni e Società* 17.

10 Kisala, R. (1994). *Social ethics and the Japanese New Religions: the Social Welfare Activities of Tenrikyō and Risshō Kōseikai. New Religious Movements in Asia and the Pacific Islands: Implication of Church and Society*. R. C. Salazar. Manila, De La Salle University.

11 Kisala, R. (1994). 'Contemporary Karma-Interpretations of Karma in Tenrikyō and Risshō Kōsei Kai.' *Japanese Journal of Religious Studies* 21(1): 73–92.

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A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyūseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

14 Matsuno, J. (1976). *Gendai Shakkai to Risshō Kōsei Kai* (Contemporary Society and Risshō Kōsei Kai). *Gendai Bukkyō (Contemporary Buddhism)*. H. Nakamura, K. Kasahara and H. Kaneoka. Tokyo, Kōsei Shuppansha. 9: 209–295.

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16 Morioka, K. (1994). 'Attacks on New Religions: Risshō Kōseikai and the "Yomiuri Affair".' *Japanese Journal of Religious Studies* 21(2–3): 281–310.

Risshō Kōseikai, one of Japan's most successful New Religions faced a crisis in the mid-1950's when the 'Yomiuri Shinbun' published a series of articles criticising its activities. This essay examines the circumstances of the affair, analyses the response by Rissh ō Kōseikai and investigates how the incident affected the society's development.

17 Nawata, S. (1979). *Reiyūkai. Shinshūkyō no sekai* (The World of New Religions). Tokyo, Daizōkan. 2: 6–81.
This volume contains information concerning Reiyūkai, Rissh ō Kōsei Kai and Sōka Gakkai.

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Looks at the history of the Buddhist Sect, Sōtō Zen focusing on its methods of teaching, publications and educational campaigns over time. Mention is made on page 43 of Sōtō Zen's adoption of the 'hōza' technique from Risshō Kōsei Kai.

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[Seichō-no-Ie](#)
'House of Growth' 'Home of Infinite Life, Wisdom and Abundance'

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History

Seichō-no-Ie was founded by Taniguchi Masaharu (1893–1985) in 1930. A graduate of Waseda University, Taniguchi was an avid reader of both Western and Eastern philosophy and had been a member of Ōmoto for four years. He was deeply concerned with what he saw as contradictions in life and the suffering of mankind. In 1928 he read a book by the American New Thought teacher Fenwicke Holmes, which helped him form the system of thought that later came to be Seichō-no-Ie. In 1930 while in deep meditation the new light – the Truth, was revealed to him and he published his first issue of *Seichō-no-Ie*.

Taniguchi supported government policies during WWII and Seicho-no-Ie continues to be identified with right wing causes. Following Taniguchi's death in 1985, his son Reverend Seicho Taniguchi became the current president.

Main Beliefs and Practices

Seichō-no-Ie is a mix of Japanese spiritual tradition and American New Thought. Its beliefs are centred around the 'Truth of Life' Movement. The movement is non-denominational and the Seichō- no-Ie badge is said to symbolise the unity of all religions. There is a fundamental belief that all religions emanate from one universalgod and that man is a child of God and therefore divine in nature and capable of developing the creative powers of God. One needs to be awakened to the God-like divinity and divine attributes of God that all already possess. All sufferings and difficulties are believed to be either the symbolic reflection of one's erroneous thinking or the results of self-punishment and can be overcome through selfreflection. Evil phenomena is believed to be the result of delusive thoughts and feelings which must be overcome. The movement's main theme is that all people can attain spiritual fulfilment through the realisation of the God-consciousness within all of us. Through the power of the mind ones physical condition can be improved through the replacing of negative with positive thoughts and beliefs. The movement teaches the fundamental practice of a form of meditation known as *shinsokan* (Meditation to Visualise God) as well as several chants. While meditating the main invocation is recited:

It is the life of God who permeates the universe
My acts are not my own to claim
They are the acts of God who permeates the universe
May the Lord or Seichō-no-Ie who has appeared to teach us the
way of God, the Parent of heaven and earth
Guide and protect us

This is followed by meditative thought on the six attributes of God:

God's sea of infinite wisdom
God's sea of infinite love
God's sea of infinite abundance
God's sea of infinite joy
God's sea of infinite harmony
God's infinite life of power

Seichō-no-Ie is concerned with the concept of healing in that it places emphasis on the power of thought to heal the physical body. However, it encourages treatment by a medical doctor. The basic principles of the movement centre around the affirmation that everything in life is a manifestation of God and therefore perfect. Its four basic principles are: (1) one truth, one God, one religion; (2) man is a child of God; (3) reconciliation to everything in the universe achieves perfect harmony; (4) gratitude to everybody and everything.

The main scripture of Seichō-no-Ie is the *Holy Sutra, Nectarean Shower of Holy Doctrine*, which was delivered to the founder while he was in meditation in 1931. There are no main religious festivals throughout the year, though the founder's birthday is usually observed. In some ways, Seichō-no-Ie is, more a philosophy of life than a religious organization, a movement of people who subscribe to its literature and attend lectures and classes.

Publications

Periodicals Include:

Seichō-no-Ie (monthly)
Shitohato (monthly)
Risosekai (monthly)
Seishin Kagaku (monthly)
Hikari no Izumi (monthly)
Truth of Life Magazine (monthly in English, Spanish, Japanese, Portuguese and German)

Publications by the Movement Include:

Truth of Life, 40 volume series, Seichō-no-Ie, (1961-). Seichō-no-Ie is on the internet at: http://www.snitruth.org

Branches and Membership

The main headquarters of Seichō-no-Ie are located in Shibuya, Tokyo, Japan and there is a spiritual headquarters and Grand shrine in Nagasaki. As of December 31, 1994 members in Japan numbered 877,110 and members outside of Japan numbered 1,542,970, making a total membership of 2,420,080.

Main Overseas Branches are as Follows:

Regional Centres	Country	Established
Seichō-no-Ie North American Missionary Headquarters*	Gardena California, USA	August 1940
Seichō-no-Ie Truth of Life Center	Toronto, Canada*	May 1964
Seichō-no-Ie Do Brasil	Sao Paulo, Brasil	August 1952
Seichō-no-Ie R.O.C. Missionary Headquarters	Taipei, Taiwan	December, 1993

Other branches include Mexico, Peru, Korea and parts of Europe.

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This article considers the nature of appeal and the impact of two Japanese new religions in Brazil: Seichō-no-Ie and Sekai Kyūsei Kyō.

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Ellwood examines the impact of five 'new religions' in America: Tenrikyō, Sōka Gakkai, Sekai Kyūseikyō, Seichō-no-Ie and Perfect Liberty. The cultural exchange between East and West as presented by the development of these movements in America is discussed.

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A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Kyûseikyō, Ōmotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

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10 Ooms, E. G. (1993). *Women and Millenarian Protest in Meiji Japan. Deguchi Nao and Ōmotokyō* . New York, Cornell University East Asia Program.

Ōmotokyō is a very influential New Religion which has spawned a number of World-renewal' New Religions, among them Mahikari, Sekai Kyûseikyō and Seichō-no-Ie. This book is a study of its foundress Deguchi Nao (1836–1918). It also addresses the roles of class and gender in New Religious Movements.

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12 Seichō-no-Ie Truth of Life. Gardena, California, Seichō-no-Ie North American Missionary Headquarters.
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Monthly magazine

16 Seichō-no-Ie (1956). Enkan: Seichō-no-Ie Brasil Sōshibu Kaikan Hōdō Kinen Tokushū. Sâo Paulo, Seichō-no-Ie Burajiru Sōshibu.

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Modem and traditional women are presented in contrast and the exaggerations of both tendencies are showed. The founder of Seichō-no-Ie and his wife present a new type of woman, equal to but not identical to man, proud of her nurturing role as wife and mother.

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Advice to women about how they can surmount difficulties in their family life by being truly grateful and genuinely concerned about others as human beings in their own right rather than as appendages to one's self. Improvement through self-improvement.

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31 Taniguchi, M. (1959). Seimei no Jissō (The Truth of Life). Tokyo, Nihon Kyōbunsha.

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Another manual for wives and mothers, filled with examples from the everyday life of Seichō-no- Ie followers. Includes discussions of family quarrels, separation and divorce, drinking problems etc.

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The author examines the aims and activities of a lay group of the political wing of Seichō-no-Ie, and suggests reasons for the pervasiveness of the image of the state as a harmonious family.

43 Woirgardt, R. (1995). *Die Neuen Religionen Japans und ihr Sendungsbewusstein im Hinblick auf den Weltfrieden: Eine Analyse am Beispiel der Seichō-no-Ie Bewegung*. Frankfurt, Peter Lang.
Based on a detailed analysis of the origin, growth and doctrines of Seichō-no-Ie, the author examines the concept of world peace and the missionary aims of the Japanese NRMs in general, establishing certain similarities of discourse and ideas.

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* There are additional Truth of Life Centres in Hawaii, Chicago, Florida, Houston, New York, Portland, San Francisco, San Jose, Seattle, Winnipeg and Vancouver.

'Church of World Messianity'

History

Sekai Kyūseikyō was founded in 1935 by Okada Mokichi (1882–1955), who was formerly active in Ōmoto but broke away to form his own theories on healing practices. In 1926 Okada received a revelation from the Buddhist Goddess of Mercy, Kannon, instructing him to become a prophet and giving him divine light *(jorei)* to heal disease and illness. In February 1928 Okada had established a new religious organization Dainihon Kannonkai ('Great Japan Association for the Worship of the Bodhisattva Kannon'), which was based on two goals: the religious goal of communion with divine beings and the therapeutic goal of healing disease through the laying on of hands. Ordered by government officials to choose one or the other, Okada and his followers chose the healing goal, changing the name of their group to the Nihon Jōka Ryōhō ('Japanese Association for Therapy through Purification').

After World War II Okada revived the religious dimension of his activities, incorporating his group as a religious juridical person in March 1947 under the name Nihon Kannon Kyōdan ('Japan Organization for the worship of the Bodhisattva Kannon'). In 1950 a split within this group led Okada to form the Sekai Meshiya Kyo ('Messianic Religion of the World'), later changing its name to Sekai Kyūseikyō.

During his life Okada identified himself as the Bodhisattva Kannon and later the Messiah. He placed great importance on healing practices and related illness to spiritual clouds and prescribed his own ways for removing them. Notable among his treatments were applications of finger pressure, hand pressure and herbal medicines. After his death his wife Yoshi became the head of the movement until her death in 1962 when their daughter Okada Itsuki became the leader. Yōichi has been the current leader since 1992.

Main Beliefs and Practices

A development of the eschatological wing of Ōmoto, Sekai Kyūseikyō's main teachings emphasise the coming of a paradise on earth through an accelerating impouring of divine light. Disasters and suffering in this world are caused by God, who is a universal God, destroying the old and making way for this new world. Preparation for this paradise is through the two main practices and activities of jōrei (channelling of divine light through a cupped upraised hand to a body or object to cleanse it of evil), which heals and purifies the mind and body, and *shizen riōhō* (agriculture that follows the way of nature).

Jōrei is concerned with healing and involves the idea that the human body accumulates impurities that sometimes lead to illness. The practice of jōrei is central to all Church gatherings. Meaning spiritual purification, jōrei is a faith-healing technique in which the palm of the believer is held a few inches away from the affected area of the patient's body. The member channelling the light wears an *ohikari* ('sacred focal point') around their neck allowing them to channel jōrei. A mystic ray of purifying power will radiate from the believer's palm and begin to heal the sufferer. This power is believed to derive from the founder, himself regarded as a living deity (;*ikigami*), and becomes available to those who join the sect and adhere to its principles. Jōrei is viewed as a form of healing that can not only heal disease and illness, but also bring good fortune, spiritual purification and solutions to personal problems. Praying and chanting accompanies jōrei. The main prayer is the *Amatsunor- igoto* (Divine World Prayer). Karma from one's ancestors can also cause distress and problems in this life, and jōrei and prayers is the means of alleviating this.

Shizen nōhō involves the idea that chemical fertilizers are injurious. It is a food-growing technique which depends on the belief that nature has a power of its own to bring forth healthy plants and wholesome food. Plants are only weakened and made susceptible to disease when men use artificial or animal fertilisers.Sekai Kyūisseikyō urges that farmers avoid the use of fertilisers and use the natural way thereby devoting their efforts to the raising of pure and natural crops. Jōrei, as 'God's light' is applied to the soil to purify the earth and give nourishment to plants.

Spiritual training sessions help people through the jōrei technique and there are also pilgrimages to the Atami centre. The main God, as revealed to Okada, is the True God of the Marvellous Light'. Festivals are held at the Spring Equinox and at the Autumn Equinox.

Publications

Periodicals:

Eiko (newspaper)

Chijo Tengoku (monthly)

The Glory (English)

Publications by the Movement Include:

Okada, Mokichi, *Jōrei: divine light of salvation*, The Society of Jōrei, 1984.

Membership and Branches

Sekai Kyūseikyō's headquarters are located in Shizuoka-ken, Japan, and there are also three holy centres, the Atami Centre, the Hakone Centre and the Saga/Kyoto Centre. The main centre in Atami is a model for the ideal of 'paradise on earth' *(chijō tengoku)*. The grounds have abundant trees, grass, rocks and flowering shrubs. In addition there are two museums in Atami and in Hakone with collections of art objects. (Okada was the son of a dealer in antiques).

After WWII Okada sent followers to USA. There are now missionaries in Europe, Pacific Islands, Nth/Latin America, Korea, Taiwan and a large expansion in Brazil and Thailand. When Sekai Kyūseikyō moved to Europe, it moved away from magical practices and focused on the advancement of Japanese culture and language, natural farming and the promotion of arts. It's cultural arm is the MOA Foundation (MOA: Mokichi Okada Association) which focuses on cross-cultural awareness and international exchange through the fields of art, education and scientific research. Activities in Japan include the establishment of the MOA Museum of Art in Atami in 1982, and the funding of the MOA Interdisciplinary EnvironmentalResearch Institute in Kyoto which researches into pollution and agricultural-related sciences. Activities abroad include funding an elementary school in Peru, the establishment of an agricultural training school in Thailand, the building of a ceramics school in Mexico as well as several centres for cultural classes on Japan and Japanese language schools worldwide including Brazil, Argentina, U.S.A., France, Belgium, Portugal, the U.K., Taiwan and Southeast Asia.

Sekai Kyūseikyō membership as of 1990 numbered 835,756.

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9 Church of World Messianity (n.d). Member's Handbook. Atami, Japan, Church of World Messianity.

10 Clarke, P. B. (1994). *Japanese 'Old', 'New' and 'New, New' Religious Movements in Brazil. Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, The Japan Library: 149–160.
This article considers the nature of appeal and the impact of two Japanese new religions in Brazil: Seichō-no-Ie and Sekai Kyūsei Kyō

11 Derrett, E. M. A. (1984). The International Face of a Japanese 'New Religion' – the Beliefs and Expansion of Sekai Kyūseikyō. Theology and Religious Studies. PhD. London, King's College.
In this thesis, while initially placing the teachings of Sekai Kyūseikyō's founder, Okada, in the cultural context of late nineteenth-century Japan, the author then examines and contrasts the expansion of this religion in Brazil and Thailand and the degree of receptiveness of the foreign members to its most distinctive teachings and practices.

12 Derrett, E. M. (1984). 'A Japanese "New" Religion in Britain: Sekai Kyūseikyō/ *Religion Today One* (2/3): 12–13.
An introduction to the movement Sekai Kyuseikyo describing its founding and teachings and how it is establishing itself in Britain.

13 Derrett, E. M. A. (1987). Signs Along a Better Way: The Methods of Evangelization of a Japanese 'New Religion' in Brazil and Thailand. In *The New Evangelists: Recruitment Methods and Aims of New Religious Movements*. P. B. Clarke. (Ed.) London, Ethnographica.
Derrett examines evangelistic methods used by Sekai Kyūsei Kyō (SKK) in Brazil and Thailand. Four methods are examined: miracles, heightening of pleasurable emotion, teachings and guidance and the example of the faithful, and their appeal to and interpretation by members in both countries is compared and contrasted. Derrett's theme is that these methods are interpreted by members as 'signs' of a religious success and determine a religion's authority and thus expansion.

14 Ellwood, R. S. (1974). *The Eagle and the Rising Sun: Americans and the New Religions of Japan*. Philadelphia, Westminster Press.
Ellwood examines the impact of five 'new religions' in America: Tenrikyō, Sōka Gakkai, Sekai Kyūseikyō, Seichō-no-Ie and Perfect Liberty. The cultural exchange between East and West as presented by the development of these movements in America is discussed.

15 Fujieda, M. (1960). 'The Church of World Messianity.' *Contemporary Religions in Japan* 1(4): 24.

16 Hammer, R. (1961). The Idea of God in Japan's New Religions – with Special Reference to Tenrikyō, Konkōkyō, Sekai Kyūseikyō, Ōmotokyō, Reiyūkai, Risshō Kōsei Kai, PL Kyōdan, Seichō-no-Ie and Annaikyo. University of London, London.

17 Lande, A. and Clarke, P. B. (1988). Japan (New Religious Movements). *The World's Religions*. S. Sutherland, L. Houlden, P. B. Clarke and F. Hardy. London, Routledge: 932–944.
A short summary of the features of several Japanese New Religious Movements including Sōka Gakkai, Nichiren Shōshū, Sekai Ky ūseikyō, Omotokyō, PL Kyōdan, Risshō Kōsei Kai, Konkōkyō, Tenrikyō, Mahikari, Seichō-no-Ie and Reiyūkai.

18 Matsuoka, H. (1993). 'Nikkei Shūkyō no Kaishin (Conversion to Japanese New Religion: The Case of Church of World Messianity).' *Journal of Religious Studies* 17(2): 122–144.

19 Nakamura, I. and T. Tada, Eds. (1984). *Jōrei: Divine light of Salvation: Okada Mokichi*. Kyoto, Japan, Society of Jōrei.

20 Okada, M. (1947). Tengoku no fukuin (Gospels from Heaven). Atami, Sekai Kyūseikyō Shuppanbu.

21 Okada, M. (1953). Amerika o Sukuu (Saving America). Atami, Sekai Kyūseikyō Shuppanbu.

22 Okada, M. (1953). Sekai Kyūseikyō Kisekishc (The Miracles of Sekai Kyūseikyō). Atami, Sekai Kyûseikyō Shuppanbu.

23 Okada, Y. (n.d). Guse no Hikari (The Light of the Messiah). Atami, Sekai Kyûseikyō Hombu.

24 Ooms, E. G. (1993). Women and Millenarian Protest in Meiji Japan. Deguchi Nao and Ōmotokyō. New York, Cornell University East Asia Program.
Ōmotokyō is a very influential New Religion which has spawned a number of 'world-renewal' New Religions, among them Mahikari, Sekai Ky ūseikyō and Seichō-no-Ie. This book is a study of its foundress Deguchi Nao (1836–1918). It also addresses the roles of class and gender in New Religious Movements.

25 Oro, A. P. (1999). *The New Japanese Religions in Brazil: Some Remarks on the Church of World Messianity. Japanese New Religions in Global Perspective*. P. B. Clarke. Richmond, Surrey, Curzon Press.

26 Sekai Kyūseikyō (1954–). The Glory.
Occasional Newspaper published in English

27 Sekai Kyūseikyō (1957). World Messianity and What it Means, Atami.

28 Sekai Kyūseikyō Kyomubu (1954). Tengoku no Fukuin-sho (The Gospels of Heaven). Atami, Sekai Kyūseikyō to Shuppanbu.

29 Somers, J. (1994). *Japanese New Religious Movements in Britain. Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, Japan Library: 54–76.

30 Spae, J. J. (1959). 'Sekai Kyūseikyō or Sekai Meshiya-kyo: World Messianity' *Japan Missionary Bulletin* 13(4): 238–244.

31 Spickard, J. V. (1977). *Shamanistic Renewal in Two Changing Cultures: Sekai Kyūseikyō in Japan and America*, Center for the Study of New Religious Movements.

32 Spickard, J. V. (1991). *Spiritual Healing Among the Followers of a Japanese New Religion: Experience as a Factor in Religious Motivation. Research in the Social Scientific Study of Religion*. M. L. Lynn and D. O. Moberg. Greenwich, Connecticut, JAI Press. 3: 135–156.
Based on ethnographic research at Sekai Kyūseikyō's San Francisco mission this study discusses how the experience of 'johrei', a form of spiritual healing attracts members to the movements.
33 Spickard, J. (1995). *Body, Nature and Culture in Spiritual Healing. Studies in Alternative Therapy 2: Body and Nature*. H. Johannessen, S. Olesen and J. Andersen. Gylling, Denmark, INRAT and Odense University Press: 65–81.
Examines the role of cultural background in the assimilation and reinterpretation of a Japanese NRM in the United States through a case study of the different conceptions of 'johrei' held by three distinct cultural sub-groups within the North American branch of Sekai Kyūseikyō.
34 Tisdall-Yamada, Y. (1991). 'The Symbolic Image of Ancestors in the Church of World Messianity' *Japanese Journal of Religious Studies* 18(2–3): 151–164.
35 Yamada, Y. (1983). *Healing, Conversion and Ancestral Spirits: Religious Experiences among the Japanese Members of the Church of World Messianity in Los Angeles, California. Japanese Religions in California: A Report on Research Within and Without the Japanese American Community*. K. Yamagawa. Tokyo.
36 Yamada, Y. (1984). Purifying the Living and Purifying the Dead: Narratives of the Religious Experience of Japanese-American and Caucasian Members of the Church of World Messianity. Los Angeles, California, University of North Carolina.
37 Yamada, Y. (1985). *Religious Experiences of Members of the Church of World Messianity in California*. Melbourne, Japanese Studies Centre.

[Shinnyoen](#)
'Garden of Absolute Reality'

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History

Shinnyoen was founded in 1936 by Itō Shinjō (1906–1989) and his wife Itō Tomoji (1912–1967) when they formed a religious association called Risshōkaku in a suburb of Tokyo, Tachikawa. Before that Shinjō had studied and mastered the science of divination called *Byōzeishō* , which had been passed down in his family In December, 1935 Shinjō and Tomoji enshrined the image of Achala and they began the 30-day winter training from the beginning of the New Year in 1936. Tomoji succeeded to *Reinō* (the Spiritual Faculty) from her aunt on 4 February 1936. From that time, Tomoji and Shinjō began a new career together entirely devoted to religion, serving as 'mediums of salvation' to people who came to have their fortunes told.

The number of followers increased and they soon established an organization. On the other hand, Shinjō trained at Daigoji, the head temple of Daigo school of Shingon esoteric Buddhism. There, he mastered all the trainings and gained the title of Great Acharya (Great Master). Although first affiliated with an already established sect (Shingonshū Daigoha) to gain legal recognition, it seceded in January 1948 to become a religious organization in its own right taking the name Makoto Kyōdan, which was later changed to Shinnyoen in June 1951. It became a religious juridical person in May 1953. Two sons of the founders died from illness during childhood, but it is said that they opened the spiritual path to unite this world and the invisible world and that *Bakku Daiju* (the great power of salvation) was established. They are known as the *ryōdoji sama* (holy brothers) in Shinnyoen doctrine. The current leader is Itō Shinsō (known as Keishu-sama among followers), a daugther of Shinjō (Kyōshu-sama) and Tomoji (Shōjuin-sama).

Main Beliefs and Practices

Shinnyoen is a Buddhist sect that is based on the *Great Nirvana Sutra*, said to be Gautama's last teachings. Its aim is to realize happiness for humankind; to pursue genuine world peace; and to seek *jōraku gajō* (eternal joy and purity ie: lifting of karmic burdens) as taught in the Nirvana Sutra.

There is a strong belief in a spirit world where the deceased members of the founding family dwell. Shinnyoen leaders (both family members and other organizational leaders) are mediums who have acquired their positions through the practice of Buddha's Nirvana teachings. They spiritually guide followers to teach them how to be reborn into the realm of joy and develop their buddha- nature. The 'secrets of the Buddha' are expressed through the mediums to the followers. All mediums are believed to gain support and power from the members of the founder's family already existing in the spirit world. They also receive solace and salvation from the venerated dead members of the founding family.

Shinnyoen members can rise through four spiritual ranks: (1) *Daijō* (Mahayana) (2) *Kangi* (Happiness) (3) *Daikangi* (Great Happiness) (4) *Reinō* (Spiritual Faculty). Promotion through the ranks is based upon a member's practice of Shinnyoen faith, service to the movement and proselytization.

Mediums carry out four kinds of spiritual guidance (*sesshin*): *kōjō sesshin*, ('spiritual guidance for the sake of improvement') and *kōjō sōdan sesshin*, ('spiritual guidance and consultation for the sake of improvement), both for followers' general self-improve- ment, though the former is a more regular monthly guidance; and *sōdan sesshin* ('spiritual guidance and consultation') and *kantei sesshin* ('spiritual guidance and expert opinion'), for followers who need to solve specific problems. In Zen Buddhism, there is also a meditation called *sesshin*. However, in Shinnoyen *sesshin* is practised in a relatively short time with the aid of *reinōsha* (spiritual mediums).

Publication

Periodicals:

Nirvana (monthly, English)

Naigai Jihō (monthly)

Kangi Sekai (quarterly)

Publications by the Movement:

Ichinyo no Michi (The way to Nirvana) 1957, 1968, 1972, 1979.

Fuji no Hanabusa, 1969.

Tomoshibi Nen Nen, 1976.

Branches and Membership

The Grand Holy Temple and headquarters of Shinnyoen are in Tachi- kawa, Tokyo.

Membership in 1990 stood at 679,414.

There are the Following Overseas Branches of Shinnyoen:

Country	Branch
USA	Shinnyoen USA
	California Headquarters
	Los Angeles Branch
	Seattle Branch
	New York Branch
Hawaii, USA	Shinnyoen Hawaii, Honolulu
France	Shinnyoen France, Paris
Belgium	Shinnyoen Belgium, Schoten
Italy	Shinnyoen Italia, Milano
UK	Shinnyoen UK, Surrey
Taiwan	Shinnyoen Taiwan, Taipei
Hong Kong	Shinnyoen Hong Kong
Singapore	Shinnyoen Singapore

Shinnyoen – Bibliography

1 Akiba, Y. (1991). 'Shinnyoen ni okeru 'reinō'.' *Bukkyō* 16: 56–66.

2 Hirota, M. (1990). Shinnyōen: sono gendaisei to kakushinsei. Tokyo.

3 Itō Shinjō (n.d). Tomoshibi Nen Nen (Buddha's Light Everlasting), Shinnyoen.

4 Itō Tomōji Shōjuin (1992). A Wisteria Cluster. Tokyo, Shinnyoen.
Two volume set of sermons by the wife of the founder of Shinnyoen

5 Nagai, M. (1992). 'Shinnyoen ni okeru reinō sōshō.' *Daigaku shūkyōgaku nenpō* 9: 101–115.

6 Nagai, M. (1993). 'Shin-shūkyō ni okeru shūyōsei to jujutsusei: Shinnyoen o jirei to shite.' *Nenpō shakaigaku ronshū* 6(167–78).

7 Nagai, M. (1995). 'Magic and Self-Cultivation in a New Religion: The Case of Shinnyoen.' *Japanese Journal of Religious Studies* 22(3–4).
Analyses the role of magical practices and their relationship to self-cultivation in the teachings of Shinnyoen through an examination of reports of the transmission of spiritual power and through narratives of followers.

8 Nagatani, C. (1995). *Shinnyoen no sesshin shugyō to shinja no sekaikan henyō ni tsuite. Kyūshū Daigaku Bungakubu Hikaku Shūkyōgaku Kenkyūshitsu*. N. Sakai and S. Takezawa, Fukuoka.

9 Numata, K. (1990). 'Shinnyoen no kenkyū.' *Shakaigaku ronshū* 24(1): 55–86.

10 Reader, I. (1988). 'The Rise of a Japanese "New New Religion": Themes in the Development of Agonshū.' *Japanese Journal of Religious Studies* 15(4): 235–261.
Looks at the rapid growth of Agonshū through a discussion of its highly advertised rituals and events. Discusses how Agonshū manages to combine both elements of tradition and the modem to give members a means to deal with contemporary society, while also appealing to concepts of universality. Draws comparisons with other 'new new' religions such as Mahikari Byakkō Shinkōkai and Shinnyoen.

11 Sakashita, J. (1995). 'Shinnyoen in the U.K.' *Journal of Contemporary Religion* 10(2): 167–179.

12 Shinnyoen What is Shinnyoen?, Shinnyoen.

13 Shinnyoen Sono Michi. Honolulu, Hawaii, Shinnyo-en.

14 Shinnyoen (1977). The Nirvana. Tachikawa, Shinnyoen.
Monthly magazine in English language.

15 Shinnyoen (1992). Pursuing the Way. Tachikawa, Shinnyoen.

16 Shinnyoen (1994). The Resonating Harmony of Buddha's Law. Tokyo, Shinnyoen.
A book published in commemoration of the Founder's 77th Birthday.

17 Shiramizu, H. (1979). 'Organizational Mediums: A Case Study of Shinnyoen.' *Japanese Journal of Religious Studies* 6(3).
After outlining the founding family and history of Shinnyoen, the author focuses on the role of mediums within the movement and the ways in which they give 'spiritual guidance' to believers.

18 Yamaguchi, T. (1987). *Shinnyoen*. Tokyo, Chijinkan.

[Sōka Gakkai](#)
'Value Creation Society'

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History

Sōka Gakkai was founded on 18 November 1930 by Makiguchi Tsunesaburo (1871–1944), a follower of Nichiren Shōshū since 1928, and his student Toda Josei (1900–58). Makiguchi was a teacher and wrote on what he called 'value-creating education' based on Nichiren doctrine. Establishing a society under the name Soka Kyoiku Gakkai ('Value Creating Educational Society'), its name was changed to Sōka Gakkai in 1937. In its early days the society was concerned with educational reform in line with Makiguchi's value-creating theories.

Both Makiguchi and Toda, along with others, were imprisoned in 1943 as 'thought criminals' for advising their followers not to purchase amulets from the Grand Shrine of Ise. Makiguchi died in prison, but Toda was released in 1945 and began to reconstruct the organization, creating a dynamic and highly organized movement. Sōka Gakkai grew rapidly in the early postwar period. It was incorporated as an independent religious juridical person in 1952 and by 1960 had claimed membership in around 750,000 households. Its aggressive proselytism in the 1950s and 60s led to much criticism, especially its political aim of uniting religion and politics which led to the creation of the political party Kōmeitō ('Clean Government Party'), which has been influential in Japanese politics since its inception in 1964.

Following Toda's death in 1958, leadership passed to Ikeda Daisaku (1928-) two years later in 1960. Under Ikeda's leadership Sōka Gakkai expanded to reach over ten million households in Japan and over one million abroad by the mid-1980s. During this time it shifted to become less overtly militant and severed its official links with Kōmeitō. It has shifted its focus to more universalistic ideals. As president of Sōka Gakkai International (SGI), founded in 1975, Ikeda is now a prominent figure both in Japan and abroad speaking publicly on human development, world peace and current political issues. Nichiren Shōshū and Sōka Gakkai separated completely in 1991.

Main Beliefs and Practices

Sōka Gakkai is a lay Buddhist association related to the Nichiren Shōshū group. The organization has two fundamental aims: the realization of individual happiness through the practice of Nichiren Buddhism and the realisation of a peaceful society through the application of Buddhism to culture and education. This is based on the doctrine *Risshō ankoku ron* ('On securing peace of the land'). Sōka Gakkai teaches of the coming of the 'Third Civilization', when true faith will spread over the world, bringing an era of peace and plenty.

There are 'three great secret laws' in Sōka Gakkai: the *Kaidan* (place of instruction and worship – Taisekiji near Mt. Fuji), the *Gohonzon* (sacred mandala scroll inscribed with the names of many Buddhas and Bodhisattvas, enshrined at Taisekiji and believed to hold the universal power of all Buddhas) and the *Daimoku* (phrase '*Namu-Myōhō-renge-kyō*' invoking the Lotus Sutra, which is chanted morning and evening). Daily chanting is an important ritual, believed to bring wisdom, happiness and health to individuals and to be the source of salvation and world peace for all mankind. The practice is claimed to alleviate the accumulated effects of the past and bring a beneficial future. The ultimate goal is human revolution out of which will emerge world peace.

Sōka Gakkai believes that religion should be the moral basis of society and as such focuses on the 'reformation' of all human activities by creating values in everyday life based on Buddhism. Religion is viewed as being able to overcome human discontent and to lead to happiness and harmony, and therefore is essential to all areas of society. Accordingly, Sōka Gakkai is involved in a wide range of activities including political activities, such as world peace and human welfare, and cultural and educational activities, including the establishment of several schools and a university and the sponsoring of various academic and cultural groups. These include:

Soka University (1971)
Soka Schools System (Japan and Abroad)
Tokyo Fuji Art Museum (1983)
Min-On Concert Association (1963)
Institute of Oriental Philosophy (1962)
Boston Research Center for the 21st Century (1993)

Annual religious activities and festivals observed by the movement are as follows:

New Year's *Gongyō* (Prayer) Service	January
Coming of Age Day *Gongyō* Service	15 January
Nichiren Daishonin's Birthday *Gongyō* Service	16 February
Spring Memorial Service for the deceased	March
Commemoration of the Establishment of Nichiren Buddhism	28 April
Sōka Gakkai Day	3 May
Sōka Gakkai's Memorial Gongyō Service for the deceased	July
Prayers for World Peace and War Dead	August
Respect for the Aged Day	15 September
Autumn Memorial Service for the deceased	September
Commemoration of the Inscription of the Object of Worship	October
Commemoration of Nichiren's Passing	October
Seven-Five-Three Children's Festival	15 November
Sōka Gakkai Foundation Day	18 November

Publications

There are numerous publications about Sōka Gakkai, but some of the main ones are as follows:

Periodicals Include:

Daibyaku Renge (monthly)
Seikyō Shimbun (weekly)
The Seikyō Times (monthly)

Seikyō Gurafu (weekly pictorial)
SGI Quarterly (English)
Boston Research Center for the 21st Century Newsletter (English)
Publications by the Movement include:
The Buddhist Democracy, Sōka Gakkai Series, Tokyo.
Culture and Religion, Sōka Gakkai Series, Tokyo.
Ikeda, Daisaku, *The Human Revolution*, Volume Series, 1965–.
Ikeda, Daisaku, *The Living Buddha*, 1976.
Ikeda Daisaku, *Dialogue on Life*, 2 Vols., 1977.
Ikeda, Daisaku, *A Lasting Peace, 2* Vols., 1987.
Internet Address: http://www.infoweb.or.jp/SOKAGAKKAI/
Branches and Membership
Sōka Gakkai has its headquarters in Shinjuku, Tokyo and its main temple Taiseiki-ji at the foot of Mt Fuji. It is vertical in organisational structure, with the President and Executive Committee at the head and regional and prefectural organisations below. There are also horizontal divisions based on age and sex groupings. Membership is predominantly urban based.
There are 76 Sōka Gakkai organizations worldwide that are incorporated under Sōka Gakkai International (SGI). There are SGI members in 128 countries and regions.
Statistics on Membership in Japan (as of 1 November 1995):

Households:	8,120,000
Youth Division:	
Young Men's Division:	2,700,000
Young Women's Division:	1,650,000
Study Dept. Membership:	2,440,000

Main SGI Headquarters Overseas are:

Country	Branch Name	Established
USA (Santa Monica, California)	SGI – USA Headquarters	mid 1960s
Canada (Toronto)	Sōka Gakkai International Association of Canada	late 1970s
Brazil (Sao Paulo)	Associacao Brasil SGI	mid 1960s
Mexico (Mexico City)	SGI – Mexico	
UK (Maidenhead, Berkshire)	Sōka Gakkai International of the United Kingdom	mid 1970s
France (Paris)	Sōka Gakkai France	late 1960s
Italy (Firenze)	Associazione Italiana Sōka Gakkai	late 1970s
Germany (Morfelden-Walldorf)	SFI Deutschland E.V.	late 1960s
Belgium (Brussels)	SGI – Belgium	
Denmark (Copenhagen)	SGI – Denmark	
Netherlands (Zeist)	SGI – Netherlands	
Hong Kong (Kowloon)	Sōka Gakkai International of Hong Kong	mid 1960s
Singapore	Singapore Sōka Association	late 1960s
India (New Delhi)	Bharat Sōka Gakkai	late 1970s
Malaysia (Kuala Lumpur)	Sōka Gakkai Malaysia	
Thailand (Bangkok)	Sōka Gakkai Thailand	
Australia (Sydney)	SGI – Australia	
New Zealand (Wellington)	SGI – New Zealand	

Official membership Statistics are by continent as follows (as of 1 November 1995):

North America	338,000
Central America	12,000
South America	205,000
Asia/Oceania	779,000
Europe	19,000
Middle East/Africa	7,000
Total Overseas Members of SGI	1,360,000

Sōka Gakkai – Bibliography

1 Abe, N. (1992). 'Sōka Gakkai kai'in ni tsugu.' *Bungei Shunjū* 70(2): 167–175.
A proclamation to the members of Sōka Gakkai
2 Astley, T. (1992). 'A Matter of Principles: A Note on the Recent Conflict Between Nichiren Shōshū and Sōka Gakkai.' *Japanese Religions* 17: 167–175.
3 Azumi, K. (1967). Functions of Sōka Gakkai Membership (Unpublished Paper), Columbia University.
4 Babbie, E. T. (1966). 'The Third Civilization: An Examination of Sōka Gakkai.' *Review of Religious Research* 7: 101–121.
Babbie presents a case study of Sōka Gakkai as an international religious movement, reflecting on the factors determining its success as a world-proselytizing religion. Briefly tracing the origins and growth of the movement, Babbie then reviews the literature on the study of religious organizations using this as a basis to present the main theme of his paper: a developmental model of a successful world-proselytizing religion. Babbie's model contains four elements: field, message, initial group, and expansion phase which he applies to the case of Sōka Gakkai.
5 Basabe, F. M., Anzai, S. and Alphonso M. Nebreda (1967). *Japanese Youth Confronts Religion: A Sociological Survey*.

Tokyo, Sophia University Press.

6 Bethel, D. M. (1973). *Makiguchi-The Value Creator*. New York, John Weather-hill Inc.
The book traces the development of Tsunesaburo Makiguchi's philosophy and its influence on his educational theories. The author draws on new research, personal interviews, and Makiguchi's own writings to give a clear picture of the magnitude and revolutionary quality of his theories and the role these theories played in the development and growth of Sōka Gakkai. (from flaptext)

7 Blacker, C. (1964). 'Le Sōka Gakkai japonais; l'activisme politique d'une secte bouddhiste.' *Archives de sociologie des religions* 17.

8 Bloom, A. (1965). 'Observations in the Study of Contemporary Nichiren Buddhism.' *Contemporary Religions of Japan* VI(1): 58–74.
This article reflects on the myriad of organizations deriving their doctrines and activities from Nichiren Buddhism. Following interviews, the author depicts the nature of thought in these Nichiren organizations, in particular Sōka Gakkai.

9 Bocking, B. (1981). 'Reflections on Sōka Gakkai.' *The Scottish Journal of Religious Studies* 2(1): 38–52.

10 Bocking, B. (1994). Of Priests, Protests and Protestant Buddhists: the Case of Sōka Gakkai International. *Japanese New Religions in the West*. P. B. Clarke and J. Somers. Folkestone, Kent, The Japan Library: 117–131.
This article discusses Sōka Gakkai, the most well known and most successful of the post-war Japanese lay religious movements. It considers the direction of development of Sōka Gakkai International following the split between the Sōka Gakkai organizations and the Nichiren Shōshū sect of which it was a lay movement.

11 Brannen, N. (1961). 'A Visit to Taisekiji, Head Temple of Sōka Gakkai.' *Contemporary Religions in Japan* II(2/June): 13–30.

12 Brannen, N. (1961). 'A Visit to Sōka Gakkai Headquarters.' *Contemporary Religions in Japan* 2(1 March): 55–62.

13 Brannen, N. (1962). 'The Teaching of Sōka Gakkai.' *Contemporary Religions in Japan* 3(3): 247.

14 Brannen, N. (1964). 'False Religions, Forced Conversions, Iconoclasm.' *Contemporary Religions in Japan* V: 232.

15 Brannen, N. (1964). 'Sōka Gakkai: New Religious Sect or Third World Power?' *Japan Studies* 1(2).

16 Brannen, N. (1964). 'Sōka Gakkai's Theory of Value.' *Contemporary Religions of Japan* 5(2): 143–154.
This article discusses Tsunesaburo Makiguchi's 'theory of life' from which Sōka Gakkai derived its name, depicting how this philosophy of utilitarianism was utilised as a fundamental basis for the teachings of the Nichirenshū sect, and the inconsistencies it has exposed.

17 Brannen, N. S. (1966). 'Religion and Politics: Sidelights on Sōka Gakkai.' *Japanese Religions* 4(4).

18 Brannen, N. S. (1967). 'Happiness and Life's Objective (Chapter 4 of Shakubuku Kyōten).' *Contemporary Religions of Japan* 8(2).

19 Brannen, N. (1968). *Sōka Gakkai: Japan's Militant Buddhists*. Richmond, Virginia, John Knox Press.

20 Brett, C. (1979). 'The Kōmeitō and local Japanese Politics.' *Asian Survey* 19: 366–378.

21 Causton, R. (1988). *Nichiren Shōshū Buddhism*. London, Rider & Co. Ltd.
The author who was chairman of Nichiren Shōshū Buddhism UK (Sōka Gakkai) explains the teachings and practice of the movement and gives examples of how individuals and families have overcome problems through practicing the teaching.

22 Chandra, L. (1996). The Lotus Sutra and the Present Age: The Philosophy of SGI President Daisaku Ikeda. Tokyo, Institute of Oriental Philosophy.

23 Clark, E. T. (1949). *The Small Sects in America*. New York.

24 Cowan, J. (1982). *The Buddhism of the Sun*. Richmond, Surrey, Nichiren Shōshū of the United Kingdom.
Essays by various members of the movement discussing teaching and practices.

25 Dator, J. (1965). 'The Sōka Gakkai: A Socio-Political Interpretation.' *Contemporary Religions in Japan* 6(3): 205–242.
Examines why Sōka Gakkai has been sucessful as a social and political force. There is discussion about its establishment as 'organizational group' within Japan's social environment, the appeal of its teachings in contemporary society and the organization's political strategy. The last section examines the dangers facing the Sōka Gakkai and offers suggestions for its future.

26 Dator, J. (1967). 'The Sōka Gakkai in Japanese Politics.' *A Journal of Church and State* IX: 211.

27 Dator, J. (1968). Demographic and Attitudinal Data on Sōka Gakkai Members (Unpublished paper prepared for presentation at annual convention of Association for Asian Studies), Association for Asian Studies (also published by Stanford University, California).

28 Dator, J. A. (1969). *Sōka Gakkai-Builders of the Third Civilization*. Seattle and Washington, University of Washington Press.
An examination of Sōka Gakkai from a sociological and political perspective, detailing the movement's organization and expansion, the composition of both its American and Japanese members and its appeal as a religious and ideological group.

29 Delikhan, G. A. (1964). 'Sōka Gakkai's Starting Success.' *The Asia Magazine* 4(42 (October 18th)): 4–5.

30 Dumoulin, H. (1963). *Sōka Gakkai, eine moderne Volksreligion: ein Besuch im Haupttempel Taisekiji*. Das Moderne Japan: Einführende Aufsätze. J. Roggen-dorf.

31 Dumoulin, H. (1964). 'Sōka Gakkai.' *Die Katholischen Missionen* 83.

32 Dumoulin, H. (1969). 'Buddhismus im modernen Japan.' *Saeculum* 20: 291–351.

33 Earhart, H. B. (1976). 'Recent Publications on Sōka Gakkai.' *History of Religions* 15(3): 264–288.

34 Ellwood, R. S. (1974). *The Eagle and the Rising Sun: Americans and the New Religions of Japan*. Philadelphia, Westminster Press.
Ellwood examines the impact of five 'new religions' in America: Tenrikyō, Sōka Gakkai, Sekai Kyūseikyō, Seichō-no-Ie and Perfect Liberty. The cultural exchange between East and West as presented by the development of these movements in America is discussed.

35 Endo, Y. (1964). 'Sōka Gakkai, the Study of a Society for the Creation of Value.' *Anglican Theological Review* 46: 131–141.

36 Endō, T. (1996). The Lotus Sutra and the Philosophy of Sōka Gakkai. Tokyo, Institute of Oriental Philosophy.

37 Epp, R. (1980). 'Some Aspects of Daisaku Ikeda's Thought.' *Japan Christian Quarterly* 46.

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'Religion of Heavenly Wisdom'

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History

Tenrikyō was founded by a charismatic woman, Nakayama Miki (1798–1887) in 1838, when she began to have revelatory experiences. Nakayama, a farmer's wife, was possessed during a shamanistic rite by the deity *Tenri-O-no-Mikoto* ('Lord of Heavenly Reason') who was revealed to her as the true original god. The deity revealed scripture and gave her healing gifts. She began to work miracles, teaching that a life of sincere piety would lead to divine protection. Nakayama formed a group in 1838 which was recognized by the government as a member of the Shinto Sect Organizations. Following her death, God began to speak through her disciple Iburi Izō (1833–1907), who went on to develop a structured church system.

In 1941 Tenrikyō became a religious juridical person. In April 1970 Tenrikyō removed itself from the Association of Shinto Sects and was transferred to the 'Other Religions' classification because it saw itself as having a universal mission.

Main Beliefs and Practices

Believers worship the deity *Tenri-Ō-no-Mikoto*, believed to be the creator of the universe and of mankind, also known as Oyagami ('God the Parent'). It is believed that the deity revealed himself to Nakayama to deliver people from suffering and evil and prepare for the coming of a *kanrodai sekai* ('perfect divine kingdom'), when humankind will enjoy *yoki-gurashi* ('joyous and blissful life') in union with *Tenri-O-no-Mikoto*. This deity also made known to Nakayama a special plot of land (*jiba*), believed to be where man was originally born and it is on this land that the main worship centre is built and the sacred pillar (*kanrodai*) erected.

Nakayama wrote two of the central three Tenrikyō texts, *Mikagurauta* ('Songs for the Sacred Dance' written 1866–1875) and *Ofudesaki* ('Tip of the Divine Writing Brush' written 1869–82), and also taught the movement's main Tenrikyō rite, the *Kagura Zutome* ('salvation dance service'). Izō Iburi, the channel for God's message after Miki's death, later wrote the third text *Osashizu* ('Divine Directions' written 1887–1907). On 26 January 1887, while performing the salvation dance service, Nakayama died and is believed to have ascended to a spiritual state. Her ascension, teachings, and 'model life' became the focal points of the Tenrikyō faith. Tenrikyō holds that the revelation to Nakayama was God's way of amending human selfishness, and her life and teachings are therefore held as living for others.

Tenrikyō believers follow the teachings of Nakayama, who taught that one must rid oneself of envy, desire, hatred and other evil thoughts. Leading a harmonious and cheerful life will be rewarded with 'strange and wonderful help' (*fushigi na tasuke*). Life is believed to be something lent from God and progressive purification of the human soul through reincarnation can lead to a state of makoto-shinjitsu ('sincere piety'). Salvation can be attained through receiving *osazuke* ('holy grant'), performing *hinokishin* ('daily service') and making pilgrimages to the *jiba*.

Tenrikyō teaches that illness requires not just medical attention but also spiritual action, as it is a sign from God that life has become out of balance and requires some sort of self reform to overcome a personal problem or misfortune.

After World War II, in 1947, Tenrikyō launched the movement *Fukugen* ('Restoration of the Original Teachings'), a purification of the movement's teachings, believed to have become distorted under state nationalism and state Shinto. Tenrikyō gradually became distinct from Sect Shinto under this movement. Its current movement emphasizes the slogan 'The Path to the Joyous Life'.

In the postwar era, Tenrikyō has established various social and cultural institutions, including Tenri University (1925), Tenri Sankōkan Museum, Tenri Library, a publishing house, a hospital and an orphanage.

Main festivals are:

New Year Festival	1	January
Great Vernal Festival	26	January[*]
Vernal Commemoration of the Dead	27	March
Anniversary of the Foundress	18	April[*]
Holy Labour Day	18	May
Apostolate of the Press Day	4	August
Day of Wayside Preaching	18	August
Autumnal Commemoration of the Dead	21	September
Great Autumnal Festival	26	October[*]

* Three Grand Festivals

Monthly services are held at the headquarters on the 26th day of each month.

Publications

There have been numerous publications about Tenrikyō, but some of the main ones are as follows:

Periodicals Include:

Tenri Journal of Religion, 1955–

Tenrikyō (Los Angeles), 1955–

Tenrikyō Hawaii Monthly, (Honolulu), 1957–

The Three Central Texts:

Osashizu, 7 vols., Tenri, 1966

Ofudesaki, the Tip of the Divine Writing Brush, sponsored by Tenrikyō Church Headquarters, Tenri, 1971

Mikagura-uta: The Songs for the Tsutome, translated by Tenrikyō Church Headquarters, Tenri, 1972

Publications by the Movement in Addition to the Three Central Texts Include:

Guide to Faith, Pamphlet Series, 1959–

Nakayama Shozen, *On the Idea of God in Tenrikyō Doctrine*, Tenri, 1962

Tenrikyō: Its History and Teaching, Tenrikyō Church Headquarters, Tenri, 1966

Fukaya Tadamasa, *Fundamental Doctrines of Tenrikyō* , Tenri, 1973 *Tenrikyō Yearbook*, 1975–

Ellwood, Robert S., *Tenrikyō: A Pilgrimage Faith*, Tenri, 1982

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Tenrikyō is on the internet at: http://www.mahoroba.or.jp/~kaiden/

Branches and Membership

Tenrikyō's Headquarters are in Tenri City, Nara, Japan, and are referred to as *Oyasato* (Parental Home). The *Oyasato's* main buildings are the Main Sanctuary, which houses the Inner Sanctuary containing the *jiba*, the Foundress' Sanctuary and the Memorial Hall, all connected by a corridor.

No registration takes place when people become followers of Tenrikyō, but figures refer to those followers who have taken a further step by completing a special doctrinal course in Tenri and have become *Yōboku*, 'timber for the construction of the Joyous Life World'. *Yōboku* members in Japan are 1,053,960 in 1996.

Tenrikyō's missionary work overseas has the greatest scope of the new religious movements and it established the Tenrikyō Overseas Mission Department in 1927. Churches and Missions Overseas with numbers of *Yōboku* members are as follows: (as of February 1996)

Country	No. Churches	No. Stations	No. Yoboku
*USA (Mainland) (est.1934)	58	67	2,864
*Hawaii (est.1954)	37	36	
Canada	4	9	176
*Brazil (est.1951)	74	308	4,826
*Mexico (est.1985)	2	3	156
*Colombia (est.1972)		5	58
Paraguay	2	5	65
Argentina		10	69
Peru	1		49
Chile		1	6
Ecuador		1	4
*Singapore (est.1972)		3	100
*Thailand (est.1982)		7	679
India	1	1	125
Nepal			136
Indonesia		7	123
Malaysia		1	190
Laos		1	10
Philippines		3	143
*South Korea (est.1908)	78	68	4,389
*Taiwan (est.1934)	15	60	6,667
China			140
*Hong Kong (est.1978)		2	123
*Congo (est.1975)	1	2	22
Kenya			14
Italy		1	12
United Kingdom		2	37
*France (est.1970)	1	2	151
Germany			29
Spain		2	4
Switzerland		1	13
Australia	1	3	65
New Zealand		1	5
Samoa		1	
Total:	275	613	1,085,730[1]

1 Total figure of 1,085,730 for *Yoboku* members includes the 1,053,960 members in Japan, as well as 10,268 members recorded as 'unknown' in terms of area, and small numbers of members in other countries, including North Korea (3), Myanmar (1), Cambodia (1), Sri Lanka (1), Pakistan (1), Turkey (1), Palestine (1), Egypt (2), Algeria (1), Ethiopia (3), Ghana (2), Nigeria (1), Tanzania (1), Madagascar (2), Ukraina (2), Kazakhstan (1), Austria (2), Netherlands (2), Denmark (2), Greece (2), Norway (4), Costa Rica (1), Panama (1), Uruguay (1), Bolivia (4), Venezuela (3). These figures are all supplied by the Overseas Mission Department, Tenrikyō H.Q., Tenri, Nara, Japan and are as of 26 February 1996.
* Chief Tenrikyō Missions Abroad

Tenrikyō – Bibliography

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Aum Shinrikyō, one of the new, new religions described in the introduction to this volume, stands alongside several other new religious movements from outside Japan associated with violence, death and tragedy on a large scale, and in particular the People's Temple of Jonestown Guyana (Hall, 1987), the Branch Davidian Church in Waco Texas (Lewis, 1993) and the Canadian and Swiss-based mogico-religious group the Solar Temple (Palmer, 1996).

Aum illustrates more clearly than any other religion in the contemporary Japanese context the lethal potential of mystical power. Mysticism is a difficult word to define and often refers to an inward, spiritual religion based on the experience of direct, immediate awareness of the divine. It emphasizes experience rather than theological reasoning. While these features are not being overlooked here the stress is on mysticism as a form of spiritual power that is activated by a relationship between a leader who claims supernatural powers and who regards her/himself as divinely chosen and the unswerving belief of disciples in those claims. It is a power that can be manipulated to justify the use of the most immoral and unlawful means, such as the use of sarin gas in an attack on the Tokyo underground by members of Aum Shinrikyō on 20 March 1995 demonstrated, to further what are interpreted as spiritual ends.

This brief outline of Aum looks at its teachings and practices diachronically. New religions, and Aum is no exception, tend to develop and systematize their doctrines and practices as they go along, as it were. They do not usually have from the outset a detailed map of where they are going or of how they will get there. They begin as theories, so to speak, and flesh out the meaning of the propositions which they assert to be the case in response to circumstances and demands made by members and the wider religious market. Researchers are also a factor in the formation and systematization of the teachings of new religions. Asked questions about the meaning and purpose of their beliefs and practices new movements, and, in particular, very new movements start to search for logical and coherent replies and the result is a greater systematization of doctrine. This can also arise from a desire not to appear ill-informed or lacking in those elements associated in scholarly minds and in the opinion of the law and the public generally with 'proper' religion. The development of the doctrines of many of the new religions of Japan and elsewhere bear this out.

In the case of Aum there was an important shift in emphasis from a this-worldy to an other-wordly orientation that was not obvious from the outset; it was the outcome of a process that was not always even and unilinear, and this is reflected in the changing content of the writings and activities of its founder, Shōkō Asahara. While, with hindsight, there are indications that he had begun to see himself as a divine being with a divine mission earlier, the crucial turning point in Asahara's own self understanding and in his understanding of his future role came in 1986 in the Indian Himalayas.

Shōkō Asahara was born Chizuo Matsumoto in Kyushu in 1955. Almost totally blind from birth, he was sent to a boarding school for the blind in Kumamoto prefecture, where he was reputedly a domineering personality. The future founder of Aum then went to Tokyo where he practised as an acupuncturist while waiting to enter Tokyo University and, according to Shimazono (1995: 384), it was at this point in time that he became interested in religion.

Asahara was aware that he was lacking in self-confidence and when he failed to gain entrance to Tokyo University this produced a deep sense of emptiness; it was as if he had been informed that he would not be able to fulfil the most important ambition in his life. His response was a practical solution, in that he focused his attention on making a living by setting up a business in Chinese medicine. At the same time he developed an interest in Taoism and began to study various forms of fortune-telling, but most importantly from the point of view of his future career, he became a member of Agonshū and undertook the practice of *senzagyō* in which, as Reader (1988: 253) explains, 'believers chanted Buddhist texts before an image of Juntei Kannon'. Drawing on the writings of the founder of Agonshū, Kiriyama Seiyu, Reader adds: 'Performed over a period of a thousand days, this *(senzagyō)* was believed to remove all karmic hindrances from one's family, oneself, and lastly from one's descendants' (Ibid).

When I interviewed officials of Agonshū in Kyoto in April 1997 about Asahara's participation in their movement they stressed that he was not a full member and only attended occasionally. They were also clear in their minds that he was a terrorist and had no genuine religious insights, nor were his teachings of any spiritual value. Shimazono (1995: 385) believes that the future founder of Aum did perform the one-thousand-day *senzangyō* practice, which according to Asahara himself, made him less rather than more spiritual.

Shimazono is also of the opinion (Ibid: 386) that Agonshū's belief in the necessity to eliminate karma in order to remove suffering was continued on in Aum. Asahara's thinking was also influenced while with Agonshū by the idea of returning to early Buddhism, the key notion on which Agonshū rests its claim to originality. Agonshū's founder Kiriyama criticised the corrupt state of Buddhism and emphasised the fundamental importance of the Agama sutras of early Buddhism. He also saw himself as the reformer of humanity and published a number of beliefs and practices that were later to be echoed by Asahara in his own writings. Kiriyama, for example, wrote a treatise on the Buddhist training method known as the seven subjects and thirty-seven paths, *shichika sanjūshichidōbon*, and in addition provided his own explanation of and taught the practice of Kundalini yoga, liberation from karma through the power of a guru (Ibid:387). Other writings of Kiriyama that, with hindsight, appear to have greatly influenced Asahara were: *Henshin no genri* (English: the Principles of Transformation (1971) and *Mikkyō: Chōmōyoku no himitsu* (English: Esoteric Buddhism: The Secret of Psychic Power (1972).

To suggest that Agonshū had an influence on Asahara's thinking is not, of course, to attribute any responsibility whatsoever to that movement or its founder for the subsequent decisions and actions of Asahara and Aum Shinrikyō members on the Tokyo underground on 20 March 1995, or at any other time.

Asahara developed his own interpretations and emphases in all of these areas of belief and practice. Aum, therefore, was not in any sense a simple replica of Agonshū either in matters of belief and practice or in its orientation towards the world. Among the examples Shimazono provides of the differences between these two movements two deserve special mention as they were to become the bedrock of Aum's teachings, while they received relatively little attention, at least in the early years, in Agonshū. These were an emphasis on the Buddhist teaching of 'transcending life and death' and on that of 'absolute freedom, absolute happiness' (Ibid: 387). Moreover, initially sharing with Agonshū a positive response to society and more concerned with this-worldy benefits, Aum was later to become introversionist and hostile to the world, while, contrary to appearances, never actually renouncing this-worldy gains.

Asahara 'left' Agonshū discontented with his spiritual progress in 1984 and in February of the same year he opened a Yoga centre in the Shibuya district of Tokyo (Shimazono, 1995: 383) where he taught *kundalini* as the means to enlightenment. During 1985, in the manner of a charismatic leader, he had begun to make extraordinary claims on his own behalf including the claim to messianic status. He reported that while carrying out religious practices on a beech in Kanagawa Prefecture the Hindu deity Shiva appeared to him, appointed him the *Abiraketsu no Mikoto* or the god of light who leads the armies of the gods, and gave him a divine mission to create a perfect society called the Kingdom of Shambhala, which would be composed of all those who had attained the requisite levels of psychic power by following his teachings, methods and example. This millenarian element in Asahara's thought is traced back by Shimanzono to an esoteric Buddhist text, the *Kālacackra Tantra*, which contains the idea that the ideal king will be reborn as a messiah to conquer the infidels and establish the reign of Buddhism (Ibid: 388).

In April 1986 the group had become the *Aum Shinsen no Kai* (The Aum Association of Pure Truth) and in July of the same year it changed its name to Aum Shinrikyō, meaning when broken down into its constituent parts: the teachings (*kyo)* of the truth (*shinri*) of the creation, preservation and destruction of the present universe *(aum)*. Like many self-proclaimed prophets, messiahs and millenarians Asahara was largely self taught and by this time had gathered in ideas indiscriminately from many sources, putting an interpretation on each that fitted with his own sense of himself and his purpose in life. He studied, in his own way, elements of Tibetan Buddhism, Hinduism, Taoism and Christianity, and various prophetic books, particular the prohecies of Nostradamus. From these and what he had learnt from Agonshū he constructed his teachings.

Though not a university graduate himself, Asahara was to attract a number of very successful graduates and postgraduates who were to become his devoted and obedient disciples. In an attempt to explain this paradox some observers have suggested that the emotional, moral and social life of these exceptionally talented students were neglected at the expense of their intellectual development, a neglect that resulted in their rather desperate search for a more integrated and wholesome sense of themselves. Others have detected a sense of elitism in their attitude and behaviour and have speculated that there was an inability to come to terms with being ordinary. They were driven, it is suggested, by this sense of their own superiority to go further and further beyond the normal, eventually finding in Aum the means and the outlet to experiment with ways of actually becoming higher beings. The psychological motives that led individual members to join Aum were doubtless highly complex and should become clearer with the full findings of the most notorious criminal trial in post World-War II Japanese history which is still underway and likely to last for many more years.

On his visit to the Himalayas in 1986 Asahara claimed to have received ultimate enlightenment and to have resolved his self doubts and any doubts he had previously had about his capabilities. After returning to Japan in February 1987 he was soon back in India, in Dharamsala, meeting the Dalai Lama who, he claimed, identified him as an authentic Buddha and assigned him a special mission to spread true Buddhism throughout Japan. His spiritual and mental powers now knew no limits.

This eclectic, millenarian new, new religion was registered as a religious juridical person (shūkyō hōjin) in 1989, and while Asahara was to continue to display what, to the outside observer, appears to have been little more than sheer, naked pragmatism and even Machiavellian traits, these were accompanied by a greater emphasis on the transcendental benefits to be derived from following Aum's beliefs and practices. New religions have generally undergone this 'process of spiritualization' relatively soon after they have started.

New religions at first offer tangible benefits. This has been the case in a number of movements that began as healing movements with a stress on physical cures, improved employment prospects and better interpersonal relationships, even physical immortality, only later to emphasize that the principal and much more satisfying goal is spiritual wellbeing. Asahara followed a similar path, and then moved on to offer to provide access to psychic powers for purposes of personal enlightenment. There developed a preoccupation with transcendence, with going beyond human limitations, with overcoming the physical, psychological barriers to immortality, in other words with conquering death. This concern was translated into action by among other things the introduction of training to enable members to acquire the capacity to levitate, an ability Asahara claimed to possess from his time with Agonshū.

The inversion of means and ends in Aum began early in its history. Prior to 1989 Asahara had already developed his own interpretation and application of the concept of *poa* which traditionally means in Tibetan Buddhism the transference of the soul of a person to a higher realm. Although he was familiar with this meaning Asahara was also to claim, Watanabe explains, that a deliberate act of murder by a superior being was a case of poa, and, therefore, a justifiable and merciful act (1998:7). We see here the elevation of destruction and violence to the status of instruments of salvation.

Destruction and violence, a preoccupation with Armageddon, legitimized by recourse to the prophecies of Nostradamus and the *Book of Revelation*, and an emphasis on his role as saviour, as the Christ of the present age, feature in a number of Asahara's writings, particularly from 1989, and assume greater importance as his political ambitions fail. In keeping with the apocalyptic genre he wrote of a harmful power or energy that was spreading widely across the planet and predicted that a major catastrophy would occur by the year 1999. Catastrophe could, however, be avoided by 30,000 individuals accepting and practising Aum's teachings and following the example of Asahara himself. This would have the effect of providing sufficient positive energy to counteract the evil effects of the negative energy now destroying the world (Mullins, 1995).

This is the milder version of Asahara's apocalyptic message; later, he was to rule out the possibility of avoiding Armageddon. As he did so his movement became more introverted and elitist in outlook and attitude. The goal switches from saving humanity as a whole to saving a small group of specially chosen people who will survive to build a new civilization. The notion of his own followers as an elite superior to the rest formed part of his teachings on spiritual progress. Aum members who renounced the world were on a higher spiritual plane than others who were mere humans stuck in the mud of suffering. This idea of spiritual elitism reinforced the previously mentioned belief that an act of violence on the part of a true disciple of Asahara could be an act of salvation.

Despite their spiritually elevated status Aum members would need protection from the twin evils of negative energy and nuclear war that would inevitably destroy the world and so Asahara and his close advisers at the movement's headquarters in the small village of Kamikuishiki at the foot of Mt Fuji, began to address the question of constructing

nuclear shelters. The original plan for a federation of Lotus villages across Japan was also looked into and abandoned in favour of a model of government and administration under the dominion of Asahara himself that replicated that of the secular state which was about to be destroyed. All the ministries, including those of health, defence, education and science and technology, had their Aum counterpart, and all were under Asahara's authority, turning Aum into a state within a state.

The effort was now on to ensure that Aum had all the basic necessities to defend itself and survive a nuclear war. This introversionism was as potentially dangerous as the teachings on *poa* and spiritual development, already referred to above. It also meant that many of the checks and balances, scientific, ethical and moral, that departments such as those of science and technology would normally be subjected to, were not in place. Ultimately Asahara's spiritual insights determined, or were used by his close associates to determine, the validity of all initiatives and innovations in this pursuit of total self-sufficiency and self-preservation.

Asahara encountered further setbacks to his ambitions in 1990 when *Shinrito*, the political branch of Aum, campaigned for twenty-five seats in the Lower House of the Japanese parliament and failed to obtain any. This failure, difficulties with the Tokyo Prefecture the previous year over recognition as a religious body, which was later granted, police raids following on difficulties with residents in other prefectures over the use of land, and difficulties with the press contributed to the emergence of a more insular and self-righteous Aum that distrusted the wider society. There was also speculation that Aum had already begun to retaliate and that in November 1989 it had kidnapped a lawyer, Tsutsumi Sakamoto, and his family, as 'punishment' for his opposition to the movement's request for legal recognition as a religious body.

Local problems such as these and the increasing tendency among members to idolize their guru combined with world events, including the collapse of Communism in the Soviet Union and Eastern Europe in the late 1980s, offering the movement the possibility of gaining access to ammunition and weapons in Russia where it had its largest following, the Gulf War of 1991, increased Asahara's sense of himself as a messianic figure. In 1991 and subsequent years the apocalyptic content of his writings became more pronounced as did the emphasis on his own salvific role. The following are a sample of his writings in this messianic and apocalyptic genre in that year: 'The Truth of Humanity's Destruction', 'Proclamation as Christ Part 1' – Part 2 of this treatise followed in 1992 – and The Great Secret Prophecy of Nostradamus'.

Public lectures reiterated the same themes as Asahara became more precise about the date of Armageddon. He predicted that it would occur in the year 2000, that over ninety per cent of the urban population would perish and that the only means of survival was to become a 'superhuman' through spiritual training which would give resistance to atomic, biological and chemical weapons. Aum's preparations for this calamity were stepped up and included an underwater city.

Aum's introversionism and its hostility to the wider society became more marked in 1994, as did its militant disposition. While previously prepared to use violence on single individuals and their families, the sarin gas attack on the Tokyo underground on 20 March 1995 marked the worst of what is now believed to have been a number of outrages committed by Aum against members of the public from 1994. Means had become ends. Metaphorically speaking, God and the Devil had finally changed faces and places as charisma, in this final act, became utterly graceless.

Although it had global repercussions Aum was not an isolated incident, as was pointed out above in the general comments on similar tragedies involving new religions in other parts of the world. Nor did it occur independently of the rest of society. The answers to the Aum Affair do not all reside in the form and content of Shōkō Asahara's mind or in his own personal ambitions and frustrations. They cannot be found solely by investigating Aum with a view to understanding the psychology of its leader, his collaborators and the membership generally. The culture, religious, educational and political preoccupations of mainstream society also require analysis in the search for a rounded understanding of the Aum case.

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Select Bibliography on Aum Shinrikyō

The following entries consist of writings by the leader of Aum Shinrikyō, Sōkō Asaharu, who is standing trial in Tokyo at the time of writing (June, 1998) charged, with among other things, the sarin gas attack on the Tokyo underground on 20 March 1995 after which twelve people were left dead and over five thousand injured. Recently on 26 May 1998 – one of his closest collaborators, Mr Ikuo Hayashi, was sentenced to life in prison for his part in the above-mentioned sarin gas attack on the Tokyo underground. Dr Hayashi, a graduate of Keiō medical school, had studied at Mt Sinai hospital in America, before joining the cardiopulmonory medicine unit, of which he later became the head, at a government hospital not far from Tokyo. The trial continues and may continue for many more years to come.

Other references cover the responses, mainly by academics, to the Aum Shinrikyō affair, and more generally the question of new religions, apocalypticism and violence.

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