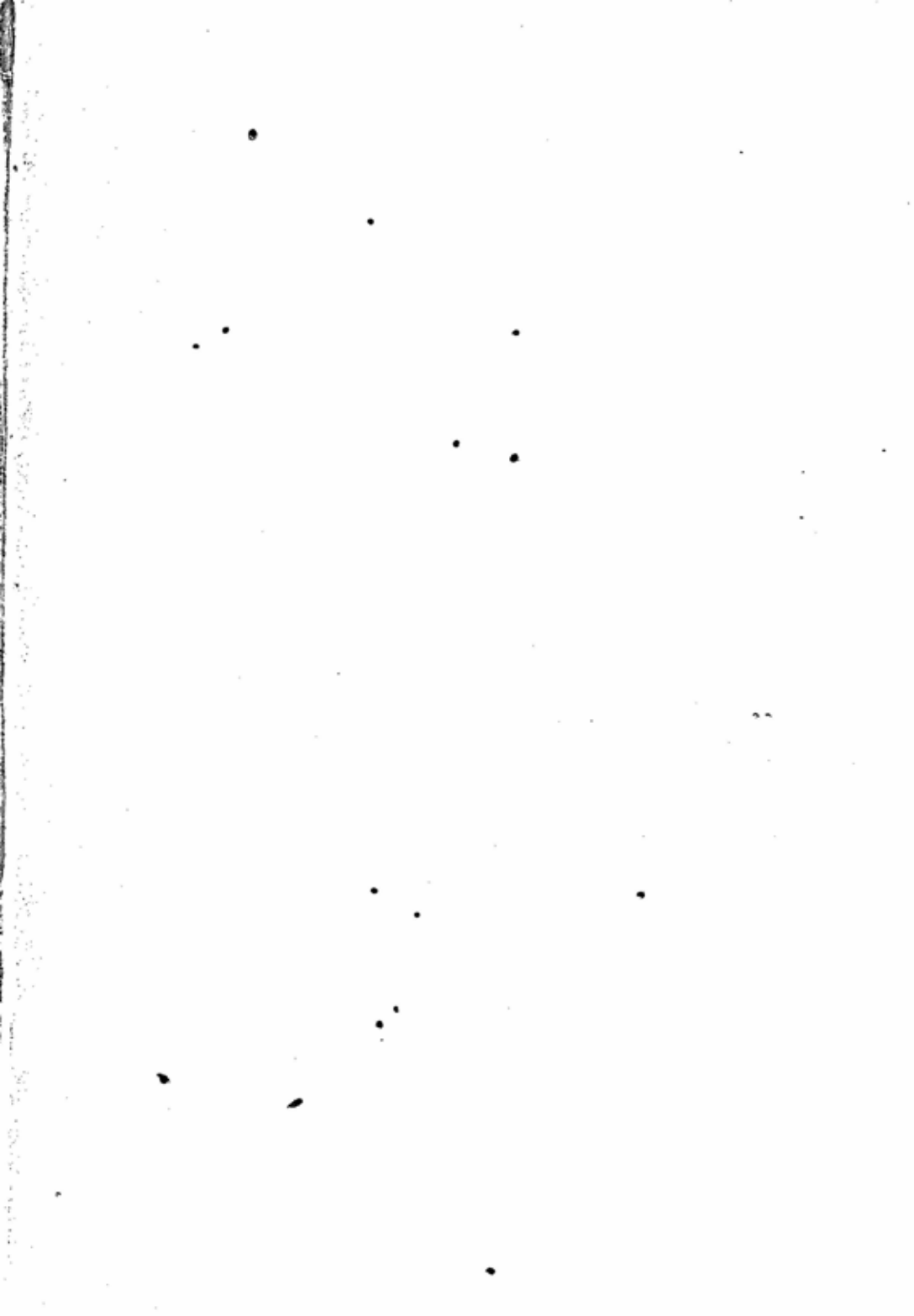


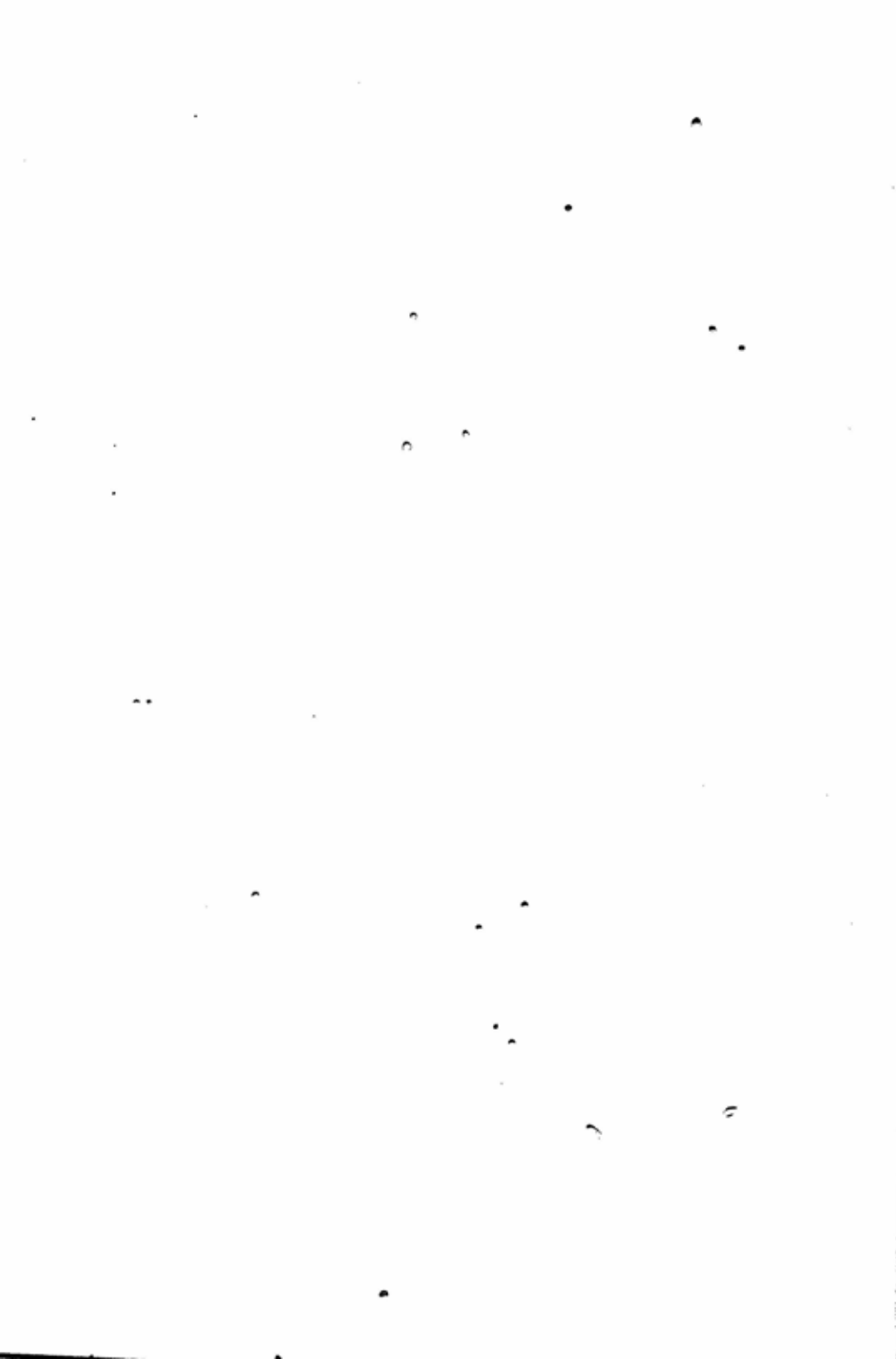
GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
CENTRAL
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO 41325

CALL No. 294.30952 Off / Van

D.G.A. 79





MODERN JAPANESE RELIGIONS

WITH SPECIAL EMPHASIS
UPON THEIR DOCTRINES OF HEALING

CLARK B. OFFNER, Th.D.

HENRY VAN STRAELEN, S.V.D., Ph.D. (Cantab.)



294.30952

Off / Van

Leiden
E. J. BRILL

MUNSHI RAM MANOHAR LAL 1963
Oriental & Foreign Book-Sellers,
P. B. 1165, Nai Sarak, DELHI-6.

Copyright, 1963, Japan.

All rights reserved.

**CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.**

Acc. No... 41325.....

Date.... 10: 7. 64.....

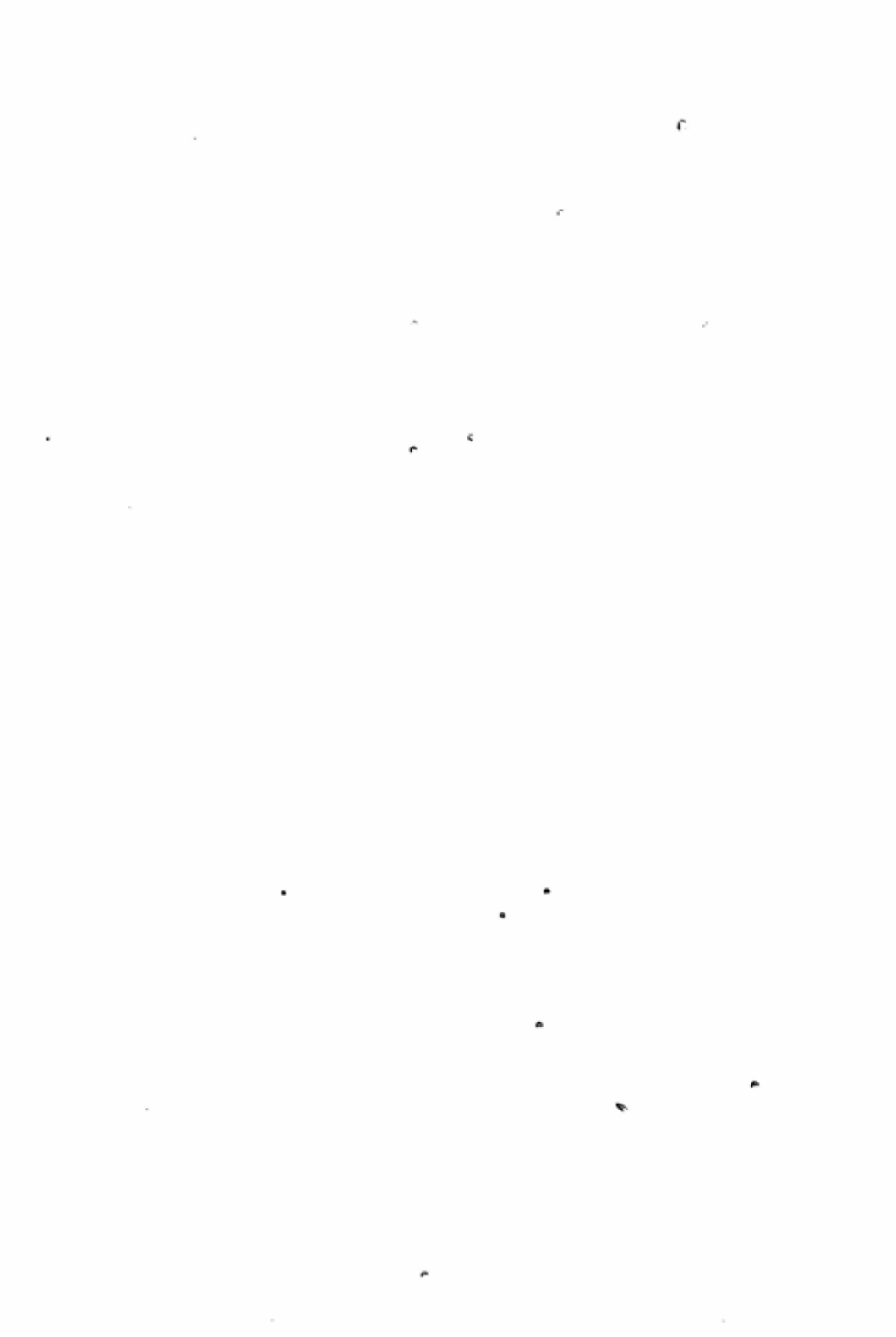
Call No... 294.30952..... *Off/Van*

Printed in Japan

By SALESIAN TECHNICAL SCHOOL, Tōkyō

Received from Mr. S. Anand Kumar, Ranchi, Bihar, India, at 20.6.64 for D. G. 28/- only

Preface



Preface

A word of acknowledgment is in order for the general kindness and helpfulness which was shown the writers in their research by the various religious bodies involved, both on the national and local level. Books, pamphlets, magazines, newspapers were freely given or lent. Invitations to visit national headquarters were warmly offered and a gracious welcome was granted. Local leaders willingly gave of their time in answering questions, granting permission to attend various ceremonies or gatherings, and arranging interviews with national leaders and even with founders of New Religions. Their help was gratefully appreciated and without it this study would necessarily have many more limitations than it now possesses.

With this study goes the authors' desire that this publication may serve to deepen the reader's understanding of new religious currents in present day Japan and thus shed more light on the kaleidoscopic religious scene of this island empire. The New Religions—as their name indicates sufficiently—are no obsolete systems from a vanished past, appealing only to the poetic sentiment like primitive Buddhism or the religion of Greece. On the contrary, these religions confront us with great vitality, sufficient to attract at least 15% of the Japanese population. These New Religions, which have now become increasingly important factors, not only in the religious, but in the political and economic life of the nation as well, have received very little scholarly treatment to date. They deserve more learned and sympathetic attention than they have hitherto received. It is our aim to contribute to this end.

It is perhaps the first time in history that a study of non-Christian religions has been written under the joint authorship

of a Protestant and a Roman Catholic missionary. The former is an American who has been engaged during the last twelve years in direct mission work in Japan. The latter is a Dutchman, who has been teaching in Japan since 1936 and who is presently a faculty member of Nanzan University in Nagoya. This book is primarily the result of an investigation conducted by Dr. Offner which formed the substance of his doctoral dissertation. Dr. van Straelen contributed material from his study of *Tenri-kyō* in particular and made other contributions relating to the subject matter in general. The authors also worked together in their research as well as separately and divided their work in such a way as to achieve a comprehensive view of the different religions. Yet, both take responsibility for the whole publication.

Though religion is a field where personal bias is difficult to avoid completely, the authors have tried to describe the phenomena of the New Religions in a detached and objective way, keeping personal views to a minimum. How far they have succeeded in this undertaking is for the reader to decide. The beliefs of any section of mankind are entitled to receive at our hands not only justice, but also charitable consideration. This holds true for any belief whether the content seems to us full of splendor or otherwise. It is a belief and, if sincerely adhered to, demands our respect. The days have surely passed when it could be said that "we were too infatuated by a sense of superiority of our own to make a fair survey of other religions."

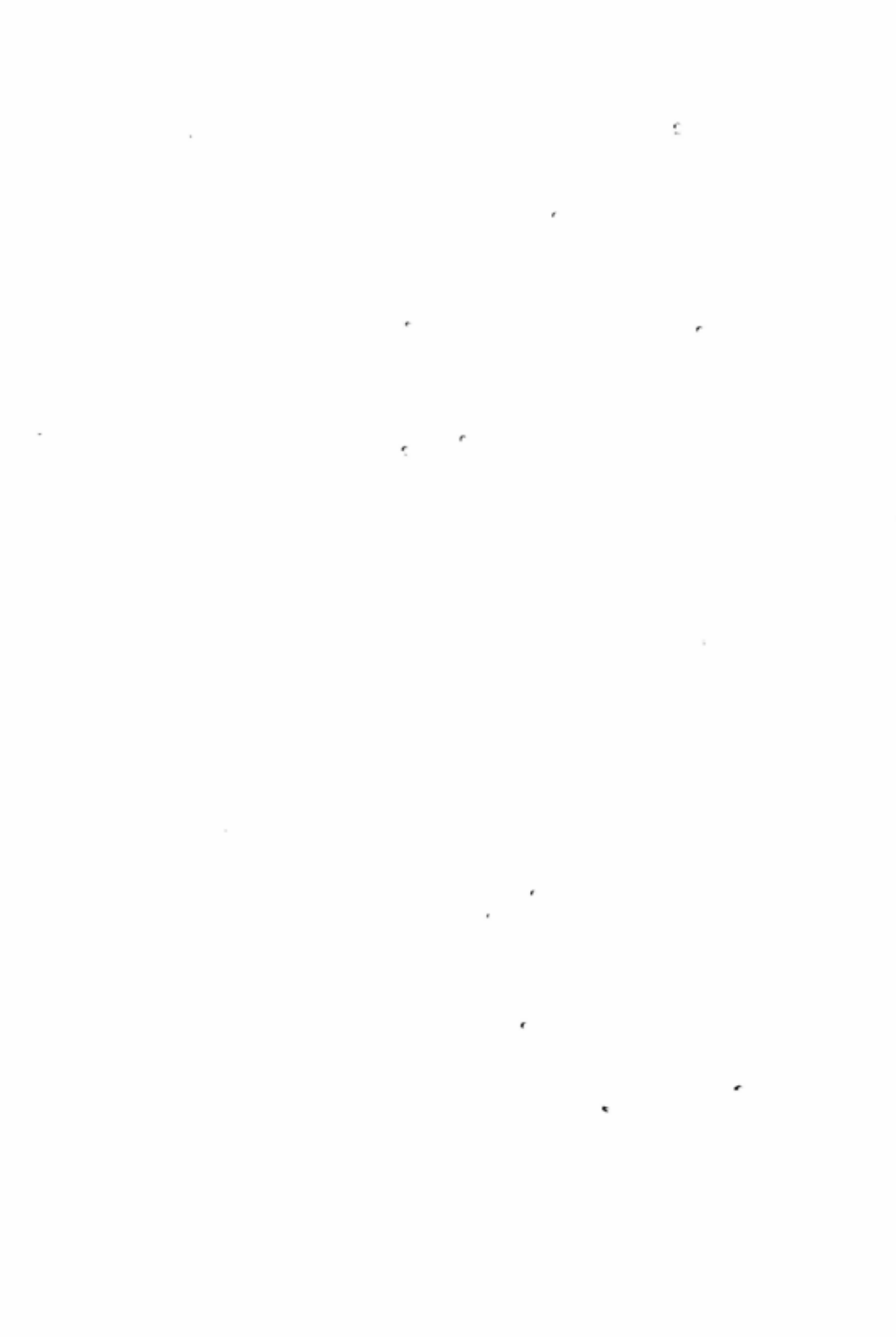
We hope that this publication—imperfect and incomplete as the authors admit it to be—may contribute in however small a degree towards a better insight into the religious situation of a great and noble people.

CLARK B. OFFNER

HENRY VAN STRAELEN

Nagoya, October 11, 1962

Contents



Contents

PREFACE	1
I. INTRODUCTION	9
II. THE NEW RELIGIONS IN GENERAL	21
III. TENRIKYO, THE RELIGION OF DIVINE WISDOM.	41
IV. OMOTO-RELATED RELIGIONS AND PL KYODAN.	61
Ōmoto, The Teaching of The Great Source	
Seichō no Ie, The House of Growth	
Sekai Kyūseikyō, The Religion of World Salvation	
PL Kyōdan, The Brotherhood of Perfect Liberty	
V. NICHIREN-RELATED BUDDHISTIC RELIGIONS	89
Reiyūkai Kyōdan, The Spirit Friends Society	
Risshō Kōseikai, The Association of Truth and Fellowship	
Sōka Gakkai, Value Creation Society	
VI. METAPHYSICAL BASIS	111
VII. CONCEPT OF DEITY	133
VIII. THE CAUSE OF SICKNESS	157
IX. THE CURE OF SICKNESS	181
X. HEALING METHODS	197
XI. THE EFFECTIVENESS OF THE NEW RELIGIONS	239
XII. CONCLUSION	259
• GLOSSARY OF JAPANESE TERMS	277
BIBLIOGRAPHY	281
INDEX	291



Introduction



Chapter One

Among the many benefits which have accompanied the development of the modern age are those which have made possible an increased understanding of formerly separated lands, peoples and cultures. History has forced upon us the imperative of understanding men, philosophies and beliefs which have hitherto been considered foreign and of little importance. Modern conveniences have made it possible to study other cultures with facility. However, a true understanding of another people cannot be achieved without a consideration of the religious beliefs which extend their influence throughout the life of the nation.

One of the outstanding characteristics of the postwar Japanese religious scene is the proliferation and vitality of various religious bodies, that, while sharing in a common history of traditional Japanese religions, have given rise to a new atmosphere in Japanese life. These new religious movements have helped to fill the vacuum of thought resulting from the Japanese defeat in the Pacific War and have triggered a change in attitude toward certain aspects of traditional Japanese religions. Consideration of these new religious trends is essential for an understanding of present day Japan.

Achieving a satisfactory understanding of these new religious movements, however, is no easy task. Various difficulties are immediately apparent. One of the major difficulties encountered in the process of our investigation was a lack of adequate, authoritative source materials. Although the reason for this lack is readily understood, it re-emphasizes the need for studies such as this. With only a few exceptions, the religions which form the object of this study are so new and their activities thus far have been directed largely into other channels that erudite

literature published by the religious body itself or by others writing of the religion is, consequently, limited. Much of the literature which has been published is in the form of pamphlets, small booklets, and periodicals. Books of a sophisticated nature which can be taken seriously as source material for scholarly study are rare.

Although certain religions have published a great amount of literature, very little of it is written in academic fashion. Most of it is written for propaganda purposes with its appeal directed toward the masses (usually of comparatively low educational background). Emphasis is ordinarily upon practical exhortation rather than doctrinal explanation.

In the nature of the case, most of the source material is written in Japanese, which makes it unusable, except through translation, for most Western investigators. Unfortunately, moreover, the type of material which has been written or translated into English and the kind of translation made has obviously been done with a view to its facile acceptance by Western minds which often results in a distorted and incomplete picture of the actual teachings. Translation of material involving philosophical or religious concepts from a dissimilar culture invariably loses something in the process, but when the translation has a propagandist purpose and, whether consciously or unconsciously, uses expressions which have quite different connotations in another culture, it frequently becomes quite misleading and untrustworthy.

There is the further problem of extracting basic doctrinal principles from the literature available. Many of the New Religions have seemingly little peculiar doctrinal content of their own. They have merely absorbed the doctrinal milieu (usually strongly Buddhistic with Shintoistic overtones) in which they find themselves, to which they have added, or from which they have extracted some peculiar emphasis. Thus, much philosophical background is taken for granted and, therefore, remains unexpressed.

Furthermore, as is true with all religions in a formative stage, much of the doctrine and ceremony has not yet been crystallized or standardized. There is much that is still in a fluid condition which will require further years of development before a finished, congealed doctrine is formed. As a result, the teaching

expounded by different individuals, even teachers, of the same religion is not always in agreement. Even in those religions which have a recognized body of scriptures, interpretations differ, and orthodoxy is still in the process of formation.

Since these New Religions evidence an acute sense of discernment of both the fluctuations of the times and the aspirations of men and are not adverse to introducing expedient changes, the teaching of many of them has not remained stable. The winds of political change are reflected in their writings, and positions taken in pre-war or mid-war years subsequently have had to be repudiated, revised, or reinterpreted.¹ This fluid element in doctrine and practice tends to make accurate description difficult. Writings of a few years ago may not be exactly true today, and those being written now may change in the future.

Then, there is the difference in manner of thinking between the broad, generalizing, inclusivistic, syncretistic Eastern mind and the narrower, particularizing, exclusivistic, discriminating Western mind. This difference in thinking processes was evident frequently in interviews conducted during the course of this investigation when it was noted that the writers reasoned according to "Western logic" which is so much more restrictive than the "unfettered" logic of the East. In his introduction to Nishida's *Intelligibility and the Philosophy of Nothingness* Robert Schinzinger writes:

A western philosophical treatise must be outspoken, clear and distinct, the analysis goes into every detail, and nothing should remain obscure. The Japanese loves the unspoken, he is content with giving subtle hints, just as in a Japanese black and white picture the white is sometimes more eloquent than the black. In the West it is different, for in a book all that is essential, is written there. Of course Westerners, too can read between the lines, but for the Japanese it is very often the essential thing which is not said or written, and he hesitates to say what can be imagined or should be imagined. To a certain degree, he permits the reader to think for himself. The Westerner, on the other hand, wants to think for the reader.

¹ Cf. Hiroo Takagi, 高木宏夫, *Nihon no Shinkō Shūkyō*, 日本の新興宗教 (Tōkyō: Iwanami Shōten, 1960), pp. 37, 61-63; Iichi Oguchi, 小口偉一, *Nihon Shūkyō no Shakaiteki Seikaku*, 日本宗教の社会的性格 (Tōkyō: Tōkyō Daigaku Shuppankai, 1958), pp. 75 ff.

Another factor which makes Japanese writing and thinking so different from that of the West, is the use of Chinese characters, supplemented by two Japanese syllabic alphabets. The Japanese, in thinking, envisages these symbols which contain a tradition of several thousands of years. Their sight brings to the mind innumerable relations and nuances which may not be explicitly contained in the thought, but which form an emotional background. In the single symbolic character, something of the old magic of words is still alive. A translation can never reach the full significance which is represented to the Japanese mind by the sight of the Chinese character.²

One experiences no little difficulty in giving a coherent, logical presentation of the teaching of Japanese religions from a Western viewpoint. Certain concepts of the New Religions are illusive and clouded, contradictions are occasionally apparent, intellectual somersaults are so frequent that it would be a colossal task to bring about some kind of unity. We stand here vis-à-vis the inscrutable ways of men who talk about a "practical truth" which is not true in fact, who reason with their feelings, who have a distinct dislike of clear logic, and who deny the undeniable principle of contradiction. The intricate problem of differences in intellectual approach and processes of reasoning is quite evident. We of the West normally follow an analytic approach in the intellectual sphere and delight in clear-cut distinctions and divisions.³ The oriental mind on the other hand has a distaste for such analytical separations. The Orientals feel a natural repulsion toward all intellectual activity which distinguishes things one from another and opposes them one against the other without ever reuniting them. This makes it difficult for a Westerner to give a logical and coherent account of the subject matter.

Finally, the very nature of the Japanese language and Japanese expressions tends to contribute to a certain ambiguity.

² Kitarō Nishida, *Intelligibility and the Philosophy of Nothingness*, (Tōkyō: Maruzen, 1958), p. 3.

³ Shōko Kishitani deplors the well-nigh hopelessness of expressing anything very clearly in the Japanese language in "Die Psyche der japanischen Sprache und die europäische Denkweise" *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, Münster, 1960, pp. 271-281.

One of the ablest present day Japanese thinkers states quite openly that "the Japanese reply is a reply to the opinion and intention of the interrogator, whereas the Western reply is a reply to the objective fact involved in the interrogation. A Japanese answers to his interrogator, not to the fact involved. This accounts for the ambiguity of reply of which the Japanese are generally accused."⁴ Moreover, in Japanese conversation there is often a lack of consciousness of the individual as a separate entity.

The fact that the first person or the second person is often omitted as the subject in a Japanese sentence seems to be an indication of this type of thinking. Generally in such a case the subject is implied in the whole sentence structure, but frequently a sentence may completely lack the subject. This indicates that there is in the Japanese no full awareness of the individual or of an independent performer of actions as an objective being; the Japanese have no inclination to state, or to attribute actions to a specific performer of actions. Further, we note that number is not made explicit in Japanese sentences. Not always is a distinction drawn between the singular and plural numbers, and reduplication in the Japanese language cannot be said strictly to indicate plurality, as reduplication requires the individuality of signification.⁵

The learned Japanese author goes even so far as to state: "It seems ordained by history, almost predestined that logical thinking is beyond the power of the Japanese people."⁶ "This illogical character of the Japanese people naturally prevents them from thinking with logical coherence or consistency."⁷ It is not surprising then that the replies received from Japanese religious leaders are often ambiguous and somewhat hazy, but such are the difficulties facing the investigator of the Japanese religious scene.⁸

⁴ Hajime Nakamura, *The Ways of Thinking of Eastern Peoples* (Tōkyō: Unesco, 1960), p. 305.

⁵ *Ibid.*, p. 307.

⁶ *Ibid.*, p. 483.

⁷ *Ibid.*, p. 471.

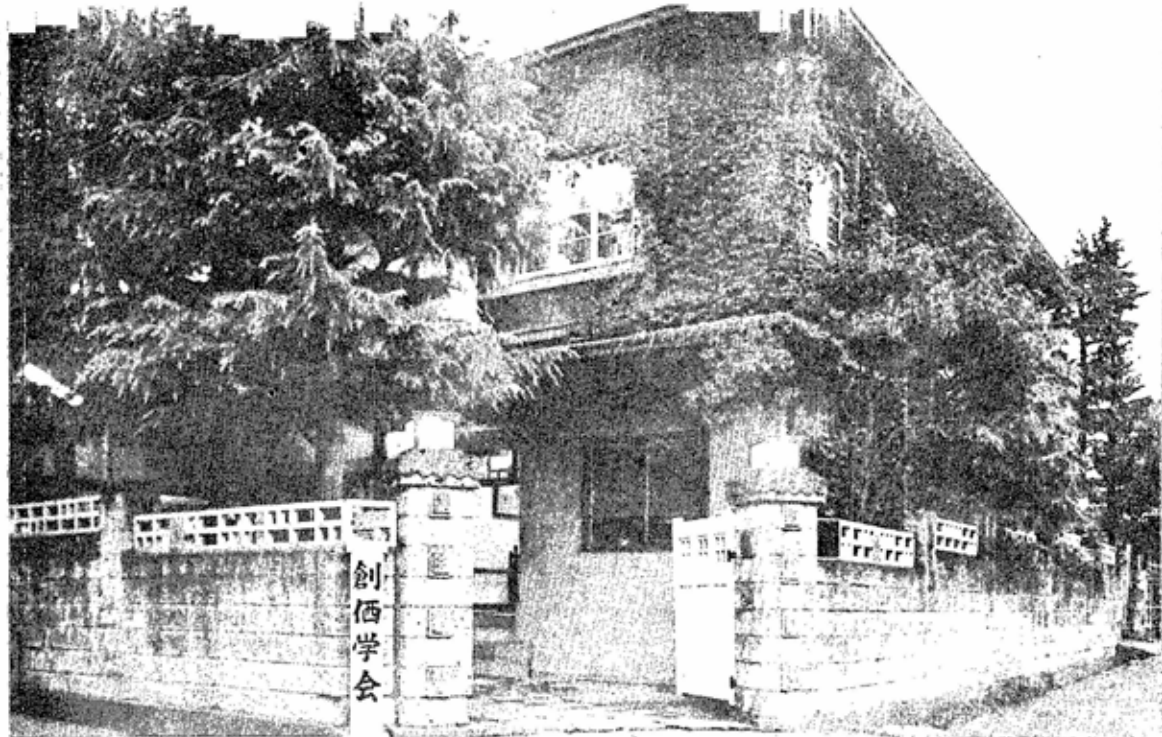
⁸ It is also noteworthy that Prof. Nakamura further states: "Any system of thought inclined to disregard the universal cannot attain universality among the systems of thought of mankind. It cannot find a sympathizer among other nations. It is extremely difficult to assimilate

In the examination of the doctrine and practice of the individual religions in this study, primary consideration was given to the material published by the religious bodies themselves. This was supplemented by works, both sympathetic and critical, written and published by others. Written testimonies of believers, which fill considerable space in most of the religious periodicals, were closely examined.

The difficulties noted above coupled with the normal requirements for accurate, intensive investigation made clear the need for more than a perusal of written material. Thus, in addition to an examination of the written source material, personal contact with the various religions and their believers was made. Indeed, the importance of participant observation in the investigation of this subject cannot be overestimated. It is doubtful that a complete and reliable explanation or interpretation of a living religion can be attained unless living contact with the religion is experienced. Only in this way can the atmosphere, which is so important in religion, be appreciated. The emotional fervor, obvious sincerity, and intellectual vitality of the believers cannot be adequately portrayed in words. No mere book on the subject can convey the peculiar atmosphere and the degree of religious exaltation which pervades the headquarters of the New Religions in particular. Due to the inadequacy of written material, without opportunity for personal contact this investigation would have suffered greatly.

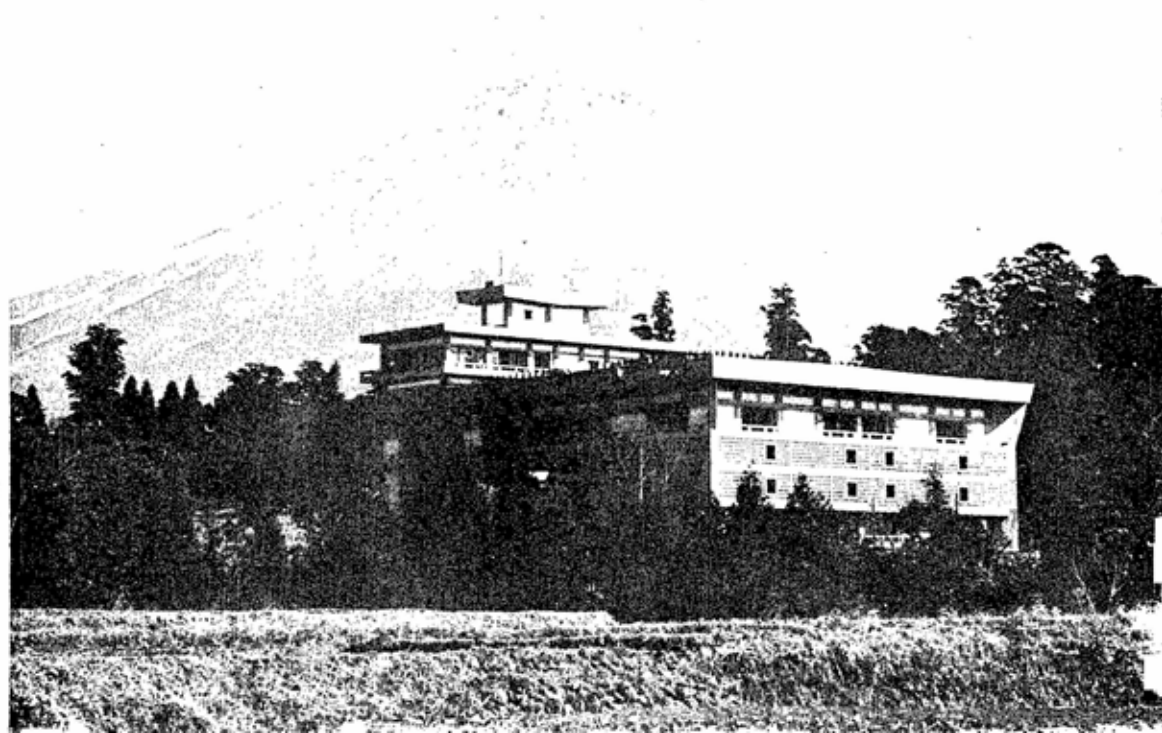
To supplement the written material, therefore, local religious gatherings, ceremonies, and lectures were attended which provided deeper insights and understanding than were possible through reading alone. Personal interviews and conversations were held with local religious leaders of the various religions at which time specific questions were asked and answered, difficult points were given further explanation, both doctrinal and practical matters were clarified. Interviews were conducted with individuals of the various religious groups who testified to their religious experiences and especially to their

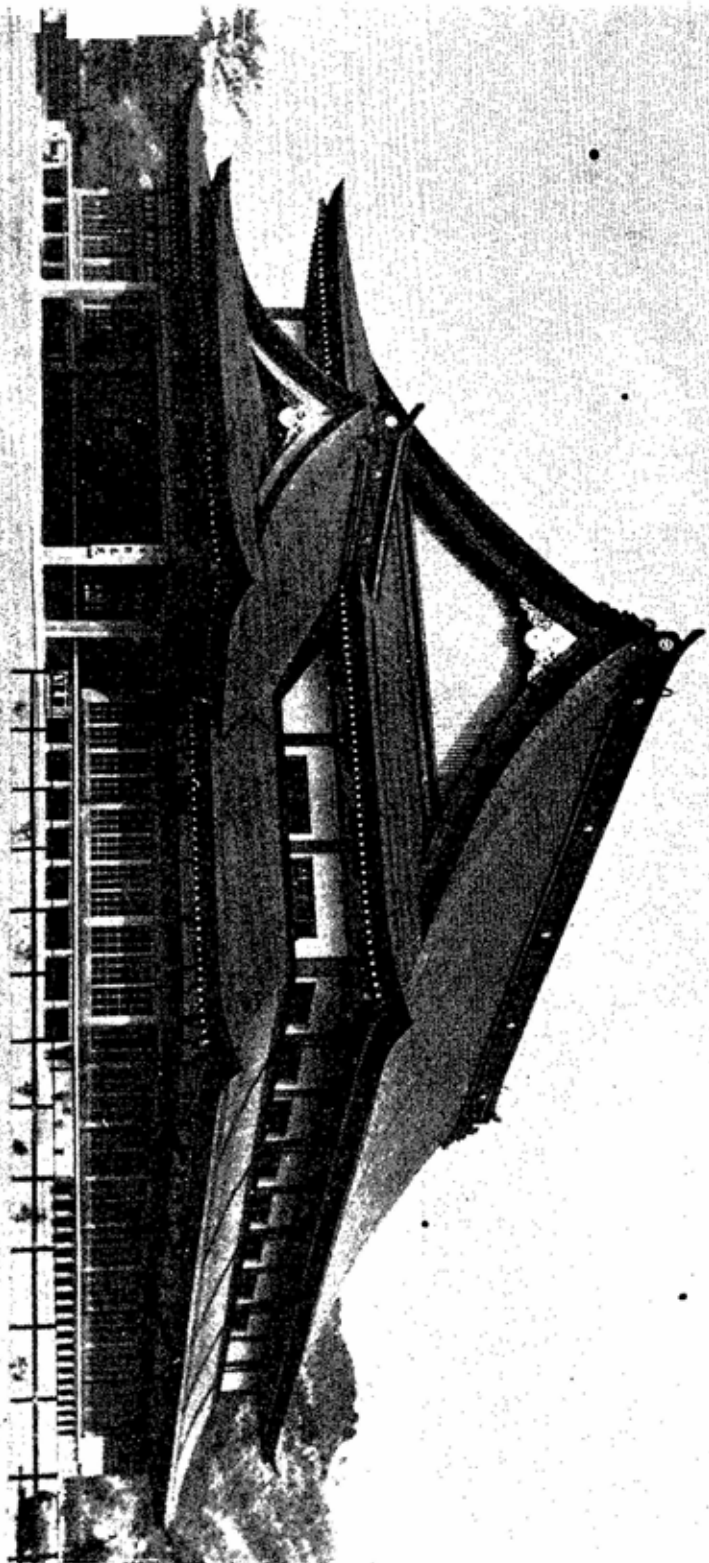
other nations from the bottom of their hearts with the Japanese thought. For that reason in the field of thought, Japan has had very little to offer to the culture of the world. As far as the world of thinking is concerned, Japan's influence is completely negligible." (*Ibid.*, p. 584.)



Sōka Gakkai Headquarters.

Grand Lecture Hall on Taiseikiji temple grounds
at foot of Mt. Fuji.





Mitokuuden temple at Omoto headquarters in Ayabe.

healings. Finally, visits were made to the headquarters of the various religions where opportunity to speak to or hear national leaders was given. On such occasions hitherto unpublished information was obtained.

Thus it was through reading, interview, and participant observation that data relevant to this study were obtained. After a general perusal of the general literature on the subject was finished, each of the religions forming a part of this study was investigated individually. Following this particularized investigation, general literature was again consulted, and the various similarities and differences between the teachings and practices of the several religions were brought together and related, forming the body of this publication.

Various methods of presenting the material which has been compiled are possible. On the one hand, each religion could be considered separately as a unit without relation to others. On the other hand, all religions could be considered together in one collective whole. The method of presentation in this book is something of a combination of these two methods. First, the phenomena of the New Religions in Japan are considered in a general, inclusive way, indicating various similarities common to many or all of them. Then, a short history of the founders and the founding of the various representative religions chosen for this study is given. The general metaphysical outlook of these religions with special reference to the concept of the divine is followed by a consideration of their doctrines and practices relating to healing. These are treated under collective headings which point out common elements in the teachings of the various religions. The following chapter on the effectiveness of these religions indicates the type of people attracted, the type of sickness which seems helped by these faiths, and suggested reasons for their popularity and the help which they seem to give. The final chapter points out various strengths and weaknesses of these religions from a Christian viewpoint and considers their future prospects.

For the benefit of those who wish to have a more unified view of the history, doctrine and practice of any one of the religions treated, an index is provided which indicates the pages on which each of the religions is mentioned. A glossary of Japanese terms is also appended. Although these terms are

more fully defined in the text itself, important terms repeated in places apart from their explanation are given a simple definition in the glossary for convenience of immediate reference.

In regard to the use of Japanese and Chinese characters, we have made it a practice to put in the characters, with their romanized pronunciation, of Japanese terms only at their first appearance in the text or at the place where the particular term is given a detailed explanation. Japanese names of both men and books in both the text and footnotes generally have the characters given at their first appearance only. However, the characters are printed for all Japanese words and names in the glossary and bibliography. Japanese names are consistently written with the given name first as is the practice in English-speaking countries, but the Japanese characters for the name are written in Oriental fashion, i.e., surname preceding the given name. Transliteration of Japanese words and names into English has been made according to the Hepburn system of romanization. Quoted material, however, has been retained in its original form.

The problem of attaining reliable statistics of membership is one that has long troubled religious investigators, particularly in the Orient. Figures of over-all membership, clergy and religious meeting places, as a rule, have been taken from the Ministry of Education's current (1962) Religious Yearbook. These are figures which have been submitted by the religious bodies themselves, correct as of December 31, 1961. One must be careful in the use that is made of such statistics.

Denominations and their constituent bodies prepare their statistics according to their own standards, which are usually quite different from those of other denominations, especially those of other religions. Moreover, even within a given denomination, a change in administration may mean a change in standards and categories, with the result that sound comparison over a period of years is sometimes practically impossible even within a given organization.

The situation is frustrating, to say the least, but it is not hopeless. In spite of the lack of scientific accuracy and generally accepted norms that give statistical material a sound comparative value, if the available data is carefully evaluated and compensations made for different standards and methods, the statistics can tell us considerable about religions in Japan, and they can provide us with the basis for rough comparisons.

At any rate, one thing is clear: religious statistics are collected primarily for the benefit of the organizations concerned. If the denominations themselves are satisfied, the traditional methods will continue to be followed, and it is very unlikely that there will be any changes made for sociological students of religions.

In dealing with the question of adherents, for example, it is inconceivable that there ever will or can be any generally accepted standards as to who are and who are not to be considered adherents or members. This is the case even within the Christian movement itself, not to mention the world of Buddhism, Shintō, etc. Denominations decide this matter from the standpoint of faith or convenience, probably both; and the same is true for most of the other categories.

Generally speaking, Japanese religious bodies are not exclusive. It is not unusual, for example, for an individual to be counted as an adherent of more than one religious organization, or even more than one religion. Consequently, according to the Ministry of Education, the total number of adherents of all religions in 1959 (133,811,316) exceeded by about forty million the total population of the country (93,419,000). In spite of the very obvious duplication, however, the totals do give some indication of the relative strength of different religions and denominations.⁹

It will be noted that references to *Tenrikyō* are more complete and detailed than those to the other religions. *Tenrikyō* is the oldest of the religions treated. Consequently it has the longest history, the most congealed doctrine, and the deepest rooted organization. Having become firmly established in Japan, it may well be considered a "model" of the newer religions and does merit the space which has been allotted to it.

There are various reasons why the emphasis in this book upon the teaching of these religions regarding sickness and healing is justified. In the first place, this is a very prominent element in all of their teachings. For some it has served as their very *raison d'être*. No detailed consideration of these faiths could avoid taking special note of this emphasis. Secondly, the teaching and practice regarding the cause and cure of sickness may be considered representative of the teaching of that religion

⁹ William P. Woodard, "A Statistical Survey of Religions in Japan," *Contemporary Religions in Japan*, Vol. II, No. 4 (December, 1961), pp. 34 f, 46.

in respect to other problems which face man. If sickness is considered as the representative "evil" and healing as the representative "salvation," the main elements in the entire teaching and practice of these religions will be clarified. Finally, there is an increased interest manifested in the psychosomatic causes of illnesses and their psychological or spiritual cures on the part of both the medical and certain areas of the religious professions of our day. This study should also contribute to this broader field of research.

The attempt has been made to present the material in this book in a sympathetic, though not totally uncritical, manner. Only as we seek to understand a religion from its own point of view—at least in so far as this is possible for an outsider¹⁰—do we approximate any real understanding at all. In so far as possible, source material approved by the religions involved was utilized, and it is hoped that its form of presentation here is basically in keeping with the spirit of the religion itself.

¹⁰ In the course of conversation with leaders and believers of the New Religions it was not infrequently stated that a true understanding of certain teachings can only be gained through personal experience as a believer within the religion itself. The writers were invited to take the required steps to enter the faith and experience the truths under consideration for themselves.

The New Religions in General



Chapter Two

The existence and activities of the New Religions are matters that no treatment of present day Japan which makes any claims to a semblance of completeness can ignore. They include some of the most vital aspects of modern Japanese life. Their vitality has been especially evident in the postwar period during which many religions have arisen, temporarily flourished, and quickly died. Others have led a precarious existence with many vicissitudes, having periods of strength and weakness, but struggling or parading on. Not a few have already given birth to a number of religious offspring in the course of their short existence. Most of the New Religions which are most prominent today had also a prewar existence and merely experienced a new burst of vitality since the war.

As soon as mention is made of New Religions, the problem of terminology or delimitation arises. The Japanese terms *Shinkō Shūkyō*, 新興宗教, Newly Risen Religions, and *Shin Shūkyō*, 新宗教, New Religions, are terms in common use in Japan today, and although their signification is quite generally understood, exact delimitation is not always made clear. The problem centers around two questions relating to the meaning of "new," which is a very relative term. In terms of time, how *new* is new? At what point does the new become old? In terms of content, at what point does a body of doctrine or an organization become a *new* religion rather than another sect within a larger religious tradition? The Western world faces a similar problem of terminology in regard to its "New Religions," "Cults," or "Sects." In what precise classification do Mormonism, Christian Science, New Thought, Swedenborgianism, Jehovah's Witnesses, Unity, Unitarianism, etc. belong? Are they to be included within

Christianity. Are they sects within Protestantism?¹ Are they to be regarded as New Religions? Precise demarcation is always difficult.

Japanese scholars are divided as to how much is to be included within the *Shin(kō) Shūkyō* classification, or whether,

¹ When one speaks about the problem of what constitutes a sect, H. Ch. Chéry writes: "Certains spécialistes, comme M. Jean Séguy veulent réserver le nom de sectes aux dissidences du protestantisme. En foi de quoi ils nous reprochent de compter comme secte par exemple l'Antoinisme, si connu des Belges. J'avoue ne pas très bien distinguer les motifs pour lesquels une dissidence créée par un catholique d'origine ne pourrait être qualifiée de secte. Par contre, l'usage du parler courant réserve sans aucune hésitation le nom de secte à ceux qui se sont détachés d'une communion religieuse principale, à laquelle ils appartenaient précédemment. Cette définition n'est pas appelée par l'étymologie, car le mot 'secte' vient du latin *sequor*, qui signifie 'suivre': d'après l'étymologie, on pourrait qualifier de secte tout groupement de gens qui suivent une certaine doctrine. Mais l'usage a prévalu, chez les tenants d'une religion donnée de traiter de sectes les groupements qui se sont séparés d'elle.... Mais là encore l'usage a prévalu de désigner ces confessions (luthériens, calvinistes, etc.) du nom d'Eglises, tandis qu'on réservait le mot sectes aux dissidences récentes, moins solidement établies, plus turbulentes, plus intransigeantes dans leurs prétentions. Pourquoi? Sans doute parce que l'acception courante de l'épithète 'sectaire' a influé sur l'usage qu'on faisait du substantif: ce sont généralement les dissidences nouvelles qui sont sectaires. A l'heure actuelle, animés que nous sommes ensemble, protestants et catholiques, d'un urgent souci d'œcuménisme, nous considérons d'un regard également attristé la prolifération des sectes nouvelles qui multiplient les divisions que nous voudrions réduire. Ce regard cependant ne doit pas être injuste. Et il le serait s'il ne distinguait pas les sectes d'après ce que j'appellerais 'leur teneur en christianisme'. Si nous comparons par exemple les deux sectes les plus considérables de l'heure présente par leurs progrès, leur agressivité, leur universalité, — à savoir les Témoins de Jéhovah et les Pentecôtistes, — nous devons constater que ces derniers sont des chrétiens authentiques, qui croient à la Trinité, à la divinité de Jésus-Christ, à l'immortalité de l'âme, au ciel et à l'enfer — toutes doctrines essentielles au christianisme traditionnel et qui sont niées pas les Témoins de Jéhovah. Ainsi en va-t-il pour toute la panoplie des dénominations aux-quelles nous avons affaire: il y a entre elles une échelle des valeurs, qui ne doit pas s'établir à partir de leurs effectifs, ni de la sincérité (toujours indéniable d'ailleurs) de leurs membres, ni de leur gentillesse ou de leur méchanceté par rapport à nous, mais à partir de leur fidélité au message authentique de l'Evangile. Ceci est très important, notez-le, pour nous dicter les termes justes dans les

indeed, it is correct to speak of "New Religions" at all.² Some apply it to religious organizations as old as *Tenrikyō* (founded in 1838) and *Konkōkyō* (founded in 1859). Others prefer to limit the term *Shin(kō) Shūkyō* to that crop of religions which mushroomed immediately before and since the last war. Popular usage seems to side with the former. Since this study concerns certain "modern Japanese religions" rather than "New Religions" as such, the explicit content of the term need not cause a problem. Suffice it to say that in this study the term is used as a convenient designation for all the religions included in this investigation.

Origin

Professor Hiroo Takagi, 高木宏夫, a recognized scholar in this field, indicates three particular periods in which New Religions were established or made great advances: (1) around the beginning of the Meiji era (1868), (2) around the beginning of the Shōwa era (1926), and (3) after the end of the Second World War (1945).³ Each of these periods were times of change, uncertainty, discontent. Men were looking for a faith which would provide answers to their physical, mental, and spiritual needs. At such times of stress, conditions were ripe for the arising of new expressions of religious feeling.⁴

For many, the formal, standardized, traditional religions failed to provide answers to the problems of modern existence. New answers were sought. More vital religion with greater relevance to the predicament in which man finds himself here and now was desired. A dissatisfaction with the incongruities and seeming irrelevance to much of modern life which characterized the established religions helped to pave the way for the popularity of the New Religions.

appréciations que nous devons porter sur les sectes." ("Visage de Sectes et Motifs de Dissidence," *Devant les Sectes non-Chrétiennes*, XXXI^{me} Semaine de Missiologie Louvain, 1961 pp. 29, 30.) See also the chapter: La Secte in G. Van der Leeuw, *La Religion dans son Essence et ses Manifestations*, pp. 258-261.

² Cf. the discussion of this term in *Contemporary Religions in Japan*, Vol. I, No. 2 (June, 1960), pp. 70-71.

³ Hiroo Takagi, 高木宏夫, *Shinkō Shūkyō*, 新興宗教 (Tōkyō: Dainihon Yūbenkai Kōdansha, 1958), p. 36.

⁴ Cf. Akio Saki, 佐木秋夫, and Iichi Oguchi, 小口偉一, *Sōka Gakkai*, 創価学会 (Tōkyō: Aoki Shōten, 1957), p. 28.

The greatest boost given to the firm establishment of the New Religions on a major scale was the religious freedom granted the Japanese people for the first time at the close of the war. Until that time all religions were severely curbed and regulated by the government. Religious freedom in the true sense was unknown.⁵ When the law proclaiming religious freedom was promulgated, New Religions erupted with an explosive force resulting from the decades of religious suppression.

⁵ It is often said that religious freedom was first granted by the Meiji Constitution, promulgated in 1889. Art. 28 reads indeed:

"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

However, a text thus worded, lent itself to much arbitrary interpretation. "Once it was decided that peace and order had been disturbed or that the duties of subjects had been obstructed, it was possible to suppress or restrict religions not only by the law but, when laws were lacking, even by ordinances, e.g. Article 2 of Police Regulations Ordinance No. 16, 1908, of Ministry of Home Affairs reads: 'Anyone who has led another astray by predicting good or ill fortune, by making a prayer or charm, or giving a sort of talisman without reason', and 'one who has obstructed medical treatment by making a charm, prayer, or giving an amulet or divine water, etc.... shall be punished with not more than 30 days' detention or with a fine of not more than 20 yen'. (Approximately \$10.00 at the prevailing rate of exchange.) This is one example of control. There were not a few prefectural police regulations which concerned the control of religions." (Dr. Jirō Tanaka, "The Meiji and Present Constitutions Compared," *Religion and State in Japan*, International Institute for the Study of Religions, Tōkyō, 1959, pp. 66-67.)

The New Constitution is more outspoken:

Art. 14: All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin.

Art. 20: Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration or practice.

The State and its organs shall refrain from religious education or any other religious activity.

Art. 89: No public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association, or for any charitable, educational or benevolent enterprises not under the control of public authority.

Some of the New Religions had already existed for years within the protective fold of some other recognized religion, but it was only in the years since the proclamation of the Religious Corporation Ordinance (1945) that they received official recognition as independent religions.

Importance

Although in recent years the term *Shinkō Shūkyō* has tended to be an expression of contempt or scorn referring to low-class religions run by charlatans seeking to deceive the gullible, the nation-wide importance of these New Religions can no longer be denied or ignored. There are few households in Japan where these New Religions have not made their influence felt in one way or another. Present day membership in the New Religions is conservatively said to equal 10 per cent of Japan's population.⁶ Others would set the figure at twice that number, but actual membership probably amounts to about 15 per cent of the population—although the figures necessarily depend upon the definition given to the term, "New Religion."

The political significance of the New Religions has been emphasized in recent years due to the activity of *Sōka Gakkai* in particular. In the town assemblies elections throughout Japan on April 30, 1959, all 76 *Sōka Gakkai* candidates were elected in Tōkyō, and only 26 of their 287 candidates failed in other parts of the country. In the national elections of June 2, 1959, all six of its candidates for the House of Councillors were elected. The national elections of July 1, 1962 resulted in the election of all 9 *Sōka Gakkai* candidates making it the third largest party in the House of Councillors. It is no wonder that both the Education Minister and the Prime Minister of Japan attended the funeral and paid tribute to the late *Sōka Gakkai* leader, Jōsei Toda, on April 20, 1958. Newspaper reports indicated that, although they were not believers, "they bowed to some two million votes behind the altar."⁷

Although other religions have not exerted their strength

⁶ Takagi, *Shinkō Shūkyō*, p. 7; "Shinkō Shūkyō Tembō," 新興宗教展望, *Shinshūkan*, 新週刊, Vol. I, No. 3 (August 7, 1962), p. 84.

⁷ Kazuo Kuroda, "Religion of Purgation," *The Japan Times*, May 23, 1959, p. 8.

politically to the extent of *Sōka Gakkai*, the existence of such strength, in certain areas at least, is undeniable. Economically also, the New Religions are able to exert influence. In many areas of the country, the religious affiliation of a shop owner can mean the difference between prosperity and adversity.

The increasing power, undeniable vitality, and continued expansion of the New Religions is causing a new appraisal of them to be made. Outgrowing some of their early excesses may also be a reason for a more unbiased consideration on the part of scholars and common folk alike. Their importance in the life of the nation at the present, and their probable influence in the future is no longer a matter of speculation. It is an obvious fact to be reckoned with.

Characteristics

The wide variety of thought which is included under the general term "New Religions" makes it all but impossible to indicate characteristics which are true of all of them. Nevertheless, there are various distinctive elements which are true of the large majority of them.

It is characteristic of the New Religions to consider their particular teaching, emphases, ceremonies, and sacred writings to have been divinely revealed to the founder or foundress. Rather than being the creation of man, there is considered to be a divine source of the religion. It may be that some god possessed the founder and spoke or wrote through him, or that a dream or vision was given, indicating the divine will, or merely that the mind of the founder was divinely inspired to perceive and enunciate the divine truth. In any case, the truth of the religion is considered to have come by divine revelation, which ensures its validity.

The typical founder of a New Religion is a person of great self-confidence. He often spent an unhappy youth in poverty and disease. At times he shows symptoms of paranoia with its concomitant megalomania, delusions and hallucinations. Then a divine being or beings are said to have taken possession of him and entrusted him with a saving mission.

This seems to be a very common phenomenon in Japanese religions. Kannon appeared to Shinran when he was twenty years old and Nichiren was a visionary. The foundress of *Tenrikyō*

repeatedly received heavenly visits; the foundress of *Dai Hizen-kyō*, 大日然教, Mrs. Nami Orimo, 折茂なみ, claims that the highest deity of the universe had descended upon her, and Kiyomi Miyaoka, 宮岡清見, the founder of *Sei Kyōkai*, 聖教会, experienced twice a divine descension upon him. Two deities, *Konjin*, 金神, and *Ame no Minakanushi no Kami*, 天之御中主神, took possession of Itoko Unigame, 雲丹亀いと子, the foundress of *Shintō Shinkyō*, 神道新教. The founder of *Nembō Shinkyō*, 念法真教, Reigen Ogura, 小倉靈現, claims that Amida Bosatsu spoke to him directly and ordered him to start a new religion. Mrs. Sayo Kitamura, 北村さよ, of the Dancing Religion extended hospitality to a male and female deity, and Kakushin Baba, 馬場覚心, the founder of *Issai Shū* 一切宗, received necessary directions from Buddha himself. The list of examples could go on and on. To prove their divine mission, they often received prophetic knowledge and great healing powers.

The founders of the New Religions do not seem to excel in humility. Some refer to themselves as Saviors of the present time or equate themselves with Moses, Christ, Buddha, Confucius or certain Japanese emperors. Mrs. Sayo Kitamura calls herself *Ōgamisama*, 大神様, the Great God. *Ikigami*, 生き神, the living God, is the epithet applied to the leader of *Konkōkyō*. One of the founders of *Ōmotokyō* called himself "the Savior of Mankind." "The Godman for whom the world is so earnestly seeking" can be found in the person of Mr. Terumi Fujita, 藤田照見, the founder of *Shinshū Kai*, 信修会. *Tsuki-Hi's Yashiro*, 月日の社, the Shrine of God and Mediatrix between God and men, is to be found in the person of Miki Nakayama, the foundress of *Tenri-kyō*. *Ikibotoke*, 生き仏, the living Buddha, was the term applied to Myōko Naganuma, of *Risshō Kōseikai*. *Meishu*, 明主, Enlightened Lord, was the appellation taken by Mokichi Okada of *Sekai Kyūseikyō*.⁸

⁸ There are a number of similarities that are evident in a comparison of many of these New Religions with sects and cults of the Western world. The fine study by Dr. Charles Samuel Braden, *These Also Believe, A Study of Modern American Cults and Minority Religious Movements* (New York: The Macmillan Company, 1951) is especially helpful for noting such similarities, not the least of which is the exalted place given or claimed by the founders. J. Paul Williams, in his listing

Joseph Spae's study of the founders of New Religions includes the following description:

Their deportment is folksy, their speech is direct and even uncouth in its carefully nurtured dialectal brogue. At all times they keep close to the common man whose ailments they transfer upon themselves, whose hidden aspirations they voice, whose yearning for safety and deliverance they incarnate. They travel much; they preach relentlessly; they live luxuriously. They bask in adulation and even anthropolatry. Several of them claim to be theophanies, unerringly led by divine inspiration. Others, more modest, are satisfied with the role of prophet or medium. All are proficient in spiritual science. Mystical experiences are common with them. For they commune with gods, demons and ancestral spirits.

Although some ride in Packards and Cadillacs, they don a primitive ceremonial dress. Their incantations remind one of a shamanistic conjurer, and the purposeful touch of their hand of an Indian medicine man.

Many of them claim miraculous powers of healing. They can transmit those powers to the sick whether it be by having

of some common characteristics of some "recent religious innovations" (which includes a healing emphasis), notes that "Some sectarian leaders make such extreme statements that they lay themselves open to the charge that their teachings are deliberate attempts to deceive. Several have taught that they will never die, and it has been claimed for others that they are God. It is difficult to determine when ideas such as these are simple delusion and when they are fraud.... However, concerning possible fraud, two remarks are in order: (1) A religious leader may be dishonest in some of his teachings and still minister successfully to the needs of many of his followers. The history of churches (and governments) gives ample demonstration of the principle that devotees can receive immense satisfaction and comfort through following the teachings of leaders whom most observers would consider to be charlatans. (2) Fraud is not limited to the newer sects. Elmer Gantry's are to be found in every religious organization." "Moreover, the newer sects are often autocratic in their type of government: The amount of will power necessary to pioneer a new religion is so great that ordinarily the founder develops a pattern of almost regal dominance. He is also under constant attack, as he sees it, from dissenters who would alter past all recognition the spiritual essence out of which the movement sprang. Thus he is forced, so he thinks, into ruthlessness, which usually takes the form of claiming to protect a divine revelation; the end result is old-fashioned autocracy." (*What Americans Believe and How They Worship*, New York: Harper and Brothers, 1952, pp. 330 f, 349.)



PL Kyōdan's founder, Tokuchika Miki, at birthday celebration.

Worship ceremony during installation of Tokuhiro Miki as PL's tsugioya.





Rishō Kōseikai co-founder Niwano inscribing inside of wooden image of Buddha to be erected in new cathedral.

devotees drink the carefully bottled water of their bath (as did Deguchi Onisaburō) or by writing a character on a piece of paper (as did Okada Mokichi).

They shroud their 'revelations', in suggestive onomatopoeias and an air of ponderous mystery. Their primitive mind is steeped in the animistic folklore of Japan. They prove most everything they say by clever allusions and the deft juggling of *kanji* alliterations.⁹

One cannot write off these religious founders by some remark about their infantile power of reasoning. For they would lose no time in answering that thousands of people follow them not for reason of their teaching but for reason of their personality and that it matters little whether they are right or wrong as such contradictory notions are left behind in the world of faith. Should you doubt their healing power, they will look painfully shocked and invite you to come and see for yourself.

The fact is that these men and women are masters of human psychology and possess remarkable talents of suggestion reinforced by autosuggestion on the part of the masses. The ordinary man, in turn, downtrodden by the unremitting struggle for life, is fascinated by the primitive and occult power which they exude. He feels secure in an atmosphere of community worship near a god tailored to his size.

The candidness and earthly manners of these founders never stand in the way of a sound business sense and more than ordinary organizational talent. They are quick to learn from one another and keep an ear to the ground so as to remain in tune with the latest religious fads. They will try every means to attract public attention and spend huge sums of money on equipment and buildings in proof of their religious

⁹ Fondness for this sort of logomancy or logolatry which uses homophonous words for magic effect or logical proof (*goro-awase* 語呂合せ) is deeply rooted in the traditions and psychology of the Japanese. It came to them from China along with the creeds of Taoism and Esoteric Buddhism, *Shingon*. A few examples: *shinkō* 信仰, 'faith', written with the homophonous characters: 神行, 'divine works'; 'seisho' 聖書 'the Bible' written 生書, 'Book of Life', etc. Tenrikyō, Omotokyō and especially Odorikyō revel in the esoteric effect of such like sound analogies.—Going one step further, this play of words is supposed to connect thought with reality (as we would say in English: "I am right because I belong to the Right"), e.g. 'kangaeru' 'to think' means, according to Nakano Yonosuke (*The Universe has Spirit*, Shimizu, 1954, p. 173): 'kami ni kaeru' 'to return to God'. "Therefore," he concludes, "when a man thinks, he can see into the past, present and the future."

success. For they are convinced that poverty is an evil which it behooves them to eradicate from their own lives. They know that their poor followers demand from them such a vicarious display of wealth and power as from a model of perfection which is now within everybody's reach.

As it must happen to all men, sickness and death also come to the founders. The former irritates them, but they call it 'purification'. The latter is a complete frustration. As Okada Mokichi told his entourage a few months before his death on Feb. 19, 1955: 'A great disaster is about to occur. I fear the worst'.

Indeed, the trial of strength for all New Religions is bound to come at the death of the founder.¹⁰

Some religions have experienced a decline or disappeared completely following the demise of their founders. The development of a mystical atmosphere¹¹ and a core of teaching during the founder's life-time, however, is usually sufficient to provide momentum for the continuation of the religion following their deaths. This sense of mystery and mystical teachings characterize a number of New Religions. *Tenrikyō*, one of the oldest of Japanese New Religions, performs every month a highly mystical dance, the *Kanrodai Zutome*, 甘露台勤, which nobody is allowed to witness.¹²

The majority of the New Religions are syncretistic to a greater or lesser degree. Teachings and practices from various

¹⁰ Joseph J. Spae, "The Religions of Japan," *The Japan Missionary Bulletin*, Vol. X, No. 2 (March, 1956), pp. 127-129.

¹¹ "Le Japonais aime le mystère. Ces croyances et ces rites s'appuient sur des abstractions infiniment compliquées, où le symbolisme et le jeu de mots ont souvent une grande part; mais l'initié a l'impression de tenir l'explication des phénomènes tout en ne comprenant pas comment cela se passe. Sa soif de mystère reste ainsi insatisfaite et toujours brûlante, mais il est tranquille et soulagé, parce qu'il a communiqué avec une foule et ne sent plus seul. Ces rites, joints aux grandioses promesses qui sont supposées se réaliser dans un proche avenir, aident la foule à supporter ses malheurs et ses misères. L'influence du christianisme eschatologique, associé souvent au marxisme et en tout cas à tout ce que la tradition japonaise, a de plus débridé." (P. Delbos, *Nouveaux Mélanges Japonais*, Janvier, 1955, p. 10.)

¹² The ceremony takes place at the foot of the *kanrodai*, 甘露台, a sacred pillar, in a kind of open square-shaped basement, situated some feet below the temple surface. This basement, invisible to the faithful, is

other religions or philosophical systems are freely incorporated into their scheme. During their whole history the Japanese have shown a pronounced undogmatic tendency together with a great flexibility and adaptability of mind. They have the art of bridging quite contrary views. This characteristic goes together with their distaste for absolutes. They can easily worship at Buddhist temples and at the same time at Shintō shrines or Christian churches. "After all," they say, "there are many roads that lead to the top of Mt. Fuji. No religion should make any claim of uniqueness. They are more or less the same. Strip away the ceremonies and doctrines, and the ethical substance which is left is the law of truth and honesty and love. And this we can freely borrow from each other."¹³ One may hear the names of Christ, Buddha, Confucius, Mohammed and the founder of the particular religion in one breath. From many diverse religions, points of doctrine are quoted with little effort to avoid internal contradictions or to respect their original meanings. Even the Christian Bible is for several New Religions a frequent source of inspiration. A new believer is not obliged to give up his former religion or to break relations with the religion to which his family belongs by tradition. Some New Religions take care of their followers only during their lifetime; when they are dead,

strewn with grey white gravestones. The ten performers of this very mystical dance arise, and descend by four different staircases to the basement. Only the shuffling of their feet over the gravestones can be heard. The number of the performers is always ten, in conformity with the ten appearances, instruments or organs of *Tenri-O-no-mikoto*. *Infra* pp. 221 f.

¹³ Prof. H. Neill McFarland compares the New Religions with the messianic cults of primitive societies such as the Ghost-Dance Religion of the American Indians and the Cargo Cults of New Guinea. "These cults are examples of a socio-religious phenomenon which, for over a half century, has been reasonably well understood by anthropologists. Among such cults, wherever they have been discovered, there is discernible a remarkably standard pattern of development in which at least five factors are recurrent: (1) social crisis intensified by an intrusive culture, (2) a charismatic leader, (3) apocalyptic signs and wonders, (4) ecstatic behavior, and (5) syncretic doctrine. The milieu from which they arise, described in the words of anthropologist Margaret Mead, is the 'ferment of half-abandoned old and half-understood new'." ("Japan's New Religions," *Contemporary Religions in Japan*, Vol. I, No. 4 (December, 1960), p. 60.)

they leave them to some Buddhist sect for burial. *Sōka Gakkai*, however, is an obvious exception to this relativistic attitude of mind.

Doctrinally and ceremonially the New Religions tend to be quite simple—almost superficial. Many have little concrete doctrine of their own. Their doctrinal basis is often found in a Buddhistic or Shintoistic settling with certain peculiar emphases. Simplicity of doctrine is one of their obvious reasons for popularity among the masses. In so far as their moral theology is concerned, they are usually satisfied with a few precepts which have been kept quite general and they refrain from burdening their followers with commandments which would be difficult to observe.

Related to doctrinal simplicity is the primary emphasis upon “this worldly” benefits. The New Religions are more concerned with meeting man’s physical, material needs in the present than giving hope for the future or engaging in speculative reasoning about the nature of another world. As a part of this “this worldly” emphasis, physical healing plays an important and almost indispensable part. Although it is frequently stated by religious leaders that the aim of the religion is not the granting of such physical or material benefits, in the eyes of the common believers this seems of primary importance. Their ceremonies provide relief for people who have been unlucky in life or who have become ill. In their exhortations considerable stress is put on *genseteki riei*, 現世の利益, advantage in this world in whatever form it may be. Their final goal and the highest objective of their apostolic endeavors, is generally something purely natural. They are in the full sense *Diesseitsreligionen*, religions of this world and for this world. They are not interested in the far-away happiness of an unseen Heaven, but rather they seek to provide instant alleviation of all worry and burdensome obstacles to success in this very world wherein we live.

Moreover, most of the New Religions have a strong eschatological character. They point to a bright and cheerful life sometime in the future in this world. Whether they call it *yōkigurashi*, 陽気暮らし, *yonaoishi*, 世直し, or otherwise, when the messianic time has approached a kind of heaven on earth or a peaceful and happy, ever so happy, welfare state will come into existence.

A special feature of the new religions, which draws many people to them, is that their leaders give a kind of personal guidance to the believers. At their meetings it is always possible to ask advice about personal problems from someone appointed for that purpose. Usually such advice is based on personal experience and common sense, and although it does not contain anything extraordinary it greatly comforts those who ask for it. There are also religions like the *Seishōdō Kyōdan* (聖正道教団) where the person who is asked for advice enters a kind of trance during which he receives a revelation in answer to the problem put before him. In such cases the revelation is explained to the person who seeks advice. In order to understand the importance of this guidance, one has to listen to the stories told by believers who by following the direction of their leaders actually found peace and happiness.¹⁴

The enthusiasm and individualism of the New Religions in contrast with the established faiths may also be considered characteristic. Upon individual faith, rather than upon a family or geographical basis, one enters the New Religion. Having become a believer, it is normal for one to become an enthusiastic proponent of his faith.

In regard to the organization of the New Religions,¹⁵ many of them have rejected the traditional hierarchy which distinguishes between ministers and believers.¹⁶ Most of the believers are entitled to perform sacred functions, and this lay

¹⁴ Baiyū Watanabe, "Modern Japanese Religions," *Monumenta Nipponica*, Vol. XIII, Nos. 1-2 (1957), p. 162.

¹⁵ In a study on the New Religions of Japan this characteristic has been emphasized by R. P. Uyttendaele: "Les fondateurs font montre d'un puissant talent d'organisation. De toutes les façons — et plus elles sont modernes, mieux cela vaut — ils s'efforcent de capter l'attention de la masse. L'architecture esthétique de leurs constructions, qui a bien valu aux religions nouvelles le nom de *tatemono-shūkyō* — religion de bâtiments — se propose le même but. La conception ultra-moderne de ces édifices et leur beauté inspirent de la fierté aux adeptes et ces bâtisses apparaissent comme la véritable et première réalisation du ciel promis sur terre." (*Devant les Sectes non-chrétiennes*, Rapports de la XXXI^e semaine de Missiologie Louvain 1961, p. 199.)

¹⁶ "This does not prevent officials from being called 'Reverend,' etc. But their duties do not presuppose a 'vocation,' nor are they necessarily for life. They think of themselves rather as board members and feel free to change their calling whenever it pleases them." (Spae, *op. cit.*, No. 4 (May, 1956), p. 277.)

character seems to stimulate missionary activities, among the members. Nevertheless, the lack of a priesthood does not mean the lack of organization. Great care is taken to assure liaison with headquarters. This is done not only by correspondence but above all by having all officials and even a large number of followers repair to headquarters for regular indoctrination courses. At such times physical labor is often performed in building and earth-moving projects as a special work of merit. Yet the central headquarters has often been unable to prevent splinter movements from developing, and many religious (including *Tenrikyō*, *Reiyūkai* and *Ōmoto*) have experienced a number of schisms.

Despite pretensions on the part of some to be world-wide, the New Religions are definitely Japanese faiths. They are rooted in Japan and make their appeal to Japanese. Their "newness" is found in certain emphases or enthusiasm and vitality rather than in major doctrinal differences from traditional Japanese thought.

As a movement among the masses, the New Religions are usually tainted to a greater or lesser degree with various superstitions. There are shamanistic features which are prominent in many.¹⁷ In some cases this is because ancestor worship played an important rôle in their foundation. For example, in *Reiyūkai* the shamanistic element is very prominent, taking the form of a greatly developed ancestor worship built on the *Saddharma*-

¹⁷ "The weakness of the critical spirit of the Japanese, allowed the continuance of old ideologies that should have been abolished or modified by radical social changes. Yet there persist, or occasionally crop out anew the most primitive ways of living and thinking, of which Shamanism is one. Before the introduction of cultures from the continent, mediums occupied the central position in the Japanese religious world. Since the mediums were always descendants of powerful gods, they could, as was generally believed, exorcise evil spirits by themselves, because they had inherited divine powers. Hence these mediums were revered by the community. They belonged to a special, honorable class, and common people managed their affairs in accordance with oracles, or the advice of the mediums. In connection with this, we may suppose that charms and divinations, or something of the sort, were popular among the Japanese from time immemorial." (Nakamura, *op. cit.* pp. 515-516.)

pundarika Śutra (*Hōkekyō*). The believers are convinced that our present-day troubles are only necessary consequences of our bad deeds in the past. Therefore we should communicate with the souls of the deceased, become their friends and ask their counsel in order to avoid future unhappiness.

Along with this tendency towards superstition and shamanism, there are other elements in the New Religions which evidence a more modern outlook. An obviously new respect for women is seen both in the number of women founders and the large proportion of women preachers, teachers and believers.

Finally, an outstanding characteristic, even the *raison d'être* of certain New Religions is faith healing.¹⁸ It is also one of the main attractions of these religions.

Primitive man's belief that there is some strange connection between disease and sin, between the physician, *homo medicans*, and the magician, *homo divins*, has not completely receded before the advance of empiric science. The main reason for this stubborn persistence of what scientists would deride as superstition is that, with the necessary qualifications, this belief holds a good deal of truth.

A recent inquiry sponsored by the Ministry of Education shows that at times of sickness 17.4% of all Japanese rely on superstitious practices rather than on the doctor. Surprisingly enough, this proportion hardly varies in the city (14.2%) and in farming (19.4%) or fishing (18.4%) communities. Nor does age and sex make much difference. Only the level of educa-

¹⁸ Faith healing has also been noted as a principal characteristic of new African sects. "La mission principale de ces religions est bien la guérison, la guérison par la prière seule. Les remèdes, les hôpitaux sont des inventions du diable. J'ai dit: la guérison par la prière plus exactement: la guérison par l'incantation. En effet cette prière doit faire peur à qui doit l'entendre; elle s'accompagne toujours d'imposition des mains. Cette dernière prend souvent une allure de violence qui n'exclut pas les coups. Le malade, même mourant, est mis dans une véritable transe. Il n'est pas rare de voir des mourants, ainsi en transe, se lever et danser avec une violence qu'on croirait à peine possible pour un homme en pleine santé. Il y eut des cas où le malade s'effondrait mort en plein milieu de sa danse effrénée. Pendant toute cette manœuvre macabre, l'assistance entière hurle (on ne peut dire: chante) des textes des Saintes Ecritures. (*Devant les Sectes non-chrétiennes*, Rapports de la XXXI^e semaine de Missiologie Louvain 1961, pp. 150-151.)

tion is a decisive factor, the report indicates. Among high school and university graduates only 8% take recourse to superstition. As education decreases, superstition increases: 14.5% for middle school graduates, 19.9% for primary school graduates and 25.5% for people without regular education.¹⁹

It is precisely among the less educated classes that the New Religions recruit their followers. Their apologists stress the beneficiary role which faith healing plays in border cases unrecognized or neglected by organized medicine. In this respect Japan's New Religions ride the crest of an international wave of scepticism about a materialistic concept of man which negates the soul or at least misinterprets the fundamental unity of the human personality.²⁰

Representative Religions

At the present time there are more than three hundred "religions" registered with the Ministry of Education. There are also a considerable number of "religions" which have not become incorporated and thus are not included in this number. Of the more than three hundred which are registered, some one hundred twenty-five or so are usually put into the "New Religion" classification.²¹

Among the New Religions, however, there are those which, because of doctrine, size, or history, are more representative and important than others. Some of these New Religions have reached the stage of development where they have been classified as established religions.²² Because an inclusive study of all present day religions in Japan would be impractical, certain representative religions have been chosen from among the "New Religion" classification to present a general picture.

The bases for choosing representative religions were religious groupings, size, and influence. Professor Baiyū Watanabe has divided the New Religions into three major groupings: the

¹⁹ *Meishin-chōsa-kyōgikai*, 迷信調査協議会 ed., *Meishin no jittai*, 迷信の実際, Tōkyō, 1952, Vol. I, p. 91.

²⁰ Spae, *op. cit.*, No. 7 (August-September, 1956), p. 518.

²¹ Cf. Watanabe, *op. cit.* p. 153; *Contemporary Religions in Japan*, Vol. I, No. 2 (June, 1960), p. 71.

²² Ensuke Konno, 今野円輔, *Nihonjin no Shūzoku Meishin*, 日本人の習俗迷信 Vol. V. of *Nihonjin no Seikatsu Zenshū*, 日本人の生活全集, Keizō Shibusawa, 渋沢敬三, editor, Tōkyō: Iwasaki Shoten, 1958), p. 136.

Reiyūkai Group, the *Tenrikyō* Group, and the *Ōmoto* Group.²³ The largest and most influential of each of these groups is included in this study. Along with these religions, *PL Kyōdan* and *Sōka Gakkai* were added as organizations outside of these groupings which could not be ignored.

All of the New Religions which claim a membership of over a million believers are included in this study. Of the three with less than a million adherents, *PL Kyōdan* is approaching that number and is numerically the largest religion in the sub-million class, *Ōmoto*, an important parent religion with numerous religious offspring, and *Sekai Kyūseikyō*, which originally emphasized healing to such an extent that it was almost its only reason for existence, also required inclusion in this study even though their membership is less than others not included. For any study of modern Japanese religions, those included in this study are basic.

An article by Professor Takagi in the *Shinshūkan*, 新週刊, presents his up-to-date statistics for the representative religions treated in this book. Since his figures differ (considerably, at times) from those quoted in the following chapters from the

23

<i>Reiyūkai</i> Group	<i>Tenrikyō</i> Group	<i>Ōmoto</i> Group
<i>Reiyūkai Kyōdan</i> (霊友会教団)	<i>Tenrikyō</i> (天理教)	<i>Ōmoto</i> (大本)
<i>Risshō-kōsei-kai</i> (立正交成会)	<i>Hommichi</i> (ほんみち)	<i>Ananai-kyō</i> (三五教)
<i>Myōchi-kai</i> (妙智会)	<i>Sekai Shindō-kyō</i> (世界心道教)	<i>Seichō-no-Ie Kyōdan</i> (生長の家教団)
<i>Busshogonen-kai-Kyōdan</i> (仏所護念会教団)	<i>Taidō-kyō</i> (太道教)	<i>Sekai Kyūsei-kyō</i> (世界救世教)
<i>Myōdō-kai Kyōdan</i> (妙道会教団)	<i>Hinomoto Shinsei-kō</i> (日の本神誠講)	<i>Ishin-kai</i> (惟神会)
<i>Hosshi-kai Kyōdan</i> (法師会教団)	<i>Shūyōdan Hōsei-kai</i> (修養団捧誠会)	<i>Sekishin-kai</i> (赤心会)
<i>Seigi-kai Kyōdan</i> (正義会教団)	<i>Hikawa-kyō</i> (日月秋)	<i>Shintō Tenkō-kyō</i> (神道天行居)
<i>Shishin-kai</i> (思親会)	<i>Daidō-kyō</i> (大道教)	
	<i>Seishōdō Kyōdan</i> (聖正道教団)	

(Watanabe, op. cit. pp. 154-157.)

Ministry of Education's *Religious Yearbook*, it seems clear that either the sources or methods of compilation were not the same. This illustrates the problem regarding statistics noted above.²⁴ This set of figures should also be kept in mind when statistical reference is made in the pages that follow. He lists membership of these religions as follows: *Tenrikyō*—2,370,000; *Ōmoto*—320,000; *Seichō no Ie*—1,370,000; *Sekai Kyūseikyō*—600,000; *PL Kyōdan*—1,200,000; *Reiyūkai*—2,100,000; *Risshō Kōseikai*—700,000; *Sōka Gakkai*—2,700,000.²⁵

²⁴ *Supra*, pp. 18 f.

²⁵ "Shinkō Shūkyō Tembō," 新興宗教展望, *Shinshūkan*, 新週刊, Vol. I, No. 3 (August 7, 1962), p. 86.

Tenrikyo, The Religion
of Divine Wisdom

Chapter Three

Tenrikyō, 天理教, The Religion of Divine Wisdom, is the oldest of the religions under study. As may be expected of the one with the longest history, it is also the most firmly established organizationally and has more of a developed doctrine than those of more recent origin.

Mrs. Miki Nakayama, 中山みき, *Tenrikyō*'s foundress, was born on June 2, 1798, the daughter of a farmer and his devout Buddhist wife. From childhood she evidenced a strong religious interest and early indicated her desire to become a Buddhist nun. Her piety continued after her youthful marriage to Zembei Nakayama, 中山善兵衛, a prosperous farmer and landowner. *Tenrikyō* literature emphasizes the exemplary, seemingly flawless character of her childhood and the ideal pattern she left behind as a wife and mother. There are various anecdotes of her deeds of mercy and kindness, and even a story of a strange celestial occurrence at the time of her birth over the house in which she was born.¹ The apex of her self-sacrifice and love is considered to be manifested in her willingness to sacrifice her two daughters and herself as well to save the life of a neighbor's infant who had contracted smallpox while under her care.

When She was about thirty-one years old, She had three children. She found one of the children of the neighbors suffering from lack of milk. The child was the last of six brothers and the only one remaining alive. He was weak from lack of milk. The Foundress had plenty of milk, so

¹ Fujio Ikoma, 生駒藤雄, *Tenrikyō Yōgi*, 天理教要義 (Tambaichi: Tenri-kyō Dōyūsha, 1950) p. 2.

whenever She found a child in the neighborhood who was suffering from lack of milk, She would often offer Her milk. Now this was the child of one of Her husband's friends and since the friend was one of the neighbors, She took the child over to bring it up. Meanwhile, quite unexpectedly the child was seized with smallpox. Putting the child under medical treatment, She devoted Herself to nursing the sick child. In eleven days, however, the disease proved to be black smallpox. Such a case was then regarded as beyond remedy, the doctor was of the opinion that there was no hope of recovery. But She could not bear to have the child die under Her care, so She went barefooted every day for one hundred days to the near-by shrine to offer a prayer to all the gods of heaven and earth with a vow:

"Pray save the life of the child who is hopelessly ill with black smallpox and whom I have been taking care of. Instead I am prepared, if it is the divine will, to sacrifice my two daughters, leaving the son as the heir of my family. And if that is not enough, then I will willingly sacrifice my life, too, after my request has been granted." It was really a whole-hearted prayer out of the sincerity of Her mind, and the prayer was heard. The next day, the child began to recover gradually, and soon recovered completely. Indeed he was miraculously saved. However, Her daughter Yasu who had been offered as a sacrifice in place of the child, passed away, when she was four years old. And later, the third daughter Haru and the fourth daughter Tsune were born successively, but three years later the latter has also passed away. According to the revelation of God the Parent later given through the lips of the Foundress, His intention in taking away Her daughters was that it would be too great a pity to Her if He should take away two of Her daughters at the same time, so that He first took away the youngest daughter and, making her soul reborn, took her away again, when she reached the age of three. However, will there be anyone in the world who will offer to sacrifice one's two dearest children and one's own life to save the life of a child of another man?²

By the time Miki was forty, she had given birth to a son and five daughters. She had experienced a variety of domestic and emotional difficulties including those resulting from demanding in-laws, an unfaithful husband, and the deaths of two

² *A Short History of Tenrikyō*, (Tenri: The Headquarters of Tenrikyō Church, 1960), pp. 74-75.

daughters within a five year period. The crisis in her life occurred in her forty-first year, a year after giving birth to her sixth child. In this experience, *Tenrikyō* marks its birth.

In the autumn of 1837 Miki's eldest child, Shūji, 秀司, was suddenly overcome by a great pain in one of his legs while he was working in the field. Doctors were called in, but they were of no avail. An itinerant priest, Ichibei Nakano, 中野市兵衛, was asked to perform a mystical ritual upon the patient, using a certain woman, Soyo, そよ, as medium; the pain stopped immediately. However, some time later the pain returned with greater intensity than before; the ritual was again performed with the same temporary success. These strange proceedings of renewed attacks and subsequent relief happened at least eight times. In so far as Miki was concerned, signs of strange phenomena began to cast their shadow. Repeatedly she felt as if her body were being shaken. One author remarks that at this time Miki began gradually to attune herself to the movements of the Universe.³ Since he does not explain these mysterious words the reader is free to make his own interpretations.

About a year later, Miki, her husband, Zembei, and their son, Shūji, became victims of various illnesses. The itinerant priest was again called in, but since Soyo was absent, Miki herself acted as medium. While the ritual proceeded, suddenly one of the heavenly deities forced himself upon the hospitality of Miki. The expression of her face became severe and her whole appearance took a dignified air. When asked what deity had descended upon her, she replied: "*Ten no Shōgun*, 天の將軍, the Heavenly General." At this the priest reverently asked: "Who are you, Heavenly *Shōgun*, who descended upon this woman?" Then a voice was heard: "I am the True and Original God. I have a predestination to this Residence. Now I have descended from Heaven to save all men. I want to take Miki as the Shrine of God."⁴

All the bystanders were struck with awe. When Miki's husband came to his senses, he vehemently asked the deity to withdraw himself, pleading that his wife was a mother of four

³ Kōjirō Serizawa, 芹沢光治郎, "Oya-Sama," 教祖様, *Tenri Jihō*, 天理時報

⁴ *Tenrikyō Kyōten*, 天理教教典 (Tenri, 1949), p. 3.

children who needed all her attention. However, the deity was stubborn and even threatened the whole family with extinction if his request were not accepted.

In the usual Japanese way, a family council was held with friends and religious authorities also present. After three days of thorough deliberation, they came to the conclusion that the divine request could not be refused. Only after this decision was reached did the foundress recover from her trance. At the same time all the members of the family felt themselves completely recovered from pain and sickness. This very day is considered to be the foundation day of *Tenrikyō*. It was the 26th day of the 10th month of the 9th year of Tempō (1838). In numerous publications *Tenrikyō* authors give various mystical interpretations why exactly this particular date was selected by the deity.

According to *Tenrikyō* sources, this first revelation was only the beginning of a long chain of divine intimacies between the gods and this elected woman. Only a short time after this first heavenly descension, a new and strange happening occurred at the house of Miki. One night, while she was sleeping in her room, a big noise was suddenly heard just above her. When she got up she had the feeling as if she had been placed under some heavy pressure. Later she explained that the ten deities, who play such prominent roles in *Tenrikyō*'s cosmogony, had forced themselves upon her in succession. We may assume that during the visits of these ten deities the first seeds were sown in Miki's mind about the origin of this world and of mankind, which knowledge would ripen in later years into a fantastic jungle of trees and plants. The very place where all these mysterious happenings had occurred forms today the center of *Tenrikyō*'s worship, for in this place the *kanrodai*⁵ has been erected as a kind of eternal remembrance of the divine happenings.

From this time on, Miki, following divine commands, began to practice charity to such an extent that she got into trouble with her husband and all her relatives. She began to give away family treasures, furniture and even food that had been stored up in her house. Everyone tried to stop Miki's charitable

⁵ Vide p. 53.

prodigality, but without success. Many neighbours and villagers were convinced that she was possessed by a fox, a badger or some other evil spirit. Zembei was advised to take stern measures. One day he ordered her to put on a white dress and to place herself before the family shrine. Here before the spirit of his ancestors, he reprimanded her and threatened her with persecution. However, the elected one remained obstinate, nay, became more than ever convinced of her divine mission, and her generosity increased yet more. During this time Zembei frequently got up at night and brandished the family sword in order to drive away the evil spirit of his wife, for he was convinced that she had become insane or possessed by some evil spirit.

In the biography of the foundress written by the first patriarch of *Tenrikyō*, Shinjirō Nakayama, 中山新治郎, we read how Miki one day addressed her husband as follows: "Upon divine command I wish our house to be pulled down. If you refuse you are opposing God's will." When he refused this extraordinary request, the foundress became ill and was unable to eat or drink for twenty days. A family council was held once again to discuss what steps should be taken for the recovery of the patient. As a consequence, the divine will was invoked and they received promptly the answer to tear down the house. People were called in to start the demolition upon which Miki recovered suddenly. On seeing this, the members of the family thought they had given sufficient proof of their good will and stopped further demolition of the house. However, this seems to have been contrary to the divine will, because the foundress became ill once again. Another family council was held and another divine oracle was received, demanding solemnly once again to tear down not only a part but the whole house. At this impertinent request of the deity, the members of the family council became angry and insulted the divine spirit, saying: "You are only a god who brings troubles and who impoverishes people. You can never be the true God, for only an evil spirit can cause man to suffer. We request you to go out of her."⁶ At

⁶ Kunio Matsuoka, 松岡國雄, *Hinagata Shikan*, ひながた私観 (Tenri, 1950), p. 21.

this refusal, the sufferings of the foundress became so great that the members of the family could see no other solution but to submit to the divine request, and once again the foundress was restored to health.

At this point *Tenrikyō* biographers stress very much the heroic generosity of the foundress. Nevertheless, although her life is considered a pattern for all the faithful, when zealous *Tenrikyō* believers try to start out on the same adventure of giving away possessions and personal belongings to the poor, they are strongly refrained from doing so. Instead, they are advised to give their treasures to the *Tenrikyō* Headquarters which knows best how to make use of earthly possessions for the service of God.

Since the opinions of Miki and the members of the family began to differ more and more everyday, it is not surprising to learn that Miki's mind became a little unstable; several times she became so despondent that she tried to drown herself. However, each time as she approached the pond or the well, she became suddenly paralyzed and could move no more. At the same time a divine voice was heard, warning her against such an undertaking. As soon as she gave up the idea of committing suicide, she became physically normal again and could walk back home.

In 1863 Miki's husband, Zembei, died at the age of sixty-six. His death spurred Miki to an even greater consecration to her divinely appointed task. Her youngest (seventeen year old) daughter went with several attendants to Ōsaka on *Tenrikyō*'s first missionary endeavour and chanted the newly revealed name for God, *Tenri-Ō-no-Mikoto*, 天理王命, to the accompaniment of wooden clappers. Her former mansion, which had not yet been brought down completely, was now demolished. Freed from this possession, her joy became nearly ecstatic. She invited the demolition squad to a feast, poured out sake before them and entertained them as she had never done before. All the possessions which Miki could call her own from now on consisted of a plot of land of less than eight acres and a little shack of only two small rooms.

In the meantime her eldest daughter as well as her third daughter married and the foundress was henceforth left alone with her only son, Shūji, and her youngest daughter, Kokan, 小寒.

Friends and relatives who had so far treated Miki with consideration, began to change their attitude. No visitor came to see her any more and people looked upon her scornfully and with great suspicion. *Tenrikyō* writers stress the fact that despite the persecutions and sufferings she endured, they never touched her deeper self, and she remained unmoved and intimately connected with the divinity.

Gradually the time approached that Miki Nakayama herself should step forward to propagate the divine teachings which by now had ripened in her mind. In order to convince eventual believers of her divine mission, she began to exercise a kind of miraculous healing power. We read in one of the canonical writings: "The miraculous salvation of painless childbirth and the healing of smallpox form the entrance to salvation."⁷ It is obvious that from the very beginning of the propagation of the *Tenrikyō* faith the idea of salvation is very intimately connected with recovery from physical sickness. Sometimes corporal well-being seems to be the beginning of salvation; at other times these two ideas seem identical in *Tenrikyō* writings. With her new-found healing power, Miki began to proclaim her gospel of deliverance. She dashed out into the world in order to preach her doctrine or rather to cure sickness because in the beginning we know of no doctrine at all. Inward salvation and recovery from outward diseases were originally so blended together that it seems they constituted one and the same thing.

Among Miki's miraculous healing powers, the granting of painless childbirth was most prominent. When she was fifty-eight years old, she granted this for the first time to her third daughter. From this time on until the present day we often hear about *obiya yurushi*, 帯屋許し, painless childbirth, which has played an important role in the propagation of the *Tenrikyō* faith.⁸ *Tenrikyō* writers extoll the happy delivery of Miki's daughter. Just at the time when the child was about to enter the world, a violent earthquake shook the birth room. Yet the baby was safely delivered, thanks to Miki's miraculous assistance. Soon her fame spread and many women came to her house, asking

⁷ *Mikagura Uta*, みかぐらうた. Section 5.

⁸ The number of *obiya yurushi* granted at *Tenrikyō* Headquarters, is published every month. It amounts to some 6,000 a month.

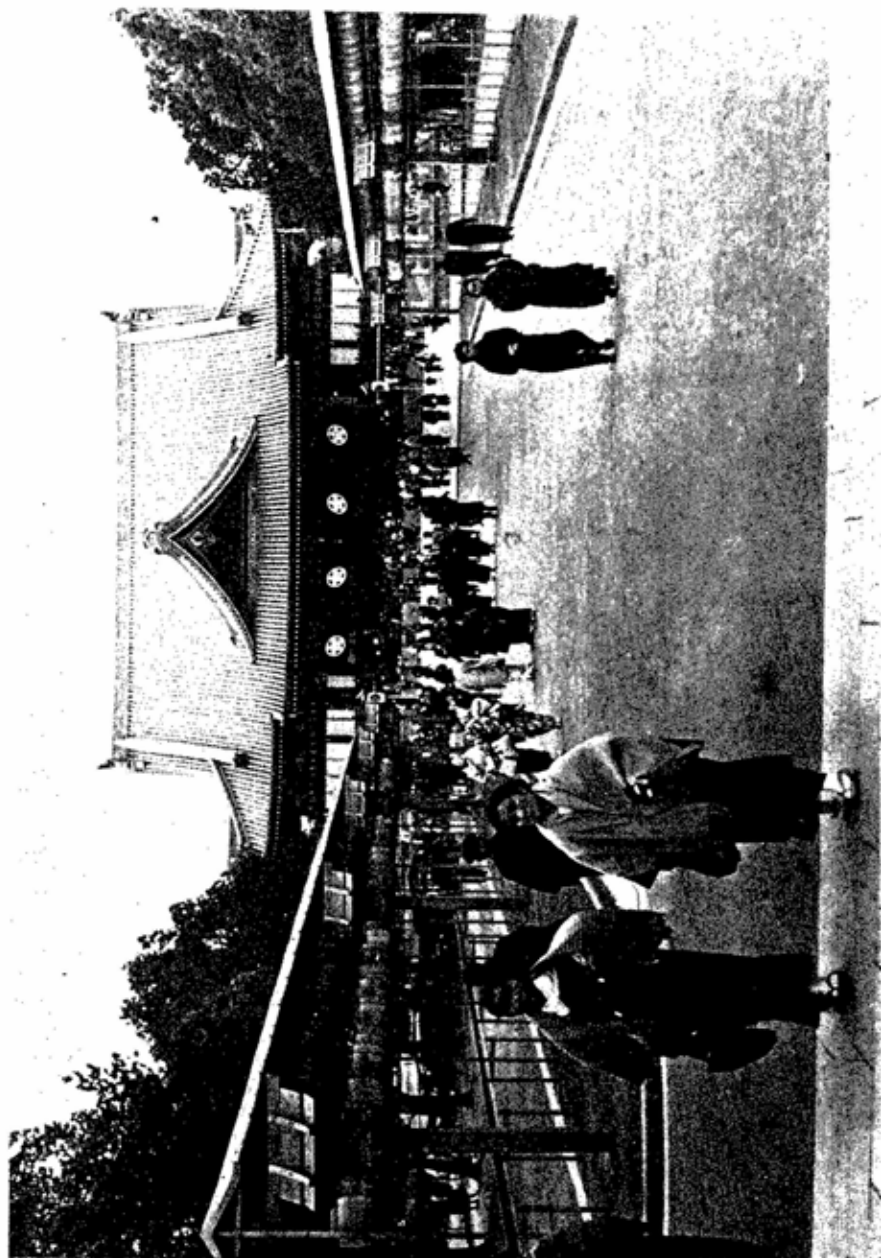
for a miraculous delivery. This was the way in which Miki became known, even to such an extent that people called her "the goddess of childbirth." However the "miraculous salvation" which she granted, was not limited to easy childbirths. She is said to have cured several other diseases, and the stories about miraculous recoveries are numerous.

In 1863, Miki met the man who was destined to become a kind of co-founder of the *Tenrikyō* religion. When the wife of a carpenter, Izō Iburi, 飯降伊蔵, was cured miraculously from the aftermath of her miscarriage, he became convinced of Miki's divine mission. Several biographers inform us that Miki had prophesied the appearance of this man who should become her great successor and, apart from the foundress, the only person who would produce canonical writings.

Along with increased popularity, persecutions also began to increase. During the summer of 1865 Miki was visited by the chief priest of a Buddhist temple at the village of Tamura, together with a band of Buddhist monks. They came to condemn the new faith openly. In the same year the foundress received another visitor. A chief priest of a Shintō shrine, Chikuzen Moriya, 守屋筑前, acting as an inquisitor, went to Miki's house in order to test the new faith. He gave to the foundress a long series of questions, but, her biographers tell us, Miki's answers were so clear and to the point that this Shintō inquisitor was impressed by her lucidity. Instead of condemning her, he strongly advised her to take the necessary steps to obtain official recognition by the authorities. Miki's immediate followers also advised her likewise.

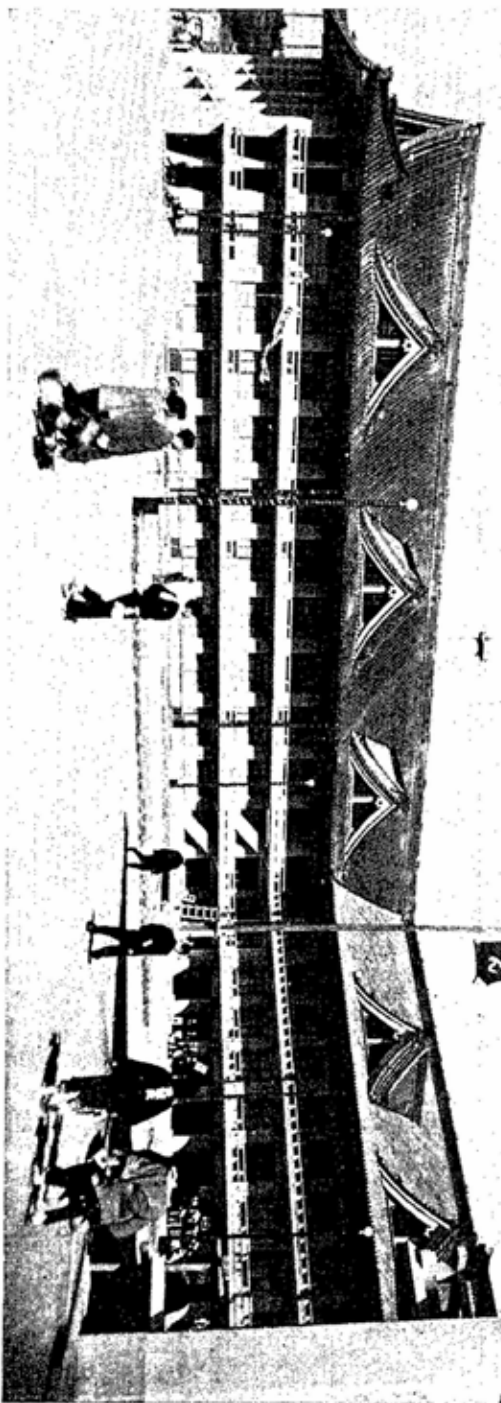
Through the good offices of the above-mentioned Chikuzen Moriya, Miki received a letter of recommendation from a local governor. Shūji, her son, went to Kyōto where the man who was in charge of all the ecclesiastical institutions of the country resided. Against all expectations the permission was obtained and for the first time in its history *Tenrikyō* was now free to be preached all over Japan. However, the name *Tenri-Ō-no-Mikoto* had to be changed into *Tenri-Ō-Myōjin*.⁹ When the foundress

⁹ It is not clear why this change occurred. It may be because the name *Tenri-Ō-no-Mikoto*, 天理王命, would not make much impression on the people, while *myōjin*, 明神, is a name which indicates a high rank



Tenrikyō's Main Temple.

Ogasato-yakata lecture hall at Tenrikyō's Headquarters.



was informed about it, she was less than enthusiastic and even protested against this action which had been undertaken principally by her son, Shūji. It may be that she suspected heretical tendencies. Even the official recognition of her religion did not make her happy: "Although you may be jubilant at the present moment, just wait and see; next year a great change will take place and torrents of blood will come over you. *Daimyō*, lance-bearing warriors and palanquinbearers will be abolished." With these words we are told that Miki prophesied the coming of the Meiji era and the abolishing of the feudal system.

As Miki daily became more filled with the divinity, she thought that the time had come to separate herself from the common people. After all she was the bearer of a divine mission, and as such she should be recognized by people and looked up to with awe and great reverence. From now on she insisted that her rice be cooked on a separate fire in a separate kettle which was to be used by nobody else. The reason, according to her biographers, was that otherwise people would not accept the words of the foundress as divinely inspired, whereas they should be accepted as divine oracles. Many were the followers who came to her for some physical benefit. They wanted only to be cured from sickness and consequently they were inclined to take this religion as one of the many popular religions. From far and wide the lame and blind came to Miki's house and begged to be cured.¹⁰

In order that this should not continue and that people should clearly understand that she acted henceforth as the mediatrix or the shrine of God the Parent, she took the necessary measures. She ordered a separate fire and separate vessel and she wore only red garments to make people realize that she was not an ordinary person. From now on the faithful who visited her were always eager to receive a charm from her. In the beginning anything in her room which was at hand or merely some food served as such. But as the number of believers increased she decided

of deity. "There are several different opinions about the exact meaning of *myōjin*, but it is at least sure that this is a very honourable title for a deity." (*Shintō Dai-jiten*, 神道大辞典, Vol. III, p. 325).

¹⁰ In order to avoid difficulties with the police, the sick people were often not allowed to enter Miki's house.



to give a definite amulet. First she distributed a roast grain powder, which served as a *goku*, 御供, divinely blessed food, for an easy childbirth. Later a kind of sugar candy took its place.¹¹

It seems that very few records have been handed to posterity concerning the period from 1863 until 1878. Yet during this time Miki seems to have had a very important revelation as a consequence of which the cornerstone of the *Tenrikyō* faith was laid. To understand this revelation one must know that the *Tenrikyō* faith teaches its believers to look to the future with great expectation. They believe in a kind of advent and look forward to a messianic time when neither temples nor prayers will be necessary and when all the people will be perfectly happy, immovably fixed in virtue and goodness. At some time in the future, when the heavenly food has come down from above, this age of eternal duration, will dawn upon the earth. Once the people have tasted this manna, the time of fulfillment will have come. It is understood that this heavenly manna or divine dew will come down at the very spot where mankind had been created.

In 1875 when Miki was working in her garden she suddenly felt that her limbs could not carry her any further. At the same time she heard mysterious voices which told her: "The holy place on which you stand and from which you cannot move, is the cradle of the human race." Others were blindfolded and brought to the same place. When they arrived, they also lost the use of their limbs temporarily and were as if nailed to the ground. This very place has been coined by Miki the *jiba*, じば, of *Tenrikyō*.¹²

¹¹ Matsuoka, *op. cit.*, p. 167.

¹² The word *jiba* has two different meanings. The original and the most important one is the name of the cradle of the human race; this is the place where the *kanrodai* stands. In a broader sense *jiba* means all the extensive temple grounds at Tambaichi, now called Tenri City. Countless are the stories and songs about this *jiba*. Professor Yoshinari Ueda, 上田善成, doctrinal authority and lecturer at the *Tenrikyō* seminary, summed up the paramount importance for the faithful of *jiba*, the holy place at Tenri City in the following words: "It is the very object of our faith. It is the place of origin of all mankind. It is the place where the work of salvation was inaugurated and where our headquarters are established. Finally it is the place where our foundress, though invisible, remains always among us for all eternity." (*Tenri Seinen*

Here Miki Nakayama ordered the *kanrodai*, 甘露台, made.¹³ This sweet-dew-stand is a column of hexagonal shape. The divine revelations relating to it (its form, size, material, place) are numerous indeed (especially in chapter 9 of the *Ofudesaki*), and full of mystical meanings. The height has been fixed by the foundress at 8.2 feet and the column consists of thirteen different hexagonal layers which fit into each other by various incisions. The diameter of the first layer is 3 feet, of the second and the thirteenth is 2.4 feet. All the other layers have a diameter of 1.2 feet. On top stands a kind of cup which can hold 2.4 gallons. This cup is made of wood, but at the fulness of time this chalice as well as the whole column will be remade of stone, and then the sweet dew, will pour down from heaven into this cup. The huge modern temple of *Tenrikyō* has been built around this *kanrodai*. In order to receive this sweet dew, the roof over the *kanrodai* has a great square opening. When this sweet dew has fallen down from above and when the faithful have taken this heavenly nectar, they will be always happy, immovably fixed in virtue and wisdom and will live to the age of 115 years. The faithful look forward with great longing to this messianic time.

When this place of worship was fixed definitely, numerous persecutions came upon the foundress and her young religion. One day the head of a Shintō shrine went to the foundress to investigate her faith. As a result several policemen were sent to the place of worship to confiscate the holy mirror, bamboo screens, lanterns and all other religious paraphernalia. A short time later, the foundress was summoned to report herself to the temple of Yamamura. A famous nun of Imperial lineage presided over this particular temple which was chosen as the place of

Kyōtei, 天理青年教程, 3, p. 51.)

The *Tenrikyō* people write *jiba* generally as じば and not with the two characters 地場, the reason being that the name *jiba* is said to be derived from *jii-baa*, 爺婆, grandparents. This suggests the atmosphere of our native home, we are informed.

¹³ The whole story about the revelations with regard to this *kanrodai* and its later erection differ according to different *Tenrikyō* authors, and the whole subject is extremely hazy. It is not clear when these particular revelations came to Miki, neither can the shape given to the first *kanrodai* be known with accuracy. There is in this respect no agreement among the biographers of Miki.

inquisition. It was popular conviction that the foundress was possessed by an evil spirit and in that case the holiness of the place would bring her to her senses. Again here her answers seem to have been very clear and to the point, for we hear that the people were much impressed. Miki was also subjected to a medical examination, after which she was ordered to perform the dancing service. It seems that the authorities, for the time being at least, were satisfied. She was treated politely, and even invited to a tea party. Later, however, other persecutions occurred and the foundress was imprisoned several times, but she remained steadfast in her faith. Once, while in prison, her beloved daughter, Kokan, died. She is reported to have shown no grief, whatsoever, but said, "My poor child, you will come back soon again."

The persecutions continued to increase and the officials objected most of all to the dancing service. However, the more severely it was forbidden, the more strongly did Miki urge the performances to continue. The faithful were more cautious, and only infrequently would they hold this sacred service and then only with the necessary precautions. At the same time the physical condition of the old foundress was weakening. When Miki's last illness and its accompanying phenomena are described, the style of her biographers becomes elevated and their descriptions have a definite dramatic and mystical touch. In a similar style we will close this short life of the foundress.

It is January 26th, 1887. Only a few hours are left for Miki Nakayama to consummate her mission in this world. Although divine providence has fixed her age at 115 years, the age which all men will reach when the fulness of time has dawned, the ninety year old Japanese woman—the foundress of a formidable religious movement—can no longer endure the old and decrepit garment of her body. The desire to save the whole world has become too intense and she has asked *Tenri-Ō-no-Mikoto* to shorten her life and to take her to the ravishing raptures of his elysian company. The request has been graciously granted.¹⁴

¹⁴ This fact was made known only two hours after she passed away through an oracular revelation made to Master Iburi.

As in a flash, she surveys the ninety years of her life which have passed: years of poverty, insinuation, depreciations, persecutions, trials and troubles, years of abysmal darkness and of bursts of light, of disappointments and of fulfillment, of deep sorrow and of ecstatic delight. She lies down in her little room surrounded by the faithful, assisted by Master Iburi who will carry on the torch of the newly lit faith through the whole world. At his death the fulness of the divine revelation would come to a definite close. The condition of the great patient becomes worse and worse. "How do you feel now," asks a bystander, and the visionary begins to speak like an oracle: "Hark and listen, I will smooth and flatten the whole world. Keep the doors open, I will smooth the world."¹⁵ And in order to do so I will take leave. Listen, tell me: shall I smooth the world with the portals flung open or with the closed doors?" The bystanders do not understand her words and thinking that there would be more light if the portals of the temple were open, they answer: "Let the doors be open." Then the dying one answers: "Open ye wide up. From now on all things will change."

One of the bystanders asks: "Shall we call for a doctor?" Her answer is strongly in the negative: "*naran naran naran.*" Modern commentators are extremely anxious to tell us that this does not mean that Miki has rejected doctors and medicine, but that her illness was a visitation from God Who wanted to take her out of this world in order to save the world through her. In a weak voice she tells those present: "This is the sign that the world will change." Her followers again do not understand these words, and they pray to know God's holy will. The divine will was revealed in the oracular language of the woman who is about to pass away: "The holy service, must be performed immediately. There is no more time to lose at this crucial moment. Do you fear the law of men more than the law of God?"¹⁶

¹⁵ The words: "I will smooth the whole world," indicate, according to Tadamasa Fukaya, 深谷忠政, the spreading of the *Tenrikyō* faith all over the world.

¹⁶ As mentioned above *Tenrikyō* was strongly persecuted and all their religious ceremonies, especially the sacred dance, were strictly forbidden by the police. The performers were therefore told to put on two

Her grandson, to put the mind of the foundress at ease and to satisfy completely her will, gives the call: "Those who have no fear of death, step forward and come together." Singers, dancers and musicians take up their position in the nearby temple and after a few moments the melodies of chant and dance accompanied by musical instruments become audible from the adjoining sacred precincts. With an ecstatic expression, the foundress listens to them. An ethereal smile ripples over her face as she hears the words: "*Ashiki wo harôte tasuke tamae Tenri-Ô-no-Mikoto*, Sweep away all iniquity and save us, O God of Heavenly Wisdom." This overture of the *Mikagura Uta* is always repeated 21 times, and it still stirs dancers, singers and all the faithful to a kind of religious enthusiasm.

The dying foundress lies with her head to the North, like every faithful Buddhist, and with her face turned to the West where lies the blissful land of paradise. Now she falls into a coma which seems like a profound sleep. When the bystanders approach they discover that her divine soul has left her body in order to embrace the whole universe. A few go to the temple to break the sad news. When they arrive, the sacred dance round the *kanrodai*, the sacred column, has just ended and lo! although nobody has opened the portals, the doors are wide open. Miki Nakayama's divine mission to save the whole world has begun. It is January 26th, 1887, two o'clock in the afternoon. Her soul has become one with *Tenri-Ô-no-Mikoto*. The veil of the *Tenrikyô* temple has been rent in twain from top to bottom, and now the faith of heavenly wisdom will be extended unto the ends of the earth.

When the performers of the sacred dance heard of the death of Miki Nakayama they were at first very much distressed. The ritual had been performed especially for the recovery of the foundress. Time and again she had said that she would live to the age of 115 years, and now she had left this world at ninety.¹⁷

pairs of socks and double underwear. These would keep them warm and prevent them from catching a cold in the frigid prison which they certainly expected would follow.

¹⁷ A *Short History of Tenrikyô* (op. cit., pp. 89-90) states: "The people close to the Foundress did not expect to live to be one hundred and fifteen, but they believed the Foundress was so free from dust or

However, the oracular revelation made to Master Iburi, that it had happened according to Miki's own desire for the sake of the world's salvation and the speedier propagation of the faith, gladdened their hearts, fortified their minds and enraptured their spirits.¹⁸

During the foundress' lifetime, forms of worship had been determined, *jiba*, the spot where man was created, had been designated, and the sacred *kanrodai* pillar had been erected. She also left behind her two inspired writings which, with a third writing compiled after her death, make up the canonical scriptures of Tenrikyō. Her *Mikagura Uta*, みかぐらうた, Dancing Psalms, were written between 1866 and 1875 and consist of a

innen that She Herself would be sure to live to be one hundred and fifteen. As it was, She left this physical life at ninety. What must have been their surprise when they heard it! But in fact it was not to be so much of a surprise, because if the Foundress were still in this world, they would always be threatened and have Her taken away each time they performed the service or a wonderful saving was achieved, and in consequence the children in the world would not be saved forever. Because of that, the Foundress, taking pity on them, hid Herself from the world to save mankind at large, Her soul running about the world day and night, and so the way of faith will spread far and wide. And it is the evidence that the Foundress, still alive in the world, is forever protecting and watching over the growth of all the children. So persuaded, the people attending Her felt relieved for the first time.

Truly the Foundress hid Her physical existence, yet Her soul stays now and forever at the Original Residence to protect and save all the people in the world."

¹⁸ The content of Master Iburi's revelation as written in the *Osashizu* is as follows "Now I will start with the construction of roads all over the world to pave the way for *Tenrikyō*. Divine wisdom which the Foundress has kept locked in Her alone shall henceforth be given through Master Iburi. The Foundress passed away because She loved all Her children so much. She shortened Her life voluntarily by twenty-five years in order that *Tenrikyō* may find its way through the world easier and in order that all people in the world may be saved. From now on the situation will change completely. See what the future will have in store. Now, you are all disappointed, discouraged and downhearted because of the death of the Foundress. But don't you remember that I asked you: 'Shall I smooth the world with the portals flung open or with the closed doors?' and you answered: 'Let the doors be open.' I have done just as you wished." (Tadamasa Fukaya, 深谷忠政. *Tenrikyō Kyōgaku Kenkyū*, 天理教教学研究, No. 2, p. 23.)

prelude and twelve sections which are sung or chanted during performances of the sacred dance of *Tenrikyō*. The *Ofudesaki*, おふでさき, Tip of the Writing Brush, is a collection of divine revelations in poetic form, written at intervals between 1869 and 1882 and covering a wide range of subjects relating to *Tenrikyō* doctrine, worship and life, showing little logical development or relationship between its 1711 verses. The final scripture, *Osashizu*, おさしず, Instructions, is a collection of messages given by Miki or her successor in dispensing divine revelation, Izō Iburi, in response to specific problems or questions which had been brought before them.

Difficulties with the authorities continued after Miki's death, but the number of believers evidenced amazing growth. Ten years after her death the official *Tenrikyō* history book indicates that there were about two million believers, an increase of fifty times during one decade. Certain doctrinal and expedient practical matters received further explication by Master Iburi, and it was under his "reign" that *Tenrikyō* witnessed its spectacular growth. Official leadership passed into the hands of Miki's grandson, Shinjirō, known as the first *Shimbashira*, 心柱, Main Pillar, and father of the present (second) *Shimbashira*, Shōzen Nakayama, 中山正善.

While the foundress was still alive, *Tenrikyō* had been given official recognition temporarily, but this was later invalidated. Various methods of gaining recognition were attempted. A Buddhistic hue was added to the name of God to invite recognition as a Buddhist institution. Later, a Shintoistic garb was adopted, and recognition as *Shintō Chokkatsu Tenri Kyōkai Hombu*, 神道直轄天理教会本部, was granted in 1888. In 1908 it was finally officially recognized as a separate Shintō Sect.

In the years until the end of the Second World War, *Tenrikyō* carried on its religious activities as a recognized Shintō Sect. Since the end of the war and the granting of religious freedom, it has changed certain aspects of its doctrine and worship and insists that it is and always has been entirely different from Shintō. It emphasizes that it was only to gain official recognition that it cloaked itself in a Shintoistic garb. Over the years, *Tenrikyō* has built up a variety of institutions at its headquarters in Tenri City. An educational system from kindergarten through university and including a Women's Junior College, an outstand-

ing library, a museum, orphanage, and medical center are among the institutions directly related to the headquarters. The current Religious Yearbook, compiled and published by the Ministry of Education, lists 15,316 churches, 5,187 mission stations, 106,427 evangelists (of whom 57,832 are women), and 2,089,753 adherents for *Tenrikyō*.¹⁸

¹⁸ Mombushō, 文部省 (ed.), *Shūkyō Nenkan*, 宗教年鑑 (Tōkyō, 1962), p. 112. Cf. *ante*, p. 40.

Omoto-Related Religions and PL Kyodan

Chapter Four

OMOTO

Of the religions under study, *Ōmoto*, 大本, Great Source, has the second longest history and the fewest number of believers. Despite the comparatively small number of visible adherents, its not unimportant place in Japanese religious history makes it a worthy object of study. More important, however, and the basic reason for its inclusion in our study is the great influence which it has had in the generation and development of other New Religions. It has spawned a number of religions whose membership now surpasses its own many times. In each of the New Religions of the "*Ōmoto* group" its influence, which has come through the founders who were *Ōmoto* believers, is unmistakable.

Ōmoto shares with *Tenrikyō* certain historical elements. Both religions trace their origins to god-possessed, middle-aged, poorly educated, country women who had been through difficult times. In both religions, a younger man became associated with the foundress, had a share in writing the accepted scriptures, and lead the religion during its age of greatest expansion. In the case of *Ōmoto*, however, the part played by the latter is much greater, and he has been acknowledged as a co-founder of the religion.

Mrs. Nao Deguchi, 出口ナオ, foundress of *Ōmoto* (originally called *Ōmotokyō*, 大本教, Teaching of the Great Source), was born of poor parents in 1836. *Ōmoto* literature pictures her as a model child, obedient to parents, having a pleasing personality, but without formal education. At the age of twenty, she was married to Masagorō Deguchi, 出口政五郎, a man addicted to drink, and began a very unhappy married life, during which poverty was a constant companion.

By the time her husband died in 1887, following a three year illness, she had given birth to eleven children, three of whom died in infancy. A poverty-stricken widow at fifty-two, she was left with eight children to support. Within a few years two daughters had become insane, a son had left home after attempting suicide, and another son had been killed in war. During these various difficulties, Nao earnestly sought help from various gods and buddhas. She became a believer in, and later a teacher of, *Konkōkyō*,¹ 金光教, whose influence is evident in *Ōmoto* terminology, teaching, and practice.²

¹ A religion founded in 1859 by Bunjirō Kawate, 川手文治郎, a poor forty-five year old farmer who also became possessed by a god. It professes a kind of monotheism, repudiates the entire panoply of popular magic and official ritual of mediaeval Shintoism. Resting all in the creative power of the regenerated attitudes of its believers, it teaches that genuine worship must find its inevitable object in the One True God who loves those who trust him in some such way as good parents love their children. The similarities surrounding the founding of the three New Religions of the nineteenth century (*Tenrikyō*, *Konkōkyō* and *Ōmotokyō*) by simple, middle-aged, country folk who became god-possessed are interesting and worthy of further study.

² Nao was possessed by the *Ushitora no Konjin*, 良の金神, god of *Konkōkyō*. *Ōmoto Yashiro*, 大本社, was the name of the shrine in the living quarters of *Konkō Daijin*, 金光大神. Similarities of the *toritsugi*, 取次, in both religions are also obvious. We read in a French study of *Ōmoto*: "Un jour Nao eut une vision. Les deux filles qui vivaient encore avec elle l'entendant crier durant la nuit, se rendirent à son chevet; Nao les regarda avec colère et leur enjoignit d'aller allumer 36 bougies et réciter des prières auprès de Yone. Pendant 13 jours elle fut possédée par un "divinité". Dans un livre, écrit il est vrai en 1931, on décrit ainsi cette possession: 'Elle commençait par crier: hum...hum...hum...hum..., ses pieds s'agitaient bien qu'elle fut accroupie sur les talons; puis elle se mettait à dialoguer avec un personnage dont la voix semblait lui sortir du fond de la poitrine. Je suis Konjin, le dieu ushi-tora disait la voix.'

'Non, tu me trompes', répondait Nao de sa voix naturelle.

'Je ne suis pas un blaireau ni un renard, — (les animaux qui sont supposés s'emparer facilement des hommes) — je suis un dieu qui va changer en un clin d'œil les 3,000 mondes. De même qui la fleur de prunier qui s'ouvre en un instant, en un instant aussi vont s'ouvrir les 3 mille mondes.... Le monde de Konjin va s'établir.... Je vais purifier les 3 mille mondes.... Grande espérance.... Je vais faire un seul monde des 3 mille mondes.... Je vais en faire un royaume divin qui

On January 1, 1892, Nao felt herself possessed of a god and sensed her calling to a peculiar mission of world reconstruction. From this time on, her behavior was strange. She saw visions periodically and would hold conversations with God, using a changed intonation for God's voice. At times she cried and shouted in a loud voice, warning people to repent. It is no wonder that people considered her mentally unbalanced and forcibly confined her. However, stories circulated of her powers to heal the sick, and she began to gather a following of believers. Furthermore, although lacking education and illiterate, upon divine command she began to write crude *hiragana* (Japanese syllabic script) characters. This inspired writing continued for the remaining twenty-seven years of her life, and by the time of her death there are reported to have been some ten thousand volumes of her written revelations which comprise the *Ofudesaki*,³ おふでさき, the basic scripture of *Ōmoto*.

During this time Mrs. Deguchi is said to have shown deep piety and strictly observed the ritualistic worship of the divine. "She never sat before the altar without purifying her body with many bucketfuls of [cold] water, even in the midst of winter, at the back of her house. In spite of her divine power, she never claimed to be any sort of saint herself, but always said that she was a prophet and that a Saviour was to come soon."⁴ In 1897, Nao finally broke with *Konkōkyō*, but it was not until after a meeting the following year with the man who was to become *Ōmoto*'s co-founder that the import of Nao's writing became clarified and the new religion began to take form.

Co-founder Onisaburō Deguchi, 出口王仁三郎, designated as "Master," 聖師, in *Ōmoto* literature, was born as Kisaburō Ueda,

durera éternellement.' "Le monde actuel est l'œuvre des dieux mauvais, mais le dieu Konjin est plus fort qu'eux, et c'est lui qui s'est incarné en Nao. Elle devra souffrir, mais c'est pour une grande cause.' On saisit dans ces paroles l'influence du *Tenrikyō* et du *Konkōkyō*. Nao connaissait ces religions à tel point qu'elle avait déjà opéré des guérisons en se prétendant catéchiste du *Konkōkyō*." (Delbos, *op. cit.*, pp. 11-12.)

³ Not to be confused with the *Ofudesaki* of *Tenrikyō*.

⁴ Yasuo Sakurai (ed.), *The Basic Teachings of Oomoto* (Kameoka: The Oomoto Headquarters, 1955), pp. 5-6.

上田喜三郎, in 1871. Ōmoto writings speak of him as "a brilliant child" who "amazed his elders with his qualities of leadership." Although he had but three years of formal schooling himself, when only fourteen years of age he served one year as an assistant instructor in a primary school. He was greatly interested in classical literature and philosophy, which he studied on his own. During his childhood and youth his family was in economic difficulties. In the struggle against poverty, he was forced to help bear the financial burden of the home, while still in his teens, through any job that was available.

At twenty-three he left home to study veterinary medicine but arranged for continued study of Japanese philosophical and literary classics under a noted Japanese scholar, Korehira Okada, 岡田惟平. Returning home two years later, he established a successful dairy. A crisis period in his life began with his father's illness and incapacitation which left full family responsibility upon Kisaburō. Having evidenced a religious interest from youth when he regularly visited the village shrine, he became more deeply religious during his father's sickness. The failure of medical means to bring improvement prompted Kisaburō to seek his healing by religious devotion. When this also proved unsuccessful and his father died in 1897 (when Kisaburō was twenty-seven), he turned with revulsion and disappointment against all religions and became an atheist.

This anti-religious feeling did not last long, however, for soon after his father's death he retired for a week's ascetic meditation to Mount Takakuma during which he is said to have touched neither food nor water. It was there that he underwent the crucial experience of his life. In the words of an Ōmoto booklet, "leaving its physical body behind in a cave on the mountain, his soul soared into the Spiritual World. During this period of separation of body and soul he learned the mysteries of Heaven and Hell. He also gained knowledge of the Universe and for the first time was fully conscious of his mission as the Savior of Mankind."⁵

⁵ The Oomoto Headquarters, *The Oomoto Movement, Its Origin, Aims and Objects, and The Universal Love and Brotherhood Association*, (Kameoka: Tenseisha, 1952), p. 3.

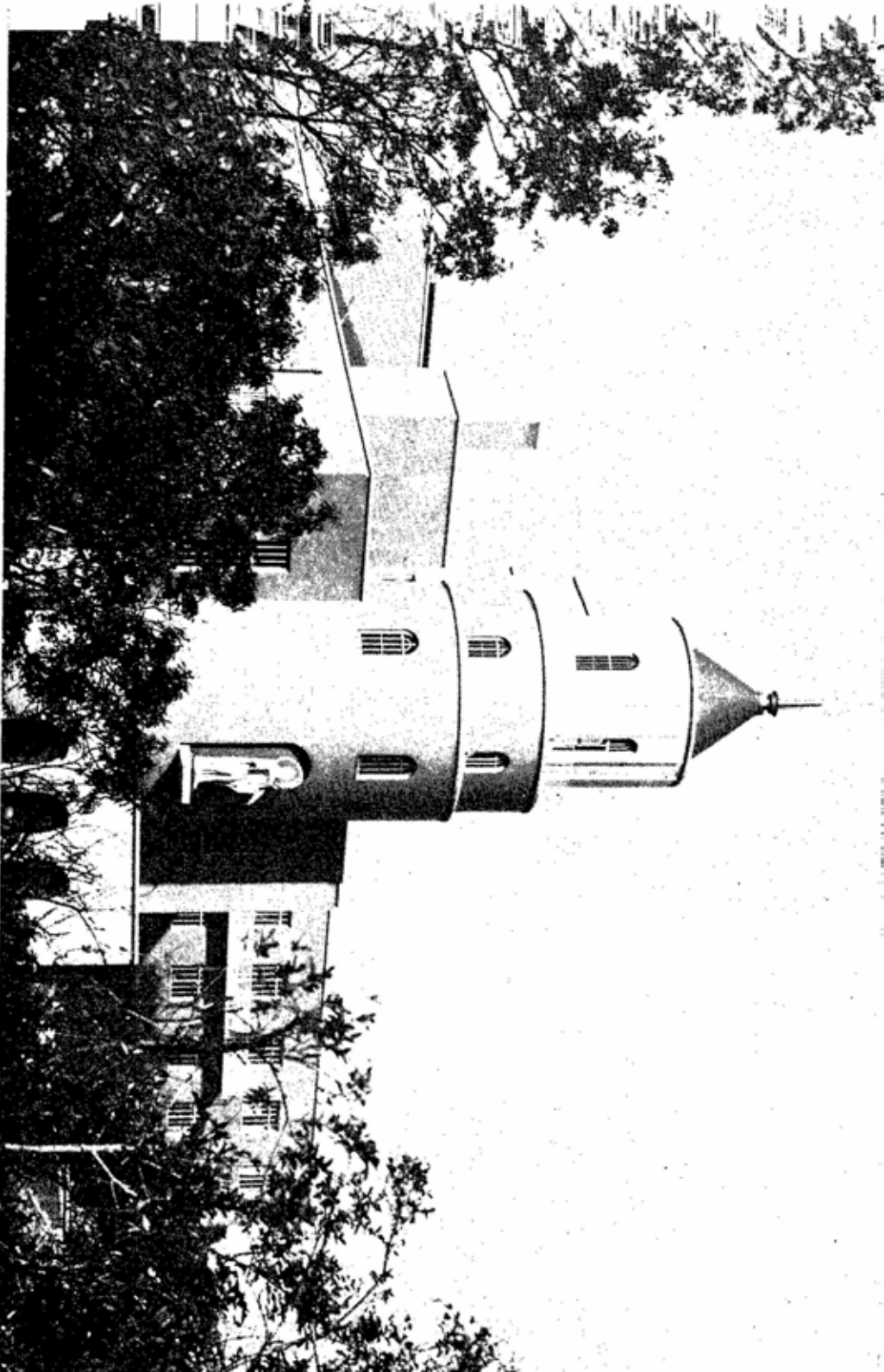


Ōmoto co-founder, Onisaburō Deguchi.



Ōmoto co-founder, Nao Deguchi.

Seichō no Ie Headquarters.



After this mystical experience he returned to his village and told of the strange occurrence. When his relatives and neighbors didn't believe him, his body became rigid and immovable causing them to conclude that he was possessed of an evil spirit. Recovering from this attack, he remained in his village for a few months, settling his affairs and preaching his newly revealed doctrines regarding the worlds of physical and spiritual existence. During this time and prior to his first meeting with Nao Deguchi the following year, Kisaburō received instruction from a Shintō priest at an Inari Shrine (which included the elements of the subsequent *Chinkonkishin*, 鎮魂弔神, ritual⁶ of *Ōmotokyō*). This instruction, along with the revelation he received at Takakuma, resulted in his specialization in and further study of matters relating to the spiritual world. *Ōmoto* literature makes a comparison with Emmanuel Swedenborg,⁷ with whom there is a certain resemblance. One day in 1898 he received a divine message while attending the shrine telling him to go immediately toward the northwest for there was a divine plan for his life that was about to be accomplished.

Leaving Sogabe, he obeyed, travelling to the village of Yagi where he became engaged in conversation with the woman in charge of a teahouse where he stopped. Giving his occupation as one who travels from province to province to study their gods, the woman became more interested. She explained:

'My mother, Nao Deguchi, lives at Ayabe. She was suddenly possessed by the god Ushitora No Konjin, and a great many people have been benefited since then by the divine wisdom revealed through her. At present, an elder of the church of Konkōkyō is taking care of her.'

The woman added, 'The god possessing her says, "From the east will come a man who will explain my background. Nao's circumstances will be made clear as soon as he arrives." It is for this purpose of meeting that man that my husband and I opened this teahouse.'⁸

⁶ *Infra* p. 203.

⁷ Katsuo Ōsaki, 大崎勝夫 (ed.), *Seishiden*, 聖師伝 (Kameoka: Tenseisha, 1953), p. 42.

⁸ Edward F. Lacy, III, "Onisaburo Deguchi, Seer of Japan," *Oomoto*, Vol. IV, No. 1 (May, 1959), p. 4.

Kisaburō was permitted to examine papers on which were written samples of Nao's inspired writing. He is said to have been amazed to find that these writings were in complete accord with the revelations given to him while on Mount Takakuma. He immediately went to visit Nao with great expectation.

Nevertheless, upon Kisaburō's first meeting with Nao, she refused to consider him the promised savior of whom she had prophesied in her writings, mainly because of her dislike of the Inari religious association with which he was connected. Two years later, however, she recognized in him the savior which was to come, and on January 1, 1900, he was married to her daughter and adopted into her family, changing his name to Onisaburō Deguchi.

It was after Onisaburō became active in *Ōmotokyō* that it took on the character of an organized religion and developed. Through his spiritual instruction regarding the meaning Nao's writings, including emphasis on how her various prophecies were strangely fulfilled, and his active, vigorous guidance in the organizational realm as well, *Ōmotokyō* made great forward strides. Onisaburō's skillful adjustment of doctrine to conform to the prevailing political trends also was instrumental in its achieving increased popularity.⁹ Temples were built, literature was printed, a daily newspaper was published, and believers increased. A number of intellectuals were attracted to its teachings, notably Wasaburō Asano, 浅野和三郎, a naval instructor and English literature scholar who also left his imprint on *Ōmotokyō*. The future seemed bright indeed until what has become known

⁹ "Il sent le moment venu de donner à sa doctrine une apparence extérieure plus en rapport avec les idées du jour. Il la nomme 'Kōdō Ōmoto' — (Ōmoto impérial) — et se déclare fidèle à l'esprit qui a présidé à la formation de l'Empire. Tout dans le domaine politique et économique est un bienfait des dieux. C'est à Ayabe qu'est reçu avec le plus de profusion ce bienfait divin. Nao a eu l'inspiration, Kisaburō est le 'chef', ou encore le 'miroku' — (nom d'un bosatsu sauveur). Cela ressemble à la plateforme nationaliste.

"Son idéologie du Japon divin lui permit de faire des adeptes parmi les marins, les soldats et les fonctionnaires. Il en fit même parmi les intellectuels, et un bulletin, *Shinreikai*, — leur était spécialement destiné." (Delbos, *op. cit.* pp. 15-16).

as "The First Ōmoto Incident" occurred in 1921, three years after Nao's death.

During this "incident" Onisaburō was arrested on charge of lese majeste and violation of the newspaper law and spent 126 days in prison. Temples were destroyed, and pilgrimages to the religious headquarters—considered to be the center of the world—were forbidden. The trial of Onisaburō dragged on for six years until amnesty was granted upon the accession of a new emperor. Following his release, the spiritual secrets he learned during his week's meditation twenty-four years previously "began to spout from his mouth 'like a fountain.'"¹⁰ In the ensuing years, he kept a number of scribes¹¹ busy as he related his experiences in the spiritual world until his *Reikai Monogatari*, 霊界物語, Spirit World Stories, amounted to eighty-one volumes of four hundred octavo pages each. These are now a part of Ōmoto scripture, and include an explanation of "the history of the Creation, birth of mankind, structure of spiritual world, relation between the spiritual world and the present world, life after death, purpose of human life, devil's plan, and Divine plan to build up Kingdom of God on the earth and fundamental principles of politics, economy, education, art and science. These are Master's interpretation of the Sacred Scriptures of Foundress. [sic]"¹²

Following this "First Incident" and his subsequent release, Onisaburō continued his energetic efforts to spread his doctrines and influence. Esperanto was introduced as a tool for more extensive propagation. An amalgamation was effected with The World Red Fylfot Association, a Chinese religious movement. In 1924, propagation activities took him to Mongolia, where he was arrested and barely escaped execution. He was instrumental in establishing a "World Federation of Religions" in Peking. In 1925, he founded the "Universal Love and Brotherhood Association," whose periodical, "Universal Love and Brotherhood News" is said to have attained one million per-

¹⁰ The Oomoto Headquarters, *op. cit.*, p. 5.

¹¹ One of the first of these scribes was Masaharu Taniguchi, founder of *Seichō no Ie*.

¹² Tojūrō Murai, *What is "Oomoto"?* (Kameoka: Oomoto Central Office, 1957), p. 10.

manent readers. *Ōmoto* literature reports that by the time of the "Second *Ōmoto* Incident" in 1935, millions had rallied behind Onisaburō's leadership and the government was forced to move against it.¹³

In the "Second *Ōmoto* Incident," Master Onisaburō and other leaders were arrested and the material possessions and properties of *Ōmotokyō* were completely destroyed. Release from prison did not come until almost seven years later, and acquittal was granted at the close of the war (1945). The following year saw a revival of the religion under the name *Aizen-en*, 愛善苑, Garden of Love of Goodness. Former *Ōmotokyō* believers again gathered around the former leader and at the time of his death in 1948 he still had numerous projects in mind which he was unable to accomplish.

A short *Ōmoto* booklet relating the history of its founding and development (two pages devoted to Nao, fourteen to Onisaburō) concludes the section with the following paragraph.

In the *Oomoto* history, Foundress Nao Deguchi and Master Onisaburo Deguchi are inseparable, yet they are fundamentally divergent in mission. The former was a seeress who gave mankind a warning against the coming plight of the world, and the latter was the savior who laid the foundation of God's Kingdom on the earth. In Master Onisaburo Deguchi we see the expression and true character of God but Master Onisaburo did more than reveal God to man. He brought man to God! He opened the Kingdom of God to all who will enter. This is the basis of our faith.¹⁴

Following Onisaburō's death, his wife, Nao's daughter, Sumiko, すみ子, took over leadership of the religion. Upon her death in 1952, leadership passed into the hands of their oldest daughter, Naohi, 直日, in accordance with the stipulation of the foundress that the spiritual head of *Ōmoto* be a woman of the Deguchi family. At the time of her accession, the name of the religion was changed to *Ōmoto*. Although the present membership of *Ōmoto* is not so large, its influence upon other religions in Japan has been significant. The Religious Yearbook lists 109,620 adherents, 607 churches, and 634 missions.¹⁵

¹³ The *Oomoto* Headquarters, *op. cit.*, p. 11.

¹⁴ *Ibid.* p. 16.

¹⁵ *Mombushō*, *op. cit.*, p. 91. Cf. *ante*, p. 40.

SEICHO NO IE

The largest religion of the Ōmoto Group, the most sophisticated New Religion, and the one with the most influence among Japanese intellectuals is *Seichō no Ie*, 生長の家, House of Growth. For some years it was maintained that this was not a religion as such, but a movement for the dissemination of certain spiritual truths. However, it has taken on more and more of a religious coloration until it is now generally accepted as such and is incorporated as a Religious Juridical Person with the Japanese government. It is widely known for its extensive literature.

Not unlike the founders of *Tenrikyō* and *Ōmoto*, the founder of *Seichō no Ie* came out of a background of financial, physical and spiritual difficulties. He gives his own account of his life up to the time of the beginning of *Seichō no Ie* in his magnum opus, *Seimei no Jissō*, 生命の真相, The True Aspect of Life.¹⁶ Masaharu Taniguchi, 谷口雅春, was born in Kōbe on November 26, 1893. His given name at birth was Masaji, 正治, which he changed to Masaharu following his contact with *Ōmotokyō*. From childhood he was raised by an aunt and uncle who had hopes for him to become a doctor. An interest in writing and the arts was evident from his youth so it was not surprising when, despite the opposition of his foster parents, he entered the literature department of Waseda University.

During the summer vacation he returned home and began a love affair with Nobue, a poor, seventeen year old girl who returned with him to Tōkyō, where they lived together. To prove to himself that his feeling for her was pity rather than love, he made a ten year old girl in the neighborhood his "true lover." Angered by his disgracing the family name, his aunt discontinued his allowance and he was forced to drop out of school. Unsuccessfully seeking employment, he finally broke off his relationship with Nobue and determined to return to school since his aunt agreed to reinstate his allowance.

¹⁶ *Jidenhen*, 自伝篇, Vol. XIX, XX, 1958 edition.

School doors were closed to him, however, and he found employment with a spinning company in Ōsaka, thus beginning his experience as a laborer. Again he became involved in illicit affairs, one with a prostitute and another with the niece of a company official at the same time. The venereal disease he contacted required medical treatment and an operation. During this time it seems that his thoughts were drawn specifically to problems relating to sickness, its spread and its cure.

Even before entering university Taniguchi's philosophical interest in the meaning and nature of life was evident in essays he composed. During his incompleting university training, his contact with the works of Schopenhauer, Tolstoy, Oscar Wilde and Nietzsche proved influential in his philosophical development. Although his actions at times induced a guilt complex, such feelings were soon rationalized away. His experience as a laborer brought him into personal contact with the difficulties of working men and various social problems of that day. These experiences all contributed to his search for and understanding of beauty, reality and the meaning of life.

Ōmotokyō's emphasis upon the spiritual order and world reconstruction attracted him and for some five or six years he was an *Ōmotokyō* believer. His literary gift was soon recognized and he helped edit and wrote articles for *Ōmotokyō* periodicals. During this time he imbibed abundantly of *Ōmotokyō* teaching on spiritual realities and social reformation. He married a young lady from *Ōmotokyō* headquarters in 1920 and later became one of the first group of scribes who wrote down Onisaburō Deguchi's *Spirit World Stories*.¹⁷ Failing to find satisfaction in *Ōmotokyō*, he showed a temporary interest in the practical emphasis of *Ittōen*, 一燈園. The influence of this small, religious movement founded in 1905 by Tenkō Nishida, 西田天香, which emphasizes a life of selfless service may also be seen in subsequent *Seichō no Ie* terminology.

His interest in spiritual research continued after his break with *Ōmotokyō* and his literary gift was utilized in writing various articles relating to spiritual and philosophical matters. His study during this time also brought him into increased contact with the teachings of Gautama, Shinran, Jesus and Paul.

¹⁷ *Supra*, p. 69.

The writings of Christian Science, Spiritualism and the like also attracted him and proved very influential in his spiritual search. He was especially indebted to his contact with a book written by Fenwicke L. Holmes, *Love of Mind Action*, which he translated into Japanese. This book seemed to be the catalyst needed to bring about the crystallization of his philosophical position resulting from his own experiences and the influence of many and varied source materials.

Meanwhile, Taniguchi began to hear voices during times of meditation. The voices revealed many truths to him, but the basic message was that matter was not real and all was spirit. To his surprise, sick people with whom he talked or into whose presence he came seemed to get better. Taniguchi planned to begin a magazine to share his revelations with mankind when he had saved up enough money, but the Tōkyō earthquake of 1923 and two successive burglaries left him with almost nothing.

Following these catastrophes he heard a voice telling him: "Arise, now! Now is the time. It is a mistake to think of waiting until you have sufficient money or time before beginning your work of enlightenment." Despite his protests referring to his present predicament, the word came back: "There is no such thing as material appearance. Don't be tricked by things that are not. Know that things that are not are not! Only spiritual reality exists. You are reality. You are Buddha. You are Christ. You are infinite. You are inexhaustible."¹⁸ Hearing such words, he picked up his pen and began writing the manuscript for *Seichō no Ie* magazine. With the publication of the first issue of this magazine in 1930 when he was thirty-eight, the movement of which he became the founder marks its origin. Later, the collected articles of these monthly magazines became the core of the *Seichō no Ie* scripture, *Seimei no Jissō*.

From the beginning, *Seichō no Ie* was more of a philosophical publishing venture than a religious enterprise. "Subscribers" (to the *Seichō no Ie* magazine) rather than "believers" were the supporters of the movement. Literature in the form of periodicals and books poured from the pen of Taniguchi and through the

¹⁸ Masaharu Taniguchi, *Seimei no Jissō*, 生命の実相 (Tōkyō: Nihon Kyōbunsha, 1958), Vol. XX, pp. 163 f.

presses of the publishing company he established. Lectures by Taniguchi and his followers were given throughout the country and as reports circulated of the many healings which resulted from a simple reading of such literature or hearing a lecture, the numbers increased.

Founder Taniguchi readily acknowledges his indebtedness to many and varied sources. His teaching is the most eclectic of all the New Religions, being a skillful amalgamation of Buddhism, Christianity, psychology, Christian Science, etc. It has been referred to facetiously as a "religious department store," where one can find something from all religions and philosophies. It ostensibly encompasses all former religion, science and philosophy in a way that appeals to the mind of modern man.¹⁹ As such, it has particular appeal to the more intellectual, philosophical individual.

Having borrowed from many different religious and philosophical streams, Taniguchi is convinced of the superiority of *Seichō no Ie* teaching. He writes:

Generally in Christianity man becomes a child of God through the intermediary of Christ and is saved only through Him. This is indeed a very good teaching, but, in a sense, it limits the saving power of God because He cannot save a man apart from Christ.

Seichō no Ie acknowledges the fullness of God. We see in the depth of the Buddha and in the depth of the Christian God an unlimited God, the God of *Seichō no Ie* which has not hitherto been revealed.²⁰

An example given by Taniguchi which implies the superiority of *Seichō no Ie* to Christianity is the following: Takeo Arishima was a Christian Japanese writer. Upon going abroad he found that the situation in Christian lands was not in accord with Christian teachings and that even Christian preachers were not true to the name they bore. This led him to despair, thinking that no man could practice Christ's teaching. Consequently, he became an atheist and took his own life. Shintarō Arimoto, a good friend of his who was cured of his sickness through *Seichō*

¹⁹ Takagi, *Shinkō Shūkyō*, p. 52; *Nihon no Shinkō Shūkyō*, p. 36.

²⁰ *Seimei no Jissō*, Vol. II, pp. 15, 17 (1935 ed.).

no Ie once remarked that Arishima would not have committed suicide if he had known of *Seichō no Ie*.²¹

Throughout the constant flow of *Seichō no Ie*'s publications, the Christian influence is very obvious. The *Seichō no Ie* bible, *Seimei no Jissō*, opens with St. John's vision of the Son of Man in the midst of the seven golden lampstands, quoted from the first chapter of the Apocalypse. A revelation of "The Lamp-lighter of the Seven Lampstands" follows in which the call is made in Biblical style language to be reconciled to the universe and to show gratitude to all men. Containing various Biblical references and written as though spoken by Jesus Christ, the promise is made that such reconciliation and gratitude will result in the solution to all man's problems and the manifestation of Christ.

There follows the "Proclamation of the Seven Rays of Light," 七つの光明宣言, and their detailed explanations. These seven "light rays" in their English translation as printed in every issue of the English language monthly, *Seichō no Ie*, are as follows:

- 1 We should not be prejudiced in favour of any sect of any religion, but believe in the spiritual nature of Man, living in accordance with the spiritual truth of Life.
- 2 We believe that to bring the Great Life Principle into full manifestation is the way to infinite power and plenty, and that the personality of every individual is also immortal.
- 3 We study and make known to all the Law of the Creative Spirit so that humanity may follow the right way to infinite growth.
- 4 We believe that Love is the best nourishment for Life and that prayer and words of love and praise are the creative Way of the Word, necessary to bring Love into manifestation.
- 5 We believe that we, Sons of God, have infinite power and plenty within ourselves and can attain absolute freedom by following the creative Way of the Word.
- 6 We publish the monthly "SEICHO-NO-IE" and other books and booklets filled with good messages so that all men may follow the creative Way of the good words and live happy lives.

²¹ *Ibid.*, Vol. XV, p. 188.

- 7 We organize actual movements in order to conquer all the pains and troubles of humanity including diseases, by means of the right view of life, right living, right education, and at last to bring the Kingdom of Heaven onto the earth.

Biblical quotations and allusions are scattered profusely through all of Taniguchi's writings. He seems to be especially fond of the Johannine writings and has recently published his own commentary on the Gospel of St. John.

Although primarily a movement for the dissemination of Taniguchi's teaching, *Seichō no Ie* was incorporated in 1945. Taniguchi's writings and his personality are still its driving force.²² His basic work, *Seimei no Jissō*, has now run to some forty volumes and the latest edition commemorates the publication of over eight and a half million copies. During the postwar purge of Taniguchi from public life, official leadership of the movement was in the hands of his son-in-law, *Seichō*, 清超. Following his return to public life, Masaharu Taniguchi was officially restored to the position which he had always occupied de facto as leader of the movement. The current Religious Yearbook lists *Seichō no Ie* membership at 1,530,108 with 42 churches and 1710 propaganda centers.²³

SEKAI KYUSEIKYO

The most specialized healing religion in Japan is *Sekai Kyūseikyō*, 世界救世教, Teaching of World Salvation (also known as *Meshiyakyō*, メシヤ教, Messiah teaching). Ostensibly, the aim of this religion is to establish a Paradise on earth which is free from the three evils of sickness, poverty, and war which plague mankind. However, since sickness is considered the basic obstacle to the elimination of all suffering and the realization of such a Paradise, in reality, *Sekai Kyūseikyō* has been primarily concerned with the eradication of sickness. To this end its main efforts have been directed.

²² "Le Seicho no Ie n'est pas autre chose que Taniguchi lui-même, avec sa puissance de persuasion et son fluide vital. On peut se demander ce que deviendra la secte quand M. Taniguchi ne sera plus là... En tous cas, c'est pour l'instant une audacieuse réussite." (Delbos, *op. cit.*, 1956, p. 13).

²³ Mombushō, *op. cit.*, p. 185. Cf. *ante*, p. 40.

Sekai Kyūseikyō's founder, Mokichi Okada, 岡田茂吉, was born on December 23, 1882 in Tōkyō. He was the only child of a poor second-hand dealer who eked out a living from a roadside stall. From infancy, when his mother's lack of milk forced his dependence upon a neighbor mother for nursing, his early life was characterized by the dual sufferings of poverty and sickness. In fact, until he was forty years old, his life seemed to be a succession of physical and financial difficulties. He was a weak, scrofulous child, envious of other healthy children and requiring medical attention regularly. When finances improved sufficiently to permit him to enter an art school, he had to drop out due to an eye disease. Seeking to cure his eye trouble by the use of moxa, the index finger of his right hand became stiff, and he could not manipulate an art brush. He received medical treatment for his eyes from many places, but without lasting help. Medical treatment, providing only temporary relief, was also given for his pleurisy which developed into tuberculosis. He contributes his recovery from this sickness, which "a famous doctor" had diagnosed as incurable, to his refusal to partake of the usual hospital fare and insistence upon a vegetarian diet instead.

Following his father's death, when Mokichi was twenty-four, he opened a cosmetics store. His devotion, both to his ailing mother and his business, is emphasized in *Kyūseikyō* literature. He arose every morning before his mother was up, cleaned the house, and cooked the rice. He managed the store by himself—graciously greeting all customers no matter how little they purchased. From overwork, he developed a serious case of cerebral anemia which caused him to have dizzy spells, brought speech difficulties and great pain. Although medical treatment seemed to have no good effect, moxocautery and exercise are credited with bringing improvement.

In his business dealings, he was told that he was too honest to succeed. Being urged to lie and cheat, he tried to go against his own nature, but could not do so. He decided to be an honest businessman even though it meant failure. The result was a successful business within ten years after its establishment. During this ten years, however, he was constantly plagued by sickness. The list he gives includes: cerebral anemia, typhoid, hemorrhoid hemorrhage, intestinal sickness, rheumatism, ureth-

ritis, tonsillitis, nervous prostration, headaches, catarrh of the stomach, toothaches, heart disease. It was during this time that Okada came to lose his faith in the medical profession completely. He concluded that medicine is poison, fostering sickness rather than curing it and at the same time weakening man's natural healing powers.

As in the case of *Tenrikyō*'s Miki Nakayama, *Ōmoto*'s Nao Deguchi, and, to a somewhat lesser extent, *Seichō no Ie*'s Masaharu Taniguchi, Mokichi Okada's religious interest resulted from the culmination of frustrations, disappointments, and experiences in which he was completely helpless. In the years following the First World War, during which his business had reached its peak, his world came crashing down around him. The newspaper he had started to publish failed. His associate in the business of producing an artificial diamond sued him, affirming that the invention of the diamond was his own rather than Okada's. The bank with which his new loan service was connected went bankrupt. A stock market crash forced his business, which had just previously become incorporated, into debt. His wife, having previously suffered a miscarriage and given birth to a stillborn child, died in the fifth month of pregnancy, leaving him childless. Finally, the great Tōkyō earthquake of 1923 wiped him out entirely. At forty-two, he was a ruined man.

Until the end of the war, Okada had been a confirmed atheist. Sickness and financial problems along with the death of his wife resulted in his seeking spiritual help in *Ōmotokyō*. It was not until 1923, however, that his religious interest was serious. From that time on he began studying the spiritual teaching of *Ōmotokyō* with fervor. There followed various strange experiences. An *Ōmotokyō* seeker is said to have seen a vision of the Buddhist goddess of mercy, Kannon, standing at Okada's right side. Another *Ōmotokyō* believer reported seeing a halo over Okada's head with Kannon in it.

In December, 1926 he was possessed by a divine being (観音様の御本体である伊那能亮の神) who informed him of his great mission in life: Kannon was to use Okada's body to perform his great work of mankind's salvation. For a three month period following this experience, he was inspired to reveal the history of Japan from its birth 500,000 years ago to that of 7000 years ago. Subsequently, he was possessed by various gods and

buddhas, but especially by Kannon, which led him to say:

"From the first year of Shōwa [1926] Kannon Sama constantly possessed my body, taught me many things, gave commands and used my body with perfect freedom. He simply used me as a vehicle to save all men. Kannon Sama uses me as an instrument. Therefore, it can be said that I am the physical representative (身代り, *migawari*) of Kannon Sama. Consequently, I have no freedom myself, but am used according to the will of Kannon Sama, my Master."

Asserting that Buddha, Christ and Mohammed, were mere preachers of God's will and mediators of the divine purpose, Okada averred that until his experience no man had become truly united with the divine.²⁴

Okada had become an *Ōmotokyō* teacher, branch leader and an accomplished mediator in the practice of *Chinkonkishin*.²⁵ He had also developed his own method for treatment of the sick. The various special revelations which he had received regarding the true cause and cure of sickness, the coming of the new age, and his own part in bringing it to pass, (along with certain personal disagreements), prompted him to break with *Ōmotokyō* in 1934, the year before the "Second Ōmoto Incident" forced its dissolution. In 1936, he opened a Faith Healing Clinic in Tōkyō. In this clinic he sought to make use of the spiritual light rays, which he had discovered (or which had been revealed to him), for the healing of sickness. He introduced his peculiar *Jōreihō*, 浄霊法,²⁶ and established the *Dai Nihon Kannon Kai*, 大日本観音会. As proof of his Kannonic authority, he sold hundreds of "spirit photographs" showing a spiritual image of Kannon above his head which were later confiscated by the police on suspicion of fraud. Persecuted by *Ōmotokyō* and arrested by the government for fraud and violation of medical regulations, he was temporarily forced to give up his new enterprise the following year. Privately, however,

²⁴ Yoshiko Okada, 岡田良子, *Guse no Hikari*, 救世の光 (Atami: Sekai Kyūseikyō Hombu), pp. 8-9, 27.

²⁵ *Infra*, p. 203.

²⁶ *Infra*, p. 215.

he continued giving his healing treatments.

After the war, in 1947, he reorganized his former religious society under the name, *Nihon Kannon Kyōdan*, 日本観音教団. This was followed the next year by the *Nihon Miroku Kyōkai*, 日本五六七教会, and within three years he claimed some 300,000 believers. He asserted that the peculiar power to heal which was revealed to him could be transmitted to others through the medium of the Japanese character for light (光, *hikari*), which he printed on paper and sold for 2000 yen (\$5.50). A personal visit with him is said to have cost as much as 20,000 yen. In 1950 the *Kannon Kyōdan* and *Miroku Kyōkai* were disbanded and the *Sekai Kyūseikyō* was established. A model paradise was begun at Hakone and later at Atami, beauty spots of Japan. The religion's headquarters are located in Atami, which, from a geographical and artistic standpoint, is considered by *Sekai Kyūseikyō* believers to be the center of Japan, which is likewise considered to be the center of the world.

In the midst of such prosperity and following a disastrous fire in Atami which razed 1600 buildings but stopped at the gate of the religion's headquarters (miraculously, according to *Kyūseikyō*), Okada was arrested and convicted on charges of tax evasion and graft. In the spring of 1954 his health began to fail and his last public appearance was in the winter of that year. His son-in-law and present administrative head of the religion, Mr. Fujieda, 藤枝, described it in a personal conversation as follows:

'Father had himself driven in his black Cadillac to the porch of this Crystal Palace on December 11, 1954. We were all here to welcome him. He told us: "The divine project has entered into its final phase. Marvellous occurrences will gradually develop in the world.—He referred to the hydrogen bomb explosions.—You must be prepared for the development of things in the future." Little did we know that he spoke of his own death! On February 9, 1955, he ate curry-rice at noon, and suddenly felt indisposed. We put him to bed. We prayed for a miraculous cure; but his spirit left for heaven on the 10th at 3:33 P.M.'²⁷

²⁷ Spae, *op. cit.*, Vol. XIII, No. 4 (May, 1959), p. 243.

Mr. Fujieda is further reported as saying:

'I can assure you that the word "death" does not apply to him. He finished his "Purification" *jōka* in the name of us all. *Jōka* is inadequately translated by disease. Then he ascended into heaven (*shōten sareru* 昇天される). He is not dead. Our present head, *Nidaisama*, is in constant touch with him, and as late as yesterday, she received a revelation about the future of World Messianity.'²⁸

Okada's death brought some 20,000 believers from all over Japan to his costly funeral (estimated at seven to eight million yen) and temporarily brought confusion to the religion's headquarters. His fifty-five year old widow, Yoshiko, 良子, was named his successor and was referred to as *Nidaisama*. 二代様. Under her leadership, the religion has seemed to move away from a strictly healing aspect into a wider religious sphere. Regular revelations from the ascended *Meishusama*, 明主様, Enlightened Lord, gave her assistance in her task. By such revelations, plans were drawn up and construction begun on the Holy Sanctuary which was completed in the Fall of 1961. The dedication ceremonies which lasted twenty-one days were attended by over 100,000 people.

An article in the English language *The Glory* entitled "Nidaisama's Ascension" gives a report of her death early this year. The following excerpts indicate the tenor of the account.

Our beloved Nidai-sama answered God's call and returned to the beautiful home on high at 2:15 A.M. January 24.... She was 65 years old. Having completed her mission here, she has been freed from her physical confinement and transferred to a higher spiritual plane to join Meishu-sama and enter a bigger activity which could only be accomplished there. It is seven years since Meishu-sama's ascension took place. We can recall the bewilderment this event caused and the confusion which followed among some members. At that time, in the face of the most difficult situation within and without, his widow courageously stood up and took the spiritual leadership of the Church—she who had no experience whatsoever in public speaking or in organizing any group or anything of that sort. She realized it was God's Will for her to do so.

²⁸ *Ibid.*, p. 240.

For the completion and dedication of the Holy Sanctuary, our Nidai sama poured her heart and soul, for she knew this means the starting of the New Age and the real increase of the Divine Light of God. Her work exceeded her physical strength. Something deep inside seemed to have kept her going. It seems she knew her time here would soon expire. According to one of the servers who stayed with her till the last moment, she went into a coma at 10:00 P.M. on Tuesday, January 23. She looked as if she was sleeping peacefully. A little after 2:00 A.M. on Wednesday, a sudden change came, her face turned white and the pulse suddenly became very weak. The people around called her name. Then her beautiful eyes were opened wide. She looked as if she were seeing into the future world and praying for humanity. Then quietly she closed them and her mouth, too, as if to show her untiring decision to continue her efforts and prayer for mankind. Her heart stopped beating. Then the complexion which was white till that time suddenly changed. Beautiful pinkish color spread all over her face until her entire countenance became radiant with something holy and divine. Oh, how lovely, pure and even sublime she was! Her beautiful expression was a combination of motherly love and firm resolution to fight for righteousness. She was indeed a living example of selfless love and devotion.²⁹

Present leader (*Sandaisama*, 三代様) of the church is the youngest daughter of Mokichi and Yoshiko, thirty-five year old Itsuki Fujieda, 藤枝いつき, who succeeded her mother. Membership is listed at 415,428 with 96 churches and 474 preaching places.³⁰

PL KYODAN

The great influence of the West and popularity of all things Occidental in the period immediately following the Pacific War is reflected in the name of this religion which includes English letters. "PL" stand for "Perfect Liberty" and the use of the foreign characters in its name suggests something of the modernity of its teaching which is an element of its attractiveness. Its historical roots go back to the pre-war *Hito no Michi*, 人の道, Way of Man, religion, which in turn arose from *Toku-*

²⁹ Kiyoko Higuchi, "Nidai-sama (late Kyoshu-sama)'s Ascension," *The Glory*, No. 37, April 10, 1962, pp. 1-2.

³⁰ Mombushō, *op. cit.*, p. 186. Cf. *ante*, p. 40.



Sekai Kyūseikyō's founder Mokichi Okada with Nidaisama, Yoshiko, on right and Sandaisama, Itsuki, on left.



PL Kyōdan's founder, Tokuchika Miki.

mitsukyō, 徳光教, Tokumitsu teaching. The founders of these parent faiths are also recognized as divinely inspired men whose spirits are worshipped by PL believers.³¹

Tokumitsu Kanada, 金田徳光, the founder of *Tokumitsukyō*, was born in 1863 and showed a peculiar religious interest from his childhood. From his youth he practiced various religious austerities, and once, following the example of Kōbō Daishi, 弘法大師, his paragon and founder of the Shingon Sect of Buddhism, he jumped off a cliff, knocking himself unconscious, but attaining an illumination in the process. After his adoption into the Kanada family, he changed his name to Tokumatsu 徳松 and established the Kanetoku, 金徳, cutlery shop. He became a successful businessman, but continued his religious interest and austere practices, even closing his shop each month after earning a certain amount of money in order to retire to the mountains as a recluse. He became a noted teacher of *Mitakekyō*, 御嶽教, a Shintō "mountain sect" which teaches worship of mountain deities and includes practices of exorcism, divination, purification rites and other complicated ceremonies. In 1912, he founded his own *Tokumitsukyō* within the *Mitakekyō* organization. *Tokumitsukyō* placed particular emphasis upon mental attitudes and their effect on daily life. As Kanada's healing and clairvoyant powers were noised abroad, the religion he founded

³¹ In regard to the origin of PL *Kyōdan* Maurice A. Bairy writes: "Die Politik der japanischen Regierung in der Zeit vor dem Kriege erlaubte den neuen Sekten nicht, selbständige Religionen zu werden. Deshalb mußte jeder religiöse Führer, der eine neue Idee oder Offenbarung hatte, bei einer eingeführten und anerkannte Sekte Unterstützung suchen. Gelang es ihm nicht, seine Lehre von dieser Gruppe approbiert zu bekommen, sah er sich gezwungen unter der Hand eine Privat-Kampagne zu führen, die ständig einer strengen Überwachung durch die Polizei unterstand. Die Kartotheken der Polizei sind voller Nachforschungen über diese verschiedenen obskuren Gruppen, die dem Namen nach zu irgendeiner shintoistischen Sekte gehören. Ein sprechendes Beispiel bietet die Sekte *Hito no michi* (Weg des Menschen). Diese trat zuerst als ein Zweig der Gruppe *Mitake kyō* auf und wurde in der Folge der Gruppe *Fusō kyō* beigezählt. Während des Krieges wurde der 'Weg des Menschen' verboten. Sie tauchte 1947, unter dem Namen 'Bruderschaft von der Vollkommen Freiheit' wieder auf." (*Japans Neue Religionen in der Nachkriegszeit*, Bonn: Ludwig Rohrscheid Verlag, 1959, p. 70.)

soon attracted many believers, particularly among the business community. He is accorded the title of *Kakurioya*, 幽祖, hidden founder, in *PL Kyōdan*, *PL 教団*.

In the spring of 1912, a Zen Buddhist priest by the name of Miki, 御木, (given name at birth was Chōjirō, 長次郎, subsequently changed to Chōgen, 長源, and again to Chōshō, 長正) met Kanada and was much impressed with his teachings. Miki, the son of a maltster, was born in 1871 and began his ascetic discipline at ten years of age at Mampukuji, 万福寺, the head temple of the Ōbaku Sect, 黄檗宗, of Zen Buddhism. As an earnest student of Zen teaching for some thirty years before his meeting with Kanada, during which time he served as chief priest of some seven different temples, Miki was a learned Zen teacher when he came into contact with Tokumitsu's teaching. However, the mystical principles of Zen failed to satisfy his search for answers to the various misfortunes and contradictions in life. Due to his inability to support his family merely as a priest, he had also tried his hand at various businesses, none of which succeeded, and by the time he met Kanada he was in difficult straits. In Kanada's teaching, he felt he had found the answers to his doubts.

In 1916, Miki forsook his Buddhist vocation and entered *Tokumitsukyō*. He became a teacher of the new religion and Kanada's most faithful disciple, receiving from him the name Tokuharu, 徳一. Miki's eldest son, Akisada, 暁正, who was sixteen years old at the time and had already started his training for the priesthood, became a teacher of *Tokumitsukyō* later that year, receiving the name Tokuchika, 徳近. After Kanada died in 1919, the elder Miki, following Kanada's dying command, planted a seedling (a Sakaki tree, regarded sacred in Shintoism) at the place of his death and came daily to worship it.

In expectation of the manifestation of a "good man" whom Kanada promised would come and add three further revelations to his eighteen teachings to complete them, Miki performed worship at the tree daily for five years. Near the close of that period, the three revelations were given to Miki himself, and he realized that he himself was the one whom Kanada had promised would come. Thus it came about that in 1924 the fifty-one year old Miki established his own religion as the successor to and fulfilment of *Tokumitsukyō*, calling it *Jindō Tokumitsukyō*, 人道德光教,

Human Way Tokumitsu Teaching—thus distinguishing it from the *Shintō Tokumitsukyō*, 神道德光教, still in existence.

At its founding, the new religion, in order to have official recognition, was registered under the *Fusōkyō*, 扶桑教, Sect of Shintō. Its main emphasis was upon the humanistic relations between husband and wife, parent and child, etc. It evidenced popularity from the beginning and soon spread throughout the country, changing its name to *Hito no Michi* in 1931. Various modern means of mass communication were employed in its propagation, which helped to give it a modern appearance. In 1936, Tokuharu Miki passed leadership of *Hito no Michi* on to his son, Tokuchika. Immediately afterwards, government prosecution of *Hito no Michi* began. Tokuharu died at sixty-nine years of age while still under examination, and the religion he had founded, and which claimed a million believers, was ordered to disband. He is referred to in PL terminology as *Kyōso*, 教祖, founder.

Tokuchika, who with his father had been a teacher of *Tokumitsukyō*, had been employed as a train conductor during the time between Kanada's death and the beginning of the *Hito no Michi* religion his father began. He also evidenced a deep interest in literature and poetry, taking part in community and company literary groups. He was associated with his father in his new religious venture from the beginning. As nominal head of *Hito no Michi* when it was ordered to disband, Tokuchika Miki was also imprisoned and remained so until the end of the war. During this time, however, *Hito no Michi* believers continued to practice their faith secretly.

When Tokuchika was released after the war's end and freedom of religion had been proclaimed, the old believers urged him to re-establish the religion. Having just endured such severe religious persecution, Tokuchika was hesitant to again become involved in religious activities until it was clear that the time was propitious. Thus, instead of a religious organization, he favored starting a cultural movement known as The Permanent Liberty Club. Being persuaded that true religious freedom was assured, however, on September 29, 1946, he established the PL *Kyōdan* in the town of Tosu, Saga Prefecture as the successor religion to *Hito no Michi*. Both Tokumitsu Kanada and Tokuharu Miki are revered as founding deities

(*kyōshin*, 教神) and elements of *Tokumitsukyō* as well as the more obvious influence of *Hito no Michi* are clearly seen in *PL*.³²

A different list of twenty one precepts for conduct in life was formulated as follows:

1. Life is art.
2. The whole life of the individual is a continuous succession of Self-Expressions.
3. The individual is a manifestation of God.
4. We suffer if we do not manifest ourself.
5. We lose self if we are swayed by our feelings.
6. Our true self is revealed when our ego is effaced.
7. All things exist in mutual relation to one another.
8. Live radiantly as the Sun.
9. All men are equal.
10. Bring mutual happiness through our expression.
11. Depend on God at all times.
12. There is always a way peculiar to every name.
13. There is one way for men, and there is another for women.
14. All things exist for World Peace.
15. Our whole environment is the mirror of our mind.
16. All things make progress and development.
17. Grasp the heart of everything.
18. At every moment man stands at the crossroads of good and evil.
19. Practise at once whatever your first inspiration dictates.

³² It seems strange that Mr. Tatsuki Yuasa, an assistant to the present leader of *PL*, after noting the part played by the three central figures in *PL*'s history, should write that *PL* has no founder. He is quoted as follows:

"In the beginning the Patriarch himself was just an ordinary person who could not distinguish between the warning of God and other things; but after very strenuous training he acquired spiritual eyes to make the distinction. In the beginning there was a man named Mr. Tokumitsu Kanada who subjected himself to innumerable kinds of austerities, or spiritual training, and discovered a way of salvation whereby he could attain great spiritual heights. Among other things he discovered that all human suffering is a divine warning to mankind. The father of the present Patriarch became a disciple of this Kanada and after much training gradually came to understand the meaning of these divine warnings. Of course, Kanada himself understood this to some extent, but not deeply.

"The present Patriarch studied under his father, the former Patriarch, and after undergoing much training he at last succeeded in attaining a state in which he could distinguish between appropriate

20. Attain the perfect harmonious state of mind and matter.
21. Live in Perfect Liberty.³³

Along with these new precepts the peculiar *PL* worship ritual was established. From the time of its founding, *PL Kyōdan* has maintained and increased the modernistic character of its predecessor, both in teaching and methods of propagation. The architecture of its buildings, both at headquarters and local branches, is very Western in appearance. The brass band that plays at its functions is in sharp contrast to the musical accompaniment by traditional Japanese instruments in other religions. It is not unusual to find a golf practice range on the local branch grounds.

In December, 1948, the religion's headquarters was moved to Shimizu in Shizuoka Prefecture. This proved to be only a temporary arrangement. In March, 1952, a ground breaking ceremony was held near Ōsaka where the Eternal Headquarters were to be established. Following the subsequent move to Ōsaka in December, 1953, the Eternal Headquarters in Tondabayashi was ready for occupancy in 1955. This "Holy Land" of *PL Kyōdan* is still under construction, but one of its most popular areas is the beautiful, eighteen hole golf course. Recently, a large, modern-looking Divine Hall has been completed which now occupies the center of *PL*'s religious activities. Other buildings at the headquarters include a Youth Hall, hospital, high school, finishing school and dormitories.

things and inappropriate things. This mental or spiritual qualification of the Patriarch will continue also in the future. It will not end with the physical death of the present Patriarch. The ideal of all *PL* followers is to acquire this spiritual qualification. Consequently, in the future the number of people who can give appropriate spiritual advice will gradually increase. Even at present there are two or three followers who have attained a high degree of spiritual insight. Therefore, although the present Patriarch is the one who has attained the highest spiritual level, when he dies he will be succeeded by one of those who are spiritually the highest, and this line of succession will never cease. In other religions there is a founder, but we have no founder. We can have many Patriarchs. There will always be a living Patriarch. Each Patriarch will be a different person, but they will all be the same in spirit and function." ("PL (Perfect Liberty)", *Contemporary Religions in Japan*, Vol. I, No. 3 (September, 1960), pp. 24-26.)

³³ *Perfect Liberty*, PL Order, 1951, pp. 2-3.

In January, 1960, Tokuhito Miki, 御木徳日止, nephew of the founder (called *oshieoya*, おしえおや, teaching parent) was designated the future leader and given the title of *tsugioya*, 嗣祖. In the following year, the *oshieoya*'s wife was given the title of *kagemioya*, 影身祖, and was recognized as qualified to dispense Divine Teaching (*mioshie*, みおしえ). Daughter, Shirahi, 白日, has likewise been seen to have reached the spiritual state required for giving forth such instruction. At the present time there are but three others than the above who are considered to have reached this high state of spiritual perception. Present membership of PL is 983,394 with instruction being given at 194 branches and 541 preaching places by 862 teachers, 435 of whom are women.³⁴

³⁴ Mombushō, *op. cit.*, p. 188. Cf. *ante*, p. 40. An extensive treatment of PL *Kyōdan* is given by Maurice A. Bairy, *op. cit.*, pp. 70-110. He describes the process of accepting new members as follows: "Wie schließt man sich der P.L.-Brüderschaft an? Man muß durch ein Mitglied eingeführt werden und sich beim Sekretariat der Hauptstelle oder bei der Zweigstelle melden. Bei der Bitte um Aufnahme ist eine Gebühr zu entrichten. Diese gibt Anrecht auf das Büchlein *Shinto techō* das P.L.-Abzeichen und ein halbjähriges Abonnement auf die Zeitschrift *Geijutsu seikatsu*. Nach seinem Eintritt wohnt der Neophyt regelmäßig dem *Asamairi* bei, hört aufmerksam zu und lernt die Lehre näher kennen. Man besteht auf der Selbsterkenntnis und leitet ihn im Erlernen eines künstlerischen Lebensweges durch praktische Übung und eigene Erfahrung. Darin besteht der Glaube der P.L. Dabei gibt es wieder ein Wortspiel mit *shinkō*, das je nach den verschiedenen Zeichen 'Glaube' und 'Praxis der Wahrheit' bedeuten kann. Nach dieser etwa einen Monat dauernden Prüfung empfängt der Bewerber das *shosei kokoroe*. Dazu erhält er eine Erklärung vom Meister. Jetzt macht er nach und nach seine eigenen Erfahrungen und führt dieses künstlerische Leben. Zu diesem Zeitpunkt des *kokoroe* erwartet man von dem Kandidaten folgende Geisteshaltung: a) Keine Schüchternheit oder Angst, den wahren Weg zu suchen. b) Sogleich fragen, wenn sich Zweifel erheben. c) Ausüben, was man klar verstanden hat. d) Wenn in der Umsetzung der Lehre in die Praxis Schwierigkeiten auftreten, vom Meister Erklärungen erbitten." (pp. 104-105.)

Nichiren - Related Buddhistic Religions

Chapter Five

REIYUKAI

Reiyūkai, 霊友会, Spirit Friends' Society, with its many splits, especially in the postwar period, has been called "the wellspring of New Religions."¹ Both its spirit and its organization tend to encourage schism. Membershipwise, the *Reiyūkai* Group of New Religions is the largest group with six different religious bodies totalling over 100,000 members each and a host of smaller ones. Due to this proliferation, its vigorous Nichiren Buddhist faith, and the notoriety resulting from various nationally publicized scandals, it is one of the most influential and well-known of the New Religions.

As has been noted in the short accounts of the origins of the New Religions thus far, most of them have more than one individual who was instrumental in their establishment. This is especially true of *Reiyūkai*, which evidenced a tendency toward diversification from its beginning. Under the heading of "Founders," the study compiled by Kangakuryō lists six individuals who were influential in the formation of this religion.² Of the six, Kakutarō Kubo, 久保角太郎, now referred to as *Onshi*, 恩師, beloved teacher, and Kimi Kotani, 小谷喜美, the present leader, must be recognized as playing the predominant parts and thus be considered the "founders" in the more limited sense.

¹ Noriatsu Nakano, 中濃教篇 (ed.), *Shinkō Shūkyō no Kaibō*, 新興宗教の解剖 (Tōkyō: Tōsei Shuppansha, 1954), p. 30.

² Jōsei Kudō, 工藤成性, "Reiyūkai Kyōdan," 霊友会教団, Kangakuryō, 勧学寮 (ed.), *Shinkō Shūkyō Kaisetsu*, 新興宗教解説 (Kyōto: Hyakkaen, 1952), pp. 125-126.

Reiyūkai literature seems to give special place to the former as its founder.³

It must be acknowledged that the roots of this religion run back to Nichiren, 日蓮, himself, who initiated his own dogmatic version of Buddhism in the 13th century. Viciously attacking all other Buddhist sects ("The Jodo School is hell, Zen is devil, Shingon will cause national collapse, and Ritsu is an enemy of the country"⁴), Nichiren started a new nationalistic sect with exclusive emphasis upon the *Hokekyō*, 法華經, Lotus Sutra, which is quite an anomaly in the normally broadminded Mahayana stream of Buddhism. Recitation of the *Daimoku*, 題目, ("Namu Myōhō Renge Kyō," 南無妙法蓮華經, Hail to the Lotus Sutra) and adoration of the Mandala, a scroll on which these sacred words are written, were instituted by Nichiren and continue to form the central ceremonies of all Nichiren related Buddhist sects.

The more recent roots of *Reiyūkai* may be traced back to the activity of a poor ash dealer or carpenter in Yokohama during the early years of the First World War. Toshizō Nishida, 西田俊蔵, became an earnest Nichiren believer following the deaths (due to malnutrition) of two small, deformed children whom he was raising by himself. In the practice of his faith, he began to take notice of the graves in the temple cemetery which were uncared for—indicating that no one was remembering the spirits of the dead whose remains were interred there. He would tidy up such graves and copy down the posthumous Buddhist names of the dead to be venerated in his own family altar. Such exemplary religious devotion attracted the attention of others who began to do likewise. Soon Nishida was

³ Cf. Kimi Kotani, 小谷喜美, *Watakushi no Shūgyō Seikatsu Sanjūgonen*, 私の修行生活三十五年 (Tōkyō: Reiyūkai Kyōdan, 1958), pp. i, 54. The little English booklet, *Reiyūkai and Social Services* (Tōkyō: Reiyūkai Kyōdan, 1958), however, accredits the founding of the society to the three who exerted the greatest influence in its organization. It states: "The Reiyū-kai is a religious society founded in the year 1925 amid the confusion after the great earthquake of Kantō District (1923), by Kakutarō Kubo (1892-1944), Yasukichi Kotani (1884-1924) and the present Head Kimi Kotani (1901-)." (p. 19).

⁴ Vergilius Ferm (ed.), *Encyclopedia of Religion* (New York: The Philosophical Library, 1945), p. 105.

making roadside sermons on the importance of venerating the spirits of the dead and vigorously attacking the evils of society. Such attacks resulted in his repeated detention by the authorities, but his teaching appealed to others and as stories of his prophetic and healing powers were circulated, his followers increased. Kakutarō Kubo was among those who joined the movement.

Kakutarō was born in 1892 in Nichiren's hometown of Kominato, 小湊, in Chiba Prefecture, the third son of the Matsudaka, 松鷹, family. After finishing elementary school, he went to Tōkyō and became a carpenter's apprentice, furthering his education by attending night school. Doing carpenter work in the Imperial household provided the contact which resulted in his being adopted into the respected and devout Kubo family. He is pictured as an exemplary foster child showing great filial piety and deeply assimilating the family's Nichiren faith. His home life was complicated by an overly strict foster mother who seemingly had periodic attacks of hysteria, referred to by some as evil spirit possession. Along with an interest in social betterment, it was to find a way to pacify her that attracted Kakutarō to Nishida's movement.

An acquaintance with Chise Wakatsuki, 若月チセ, a carpenter's wife and an earnest Nichiren believer with a powerful faith, seemed to bring the spiritual help needed to bring tranquility to his mother. Together, Kakutarō and Chise, who made her own contribution to the teaching Kakutarō had received from Nishida, attempted to spread their newly developed doctrine among the nobility in 1923, but their efforts did not meet with success. It was after teaming up with his elder brother, Yasukichi Kotani, 小谷安吉, and his second wife Kimi that Kakutarō's *Reiyūkai* became firmly established.

Yasukichi Kotani, Kakutarō's senior by eight years, managed a boarding house in Tōkyō. He was a forty year old widower with three children when he married twenty five year old Kimi Iida, 飯田喜美, in 1925. Kimi, the daughter of an indigent farmer, had dropped out of school in fifth grade, after her mother's remarriage, and went to work as a maid. At seventeen she was married to a fisherman who died at sea. With almost no money or possessions, she moved to Tōkyō, where it is not clear how she made her living although various unsavory sug-

gestions have been made.⁵ Here she met and married Kakutarō's brother. Both prior to and after her marriage, her life was not an easy one.

In 1925, in the confused and unsettled atmosphere following the Tōkyō-Yokohama earthquake, a second attempt to establish the *Reiyūkai* proved successful. Both Yasukichi and Kimi, who also had become adherents of Nishida's movement, played an active role in its relaunching. Elements in the successful founding and rapid growth of the movement at this time may be found both in the social conditions of the day and the active support given by the Kotanis. Doctrinally, the new faith had little to distinguish it from Nichiren Buddhism in general, but special emphasis placed on the veneration of the spirits of the deceased and the *Hōza*, 法座, group conferences, have become a characteristic of the *Reiyūkai* and its offspring. Soon after the movement was under way, the Kotanis sold their boarding house and entered wholeheartedly into the religious activity with Kakutarō.

When the society was formally organized, Kakutarō held the office of managing director (理事長, *rijichō*) and Kimi was the honorary chairman (名誉会長, *meiyokaichō*). When the chairman, Mr. Nagayama, 永山武敏, resigned after three months, Kimi took over the post which she has held ever since. Yasukichi died in 1929, only four years after *Reiyūkai*'s founding. When Kakutarō died in 1944, Kimi also assumed the position of managing director.

From its early history, *Reiyūkai* has been troubled with schism. There are presently eight independent religions listed in the Religious Year Book which have separated from *Reiyūkai* having a combined membership of almost three million.⁶ Various

⁵ Vide Takashi Inui, 乾孝, et al., *Kyōsō*, 教祖 (Tōkyō: Aoki Shoten, 1957), p. 217; Kudō, op. cit., p. 129.

⁶ <i>Myōchikai Kyōdan</i> , 妙智会教団	443,299
<i>Rishō Kōseikai</i> , 立正佼成会	1,618,733
<i>Bushō Gonenkai Kyōdan</i> , 仏所護念会教団	627,056
<i>Hosshikai Kyōdan</i> , 法師会教団	112,449
<i>Myōdōkai Kyōdan</i> , 妙道会教団	151,372
<i>Seigikai Kyōdan</i> , 正義会教団	23,248
<i>Shishinkai</i> , 思親会	24,489 (1959)
<i>Daiekai Kyōdan</i> , 大懺会教団	27,021 (1955)

(Mombushō, op. cit., pp. 476-477.)

reasons for the numerous splits have been suggested:⁷ The loose organizational set-up which gives branch leaders a somewhat independent base of power along with a tendency toward dictatorial rule from headquarters, the strong ascetic character of the founder which encouraged branch leaders who reach a similar stage of "divinity" to become independent, the lack of a clearly stated doctrine to serve as a cohesive power, the success of the *Hōza* group conferences which encourage the expression of individual opinions and bring satisfactory results apart from organizational ties with headquarters. Not only have personal disagreements within the society caused divisions, but the religious body has achieved a certain notoriety from well publicized ethical failings. Charges of tax evasion, concealment of gold and cocaine, and lynching have been made, and a nationwide scandal was uncovered in 1953 when one million yen (approximately \$2800) was embezzled from a community chest fund. Although schism and adverse publicity have retarded its growth, the current Religious Year Book lists its membership at 3,801,068, with but three "churches" since most of the meeting places are in individual homes.⁸

RISSHO KOSEIKAI

The largest offspring which *Reiyūkai* has produced and obviously the fastest growing member of the *Reiyūkai* Group is *Risshō Kōseikai*, 立正佼成会, Society to Establish Righteousness and Foster Fellowship. Like the parent religion from which it seceded, its origin cannot be simply traced to one founder. It is another example of an effective combination of the personalities and abilities of two individuals, a man and a woman, which resulted in the birth of a new religious organization.

Although led into the *Reiyūkai* faith by her co-founder and subsequently filling the post of Vice-president after the foundation of *Risshō Kōseikai*, the person who became the object of highest respect or veneration among the believers was Mrs. Myōkō

⁷ Vide Takagi, *Nihon no Shinkō Shūkyō*, p. 66.

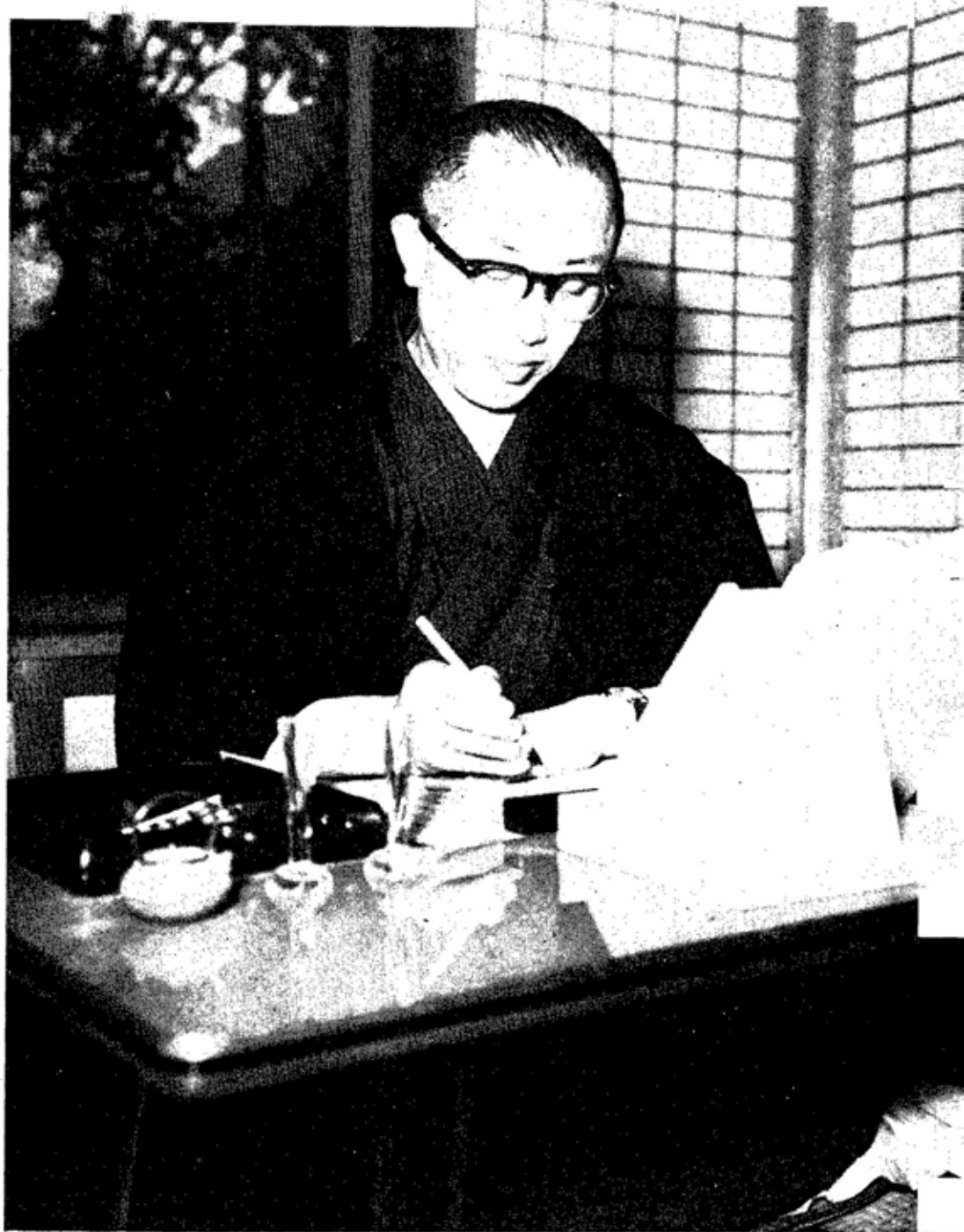
⁸ Mombushō, loc. cit. Cf. ante, p. 27.

Naganuma, 長沼妙交.⁹ Mrs. Naganuma, whose given name was originally Masa, まさ, was born into the family of a poor laborer in a country village of Saitama Prefecture in 1889. After her mother died when she was nine, she was cared for by relatives who were caterers to a village restaurant. She was physically weak, but had a strong will. At sixteen, she was adopted into her childless, elder sister's family. Under her sister's strong urging, she became a believer in *Tenrikyō*.

Going to Tōkyō when twenty, she worked for a few years as a factory girl until sickness forced her to return to the country. Her first marriage at twenty-five was unsuccessful. She endured eleven years with her prodigal husband, after which she left him and returned to her former village home with her infant child. Following her child's death when it was three years old, she returned to Tōkyō and worked as a maid until her remarriage at thirty-nine to a man sixteen years her junior. Together they built up a small but prosperous business, selling ice in the summer and roasted sweet potatoes in the winter. Her child from this marriage also died at three, and her various sicknesses, especially her chronic endometritis, did not find relief through her *Tenrikyō* faith. It was at this time that she met Mr. Niwano who led her into *Reiyūkai* where she found healing.

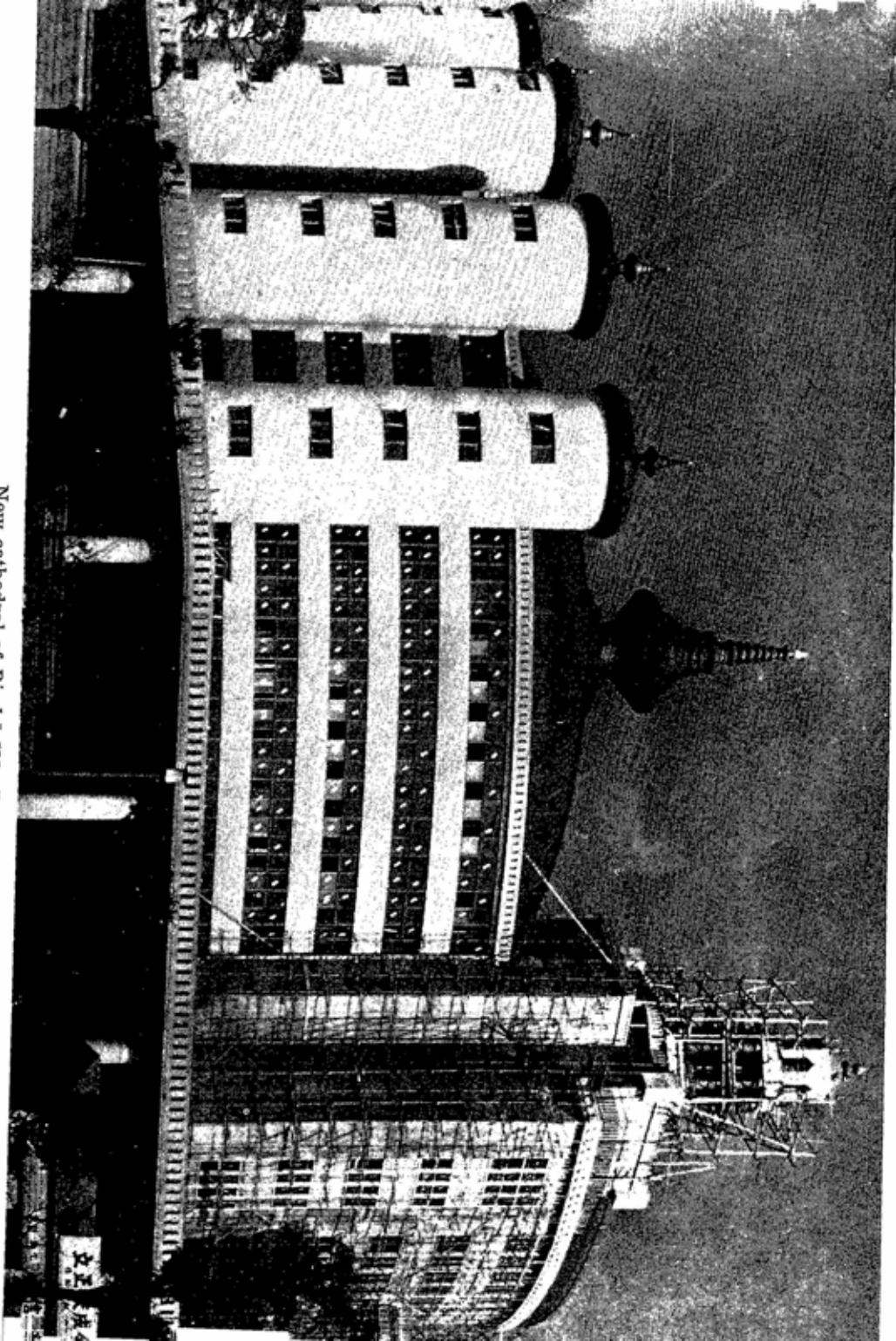
Shikazō (later changed to Nikkyō, 日敬) Niwano, 庭野鹿蔵, was born in 1906, the child of a village farmer. He also went to Tōkyō as a youth of eighteen and found employment as an errand boy in a rice shop. Following the 1923 earthquake, he returned home, but soon went back to Tōkyō and worked as a helper in a charcoal business. He was a very conscientious, self-effacing employee, showing respect to superiors and faithfully observing company rules. While working in the charcoal shop, he developed a deep interest in astrology, fortunetelling, divination and the like and for a few years was a member of a kind of divination society. There followed three years of military service in the Japanese navy during which the strict

⁹ Vide the discussion of who should be called "founder" in Kongen Fukuwara, 服原良元, "Risshō Kōseikai," *Kangakuryō*, 勸学寮 (ed.), 立正交成会 *Zoku Shinkō Shūkyō Kaisetsu*, 続新興宗教解説 (Kyōto: Hyakkaen, 1953), pp. 105-106.



Risshō Kōseikai co-founder, Nikkyō Niwano.

New cathedral of Rissshō Kōseikai.



discipline made a lasting impression upon his mind. Following his discharge, he married and established his own pickle shop.

The ear infection of his eldest daughter was the occasion which started his visits to a *Fudō*, 不動, shaman in the neighborhood. For two years he continued the ascetic and superstitious practices connected with this Buddhistic God of Fire, progressing to the place where he was urged to begin his own religious practice. Seeking healing for the sleeping sickness of a younger daughter, he began attending the *Reiyūkai* group (*hōza*) led by a Mr. Arai, 新井助僧, where he was deeply impressed by the interpretation of the *Hokekyō* which was given. This seemed to provide the framework where his diverse religious, astrological and social concepts and experiences found their unifying element. He became an earnest student of the *Hokekyō*, as interpreted by Arai, and an enthusiastic propagandist of the *Reiyūkai* faith. Not long afterwards, he gave up his pickle shop and became a milkman, which enabled him to spend more time spreading the *Reiyūkai* message during and after his daily deliveries.

It was during this time of religious propagation as a milkman that he met Mrs. Naganuma and led her into the *Reiyūkai*. After a short period of showing veneration to her ancestors, her illness was healed. Subsequently, she and Niwano worked together for some three years as a team in spreading *Reiyūkai* doctrine and winning new converts. However, as others had before them, they came to find themselves in disagreement with *Reiyūkai* headquarters. Their independent emphasis upon name divination, their differences regarding the correct interpretation of the *Hokekyō* along with discontent with the autocratic attitude of Director Kotani were elements which led to the final rupture.¹⁰ In 1938, they withdrew to form the *Dai Nihon Rishō Kōseikai*, 大日本立正交成会, with some thirty members. Soon after the founding, Niwano assumed the office of President and Mrs. Naganuma became Vice-President. Although in doctrine it was not greatly different from *Reiyūkai*, the influence of Niwano's interest in divination was evident from the beginning along with a greater emphasis upon mental attitudes.

¹⁰ Jōkai Kamomiya, in charge of doctrinal affairs of *Rishō Kōseikai* writes: "The reason for the secession from *Reiyū Kai* was doctrinal.

During the first decade of existence the new sect grew from thirty adherents to 18,000 households. By the time of Mrs. Naganuma's death in 1957, 330,000 households were included in the membership. Since the death of "Myōkō Sensei," changes of various kinds have been evidenced in *Risshō Kōseikai*. The fervent veneration of Myōkō, which was so evident in her lifetime (referred to as a "living Buddha") and after her death, is being discouraged. Greater emphasis is being placed on doctrinal explication and systematization rather than on emotion and revelation. The two decades until Myōkō's death are considered a somewhat expedient time with the religion truly coming into its own following her death.

Risshō Kōseikai headquarters in Tōkyō has a number of buildings and religious institutions on its land including a modern hospital, instruction halls, nursery school, youth hall, Jr. and Sr. high schools, and a home for the aged. Its huge circular seven story (two underground), ferro-concrete cathedral, which rests on a 3,454 square meter plot of ground and has a combined floor space of 22,842 square meters, is almost completed. Its central worship hall (36.8 meters in diameter and 23 meters high) along with other meeting halls inside can accommodate 50,000 people. The present membership of *Risshō Kōseikai*, totalling 1,618,733, meet in 117 churches. 865 of its 1,410 teachers are women.¹¹

SOKA GAKKAI

The most vigorous, dogmatic, exclusivistic, belligerent, self-confident, and fastest growing religious group in Japan today is the *Sōka Gakkai*, 創価学会, Value Creation Society, associated with the *Nichiren Shōshū*, 日蓮正宗, sect of Buddhism. In

Reiyū Kai preached that repetition of the sacred words, *Namu Myōhō-
renge-kyō*, would save the soul of an individual; but the two founders, Naganuma and Niwano, held that salvation is not possible unless one's life accords with the teachings and unless a person improves the quality of his personality." ("Risshō Kōsei Kai" *Contemporary Religions in Japan*, Vol. II, No. 1 (March, 1961), p. 30.) Cf. Niwano's own explanation in an interview with the authors (*Kōsei*, 交成, Vol. XII, No. 4 (April, 1961), p. 36) & with Professor Takagi (*Shinshūkan*, 新週刊, Vol. I, No. 5 (August 21, 1962), pp. 85f.)

¹¹ Mombushō, *op. cit.*, p. 155. Cf. *ante*, p. 27.

recent years *Sōka Gakkai* has become a particularly interesting phenomenon in Japanese society. The society's amazingly rapid growth, its penetration of labor unions, its recent successes in political activities and its offensive methods of gaining converts have all forced national attention upon it. A Dutch analyst of this movement writes:

In a modern Japanese novel we read: 'The religion of the Roman period was primitive Christianity, the great religion of the Kamakura Era was the *Jōdoshū*, *Tenrikyō* was the religion of the Meiji period; however the great religion of our present imperialistic age is the *Sōka Gakkai*'. With this statement *Sōka Gakkai* declares itself to be the only religion worthy and having reason for existence.¹²

Sōka Gakkai emphatically denies that it is a New Religion, or even a religion at all. It is merely a lay organization connected with the *Nichiren Shōshū*, the purpose of which is to extend its teachings and garner believers into its fold. Because of its recent establishment and its methods as well as a new emphasis or teaching which it has introduced, it is often classified as a New Religion. In organization and actual practice, it does seem to be quite autonomous with a religious program of its own, although with official ties to the *Shōshū* temples. At any rate, it is one of the most important religious groups in present day Japan and recognition of it, whether as a religion or not, is quite unavoidable in any study of modern Japanese religions.

Sōka Gakkai was founded by a sixty year old school teacher named Tsunesaburō Makiguchi, 牧口常三郎.¹³ Makiguchi was

¹² J. H. Kamstra, S.V.D., *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 1960, pp. 41 f.

¹³ "Grundsätzlich behaupten alle Anhänger der *Sōka Gakkai*, dass Nichiren, der berühmte japanische Prediger aus dem 12. Jh., der eigentliche Gründer dieser neuen Sekte sei. Diese Behauptung ist aber weder historisch haltbar, noch der Lehre der *Sōka Gakkai* entsprechend. Die allgemeine Ansicht, auch die der meisten Buddhisten, geht dahin, dass nicht Nichiren, sondern Tsunesaburō Makiguchi (1871-1943) und Jōsei Toda (1900-1958) als die eigentlichen Urheber dieser Sekte zu betrachten seien. Der unleugbare Einfluss, den beide bei der Entstehung dieser Sekte gehabt haben, ist der beste Beweis dafür, dass man beide als die eigentlichen Stifter der Sekte betrachten muss." (*Ibid.*, p. 42.)

born in a village in Niigata Prefecture on July 6, 1871, the son of Chōmatsu Watanabe, 渡辺長松. Due to family circumstances, he was adopted into the Makiguchi family when he was three. Following his elementary school education in Niigata, he went to Hokkaidō where he graduated from Sapporo Normal School and began his teaching career with a special interest in geography. In 1901, at the age of thirty-one, he went to Tōkyō with a briefcase full of manuscripts relating to his new approach to geography aimed at relating geography more closely to life.

The publication of his book, *Jinsei Chirigaku*, 人生地理学, Geography of Life, in 1903 served both to give initial expression to his peculiar theory of value, which was to be a characteristic of the movement he founded, and to arouse his interest in the publication field. For the following decade he utilized his abilities as an editor and publisher of various magazines and articles. He subsequently returned to his teaching profession and for some twenty years served as principal of various Tōkyō elementary schools.

Makiguchi is pictured in *Sōka Gakkai* literature as a strict disciplinarian, but just and dedicated to what he believed. While principal of the Nishimachi School he formed an acquaintance with a young, twenty-one year old teacher, Jōsei Toda, 戸田城聖, who became his associate and successor in *Sōka Gakkai*. During his teaching career, he continued his studies as an educator with particular emphasis upon the application of his theory of value. In 1928, he and Toda both became believers of the intolerant *Nichiren Shōshū*, and from this time on this faith was united with his theory of value and became an impelling force in his life.

After retiring from his teaching career in 1930, he began publishing a series of books, *Sōka Kyōikugaku Taikei*, 創価教育学体系, A System of Value Creation Education, which gave literary expression to his theories of education, value, and religion. In 1937, he established with Toda the *Sōka Kyōiku Gakkai*, 創価教育学会, Value Creation Education Society, with some sixty members. Although ostensibly an education society, it had from the beginning a definite religious purpose. In effect, the society became an organization for the extension of the *Nichiren Shōshū* faith by the traditional method of *shakubuku*, 折伏, (browbeating into submission) advocated by Nichiren.

With the publication of the magazine *Kachi Sōzō*, 価値創造, Value Creation, in 1941, the number of members grew until they reached some 3000 by the time Makiguchi and Toda were arrested and imprisoned on charges of lese majeste in 1942. Due to government persecution, the society was disbanded. Makiguchi, along with Toda and other leaders, remained in prison during the war. He died in his cell in 1944 at the age of seventy-four.

The peak of membership during Makiguchi's lifetime was 3000. During the war, the society was suppressed. Thus, it was in the postwar period under the leadership of Jōsei Toda, Makiguchi's successor, that *Sōka Gakkai* made its amazing progress. This follows what has almost become an established pattern in the history of the New Religions: the founder is accompanied by or followed by a younger leader who extends the faith.

Jōsei Toda (childhood name: Jinichi, 甚一, changed to Jōgai, 城外, before the Pacific war and then to Jōsei following the war) was born in 1900 in Ishikawa Prefecture but moved to Hokkaidō in childhood. Following his graduation from elementary school and a short employment as a store clerk, he passed the necessary qualifying examinations to become an elementary school teacher himself. At twenty-one, he also went to Tōkyō and became a teacher at the Nishimachi Elementary School where Makiguchi was principal. From the time he met Makiguchi in 1921, he was closely associated with him in all of his activities. Toda ended his public school teaching career three years later and engaged in various business ventures including life insurance, private tutoring and publishing. After sharing Makiguchi's incarceration, Toda was released at the close of the war. He immediately set about reorganizing their society, and in February, 1946 the *Sōka Gakkai* was officially established. For the first few years following reorganization, difficulties were many and progress was slow. In anticipation of a bright future, however, the monthly *Daibyaku Renge*, 大日蓮華, Large, White Lotus, magazine was begun in 1949 and the *Seikyō Shimbun* 聖教新聞, Holy Teaching Newspaper, was begun in 1951.

In the years following 1951, when Toda assumed the presidency of the reorganized society, *Sōka Gakkai* advanced with great strides under his dynamic leadership. The classification

and amplification of the *shakubuku* method by Toda as given in his *Shakubuku Kyōten*, 折伏教典, Shakubuku Scripture, and the utilization of this method of "forced conversions" proved a great impetus to the advance of the faith. By the time of Toda's death in 1958, *Sōka Gakkai* could point with pride to over 750,000 believing families.

Following Toda's death, *Sōka Gakkai* faced a crisis not uncommon when forceful leaders of new religious movements die: uncertainty regarding the future and threats of factionalism. Two years after his death, thirty-two year old Daisaku Ikeda, 池田大作, was inaugurated as the third president of the society. His administrative ability was immediately evident in his skillful reconciliation of the various factions and the continuing rapid progress of *Sōka Gakkai* under his leadership. Whereas the society reportedly grew from 3000 believers to 750,000 households during Toda's presidency (1951-1958), in the first sixteen months of Ikeda's administration an increase from 1,300,000 to 2,110,000 households was reported.¹⁴ If the present rate of growth (averaging 50,000 families a month, 80,000 families newly converted during August 1961)¹⁵ continues, Ikeda's prophecy of achieving a membership of 3,000,000 families by 1964¹⁶ seems certain of fulfillment. Present membership is estimated at some 2,700,000 households.¹⁷

¹⁴ *The Soka Gakkai Through Pictures* (Tōkyō: Seikyō Shimbunsha, 1961), p. 5.

¹⁵ *Ibid.*, p. 27.

¹⁶ *The Soka Gakkai* (Tōkyō: The Seikyō Press, 1960), p. 17. In a French study of this movement, the following main reasons are given for their great success: "1. La grande puissance d'organisation et de persuasion en même temps que possède M. Toda, 2. l'Organisation a forme militaire de l'association, 3. Son nom scientifique et moderne qui parle à l'esprit des jeunes." (*Nouveaux Mélanges Japonais*, Octobre 1956, p. 26.)

¹⁷ Akio Saki, 佐木秋夫, "Shūkyō Dantai to Nihon no Seiji," 宗教団体と日本の政事, *Asahi Shimbun*, June 12, 1962; Takao Nakao, "Sōka Gakkai," *The Mainichi*, June 16, 1962. This number is usually multiplied by two or three to compute the total number of adherents. A *Nichiren Shōshū* priest and active worker in *Sōka Gakkai* states in the June, 1961 issue of *Contemporary Religions in Japan* (Vol. II, No. 2, p. 11): "Not all members of each household are believers. In some cases the

Organizationally, *Sōka Gakkai* has a strict, military-like structure. Although the size of the various units vary, the organizational pattern is from household (世帯, *setai*), to squad (組, *kumi*), to company (班, *han*), to district (地区, *chiku*), to region (支部, *shibu*), to general region (総支部, *sōshibu*), to headquarters (本部, *hombu*). Of special interest and giving a vital strength to the movement are the youth organizations which are also militarily organized and which sing spirited marching songs with stirring words urging them to battle and victory. The Young Men's and Young Women's Divisions now total some quarter million members. Each of the hundreds of corps scattered throughout the country has its own banner and provides opportunities for service in the brass band (men), drum and fife corps (women), choirs, athletics, and as guides at the head temple and religious gatherings. With such a close-knit organization, it is small wonder that *Sōka Gakkai's* entrance upon the political scene and its proven ability to bring out the vote for its candidates has caused national interest and concern.

In the national elections of 1956 all three of its candidates were elected to seats in the Upper House of the Japanese Diet. In the Tōkyō ward assembly elections of 1958, all seventy-six *Sōka Gakkai* sponsored candidates were successful. Again in 1959, its six candidates for the Upper House of the Diet gained seats bringing its total in that chamber to nine. With its mathematical precision of delivering about twice the number of votes as it has households, it entered nine candidates (three for re-election) in the Upper House campaign in 1962. Fulfilling the predictions of both *Sōka Gakkai* headquarters and political analysts, it captured all nine seats boosting its total to fifteen in the House of Councillors, making it the third largest political body in that house (after the Conservative and Socialist parties). Its phenomenal success on the national political scene has caused concern among many observers as well as participants of Japa-

wife is the believer and the husband is opposed. However, the group counts all the members of each household as believers even though only one member is a real believer. There may be as many as 5 million individual believers. We do not know." He stated in the same article that "At present *Sōka Gakkai* adherents number about 1.5 million households." (p. 9).

nese politics because of its stated aim to make *Nichiren Shōshū* the national religion.

Further concern is expressed due to its method of making converts (whether in the religious or political sphere).¹⁸ The *shakubuku* method its members employ involves breaking down the resistance of reluctant prospects by determined argumentation, extravagant promises, or fearsome warnings. In so far as possible, *shakubuku* is carried on by a team rather than individually. Special attention is directed to the sick, the poor, the troubled and their relatives. "Soka Gakkai wins converts among the sick, the poor, the rootless and the confused because of what it promises: Immediate change for the better. . . . By promising them the world if they join and misfortune if they don't, Soka Gakkai has been especially successful with non-unionized workers in medium and small companies and with industrially displaced unskilled workers such as the Kyushu coal miners."¹⁹ Sōka Gakkai believers are not content to merely give an informative lecture or talk about their faith, they are only interested in doing their utmost to make converts to the true religion.

¹⁸ "Soka Gakkai has pledged action for attainment of some lofty objectives: Send to the gallows the leaders of the nuclear powers who dare to use the weapons. No war for whatever the reasons! Defend the "no-war" Constitution. Stamp out corruption from elections and politics! Certainly a party with only nine to 15 seats can make bold pronouncements without being bothered by real responsibilities. But these clear-cut slogans will prove equal to the task of rallying the political energy of the sectarian adherents and soothing the frustrations of many millions more of potential followers, mostly in the low-income bracket.

"In the face of the importation of inexpensive liquid fuel, many coal mines are being forced to close down and many miners are joining the Gakkai ranks instead of rallying to the fight led by the miners' unions. In most cases, this conflict is being smoothed over with a compromise that religion is a private affair and one can belong both to the Gakkai and the union.

"Gakkai strives, however, for its establishment as a state religion. The goal of their aggressive proselytizing is 'a magnificent ordination platform' with national support, which is said to have been prophesied by Nichiren himself." (Kazuo Kuroda, "Religion in Election," *Japan Times*, March 17, 1962.)

¹⁹ Gyo Hani and Edward Klein, "Soka Gakkai: Japan's Emerging 3rd Voice," *Japan Times*, June 27, 1962.

The *Shakubuku Kyōten*, which is the indispensable textbook for teaching adherents the ways to argue down opponents, uses the following line of reasoning in regard to Christianity, which it calls an unsaving religion. If Christians have a deep faith, they profess to have no fear of death, but this is merely a defeatist spirit of resignation. Hence we understand why Christians are so negative. Christianity does not have the power to change present day life. It explains only the cause of suffering on a purely theoretical level. Since it cannot even change man's present fate, its promise of a heaven hereafter is totally unbelievable. In Nichiren Buddhism all people are saved, however in Christianity salvation is only for those who believe. Thus Nichiren Buddhism surpasses by far Christianity.

Christianity teaches the existence of one true God who has created the universe. They call God almighty, of infinite goodness and of infinite love, but what this means in reality, we simply do not understand. The law of cause and effect is here sorely lacking.²⁰ Moreover, the ideas of a virgin birth as well as the resurrection are, from the viewpoint of natural science, just nonsense. Religion is something upon which everybody must be able to agree and it must have universal validity. This is by no means the case with Christianity but only with *Nichiren Shōshū*. It has an answer to all questions and thus it is the true and philosophical religion. When Nichiren was condemned to death and when the executioner approached to behead him,

²⁰ The idea of creation, and the idea of God as Being-in-itself is extremely difficult to grasp for the Japanese. "Who made God?" is their constant question. The well-known Buddhist scholar, Prof. Fumio Masutani is quoted in an interview: "When we compare Buddhism with Christianity we can find many similarities as well as differences. But the most basic question is, after all, that of creation.... In Christianity man is a creature, that is, something created. In my opinion, however, the concept of man as a creature is almost non-existent in oriental thought.... When Buddhists think of man, he is always an existence. I think this is the most fundamental difference between Christian ideas and ours. Hence arise many other differences.... When we pursue the shades of difference, we notice the disparity between the idea of a creature and that of an existence. When we think of matter, including man, there are three aspects. They are: who created it, what constitutes it, and how it changes. As a representative

lightning fell from above and instantly killed him. Thus Nichiren was saved. Christ however was killed. Therefore Nichiren Buddhism surpasses by far Christianity.²¹

In a conversation with *Sōka Gakkai* believers at the society's headquarters, a Christian investigator was met with such comments as the following, which serve to illustrate the *shakubuku* method in action.

"In Christianity you study forever but never reach the answer." "Christianity has only a small infinitesimal part of the great truth revealed by the Great Holy One, Nichiren." "Christianity is low-class religion." "Christianity is striving for the same goal of happiness as we are, but it ends in study—Christianity has no vehicle to take you to the goal." "We are happy; Christians are all mixed up." "Christianity divides man into spirit and body, but the Great Holy One revealed that the body and mind are one." "Christianity has only thought, no power; but the Nichiren Shō faith has valiant power."

You're thinking as a Christian. You're concerned only with ideas. You think you can build your life on ideas. But you cannot receive happiness except through the Great Holy One, Nichiren.

One doesn't understand a thing and then accept it. It is just the reverse. This is true of all science. Science explains what is already in existence. You don't study electricity before you turn on a light. You don't examine all that went into making a train before you board it. Christians never get on the train. They spend all their time studying how it is made. Hence, they never reach the destination—happiness. We are happy!

example of European ideas, Christianity answers the question of who created matter, and the early Greek philosophers tackled the second question of what it is constituted. After Heraclitus the Greeks began to think of the changes in matter. Buddhism considers man an existence and teaches that he is impermanent. On the other hand, the Japanese, generally speaking, are lacking in the consciousness of being creatures even when they embrace Christianity. This is, I think, the reason why they cannot be real Christians. If I had the consciousness of being a creature, I would be a Christian, but I can never have it." ("A Modern Japanese Buddhist's Faith," *Contemporary Religions in Japan*, Vol. II, No. 5 (September, 1961), pp. 10-11.)

²¹ Jōsei Toda, 戸田城聖, *Shakubuku Kyōten*, 折伏教典 (Tōkyō: Seikyō Shimbunsha, 1958), pp. 400-407.

Christianity studies but never gets a drink of happiness. Without fail, one who believes will have proof in this world. If you would only believe; what a personal gain it would be to yourself.²²

At the center of the *Sōka Gakkai* propaganda and proselytizing effort is its emphasis upon personal profit, *ri*, 利, as a proper (indeed the most proper) value to be sought. "*Sōka Gakkai* prides itself in the fact that its philosophy is modern, and that its theology goes back to the 13th century, neither of which is true. Makiguchi's theory of value can be traced back to the neo Kantian school of Baden which teaches that the highest human values are the good, the true and the beautiful."²³ Founder Makiguchi substituted profit for truth, changing these values into the profitable, the good, and the beautiful. Human happiness is considered to consist of these values and as man seeks these values, in a sense, he creates them himself. For Makiguchi, the profitable is that which is related to a long and happy life such as health and wealth. That which shortens and saddens life, such as sickness and poverty, is the enemy of the profitable. Makiguchi considered that the most characteristic and original part of his teaching was the idea of profit as a value

²² Noah Brannen, "A Visit to Soka Gakkai Headquarters," *Contemporary Religions in Japan*, Vol. II, No. 1 (March, 1961), pp. 55-62.

²³ J. H. Kamstra, *Streven*, January, 1960, p. 346. He writes furthermore "Makiguchi heeft op de eerste plaats zijn leer hier heel handig aan het Japanese materialisme aangehaakt: een gezond en rijk leven is de hoogste vorm van geluk. Had hij dit niet gedaan, dan had hij nooit zo'n aanhang gekregen. Want het Japanese materialisme is een van de grootste obstakels b.v. voor het christendom, dat nooit zoiets kan leren. Vervolgens blijft er van die buitengewone oorspronkelijkheid niet zoveel over, wanneer men b.v. de boeken over de 'Kulturphilosophie' der Duitse school gelezen heeft; ook het Pragmatisme laat van die oorspronkelijkheid niet veel meer over.

Over de scheppende waarde van het goede leert Makiguchi: Het leven van de mens is enkel goed in het geloof in de sekte van Nichiren. 'Dit is de scheppende waarde van het goede, zoals een goede gezondheid en rijkdom de scheppende waarden van het nuttige inhouden. Het goede kan daarom alleen maar in de godsdienst van Nichiren in ons leven verwezenlijkt worden'. Daar waar dus Kant het goede legt in de plicht om de plicht, legt Makiguchi het goede in een boeddhistische sekte, die zo een kleine schakel wordt in zijn waardenfilosofie."

whereas formerly men thought it should be despised. Such a concept is not an unpopular one in this age of postwar Japanese materialism.

It is this unashamed search for personal benefit which characterizes this religious movement. It is on this basis—whether present, personal, physical, material benefit is attained or not—that all religions are judged. It is asserted that only *Nichiren Shōshū* teaching will bring the desired benefits. The *Seikyō Shimbun*, which now comes out three times a week and also has a fortnightly edition in English, regularly contains testimonies to the benefits received through practicing the appointed ceremonies. Although it is as deeply criticized and despised by other Buddhists as well as non-Buddhists,²⁴ in many ways the *Sōka Gakkai* is merely the outward and unashamed expression of an attitude which views religion as a means to attain present, immediate benefits which is implicit in the teaching and propaganda of many other New Religions as well.

The regularly scheduled local chapter meetings or group discussions (座談会 *zadankai*) for instruction and mutual encouragement provide opportunities for dealing with the individual problems and doubts of believers, for testifying to benefits received and for seeking to convert unbelievers who have been invited to attend. At such times Buddhist Sutras are studied, and although the text is usually beyond the understanding of the common man, the explanation is given in plain, down-to-earth terms. Emphasis is placed upon "logical" reasoning, but artful use of homely illustrations is made. The popular method of presentation and the friendly atmosphere adds a note of warmth and vitality to what otherwise is a difficult and dry study.

The account of such a group meeting by Dr Isaku Yanaibara of Ōsaka University includes the following example of the teaching method used to explain the principle that the true religion is identified by three proofs: scriptural (文証 *bunshō*), logical (理証 *rishō*), and experiential (現証 *genshō*).

²⁴ Cf. *Sōka Gakkai o Shakubuku Suru*, 創価学会を折伏する, (Tōkyō: Jitsugyō no Sekaisha, 1962) which is a book of articles severely critical of *Sōka Gakkai* reprinted from the monthly Buddhist magazine, *Sekai Bukkyō*, 世界仏教, World Buddhism.



Rishō Kōseikai circle discussion groups.



Sōka Gakkai founder, Tsunesaburō Makiguchi.



Jōsei Toda, late leader of Sōka Gakkai.

"If you catch a cold, what do you do? Don't you take some cold medicine?" is the tone. Good medicine must be verified by some authoritative document (文証), it must be something that you can assent to with your reason (理証), and it must actually be effective (現証). When all religions are examined according to these proofs, you understand that only *Nichiren Shōshū* is the one, true religion.

"You get it, don't you? When you catch a cold, don't take medicine for worms!"

All present laughed in agreement and gave their ready assent. Even though they did not understand the logic of why only *Nichiren Shōshū* is the one, true religion, they did understand that they shouldn't confuse cold medicine and worm medicine, and having understood well part of the talk it was easy to think that the entire talk was true.²⁵

After noting the present popularity of *Sōka Gakkai*, a "postscript" to a recent article on this society gives the following concluding words:

But this too must be said: their losses are almost as heavy as their gains, and the time of a slow-down may be near. Their believers miss, it would seem, religious seriousness: they are the footless, spiritual driftwood of society. The ordinary citizen of Japan, even though he may be "roped in" for a while, tells you that it does not go deep, that all this excitement is "*sameyasui*," and that, now that *Sōkagakkai* is in politics, they may also begin to loose the popular support which has so far carried them on.²⁶

Whether it will continue its spectacular growth, both in the religious and political spheres, will depend upon whether or not it can fulfil the promises it has so lavishly heaped upon its followers and prospective believers.

²⁵ Isaku Yanaibara, 矢内原伊作 "Sōka Gakkai," 創価学会, *Asahi Journal*, Vol. IV, No. 31 (August 5, 1962), p. 14.

²⁶ *The Japan Missionary Bulletin*, Vol. XVI, No. 8 (October, 1962), p. 509.



Metaphysical Basis



Chapter Six

Prior to a detailed treatment of the teaching of the New Religions, especially regarding sickness, its cause, and its cure, it is necessary to become orientated in the general metaphysical scheme in which such teaching is expounded. Without an understanding of the basic philosophical foundation upon which the doctrines of the New Religions are erected, certain aspects of their teaching will be hard to comprehend, if not unintelligible. It will be the purpose of this chapter to consider certain relevant metaphysical concepts which are basic to a clear understanding of matters treated in subsequent chapters. This will serve as an introduction to the philosophical milieu in which the New Religions exist.

Any Westerner who attempts to make more than a superficial study of any aspect of Japanese life or thought cannot help but be impressed with its great complexity, ambiguity, and contrariety. Although superficial studies may emphasize the orderliness and homogeneity of Japanese life (which is obviously there), any profound attempt to understand this people and their manner of thinking is bound to meet with considerable difficulty. The words spoken by a Japanese friend to Lafcadio Hearn many years ago have not lost their incisiveness today: "When you find...that you cannot understand the Japanese at all, then you will begin to know something about them."¹

Hearn himself, one of the few Occidentals of his day who

¹ Lafcadio Hearn, *Japan: An Attempt at Interpretation* (Tōkyō: Charles E. Tuttle Company, 1955), pp. 5-6.

were considered to have approached a genuine understanding of this people, wrote, "The whole of the Japanese mental superstructure evolves into forms having nothing in common with Western psychological development."² This difficulty of understanding is only increased when we enter the field of metaphysics or religion, which, by nature, has vague and speculative areas even when logical, analytical attempts to systematize them are made. Through the years there has been little attempt to bring into a unified whole the great variety of conflicting beliefs which constitute Japanese metaphysics. Nor has there been an attempt to explain or elucidate what is vague and ambiguous. The two main elements in Japanese metaphysical thought, Shintoism and Buddhism, share a common penchant for assimilating elements that seem to be quite foreign and mutually contradictory without clarifying how such elements can exist together, or, indeed, what their real nature is.

Quotations to support such opinion by both Japanese and Occidentals, both believers and unbelievers, are plentiful. The few quotations which follow are merely representative. Daniel Clarence Holtom, a Christian authority on Shintō and formerly a professor at theological schools in Japan, writes:

Shintō is extraordinarily composite in its make-up. Confusing heterogeneity is one of its marked characteristics. Bewildering multiplicity and dissimilarity of parts have been fostered by the complications of the god-world with its "eight hundred myriads of deities"; by the changing fortunes of a long history that has been cut up by much internal strife; by the unique geographical position of Japan just off the coast of a culturally rich continent from which profoundly influential movements like Buddhism and Confucianism have found ready entrance along with a vast array of other forces; and finally by the remarkable persistence of local variation within Japan proper. Isolation of small parts behind mountain barriers and on hundreds of scattered islands has led to what amounts to almost a national genius for diversification.³

² *Ibid.*, p. 9.

³ Daniel Clarence Holtom, "Shintoism," *The Great Religions of the Modern World*, Edward J. Jurji, editor (Princeton: Princeton University Press, 1947), p. 143.

In regard to the vagueness of Shintō thought that has persisted to this day, Sōkyō Ōno, 大野祖教, professor at a Shintō University and a lecturer for the Association of Shintō Shrines, writes:

There are many points about the kami-concept that cannot be fully understood, and there is some disagreement even among scholars on this subject. The Japanese people themselves do not have a clear idea regarding the kami. They are aware of the kami intuitively at the depth of their consciousness and communicate with the kami directly without having formed the kami-idea conceptually or theologically. Therefore, it is impossible to make explicit and clear that which fundamentally by its very nature is vague.⁴

The fondness of Mahayana Buddhism for metaphysical speculations and its emphasis upon accommodated or relative truth which makes it possible to include any and all teachings within its scope is well known. August Karl Reischauer, formerly a missionary to Japan and a professor of religions and philosophy, writes:

It is this conception of truth which had made Buddhism so tolerant of other beliefs and teachings and which has enabled it to incorporate as its own things of real value from other sources. "Every thing that is well said...is a word of the Buddha," as King Asoka had put it. But this relativity of truth can be carried too far and this, too, is a marked characteristic of Mahayana. It all too easily "accommodated" its teachings to the level of its hearers and frequently made its conquests by stages of easy compromise which tended to obscure its own essential message.

Mahayana Buddhism all too easily accepts the widest contradictions as fragments of the all inclusive truth and too often cuts the foundations from all and every truth man lives by with its constant insistence that all teachings of any and all religions and philosophies are in the last analysis but "accommodations" to man's limitations and ignorance.⁵

In regard to the Buddhist ability to hold both sides of a contradiction and to maintain positions that are beyond the

⁴ Sōkyō Ōno, *The Kami Way, An Introduction to Shrine Shinto* (Tōkyō: International Institute for the Study of Religions, 1960), p. 8.

⁵ August Karl Reischauer, "Buddhism," *The Great Religions of the Modern World*, p. 109.

conceptive and explicative power of the mind, Daisetz Suzuki, 鈴木大拙, a well-known Buddhist professor of religion writes as follows.

Buddhist scholars...take up paradoxes as paradoxes and describe or explain life as the distinction of non-distinction.... The Buddhist conception of a world of non-distinction is not a relative one but an absolute one; it is the one absolute world which exists by itself and does not require anything relative for its support. But, we may ask, is such an existence at all conceivable by the human mind? No, not intellectually. Hence the paradoxical expression: the distinction of non-distinction and the discrimination of non-discrimination, or, reversing it, the non-distinction of distinction and the non-discrimination of discrimination.

In the Buddhist logic of self-identity...negation is not necessarily a negation, nor is affirmation an affirmation; on the contrary, affirmation is a negation and negation is an affirmation. This does not mean that negation implies an affirmation which the logician may develop later. With the Buddhists, there is no such implication, nor is there any equivocation either. This statement is a most straightforward one. We may call it a logic of self-identity which is neither unification nor synthesising.⁶

Such is the philosophical environment in which the New Religions of Japan were born. It is little wonder then that they partake of the same tendencies toward vagueness and incon-

⁶ Daisetz Teitarō Suzuki, *The Essence of Buddhism* (Kyōto: Hōzōkan, 1948), pp. 8-10. Arthur Koestler, in a book giving his critique of Oriental thought, writes: "Zen's arch-enemy, the thousand-armed hydra which it fights to destroy, is rational thinking—verbal concepts, definitions, the operations of logic, classification by categories. The more extravagant koans are designed to reduce these to absurdity, to undermine the pupil's confidence in his powers of conscious reasoning, and thus to clear away the obstacles to satori—the sudden flash of intuitive understanding which illuminates the path to Enlightenment. Hence the distrust of words, considered to be the germ-carriers of abstract thought." (*The Lotus and the Robot*, London: Hutchinson, 1960, p. 238.) It is worthwhile to read this book and the poor answer Professor Suzuki has written in *The Japan Times*, as well as the observations made by Dr. Th. Ohm in *Der Christliche Sonntag*, 1962, p. 91: "Was Koestler schreibt, dürfte richtig sein. Wahrlich das alles hat einen anderen Klang als das, was H. Dumoulin und Enomiya-Lasalle über das Zen geschrieben haben."

sistency from the viewpoint of Western logic. There seems to be no problem felt when certain contradictions or ambiguities are noted. Somehow all are considered to fit together in the larger whole even though the relations are not fully understood. In a round-table conference on Religion and Morality, a Japanese theologian calmly declared: "I believe in God, but I do not believe His existence."⁷

Contributing to the vagueness evidenced in many metaphysical concepts is the tendency in traditional Japanese religion to emphasize ritual rather than doctrine or instruction. Dr. Ōno makes note of the fact that "Shintō does not possess sacred scriptures, such as are found in many other religions."⁸ His explanation of the fact that Shintō did not develop a canon is that

in the first place, the shrine and its ritual mediated the kami-faith to the people; and in the second place, the acceptance of the shrine as the symbol of their common faith made it unnecessary to guide the people by means of doctrine and instruction.⁹

It is also true of Japanese Buddhism in general that doctrine is not emphasized to a great extent as long as the ritual is followed. In such a situation, much of a spiritual or metaphysical nature is "caught" rather than learned; it is assimilated by imbibing the atmosphere and performing ritual rather than employing the intellect or making an objective study. With clear, doctrinal instruction receiving so little attention, it is not surprising that many concepts remain vague.

Apart from such instruction, however, Japanese society furnishes its people with abundant opportunities to absorb the general religious outlook. There are but few of the countless, perfunctory customs in vogue throughout modern Japan, few events in Japan's history, few social functions that do not have some direct or indirect religious connotation. There are few places one can go in Japan and be out of sight of some religious edifice, be it ornate temple, roadside shrine, or family altar. From

⁷ *Religion and Modern Life* (Bulletin of the International Institute for the Study of Religions, Tōkyō, No. 5, Part 2, November, 1958), p. 35.

⁸ Ōno, *op. cit.*, pp. 9-10.

⁹ *Ibid.*, p. 11.

the time a child is born, he is enveloped in this religious milieu which makes its lasting impression upon his consciousness, even though it be a vague, indistinct one.¹⁰

The presence of a strong, superstitious quality in Japanese thinking continues today despite the high level of present day Japanese education.¹¹ Having such deep and strong roots in Japanese thought and history, it is difficult to divorce this superstitious element from the Japanese mentality.¹² Professor Oguchi has pointed out that especially among the rural populace most

¹⁰ Cf. Takagi, *Shinkō Shūkyō*, pp. 73ff. and *Nihon no Shinkō Shūkyō*, pp. 3ff.

¹¹ Dr. Hideo Kishimoto, 岸本英夫, the head of the Religious Studies Department at Tōkyō University, explains this phenomenon as follows: "Numerous superstitions continue to prevail in Japan. Take, for example, the figures of Obinzuru that we can still find today in many popular temples. Usually they are wooden images in a seated posture. According to popular belief anyone with a physical disorder who touches the affected spot of his body and then touches the same spot on the image will be cured by the divine favor of Obinzuru. Thus, we have what may be called a faith-cure by means of suggestion. The actual harm resulting from this practice, however, must be far greater than its usefulness. Why do so many harmful and useless superstitions prevail in such a modernized society? It is because customs that can clearly be recognized today as superstitions were once regarded as appropriate religious observances. It is only recently that the contagious nature of some diseases has become common knowledge. People formerly knew nothing about this. Consequently, it is not strange that belief in the mysterious power of Obinzuru was regarded as an excellent solution to a real human problem, that is, the cure of disease.

"Why does Japanese society have such widespread superstitions? This cannot be understood unless the problem is considered together with the change of the times and the progress of culture. The method of solving human problems is not always the same. As times change and culture advances, the meaning of human problems also changes and, therefore, the solutions change. Former solutions can no longer be used. Such being the case, what was once an appropriate religious observance may later be regarded as a superstition. The fact that there are many out-of-date religious solutions today in Japan reflects the social situation of Japan under the heavy pressure of Westernization and modernization." ("The Problem of Religion and Modernization in Japan," *Contemporary Religions in Japan*, Vol. I, No. 3 (September, 1960), pp. 1-2.)

¹² Cf. Bunnosuke Sekine, 関根文之助, *Kirisutokyō to Shoshūkyō*, キリスト教と諸宗教 (Tōkyō: Sōgensha, 1953), pp. 46-61.

religious feeling and action is invariably connected to a magical or superstitious faith and that there is no possibility of an acceptance of a religion in such areas unless it possesses these elements.¹³

The contradiction between rational doctrines and magic has been emphasized in a short article in *Japanese Religions* which notes the attraction to the masses of the modern appearance which the New Religions have. Yet, at the same time the existence of magical elements "co-existing" alongside rational elements is clearly pointed out. The article concludes:

We must not forget that magic still has meaning for the Japanese people. It may be correct to say that this queer combination of intellectualism and magic is the ground where the majority of the Japanese find their religious satisfaction.¹⁴

It is one of the strengths of the New Religions that they partake so fully of and participate to such an extent in the general philosophical environment of Japan. Because they do, it is relatively easy for the people to affiliate themselves with them without making the break with traditional Japanese thought and life which is required to become a Christian. With but notable exceptions, the New Religions share the traditional Japanese tolerance which permits observance of ritual and taking part in the functions of other religions.

Because the New Religions are thus firmly rooted in Japanese life and thought, sharing traditional Japanese metaphysical presuppositions, and because of their primary concern with this-worldly problems, making theoretical matters of secondary importance, there are various philosophical or metaphysical concepts which are never made explicit. Rather, they are taken for granted as commonly accepted beliefs or ignored as unimportant. Although not given explicit mention in written form, many basic concepts are implicit in their doctrines which are important for an understanding of the religion in general and of specific teachings in particular.

¹³ Oguchi, *op. cit.*, pp. 44-47.

¹⁴ Sakae Kobayashi, "The 'Peaceful Co-existence' of Intellectual and Magical Elements in Japan's New Religions," *Japanese Religions* Vol. I, No. 4 (January, 1960), p. 31.

Vague, ambiguous, and at times contradictory though they seem, unexpressed though they often are, there are certain metaphysical concepts which are basic in Japanese religious thought. An understanding of these concepts as they are accepted in traditional Japanese thought in general and by the New Religions in particular is important in seeking to gain an understanding of these religions as a whole and their teaching regarding the cause and cure of sickness in particular.

Religions in general have some concept of a spirit world or spiritual order that exists in some relation to the phenomenal world. Invariably, when such a spirit world is recognized, it is considered to be in some sense primary to and with influence in the material world. Do the New Religions of Japan, which are noted for their this-worldly emphasis, believe that this phenomenal world is the real world? Do they recognize the existence of a more basic spiritual world? If so, what is the relation between the two? In the following pages the answers to such questions given by the religions under investigation will be presented.

As has been noted previously, many of the New Religions spend little time or thought regarding such metaphysical problems. The Shintoistic (anthropocentric, this-worldly)¹⁵ and Buddhistic (enlightenment attained through self-effort)¹⁶ soil out of which they arose had but little clear teaching on such matters. Nevertheless, in both of these influential religions the existence of a spiritual order underlying or coexisting with this phenomenal world is recognized. Ancient Shintō made explicit reference to another world,¹⁷ and present ritual involving worship and prayers to the countless unseen *kami* which are enshrined throughout the land continues to give evidence of a spirit world.¹⁸ In contrast with the older, more skeptical Hinayana Buddhism,

¹⁵ Holtom, *op. cit.*, pp. 161 ff.

¹⁶ Cf. Kenneth Scott Latourette, *Introducing Buddhism* (New York: Friendship Press, 1956), pp. 9 ff.

¹⁷ Ōno, *op. cit.*, p. 102.

¹⁸ "We should notice that the Japanese reveal, just in the act of the grasp of the Absolute, the attitude to lay a greater emphasis upon the intuitive sensible concrete rather than universals and the attitude to lay an emphasis upon the fluid, incipient character of the events.

Mahayana makes frequent reference to the world of the spirit.¹⁹

Despite varying differences on many particular aspects of the spirit world, there is a general area in which all of traditional Japanese religion is in agreement, and it is from this common ground that a beginning can be made in the attempt to understand the concept of a spiritual world in the New Religions. This area of agreement is the Japanese attitude toward departed spirits. Whether ancestor worship was introduced by Confucian elements from China or whether it was a part of Japanese religion from the beginning, it has become so widely diffused and deeply rooted in Japanese life that no religion which opposes it can easily attract a large popular following.²⁰

Without exception the New Religions, which were born and raised in this environment, find a place in their teaching, whether large or small, explicit or implicit, for the worship of (including prayers to or for) departed ancestors. There is, consequently, in some sense a recognition of and belief in a spiritual world. Not only is the existence of such a realm accepted, but the possibility of intervention from the spirit world into the world of phenomena is, in some sense, recognized.

This way of thinking may come to regard the phenomenal world itself as the Absolute and to reject the recognition of the Absolute existing over and above the phenomenal world. What is widely known among post-Meiji philosophers as the 'theory that the phenomenal is actually the real' has a deep root in Japanese tradition. It was characteristic of the religious views of the ancient Japanese that they believed spirits to reside in all kinds of things. They personified all kinds of spirits other than those of human beings, considering them all as ancestral gods, tending to view every spirit as noumenon of gods. It is such a turn of thought that gave birth to the Shinto shrines, for in order to perform religious ceremonies the gods and spirits were fixed in certain specified places. The most primitive form of this practice consists in the invocation and worship of the spirits in some specific natural objects, e.g., mountain, river, forest, tree or stone. Forms of worship of ancient times were generally of this character. Herein, also lies the original significance of the 'divine hedge' and 'rock boundary'. Even to this day there remain shrines that are merely of this type." (Nakamura, *op. cit.*, p. 527.)

¹⁹ Cf. Reischauer, *op. cit.*, pp. 108-109; Beatrice Lane Suzuki, *Impressions of Mahayana Buddhism* (Kyōto: The Eastern Buddhist Society, 1940), pp. 5 ff.

²⁰ Cf. Takagi, *Shinkō Shūkyō*, p. 179.

The New Religions in general acknowledge a relationship between the stage of blessedness which the departed ancestor enjoys and the present happiness of the living descendant. Since the measure of bliss attained by the dead is, at least to an extent, conditioned upon the degree of filial concern manifested by the living, lack of proper respect, prayer, or worship may result in the offended ancestor actually possessing or bringing misfortune of some kind into the life of the negligent descendant.

Buddhist-related New Religions maintain the general Mahayanist position regarding the nature of the universe. The *Reiyūkai* family of religions makes a special emphasis upon the need for correct worship of ancestors. Indeed, holding religious services for one's ancestors is considered the main tenet of *Reiyūkai*.²¹ The warning is given that failure to do so will inevitably result in adversity.²² In such doctrine, both the existence of the spirit world and the possibility of spirit influence upon this world is implied.

Ōmoto also teaches the need to properly enshrine one's ancestors at the *Ōmoto* headquarters according to *Ōmoto* ritual. Doing so brings happiness to both the dead and the living.²³ Although *Tenrikyō* has little to say regarding the spirit world, one of three altars found in every *Tenrikyō* temple is for the worship of ancestors. The foundress, though dead, is considered to be spiritually alive and dwelling in her sanctuary at Tenri City where bathroom, toilet room, and cooking room are maintained for her special use.²⁴ Despite the lack of recognized doctrinal emphasis, in practice, *Tenrikyō* preachers do emphasize ancestor worship.²⁵ *PL Kyōdan* likewise, despite its almost exclusive this-worldly emphasis, finds a place for the worship of ancestors in its teaching.²⁶

²¹ "Reiyūkai and Social Services," p. 17.

²² *Meiho*, #62 (June, 1959), p. 25.

²³ *Ōmoto Shinkō no Shiori*, 大本信仰のしおり (Kameoka: Ōmoto Hombu Senkyōbu, 1959), pp. 7-8.

²⁴ The Headquarters of *Tenrikyō* Church, op. cit., p. 103.

²⁵ Takagi, *Shinkō Shūkyō*, p. 179.

²⁶ In the definition of the object of worship (神霊) is included the spirits of the founders and the spirits of ancestors of believers. Vide definition of *Shinrei* on flyleaf of *Atarashii Kata no Tame ni*, 新しい方のために (Tondabayashi: PL Shuppansha).

The clearest and most fully developed teaching regarding the spirit world among the New Religions is found in *Ōmoto* and its off-spring. *Ōmoto* prides itself in the detail and clarity with which it teaches regarding the spiritual world. An English language booklet states:

People at present day will recognize the being of spiritual world but they are not certain in what way the spiritual world is combined actually with the present actual world; what kind of relation exists between the world beyond the grave or the previous life and the present life on earth.

Ōmoto has long been teaching these subjects in detail. Its explanation goes far reaching more than the Bible. [sic]²⁷

There is no doubt that *Ōmoto* teaching regarding the spiritual world is much more detailed and extensive than that of the Bible. The spirit world teachings in *Ōmoto* come from its Master and co-founder, Onisaburō Deguchi, who, during his week of ascetic disciplines on Mt. Takakuma, is said to have learned by personal experience the mysteries of the spiritual world (subsequently related in his monumental work, *Reikai Monogatari*). This "Bible of *Ōmoto*" includes a description of the "Heavenly Kingdom" with its beautiful music, indescribable perfume, beautiful angels, delightful lawns and green mountains, fresh clouds from which shine different colored lights. In the first chapter we read:

The Spirit World consists of three distinct sections: the Divine, the Intermediate and the Dark. *The Divine Kingdom* is called by the Japanese Shintoists, Taka-ama-hara, by Buddhists, The Abode of the Blessed (*Sukkhavati*), and by the Christians, The Kingdom of Heaven. *The Intermediate Region* is named by Shintoists, Ameno Yachimata, by Buddhists "The six crossroads," and by Christians, The Spirit World. *The Dark Region* is called by Shintoists, Neno-kuni-sokono-kuni, by Buddhists, 80 Thousand Hells, and by the Christians, simply Hell.

We see, therefore, that the Intermediate Region is neither the Kingdom of Heaven, nor Hell, but it is indeed the middle region or the "Condition of the Heart," standing between the

²⁷ Murai, *op. cit.*, p. 5.

two. The human spirit, before anything else after death, goes into this middle region, and because of that, the life of the spirit in this sphere is called "the Middle Existence." After remaining for some time in the Intermediate Region, the human spirit goes either into Heaven or to Hell. The criterion for this is whether he behaves justly or unjustly during his earthly life.

The best living spirits immediately go into Heaven, and the worst go immediately into Hell; they never remain in the Intermediate Region. Other spirits wander about in this Region during a shorter or longer period. Thirty years is the longest time for a spirit to remain in the Intermediate Region. This waiting period is necessary at the time, when the qualities governing the internal and external acts of the spirit of the person, who has just died, correspond neither with Heaven, nor with Hell, i.e. when it is impossible to decide immediately, whether the good or bad character of the individual is predominant.

Heaven and Hell are two distinct Regions. But with Divine permission, those who were friends, acquaintances, husbands and wives, brothers and sisters in their earthly life are able to meet in Intermediate Region. But this permission is only given once, and after they parted, they are never able to see one another again in Heaven or Hell. Even if they should, they are not able to recognize one another. For that, it is necessary, that they live in the same Faith and Love during their earthly life.²⁸

It is also reported that departed spirits in the Intermediate Region often wish to communicate with living descendants—mostly to tell of their sufferings, and to ask for a Mass for the saving of their souls. Communication may be made through an appropriate medium who has "greatly evolved in the spiritual sense."

Women are more fitted to be Mediums than men, because they have stronger feelings, better intuition, and more sensitive emotions. With a good medium, the dead often appears so clear, that a living person can perceive it with their eyes.²⁹

The nature of spirits and their life in the spirit world is likewise boldly described. Departed spirits exist in the same

²⁸ Oomoto, Vol. III, No. 2 (June, 1958), p. 2.

²⁹ Oomoto, Vol. IV, No. 1 (May, 1959), pp. 7-8

form as before death and, therefore, when seen they are recognized. They live for ten million years, floating around in the atmosphere. Those with a developed spiritual perception frequently "bump into many old friends." They notice that newly dead spirits have a horrible odor. There are both good and bad spirits, either of which can and do possess living persons.³⁰

According to *Ōmoto*, the phenomenal world is a mere reflection of the spiritual world. All that occurs in this world has already occurred in the spiritual world and is simply reflected in this world of phenomena.³¹ There is, therefore, a close and necessary relationship between the two. Actions and thoughts of departed spirits inevitably have their counterparts in this world. Likewise, actions of men in this life have their repercussions in the spirit world.

Sekai Kyūseikyō, taking its cue from *Ōmoto*, its spiritual parent, has a similar, particularized doctrine of the spiritual world. The founder, Mokichi Okada, after being engaged in psychical research for over twenty years, is said to have learned the truths of the spirit world by revelation. The spirit world revealed to him seems quite similar to that taught in *Ōmoto*. There is a close, inseparable relationship between spiritual and physical worlds, bound together "like the two sides of a sheet of paper."³²

According to Meishu-sama's teachings: this world consists not only of the visible world, but behind it there is an invisible, spiritual world. These two worlds are closely connected. The spiritual world consists of a sort of thin, transparent substance. It is almost equal to nothing. It is this spiritual world which is the main component part of this universe. Everything occurs first in the spiritual world, and is then reflected in the visible world.³³

According to Okada's teaching, man has many invisible spiritual cords ("something like telegraph wires through which

³⁰ Shigeru Nakamura, 中村翁, *Ōmotokyō no Kaibō*, 大本教の解剖 (Tōkyō: Nihon Seishin Igakkai, 1920), pp. 270-271.

³¹ Shizuo Hattori, 服部静夫, *Ōmotokyō no Hihan*, 大本教の批判 (Tōkyō: Shinkōsha, 1920), p. 145.

³² "World Messianity and What It Means" (mimeographed, undated booklet published by *Sekai Kyūseikyō*), p. 16.

³³ *Ibid.*, pp. 7-8.

vibrations are transmitted back and forth influencing each other") which not only connect him with innumerable people, places and objects in this world, but with the spirits of the deceased and with God.³⁴ This close relationship between the two worlds results in a mutual influence being exerted in both directions. Not only do "all occurrences in our world...have their inception in the spiritual world,"³⁵ but

the thought, words and deeds of man are immediately reflected in the spiritual world. Good, pure thoughts, words and deeds of love and sincerity emit high, intense vibrations and purify the spiritual world—while bad, impure ones emit low vibrations which form clouds.³⁶

Again, following Ōmoto's lead, *Sekai Kyūseikyō* teaches that all things, animate and inanimate, have spirits and that man may be possessed with the spirits of animals. (In Japanese lore it is usually the spirits of foxes, badgers, snakes, or toads that tend to possess people.) According to *Sekai Kyūseikyō*, all things are constantly giving off a kind of radiant energy, light waves, vibrations. The vibrations from an "aura" surrounding the individual, the width and color of which is dependent upon the spiritual advancement of the individual.

When a person thinks of, or does something good, the light waves become intense and beautify, vibrating at a high note. This, we believe, means that the spiritual body has been raised to a higher level in the spiritual world. Conversely, when a man thinks of or does something bad or wicked, his aura will become clouded and the vibrations low. Then his spiritual body has been reduced to lower vibrations, or to a lower level.³⁷

Man is living both in the spirit world and the phenomenal world at the same time. His position in the spirit world is dependent upon his thoughts and deeds in this world. Even in this world, he is enveloped in a spiritual garment, exactly the shape of his soul. This spiritual garment offers protection to men in this life.³⁸

³⁴ *Ibid.*, pp. 18-19.

³⁵ *Ibid.*, p. 8.

³⁶ *Ibid.*, p. 16.

³⁷ *Ibid.*, p. 9.

³⁸ Meishu, 明主 (Mokichi Okada), "Kiseki no Kaibō," 奇蹟の解剖, *Eikō*, 栄光, 479 (October 11, 1958), p. 1.

When we come to the conception of reality held by *Seichō no Ie* whose founder, Masaharu Taniguchi, was also a believer of Ōmoto, we find ourselves in the metaphysical world of Christian Science, Unity, and New Thought. For *Seichō no Ie*, the spiritual world is the only real world and the phenomenal world is illusory. The only, original, true, and perfect world was created by Mind, Universal Spirit. The material world of appearances has been "super-imposed" upon this spiritual world by a kind of secondary creation resulting from the workings of man's mind.³⁹

The world of phenomena in which man lives is a mere shadow or reflection of the true world. *Seichō no Ie* emphasizes that "all phenomenal manifestation is ephemeral." Physical forms are but "The shadow of the heavenly light reflecting on the earth. Material form is a mere shadow."⁴⁰ *Seichō no Ie* denies the existence of time or space. They also are mere figments of man's mind. Likewise, all that takes place in them are merely the reflections of the human mind.⁴¹

Being the creation of man's mind, the phenomenal world is held to be dependent upon man's thoughts. As a man thinks, so the world about him changes for better or for worse. Reality is not the changing world of phenomena. This is but illusion. Reality is that unchanging, spiritual essence behind the changing, material phenomena. Man but needs to open his spiritual eyes to see this true, perfect, spiritual world.

This manifest world, visible to the naked eye and felt with the five senses, is not God's creation.... This world felt with the five senses is merely a production of our minds. God is love and merciful. The Real World created by God's infinite wisdom, love and life is filled with eternal harmony. This Real World, this perfect and eternal world, *always is*.... The Real World, the world of Reality, is God's world or Buddha's domain. The visible world, filled with distress and suffering such as

³⁹ Masaharu Taniguchi, "Revise Fate through the Power of Thought," *Seichō no Ie*, Vol. VIII, No. 5 (May, 1959), pp. 20-21.

⁴⁰ Masaharu Taniguchi, "Heaven's Light and Its Reflection upon Earth," *Seichō no Ie*, Vol. III, No. 3, (March, 1954), p. 2.

⁴¹ Masaharu Taniguchi, 谷口雅春, *Shinyū e no Michi*, 神靈への道 (Tōkyō: Nihon Kyōbunsha, 1955), pp. 123-132.

snake swallows frog and the weak becomes the victim of the strong, is not the Real World or the world that really exists. This world full of misery is the shadow of man's mind and not the real world created by the real God. Thus, although it may appear as if this world is filled with disease and suffering, scene of bloodshed, and the weak falling prey to the strong, yet the Real World of eternal pleasure created by God exists *Here and Now*, and we are originally sons of God. We have within ourselves eternal life, infinite wisdom, and infinite supply.⁴²

Frequently in *Seichō no Ie* writings, the phenomenal world is described as the images cast upon the screen when a film, blocking the perfect flow of light, is placed in a projector. As the film is changed, so the images cast upon the screen of life change accordingly. By a recognition of the true nature of reality, the film is changed and the light of the real world disperses the shadows of the world of illusion. Dissimilating the truth of the illusory nature of this world and the reality of the underlying spiritual world is one of the main tasks of the *Seichō no Ie* movement.

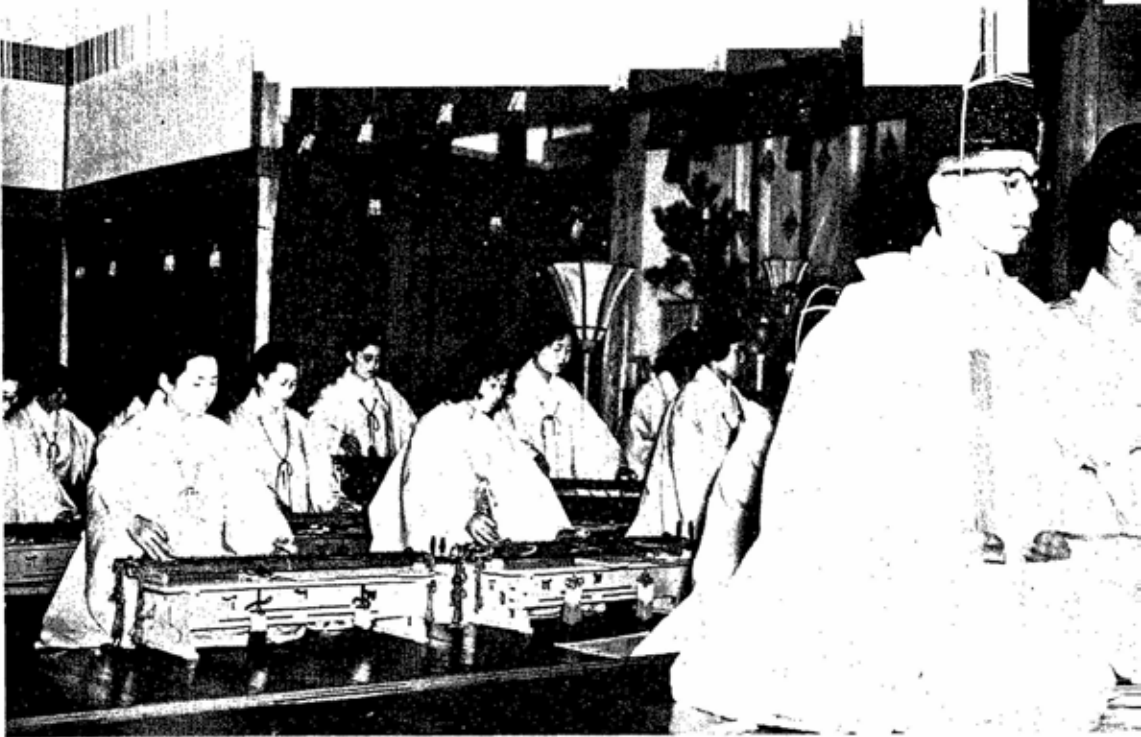
A view not dissimilar to that of *Seichō no Ie*, which is basically Buddhistic, is given by *Risshō Kōseikai*, whose co-founder, Nikkyō Niwano writes:

All the matter of this world, including our own bodies, which we think exists, is, fundamentally, non-existent. All that exists is basic life. Our bodies and matter are temporary forms created by illusion and when the enlightenment of their real non-existence comes, only then does the eternal life shine out.⁴³

In regard to the nature of reality, although they differ both in the degree of their emphasis and in the amount of detail they give, all of the New Religions recognize in some sense the existence of the spirit world. Despite their major concern with this world and its problems, they acknowledge, though it be implicitly, the reality of the spirit world and its influence in various ways upon the phenomenal world.

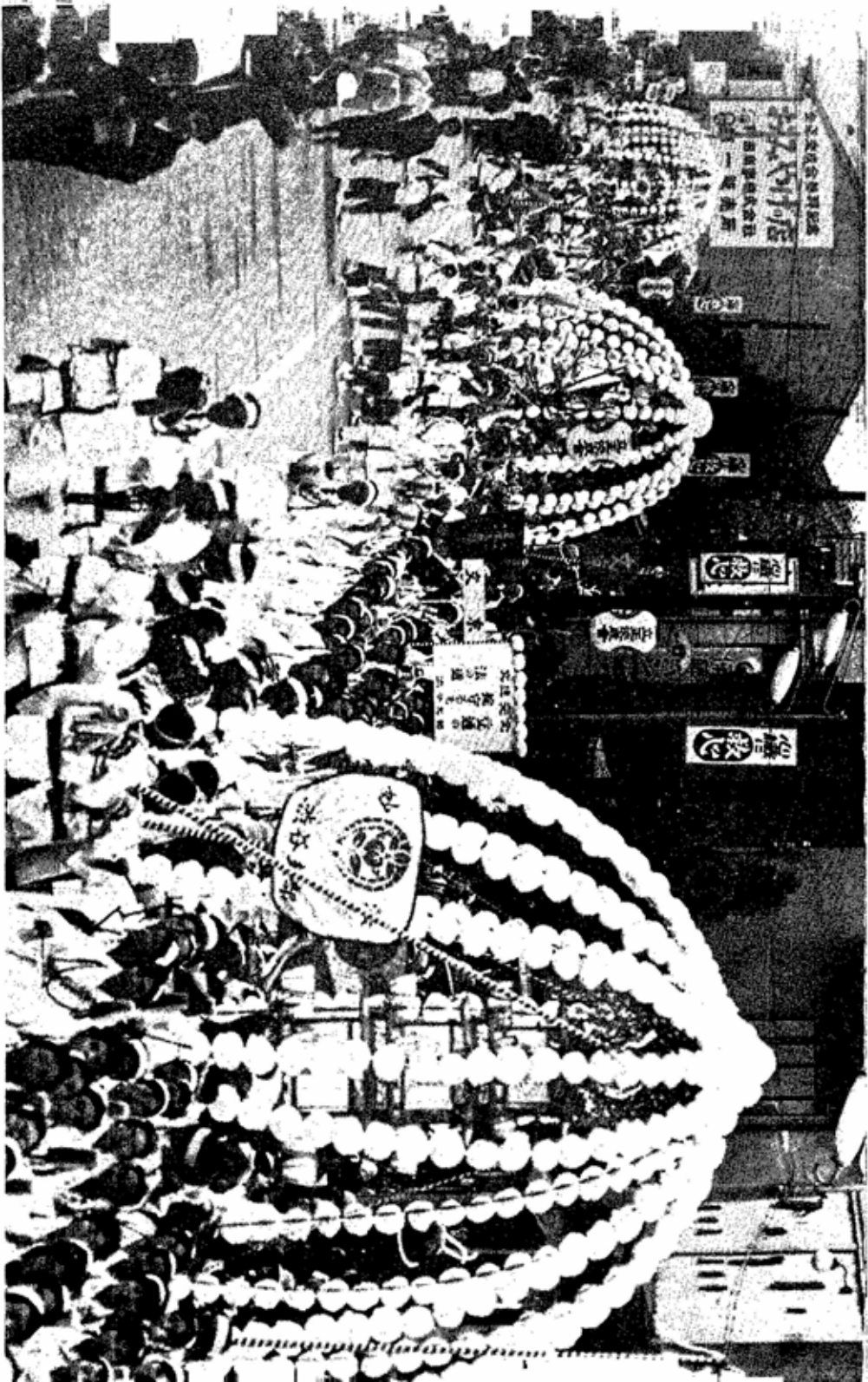
⁴² Masaharu Taniguchi, *Divine Education and Spiritual Training of Mankind* (Tōkyō: Seichō no Ie, 1956), p. 129.

⁴³ Nikkyō Niwano, 庭野日敬, *Hokekyō no Atarashii Kaishaku*, 法華經の新しい解釈 (Tōkyō: Risshō Kōseikai Shuppanbu, 1959), Vol. I, p. 116.



Koto accompanists at Ōmoto ceremony.





Rishō Kōseikai festival procession.

The doctrine of casuality is another basic concept requiring mention. Although there is neither need nor room for a detailed, philosophical discussion of the Buddhist doctrine of Karma here, its general aspects, particularly those that relate to this investigation, will be noted. Tendencies to vagueness and internal discrepancy are also present in the idea of Karma. However, as a general concept the idea is firmly rooted in the minds of the Japanese people and, with justice, has been called "a leading doctrine of Japanese Buddhism."⁴⁴

In its essence, the doctrine of Karma is a metaphysical amplification of the common notion of cause and effect. It presupposes that every present state or condition—whether good or bad, material, physical, mental, economic or religious, biological or emotional, domestic, social or national—has a prior, determining cause.⁴⁵

There is a certain similarity between the Karmic idea and that of naturalistic determinism. However, there is a distinguish-

⁴⁴ Hearn, *op. cit.*, p. 215.

⁴⁵ H. C. Warren makes an enlightening comparison between two different eggs as we read in his *Buddhism in Translations*, (Cambridge, Mass., Harvard University Press, 1906, pp. 210 f.). "Why cannot a swallow's egg hatch out a lark? or a lark's a swallow? Is there any difference perceptible between the two eggs in respect of composition or structure, adequate to account for the difference in the result? If not, how is it that the egg of the lark will never hatch out into any other kind of a bird than a lark, and that a swallow's egg must always yield a swallow? Now although it is true that if we take the eggs before the first sign of an embryo has appeared we may not be able to detect any physical or chemical difference that would seem to account for the difference in the result, yet we know the why and wherefore of that difference. A swallow's egg cannot hatch out a lark because of the difference in heredity. The countless influences that affected the ancestors of that egg, and the numberless actions performed under those influences are in some mysterious way stored up in that egg, and must bear their own fruit and none other. Therefore a swallow's egg cannot hatch out a lark, because a lark is the result of an entirely different set of conditions; as we might say, its *karma* is different. But of course the Buddhists do not mean heredity when they use the word *karma*. *Karma* expresses, not that which a man inherits from his ancestors, but that which he inherits from himself in some previous state of existence. But with this difference the Buddhist doctrine and the scientific doctrine of heredity seem very similar."

ing, moral quality in Karma (one's present state being dependent upon one's good or bad actions in the past) and an inevitable concomitant doctrine of transmigration (one's present life being dependent upon a former life and determinative of a future existence). This Buddhist conception of Karma has been described as "the supreme power which is actually operating in the world...an inescapable, inexorable, impersonal principle of justice and moral retribution."⁴⁶

Although referred to as an "impersonal principle," there is a personal element in Karma in that each individual is receiving the "due reward" for his own past deeds. Whether these past deeds were performed in this life or in previous lives, they are the determining factors of one's present state. By this Karmic relationship, all of existence is thought to fit logically together into one, organized whole. Although reasons for one's present state may be unclear, it cannot be doubted that there are good and sufficient ones to perfectly explain it.

The very atmosphere of this Karmic concept in which the Japanese are raised makes them speculate upon the particular cause for any misfortune which they may encounter. This philosophical orientation coupled with the superstitious tendency in Japanese thinking is the main explanation for the thriving business, in many forms, of divination practiced throughout Japan. Certain people who are considered to have special powers, insight, or training are called upon to explain the various misfortunes which have befallen one as well as to foretell the future. It is not strange, therefore, that in Japan especially, definite explanations of the cause for present misfortune are sought from religion.

The New Religions have accepted this basic Buddhistic doctrine of Karma into their systems. At times, however, it has been developed, refined, or colored to better meet their needs. Having done so, they have made considerable use of it in their teaching regarding the nature and cause of misfortune. Certainly, one of the reasons for the popularity of these religions is the definite explanations they offer for the problems which face

⁴⁶ Robert Ernest Hume, *The World's Living Religions* (New York, Charles Scribner's Sons, 1946), pp. 67-70.

the common man—explanations which the enquirer is certain exist.⁴⁷ Conveniently, if there is no discernible cause for illness in one's past life in this present existence, the cause can always be relegated to misdeeds of a former life. Because of the New Religions' emphasis upon this life, in so far as possible, explanations are sought in the deeds or attitudes of one's present existence. Congenital illnesses or defects which seem to have no possible chance of recovery in this life (e.g. dismemberment) are usually explained by reference to the Karma of former lives.

Traditional Buddhist doctrine, because of its denial of the soul, is quite unclear as to exactly what is continued from one existence to the next. What is it that persists when the "five aggregates" which constitute the individual break down? It seems clear that there is some identity which does persist from one life to the next.⁴⁸ Despite the indefiniteness of this concept in the abstract, among the common people the idea of something very similar to an individual soul which exists and passes from one existence to another depending upon the Karma which it has accumulated is undeniable.

Appealing as they do to the common man, the New Religions generally carry over this concept in some form. It is taken for granted that explanations involving one's deeds in a former existence are relevant to one's present lot. It is furthermore accepted that the blessings which are coveted may not be granted in this life due to one's Karma, but will assuredly accrue to the sincere believer in a life to come. The Buddhist teaching of Karma and its accompanying doctrine of past and future existences is accepted by the New Religions in general and serves an important purpose in their teaching regarding sickness and healing. Here, as elsewhere, the determinative influence of traditional Japanese thought in the doctrine of the New Religions is clearly seen.

⁴⁷ For people raised in this atmosphere, the Christian explanation, of misfortune or the lack of detailed specification of it as beyond human comprehension or according to the inscrutable will of God is unsatisfactory. The absence in Christian teaching of a doctrine of previous existence was pointed out as an example of the inferiority of Christianity by a *Sōka Gakkai* adherent since it leaves congenital illnesses unexplained.

⁴⁸ Reischauer, *op. cit.*, p. 102.

Concept of Deity

Chapter Seven

To a great extent the nature of any religion is determined by the nature of its object of worship. Regardless of the manner in which the deity is described, without some concept of the divine a system of thought does not merit classification as a religion in the generally accepted sense of the word. Robert Ernest Hume writes that "a deity of some kind is an indispensable feature of religion."¹ He maintains that religion

always has some reference to an object of faith and worship. What constitutes a person's religion is his belief in some God or gods, and his experience of that God or gods. What differentiates one particular religion from another is the kind of deity in which its adherents believe and the kind of human experience which appropriately follows from that belief.²

The conception of the divine in the New Religions with their predominately this-worldly emphasis does not always play the important role it does in the traditional religions. Nevertheless, an understanding of the attitudes expressed or implied in the doctrines and practices of the New Religions relating to the divine is essential for a general comprehension of the religions as a whole.

Because of the great influence of traditional Japanese thinking on the New Religions in this area also, a general background of traditional thought will be presented before the specific teachings of the New Religions themselves. Although they receive special coloring, certain refinements or abridgments in the

¹ *Op. cit.*, p. 3.

² *Ibid.*, pp. 2-3.

specific religions, the general Japanese attitude toward the Divine is quite commonly held in most of the New Religions. If explicit support for traditional ideas is not given, at least place is made in the over-all system of thought for such ideas.

Traditional Japanese Concept of Deity

There are various elements which can be considered characteristic of the general Japanese concept in regard to the divine. Contributions to the common conception have been made from various sources.

Shintoistic. Primitive Japanese religion which developed into present day Shintō was an animistic nature worship. From the reverential awe inspired by natural phenomena such as wind, thunder, fire, sun, moon, rivers, mountains, and trees, these phenomena themselves were considered to be *kami*, 神, objects of worship. From this primitive animism developed a polydemonism which saw the natural objects being inhabited and controlled by invisible, superhuman beings, referred to as *kami*. In this stage of development there was belief in an innumerable number of spirits which resided in every natural object. A relationship was also seen between these invisible spirits and those of departed ancestors.³

It was not an unusual step from this stage of belief to that of a recognized polytheism, in which countless myriads of gods (*kami*) with their particular functions and characteristics were worshipped. In general, these gods were very human in their

³ "There was no distinct concept of god among the primitive Japanese. As to the origin of the word *kami* (God), there are conflicting views among scholars, and none of them has yet produced any conclusive evidence. *Kami* in Japanese may mean 'aboveness', 'one superior', or 'the hair', and the political ruler was called 'okami' (the one that is above us). All that are placed above one both in terms of space and of the hierarchical order are called '*kami*'. Even if the etymological origin of each '*kami*' might have been different, the difference is not discernible in the daily use of the people. For the Japanese, therefore, God was not a distinct entity complete in itself, but it was diffused in all that is above ordinary human beings. It was the custom of Shintoism from antiquity to deify those persons who rendered distinguished services to the particular human nexus such as a family, a village or a native community." (Nakamura, *op. cit.*, p. 451.)

actions and nature. Special recognition was given to *kami* regarded as guardian spirits of a certain area or of certain occupations and to the spirits of one's ancestors and of national heroes. Both good and bad *kami* were recognized and the unseen world was considered filled with them.⁴

Shintō "kamiology" was undeniably influenced by the more mature philosophical doctrines of Buddhism and Confucianism which resulted in a certain refinement of some cruder aspects. Smaller, less important gods were amalgamated into single objects of worship or absorbed into greater *kami* and endued with a greater moral nature. A tendency from polytheism toward pansychism or pantheism became evident.⁵

Despite the various developments within Shintō doctrine, present day belief seems to include the whole gamut of *kami* from the most primitive animism to the refined, modern *kami*-concept of "justice, order, and divine favor."⁶ Worship of natural phenomena and animals thought to be inhabited by *kami* is common. Worship of departed spirits, both domestic and national, as *kami* is almost universal. Myriads of unseen *kami* are considered to be everywhere present, although certain ones are given special attention.

⁴ "On the whole, *kami* designates first, all the gods of heaven and earth that appear in ancient scriptures, and the spirits that dwell in the shrines where those gods are enshrined; then it also includes man, of course, and all kinds of birds, animals, grass and trees, seas and mountains and everything else that is extraordinary, highly virtuous or worthy of reverence. Not only that which excels in nobleness, goodness or in merits is a god but that which excels in wickedness or in hideousness also is a god. That the godly among men are the emperors, who are gods from generation to generation, is so obvious that it needs no mention. They are also called distant gods, since they are so far above ordinary men and so august and highly revered by them. Then there are godly persons both in the past and in the present. There are also those minor gods, not universally known to the whole world, but known only to one country, one village, or to one family. Even the gods of 'the age of gods' were mostly men in those days, and since men of their time were all godly, their days are now called 'the age of gods'." (*Ibid.*)

⁵ The development of Shintō described here is related by Genchi Katō in *A Study of Shinto: The Religion of the Japanese Nation* (Tōkyō: Meiji Japan Society, 1926) and followed by Holtom, *op. cit.*, pp. 152-157.

⁶ Ōno, *op. cit.*, p. 7.

A further characteristic of the Shintō conception of deity which should be noted along with its animistic and polytheistic nature is that of the lack of a clear line of demarcation between the human and divine. The same spirits which inhabit the objects of nature or the spirit world also dwell within men. Although this confusion (from the Christian viewpoint) of the human and divine may have been encouraged by Buddhistic influence, certainly in the basic idea of the *kami* itself it is present. Dr. Ōno writes: "In a sense all beings can be called *kami* or be regarded as potential *kami*." "Shintō teaches that people should be worshipped as *kami*."⁷ This lack of a definite distinction between god and man holds important implications for the ease with which claims to divinity on the part of certain religious leaders and founders were accepted by the people. It also leads to a consideration of a second important element in the traditional Japanese concept of deity.

Shamanistic. Fitting in nicely with traditional metaphysical elements previously noted such as the reality of the spirit world and its close relationship with the material world, worship of departed spirits and their influence on this world, the *kami* concept of innumerable spirits with their particular areas of help or protection, and the "god-like" nature of living man is a traditional Shamanistic tendency in Japanese religion.⁸ Spirits of the dead, gods of good fortune or with powers in certain areas, bewitching, evil spirits can be contacted by certain men with special powers or training through a particular ritual. Such shamans would, at times, not only contact the gods or spirits as mediums, but would themselves become god-possessed, inspired vehicles, incarnate manifestations of their gods.

Considering the traditional religious environment of Japan, it is not strange that there have occurred numerous accounts of god-possession. Fetishism, a frequent concomitant of Shamanism, likewise arose very naturally from such an environment. Specially prepared or ritually blessed articles were considered to have magical powers and were utilized as charms. Superstitious practices with astrological refinements were imported from

⁷ *Ibid.*, pp. 6, 7.

⁸ *Vide* Oguchi, *op. cit.*, pp. 79-103.

China, and methods of fathoming the will of the gods, giving portents for the future, and finding explanations for the past were further developed.

The practices, still in vogue today, of resorting to a shaman, manipulating a fetish, or making the rounds of sacred places to effect the desired end thus have a long and respected history. This conception of gods which can be persuaded, cajoled, or bribed into granting favor coupled with the above-mentioned Japanese interest in magic, has made the famous Japanese saying, *Kurushii toki no kami-danomi* ("Entreating god in time of distress") almost a statement of faith to many.⁹ The gods are considered primarily in terms of what use they can be to men in times of trouble. For a great many Japanese, it is only at such times that they are taken seriously. At such times, however, they are earnestly "tried," usually along with any number of other means, to see if they may not be instrumental in bringing the desired benefit. An invocation of the gods is ordinarily considered a means of attaining one's wishes. Obviously, such a religion is completely man-centered.

Buddhistic. Although primitive Buddhism avoided metaphysical speculations, Mahayana Buddhism, which made such a complete conquest of Japan, freely indulged in such. Included in such speculation regarding the divine are two concepts in particular which became important in Japanese thought and influential in the "theology" of the New Religions. The first of these is its pantheistic emphasis. In Mahayana thought, all apparent distinctions, contradictions, variations are somehow included in one united, divine whole. There is a great, absolute, spiritual reality underlying the universe which encompasses all things.

"This Body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom and spontaneity is incomprehensible, its spiritual presence in things corporal is incomprehensible. All forms of corporeality are involved therein."¹⁰

The universe and all things therein are expressions of the

⁹ Vide Takagi, *Nihon no Shinkō Shūkyō*, pp. 7-8.

¹⁰ From the *Avatamsaka Sutra*, cited in B. L. Suzuki, *op. cit.*, pp. 5-6.

one, eternal Buddha. Ultimately, there are no distinctions between particular objects. All is One, One is all.¹¹ In a sense, man and all things are immersed in a sea of the divine, of which they themselves are a part. This pantheistic element is carried over or recognized in one way or another by most of the New Religions.

The other element which, strangely enough, was also a part of Mahayana teaching was the concept of Amida as a personal, merciful being much like the God of theistic religions.¹² James Bisset Pratt writes that for the rank and file Amida

is hardly different from "Our Heavenly Father," except that in the back of their minds lurk the dim realization that if they were philosophers they would interpret him in some more profound sense.¹³

Although the Buddhist philosopher considers it a mere accommodation to the popular mind, simple believers in the Pure Land Sects in Japan have faith in Amida which seems quite theistic.¹⁴

In a less broad philosophical atmosphere the conflicting con-

¹¹ Vide D. T. Suzuki, *op. cit.*, pp. 56-57.

¹² Reischauer, *op. cit.*, p. 108.

¹³ James Bisset Pratt, *The Pilgrimage of Buddhism* (New York: The Macmillan Co., 1928), p. 648.

¹⁴ Vide C. B. Offner's S.T.B. thesis, "A Comparison of 'Salvation' in the Amida Sects of Japanese Buddhism and Christianity," The Biblical Seminary in New York, 1951, pp. 20-31. Vide also: Henri de Lubac, *Amida*, Paris, Editions du Seuil, 1955, pp. 150-154. In his preface, he writes: "Les savants européens ne haïssent pas l'amidisme; mais ils le considèrent volontiers comme un bouddhisme de seconde zone. Bouddhisme populaire et sentimental, il fait à leurs yeux, par rapport aux grandes traditions classiques de l'un et l'autre Véhicules, figure de parent pauvre. Aussi le négligent-ils un peu. Il tient généralement peu de place dans leurs exposés.... Rarement la nostalgie humaine a pris forme dans un rêve plus pur. Rarement l'homme a semblé mieux éprouver sa misère et s'approcher davantage d'une religion de grâce. Peu de symboles sont aussi évocateurs du monde surnaturel et de son envahissement souverain que les tableaux amidistes de la "Descente", avec leur colossal Amida, lumineux et calme, s'avancant en silence, Force à la fois compatissante et implacable. Que tout cela, cependant, reste loin du surnaturel chrétien! Dégagé des puérilités de sa fable, l'amidisme demeure encore profondément enforcé dans cette pensée et cette spiritualité crépusculaires qui sont celles de toute religion "naturelle" comme de tout mysticisme "naturel". Il ne cesse d'être envoûté par un univers magique." (pp. 8, 10.)

cepts of pantheism and theism could not both be adhered to. However, this is no problem for the Buddhist. The possibility of thus holding to seemingly contradictory ideas of the divine at one and the same time has subsequently found expression in various New Religions.

Syncretistic. The general syncretistic nature of Japanese metaphysical thought has been implied throughout the present and preceding chapters.¹⁵ Suffice it here to note that the various conceptions of deity noted in this section, though coming from various sources and seemingly contradictory from a Western point of view, are somehow held together in a unified system. The various gods, spirits, buddhas that abound in Japanese thought are not mutually exclusive. All are somehow related.¹⁶

In Japanese thought, there is no contradiction between worshipping both gods and buddhas in both Shintō shrines and Buddhist temples. Japanese homes may contain both a god-shelf and a buddha-altar. When Buddhism was first recognized in Japan, its contradictions with the Shintō faith maintained until then was minimized by considering the true essence of Shintō gods to be the Buddha, of which they were but manifestations. Buddhas and gods were considered interchangeable. In Ryōbu Shintō, Shintō and Buddhism have become one, and even today the common Japanese word to include all of the divine is *shin-butsu* ("gods and buddhas"). Due to the process of amalgamation of Buddhism and Shintoism that has gone on in Japan for more than a thousand years these two religions remain together in the hearts of the Japanese people. No revival of pure Shintō or pure Buddhism has ever succeeded to separate them in the hearts of the faithful. The most severe Government interference has been powerless in this respect. Even in spite of the forceful separation of Shintoism from Buddhism made in the Meiji era, the people in general do not give their allegiance exclusively to one or the other, but regard themselves as being Shintoists and Buddhists at one and the same time.

¹⁵ *Vide* also Masatoshi Doi, "The Nature of Encounter between Christianity and Other Religions as Witnessed on the Japanese Scene," *The Theology of the Christian Mission*, Gerald H. Anderson, editor (New York: McGraw-Hill Book Company, Inc., 1961), pp. 169 ff.

¹⁶ Takagi, *Nihon no Shinkō Shūkyō*, pp. 6-7; *Shinkō Shūkyō*, pp. 176 ff.

Concept of Deity in the New Religions

Having considered important characteristics of traditional Japanese thought regarding the divine which are influential also in the "theology" of the New Religions, we now will consider the general concept of deity as it is found in these religions. It is not uncommon to attempt to classify the New Religions as Shintoistic or Buddhistic (or Christian) on the basis of their doctrine, ritual, or religious lineage. Because of the complicated, overlapping religious situation in Japan, this is a difficult, if not impossible, task. There is little of a religious nature in this country which does not contain liberal elements of both Shintō and Buddhist thought with the newer religions being considerably influenced by Christian thought besides. One of the main characteristics of the New Religions is their skillful amalgamation and utilization of teachings from various sources, making classification as Buddhist or Shintoist increasingly difficult.

Nevertheless, it is possible to make a general distinction according to the basic terminology used in reference to the divine. It is, in fact, on this basis that classification as Buddhist or Shintoist is often made. Is reference to the divine in the New Religion made in Buddhist or Shintoist terminology? Is the divine described as God or gods, Buddha or buddhas? Although this terminology in itself does not indicate a great deal in regard to the content of the concept of deity, it is a possible starting-point in considering the general idea of the divine held by these religions and useful to indicate certain divisions.

On this basis, those religions under investigation which speak only of God in their publications are *Tenrikyō*, *Ōmoto*, and *PL Kyōdan*. The two religions whose founders were *Ōmoto-kyō* believers, though making reference to Buddha, would also be classified with the "god-directed" faiths. *Sekai Kyūseikyō* which originally was called by a Buddhist name (*Kannon Kai*) makes allowance for the Buddha age which has passed, and at present refers only to God. *Seichō no Ie* also makes frequent reference to Buddha as well as to Christ (and many other personages), but its primary reference to the divine is in terms of God. The remaining religions (*Reiyūkai*, *Risshō Kōseikai*, and *Sōka Gakkai*) are all of the Nichiren Buddhist family of religions and are definitely Buddhistic in both nature and nomenclature.

Classification according to the use of "god" or "buddha" is about the only clear grouping that can be made in respect to "theology." As soon as we attempt to classify these religions according to the common Western concepts of monotheism, polytheism, pantheism, etc. we find ourselves in trouble. Japanese thought is simply not amenable to such distinctions. Most of the New Religions, like the religious milieu from which they came, share characteristics of various theological categories.

Following Japanese thought in general, the New Religions do not tend to be exclusivistic in their teaching regarding the divine. Although each religion has its own peculiar name for and definition of the divine, ordinarily the existence of other possible (though inferior) objects of worship is recognized. *Tenri-Ō-no-Mikoto*, 天理王命, of *Tenrikyō*, *Mioya Ōkami*, 大元靈 of *PL Kyōdan*, *kami*, 神, of *Ōmoto*, *Seichō no Ie* and *Sekai Kyū-seikyō* are all considered the Supreme Being, the "Mandala"¹⁷ of the Nichiren-related Group is considered the supreme object of worship, yet in every case (with the exception of *Sōka Gakkai*) not only is the legitimate worship of other gods or

¹⁷ "A 'Mandala' is a diagrammatic representation of a Buddhist (or Hindu) spiritual conception of the cosmos. There are several different kinds of *mandala*, but the one created by Nichiren is unique. There is some variation in the exact position of each name in the *mandala*, even in those written by Nichiren himself, but the basic principle is always the same.

"The 'Sacred Title' (*Namu Myōhō-rengē-kyō*) in heavy writing down the center denotes the leading principle of the cosmos. The names in the corners symbolize the Four Kings, the rulers of the four corners of the universe. In the highest row of names on either side of the 'Sacred Title' are placed *Tahō Nyorai*, Lord Śākya, and his four disciples from all eternity. The names beneath them are those of the chief deities, both Indian and Japanese, who guard the sacred scripture. Among them, the Sun Goddess, *Amaterasu Ōmikami*, and *Hachiman Dai Bosatsu*, the aptheosized Emperor Ōjin, are placed directly beneath the 'Sacred Title'. The entwined strokes in the center at the bottom form the signature of Nichiren, and the Sanskrit letters on either side at the extreme right and left, between the names of the Four Kings, stand for the two guardian spirits of Buddhism, *Fudō* and *Aizen*.

"The Nichiren *mandala* is believed to represent the universal power of the Buddha as all-pervading Truth. It is the main object of worship of Nichiren Buddhism and for centuries either it or the 'Sacred Title' alone has hung in the central position at the altar of each Nichiren

beings in the past recognized, but worship other than that directed to the Supreme Being or Object at present is also permitted, if not encouraged.¹⁸

Doctrinally, it is considered that only the worship of the divine as taught in the particular religion is necessary and that the true worship of such comprehends the worship of all lesser gods or spirits. Nevertheless, the worship of other gods is not excluded. It is considered that even though the name given to the Supreme Object and the manner of worship may be different, the Object itself is the same. The "god-religions" consider the Heavenly Father of Christians to be substantially the same as their Supreme Being (though considering their manner of worship more correct or more suitable to Japanese). The *Reiyūkai* family of religions look upon the gods of shrines and godshelves as the same as or not incompatible with, the Buddha they worship.¹⁹ Only *Sōka Gakkai* seems to be exclusivistic in its conception of the true object of worship, and even it is said to recognize the thirty guardian gods of the Mandala and the whole family of gods and buddhas in the ten worlds.²⁰

Along with this inclusivistic tendency is the inclination to be unclear when any attempt is made to define or describe the object of worship. This is particularly evident in the newer religions whose doctrinal content has not yet congealed. Often the conception of the divine seems to be determined by the religious background of the individual with the particular religions adding certain characteristics rather than giving a well-rounded exposition. The concept of the divine does not seem to be well defined (from a Western point of view), and is fluid or elastic enough to admit many and varied qualities.

Even when there are definite scriptural or doctrinal statements regarding the divine which can be appealed to, they are often so ambiguous or contradictory as to be of little help in

temple." (William P. Woodard, *The Wartime Persecution of Nichiren Buddhism*, Tōkyō: The Transactions of the Asiatic Society of Japan, 1959, pp. 111-112).

¹⁸ Cf. interviews with religious leaders by Hiroo Takagi, "PL Kyōdan," PL 教団, *Shinshūkan*, 新週刊, Vol. I, No. 1 (July 24, 1962), p. 87; *Meshiyakyō*, メシヤ教, *Ibid.*, No. 2 (July 31, 1962), p. 84.

¹⁹ Takagi, *Shinkō Shūkyō*, p. 176.

²⁰ *Ibid.*

Reiyūkai young people chanting Hōkekyō.



trying to formulate a consistent doctrine. A case in point is the doctrine of God in *Tenrikyō*. *Tenrikyō* writings including their scriptures themselves seem to involve both polytheistic and monotheistic conceptions of God.²¹ Close examination gives evidence of an added pantheistic element as well.

A recent booklet put out by *Tenrikyō* Headquarters ex-

²¹ "At the very start of this Genesis [of *Tenrikyō*] we come up against an enormous problem: 'Who is this God the Parent?' The foundress herself used in her writings the words: *Kami* 神, much more often *Tsuki-Hi* 月日, then later *Oya* おや, and quite exceptionally *Tenri-Ō-no-Mikoto* 天理王命, Who uses 8 deities as his tools. Besides, the *Tenrikyō* catechism uses the term: *Oyagami* 親神. Thus, at the very start of this *Tenrikyō* revelation we are already confronted with the great problem of whether *Tenrikyō* is a monotheistic or a polytheistic religion. So far I cannot find sufficient evidence that *Tenrikyō* started as a purely monotheistic religion. On the contrary I am strongly inclined to the opinion that the foundress' idea of God was a polytheistic one or at least that it was not clear in her mind. There is even one text in the foundress writings which admits only a pantheistic interpretation.

"The Japanese verbal form, being the same in single and plural, gives us no key for a solution. The whole atmosphere of the *Ofudesaki*, however, is one that indicates many Gods. We simply have to argue here in terms of "atmosphere," impression" and the like. The *Tenrikyō* publications are extremely hazy and inconsistent when touching this subject. We come up against a kind of mysticism, which blocks out all logic. Moreover, in the Japanese text of Nakayama Miki's writings, it is often extremely difficult, nay sometimes completely impossible, to know with exactness who is the subject. Often it can be Miki herself, or *Tsuki-Hi*, or both, or perhaps even the *tōhashira no kami* 十柱の神, the ten gods which play such a prominent rôle in the *Tenrikyō* story of the creation.

"In the most authentic interpretation of the *Tenrikyō* genesis, Moroi Masaichi writes very clearly: 'The moon Deity, after having fixed the space where the beginning of this world should come into effect, went to the Sun Deity for consultations, and they both found it a very sad thing that there was nobody in the muddy ocean to adore them.' The above authentic interpretation of the story of the creation is to me a sufficient proof that *Tenrikyō* did not start as a monotheistic religion. However, no one can doubt that present-day *Tenrikyō* believes in one original God, the Creator of the universe. The latest edition of their catechism and especially their present-day interpretation leaves no doubt about it." (Henry Van Straelen, *The Religion of Divine Wisdom*, Kyōto: Veritas Shoin, 1957, pp. 80-81.)

amines the problem of whether *Tenrikyō* was originally polytheistic but has since become monotheistic as has been asserted. It is recognized that polytheistic expressions are found in old books written by *Tenrikyō* believers. It is clearly stated that "...we find the worship of many gods in old books written by *Tenrikyō* believers and the expression of *Yao-Yorozu-no-Kami* (or eight million gods in Heaven and Earth)..." This is explained, however, as a part of the necessary Shintoistic coloring which *Tenrikyō* required in order to attain religious independence. It is maintained that "we cannot say that *Tenrikyō* was originally polytheistic only because old books by *Tenrikyō* believers are polytheistic."²²

The author asserts that there is "no color of polytheism" in the recognized *Tenrikyō* scriptures, but admits that "we find names of ten gods in these sacred books, which we do not understand to be polytheistic." Since the ten gods are not worshipped in ten different places according to different kinds of ritual, it is considered clear that no polytheistic concept was involved. The only reason *Tenrikyō* was ever considered polytheistic, he writes, was "...because *Tenrikyō* put itself in Shintoism."²³

The assertion that present day *Tenrikyō* is monotheistic, however, is likewise denied.

We do not attach so much importance to the oneness of God. We believe in God the Parent as the Parent Whose action is "*Tsuki-Hi*" which is oneness in duality, not mere oneness. Van Straelen's statement that *Tenrikyō* was originally polytheistic and has been monotheistic in recent years is wrong. If any one asks whether *Tenrikyō* is polytheistic or monotheistic, we cannot but answer that *Tenrikyō* is monotheistic, but that is not all. The way of thinking which distinguishes all religions with only two concepts of polytheism and monotheism is itself open to criticism as I had already stated...this is only one way of thinking. We should have another way of thinking. We must insist upon the fact that our God is God the Parent on the idea of God different from the above two concepts.²⁴

²² Yoshinori Moroi, *Assertion of a Tenrikyoist* (Tenri: Headquarters of Tenrikyo Church, 1959), p. 12.

²³ *Ibid.*, pp. 12-13.

²⁴ *Ibid.*, pp. 13-14.

Ōmoto also admits of both a monotheistic and polytheistic interpretation. Although publications in English emphasize belief in the "One True God,"²⁵ those in Japanese recognize the existence of many gods. We even find the statement that religions teaching of only one God and not of many are without depth.²⁶ Ōmoto recognizes the existence of many gods, but pays particular worship to the one, main god (*Sushin*, 主神). In noting the superiority of Ōmoto teaching, a brochure published by Ōmoto Headquarters states that monotheism, polytheism, and pantheism are all affirmed.²⁷ *Sekai Kyūseikyō* also speaks of "only one God,"²⁸ but then further reference is made to "the Supreme God"²⁹ which seems to recognize the existence of other gods.

Both *PL Kyōdan* and *Seichō no Ie* seem to teach pantheism on the theoretical level, but in practice God is considered in more personal terms. While teaching that all is God or a manifestation of him, that God does not exist separately from the universe, in actual practice, worship and prayer is directed toward God and he is considered as having existence apart from man. A similar ambiguity exists in the teaching and practice of the definitely Buddhist religions. While thinking in the pantheistic terms of Buddhism as a whole, popular conception and practice has a much more personal aspect.

Although it cannot be denied that the teaching of the New Religions with regard to the divine is unclear, and of an ambiguous nature, one must acknowledge that in each religion there is one, basic object of worship. This object of worship, be it God, Buddha, or sacred scroll, may not necessarily be considered the one and only possible object of worship, but for the particular religion it is considered the one, basic, most excellent object of worship. Other worthy objects of worship in the past or the present may be admitted, but there is one supreme

²⁵ Sakurai, *op. cit.*, p. 18.

²⁶ Motoo Nakagawa, 中川元男, "Saizen e no Michi," 最善への道, Ōmoto, 大本 (Ōmoto Hombu Senkyōbu), p. 21.

²⁷ Ōmoto, おおもと (Ōmoto Hombu Senkyōbu), p. 18. This viewpoint similarly affirmed in Hattori, *op. cit.*, p. 144.

²⁸ "World Messianity and What It Means," p. 1.

²⁹ *Ibid.*, p. 4.

object which should be worshipped, and whose worship will bring the desired blessings.

It is frequently taught that ancestors or other gods and buddhas are included in this one, basic object of worship. This object of worship may be a symbol for more than itself. It may be a material representation for something immaterial. Nevertheless, despite the complexities involved in a consideration of the "theologies" of the various New Religions, the worship and adoration of the believer is directed basically toward one main object rather than toward many.

The specific nature of the divine necessarily varies according to the teaching of the individual religion. Some of the New Religions have developed a much clearer doctrine on this subject than others. However, there are certain relevant characteristics which seem quite common to all the religions under study that deserve special mention here.

Spiritual. All of the religions included in this study perform their religious exercises or forms of worship in front of some particular religious furnishings. *Tenrikyō*, *Ōmoto*, *Sekai Kyūseikyō* and *PL Kyōdan* believers perform their acts of worship before god altars either at home or at the meeting places. Previously, *Seichō no Ie* followers had no special material object of worship, but now a scroll bearing the characters *Jissō* 実想, Reality, Truth, is used as the focal point for meditation. In all Nichiren related Buddhist groups, the Mandala is the particular object of worship. In every case, the worship is performed according to specific ritual.

Despite the use of these material objects, it is commonly taught by all the religions involved that the true object of worship is not the material object. Rather, it is what it signifies or symbolizes. There is a spiritual essence behind the material "aid to worship" toward which the true worship is directed.³⁰ Although this distinction may not always be appreciated by the simple folk, in theory it is so.

³⁰ Even in the case of the Nichiren Group of religions in which the Mandala itself (referred to as the *Gohonzon*, 御本尊) is considered the object of worship, it is recognized that the teaching of the entire *Hokekyō* and Nichiren himself is symbolized in this sacred scroll.

Quotations from "god-orientated" religions to the effect that god is spiritual are plentiful, even though the material offerings of food and drink which are regularly offered seem incongruous with such a conception. References to the spiritual nature of the object of worship in the Buddhistic religions are not so common, although *Risshō Kōseikai* recognizes the True Buddha as the absolute being which has filled the universe since it came into being and likens this Buddha to invisible radio waves.³¹ *Sōka Gakkai* also recognizes Nichiren as the true, eternal Buddha who is worshipped by means of the Mandala.³²

Obviously, considering the pantheistic tendency of many of these religions, having said that the divine is spiritual does not necessarily imply transcendentality. Those religions which make no mention of creation (Buddhistic religions and *PL Kyōdan*) have no concept of a transcendental being. Similarly, spirituality does not necessarily imply personality or individuality, although this does seem to be taught in the writings of *Tenrikyō*, *Ōmoto*, and *Sekai Kyūseikyō*. Personification of the deity is not unusual, even in religions which do not explicitly teach its personality. Thus, *Seichō no Ie*, which ordinarily speaks of God in broad, philosophical, and pantheistic terms, also makes reference to God as "Parent," attributing personal qualities such as love, wisdom, goodness, and righteousness to God, and makes frequent reference to man as the "child of God." *PL Kyōdan*, likewise maintains a pantheistic concept of God theoretically, but in practice makes constant reference to God in what can only be interpreted as personal terms. Its very term for the divine may be translated "Parent God."³³

Even in the Nichiren related religions, the conception of the Buddha, finally and most perfectly manifested in Nichiren, is

³¹ Niwano, *op. cit.*, pp. 40-41.

³² Yoshihei Kodaira, 小平芳平, *Sōka Gakkai*, 創価学会 (Vol. 5 of *Gendai Shūkyō Shiriizu*, Tōkyō: Nihon Hōsō Shuppansha, 1958), p. 53.

³³ In order to let the readers savour a little the atmosphere of the divine as expressed by *PL Kyōdan*, we quote here part of "The Relationship between God and Man," in the third chapter of a *PL Kyōdan* manual:

"Man is God manifested as human being. Man is not God Himself (thus man remains man to the last), but man possesses the essential qualities of God.

not without personal characteristics. It is difficult, if not impossible, for men, particularly the average, unphilosophical layman, to worship that which is impersonal. Thus, despite certain statements by religious leaders or philosophers which seem to deny the personality of the divine, most of the believers of the New Religions quite definitely consider the divine as in some sense personal and often refer to the divine in personal terms. This tendency is recognized and even encouraged (although it may be considered an "accommodation") by religious leaders, who use such terminology themselves.

Communicable. Related to the concept of a spiritual object of worship is that of immanence. The religious atmosphere in Japan, with its pantheistic philosophy, myriads of gods, and lingering spirits of departed ancestors has resulted in making the divine seem very close to man. In Japanese thought, man is surrounded by a spirit world which makes St. Paul's words to the Athenians that God "is not far from each one of us,"³⁴ strike a responsive chord in the Japanese heart. This feeling of the proximity of the divine and the human is characteristic

"In man, his life, his feelings, his individuality, his free nature, his desire for expression—all these things come from God; being enabled to live by the grace of God, he really lives quite freely. At the moment he gives his first cry on leaving his mother's womb, he is given a divided spirit of his parent deity 'Mioya Ōkami'; later, his spirit consecutively communes with this parent deity from moment to moment, whereby his life is sustained but when he dies his spirit returns to that of his parent deity, leaving only his body on this earth. Man can live a worthy life only when he consciously communes with God. None can live apart from God. Regardless whether he knows God or not, man is always in communion with God and lives together with God all the time until his spirit leaves his body. As everyone returns alike to God after death, man lives human life only for so long as he is allowed to do so by the grace of God.

"God embraces everything. Good and evil, beauty and ugliness, truth and falsity, happiness and misfortune—everything is nestled in His bosom. God is power and love that, while embracing everything, creates everything, nurtures everything, and makes everything progress and develop. Everything, originating thus in God, always makes movements toward progress and development by trying to transform evil into truth, and misfortune into happiness." (*Perfect Liberty*, pp. 37-39.)

³⁴ Acts 17:27.

of the New Religions as well.

There is more than a general idea of divine immanence. The New Religions are united in the idea of a more specific communicability of the divine. Not only is the object of worship considered communicable in the sense of being communicative, but at times the divine itself is communicated. There is a definite means of contact with the divine, and believers, as they follow the precepts of their faith feel that they are brought into some relationship with the divine.

In regard to the communicativeness of the divine, both *Tenrikyō* and *Ōmoto* have divinely inspired scriptures. The words spoken and written by Miki Nakayama, foundress of *Tenrikyō*, are considered to be the very "words of God."³⁵ Her *Ofudesaki* states:

"What I think now is spoken through Her mouth. Human is the mouth that speaks, but Divine is the mind that thinks within. Listen attentively to Me! It is because I have borrowed Her mouth, while I have lent My mind to Her." (XII, 67-68)³⁶

Likewise, Nao Deguchi, the illiterate foundress of *Ōmoto*, during a siege of inspiration took a pen and was reportedly given the gift of "authentic writing" and wrote constantly for days at a time under "spirit control."³⁷ Co-founder Onisaburō Deguchi also is said to have dictated his *Reikai Monogatari* under divine inspiration.³⁸

Seichō no Ie founder, Masaharu Taniguchi, refers to angelic visitations or visions during which divine words were communicated to him.³⁹ He writes of having received frequent visits by "the Spirit" during which truths were revealed to him and which he then wrote down under inspiration.⁴⁰ He seeks to make clear that his teaching is not the result of study, but that he is merely the instrument through which divinely inspired truths are relayed to men.⁴¹ In contrast to the "inspired writings" of

³⁵ Ikoma, *op. cit.*, p. 147.

³⁶ The Headquarters of Tenrikyō Church, *op. cit.*, p. 72.

³⁷ Murai, *op. cit.*, p. 7; The Ōmoto Headquarters, *op. cit.*, p. 1.

³⁸ Murai, *op. cit.*, p. 10.

³⁹ Vide his *Kanro no Hōu*, 甘露の法雨 and other writings.

⁴⁰ *Seichō no Ie*, Vol. VIII, No. 5 (May, 1959), pp. 1 ff.

⁴¹ Taniguchi, *Seimei no Jissō*, Vol. I, pp. 13 ff. (1959).

the uneducated foundresses of *Tenrikyō* and *Ōmoto* which are often difficult to understand and, at times, unintelligible, university educated Taniguchi writes in a style reminiscent of the classical language of the Japanese New Testament.⁴²

Although an authoritative body of scriptures has not been as yet determined in either *Sekai Kyūseikyō* or *PL Kyōdan*, their founders were considered to have been inspired or had revelations granted to them and their writings are practically in the "scripture" class. Both the masterwork, *Jinsei wa Geijutsu de aru*, 人生は芸術である, Life is Art, and the *Sayings of the Master*⁴³ of *PL Kyōdan* founder Tokuchika Miki may be classed as belonging to the "inspired" classification. *Sekai Kyūseikyō* founder, Mokichi Okada, likewise is said to have learned of the spirit world by revelation.⁴⁴ One night a strange feeling came over him and he was told to prepare paper and writing brush. He then began speaking and writing through revelation things which he had never known previously.⁴⁵

In the Nichiren Buddhist religions, the *Myōhō Renge Kyō* (*Saddharmapundarika*, Lotus Sutra) is considered to be the true and final revelation of the Buddha. Its interpretation by Nichiren and the writings of the founders of *Reiyūkai*, *Risshō Kōseikai*, and *Sōka Gakkai* are also held in special esteem and could also be included in "inspired writings."

In the "god-directed" New Religions, it is not unusual to find not only inspiration by the divine, but god-possession or divine incarnation when the divine completely possesses or becomes embodied in a chosen individual who subsequently is considered divine. *Tenrikyō* marks its beginning when "the true and real God" demanded Miki's body as his "living Temple." The reason that she spoke the words of God was that God himself was incarnate in her body. "Her outward appearance is quite similar to that of an ordinary person, but it is the mind of

⁴² Note especially *Kanro no Hōu* ("Nectarean Shower of Holy Doctrines") and "Nanatsu no Tōdai no Tentōsha' no Shinji," 七つの燈台の点燈者の神示 ("The Divine Revelation of 'The Lamplighter of the Seven Lampstands'").

⁴³ Vide the English commentary on the *Sayings of the Master* by Jirō Yashima, *An Essay on the Way of Life* (PL Order, 1950).

⁴⁴ "World Messianity and What It Means," p. 15.

⁴⁵ Okada, *op. cit.*, p. 26.

Tsuki-Hi, God the Parent that dwells in her body."⁴⁶ Although present *Tenrikyō* churches have a separate altar for the foundress to the right of the main altar, and although there is a separate sanctuary of the foundress next to the main sanctuary at *Tenrikyō* Headquarters, the foundress is considered to be one with God, nay God himself.⁴⁷

It is true they understood Who God the Parent was from the teaching, but it was in the Foundress Herself Who had brought up the children with the same affection as God the Parent's that they saw the real figure of God the Parent and actually felt the parental affection of God the Parent. Thus the faith of the followers who worship the Foundress as God the Parent Himself Who appeared on earth, and yearn after Her as their real parent, went on rising more and more.⁴⁸

In *Ōmoto* also, Nao Deguchi was considered to be possessed by God. Today, prayers are made both to her and Onisaburō Deguchi, who is referred to as Master or Savior. The promise is made that any sincere prayer made through him, if it is right, will be answered.⁴⁹ In *PL Kyōdan*, both Tokumitsu Kanada and Tokuharu Miki are included under the definition of the object of worship. The present leader (and founder), referred to as the "Teaching Parent" (*oshieoya*, おしえおや, translated into English as "Master"), is also revered, and in the *oyashikiri*, 祖述所, ritual it is through him that divine mercies are granted.⁵⁰

Mokichi Okada, founder of *Sekai Kyūseikyō*, who is reported to have been possessed with various gods and buddhas, finally became the dwelling place of Kannon, the Buddhist goddess of mercy. He is quoted as follows:

"From the first year of Shōwa [1926] Kannon Sama constantly possessed my body, taught me many things, gave commands, and used my body with perfect freedom." "It is not because I had faith in Kannon Sama that I have become as I am today. Indeed, it is Kannon Sama who uses me as an instrument.

⁴⁶ The Headquarters of *Tenrikyō* Church, *op. cit.*, p. 73.

⁴⁷ Ikoma, *op. cit.*, p. 155.

⁴⁸ The Headquarters of *Tenrikyō* Church, *op. cit.*, p. 97.

⁴⁹ *Ōmoto*, おおもと, p. 11.

⁵⁰ Vide definition sheet of PL terminology included in *Atarashii Kata no Tame ni*.

Therefore, it can be said that I am the physical substitute (身代り, *migawari*) of Kannon Sama. Therefore, I have absolutely no freedom myself, but am used according to the will of Kannon Sama, my Master."⁵¹

"*Meishu*," 明主, Enlightened Lord, as he is referred to in *Sekai Kyūseikyō*, makes a distinction between the daemon of Socrates (the voice of God within), others who have been considered to be one with the divine such as Gautama, Christ, and Mohammed (preachers of the divine will), and himself. Until his experience, he writes, no other man had ever been united with the divine as he. It was not a case of being "with" the divine or being "indwelt" by the divine, but *Meishu* was considered the very expression of the divine itself.⁵²

In any consideration of whether or not the object of worship in the New Religions is personal, the relationship between the divine and the human founder must not be overlooked. Even in religions where the nature of the divine is not usually expressed in personal terms, due to the inspiration, possession, incarnation, or special relationship of the founder with that which is worshipped, believers conceive of the divine in personal terms. A divine aura seems to surround the presence of the present, living religious leader. His or her activities are followed with interest and adoration. Prayers are made to certain living leaders and thanks are expressed to them for mercies received.

With an understanding of the Japanese religious mind, it is not hard to see how many simple believers look upon present leaders as akin to (if not in reality) living gods. With these leaders usually living in or nearby the religious headquarters to which pilgrimages are regularly made, performing the most important mediatory acts of worship or ritual, giving official interpretations of established doctrine or introducing new doctrinal elements, they are generally accorded a respect that approaches adoration.

Furthermore, not only has the divine communicated with man in the past or present, but man is able to be brought into some meaningful and transforming contact with "him." The

⁵¹ Okada, *op. cit.*, p. 27.

⁵² *Ibid.*, pp. 27-28.

method used, ceremony followed, or ritual performed in attaining this varies with the religion, but invariable contact with the divine is considered achieved.

Powerful. A third specific characteristic to be noted of New Religion deities is their power. Power of some kind is, no doubt, an indispensable attribute of any object of worship. Although it may be implicit in the very concept of the divine, this characteristic is also made explicit in the teachings of certain New Religions. In *Seichō no Ie*, God is referred to as the "infinite power (which) underlies our lives."⁵³ *PL Kyōdan* calls God the "power of great nature, the spiritual power constituting the fountainhead of life and activity not only of man but also of everything else."⁵⁴

God is spoken of as Creator in *Tenrikyō*, *Ōmoto*, *Seichō no Ie*, and *Sekai Kyūseikyō* (which at times refers to him as Jehovah). Although not making mention of him as such, *PL Kyōdan* speaks of the divine as the source (根源, *minamoto*, origin, cause) of all things.⁵⁵ Again *PL* considers that "everything on this earth is, as a manifestation of God, an object of art created by God."⁵⁶ Creation, in the sense in which it is used in these religions, carries with it the allied doctrine of Providence, the continued divine rule of the universe. *Tenrikyō* and *Sekai Kyūseikyō* make very explicit the present activity of God in the world and his plan for the establishment of a New Age.⁵⁷

In each of the religions under study, the deity is considered to have power at his disposal which he utilizes in the world today. By right faith or according to correct ritual or conduct, man is able to bring this power to bear on his problems, whether of illness or other misfortune. The being who created and rules the universe is able to direct his power to human needs.

⁵³ Masaharu Taniguchi, "The New Image of Man," *Seichō no Ie*, Vol. VIII, No. 4 (April, 1959), p. 4.

⁵⁴ *Perfect Liberty*, p. 33.

⁵⁵ *Atarashii Kata no Tame ni*, p. 8.

⁵⁶ *Perfect Liberty*, p. 39.

⁵⁷ Ikoma, *op. cit.*, p. 177; "World Messianity and What It Means," pp. 20 ff.

Merciful. A final, relevant characteristic of the divine found in the New Religions is that of love or merciful concern. They are united in the belief that the supreme power in the universe is benevolent. This aspect of the divine is emphasized in all the religions. Only in *Sōka Gakkai* and *Sekai Kyūseikyō* is mention often made of righteous judgment or punishment. In most religions the divine is said to be of such a nature that such acts are never performed.

To indicate the parental solicitude which God has for man, *Tenrikyō* refers to him as "God the Parent," 親神, *oyagami*. *PL Kyōdan* also calls him "Parent God," 大元靈, *mioya ōkami*.⁵⁸ In every religion under study except *Reiyūkai* and *Sōka Gakkai* (which speak little of the divine) love is explicitly mentioned as one of the qualities which characterizes the divine. *Seichō no Ie* speaks of God as "absolute love."⁵⁹ From such a God there is no punishment. In fact, for *Seichō no Ie*, "the criterion for distinguishing between false and proper religion may be considered to hinge on the point of whether or not the religion intimidates its members by speaking of divine punishment or anger."⁶⁰ *Ōmoto* refers to God as "love itself," "all-loving," who never hates or punishes anyone."⁶¹ *Tenrikyō* also states that God is too loving to punish or judge.⁶² Even *Risshō Kōseikai* reinterprets the punishment which has long been a firmly held belief of Japanese Buddhism as brought on by man himself and not given by the Buddha, whose only desire is to save all beings.⁶³

Considering this merciful nature of the divine and adding it to the above mentioned qualities of power, communicability, and spirituality, we find all the requisites for a deity who can be called upon to deliver man from sickness and who is prepared to fulfil such petitions.

⁵⁸ The Chinese characters used with this pronunciation refer to the "Great Original Spirit" rather than to "Parent."

⁵⁹ Taniguchi, *Kanro no Hōu*.

⁶⁰ Taniguchi, "The New Image of Man," p. 7.

⁶¹ Hidemaru Deguchi, 出口日出麿, "Atarashiki Jidai no Shinkō," 新しき時代の信仰, *Ōmoto*, 大本, p. 2.

⁶² Shōzen Nakayama, *On the Idea of God in the Tenrikyō Doctrine* (Tenri: Tenri Printing Department, 1957), p. 5.

⁶³ Niwano, *op. cit.*, pp. 191-192.

The Cause of Sickness

Chapter Eight

The predominant this worldly emphasis of the New Religions has been noted repeatedly in previous chapters and indeed is one of their outstanding characteristics. Physical healing necessarily plays a prominent part in any such emphasis. For a number of religions it is (or originally was) the main element around which all else is (or was) appended. In all of the New Religions, the desire for healing has been a primary motivation for becoming an adherent. The literature of the New Religions contains countless testimonies of healings, and religious gatherings invariably include personal accounts of such physical blessings. It is not a distortion of the doctrines of these religions to consider sickness a (the) basic evil from which men seek deliverance and to view healing of sickness as a (the) primary aim.

Traditional Japanese thought, greatly influenced by the Buddhistic concept of Karma, tends to be quite certain that all misfortune has a definite and discernible cause. Although the cause of sickness may be hidden from the eyes of the common man, teachers and adherents of the New Religions are sure that the cause may be fully elucidated by the teachings of their faith.

This chapter will present the various explanations of the causes of sickness as they are given in the religions under investigation. Under several general headings, which are not mutually exclusive, the teaching of the religions whose doctrines regarding the cause of sickness may be placed in that classification is set forth. Emphasis is given to the main or peculiar teachings of the individual religions, but since some religions teach that sickness may have various possible causes the same religion may be found under two or more different headings.

In the religions under consideration, all illnesses which man experiences are accounted for by one or more of the following factors.

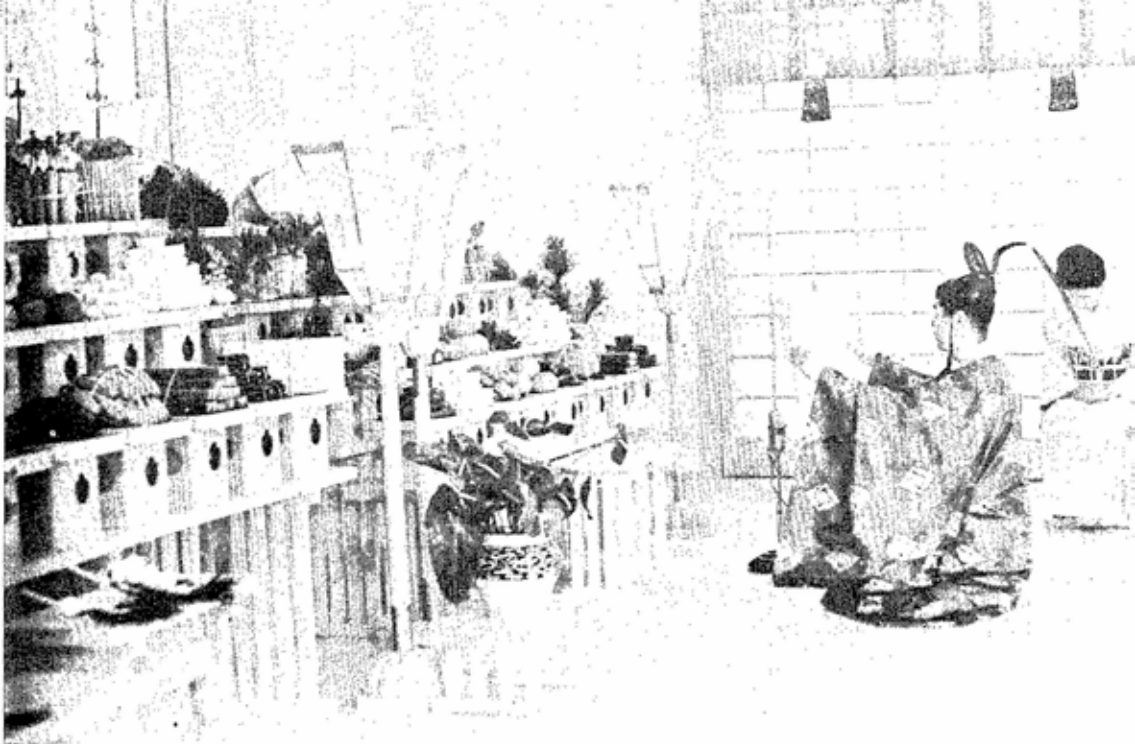
Physical

Because of the emphasis in the New Religions upon extra-physical causes and remedies of illnesses, it has been mistakenly assumed that any physical cause or cure is necessarily denied. This is not so. *Tenrikyō*, *PL Kyōdan*, and *Risshō Kōseikai* maintain medical institutions at their headquarters which indicates their acceptance of the fact that in some cases sickness may have a physical cause. Invariably, however, this physical cause is not considered primary or basic and is, consequently, frequently ignored.

Only *Seichō no Ie*, which denies the reality of anything material or physical, would seem in a position to deny the possibility of sickness having any physical cause. In *Seichō no Ie* doctrine, matter of any kind has no real existence, which would preclude its being considered a true causal agent. However, even in *Seichō no Ie* it is recognized that the same distorted thinking which gives rise to the illusion of bodily existence also sees what is mistakenly thought to be sickness as caused by physical factors.

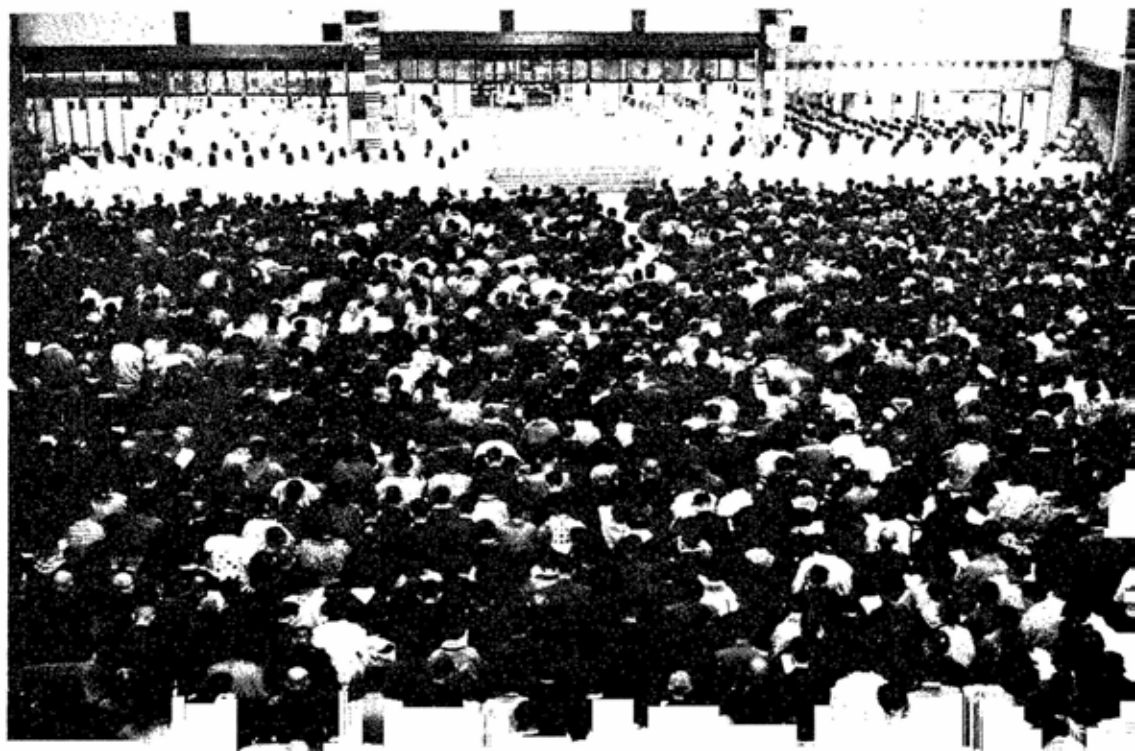
In general, the religions under investigation recognize that such things as overeating, intemperate drinking, overwork, malnutrition, unsanitary conditions, etc. may be genuine causal factors in certain cases of illness. However, the emphasis is clear that such factors are secondary or intermediate rather than basic. There is inevitably a more fundamental reason *why* certain physical factors combined to produce such a result. Examination of the physical factors alone is considered superficial, for they are mere manifestations of a deeper cause.

The positions of these religions is well expressed in an article in a *Tenrikyō* magazine, which states that a particular sickness was not merely the result of a child's eating too much sweets with the money given him by his aunt. Even if she had not given him the money and he had not eaten the sweets, he would have certainly become sick in some other way. The money and the sweets were merely the means by which the inevitable result



Superintendent Fujieda at dedication ceremony of *Sekai Kyūseikyō*'s new temple.

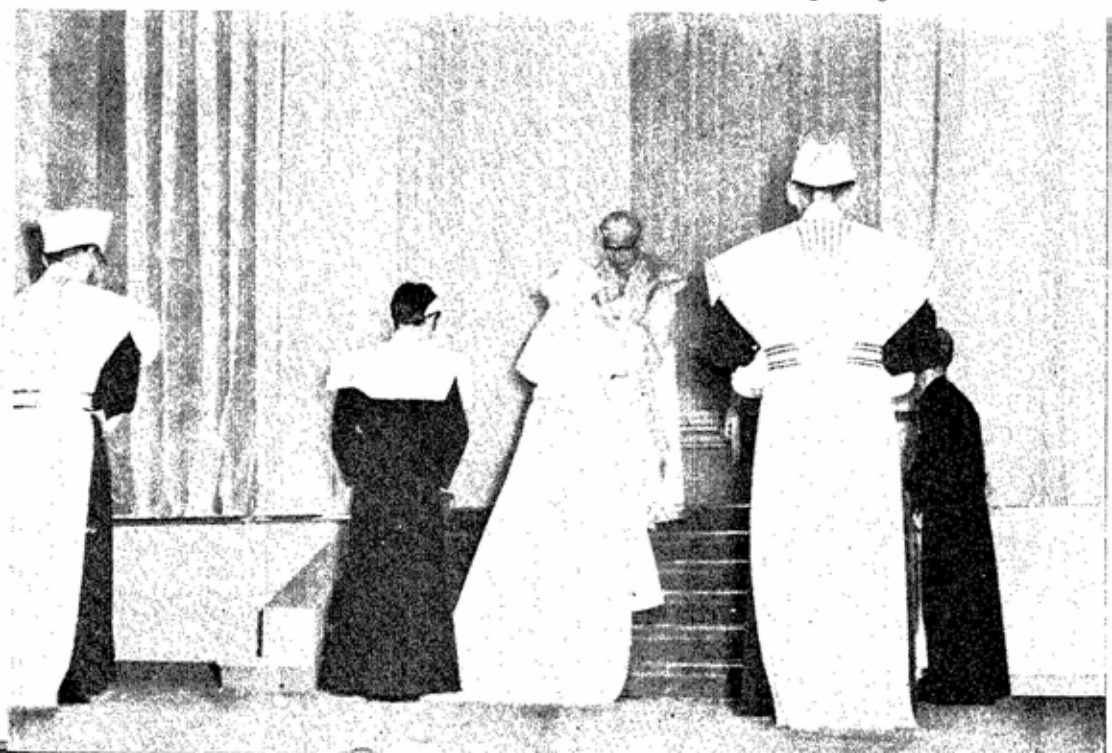
Assembly of worshippers at temple dedication.





Ceremony giving special recognition to three *PL* leaders.

Inauguration Ceremony of wife of *PL*'s founder as *kagemioya*.



of a more basic cause was brought about.¹ Viewed in such a way, physical "causes" may be virtually overlooked since they are not of primary importance.

Special note must be made, however, of the position taken by *Sekai Kyūseikyō* in regard to physical causes of sickness. This most specialized healing religion in Japan has been adamant in its condemnation of the medical profession and its attempts to heal disease by the use of medicine. It likewise vigorously opposes the use of fertilizers in agriculture. Its emphasis is upon the body's natural restorative powers and the "spiritual energy of soil" which is the true nourishment of crops.² Doctors, medical science and modern agricultural methods are consistently berated. Both medicine³ and fertilizers which subsequently enter the produce⁴ are considered poisonous. As poisons, when medicine or produce which had been fertilized is taken into the body they become actual causes of sickness. Founder Okada plainly states, "Don't be surprised, but sickness is created by medical treatment, especially medicine."⁵

Sekai Kyūseikyō teaches that the immediate cause of sickness is the presence of spiritual clouds on the spiritual body of man. These spiritual clouds may be created within the spiritual body or transmitted from the physical body. In the latter case, impurities are introduced into the blood through medicine or produce which had been fertilized. In *Sekai Kyūseikyō* doctrine, blood "may be said to be half spirit and half matter. So, impurities in the blood are interpreted as clouds on the spiritual body."⁶ Through the introduction of such toxic elements, spiritual clouds are produced and sickness results as nature's way of spiritual purification.

As natural disasters such as earthquakes, fires, and floods are nature's way of purifying the world, so sickness is her method

¹ Shōichi Shibata, 柴田正一, "Kuinaki Jinsei," 悔いなき人生, *Tebiki*, てびき, Vol. X (1959), p. 41.

² "World Messianity and What It Means," p. 32.

³ Okada, *op. cit.*, p. 16.

⁴ "World Messianity and What It Means," p. 33.

⁵ Mokichi Okada, 岡田茂吉, *Amerika o Sukuu*, アメリカを救う (Atami: Sekai Kyūseikyō Shuppansha, 1953), p. 4.

⁶ "World Messianity and What It Means," p. 10.

of purifying the body. Sickness indicates the presence of a spiritual cloud which needs to be eliminated. As an ordinary cloud results in pent-up heat and rain, so a spiritual cloud brings fever and sweat. The experienced healer is said to be able to discern the presence of such clouds through an examination of the body—noticing hard spots and other abnormalities.⁷

Medicinal poison in the body may have been inherited from one's ancestors (including that given to one's mother before birth) or received directly into the body after birth. In either case, such poison, unless purified, may result in sickness. Thus, medicine taken into the body to cure sickness, in reality has the effect of making it worse or bringing suffering upon one's descendents. One of the characteristic emphases of *Sekai Kyūseikyō* is this opposition to medicine and the belief that it causes sickness when introduced into the body.

Mental

The word for "sickness" (病氣) in Japanese is made up of two characters meaning "sick" (病) and "mind" or "attitude" (氣), and an oft-quoted Japanese proverb states that "Sickness comes from the mind" (病は氣から). Almost without exception the New Religions accept the literal meaning of the word *byōki* (sickness) and take this proverb seriously. Religions other than those treated fully in this chapter, which place primary emphasis elsewhere, are generally in agreement that sickness may and often does have a mental or psychological cause.

The New Religion with the greatest psychological emphasis is *Seichō no Ie*. According to its doctrine, sickness is the direct product of a deluded mind. It teaches that all matter, including man's body, is unreal, illusory. Consequently, there is, in reality, nothing to become sick. All that man sensually perceives is the product of his mind. Matter is but the formal manifestation of thought. Since the body itself is generated and controlled by

⁷ Stated in an interview with Mr. Masaichi Watanabe, 渡辺勝市, one of the directors of *Sekai Kyūseikyō* and minister of the Nagoya Chūkyō Kyōkai, who, due to his long experience in ministering to the sick and his study of founder Okada's works, feels he is better qualified to diagnose sickness than medical doctors.

the thoughts of the mind, as the mind thinks so the body becomes.⁸ The environment also in which man finds himself is but the reflection of his thought and thus can be changed accordingly.

A constant, recurring emphasis of *Seichō no Ie* is that there is no such thing as sickness. It is merely a bad dream, a figment of the imagination. Thinking on sickness, aches, and pains results in the body experiencing them. Thus, reading health magazines, medical journals, medical advertisements, and suggestions on ways to avoid disease, actually have the adverse effect of focusing the mind on such illusion and encourages illness rather than aiding in its cure.⁹

As a child of God, man is healthy and perfect by nature. The world in which he lives is likewise without imperfection or evil of any kind. The mental attitude of man produces his phenomenal world. The taste of food, the beauty of a landscape and the state of the body are all conditioned—rather, generated—by the thought of man.¹⁰ "Disease and misfortune appear because the individual's mind is not in attune with the thought-waves of God's universe."¹¹

A favorite illustration of *Seichō no Ie* is that of a picture being projected onto a screen resulting from light passing through a film. The picture so projected depends upon the film. Whether a healthy man or a sick man is projected upon the screen depends upon the kind of "shadows" on the originally transparent film. So it is that what is projected upon our screen of life—health or sickness, wealth or poverty—depends upon the thoughts which pass through our minds. All of phenomenal existence is mere shadow, a reflection of the mind. Reality is without any such corporeality. Considering the material as real is illusion and self-deception.¹²

Due to man's warped thinking that overeating will cause a stomach ache, that getting wet will cause one to catch cold, and that germs will attack man, he has indigestion, catches cold and

⁸ Taniguchi, *Seimei no Jissō*, Vol. I, p. 62 (1959).

⁹ *Ibid.*, pp. 147-149.

¹⁰ Taniguchi, *Shinyū e no Michi*, pp. 153 f.

¹¹ Taniguchi, "Revise Fate Through the Power of Thought," p. 35.

¹² *Kanro no Hōu*.

contracts a disease. Even though this deceptive thinking may be completely subconscious, the result is the same. All that man suffers is due to his self-abandonment of his high power of complete freedom and his self-deiusion that he is controlled by matter or things.¹³

In support of its theories, *Seichō no Ie* makes frequent references to scientific experiments or the teachings of other religions. The truth of the non-reality of matter is considered an axiom of modern science as well as of Buddhism and Christianity¹⁴ It is authoritatively stated that

Through exact experiments in physics we have come to understand that particles of matter are born from the world of nothingness, the mysterious source of all energy, and that these particles return again ultimately to the world of nothingness.¹⁵

Books on psychology, spiritualism, mental science, and psychism, published in America and England are often alluded to.

Having clarified the general psychological reason for sickness, more specific instruction is given as to the particular mental attitudes which tend to give rise to particular illnesses. "Cancer is an embodiment of a mental condition."¹⁶ Uterine cancer may be the result of a lack of true love between wife and husband.¹⁷ Tuberculosis of the spine is said to be caused by argumentativeness.¹⁸ The causes of consumption are varied. "However, generally speaking, consumption is the shadow of a narrow, severe, judging and sharp cutting mind reflected on the mirror of the flesh."¹⁹ The cause of having left-handed children is a home where the wife is in charge rather than the natural order in

¹³ Taniguchi, *Shinyū e no Michi*, p. 9.

¹⁴ Taniguchi, *Seimei no Jissō*, Vol. I, p. 44 (1959).

¹⁵ Taniguchi, "The New Image of Man," p. 8.

¹⁶ Masaharu Taniguchi, "How to Arouse The Healing Power of Man's Inner Intelligence," *Seichō no Ie*, Vol. VIII, No. 11 (November, 1959), p. 16.

¹⁷ Seichō Taniguchi, "The Mission of the New Religion," *ibid.*, p. 34.

¹⁸ Taniguchi, *Shinyū e no Michi*, p. 234.

¹⁹ Masaharu Taniguchi, "Love of Fatherland is God's Way," *Seichō no Ie*, Vol. III, No. 3 (March, 1954), p. 10.

which the husband rules.²⁰

For *Seichō no Ie*, sickness does not exist. It is a mere figment of the imagination, a quirk of the mind which is out of tune with reality. It is a mental state with only illusory existence. Man creates his own sickness by his own deluded thought.

Tenrikyō is also clear in affirming that all sickness comes from the heart or mind. The foundress' *Mikagura Uta* states:

All suffering comes from man's heart, blame yourself and not others.

Although sickness is great suffering, nobody understands the root of it.

Up until now nobody knows the cause of suffering.

But at long last this cause has now become known: it is man's heart itself.²¹

Again in the *Osashizu* we find the words, "Your body reflects the works of your minds."²² The *Ofudesaki* likewise notes, "All the workings of your minds will surely appear in your bodies."²³ Unlike *Seichō no Ie*, however, *Tenrikyō* considers sickness as having real existence.

One of the basic doctrines of *Tenrikyō* is that of *kashimono-karimono*, "Things lent, Things borrowed." The essence of this doctrine is that "The human body is a thing lent, a thing borrowed; the mind alone is yours."²⁴ Miki Nakayama taught that our human body is something that we have received from God only as a loan, and consequently God can do with us as He pleases. "The greatest scholar or the most powerful dictator in this world could never make use of his body as he wishes. In order to please God we should make use of our body as long as possible, being extremely careful not to harm it through sickness. When we die, we should return our body to God with much gratitude."²⁵ The texts in the canonical writings about *kashimono-karimono* are legion: "All human bodies are loans from God and I really wonder whether people think of it when they

²⁰ Taniguchi, *Shinyū e no Michi*, p. 120.

²¹ X, 7-10.

²² *Osashizu*, February 15, 1888.

²³ XII, 171.

²⁴ *Osashizu*, June 1, 1889.

²⁵ Takeshi Hashimoto, 橋本武, *Tenrikyō to wa*, 天理教とは, p. 15.

use it."²⁶ "Man's body is a loan from God. Therefore, I, God, the Parent, can do with it just as it pleases Me. Have you never realized this truth?"²⁷ "If you cannot understand the truth that your bodies are nothing but a loan from God, you can understand nothing."²⁸ Since our bodies are loaned from God, they are not to be used selfishly. They are to be used according to the will of God. Only our minds can be used freely according to our discretion. Consequently, when we make incorrect use of our minds, or, contrary to the divine will, seek to make selfish use of our bodies, God, who controls our bodies, sends physical sickness to indicate the departure from the divine plan.

Repeated misuse of the mind results in the accumulation of a kind of spiritual dust upon the soul.²⁹ The mind thus becomes clouded, dirty, losing its original purity. The final result is the physical suffering which is given by God as a loving reminder that there is dust on the soul which needs to be swept away. Indulging in self-centered, egoistical thoughts is contrary to the will of God and the harmony and order of the universe. For our own good and that of society at large, such selfish thinking results in a divine visitation in the form of sickness.

Eight kinds of dust are named in particular by God the Parent. They are: greed, stinginess, partiality, hatred, animosity, anger, covetousness, and arrogance.³⁰ In addition to these basic

²⁶ *Ofudesaki*, III, 41.

²⁷ *Ofudesaki*, III, 126.

²⁸ *Ofudesaki*, III, 137.

²⁹ Of the various texts in *Tenrikyō's* canonical writings we may mention: "Indeed there is nothing which is essentially evil, but there is only dust which covers merely the surface."—*Ofudesaki*, I, 53.

"A start has now been made to clean the hearts of all the people in the world, and in this undertaking, God will serve as broom."—*Ofudesaki*, III, 52.

"If you have been cleansed completely from dust, then you shall receive miraculous salvation."—*Ofudesaki*, III, 98.

"Any kind of pain and suffering, any kind of fever and any kind of loose bowels are caused only by dust."—*Ofudesaki*, IV, 10.

"When you speak ill of others, then dust will be aroused and your path through life will become more narrow."—*Osashizu*, Feb. 6, 1890.

³⁰ These eight kinds of dust, clearly manifest the Japanese tendency to avoid analytic, clear distinctions. The Western mind delights in sharply defined distinctions and clear-cut divisions without overlapping

dusts the divine displeasure against falsehood and flattery is also noted, making ten primary vices from which sickness results.

It is a frequent emphasis of *Tenrikyō* that spiritual dust is not sin and that sickness is not punishment. It is not so serious as that. Ordinarily the sweeping away of dust is a simple matter, but when it has accumulated over the years or centuries or millenniums (which is invariably the case), a special warning from God in the form of sickness is needed to cause man to realize the presence of dust on his soul and to take the necessary steps for its removal. Taking pity on these workings of our minds, God the Parent gives us warnings in the form of disease and calamity, so as to afford us the best possible opportunity for ridding the dust from our minds. Understanding sickness as an indication of God's love, it becomes a reason for thanksgiving rather than sorrow.

The purpose of such divine warnings is to bring recognition of the presence of dust, to cause self-reflection, which will result in repentance (さんげ, *sange*)³¹ and the sweeping away of the dust from the soul. The cause of sickness in *Tenrikyō* has, thus, both a human and divine aspect. The selfish misuse of the mind by the individual results in dust on the soul. This in turn calls forth a loving word from God in the form of sickness to focus attention on the dust and bring about its removal.

Tenrikyō provides a diagnosis of various illnesses in its regular periodicals. A regular feature of *Tenri Jihō*, 天理時報, is "My Examination" (私の診察, *Watakushi no Shinsatsu*) in which a religious official gives his explanation of a certain illness.

categories. There is nothing of this in *Tenrikyō* teaching which is concerned with concrete reality and shows a great distaste for pure speculation and analytical separations. Hence the constant overlapping of different points and the merging into each other, as we can perceive in the explanation of the eight kinds of dust, as pronounced by the greatest *Tenrikyō* theologian, Masaichi Moroi, 諸井政一;

³¹ If we translate the word *sange* as repentance or contrition, then it may be that Christian readers will think immediately of familiar ideas. However, the *Tenrikyō* idea of *sange* has a connotation different from its Christian counterpart. It is less internal, less spiritual; it is not something resulting from a deep interior guilt complex. Nowhere in the whole *Tenrikyō* literature does one come across a real guilt feeling, which is only natural since they do not acknowledge any sin.

Usually such articles make liberal use of medical terminology and contain medically sound advice. However, the basic cause of any illness is invariably traced back to a mental attitude. The wife's constant cold feeling is due to her cold words and heart towards her husband. Her irregular menstrual periods result from her unsettled heart. Her inflammation of the womb indicates some laxness in her marital life.³² Testimonies of those having been healed also often indicate a relationship between their particular illness and the "dust" on the soul which caused it.

PL Kyōdan has elements in common with both *Tenrikyō* and *Seichō no Ie* with regard to the views that the cause of sickness is in the mind. Although it does not go to the extreme of *Seichō no Ie* in denying the existence of sickness or the material world, one of the statements in the PL Creed is that "Our whole environment is the mirror of our mind."³³ Further statements such as "Man's mind is reflected as phenomena in his surroundings,"³⁴ "happiness and misfortune are nothing but products of one's mind," and "everything is a mirror of one's self"³⁵ evidence a certain similarity of outlook with *Seichō no Ie*. In both, the mental attitude one possesses is considered to have a determinative influence upon one's surroundings. However, having recognized with *Seichō no Ie* the influence of man's mental outlook on his environment, *PL Kyōdan*, along with *Tenrikyō*, recognizes sickness as having real existence, as being caused by selfish mental attitudes, and as being a message from God to bring about reformation.

In keeping with the motto of *PL Kyōdan* that "Life is art," man's life is expected to be a work of art. When man sincerely and genuinely expresses his true individuality, his life is beautiful and happy. However, when one's true self is not fully expressed or when the expression is self-centered and self-willed rather than free, the result is sickness and misfortune.³⁶ Suffer-

³² Kanichi Shinoda, 篠田寛一, "Fujinbyō ni Tsuite," 婦人病について, *Tebiki*, Vol. X (1959), p. 46.

³³ *Perfect Liberty*, pp. 2-3.

³⁴ *Ibid.*, p. 56.

³⁵ *Ibid.*, p. 66.

³⁶ We are not aware of any explanation of how a natural expres-

ing is an indication that "There must be something wrong in your mental attitude that makes your expression inadequate."³⁷ According to PL teaching, all sickness is the result of an incorrect mental attitude.

There are two specialized words in PL terminology which are used to refer to sickness, suffering, misfortune, etc. Both of them indicate a characteristic PL emphasis regarding the cause of such. The older term is *gashō*, 我象, an expression of ego. It was used to indicate that sickness is the result of life not being lived artistically, forgetting God, and manifesting one's ego. Such egoistic expression is out of keeping with the order of the universe and inevitably generates sickness or misfortune of some kind.³⁸ The incorrect or self-centered mental attitudes which give rise to *gashō* vary with the individual. One of the special features of PL *Kyōdan* (in which it prides itself) is that the specific cause for any *gashō* can be indicated to every individual. Whatever sickness one may have, the PL religion will point out the particular incorrect mental attitude which gave rise to it.³⁹

When a PL believer becomes sick, he sends a report of his sickness to PL Headquarters. The report includes a body diagram with painful or affected areas indicated, and the various symptoms are described. Upon receipt of such a document, the *oshieoya*, おしえおや, or one of his assistants who also have spiritual discernment, respond with their divinely revealed explanations of the mental attitudes which caused the malady.

The second, newer word, which is presently used to refer to sickness and other misfortune is *mishirase*, みしらせ, divine tidings. It is used to indicate that such happenings are warnings from God that one has had mental habits which need correcting. Sickness is God's providential word that wrong attitudes are prohibiting the full, artistic expression of one's true self. Thus the cause of sickness as taught by PL *Kyōdan*, similar to the teaching of *Tenrikyō*, is one's self-centered mental attitude. The particular attitudes which need correcting may be those included

sion of self (which PL enjoins) can help but be selfish (which it warns against).

³⁷ PL (pictorial booklet), p. 15.

³⁸ *Atarashii Kata no Tame ni*, p. 9.

³⁹ *Perfect Liberty*, pp. 5-6.

in *Tenrikyō's* list of "dust" or others. In both religions, God gives the sickness as an indication of the wrong attitude and a warning to correct it. *PL* further teaches that these various *gashō*, when recognized as the messages from God which they are, should be gratefully received and utilized in making one's life more artistic.⁴⁰

Although the doctrinal literature of *Risshō Kōseikai* is limited, it is quite evident from what has been published along with personal conversation with believers and the advice given in the characteristic *Hōza* group conferences that mental attitudes are basic causal factors of sickness in its belief. One of the criticisms which *Risshō Kōseikai* levels against *Reiyūkai* and other kindred sects is their overemphasis upon ceremony and consequent lack of emphasis upon inner attitudes.

Risshō Kōseikai teaches just as *Tenrikyō* that "All sickness is rooted in the heart."⁴¹ A wicked heart inevitably brings misfortune, whether it be in the form of sickness or some other. All problems of mankind are said to issue from wrong heart attitudes. Testimonies of believers also indicate that their specific sicknesses were due to particular mental attitudes. The stomach trouble (gastroptosis) of one believer was attributed to her thanklessness. Her subsequent liver trouble was considered the result of her selfishness and greed.⁴² In the *Hōza* group conferences, such things as thanklessness, greed, desire, and stubbornness are commonly noted as causal factors in the sicknesses of those seeking help.

Not unlike *PL Kyōdan*, *Risshō Kōseikai* also prides itself in being able to indicate to its believers (by various methods including the explanation of the significance of their names) the specific causes for their present fate and precise instruction how to cut the Karma which caused it.⁴³

⁴⁰ Jirō Yashima, *An Essay on the Way of Life* (PL Order, 1950), pp. 93-94.

⁴¹ Stated in a personal interview with Mr. Keiji Kanematsu, 兼松敬二, head of the Nagoya Branch of *Risshō Kōseikai*.

⁴² Related in personal conversation with Mrs. Kiyoko Kamikishi at Nagoya Branch of *Risshō Kōseikai*.

⁴³ Jōkai Kamomiya, 鴨宮成介 (ed.), *Shinkō Taikenshū*, 信仰体験集 (Tōkyō: *Risshō Kōseikai Shūgaku Kenjō*, 1952), p. 15.

Mention is also made in *Risshō Kōseikai* literature of the close relationship between mind and body.⁴⁴ Stomach trouble may be caused by greed or worry, for the form of the mind is manifested in the body.⁴⁵ A resemblance is further seen to *Seichō no Ie* and *PL Kyōdan* in the thought that the content of the mind is manifested in external phenomena, and that mental attitudes are seen in events.⁴⁶ *Risshō Kōseikai* clearly indicates that mental attitudes are causes of sickness.⁴⁷

Sekai Kyūseikyō, which recognizes the possibility that sickness-generating spiritual clouds may have physical causes, also teaches that spiritual clouds are created in the spiritual body from mental causes. These clouds may be the results of man's wrong thoughts. According to "*Meishu-sama*," the aura (radiant energy, light-waves, vibrations) of an individual changes according to the change in his thinking.

When a person thinks of, or does something good, the light waves become intense and beautify, vibrating at a high note. This, we believe, means that the spiritual body has been raised to a higher level in the spiritual world. Conversely, when a man thinks of or does something bad or wicked, his aura will become clouded and the vibrations low. Then the spiritual body has been reduced to lower vibrations, or to a lower level.

Meishu-sama taught that the width of the aura has a great influence on our fortune. Those whose auras are wide are fortunate and healthy, and those whose auras are narrow are likely to encounter misfortunes and are subject to sickness.⁴⁸

Although *Sekai Kyūseikyō*'s main emphasis is on the means of healing sickness rather than on its cause, it does teach that evil, selfish, or other undesirable thoughts may produce the spiritual clouds which in turn result in sickness. English language literature, in particular, seems to emphasize this mental cause of disease. Man's thoughts are held to determine the state of his spiritual body.

⁴⁴ Niwano, *op. cit.*, pp. 233-234.

⁴⁵ Jōkai Kamomiya, 鴨宮成介, "Kyōkan Kōgi," 経巻講義, *Kōsei*, 交成 Vol. X, No. 10 (October, 1959), p. 25.

⁴⁶ *Ibid.*

⁴⁷ Kamomiya, *Shinkō Taikenshū*, p. 13.

⁴⁸ "World Messianity and What It Means," p. 9.

Ōmoto would also agree that the state of one's mind is a determining factor in the health of the body. Both *Sekai Kyū-seikyō* and Ōmoto recognize the phenomena of spirit possession as a principle cause of sickness, but in both it is considered normal for evil spirits to be attached to those whose minds are not pure.

Religious

With the exception of *Seichō no Ie* and *PL Kyōdan*, which are the least "religious" (in the traditional sense) of the religions under study, all the religions imply that a failure to worship aright or perform the ritual as prescribed may result in meeting with adversity of some kind. For the most part this kind of teaching is given or implied orally rather than in written, documentary form. Also, it is more often given by lower echelon country preachers to the more credulous believers.⁴⁹ The teaching that there may be a purely religious cause for illness due to the failure of going through the correct modes of worship is common in the Nichiren related religions in general, but it is particularly and strongly emphasized in *Sōka Gakkai*.

In theory, *Sōka Gakkai*, along with the other religions, recognizes that sickness may be caused by physical factors (over eating, over drinking, etc.).⁵⁰ However, the special emphasis of this society is that the basic cause of sickness and suffering is religious.⁵¹ *Sōka Gakkai* makes it clear that failure to worship the true object of worship (the Mandala) as taught by Nichiren is the direct cause of all sufferings.

The worship of any other object, even images of Shaka,

⁴⁹ There is frequently a contrast evident in the attitudes and degrees of emphasis between the more cultured leaders at the religious headquarters and the more poorly educated and enthusiastic leaders in the country villages. Those at headquarters tend to be more open minded and less fanatical. The country preachers tend to be more simple and direct, giving advice such as the following: "The cause for your tuberculosis is only the fact that you have disobeyed your parents; you need no doctors or any medical care. You have simply to correct your attitude towards your parents and to send some money to the *Tenrikyō* temple, then your consumption will soon be cured."

⁵⁰ Kodaira, *op. cit.*, p. 112.

⁵¹ Saki and Oguchi, *op. cit.*, p. 79.

Amida or other Buddhas—which *Sōka Gakkai* considers false images—brings forth inevitable punishment.⁵² Not only has such false worship brought suffering to the Japanese nation, where Nichiren was born, lived, taught and died, but essentially the same cause of sickness is found in nations where Nichiren and Buddhism are unknown.⁵³ For the *Sōka Gakkai* believer, Nichiren's teaching has universal significance, whether men recognize it or not. Just as failure to obey the laws of health or traffic will bring calamity, so failure to observe the more important religious rules of life will bring certain punishment, whether in the form of sickness or some other.⁵⁴

One of the characteristic demands of *Sōka Gakkai* is for all religious paraphernalia of other faiths (idols, god shelves, Bibles, non-Nichiren Buddhist trappings, etc.) to be completely destroyed. However, it is not merely the worship of what is false, nor the ridiculing of the true teaching of Nichiren which will bring suffering. Neglecting to worship the Mandala and to repeat the *Daimoku*, 題目,⁵⁵ likewise brings inevitable, unfortunate consequences, whether in this life or the next.

Spiritual

Because of the traditional Japanese thought regarding the influence of spirits, whether of animals or departed ancestors, upon man, probably none of the New Religions is entirely free from the tendency to perceive powers from the spirit world at work in the misfortunes of man. To some extent ancestral influence or the attitudes of the living toward the dead are recognized by all as possible causes for sickness. However, it is in *Ōmoto*, *Sekai Kyūseikyō* and the *Reiyūkai* Group especially that these elements are emphasized.

Although present *Ōmoto* literature, particularly that in English, makes reference to the relationship between mental

⁵² Kodaira, *op. cit.*, p. 53.

⁵³ Stated by Mr. Shibuya of the Nagoya Branch of *Sōka Gakkai* in a personal interview.

⁵⁴ Kodaira, *op. cit.*, p. 107.

⁵⁵ The ritual prayer, *Namu Myōhō Renge Kyō*, chanted by Nichiren Buddhists.

attitudes and physical maladies, the traditional teaching, which continues to find expression in Japanese language publications, is that sickness is caused by possessing spirits. According to Ōmoto teaching, all men are possessed with spirits, whether good or bad. Man is said to have a good protector spirit (usually that of some ancestor who died some two or three hundred years previously) which possesses him from birth. While this spirit is active, a less powerful evil spirit cannot possess him. Due to the unnatural predominant position of flesh over spirit in man's life, very few men are nowadays possessed with a good spirit. Most men are now said to be possessed with the spirit of some animal (especially foxes, badgers, or snakes, which in Japanese history from legendary times on have bewitched men), goblin or degenerate ancestor.⁵⁶

The bewitching, possessing spirits of animals frequently cause sickness. An experienced *toritsuginin*, 取次人, mediator, formerly referred to as *saniwa*, さにわ, can perceive what kind of spirit is possessing the sick person by observing physical features and mannerisms of the afflicted person.⁵⁷ This type of explanation of sickness rarely finds expression in English language publications.

A related explanation of the cause for illness in Ōmoto is possession by the spirits of departed ancestors. This is a common explanation given in present-day literature printed in Japanese, but it has also found expression in English. In *The Basic Teachings of Ōmoto*, the following information is offered:

If your dear ones are in heaven, you will be happy without being aware of their influence upon yourselves. However, there are many innocent persons who are leading a wretched life under the influence of the earth-bound spirits of their beloved ones. These spirits often do not realize that they have left the physical bodies, nor can they tell why they have so desperately encroached upon the life of the beloved. The truth

⁵⁶ Hattori, *op. cit.*, p. 162.

⁵⁷ This was brought out in an interview with Mr. Yoshimasa Yamada, 山田義政, head of the Nagoya Branch of Ōmoto who was convinced that a certain sick person he ministered to was possessed by the spirit of a snake due to the wriggling, snake-like movements he made while suffering.



Koto accompanists at Dedication Ceremony of Sekai Kyūseikyō temple.



Memorial service for Nichiren at Taiseikiji with
Sōka Gakkai members attending.



of this fact can be understood if one acknowledges that the habits of will and thought, good and evil, endure and these are more powerful than physical forces. So-called "obsession" is a prominent case in point. It occurs under the influence of base and wayward spirits.⁵⁸

The booklet of personal testimonies, *Okagebanashi*, おかげばなし, also published by Ōmoto headquarters (1953), includes many experiences of individuals whose sickness was caused by dead ancestors. The explanation of the Ōmoto preachers is clearly given: "Sickness is from ancestors seeking salvation."⁵⁹ Which particular ancestor or dead relative is seen by a consideration of the peculiar circumstances involved. A man happened to be working along the riverside where his grandmother and daughter-in-law had died, thus it was their spirits, which were seeking salvation, that possessed him.⁶⁰ The mother of a lady suffering from kidney trouble had died of the same illness and thus obviously it is the spirit of the mother who is possessing the suffering one.⁶¹ An ancestor five generations back who built the house where the sick person is presently living is the one seeking salvation.⁶² In these and many other cases, the spirit of the dead ancestor which has not yet found bliss indicates his suffering by bringing sickness upon a descendant, thus seeking the filial assistance of the living to bring about the desired salvation for the spirit of the dead.

Ōmoto, with its involved teaching regarding spirits and the spirit world, thus finds the explanation of sickness in "demon possession" whether the possessing spirit is animal or ancestor. Present day teaching, however, emphasizes that it is the impure, degenerated condition of the mind which attracts and provides the abode of such a spirit.

Sekai Kyūseikyō also considers possession by an animal spirit as a possible cause of sickness. Spirits of foxes, badgers,

⁵⁸ Teruo Nakamura (trans.), *The Basic Teaching of Ōmoto* (Kameoka: Ōmoto Headquarters, 1955), pp. 31-32.

⁵⁹ Katsuo Ōsaki, 大崎勝夫 (ed.), *Okagebanashi*, おかげばなし (Kameoka: Ōmoto Hombu Senkyōbu, 1953), p. 88.

⁶⁰ *Ibid.*, pp. 97-98.

⁶¹ *Ibid.*, p. 56.

⁶² *Ibid.*, p. 94.

dogs, and cats are especially mentioned as frequently entrancing the human spirit and bringing sickness.⁶³ Although founder Okada makes clear that possession by an animal spirit is a cause of sickness, he further indicates that it is the "cloudy" spirit which invites such possession.⁶⁴

The basic cause of suffering according to *Reiyūkai Kyōdan* is also spiritual. Being the religion most concerned with respect for and devotion to the dead, it is in keeping with the over-all teaching that sickness may be the result of activity on the part of unpleasant or suffering spirits of the dead. Although specific *Reiyūkai* doctrine which would distinguish it from Nichiren Buddhist belief in general is neither abundant nor detailed, it is clear that suffering in this world is often directly caused by the spirits of one's ancestors.⁶⁵

Bringing sickness or suffering upon descendants still alive is the method departed spirits use to show their own suffering in the spirit world due to the lack of proper respect and veneration on the part of the descendant. The spiritual bliss of the dead is considered dependent in part upon the ceremonies and ritualistic offerings (food, sutras, etc.) performed by the living. Thus, the spirits of the dead cause suffering to those delinquent in their worship, indicating by this means both their own sufferings in the spirit world and the responsibility of their living descendants. As such, sickness may be referred to as a *satori*, 悟り, enlightenment, understanding, since it brings an understanding of the dead spirit's condition. It also seems that sickness may be the result of the displeasure of the departed spirit with the mental or moral attitude of a descendant.⁶⁶ In any case, sickness may be the result of the activity of departed spirits in the spirit world.

Metaphysical

It must be pointed out that the above noted causes of sickness are considered valid in a universal or eternal sense, having

⁶³ Daien Fugen, 普賢大円, "Sekai Kyūseikyō," 世界救世教 in *Shinkō Shūkyō Kaisetsu*, p. 404.

⁶⁴ Mokichi Okada, 岡田茂吉, *Tengoku no Ishizue*, 天国の礎, Vol. II (Atami: Atami Shōji Kabushiki Kaisha, 1959), p. 20.

⁶⁵ *Meihō*, 明法, No. 62 (June, 1959), p. 25.

⁶⁶ *Reiyū Kaihō*, 霊友界報, No. 125 (July 28, 1959), p. 3.

application beyond man's present existence. The idea that man's present existence, position in life, environment, character, attitudes, in short, all the circumstances in which a man finds himself are somehow inexorably related to his character and deeds in a former existence, even though not always emphasized, is accepted by all faiths. Therefore, even though in any particular instance there does not seem to be sufficient cause in this present life for the sickness which one is presently enduring, there is always the real possibility that present suffering is the result of causes in a previous life.

Consequently, even if respect to parents and ancestors is given in this life, its omission in a former life may be the cause for present sickness. In like manner, even if the Mandala has been worshipped and the *Daimoku* has been repeated correctly in this life, the neglect to do so in a previous life may be the reason for current suffering. The dust on the soul which needs to be eliminated is considered the accumulation of centuries. For this reason it is often extremely difficult to sweep it away.

The time element involved in one's Karma (因縁, *Innen*) between the cause and the effect cannot always be determined with facility. The view on this matter expressed in *Tenrikyō* doctrine is not dissimilar to that held by other religions.

Needless to say, all seeds do not always sprout soon after they have been sown. So it is with *innen*, where the germination of the seed is sometimes spread over a long, long time and does not become apparent until after the lapse of many years of a life or lives, though sometimes it germinates in the same life in which it has been sown. In the latter case, no doubt, the cause of misfortune can easily be recalled upon quiet reflection, but in the former case, where the sprouting of the seed is deferred until a later stage of existence, it is not easy for most sufferers to ascertain the seed, much less repent.⁶⁷

Since the origin of sickness is not invariably found in this life, whenever there seems to be no discernible cause in the present or when the sickness remains after the presumed cause has been remedied, it is considered clear that the more basic source must be found in one's *innen*, the Karma of one's former life. When this important Karmic cause of sickness is considered,

⁶⁷ Tenrikyō Kyōkai Hombu, *op. cit.*, pp. 74-75.

the origin of every sickness with which man may be afflicted may be explained, even though the explanation may be somewhat indefinite and relegated to a previous existence.

In conclusion we may say that the cause of sickness as taught by the New Religions points up various general factors which are held in common. They agree on the fact that sickness has a definite and certain cause, which, in most cases, can be discerned and specified. The cause of sickness is sought primarily in the attitudes or actions of this life, but, when necessary, appeal is made to events of former lives. At any rate, the sufferer can generally be assured of the particular cause of his illness.

Although the main and basic causes of sickness as taught by the various religions have been presented individually, it is not unusual for one and the same religion to indicate various kinds of causes for malady. Just as *Sekai Kyūseikyō* recognizes that taking medicine, harboring wrong thoughts, possession by an animal or ancestor may all be involved in originating sickness, in like manner other religions recognize at certain times the complex nature of its cause. Yet, each religion possesses its own special teaching regarding the main cause of sickness. There is general agreement that disease has a more basic cause than that ordinarily given by a medical practitioner.

The attempt is frequently made to give these explanations more than a theoretical or imaginary significance by linking the particular sickness with the suggested cause in some obvious fashion, by noting some association between them. In this way, added authority is given for the "diagnosis" made. In some cases (consciously or unconsciously), recognized scientific relationships are expressed, thus adding to the validity of the explanation. Yet, it is also common (even though not always intentional) for doubts to be sown in regard to the medical profession, its methods, and reliability. The religious teacher invariably gives greater stress to religious dogma and its authority even when it conflicts with medical science.

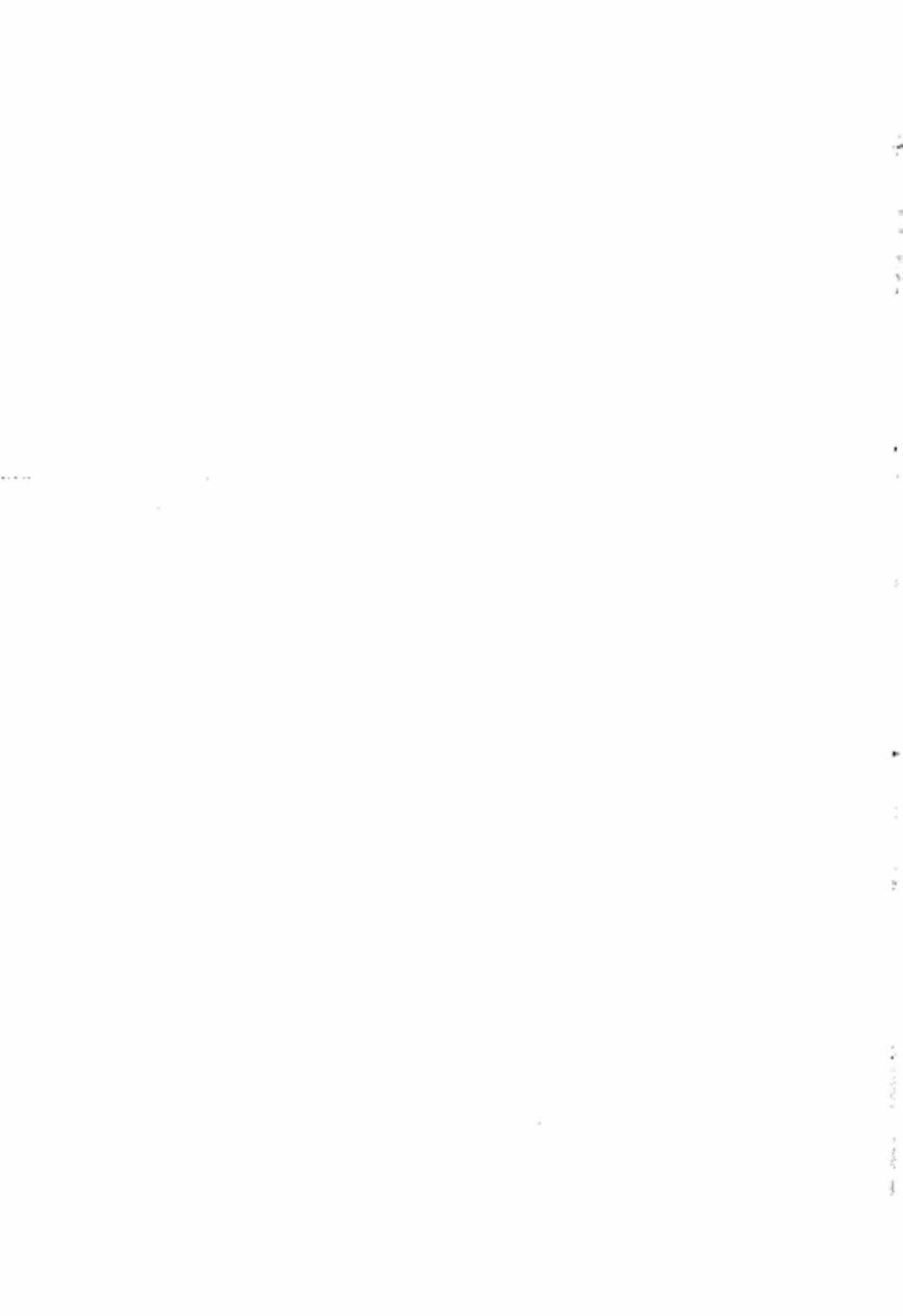
Invariably, the cause of sickness in an adult has a personal basis. (Childhood sickness is considered the result of parental failure or Karmic influence.) Even though the cause may be relegated to a former existence, the individual is still existentially involved in the cause. Ultimate blame for one's malady is

not to be sought outside of oneself. Other factors may also be involved, yet there is a direct relationship between one's own thoughts, attitudes, activities and one's sufferings, thus emphasizing to a certain extent personal responsibility for one's fate.

It is readily seen that the various causes of sickness suggested by these religions are quite easily applicable to all men. Not only are all men susceptible (according to their teaching) to possession by spirits or ancestral influence, but all men likewise have at least some of the various imperfections listed as factors causing suffering. Since no one is perfect, all share the faults, whether of mental attitude or religious devotion, which may result in sickness.

It is further seen that the basic causes of sickness are not considered to be physical, but involving a mental or volitional factor which is primary. It is this factor which must be remedied to bring healing. Having found the cause to be centered in one's self, the door has now been opened to find the solution to one's problems through self-effort or personal decision. The cause has been presented in such a way that man is considered able to influence or control the cause and thus achieve his desired result. This brings us to our subsequent consideration of the remedy of sickness as taught in these religions.

The Cure of Sickness



Chapter Nine

When the cause of sickness or other misfortune has been clarified, the next step is to eliminate or effectively counteract the cause in order to obtain relief. This chapter will deal with the doctrinal emphases of the various religions regarding the cure of sickness in theory. The actual methods employed in putting the theory into practice will be the subject of the succeeding chapter.

Most of the New Religions recognize to some extent the legitimate role of medicine in the cure of certain illnesses. Nevertheless, since the basic cause of sickness lies deeper than that recognized by medical science, the main emphasis of each religion is to deal in its own particular way with what it considers to be the underlying cause of sickness.

Physical Purgation

In *Sekai Kyūseikyō* teaching, the affinity of the physical and spiritual bodies of an individual is so complete and their interactions are so closely related that it is sometimes difficult to distinguish them. It is certainly true that *Sekai Kyūseikyō* terminology refers to "spiritual purification" as the solution to sickness, as was mentioned in the previous chapter,¹ yet the cause-effect relationship with regard to sickness is applicable in two directions: from spirit to body, and from body to spirit. In either case, a physical purgation of the contaminated circulatory system is required.

¹ *Supra*, pp. 161 f.

Whether spiritually or physically induced, the spiritual cloud on men's spiritual body results in the coagulation of poisonous matter in the blood. Since blood is considered to be the materialized form of spirit,² the breaking up or dislodgment of this toxic element in the blood and its elimination is necessary for the desired healing. The method by which the purification is effected will be described in the following chapter. Attention will here be focussed on its theory.

Since the nature of this cloud is spiritual, a spiritual force is necessary to disperse it. It is the confident assertion of *Sekai Kyūseikyō* that its founder, Mokichi Okada, learned through study and revelation the nature of this spiritual force and how to contact it and channel it for man's benefit.³ The power is alluded to as a "human, radioactive force," the basic element of which is a "lightwave, generated by the fire which is the substance of light." This light wave, which seems to share many of the characteristics of the light waves postulated by physics, is considered a mysterious, spiritual radioactive force (stronger than radium) from the Divine Spirit.⁴ It displays an amazing power to kill germs and disperse spiritual clouds, resulting in the elimination of toxic elements from the body.

The administration of this powerful light from the "transcendental fire" upon the affected portion of the body will bring the desired relief. Directing it into the sick body results in both a physical and spiritual purification.⁵ The coagulated, poisonous matter is broken up and eliminated from the body thus restoring one to health. Defects in character and tendencies toward delinquency and criminality which are the result of toxins or clouds centered in the neck region prohibiting a sufficient flow of pure blood to the head are also cured by directing this spiritual light to the affected neck region, resulting in calmed nerves, a clearer complexion, and ultimately in a completely changed disposition.⁶

² "World Messianity and What It Means," p. 23.

³ *Ibid.*, p. 11.

⁴ Y. Okada, *op. cit.*, p. 40. This light is also referred to as the "Fire of the Hojy Ghost" in "World Messianity and What It Means," p. 23.

⁵ "World Messianity and What It Means," p. 12.

⁶ *Ibid.*, p. 13.

An interesting change has taken place in *Sekai Kyūseikyō* teaching regarding the reason for the "finger pressure" method previously used by Okada in his healing treatment. He indicated that he would feel with his finger for lumps (about the size of peas) at the base of the neck and under the armpits which indicated the presence of evil spirits. Applying pressure at such places would result in the discomfort of the spirit and result in its exorcism—at times, after an audible protest: "Help! It hurts when you do that! Ouch! Stop it and I'll come out."⁷ At the present time such finger pressure is interpreted as having been applied to lumps caused by clogged lymphatic vessels (the body's sewer) and thus aiding their circulation.⁸

In *Sekai Kyūseikyō*, sickness is considered nature's way of purifying the body.⁹ This bodily purification is hastened or performed more effectively and with more far-reaching results by means of administering this Divine Light. By eliminating the physical impurities and at the same time dispersing the spiritual cloud on the spiritual body, the healing is effected.

Mental Readjustment

Since it is the contention of *Seichō no Ie* that sickness is the result of warped, illusory thinking, the solution to the problem is the straightening out of man's thinking, enabling him to grasp the true nature of reality. Recognizing that he is a child of God and one with him, that evil, matter, and sickness are non-existent, and that the phenomenal world is the mere reflection of his own thoughts, man effects the change in his physical state by a mere change of thought. As his mind is readjusted and he perceives the truth, his sickness will naturally fade away since it will have lost its only basis of existence—the deluded mind.

Disease and misfortune do not exist in the world of God's creation. Disease and misfortune appear because the in-

⁷ Mokichi Okada, 岡田茂吉, *Asu no Ijutsu*, 明日の医術, Chapter III, cited by Takagi, *Shinkō Shūkyō*, p. 17.

⁸ Y. Okada, *op. cit.*, p. 42.

⁹ Fugen, *op. cit.*, p. 405.

dividual's mind is not in attune with the thought-waves of God's universe. If man will reflect and attune himself, disease and misfortune will disappear.¹⁰

Just as man creates his own sickness by thinking of sickness, so he creates his own health by thinking of health. Believing germs attack man and make him sick will cause them to do so. On the other hand, believing that germs do not attack man, that they are good and helpful and a part of a perfect, harmonious universe will make them so.¹¹ Man must be careful to keep his mind directed on the true nature of reality and not be influenced by the "contagious, disease-producing" thought and mental waves of others.¹² Achieving the firm conviction that there is no such thing as sickness results in the elimination of sickness itself. The problem is one of mental readjustment.

Seichō no Ie emphasizes that any healing, whether or not accompanied by medical treatment, has its basis in one's mental disposition. It makes no distinction between medical and mental therapy.

Actually there is no therapy outside of mental therapy. Regardless of whether the disease is internal or external, therapy takes place through the creation of new cells by the intelligence. Matter does not have the intelligence and power to transform itself into cells. Thus, mind is the only effective therapist. Physicians can do no more than provide the best possible condition for the operation of the therapeutic power dwelling in man.¹³

To substantiate this position, mention is made of various experiments of healing by suggestion and the use of hypnosis, showing the power of mind over matter.¹⁴ The effectiveness of various strange methods of treatment (e.g. applying the fine point of a heated needle to the skin, massaging the eyeballs) are also seen due to the mental disposition of the patient to believe in the effectiveness of such methods.

¹⁰ M. Taniguchi, "Revise Fate Through the Power of Thought," p. 35.

¹¹ M. Taniguchi, *Shinyū e no Michi*, pp. 71 ff.

¹² M. Taniguchi, *Seimei no Jissō*, Vol. I, p. 146.

¹³ M. Taniguchi, "How to Arouse the Healing Power of Man's Inner Intelligence," pp. 4-5.

¹⁴ *Ibid.*, pp. 21-22.

If one stimulates the eyeball or any other place of the patient and suggests to him that his illness is sure to be healed that way, it is healed without fail, not because it has any curative effect, but because his illness was only imaginary, a product of his false belief.¹⁵

A man with consumption who believed in the power of a certain treatment apparatus improved with treatment until, due to *Seichō no Ie* teaching, he came to understand the "nothingness of matter." Subsequently, the treatment apparatus lost its power, which—according to *Seichō no Ie*—it never really had. The healing power was in the man's mind from the beginning.¹⁶

This teaching on healing by *Seichō no Ie* is considered to be more than merely psychological. It is called "metaphysical" since it brings to man the true view of reality. Although psychological or suggestive healing may also be effective, they are considered to be on a lower plane than the metaphysical healing which results from man's realization of his true self and the true nature of reality.

On a less inclusive scale, which does not necessarily involve one's basic concept of reality, the elimination from the mind of particular mental attitudes which give rise to particular illnesses will result in the healing of those illnesses. The ear trouble resulting from the desire not to listen to another person will be healed when the mental attitude is changed.¹⁷ The cancerous condition resulting from thanklessness¹⁸ or lack of love¹⁹ disappears when gratitude and love are expressed. Thus, it is invariably the adjustment of one's thinking which is required to effect the healing of sickness according to *Seichō no Ie* doctrine.

PL Kyōdan, like *Seichō no Ie*, insists upon a mental readjustment as the efficient agent in bringing healing. When man changes his way of thinking, grasps the truth of the *PL* motto

¹⁵ Masaharu Taniguchi, "God, the Infinite Source of Prosperity and Health," *Seichō no Ie*, Vol. VI, No. 7 (July, 1957), p. 10.

¹⁶ M. Taniguchi, "Love of Fatherland is God's Way," pp. 4-5.

¹⁷ M. Taniguchi, *Shinyū e no Michi*, p. 114.

¹⁸ M. Taniguchi, "How to Arouse the Healing Power of Man's Inner Intelligence," pp. 11-15.

¹⁹ S. Taniguchi, *op. cit.*, p. 34.

that "Life is Art," and seeks to produce a beautiful work of art by the sincere expression of his own individuality, he will find that the universe is "on his side" and all impediments will be removed or utilized for this basic purpose.

The PL Order seeks to elucidate the Way how to contribute to the realization that men are children of God and by making people attain a state of mind whereby both oneself and others become blessed and happy through freely and powerfully expressing one's individuality in the interest of fellowmen and society under the motto of "Life is Art."²⁰

When man recognizes that he is an artist (in the sense of creatively expressing his own individuality through some means) and expresses himself in conformity with the divine will, utilizing all of his environment to that end, he will attain Perfect Liberty, which includes the liberation from sickness.

Human happiness or misery ultimately depends upon whether the person concerned has succeeded in conducting self-expression, in achieving satisfactory results by enjoying its processes.²¹

As sickness is the result of the insincere or self-centered expression of one's self, likewise healing is the result of the genuine, artistic expression which results from a mental acceptance of the PL view of life.

Along with this corrected concept of life itself, it is also necessary to recognize the particular mental attitudes which have resulted in inartistic expressions which, in turn, result in *gashō* and correct them.

When one realizes, on seeing such *gashō* appear, that it is due to assertion of one's ego, that the cause lies within one's mind, that both happiness and misfortune are nothing but the products of one's mind, that everything is a mirror of one's self, one is forced to feel the necessity of having a right kind of faith in order to make true self-expression, of understanding divine laws, in order to lead a truly worthy life, and of being taught one's mental evil habits in order to overcome them.²²

²⁰ *Perfect Liberty*, p. 1.

²¹ *Ibid.*, pp. 10-11.

²² *Ibid.*, pp. 66-67.

The particular bad mental habits which one possesses are made clear to each individual in the inspired *mioshie* みおしえ, teaching, of the *oshieoya* and are elaborated in the interpretation of the local *PL Kyōdan* teachers. When the particular mental attitude which caused the sickness is removed, the sickness itself will disappear. It is just as a shadow disappears when a thing is moved off. Since mind is the determinative factor in life, a change of mental attitude brings a corresponding change in physical condition. In this respect, there is a certain correspondence between the teaching of *Seichō no Ie* and *PL Kyōdan*.

Tenrikyō, which teaches that sickness is the result of mental "dust," also emphasizes the need of a mental change in order to be healed. It affirms that when the dust of centuries or millennia is swept away from the mind, sickness will be healed. The dusts of greed, stinginess, partiality, hatred, animosity, anger, covetousness and arrogance along with lying and flattery which have accumulated over the years upon the originally clean soul of man must only be swept away to eliminate the need for sickness—which is a loving warning from God that there is dust on the soul.

If only man can cleanly sweep away the dust, he shall be favored with his marvellous help, and shall not fall ill or become enfeebled, but shall enjoy splendid health.²³

The foundress' *Ofudesaki* clearly states, "If only you swept your minds clean, you shall be miraculously saved."²⁴

Although the *Ofudesaki* speaks of God in a figurative way as "the broom" by which man's heart is swept clean, the emphasis is upon man himself changing his mind or heart and bringing it into line with the divine plan. As man comes to realize the truth that his body is lent from God and his mind is to be used according to God's will, he seeks to cleanse his mind from the dust which has gradually and unconsciously been accumulating there. A change in mental attitude brings a change

²³ *Tenrikyō Kyōkai Hombu, op. cit., p. 74.*

²⁴ III, 98, cited in *ibid.* In their catechism we read: "When we have swept away all the dust, God shall grant us His miraculous salvation, and we shall no more become weak or ill, but we shall always enjoy splendid health."—*Tenrikyō Kyōten*, pp. 68-69.

in physical condition.

Man's happiness does not depend upon circumstances, nor do the pleasure and pain of life depend upon outward appearances. Everything in life is the fruit of man's mental attitude. It is the way of the pious life to regulate our mental attitude and live our daily lives happily and joyously.²⁵

When man perceives his true nature and the nature of the universe and seeks to bring his attitudes into accord with the divine plan, the spiritual dust is swept from his soul and he is restored to health. *Tenrikyō* doctrine states that when the dust has been completely swept away there will no longer be sickness or misfortune, and man's life span will increase to its full 115 years.²⁶

Risshō Kōseikai, which also sees sickness rooted in the mind, likewise teaches the need for a readjustment of one's mental attitude in order to find healing. Since the cause of all problems are seen to be in the mind,²⁷ the particular mental attitude which gave rise to the particular problem needs to be discarded or changed. Although ritualistic worship is also emphasized, it is taught that only worship coming from a selfless, pure heart is effective. When the thanklessness, greed, disrespect, etc. which generated the illness is corrected, the illness itself will go away. Regardless of the evil nature of one's karma, if one's heart attitude is correct, happiness is sure to come.²⁸

In the religions which emphasize illness as the result of mental or psychological attitudes, a change in these attitudes is considered necessary to bring healing. In each case, the basic power to change one's disposition is considered to lie within the will of the individual even though reference is made to a deity which indicates the need for such a change. It is the individual who brings about the change which results in his healing, although faith in some external power may be a helpful catalytic. It should also be noted that in these religions a mental readjustment is invariably expected to result in a moral reformation.

²⁵ *Ibid.*, p. 77.

²⁶ Ikoma, *op. cit.*, p. 193.

²⁷ *Risshō Kōseikai*, 立正交成会 (Tōkyō: Risshō Kōseikai Shuppanbu, 1959), p. 11.

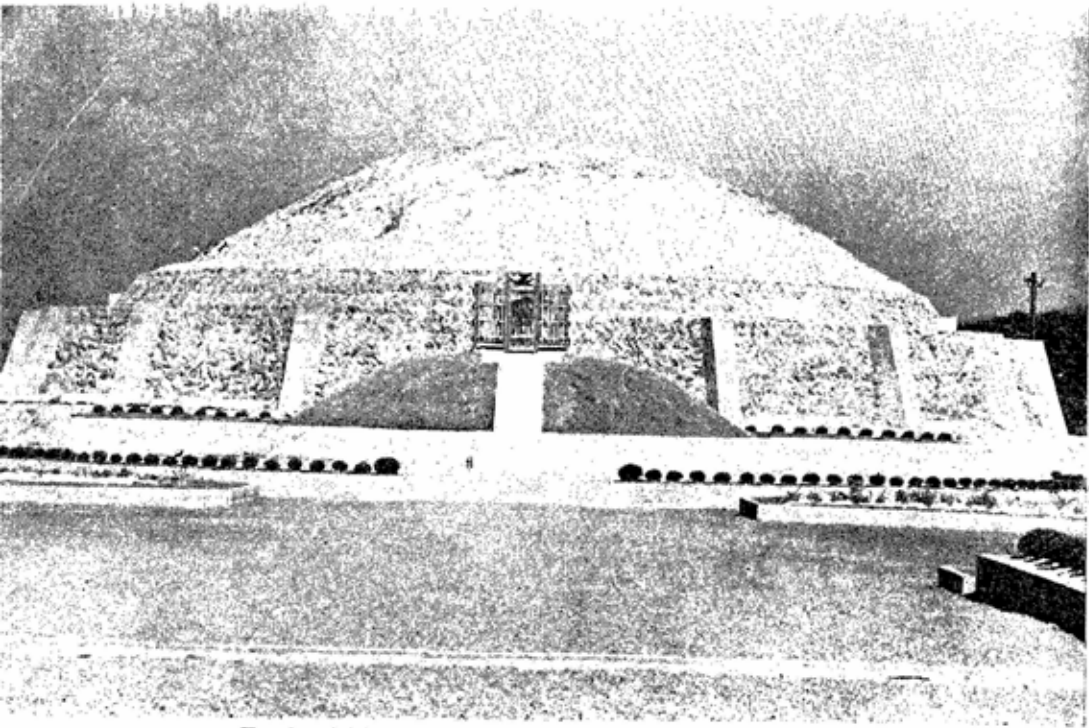
²⁸ *Ibid.*, p. 27.



Co-founder Niwano in *Risshō Kōseikai* ceremony.

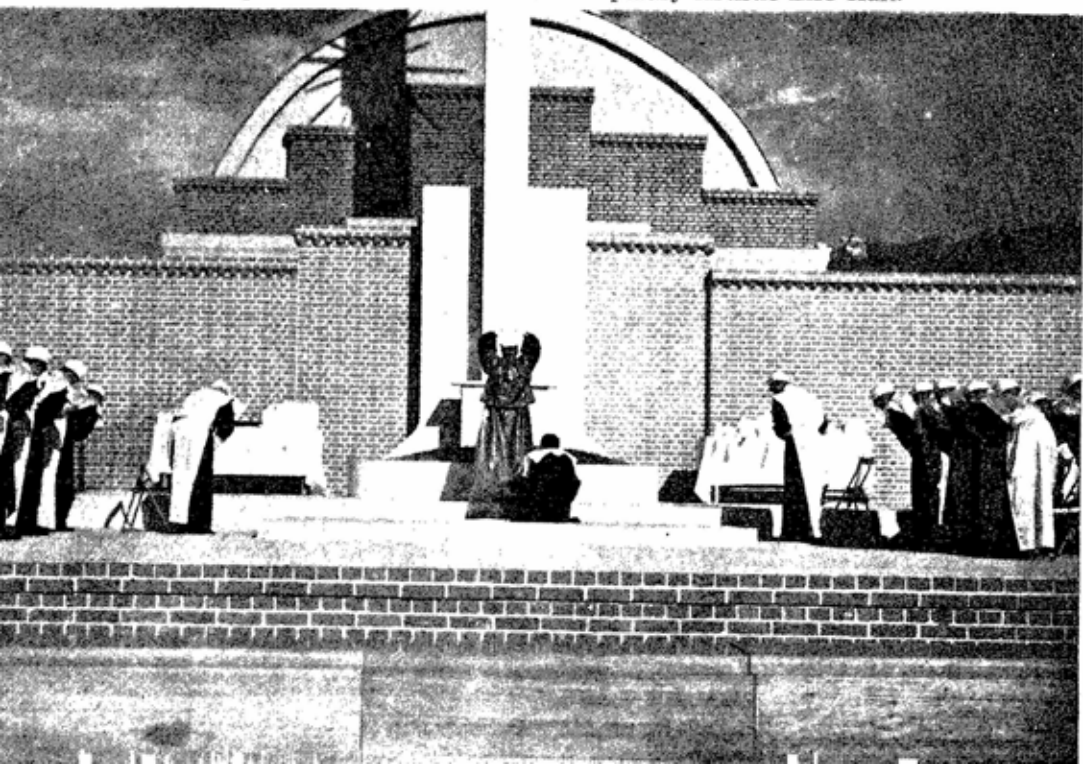
Risshō Kōseikai lecture.





Tomb of *Hito no Michi* founder, Tokuharu Miki.

PL worship exercises at dedication of Temporary Artistic Life Hall.



The changing of one's mental attitudes must necessarily be expressed in daily life.

Spiritual Purification

In *Ōmoto*, which considers sickness as the result of spirit possession or the separation of the spirit from God, spiritual purification is required. Originally, the particular animal or ancestral spirits which caused the sickness were called forth, identified, and exorcised by the characteristic *Ōmoto* ceremony of *Chinkonkishin*. When the possessing spirits are cast out, the sick recover.²⁹

Sickness comes when the good, protector spirits have left man and evil spirits have invaded his being due to the primacy given matters of the flesh over those of the spirit. His spirit has become soiled and separated from God, the Source Spirit. When the evil spirits are driven out, man is reunited with the Original Spirit. His spirit is purified and healing results.³⁰ Although spirit possession and exorcism is not emphasized in English language literature published by *Ōmoto*, material published in Japanese makes clear that a disengagement of an evil spirit is necessary to deliver the sufferer from the spirit-caused illness.

The need of spiritual purification is seen in the following passage from co-founder Onisaburō Deguchi in an English translation.

"Suppose there is a vessel to contain one gallon of wine. What is wine to the vessel is the spirit to the body. If the vessel is filled to the brim with one gallon of pure wine, the fulness in this case means the oneness of the spirit and the body, or the oneness of man with God. But if the vessel contains 6/10 gallon of pure wine, plus 4/10 gallon of unwholesome impurities, the fullness is heterogenous and the wine must inevitably be of bad taste and flavor. By analogy if man's spirit is 'adulterated' with some alien elements, his personality is not integral and he can not be a graceful man of virtue. He is—using *Ōmoto* terminology—'a hostel of evil spirits,' or he is

²⁹ T. Nakamura, *op. cit.*, pp. 13 ff

³⁰ Hattori, *op. cit.*, pp. 156 ff.

bound by 'the law of the spirit dominated by the body.' The body must be cleansed and purified in order to be reconditioned into God's tabernacle. For the attainment of this particular purpose we have the Divine method of *Chinkonkishin*."³¹

Sekai Kyūseikyō teaches that both a physical and spiritual purification is necessary for sickness to be cured.³² Actually, little distinction is made between the two since they are so closely related. Both the spiritual cloud formed on the spiritual body and the physical obstruction centralized in some part of the physical body are eliminated by the application of the Divine light. The application of this Light is considered effective despite the attitude of the recipient. It is the Light itself which disperses the sickness-producing cloud, not the faith of the individual.³³

Whether the spiritual cloud is caused by the bad blood inherited from one's parents, evil thoughts, or possessing spirits, the dispersing of the cloud is essential for the healing of sickness. Through a concentration of the powerful Light upon the cloud, it will ultimately break up and disappear. According to *Sekai Kyūseikyō* teaching, an application of the Light results in a purified spirit as well as a healed body. This is, in fact, considered its primary object.³⁴ Having thus eliminated the basic cause of sickness, its physical manifestation likewise disappears.

Ancestral Pacification

The religions which find the cause of sickness in the lack of due respect and continued concern for the well-being of deceased ancestors find the solution to illnesses in pacifying the distressed ancestors. The change of mental attitude emphasized in *Risshō Kōseikai* involves the view one holds toward

³¹ T. Nakamura, *op. cit.*, pp. 39-40.

³² *Supra*, pp. 183 f.

³³ This aspect was brought out by Mr. Watanabe of the Chūkyō Church in Nagoya who gave an invitation to come anytime for treatment when bothered by any illness, despite lack of faith in the effectiveness of the treatment. "All doubt at first," he stated, "but come to believe when they can no longer doubt the obvious effectiveness of the treatment."

³⁴ "World Messianity and What It Means," p. 12.

departed loved ones; a congruous modification of attitude would certainly be accompanied by the pacification of the suffering spirits. Likewise in Ōmoto spiritual purification would end the possession by ancestral spirits. Moreover, in Ōmoto ritual there exists a recognized ceremony for re-enshrinement of ancestors which would result in their pacification and the concomitant relief from any sicknesses which ancestors had caused.

Reiyūkai Kyōdan teaches that ancestral spirits which are suffering because of the lack of proper ceremonial offerings on their behalf by living descendants may be responsible for sickness. The relief of such illness is logically found in the alleviation of the deceased spirit's suffering through the prescribed means.

When the spirits of the ancestors (which are dependent upon the ritual offerings of the living for their sustenance and happiness) are pacified by the desired offerings, they discontinue their tormenting the living since their aim has been realized.³⁵ Rather than seeking relief in doctors and medicine, which may be a selfish attempt to escape one's responsibilities, Buddhist Sutras should be offered to the departed loved one. In the case of bringing about a change in one's fate through the pacification of departed ancestors, the determinative factor again lies in the will of the suffering one rather than in some external force.

Religious Rectification

Sōka Gakkai, which sees the cause of sickness as the judgment resulting from false worship, teaches that only when religious ceremony and worship is conducted according to the teaching of the *Nichiren Shōshū* will healing be found. The religious paraphernalia connected with any other religion than the true one must be eliminated from the home. Faith in the particular object of worship (御本尊, *Gohonzon*) of the *Nichiren Shōshū* must be expressed through the exact following of the worship ritual (primarily, the recitation of the *Daimoku*). By such a renunciation of false faiths and a clear-cut affirmation of and devotion to the one and only true faith, the healing of all sickness is assured.

³⁵ Kudō, *op. cit.*, p. 150.

The theory behind the healing of sickness through faith in the *Gohonzon* cannot be rationally explained, according to *Sōka Gakkai*, but it may be known through experience. Through trusting in the *Gohonzon* of *Namu Myōhō Renge Kyō*, the merits and good Karma of all buddhas become the believer's and healing results.³⁶ The faith of the believer, expressed in his precise keeping of doctrine and liturgy, results in the release of supernatural power which will effect the healing of his sickness.

In summary, one of the common teachings of the New Religions is that sickness can certainly be healed. Although the particular doctrines regarding the means of healing differ, each religion is confident that its teaching is effective in bringing healing to suffering humanity. In each case, the teaching offered by a particular religion regarding the cure of sickness is related to its teaching regarding the cause of sickness.

Recognized medical opinion could no doubt be gathered to give support to the therapeutic value of certain disciplines regarding healing in each of the religions. Those that emphasize a new mental outlook with renewed concern expressed for others rather than oneself are in line with present psychiatric practice. Taking into account the traditional thinking of the Japanese people, teaching on how to get rid of possessing spirits or how to pacify troubled ancestors would also result in calming one's spirit. The un-Japanese emphasis of *Sōka Gakkai* on an exclusive, unique object of worship and religious faith would find a sympathetic and therapeutic response in the hearts of those who had been troubled or frustrated by the unlimited breadth of Japanese religious thought and the contradictory demands of various religious teachings.

A distinction can be made between active and passive participation in the means used for healing, with *Sekai Kyūseikyō* being the single religion where the suffering adult could be truly passive and healing still be expected. Even in this religion, however, true passivity on the part of the sufferer is uncommon and is acceptable only at the beginning, before one has definitely decided to enter the faith. Even at such a time, performance of the "spiritual purification" treatment is accompanied by

³⁶ Kodaira, *op. cit.*, pp. 114-115.

encouraging and faith-inspiring words, so it may be doubtful as to how "passive" the patient really is.

The will of the individual is directly related to the distinction between active and passive participation. In almost every instance, doctrine regarding the healing of sickness involves an act of the will to see the true nature of reality, to change one's mode of thinking, to seek to relieve the suffering of others (e.g. ancestors), to follow the true religion, or to be spiritually purified, a willful decision seems implicit in the teaching regarding healing. This means that there is something for man to do or allow to be done in order to solve his physical problem. A favorable response is required. This places the primary burden of attaining healing upon the suffering individual himself.

In this regard, mention must be made of the comparative lack of emphasis upon the role played by the divine in the actual healing process. The theological weakness of Japanese religions has been pointed out previously.³⁷ Being primarily man-centered, it is not surprising that the main role to be played in the healing process is to be assumed by the individual himself. Although teaching regarding the divine and its power or help in effecting healing is not entirely absent, the basic emphasis is upon the role played by man. Faith in a supernatural power may prove psychologically helpful and is no doubt invariably present, but the doctrinal presentation of the means of healing does not seem to indicate its necessity. While believing in God or Buddha and even ascribing one's healing to such, the indispensable factor in healing is the will and effort of the individual.

Buddhistic emphasis upon self-effort is well known and its need is made explicit in *Risshō Kōseikai*.³⁸ *PL Kyōdan*, following in the tradition of *Hito no Michi*, continues to teach that the necessary mental change required and the subsequent healing is entirely due to natural power, even though the believer trusts in God. Other religions also would recognize the basic importance of the manward side of the healing process.

Mr. Hattori, minister of two *Tenrikyō* branch churches

³⁷ *Supra*, pp. 135 ff.

³⁸ Niwano, *op. cit.*, pp. 114, 117.

stated in a personal interview that in the case of sickness of himself or his children, he does not offer any prayer to God. New believers, he said, may do so, but he immediately seeks to discern his incorrect mental attitude which caused God to send such a reminder and remedy it. Thus, sickness is cured by individual effort rather than any perceptible reliance upon the divine.

Such an attitude seems common in the New Religions. Although the divine is frequently referred to, the fundamental power by which healing is effected appears to be in man—although this power may be originally considered as being given by God. *Sekai Kyūseikyō* may be an exception to this general rule, in theory. *Sōka Gakkai* also would emphasize the supernatural nature of the blessing granted. Yet, even in these religions, the important place of the individual and his willful effort cannot be overlooked.

Healing Methods

Chapter Ten

Having considered the various doctrinal elements concerned with sickness and healing, we will now concentrate on how this teaching is implemented in practice. The specific relationship between the actual method employed and the solution of the basic cause of sickness is not always clearly defined, but the procedure followed is generally considered to be efficacious by itself, an aid to solving the basic cause, or at least a temporary expedient until the basic solution is attained. In any case, the method employed provides an opportunity for an outward, visible expression either by or for the sick individual and this is an undeniable aid to his psychological pacification. Generally speaking, the Buddhist-related religions have less of a specific "healing method" than the god-orientated faiths.

Instruction

Of those religions which emphasize the importance of correct instruction as a means of receiving healing, *Seichō no Ie* requires special attention. Since *Seichō no Ie* states that when a valid conception of reality is attained sickness will disappear, much of its effort is directed toward indoctrination or education regarding the true nature of the universe. Its specialities are literature and lectures. Founder Taniguchi is a prolific writer, having written over 260 books and contributing the major portion of the numerous periodicals published by *Seichō no Ie*.¹ The content of his writings and numerous lectures (at which he

¹ A recent visitor at *Seichō no Ie* headquarters writes of Mr. Taniguchi: "His day begins at 5 a.m. and ends at midnight. He spends it

makes frequent use of a large blackboard) are very similar. By a seemingly inexhaustible supply of illustrations, references to religious, philosophical and scientific treatises to support his position, Taniguchi makes an impressive case for his central thesis regarding the nature of reality at which he constantly hammers away.

The perceptive reader will readily discern gaps in logic (e.g. attainment of the true conception of reality should result in the disappearance of the material—thus, unreal—body as well as the sickness), contradictions and inconsistencies (e.g. suffering is both necessary and unnecessary²), and misinterpretations of other positions to harmonize them with his own (e.g. Christ came to make clear the unreality of sin, sickness and death³), nevertheless the rapid, concentrated barrage pounding upon a single theme (the non-material, spiritual nature of reality) leaves one with the feeling of having been brain-washed by the printed page after even a limited contact with the wealth of material. Through numerous books, periodicals and lectures *Seichō no Ie* attempts to instruct the people and to change their philosophical outlook as a prerequisite for healing. Taniguchi states that hundreds of thousands have been healed through the reading of his volumes of *Seimei no Jissō*.⁴ His books are filled

in meditation, writing and lecturing and travelling throughout Japan. He edits five magazines published monthly in Japanese, as well as one in English, and still finds time to write a complete book in Japanese each month. He reads all personal letters to the movement and is in charge of administration at headquarters." (Stewart Downey, "A Visit with Seicho-no-Ie in Tokyo, Japan," *Why*, Vol. I, No. 4, p. 33.)

² M. Taniguchi, *Shinyū e no Michi*, cf. pp. 7 and 13 with pp. 26 f.

³ *Kanro no Hou*, section on "Sin." Taniguchi makes frequent reference to the New Testament and has written commentaries of certain Biblical passages. Invariably, such reference is made from his own philosophical viewpoint and is frequently, if not mostly, at variance with traditional Christian interpretation. He is confident, however, of the validity of his interpretation rather than that of the Christian Church, and offers an illustration of a man who was a Christian believer for thirty years who first came to understand the meaning of the Sermon on the Mount as a result of reading one of his lectures. (*Seimei no Jissō*, *Shin no Maki*, 生命の実現, 真の巻, Tōkyō: Kōmyō Shisō Fukyūkai, 1940, pp. 301 f.)

⁴ M. Taniguchi, *Shinyū e no Michi*, p. 38.

with testimonies of those who have been thus healed while reading his books or listening to his teaching.

Emphasis is also placed upon the beneficial effects of orally reading from Taniguchi's literature to the sick person. There is a strong belief in the power of words to bring about healing. Through an initial reaction to the truth, the sickness may seem to get temporarily worse, yet the reading should be continued for the illness will certainly disappear. Even after the sick one has fallen asleep, reading should be continued for the subconscious mind is still listening.⁵ Testimonies abound of those whose pain vanished when they realized that they were children of God and that sickness did not exist. Through such instruction minds have been changed, and the people have gained the only valid concept of reality as a result of which their sicknesses (which were ultimately unreal) disappeared.

Needless to say, all *Seichō no Ie* followers are urged to stock up on the wealth of printed material (none too cheap), subscribe to the various periodicals, and attend the lectures (for which tickets are sold) in order to be firmly grounded in the metaphysical outlook which will bring perfect health. In *Seichō no Ie*, this concentrated literary effort along with the regularly scheduled lectures is the primary method used for the alleviation of sickness and other ills which plague mankind.

PL Kyōdan is another religion which places special emphasis upon instruction, which if followed will result in healing. With the introduction of the new *Oyashikiri* ritual⁶ in May, 1958, the emphasis upon personal instruction as a method used in the healing of sickness seems somewhat diminished, yet it is still recognized as an important element in the solution of the basic cause of sickness.

To all new believers especially, daily attendance at the early

⁵ M. Taniguchi, *Seimei no Jissō*, Vol. I, pp. 31-33. An interesting story of the effectiveness of reading scripture in bringing about healing—even of animals—is given in Ōmoto's *Okagebanashi* (pp. 66-68). A cow which had been bothered with stomach trouble for fifteen days and had been given up by the veterinarian is reported to have recovered after having the entire nineteenth volume of *Reikai Monogatari* read to it in an all-day, all-night session.

⁶ Described *infra*, pp. 223 ff.

morning worship service (usually beginning between 4:30 and 6:00, the time varying with season and locale) is urged. At this time, general instruction is given regarding the PL explanation of *gashō*, the mental attitudes which cause it, and the frame of mind which needs to be cultivated to bring about the desired results. Along with such daily messages, a period of special instruction at the religion's "Eternal Headquarters" near Ōsaka is required of every member. Upon entering the Order, believers are asked to swear "to go to the Holy Land to receive training once in their lives at least."⁷

Such general instruction is supplemented by personal tutelage about the particular mental habits which the individual possesses which result in *gashō* and thus obstruct his "Life of art." When a PL believer becomes sick he sends a detailed report of his illness to the religion's headquarters on a prepared form, indicating by diagram what part of his body is affected and giving the symptoms. When such reports are received at the headquarters, either the founder (*oshieoya*) or one of his few assistants (祐祖, *yūsō*), who also possess a divine gift, read them and intuitively perceive the mental attitude(s) of the particular individual which gave rise to such a condition. The wrong attitudes are then pointed out and Divine Teaching (*mioshie*) for that individual to follow is given in reply. Such teachings are considered divine words which need to be obeyed in order to rid oneself of the *gashō*.

Having received such instruction from the headquarters, more personal explanation regarding the offensive mental habits and advice on how to obey the *mioshie* are then given by the local priest in personal consultation (解説, *kaisetsu*). Through these various media, the *gashō* are certainly eliminated. Thus, in PL *Kyōdan* also, instruction is an important method employed in the healing of sickness.

Although with less emphasis both *Tenrikyō* and *Risshō Kōseikai* consider proper instruction as instrumental in bringing healing. In both religions, teaching is given through literature, sermon, or personal consultation regarding the mental attitudes which require correcting in order to attain relief. *Risshō Kōsei-*

⁷ "A Guide to a Happy Life," PL Order, p. 7.

kai gives particularized instruction in its characteristic *hōza* (circle discussion groups). In these groups of a dozen or two laymen with a group leader, individual believers voice their various complaints and, in conversation with the group leader and other believers in the group, instruction regarding the solution to one's problem is forthcoming. *Tenrikyō*, along with *Ōmoto*, urges its believers to attend special lecture courses at the headquarters which are expected to result in physical blessings.

Meditation

Ōmoto has a peculiar discipline or ritual known as *Chinkonkishin*, 鎮魂帰神. This was originally a method by which possessing spirits were identified and exorcised by a mediator after the patient had been brought to what resembled an hypnotic state; the attainment of this state of mind is also referred to as a means of divine communion.⁸ It is held that through this method of completely emptying one's mind, one comes into direct communion with the divine. In this way the partial spirit of man is reunited with the Source Spirit, and man experiences a kind of ecstasy in thus stepping over the divine-human barrier and entering the spirit world. Through this divine law of *Chinkonkishin* man finds cleansing for his spirit,⁹ resulting in physical blessing.

Present day practice of *Chinkonkishin* may be likened to the *zazen*, 坐禪, of Zen Buddhism. The intermediate *saniwa* (who would cause the possessing spirit to manifest himself according to the older *Chinkonkishin* practice) is no longer needed. The quiet, spirit-calming meditation of the individual is sufficient to bring one into union with the divine. At *Ōmoto* ceremonies and meetings, group meditation is also practiced. At such times the group, squatting in Japanese fashion with eyes closed, listens to the quiet reading of *Ōmoto* Scriptures or *norito* (Shintoistic prayers). Such quiet meditation, whether practiced individually or in a group, bringing calmness to one's spirit and a sense of oneness with God is believed to relieve sickness caused by possessing spirits.

⁸ T. Nakamura, *op. cit.*, p. 40 and note.

⁹ Hattori, *op. cit.*, pp. 8, 41-42, 154-157.

The method of quiet meditation (神想観, *shinsōkan*) practiced in *Seichō no Ie* has been likened to this Ōmoto discipline, with which founder Taniguchi was acquainted. However, rather than an emptying of the mind, the *Seichō no Ie* practice involves filling the mind with certain thoughts. *Shinsōkan* refers to a time of meditation during which one's heart is soothed and tranquillized, all negative thoughts of hate, anger, etc. are dispelled, and during which some positive thought (from the Christian Bible, *Seimei no Jissō* or the like) is brought into focus.¹⁰ One must make his mind receptive and repeat over and over again such thoughts as: "God fills the universe. Everything in the universe loves me. There is nothing that is hostile to me."¹¹ This meditation should continue until the sick individual is visualized as being well. When the mind reaches that point, healing results. Although reaching this state of mind

¹⁰ "Cette secte qu'on a appelé la religion de la mass-communication, a maintenant sa liturgie, et on peut voir, matin et soir, des fidèles accroupis sur les nattes d'une vaste salle et faisant la méditation (*shinsōkan*, — évoquer dieu en pensée). Les hommes et les femmes qui se présentent aux réunions sont pour la plupart de petits industriels et des salariés avec leur famille. Dans toutes les salles des haut-parleurs, reliés à un tape-recorder qui se trouve dans la chambre du fondateur, envoient aux oreilles des fidèles des chants (*kami yobi uta* — chants d'appel à dieu) — rédigés par le fondateur: 'Protégez nous, grand dieu du seichō no ie qui nous apportez la vie qui émane du père (*mi oya*) du ciel et de la terre'. Suivent des 'paroles inspirées' — (*shinsōkan no kotoba*), doucement mais incessamment répétées: 'Dans ce monde de l'essence parfaitement ordonnée, nous sommes les enfants de Dieu bénéficiant sans répit de la providence du Dieu qui fait vivre... La puissance infinie de la vie qui émane de dieu nous pénètre... nous pénètre... Merci... Merci... Ce que nous désirons et aimons nous arrive tout naturellement, ce que nous ne désirons pas et n'aimons pas, naturellement s'éloigne... Merci'. — (du *Nioi hōju kan* livre de prières).

"Pendant 30 ou 40 minutes les fidèles gardent les yeux fermés et les bras levés; cette attitude devrait naturellement provoquer la fatigue, — est-ce parcequ'ils tiennent les bras un peu repliés et sans y prêter attention?... en tous cas on ne voit rien qui ressemble à des tremblements ou à la possession divine.

"Sur le devant du hall, on peut voir, tracé de la main du fondateur, les mots: 'Essence de la réalité' — (*jissō*).'' (*Nouveaux Mélanges Japonais*, 1956, p. 15).

¹¹ M. Taniguchi, *Shinyū e no Michi*, p. 98.

谷口雅春先生

生長の家大講習会

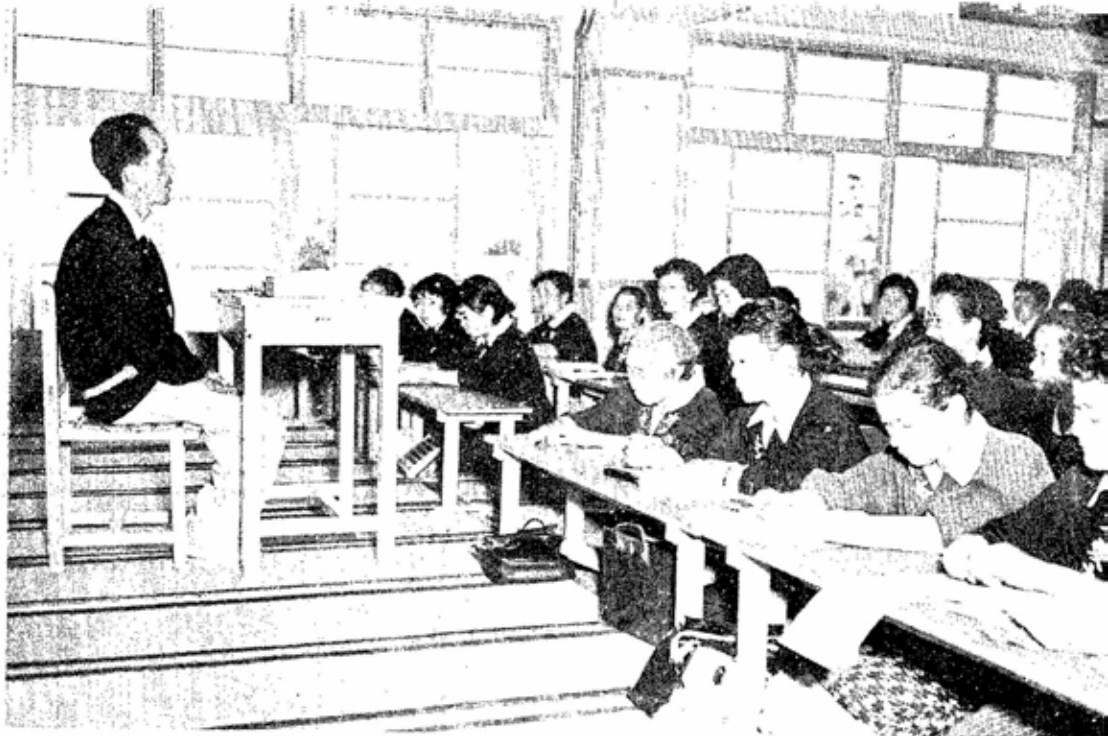
生長の家信徒大会



Public lecture of *Seichō no Ie*.

Seichō no Ie founder, Masaharu Taniguchi, meditating before lecture.





Tenrikyō lecture time.

Learning Tenrikyō's sacred dance.



usually takes from twenty to thirty minutes, time is irrelevant. In the case of men like Jesus Christ, the mind immediately reaches (or remains at) that level.¹²

Further instructions regarding the practice of *shinsōkan* emphasize the need to remove all doubts and illusions from the mind.¹³ The following six mental steps are then to be followed:

- 1) Focus the mind on actual reality. Bear in mind that: "All is God, Spirit, Law."
- 2) Affirm in the mind the divine nature of man. Bear in mind that "Man is a child of God; his life is from God; as a child of God all the power of God is given him."
- 3) Dispell from the mind all evil and negative factors. Bear in mind that: "God is all, good, and perfect; therefore, there is no evil, misfortune, or sickness in the world."
- 4) By the power of the Word, think that what you desire already exists. Bear in mind that: "Because I am a child of God, there is no possibility of my being imperfect. The spirit of God is now flowing through me, and I am already cleansed from the illusion of the existence of evil."
- 5) When you pray, believe that you have already received. Bear in mind that: "My request has already been heard."
- 6) Finally, have a thankful heart.¹⁴

Following such a discipline of meditation, the mind breaks free from the sickness-producing illusion and healing results.

A not dissimilar procedure is encouraged by *Risshō Kōseikai*. Founder Niwano suggests that believers should spend much time in meditation, even as Gautama did. Through meditation, man's heart is cleansed and he realizes his oneness with the Buddha.¹⁵ Through contemplation, man realizes the truth of the Buddha's teaching that all is changing, nothing is permanent, and reality is emptiness.¹⁶ When man attains this "enlightenment" he is freed from the shackles of illusion.

Further similarity to *Seichō no Ie* practice is found in the suggestions given with which to fill one's mind during medita-

¹² *Ibid.*, pp. 102-103.

¹³ *Ibid.*, pp. 106-107.

¹⁴ *Ibid.*, pp. 205-206.

¹⁵ Niwano, *op. cit.*, p. 95.

¹⁶ *Ibid.*, pp. 98 f., 102 ff.

tion. Believers are urged to plant firmly in the mind the idea that "I am Buddha. The Buddha nature is in me. I am one with the universe." Such words should be spoken audibly. When thus engaged in meditation, all other thoughts should be eliminated from the mind. Concentrating on the truth that "I am a child of Buddha; therefore, I am an heir of the universe. I am the universe itself; therefore, the universe will become just as I think," will quickly bring about the union with the Buddha which is the Buddhist salvation.¹⁷

Meditation in the sense of reflection upon the mental attitudes which have resulted in one's present suffering is also encouraged in *Tenrikyō*. As soon as any illness smites a believer, he should immediately begin to consider which of the particular "mental dusts" gave rise to it. This kind of meditative reflection upon attitudes which gave rise to sickness is common in *Risshō Kōseikai*, *Seichō no Ie*, and *PL Kyōdan* as well.

Prayer

Prayer, in the sense of an earnest petition directed toward some divine or semi-divine power, is possibly an intuitive response on the part of suffering men. As such, it no doubt has a place in the practice of believers of all religions. Although explicit support for this kind of prayer is not easily found in the doctrine of the religions under study, in actual practice—as seen in many printed testimonies—voiced or unvoiced petitions to ancestors, God, Buddha, founders or present leaders of religions are common. In the religions where "prayer" for healing is explicitly recognized, it is effected by means of a definite ceremony or ritual rather than in the more spontaneous form common in Christianity. This adds force to the observation made previously that the basic power which is relied upon in these religions is man himself rather than the divine. Spontaneous prayer to the divine in which one's problems are shared and help is requested as in Christian petitionary prayer does not seem characteristic of these religions.

Mention should be made here of the *PL Kyōdan* practice

¹⁷ *Ibid.*, pp. 164, 216-218.

of *migawari*, 身代, substitution (formerly referred to as *tenshō*, 転象). This is an emergency request to have some critical *gashō* (e.g. serious illness, injury, fire) immediately stopped. Since there is not enough time to go through the normal procedures to alleviate the cause of one's illness (receiving a *mioshie* or requesting an *oyashikiri*),¹⁸ a *migawari* request is made (either mentally or vocally by merely repeating the word) on the basis of a vow made by the founder. This request that the *gashō* be stopped is made on the condition that the *mioshie* which is to be received will be obeyed. Without this vow of obedience to PL teaching, the *migawari* request is without any value. As a temporary measure an urgent request (*migawari*) is made for the immediate cessation of the critical *gashō*, but the essential thing is the subsequent obedience of the individual and thus the relief seems to be dependent upon human rather than divine power.

Worship

The performance of a prescribed worship is also considered an aid to receiving the answer to one's petitions in most religions. This is particularly true in the more ritualistic ones. The god-orientated religions also emphasize the benefits accruing from attending the scheduled (usually, monthly) festivals, but the Buddhistic religions place greater emphasis upon right worship as a means of finding healing.

The most vociferous advocate of right worship as a means of bringing healing, is *Sōka Gakkai*. According to its doctrine, one's worship must not merely be directed toward the Mandala on which the sacred words *Namu Myōhō Renge Kyō* are written. This is true of all Nichiren Buddhist Sects. *Sōka Gakkai* insists that worship be directed toward the one, true Mandala, i.e. the one made by Nichiren himself and reputedly handed down from priest to priest through the years and now enshrined in Taiseki Temple, headquarters of the *Nichiren Shōshū*.

Joining *Sōka Gakkai* requires the destruction of all idols and religious paraphernalia. The novice then participates in a

¹⁸ *Supra*, pp. 189, 202; *infra*, pp. 223 ff.

ritual ceremony by which he becomes a member of a *Nichiren Shōshū* temple. At this time he is given a *gohonzon*, object of worship, which he enshrines in a buddhist altar. Each believer must daily perform the religious services of *goza*, 五座, and *sanza*, 三座, (reading the sutra five times in the morning and three times in the evening). He should also recite the prescribed ritualistic prayer (*Daimoku*) as often as possible and do his utmost to win other converts to the faith. All other objects of worship are considered sham, but requests made to this *gohonzon* will be answered without fail.¹⁹

Due to the "infinite" merit which it possesses and the unfailing certainty with which all requests are promised complete fulfilment, it has been referred to as a "happiness-manufacturing machine."²⁰ When the curtain which hides this 144 cm. x 65 cm. camphor wood board painted black with gold letters is lifted, the people gathered for worship pierce the air with their frenzied recital of the sacred formula (*Daimoku*) by which their sicknesses and all other problems are thought and taught to be solved.²¹

Seikyō Shimbun, a *Sōka Gakkai* newspaper, contains an abundance of articles regarding the amazing healing power of the recitation of the sacred chant, along with testimonies of many who have found healing or help from the prescribed worship. Even in the United States chanting of the *Daimoku* is said to have brought great relief for the nervous condition of a housewife and subsequent healing of an unknown illness for which the doctor advised hospitalization. This lady also writes that instead of giving her child an asperin when he has a toothache she only recites the *Daimoku* and the pain leaves.²²

In each of these ritualistic religions recital of the chant must needs be done according to the specific instructions of that religion. The strength of voice, the attitude of the heart and

¹⁹ Kodaira, *op. cit.*, p. 15. *The Sōka Gakkai* (Tōkyō: The Seikyō Press, 1960) also makes reference to the unlimited power of the *Gohonzon*, the highest object of worship for all men, which will become universally venerated in the near future. (pp. 72-73).

²⁰ Saki and Oguchi, *op. cit.*, p. 40.

²¹ *Ibid.*, p. 41.

²² *Seikyō Shimbun*, 聖教新聞, 423 (February 26, 1960), p. 7.



Ōmoto's Sandaisama, Naohi Deguchi.

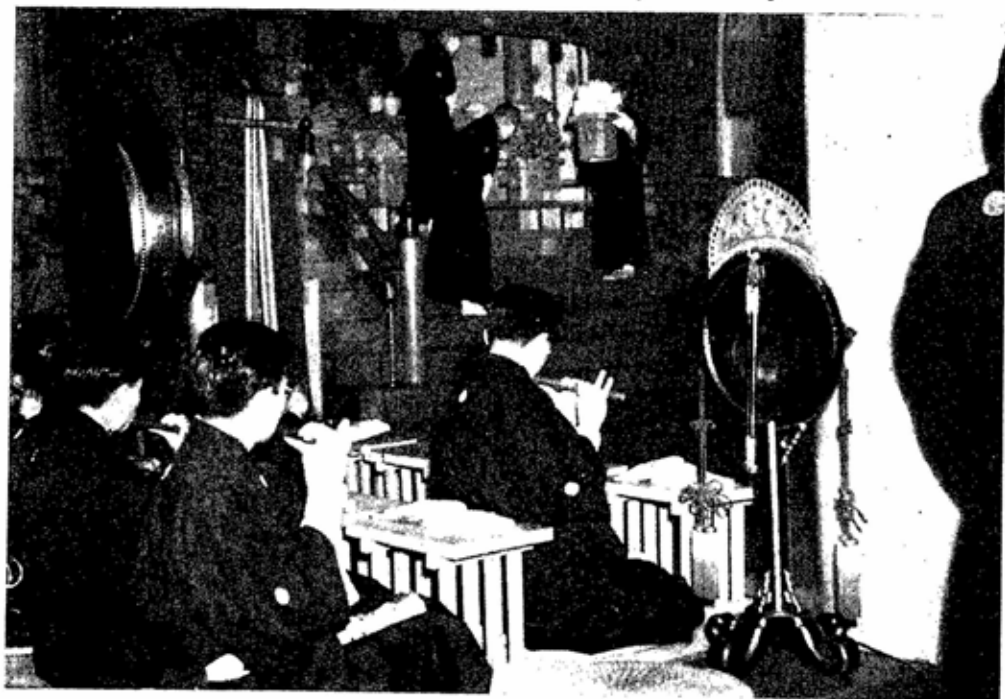
*Sekai Kyūseikyō's Sandaisama, Itsuki Fujieda, performing
spirit purification ceremony.*





Tenrikyō's sacred dance, Jūnisagari teodori no tsutome.

Musical accompaniment for Tenrikyō ceremony.



the number of recitations are all relevant in the attainment of the desired end. In these faiths, the worship ceremony itself is a method to be utilized in the healing of sickness.

Healing Ritual

Various religions which emphasize healing by faith have a prescribed ritual which is performed to bring about the desired result. Such ritual may be divided into two categories: that performed upon the sick person directly, and that performed by others on his behalf.

Of the rituals which are performed upon the afflicted person directly, the *sazuke*, 授け, granting, of *Tenrikyō* is the oldest. In *Tenrikyō* literature we are told that by several *sazuke*'s all diseases can be definitely cured. If the desired results should not come about, the failure must be ascribed to the particular person who acts as mediator. He may not be of sincere mind, he may have forgotten the great truth of the creation of mankind, he may even have been forgetful of God the Parent. It goes without saying that with a mediator imbued with such a mind, a cure can never come about.

From the beginning of *Tenrikyō* until the end of the Meiji period, we hear of a great number of *sazuke*'s, divine grantings, performed on the sick. Among them were the following:

1. *Ōgi no sazuke*, 扇の授け, the charisma granted through the medium of a fan. This is the oldest of the *sazuke*'s. Those to whom this divine favor was granted, received the power to ascertain God's holy will while using a fan. It was performed in the following manner. When a sick man came to a *Tenrikyō* believer who had received this *sazuke*, and asked him what the will of God was with respect to his illness, the believer took a fan and squatted down on the floor in the Japanese fashion. He closed his eyes, while holding the fan on his lap. Soon he sank into a trance and the fan began to move. If the fan moved in an upward direction, the patient would recover.

2. *Iki no sazuke*, 息の授け, the charisma of breath. The man who received this *sazuke* was enabled to breathe the parental breath, a kind of participation in the divine breath. This refers to the story of the *Tenrikyō* Genesis. Here we read that God breathed upon every human creature as soon as it had come

into existence. It was due to this divine breath that they all grew up. This parental breath was considered to have a protective power over young children, and was considered necessary for their growth. Moreover, it was said to grant any kind of miraculous healing. It is reported in the life of the foundress how relatives of sick people came to her with a kimono or some other garment of the sick person. Miki then took such apparel into her hands and breathed upon them. As soon as the sick person had put on the garment, a miraculous recovery followed. From such stories we are to understand the great power of the parental breath. It is also related how Miki often distributed among her followers pieces of paper over which she had breathed. When the demand for these pieces of paper became too great, the foundress called a devout believer, Nakata Gihei, 仲田義兵衛, to her side and told him: "Now you also breathe over these pieces of paper." Thus, we are told, the foundress granted this charisma of breath for the first time to another person.

3. *Jikimotsu no sazukeye*, じきもつの授け, the charisma of dispensing a special kind of food. Those who had received this granting were entitled to distribute *goku*, 御共, food offered to deities. The offering of *goku* is a custom practiced in all Shintō shrines, but this particular *Tenrikyō goku* consists of some white rice dipped three times in hot water. It is said to have great healing power. A variation of this charisma was the *jikimotsu no kōsui no sazukeye*, じきもつの神水の授け, the charisma of dispensing a special kind of divine water. Before this miraculous water was taken by a sick person, the man who possessed this *sazukeye* put some sugar into it. He also sipped it a little, three times in advance. After that ceremony the sick person was allowed to take it.

4. *Kanrodai no sazukeye*, 甘露台の授け, the charisma of the sacred column. This *sazukeye* could not be granted easily, for the *osazukeye-nin*, お授け人—the man who received this charisma—was required to perform quite a ceremony. First he had to dance while singing the following words of the *Mikagura Uta*: "I will speak to you a little while. Hark and listen to God's words. I never tell you any evil things. The creation of heaven and earth was a model of how I created husband and wife. Thus was the

beginning of this world." After this, he recited three times: "Sweep away all iniquity and hasten to save us. Once the world is purified, then erect the sacred column." Following this ceremony the patient would approach, and the sick part of the body was caressed three times.²³ This entire performance was repeated another two times. The cure was expected to follow.

5. *Mizu no sazu*ke, 水の授け, the charisma of dispensing a special kind of powerful water. As in the *Jikimotsu no kōsui no sazu*ke here also the *osazu*ke-nin first sipped the water three times before the patient was allowed to partake of it. In the *Osashizu* we read that this charisma is a kind of remembrance of the fact that the first conception of the human species took three days and three nights.

6. *Ashikiharai no sazu*ke, あしきはらいの授け, the charisma of evil sweeping, or *teodori no sazu*ke, 手踊りの授け, the charisma of dancing. Whereas all the charismas mentioned above are not practiced at present, this *sazu*ke has survived until modern times and is still very much in use throughout Japan. All devout *Tenrikyō* believers are strongly exhorted to prepare themselves for the reception of this *sazu*ke. Once having received this *sazu*ke, one is entitled to perform the ceremonial dance and to apply saving power to sick people.

Quite a special training is necessary for the reception of this sacred gift. The aspirants go into retreat during which they listen to nine extensive lectures. Nine, it is said, because a child lives nine months in the mother's womb. Nine, it is said further, because the conception of the human species took three days and three nights. Three times three equals nine and, consequently, according to *Tenrikyō* logic, nine different lectures must be held. In order that the instruction will be taken well to heart, the people retire to a separated place, *besseki*, 別席, where the lectures are given.

It was originally intended that these nine lectures should cover quite a time, spaced over nine periods. However, as the *Tenrikyō* faith expanded more and more it would be too much for the people to come to Tenri City from far away nine different

²³ The number three, together with nine, has a sacred meaning in *Tenrikyō* and is very often used.

times. For this reason the *Tenrikyō* authorities have made the following regulations: If someone lives more than 100 *ri* (244 miles) from Tenri City, he is allowed to take the whole course in one period; if he lives at a distance of more than 70 *ri*, he has to come for his *bessēki* twice; if over 50 *ri* three times; if over 20 *ri* five times; if over 10 *ri* seven times; and if he lives within 10 *ri* of Tenri City he has to come nine different times to attend the *bessēki*. When the course has been completed, an examination follows. It would be quite extraordinary if someone should fail. Having passed this examination, the people are sufficiently prepared to receive the *sazuke* from the hands of the Patriarch.

Those who are to receive this blessing line up before the room in which the Patriarch has taken up his residence. Nobody is allowed to see this ordination which takes only a few minutes. The recipient proceeds to the front where the Patriarch stands, squats down and stretches out both hands while the Patriarch, who is representing God, speaks solemnly: "*Sā-sā, ashikiharai tasuke no kōnō no ri wo shikka to sazuken okō*, さあさあしきはらい たすけの効能の理をしっかりと授けおこう: Now come, and I will bestow firmly on you a redeeming power which can be exercised through the performance of the *ashikiharai* ceremony." After these sacred words, the miraculous power has been bestowed. The people are congratulated by friends and relatives, and they feel themselves as if they were reborn. After all, they are told time and again that henceforth more than ever before they have now become the children of God the Parent, and imbued with a new and fresh mind. After having received the *sazuke*, the *osazuke-nin* goes to another high priest of *Tenrikyō* where he listens to an additional instruction, called *kari-seki*, 仮席, which they compare with a kind of afterbirth.

Following this ceremony, the recipient (now referred to in *Tenrikyō* terminology as *yōboku*, 用木, timber) is considered a confirmed believer who may be the instrument of God's blessing to others and an important element (timber) in the divine plan of world salvation. He is now qualified to perform the *ashikiharai no sazuken* ritual upon the suffering in order to bring relief.

This ritual is performed as follows. The name, age, and particulars of the illness of the afflicted one along with an apology, if there is one, is repeated out loud by the *toritsuginin*, 取次ぎ人, mediator, i.e. the one performing the *sazuke*. This is

followed by the repetition of the words, "*Ashiki o harai, tasuke tamae; Tenri Ō no Mikoto*, あしきをはらい たすけたまえ, 天理王命, Sweep away evil and save, O God!" with the accompanying hand gestures as prescribed in the liturgical manual three times. Following this threefold repetition, the ill part of the body is stroked with both hands three times. This entire rite (the threefold repetition, with gestures followed by the threefold stroking) is repeated three times. The ritual is completed with two sharp hand claps.

The purpose of this *sazuke* is to bring divine help to the suffering individual. The person who administers the *sazuke* is considered a "channel of divine power" who is able to "cure the sick of any disease."²⁴ The foundress revealed in one of her inspired writings: "Henceforth I shall cure any serious disease by means of *iki* and *teodori*. Indeed, there is no disease that cannot be cured, be it ever so serious."²⁵

Performance of the *sazuke* is thus the divinely ordained means of bringing the healing power of God to the suffering individual. It also helps the patient to put his faith in God. It tends to increase or evoke a consciousness of God. It is true that *Tenrikyō* doctrine and the more sophisticated ministers emphasize that the true purpose of this *sazuke* is not a mere alleviation of physical suffering, but the "saving of the mind, where is embedded the root of all pain and grief,"²⁶ yet in practice it is considered, almost exclusively, a method of physical healing.

The effectiveness of this *sazuke* is considered to be primarily dependent upon the sincerity of the administrator. The faith, or lack of it, on the part of the recipient is secondary.

The *sazuke* is a divine gift given in return for the sincerity of one person, which by being conveyed to the sick, will surely save them under the protection of God the Parent.²⁷

Based as it is upon the sincerity of the mind of the one who

²⁴ *Guide to Tenrikyō* (Tenri: Tenrikyō Kyōkai Hombu, 1958), p. 7.

²⁵ *Ofudesaki*, XII, 50-51, cited in Tenrikyō Kyōkai Hombu, *op. cit.*, p. 25.

²⁶ *Ibid.*, p. 93.

²⁷ The Headquarters of Tenrikyō Church, *op. cit.*, p. 108.

administers it, when his mind becomes "dusty" or loses the purity which it possessed when his "granting" was received, he cannot effectively channel the divine power. The effectiveness of the *sazuke* is thus a variable factor relative to the state of mind of the mediator. It is further emphasized that the power which is manifested through this ritual is not that of the administrator, but of God, the Parent, who uses the sincere mind of the intercessor as his channel.

Present day *Ōmoto* makes use of a common, wooden spatula, ordinarily used to scoop rice out of the rice pot, in its healing ritual. This small spatula, sent from *Ōmoto* headquarters enclosed in its own little case, is referred to as a *miteshiro*, 御手代, divine substitute. The significance of the spatula is found in the fact that both the Japanese word for "scoop" and "save" are pronounced "sukuu" (although the Chinese characters used for the two meanings are different). Thus, the spatula is not only used to *sukuu* 掬う rice from the pot, but to *sukuu* 救う man from sickness as well.

Since the *toritsuginin* is considered to be the channel of God's healing power, it is necessary for him to be in close contact with God. His own worship and recitation of prayers or meditation immediately prior to his use of the *miteshiro* upon the afflicted person is important in his attaining the necessary union with God to make him a suitable channel. A *toritsuginin* is needed only by a man with an imperfect faith of his own. With greater faith he could attain the same end by his own practice of meditation and become united with the divine without a mediator.

The use of prayers and hymns during the ritual helps both the administrator and the recipient to attain the spiritual level required for the procedure to be effective. The purpose in using the *miteshiro* is to aid the faith of the sick one. Some such visible object is considered essential. The spiritual state of the *toritsuginin* is of basic importance. His recitation of the *norito* must be with the understanding of the hidden meanings contained therein, as revealed by Onisaburō Deguchi's spiritual word studies, (言霊学, *genreigaku*), which are not usually comprehended by the Shintō priests who recite them. During the spiritually perceptive recitation of the *norito*, the *toritsuginin* is brought into harmony with the rhythm of the universe, and he becomes a channel of divine power.

An experienced mediator can perform a more rapid and effective ritual due to the ease with which he reaches the required spiritual state and the facility with which God's power flows through a well-used channel. Nevertheless, the faith and will of the sick person are also influential in determining the effectiveness of the performance. An optimistic, mentally alert person is easier to bring healing to, than one with a pessimistic attitude.

The performance of the *Ōmoto* ritual is as follows: The *toritsuginin* takes the *miteshiro* in his hand and holds it at arm's length in front of him with the curved side facing the afflicted area of the suffering person. While holding it in this manner, he repeats a ritualistic *norito* for the desired healing. This results in light and heat from God being directed to the sick area through the spatula. The prayer offered is of a vicarious nature, with the *toritsuginin* indicating willingness to bear the sickness of the suffering one.

As in *Tenrikyō* the spiritual state of the mediator is important, and the effectiveness of the same *toritsuginin* may vary from time to time. However, the more one engages in this type of ministry, the more effective his mediation should become.

One other healing ritual performed upon the sick person himself is the *Jōrei*, 浄霊, spiritual purification, of *Sekai Kyūsei-kyō*. This is the method revealed to founder Mokichi Okada in 1926 by which the "Divine Energy or Light, the essence of which is *Kasō* or Transcendental Fire" can be channeled or transmitted to men. Okada's very presence, but particularly his raised hand, is said to have emitted this healing, purifying power, seen by "quite a few people" as a "white light tinged with gold."²⁸ This mysterious light, when concentrated upon the spiritual cloud of one's spiritual body (or the physical obstruction of the physical body) causes the cloud (or the obstruction) to disintegrate and the sickness to leave.

This medical wonder was not limited to Okada alone, but was passed on by him to his followers.

Meishu-sama found out through Divine Guidance how to transmit this power so that each member could work as a channel of God. He succeeded in making a focal point of the human

²⁸ "World Messianity and What It Means," p. 25.

body through the medium of a written character, thus enabling the vibrations of Divine Light to reach each individual more easily. He learned that the spiritual power was hard to transmit through space directly from one person to another and that a certain kind of written character would work as a medium and conveyor of vibrations.

The character which might be used as the focal point for Divine Light should have the meaning of Light, and so *Meishu-sama* chose the Japanese character which means "light" when written. Japanese characters have a very strong spiritual vibratory power. This medium and conveyor of Divine Light is called *Omamori-sama*.²⁹

Everyone who becomes a member of *Sekai Kyūseikyō* receives one of these *omamori-sama*, 御守様, amulet, and is qualified to act as a *toritsuginin* and perform the *Jōrei*. Membership, and the concomitant gift of the *omamori-sama*, is granted upon the completion of a short instruction course. With this *omamori* hanging by a string or chain from one's neck under his garments, the believer is in touch with the source of healing, purifying Light and may be used as a channel of this power to others.

"*Omamori-sama*" with which every member is endowed may be compared to a radio set. We can receive radio waves by mechanical equipment, but for the Divine Light, which is the finest spiritual energy, a written character works as the best medium.³⁰

Sekai Kyūseikyō teaches that a ball of light was bestowed upon founder Okada from the ball of Kannon Bosatsu's staff. Originating from Kannon (the Buddhist goddess of mercy), the light is constantly emitted from the spiritual body of Okada and picked up (as by wireless) by the charms worn by the believers. These charms were originally written by Okada's hand, but have since been printed, using his written character as the pattern. An invisible, strong light ray is said to be emitted from the black ink of the characters, through the arm of the wearer and out from his hand.³¹ Although even a new believer can be the channel of healing power to the afflicted, the "channel"

²⁹ *Ibid.*, pp. 25-26.

³⁰ *Ibid.*, p. 27.

³¹ Y. Okada, *op. cit.*, pp. 41-42.

becomes purer with usage and thus a more experienced *toritsuginin* is more effective than a novice.

Since this method of spiritual purification is considered beneficial even when one is not sick, perfectly sound and healthy believers also receive it periodically. It is performed as follows: The recipient squats Japanese fashion before the administrator. The administering *toritsuginin* raises his hand and holds it with the palm turned toward the recipient about eight or ten inches from the body of the latter. If there is no particular illness bothering the person receiving the *Jōrei*, the entire body is made the object of the treatment: first the face, chest, and stomach regions, then the recipient turns around and receives similar treatment directed toward the back of his head, neck, back and hips. The entire ritual takes some twelve to fifteen minutes.

If the individual is bothered with a particular illness, the open palm is directed toward the afflicted part in particular. Being emitted as it is from the raised hand, the light is directed by the hand and is concentrated on the area over which the hand is placed. When one hand tires, the other hand is used. The hand is slowly moved over the area(s) and twisted to permit the light to be directed from different angles. While the *Jōrei* is being administered, the *toritsuginin* converses with the recipient, usually regarding the power of Light, the harm caused by medicines, experiences of others who have been healed by *Jōrei*, and other faith-strengthening subjects.

An experienced *toritsuginin* can tell by feeling various parts of the body where the clouds are and what the nature of the sickness is. He then may explain this to the sick one or merely direct the Light to the needy area. Whether the recipient be ill or well, whether the *toritsuginin* be young or old, experienced or inexperienced, the administration of this *Jōrei* treatment is held to be both physically and spiritually beneficial as the Divine Light is directed upon the body.

In distinction from the healing ritual which is performed upon the sick individual himself, there is also a ritual which is performed on behalf of the sick person by qualified "ministers." In this case, the ritual is performed for the pleasure of the divine, in his presence, and according to his direction. It is a method of entreating the divine to manifest his healing power upon the supplicant. There are two main ceremonies of this nature

performed by the religions under study. They are the *tsutome*, 勤, of *Tenrikyō* and the *oyashikiri*, 祖遂断, of *PL Kyōdan*.

The *tsutome* of *Tenrikyō* are ritualistic dances performed at *Tenrikyō* churches or in the main temple at Tenri City by qualified believers for the purpose of bringing joy to God and blessing to an ailing believer, as well as to believers in general. In *Tenrikyō* history there have been numerous kinds of *tsutome*, each aimed at producing a peculiar blessing (rain or cessation of rain, easy childbirth, etc.). Since the *Tenrikyō* faith was propagated mainly among farmers, at least in the beginning, we hear of many *tsutome* which have connection with agriculture. These are the *koe no tsutome*, 肥の勤, a service which grants miraculous manure, the *haede no tsutome*, 萌之出の勤, a service of germination, the *mushibarai no tsutome*, 虫払の勤, the service of extirpation of all kinds of worms and insects, the *amagoi zutome*, 雨乞の勤, the service that asks for rain, the *ameazuke no tsutome*, 雨あずけの勤, which was performed when too much rain had fallen to grant a miraculous cessation of rain, and finally the *minori no tsutome*, みのりの勤, the service which aims at an abundant fruit-bearing.

In present-day *Tenrikyō* these minor *tsutome* have been discontinued, and only the *asayū no tsutome*, 朝夕の勤, morning and evening service, the *jūnisagari teodori no tsutome*, 十二下り手踊りの勤, a service consisting of a dance during which twelve chapters or psalms of the *Mikagura Uta* are sung and the *Kanrodai Zutome*, 甘露台勤, a service around the *Kanrodai* pillar, are performed. Each of these ritualistic performances is considered to be effective in granting the wishes of those having special requests when performed with sincere hearts and according to the prescribed method.

If the *sazuke* ritual performed upon the sick himself does not seem effective, having a *negai tsutome*, 願い勤, petition service, performed at the church on his behalf should bring greater benefit. The *negai tsutome* is identical in form to the *asayū no tsutome*. It is performed in a squatting position in front of the main altar of a *Tenrikyō* church. After a bow and four hand-claps, the first two lines of the *Mikagura Uta* (*Ashiki o harôte, tasuke tamae; Tenri Ō no Mikoto, ashiki o harôte, tasuke tamae*; *Tenri Ō no Mikoto, ashiki o harôte, tasuke tamae*) are repeated twenty-one times with the accompanying hand gestures

and music. The next five lines of the *Mikagura Uta* are then chanted, "I will speak to you a little while. Hark and listen to God's word. I never tell you any evil things. The creation of heaven and earth was a model of how I created husband and wife. Thus was the beginning of this world," followed by a threefold repetition of the two lines: "Sweep away all iniquity and hasten to save us. Once the world is purified, then erect the sacred column." This threefold repetition is itself repeated three times (making nine repetitions of these two lines in all) with bows and handclaps interjected in between the major threefold divisions. The ritual is completed with a bow and four handclaps, taking some eight or ten minutes in all. When such a "petition service" is performed by a minister with a sincere heart, God is pleased and the desired blessing should be granted to the supplicant.

Devout presence at the monthly church festival, at which time the *jūnisagari teodori no tsutome* is performed by three men and three women in the *Tenrikyō* ministerial garb (formal black kimono with the crest of the Nakayama family) before the main altar and in front of the worshipping believers, is also considered beneficial in attaining one's petition. This *teodori tsutome* (also known as *yōki teodori*, 陽気手踊り) is a ritualistic dance performed while standing and making significant motions with hands, feet and head, while the dancers hold white fans on which the red *hi no maru* sun symbol of the Japanese national flag is printed. This ceremony is accompanied by the characteristic sounds of traditional Japanese musical instruments and the chanting by a choral group (along with many of the worshippers) of the full twelve parts of the *Mikagura Uta*. This performance takes some fifty minutes and is performed monthly at all *Tenrikyō* churches (on their monthly festival day which commemorates the founding of the particular church.) When performed with pure and sincere hearts this *tsutome* is considered instrumental in bringing about the "bright life" (*yōki gurashi*, 陽気暮らし)³² which *Tenrikyō* promises.

³² The final goal of *Tenrikyō*, the real purpose of man's existence, is *yōkigurashi*, the bright and cheerful life. It is the very reason for which man has been created by God the Parent, the basic *raison d'être* of all our efforts, the ultimate end towards which all articles of the

Every visitor to the beautiful mother church in Tenri will certainly be impressed when the people enact before their eyes this important liturgy of their religion. For here one notices no Oriental passivity or mental inertness, no quietism nor inactivity, no calmful longing for yonder shore, no peaceful waiting for the light of *Amidabutsu*, no shaking of the human delusions and entering on the path which will lead away from these restless, tossing waves of the ocean of life, to the rest of Nirvana of wisdom and goodness and peace. Here there is no desire for an intimate union with multitudes of Buddhas and Bodhisattvas, here is no fathoming of the mysteries of the sutras, no peaceful waiting for the evening of the day when the secrets of the hundred categories will be disclosed, and no desire for enlightenment in the Pure Land of perfect bliss. Here one finds no vague or ethereal dreaming over the great and wide expanse of space where lives no "ego" and where there is neither beginning nor end, neither coming nor going, but only the immensity of empty void. Here, in *Tenrikyō's* prayer, we do not move in a fleeting existence, on the contrary, one feels impulsive dynamics, energy, extreme zeal, effervescence, tenacity, unwavering determination with streamlined movements, a veritable assembly plant religion.

The rhythm is quite peculiar and the drum will see to it that one does not forget it. Here we have worldly grace and expressive suppliant prayer combined. To the right the women, all dressed in beautiful kimonos and to the left the same number of men, moving round alternately with or without fans. Graceful movements of arms and fingers, expressing sorrow, shame, invocation, obsecration or supplication according to the sacred text, catch the eyes. So, for instance, when they bring their hands against their temples they indicate pain and suffering, when the hands move up and down they express exhilaration

Tenrikyō faith point, the final trump for their absolute endeavors. It is their *coelestis urbs Jerusalem*, their *beata pacis visio*, their beatific vision, their ultimate reward for the attainment of which, sacred dances are held, dynamic powers are let loose and colossal efforts are made. When the heavenly nectar has come down on this world, when the messianic time has approached, and mankind has reached a kind of eternal longevity, the heaven on earth will start for the *Tenrikyō* faithful.

and spiritual joy, when the text exhorts *hinokishin*, ひのきしん, the corporal work of mercy, they imitate the carrying of a load on the shoulders, etc.

At more or less regular intervals, heavy blows come down on the drum, in order to support the rhythm and to bring the faithful to some sort of enthusiastic pitch, to work them up to a kind of religious excitement. These sourdine thuds on the muffled drum bring some kind of sombreness and demureness to the whole atmosphere. The melody, however, is fascinating—it revolves in one's head for hours. All these things work together to create that indefinable mystical something which expresses itself on the faces of the *Tenrikyō* faithful when they speak about their religion or when they quote parts of this dancing psalm in ordinary conversation. Miki Nakayama, this uneducated simple woman, has indeed adapted an Oriental melody and has clothed it with words, which dominate to a certain extent the minds of the faithful.

Meanwhile the dancers, after the fashion of magicians, suddenly throw open their fans and it is as if a flash of lightning illuminates the temple. The listeners and onlookers are rapt with attention, and they follow closely the chant and the movements. Finally a colossal beating of the drum is heard and the ceremony comes to a close. Now an unexpected mental calmness and stillness comes over the faithful. It seems like a relaxation and alleviation of nerves and muscles: tension eases, enthusiasm dies down. The dancers return quietly to their places among the faithful.

The most important and effective of *Tenrikyō*'s "services" however, is the *kanrodai zutome* (also called *kagura zutome*, 神楽勤, *yōki zutome*, 陽気勤, or *tasuke zutome*, たすけ勤) which is performed only at the mother temple in Tenri, around the *kanrodai* pillar in the main temple, the spot, according to *Tenrikyō* doctrine, where mankind was created. This dance takes place by ten chosen individuals (five men and five women) at the foot of the *kanrodai* in a kind of open square-shaped basement, below the floor of the temple. This basement, invisible to the faithful, is strewn with grey white gravelstones. Each of the ten participants wears a mask and the dance itself is considered to be a re-enactment of creation. Each performer of this dance expresses in his movements the act of the creation

which the *kami*, whose rôle he takes, performed while shaping mankind. Therefore this dance is also called *riburi*, 理振り, dance which expresses the divine wisdom. The gestures of the performers are considered so important that if only one dancer should make a wrong movement, the redeeming power of this whole dance should be lost. For this reason the dancers have to go through a rigid training before they are allowed to participate. This secret dance is believed to have great, almost unlimited power when performed correctly and by men and women with sincere hearts, as seen in the following canonical quotations:

When the *tsutome-ninju* perform the service in such a joyous way as He wishes, He will accept their true-heartedness, and all manner of protection with His marvellous power will be granted.

"Certainly this service is the way of helping mankind. Through it even the mute will begin to speak." (*Ofudesaki*, IV, 91)

"Let each day see you anxious to begin the service, since it will protect you from all sorts of calamities.

"Even a serious disease will certainly be cured by the sincere performance of it." (*Ofudesaki*, X, 19-20)

God the Parent calls the *yoki-zutome* also *tasuke-zutome*, since it is a service through which any prayer will be heard.

"By 'help' I do not mean the relief of pain and suffering only, for I am now thinking of such a marvellous help as was never known before.

"What do you think this help is? It is protection against disease, against death and against decay." (*Ofudesaki*, XVII, 52-53)

Indeed, the *tasuke-zutome* is a service through which we are not only saved from disease, calamity and suffering, but are also given such a marvellous blessing as freedom from becoming sick, from dying and from decaying.³³

When this joyful reenactment of creation is performed exactly as prescribed by men with sincere hearts, the hearts of the participants are united with each other and with God in joyful ecstasy. God the Parent is thus cheered and his joy and mercy overflow, blessing all who are present whatever their

³³ Tenrikyō Kyōkai Hombu, *op. cit.*, pp. 21-23.

need may be.³⁴ *Tenrikyō* ritual, both that performed upon the sick himself (*sazuke*) and the various *tsutome* with their corresponding various degrees of effectiveness performed on behalf of suffering men, is an important part of *Tenrikyō* practice and a constant encouragement to those seeking healing.

Another ritual performed on behalf of the sick is the *oyashikiri*, 祖達断, of *PL Kyōdan*. This new doctrine was proclaimed on May 29, 1958 at 12:30 AM. Until the time of this new innovation, believers seeking healing would request a *shōsei kokoroe*, 処世心得, from headquarters which indicated the mental attitude which was responsible for their particular illness. It was through the sincere following of the precepts contained in the *kokoroe* (now referred to as *mioshie*) that healing was effected. However, various criticisms were raised that the *kokoroe* were too difficult or impossible to obey. Although their theoretical validity was recognized, the virtual impossibility of changing oneself and one's way of thinking as directed was also recognized by many believers. It was thus with the explicit purpose of making *PL* doctrine easier to understand and a blessing to more people, as well as to answer the criticisms of the difficulty of practicing the *kokoroe* that this new ceremony was added to the *PL* faith.³⁵

The *oyashikiri* ("the accomplished resolve of the parent") is defined as "the meaning of all divine ceremonies and activities determined according to the full responsibility of the *oshieoya* and the embodiment of the full vitality and power of the *oshie-oya*." The proclamation of the *oyashikiri* ceremony is recognized as having introduced a major change in *PL* doctrine.

Until now it was taught that 'All adversity is *gashō*, and *gashō* is solved by receiving and obeying a *shosei kokoroe*,' but from now on *gashō* is solved by merely performing the *oyashikiri* ceremony and reciting the *oyashikiri*, even when *shosei kokoroe* are not received.³⁶

³⁴ Ikoma, op. cit., pp. 156 ff.

³⁵ Jirō Yano, 矢野次郎, "Oyashikiri ni Tsuite," 祖達断について, in foreword to Tatsuo Kitamura, 北村竜夫 (ed.), *Oyashikiri Taikenshū*, 祖達断体験集 (Tondabayashi: PL Shuppansha, 1958).

³⁶ *Ibid.* In personal conversation with Mr. Masao Kawamura, a *PL* minister, it was indicated that such doctrinal changes are considered perfectly normal and are evidences of progress. He suggested that as long as the world changes, *PL* doctrine will also change accordingly to make it still more effective and acceptable.

Now, instead of emphasizing to such an extent the particular mental attitude to be changed, more emphasis seems directed toward obedience to *PL* ceremony and dedication to *PL* teaching in all its details. The keeping of all *PL* ceremonies and living a dedicated life will assuredly bring "positive goodness, purification of the mind and body and the cancellation of all sin."³⁷

Because of the sacredness of the *oyashikiri* ceremony (involving the life of the *oshieoya*), it must be held in high esteem and never used selfishly. It is only performed before the altars of branch churches (except in special circumstances, such as living far away from a branch church, in which case it can be performed before the altar where daily worship is performed under special dispensation from the branch church). It may be performed by the suffering individual himself on his own behalf, but when it is held on behalf of another, it must be performed by a designated, qualified *PL* priest since any representative takes the place of the *oshieoya* himself.

The *oyashikiri* ceremony itself is enacted as follows: First the characteristic *PL* worship ritual is performed (consisting of bows and significant manual gestures) before the altar. Then the peculiar *PL* term for God, "*Mioya Ō kami*," is intoned followed by a chanted repetition of "*oyashikiri, oyashikiri*" while the hands are joined in worship. Next come the words: "By virtue of the performance here and now of the rite of *oyashikiri* for the illness of Mr. so and so, kindly bless and favor this body with the virtue of *oyashikiri*." After these words the head is bowed in reverence, hands are joined in prayer and the *PL* worship ritual is again performed. The ceremony is completed with another intonement of "*Mioya Ō kami*" followed by the chanting of "*oyashikiri, oyashikiri*" while the hands are joined in worship. Upon the completion of this ceremony, the afflicted part of the body is rubbed three times.³⁸

This *oyashikiri* ceremony is not to be understood superstitiously, as though through its performance a featherweight wrestler could out-class a Sumo grand champion. Its real meaning is: "If I have some shortcomings, I will certainly make up for them in my dedicated faith henceforth and I will do my best

³⁷ *Ibid.*

³⁸ *Ibid.*

in the present circumstances, so please favor me with the benefit of *oyashikiri*. Kindly, bless me, I pray." The help received is in direct proportion to the extent of the faith practised from then on.

Faith as well as works are involved in making this ceremony effective. Faith is required in the following authoritative words of the *oshieoya*: "I explicitly proclaim that the virtue of the *oyashikiri* extends universally to all believers of our religion." In addition it is necessary to have a firm resolve to obey the religion's teachings. "Believe simply in this way, and all will be well," is the encouragement given to the convert.³⁹ More than a hundred testimonies were sent to PL headquarters within a month after the proclamation of this new ceremony, indicating some of the many benefits which accrued to the believers through its performance.⁴⁰

Along with the *tsutome* of *Tenrikyō*, the *oyashikiri* of PL *Kyōdan* is a ritual whose performance is considered of healing effectiveness upon the believer. Both of these rituals are considered to be divinely ordained and endowed with infinite power to bring relief to the suffering. They are accepted by the faithful as revelations from God rather than being determined by men. When they are performed with the prerequisite state of mind and faith, blessing is assured.⁴¹

Charms and Potions

As evident in the preceding pages, the traditional emphasis on form and ritual in Japanese religions has been continued by the New Religions in their healing practices. This is also true of the use of various objects which are held to possess peculiar powers. Not content with merely theoretical instruction or ritualistic ceremony, the New Religions also recognize and encourage the use of charms or potions which are sold or "granted" by the religious headquarters and which the objective

³⁹ *Ibid.*

⁴⁰ Kitamura, *op. cit.*, in foreword.

⁴¹ Since the word "*oyashikiri*" itself is considered to be a vehicle of God's power, those who are suffering are urged to repeat the word to themselves regardless of where they are and thus attain blessing. (*Ibid.*, p. 15.)

observer must classify as superstition.

As noted above,⁴² every member of *Sekai Kyūseikyō* receives an *omamori-sama* which he is to keep "on his chest underneath his garment, hung with a string or chain around his neck."⁴³ This charm is the Japanese character for light (光, *hikari*). Not only is the wearer qualified to administer the *Jōrei* treatment to others for the healing of their sickness, but the very wearing of the *omamori-sama* itself is a means of attaining a spiritual aura of greater radiance and width⁴⁴ which provides the wearer protection against illness and calamity.

PL Kyōdan also has an "amulet" which it sends to believers upon request. This amulet is also referred to as a *hadamamori*, 肌守, a protecting charm worn on the body, which the believer can carry with him at all times. The wearing of such a charm should make the wearer less susceptible to suffering or misfortune. *PL* has also made use of purifying water given to the patient, but this practice has been discontinued.⁴⁵

One of the recognized activities of *Ōmoto* churches is the sale of charms (*hadamamori*).⁴⁶ A certain type of believer seems to be especially receptive to the powers resulting from the use of such charms. One testimony reports a sudden healing which occurred after a father fanned his fever stricken child two or three times with a fan which had been inscribed by the *Sandai-sama* (Onisaburō Deguchi's daughter and present head of *Ōmoto*).⁴⁷

Along with the use of charms, *Ōmoto* encourages the use of soil as a material help in curing sickness and which is applied to the afflicted areas of suffering people. Soil, the basic substance of the world from which all things grow, is held to possess peculiar, curative power. The clay from the Ayabe-Kameoka area (*Ōmoto* headquarters and Holy Land) is held to have special properties of this nature. Applications of soil to burns, cuts, etc. is considered especially effective and without the un-

⁴² *Supra*, p. 216.

⁴³ "World Messianity and What It Means," p. 26.

⁴⁴ *Ibid.*, p. 27.

⁴⁵ Kitamura, *op. cit.*, p. 8.

⁴⁶ *Ōmoto Shinkō no Shiori*, pp. 19-20.

⁴⁷ Hattori, *op. cit.*, p. 32.

pleasant side-effects which frequently accompany medicinal applications.

For the application of soil to be effective, however, the earnest faith of the patient seems important. In the testimony of Mr. Takio Kanazawa, 金沢多喜雄, the application of soil to his wife's infected left breast was, at first, ineffective, and an operation seemed necessary. After explaining to her the acute embarrassment he would suffer as an official of the *Ômoto* branch church if his wife had to have an operation because his *otoritsugi* with "holy soil" was ineffective and urging her to confess anything in her heart which may be hindering her recovery, she admitted that she hadn't really believed enough in the healing power of soil. After this confession and subsequent repeated applications of soil, her swelling gradually disappeared until, twenty days later, she was completely well.

Mr. Kanazawa has much praise for the amazing power of soil and always has a large bowl of boiled soil on hand in the house. Even his four year old child calls for "*Otsuchi San*," お土さん, ("Mr. Soil") when he is ill or injured. Mr. Kanazawa's testimony ends:

Using soil to cure sickness is neither barbarian nor superstition. Rather, it is a most progressive and cultured method of healing. . . . There is nothing having a deeper bond with human life than soil. Soil, in which all things grow; soil, which tolerates and assimilates all things, which has a great power to purify; soil, which has absolute germ-killing power; certainly there must be many other attributes it possesses if one but thinks of them. It is natural for this sacred soil to have effect when used for treatment. However, I repeat again, no matter how sacred soil is, if the heart of the person using it is impure, it will be ineffective.⁴⁸

In *Tenrikyô* history there have been various charms or potions which were considered to have healing powers. *Tenrikyô* literature contains many stories of the healing power of garments or pieces of paper upon which foundress Nakayama had breathed and the healing power of certain food (rice) or water which had been offered to God. The use of rice potions (*goku*) which have been offered to God continues today, especially in the

⁴⁸ Ôsaki, *Okagebanashi*, p. 52.

case of expectant mothers. Three small packets of washed, uncooked rice grains which have been offered to God may be requested from *Tenrikyō* headquarters by the expectant mother, her husband, or mother-in-law. One packet is to be taken before labor begins, the second when labor is beginning, and the third after the baby has been born. The purpose of these potions is to ensure an easy, safe childbirth from beginning to end. Although the *obiayayurushi no goku*, 帯屋許しの御供, is limited to use for childbirth, another *goku* which is considered good for the health, is available for general use.

Sōka Gakkai likewise recognizes the use of a special, secret potion (*gohifu*, 護秘符) which is granted to the sick. This miraculous medicine is considered to have power to hasten recovery from sickness, but is used only in an emergency when death seems imminent. A small, paper replica of the sacred Mandala, rolled up and inserted in a metal container, can also be obtained to hang around the neck as a charm.⁴⁹

In the case of all the charms and potions used in the various religions, not only the material object itself, but the faith and attitude of the individual using such, is considered important (by the more sophisticated believers). It is an aid to the faith of those who need some such material, objective element.

Austerities

The Buddhist related religions again evidence their background in their recognition of austerities as beneficial to one's spiritual and physical well-being. Although such austerities are not explicitly advocated as being methods of gaining healing, they are considered beneficial for the believer and do receive mention in the healing testimonies of believers.

Testimonies printed in both *Reiyūkai* and *Risshō Kōseikai* periodicals indicate physical benefits which resulted from water austerities (bathing in cold water).⁵⁰ *Reiyūkai* makes further mention of the beneficial effects of mountain climbing.⁵¹ These and other physical austerities (depending on the background of

⁴⁹ Saki and Oguchi, *op. cit.*, p. 136.

⁵⁰ *Meihō*, No. 62 (June, 1959), pp. 46-47; *Kōsei*, Vol. X, No. 11 (November, 1959), p. 60.

⁵¹ *Meihō*, No. 63 (July, 1959), pp. 24 ff.

the individual believer) may be considered helpful in some manner in the healing of sickness.

Sacrifice

Any religion, when sincerely practiced, involves a certain amount of sacrifice, whether of time, possessions, or labor. Such sacrificial offerings are encouraged or required by various religions under study and obviously have a relationship to the attainment of one's desired healing. Although usually offerings of money or physical labor are not considered "conditions" of healing nor "required" in an official sense, they are "expected" and since they are considered concrete expressions of one's faith, there is a subtle (oftimes, not so subtle) relationship between the offering one makes and the expectation of healing. It is this aspect in a number of the New Religions of Japan which has given them a bad name and has led many to consider them phoney, money-making operations.

In regard to the specific relationship between financial offerings and healing, it is a general practice to receive offerings (over and above regular contributions or dues expected of all believers) for any prayers, ceremonies, or rituals performed on or on behalf of the sick, for charms or potions requested, and for any other special service rendered. Even when no "fee" is stated, a "thank offering" is expected and the amount may be standardized. Ordinarily such "fees" or "offerings" are not specifically mentioned in the literature published by the religious group. The subject is also not without its embarrassing aspect when in discussion with a non-believing investigator, thus the less pleasing facets of the relation between contributions and healing were frequently minimized, denied, or evaded when the subject was approached. A number of the religious leaders interviewed recognized the evil in other religions, but denied that their religions made any "charge" for healing.

Nevertheless, the assertion of a relationship between financial contributions and healing of sickness is not without foundation. Although they may be couched in the terms of "thank offerings" or the like, as expressions of faith, dedication, or thankfulness for the healing to be received, they are not unimportant elements in the over-all method of healing as practiced in these religions.

A second form of sacrifice incidental to healing is that of

physical labor or service of some kind. In *PL Kyōdan*, such service is referred to as *misasage*, 身献, self dedication. In theory it refers to the selfless, disinterested service which one performs on behalf of others out of a spirit of joy and thanksgiving. In actual practice, it refers to sweeping and cleaning the church, polishing the furniture, cleaning the church yard, etc. on the local level and helping with the clearing of land, construction of buildings, etc. at the national headquarters.

The sick who come for advice on how to rid themselves of their *gashō* are frequently told to perform some menial *misasage* around the church. It was while polishing the altar pillar (some five hundred times) upon the instruction of the priest that Mr. Takeji Yokoyama, 横山武二, experienced the change of heart which resulted in his healing. While performing *misasage*, Mr. Iwajirō Miata, 宮田岩次郎, was instructed to carry a heavy platform although his doctor had ordered him to carry nothing heavy. In obeying the priest's instruction, however, he found that he was fully healed from his sciatica.⁵² The testimonies of those engaging in sacrificial labor at their Holy Land likewise include healings which were received while performing such service.⁵³

The sacrificial labor (referred to in English language publications as "Holy Labor" or "Divine Labor") in *Tenrikyō* is called *hinokishin*, 日の寄進, daily donation. This is an inclusive term referring to the selfless labor of love done out of a heart filled with joy and thanksgiving. Visitors to Tenri City are invariably impressed when they witness the *Tenrikyō* Holy Labor of *hinokishin*. Despite the menial and wearisome toil it often involves for the faithful, it has a bright and joyful meaning. When one travels through Japan and sees the many beautiful *Tenrikyō* churches, he unconsciously thinks of the enormous funds necessary for the building of these magnificent places of worship. However, in reality the expenses have been cut to a minimum because of the free manual labor offered by the *Tenrikyō* faithful in the form of *hinokishin*. This labor shows some slight similarity with the Christian corporal works of mercy.

⁵² Kitamura, *op. cit.*, pp. 8-9, 11-12.

⁵³ Frequently noted in *Seichi Rensei Taikenshū*, 聖地練成体験集, (Osaka: PL Shuppanbu, 1954).

"It is an extremely difficult task," says one of their publications, "to get rid of our own selfish desires. In a world where one asks a reward even for the most trifling work, it is really something wonderful to stand at the disposal of others. Yet this is not a mere dream. The foundation of such a new world where people forget their own desires, has been built by *hinokishin*. This is the way which leads to the construction of an ideal society." *Hinokishin* is even a powerful means of cementing marriage ties. "When a married couple work together in *hinokishin*, their love will become stronger and they shall be blessed with brightness and peace. The result will be that the cheerfulness of this family will exert its salutary influence over neighboring people."⁵⁴

In the beginning this soil-carrying with a *mokko*, もっこ, straw-basket, was the main expression of *hinokishin*. Some people came even to think that *hinokishin* consisted merely in carrying soil with a straw-basket, a task that involves really heavy manual labor. The reason why this lowly work was chosen as a pattern for *hinokishin*, is not difficult to grasp. Humility of heart is of great importance for a life of faith, and this kind of heavy manual labor teaches self-effacement. However, *hinokishin* does not mean only some kind of hard physical labor. We read in the *Mikagura Uta*: "*Hitokoto hanashi wa hinokishin*, ひとことはなしはひのきしん, one short story is also a *hinokishin*."⁵⁵ Thus, to convey some kind of short message about God is also a fine and exemplary *hinokishin*. However poor our wording may be, if we sincerely try to praise the greatness of divine grace or if we try to propagate the faith, this too must be called *hinokishin*. In addition, to give alms, to visit the sick, in short every work which demands a real sacrifice, may be called *hinokishin*.

The *hinokishin* of the *Tenrikyō* faithful is carried out in a bright atmosphere and with a great spirit of self-sacrifice. In the beginning of *Tenrikyō*, *hinokishin* was rather an individual act and a kind of personal thanksgiving for divine graces received. Later it developed gradually into a group activity, and

⁵⁴ Ikoma, *op. cit.*, p. 205.

⁵⁵ VII, 1.

as such it is still visible throughout Japan. On May 18th 1932 *Tenrikyō* proclaimed its first "National *Hinokishin* Day," which has been followed by many others.

Hinokishin acts often as a kind of a preliminary to the faith. Newcomers are strongly advised to practice *hinokishin* immediately and to avoid the spirit of criticism; then, as they plod on, seeking the light of *Tenri-Ō-no-Mikoto*, they will find themselves gradually in a state of deep faith.

The weekly *Tenri Jihō*, 天理時報, The Tenri Chronicle, carries at least one article on this holy labor in every issue. In *hinokishin* one can see *Tenrikyō* in action and thus understand how they can so easily build beautiful temples and at the same time make great propaganda for their religion. For the *Tenrikyō* believer, *hinokishin* is a sacred effort without much thought of reward. It is living according to the desires of God the Parent and doing one's duty toward the society in which one lives. All men without distinction should participate in *hinokishin*, "no matter how old we become or how high a position we may have attained in life."⁵⁶

In its inimitable form the *Mikagura Uta* states:

Forgetting your greed, take part in Holy Labor;
This is the best fertilizer.

Carry the soil forever and ever;
And if some is left, I will also come.

Without forcing any to participate,
Let all take part who so desire.

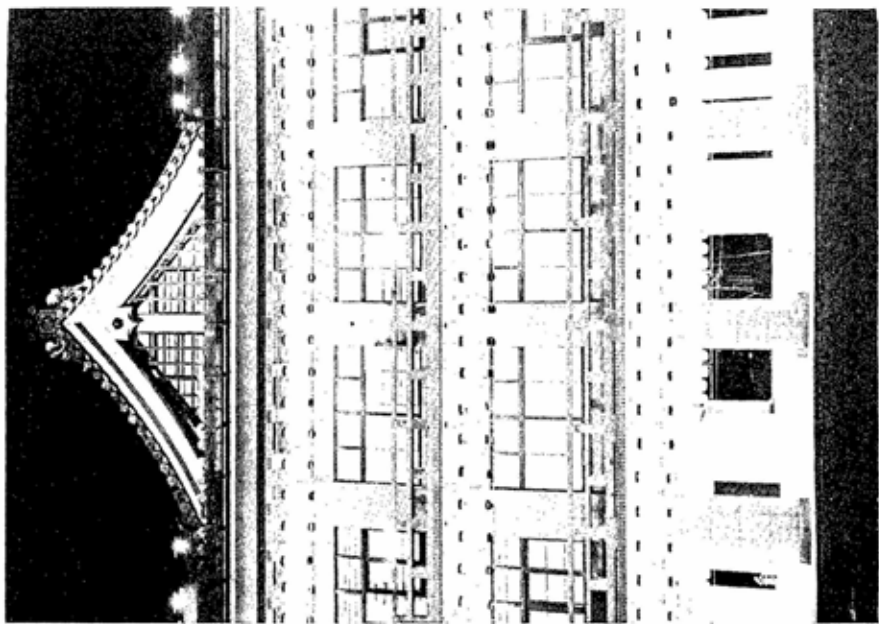
Carrying soil is something wonderful
When it becomes Holy Labor.

It is only digging soil from the Sacred Land
And carrying it to another place.⁵⁷

Sweeping the streets of Tenri City, polishing the long corridors of the main temple buildings, cleaning the messy public

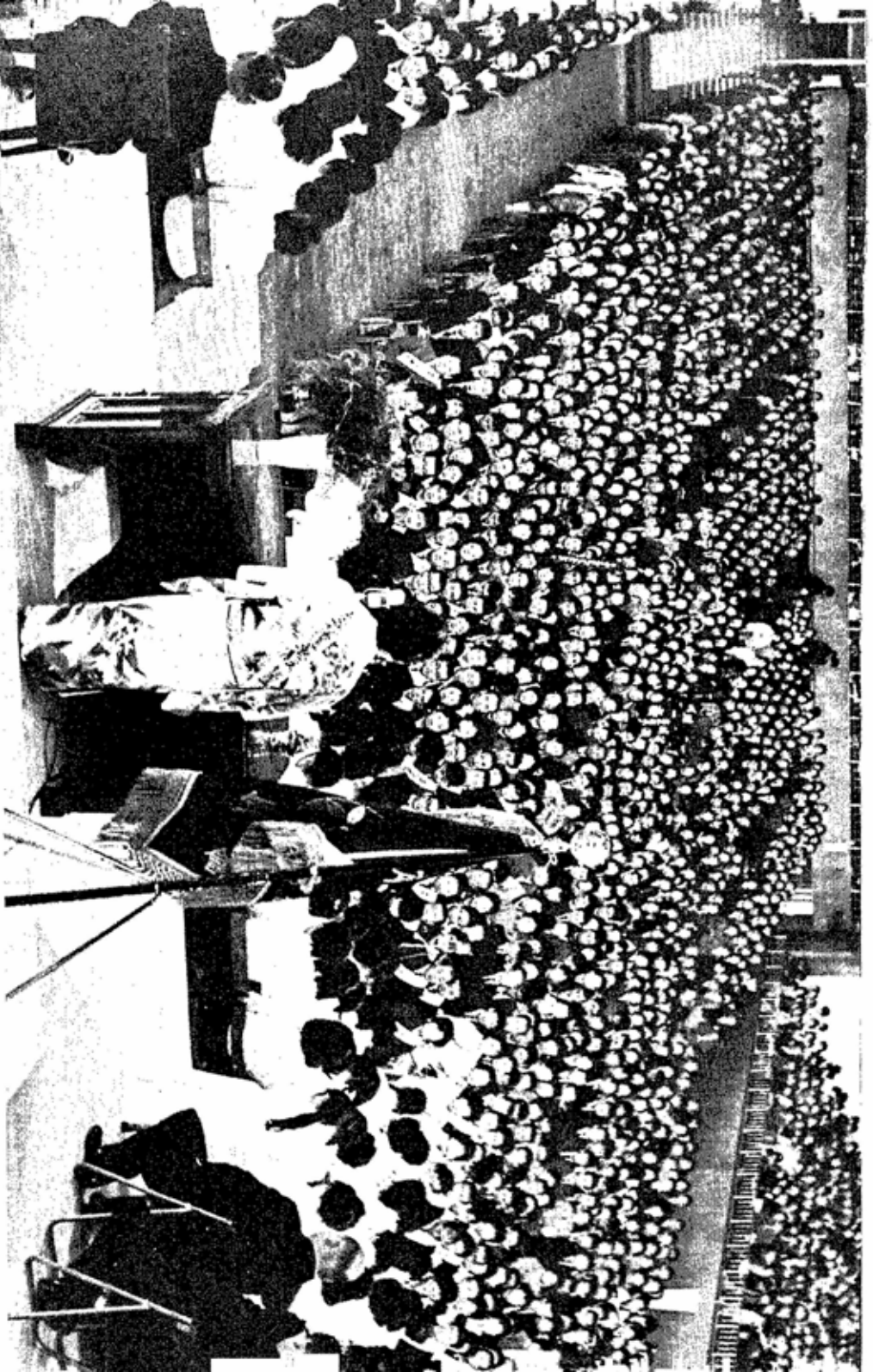
⁵⁶ Keiichi Nakayama, 中山慶一, *Tenrikyō Kyōten Kōwa*, 天理教教典講話 (Tenri, 1951), p. 98.

⁵⁷ XI, 4-8.



Tenrikyō's Oyasato-yakata hall illuminated at night.

Tenrikyō's Patriarch Nakayama's wife and others engaged in "Holy Labor."



Testimony time at Rissō Kōseikai public meeting.

parks, keeping the local temple grounds clean as well as the heavier labor involved in construction is all donated in this spirit. *Hinokishin* is both an expression of the joy of the believers and a method of introducing the seeker into constructive and fruitful activity which should result in his increased blessing. Since such selfless, sacrificial labor tends to counteract the sickness-generating spiritual dust on one's soul, it may be the efficient instrument in the attainment of one's healing. The "*hinokishin* spirit" is so pleasing to God that "He revealed He will see to it that whatever kind of dust will be removed and whatever kind of man will be saved when this attitude of '*hinokishin*' is adopted."⁵⁸

Such disinterested activity on behalf of others and dedicated to God may be an important element in achieving one's desired healing. Many are said to have found healing while engaged in polishing the temple corridors or performing some other sacrificial service. The mere expression of a firm resolution to devote one's time to *hinokishin* along with the *sazuke* ritual is credited with having a salutary effect in a well-known *Tenrikyō* story of modern times. It took place on February 10, 1950. A certain Gompachi Nishimoto, 西本権八, was in the main temple at Tenri City. He had survived a severe blood poisoning, but the lower part of his legs was still completely paralyzed. He addressed himself to a member of the *Tenrikyō* headquarters and asked his intercession with *Tenri-Ō-no-Mikoto*. The priest then gave a twenty minute sermon on the truth that all our sicknesses have their roots in our minds.

"At the present moment you cannot work. When you are cured through the grace of God you must devote half of your time to holy labor while forgetting completely your own selfish desires. Can you make this firm resolution?" The supplicant replied strongly in the affirmative. Then the priest applied the *sazuke* to the patient's legs, after which he commanded: "Get up on your feet!" Mr. Nishimoto tried twice in vain to stand up, but on the third time he rose miraculously. Tears streamed down from the eyes of all those who witnessed this cure and they all thanked God for his merciful benevolence. Bathed in

⁵⁸ A Glimpse of *Tenrikyō* (Tenri, 1953), p. 16.

tears, Mr. Nishimoto proceeded quietly to the altar.⁵⁹

Propagation

Devoting one's time and energy to the propagation of one's faith may be considered a part of the sacrifice noted in the preceding pages. However, it has an importance of its own. *Tenrikyō* doctrine states that "Whoever saves others shall be saved himself."⁶⁰ Thus, those who earnestly engage in *Tenrikyō* propagation (referred to as *nioigake*, 匂いかけ, perfume sprinkling) spread blessing not only to others, but find added blessing to themselves. Again, testimonies are not lacking to the effect that losing oneself in propagational activity has resulted in being healed oneself.⁶¹

Although any religion necessarily emphasizes the necessity for propagation and recognizes personal witnessing as an obvious expression of one's earnest faith (which should add merit toward the attainment of one's desired end), the burden, in an almost oppressive sense, is particularly felt in *Sōka Gakkai*. It is incumbent, in a legalistic sense, upon every believer to teach others the falseness of their religion and the suffering it is sure to bring upon them and to instruct them in the true way of happiness. Apart from this type of argumentative, dogmatic, aggressive *shakubuku*, the *Sōka Gakkai* believer cannot be sure of his own salvation or hope for the realization of his own longing. Through the leading (or pulling) of others into the faith, one's own merit is increased and one's perfect healing becomes more assured.

Reiyūkai, though less dogmatic and offensive, has a similar understanding of the relationship between bringing others into the fold and achieving one's own petition. Despite the clear denial of "meritorious virtues for winning any definite number of persons" in the list of "Doing of Goodness,"⁶² a perusal of testimonies of believers in *Reiyūkai* periodicals indicate that

⁵⁹ Yoshinori Moroi, 諸井慶徳, *Shinjitsu no Michi*, 真実の道 (Tenri, 1954), pp. 292 f.

⁶⁰ *Ofudesaki*, III, 47. Cited in *Tenrikyō Kyōkai Honbu*, op. cit., p. 94.

⁶¹ *Tebiki*, X (1959), p. 5.

⁶² Kotani, op. cit., p. 17.

blessings and merit are received from winning certain numbers to the faith.⁶³ It is commonly recognized that the more believers one wins to the faith, the greater one's merit becomes. It has been reported as a point of *Reiyūkai* doctrine that each believer must bring in seven other members or his request will not be granted.⁶⁴ Obviously, much stress is laid upon the winning of others to the faith and the benefits accruing to oneself as a result.

In other religions under study also, even though explicit mention is not given of the blessings received from helping to extend the faith, this is often understood. Opportunities are invariably given for personal testimonies at the various religious gatherings of each of the religions. Through relating one's own experience of conversion or healing before others, one's own faith is strengthened and both mental and physical blessings result.

Pilgrimage

Finally, the physical blessings accruing from a pilgrimage to the Holy Land or religious headquarters of each religion are emphasized in their various publications. All the religions included in this study encourage the believers to visit the religious headquarters, imbibe the faith-stimulating atmosphere, and receive special instruction.

The religions which emphasize sacrificial labor for the benefit of the building program at headquarters (*PL Kyōdan* and *Tenrikyō*) in particular emphasize the benefits of such a visit. In fact, both of these religions require all bona fide believers to make at least one visit to the headquarters. *PL Kyōdan* states: "Believers have to go to the Holy Land to receive training once in their lives at least. This you have to swear

⁶³ One of many such examples is found in the testimony of Miyuki Taniguchi, 谷口みゆき, which notes that her lame child began to walk after she had led her seventieth person into the faith. (*Meihō*, No. 64 (August, 1959), p. 30.)

⁶⁴ Kudō, *op. cit.*, p. 150. *Reiyūkai* headquarters states that no definite number is necessary, but the more believers one wins, the greater his merit will be.

when you join the Order.”⁶⁵ In *Tenrikyō* the special instruction (*besseki*) required for one to receive the *sazuke* and thus become a full-fledged believer is given only at the headquarters.

It is not surprising that these two religions give great emphasis to the benefits to be received from such a visit. *PL Kyōdan* has a whole booklet devoted to the testimonies of those who have received blessings from a visit to the Holy Land.⁶⁶ Among them are testimonies of healings received through fulfilling this vow made at the time of entering the Order. The purpose of such a visit is to receive instruction, engage in sacrificial labor, and to come to know by experience the true essence of the faith which cannot be appreciated by literature alone. Sitting under the instruction of national leaders or taking active, physical part in the establishment of the “eternal city” has reputedly resulted in the restoration of sight to unseeing eyes,⁶⁷ the strengthening of carious bones,⁶⁸ and many other wonderful healings.

The central and most holy ceremony of *Tenrikyō*, the *kagura zutome* dance, which is of greatest effectiveness in manifesting the blessing of God to men, is performed only at *jiba*—around the *kanrodai* column at the mother temple in Tenri City. Sickness which was not healed by the *sazuke* of the preacher or the *tsutome* of the local church is more likely to be healed if one is present at the performance of this sacred dance. Although the dance itself is not seen by the gathered throngs, being present in the temple during the performance is considered efficacious.

Along with attendance at this ceremony, participation in the Holy Labor activities at headquarters and receiving instruction is also considered important in bringing about the spiritual change which will result in the sweeping of the dust from one's soul and consequent deliverance from sickness. Testimonies in *Tenrikyō* periodicals include healings which occurred during the course of a visit to headquarters.⁶⁹

⁶⁵ “A Guide to A Happy Life,” p. 7.

⁶⁶ *Seichi Rensei Taikenshū*.

⁶⁷ *Ibid.*, pp. 33-40.

⁶⁸ *Ibid.*, pp. 91-95.

⁶⁹ *Tebiki*, X (1959), pp. 4-5, 12-13, 67.

Ōmoto also advises believers to visit the Ōmoto Holy Land for instruction and inspiration.⁷⁰ Especially those who are sick or their close relatives are urged to make such a visit for its beneficial effects upon the suffering one. Testimonies to such effectiveness are also found in Ōmoto literature.⁷¹ Physical healing is likewise reported among *Risshō Kōseikai* believers as a result of a visit to their headquarters.⁷² The visit of *Sōka Gakkai* adherents to the main temple of *Nichiren Shōshū* (*Taisekiji*, 大石寺), of *Sekai Kyūseikyō* believers to their Earthly Paradise at Atami, or Hakone, and the hushed entrance of a *Seichō no Ie* believer into the Tower of Light at *Seichō no Ie* headquarters cannot fail to have beneficial effects upon the pilgrims.

In summary, the "faith healing" of the religions under study has been clearly seen to include also a "works" aspect. In the case of each of the religions, there is some activity or ritual which can be performed on behalf of the sick, some individual effort or ceremony in which he can participate, or some charm or potion which he can utilize to the end that he will be healed. It is not a mere matter of faith alone. There are certain concrete steps which can and must be taken in order to enhance or ensure the desired healing.

Some of the methods employed seem to be pure superstition, but none of them are without psychological value. Methods of filling the mind with proper thoughts or doctrines, directing the mind toward efficacious rituals or objects, and encouraging the suffering one himself to actively take part in beneficial endeavors are all employed to bring about the desired healing. Each of the religions have place for both mental and physical (active and passive) exercises in the healing process.

A consideration of the methods employed strengthens the contention that the primary power at work in the reputed healings of these religions is human rather than divine. The emphasis is repeatedly upon the thoughts and activities of men rather than upon the power of God. Divine power is generally considered active only as the result of and dependent upon the

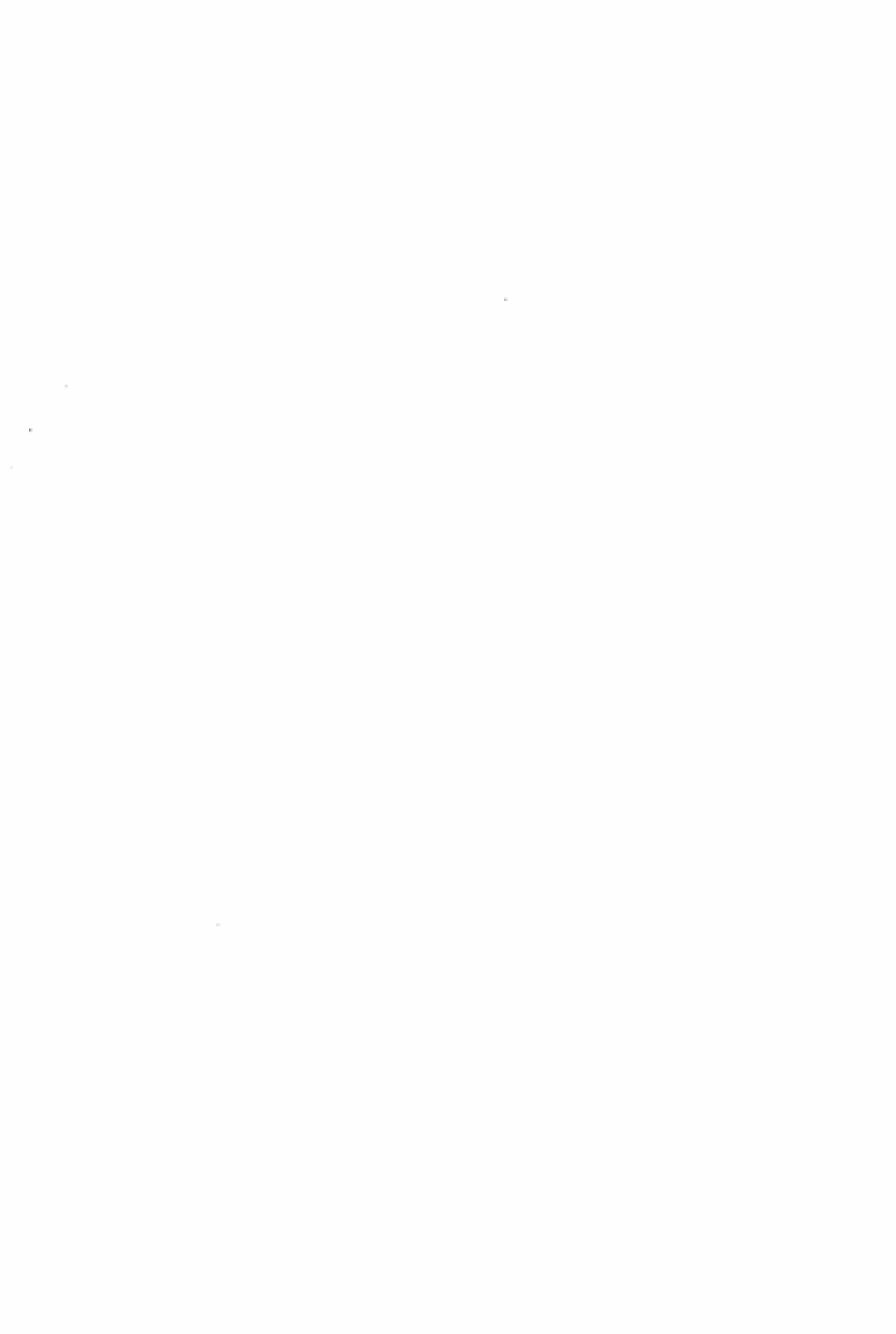
⁷⁰ *Ōmoto Shinkō no Shiori*, pp. 5-6.

⁷¹ *Ōmoto*, 大本, pp. 30-31; Ōsaki, *Okagebanashi*, pp. 94 ff.

⁷² *Kōsei*, X (October, 1959), pp. 17, 21.

effort of man. Most of the religions would suffer very little in a practical way if the concept of the divine were entirely removed from their teaching. Often it seems almost irrelevant, except as a convenient postulate or "mind filler." As a result, the healing which is attained through the practice of these religions is better referred to as "faith healing" rather than "divine healing."

The Effectiveness
of the New Religions



Chapter Eleven

When the conditions for healing are complied with and the procedure for healing is accurately and faithfully followed, the desired healing should result regardless of the individual or the sickness involved. Although the various religions recognize differences between people and sicknesses which are easier or harder to heal, in theory, at least, all who follow the teaching and practice of the particular religion are expected to be healed.¹ In actual practice, however, it seems apparent that certain types of people and certain types of sicknesses respond more readily to "treatment" than others.

Statistics in regard to the types of people and sicknesses healed, and impartial case histories compiled by competent investigators are not readily available. This is one of the many areas in the study of the New Religions which requires further study. However, a perusal of the religious periodicals containing testimonies of healing, personal attendance at religious gatherings, conversation with believers and leaders, along with a study of investigations that have been made, both from within and without the religious body concerned, agree in indicating certain general characteristics held in common by the majority of those who take an active part in religious activities and who have reputedly received healing or other benefit through their faith.

¹ In certain religions, the emphasis that one may find compensating spiritual blessings even though physical abnormalities (usually congenital deformity or dismemberment) are not corrected is not absent. However, it more often seems to be used as a forced admission of inadequate power for certain extreme cases rather than recognized as an integral part of doctrine.

PEOPLE ATTRACTED

It must be recognized that the people who are attracted to the New Religions for healing have greatly varied backgrounds and widely differing characteristics. It is always difficult and often inaccurate to generalize in regard to common elements pervading a variegated group. Such generalizations invariably are imperfect and numerous exceptions to the general rule may frequently be noted. Nevertheless, allowing for the individual exceptions, certain broad areas of agreement among the type of people which find solace and healing in the New Religions can be discerned.

In the first place an obvious, though not unimportant, observation should be made. With but few exceptions those who become believers of the religions under study are Japanese or of Japanese extraction. Thus, they share a common religious and philosophical outlook—such as has been described previously. Their thinking along religious lines has its roots in traditional Japanese thought patterns. Despite the many and varied attempts to introduce new, more up-to-date elements into these religions, the roots and philosophical base along with outward ceremony and practice remain definitely Japanese through and through.

Efforts have been and continue to be made on the part of many of these religions to extend the scope of their activities to non-Japanese seekers. Some of them have sent emissaries to Europe and the Americas in order to study the mentality of the foreigners and how to accommodate their propaganda accordingly. In the Occident certain practices and edifices are westernized in order to avoid becoming a strange element in Occidental surroundings. The foreign cultures are studied as a preparation for the preaching of their peculiar gospel. "How can we make our religion appeal to foreigners?" is at the present moment one of the most important points of discussion at the headquarters.

Along with complaints of little success among foreigners are stories of increasing penetration into western lands. The scarcity of acceptable propaganda material in foreign languages proves a crucial problem upon which much attention is being focused and hurried attempts to solve the problem are being made.

To that end pamphlets in European languages are being published, but up to the present moment little has appeared that is very readable or attractive. It is quite certain, however, that this will be remedied in the future. Missionary efforts among second generation Japanese in foreign lands will then be put forth with greater strength. From such foreign bases, conversion of non-Japanese peoples is anticipated. At the present time, however, there are few believers, who are not racially or culturally Japanese.

Both economically and educationally the adherents of the New Religions tend to come from the lower levels of society.² A study made for his university thesis by the present leader of Tenrikyō some thirty years ago indicates that at that time a quarter of all *Tenrikyō* preachers (not mere adherents) had no formal education. Some eight per cent had more than a high school education. The remaining 67½ per cent had received various degrees of primary school or secondary school training. Over half of the *Tenrikyō* preachers of that day were formerly engaged in farming. Nine per cent had been unemployed. The remainder had previously been engaged in some form of business or industry.³

Although many exceptions may be pointed out, it seems clear that the majority of those who seek (and find) help in the New Religions come from strata of society which not only has great physical and material need, but lacks the wherewithal, both financially and intellectually, to satisfactorily meet the need. Material lack in the face of sickness along with a comparatively low level of formal education makes the faith healing emphasis of the New Religions very attractive and provides the conditions for a wholehearted acceptance of the religious teaching which is so important for the attainment of the desired healing.

It has been pointed out by Professor Takagi⁴ that although

² Iichi Oguchi, 小口偉一 (ed.), *Shūkyō to Shinkō no Shinrigaku*, 宗教と信仰の心理学 (Vol. IV of *Shinshinrigaku Kōza*, 新心理学講座, Tōkyō: Kawada Shobō, 1956), p. 161.

³ Shōzen Nakayama, 中山正善, *Tenrikyō Dendōsha ni kansuru Chōsa*, 天理教伝道者に関する調査 (Tambaichi: Tenrikyō Dōyūsha, 1930), pp. 59 ff.

⁴ Takagi, *Nihon no Shinkō Shūkyō*, pp. 94 ff.

between 60 and 70 per cent of the believers of the New Religions enter the faith due to sickness, it is not merely sickness in and of itself which provides the motivation. It is sickness which is due to and allied with other pressing problems, whether financial, domestic, or moral. Such an observation indicates another characteristic of the person who seeks (and finds) healing in the New Religions. He is one burdened with many involved and complicated problems. *Sekai Kyūseikyō* considers sickness itself to be the source of all other problems, the greatest cause of fear and anxiety, in short, the fundamental problem of man which gives rise to all other sufferings.⁵ We need not agree with this exaggeration to recognize that sickness is invariably a complicating factor which can either be the cause or the result of other problems. It is sickness along with other related problems which characterizes the candidate for healing in the New Religions.

This leads to a further observation regarding the psychological and emotional condition of the many who come and find healing in these religions. Beset with numerous problems which seem beyond their limited resources for solution, they have reached a stage of frustration where they are willing to try anything.⁶ Many have tried other means of solution before experimenting with one of the New Religions, which often is admittedly a "last resort." Having found disappointment and increasing frustration in other attempts at solution (including other religions), they have reached a state of mind which is especially conducive to the help which the New Religions have to offer.

Another, not unrelated, characteristic of the majority of adherents of the New Religions (which is also reflected in the numbers of those professing healings) has to do with their sex and age. At all meetings of the New Religions, women obviously are in the majority. From 60 to 80 per cent of the believers of these religions are said to be women—mostly in their 40's and 50's.⁷ Considering the situation in Japan, especially since the post-war changes, women of this age group are the ones who easily fit into the characteristic patterns noted above.

⁵ Y. Okada, *op. cit.*, pp. 148-149.

⁶ Takagi, *Shinkō Shūkyō*, pp. 181 ff.

⁷ Oguchi, *Shūkyō to Shinkō no Shinrigaku*, p. 150.

A recent survey, made by the *Asahi Shimbun*⁸ during the election campaign in which *Sōka Gakkai* increased in strength to become the third largest group in the Upper House of the Japanese Diet, resulted in the following generalizations regarding *Sōka Gakkai* adherents. It would not be far amiss to extend their application to the New Religions as a whole. (1) Regarding sex, women outnumber men. (2) In age, those in their twenties, thirties and forties are in the majority with only a few adherents over fifty. (3) In relation to occupation, adherents are mainly unorganized workers of medium and small industries who are engaged in physical labor. (4) Educationally, most have had no further training after junior high school (the limit of compulsory education in postwar Japan). (5) In economic status, those in the lower income class are predominant.

A consideration of the above characteristics of the adherents of the New Religions suggests that of all men they are the most likely to respond to the healing which the New Religions offer. Although limitations to people of this particular type are not suggested in the teaching of the New Religions, in actual practice it seems that people falling under one or more of the above characteristics are most likely to find healing through the methods advocated in these religions.

SICKNESSES TREATED

In regard to the types of sicknesses which seem to respond to the healing methods followed in the New Religions, one of the most striking observations which one makes is the wide variety of sickness for which healing is claimed. Ranging from cancer to TB, from small-pox to BO, healings are claimed for illnesses which are organic as well as functional, acute as well as chronic. Indeed, there seems to be no sickness from which at least someone has not been reputedly delivered.

Despite the great variety of sicknesses from which men have claimed to be healed through the teaching and method of the New Religions, however, it is evident that most of the sicknesses which seem to respond favorably to religious treatment also

⁸ July 4, 1962, Evening edition, p. 2.

have certain common elements. The majority of the sicknesses for which healing is claimed seem to be psychologically caused or abetted. Neuroses, stomach and intestinal disorders, high blood pressure, asthma, skin diseases and the like are common.⁹ Often the particular sickness from which one is healed is not clearly stated, but is referred to in general terms. Fevers, dizziness, various aches or pains are described apart from the basic cause. Not infrequently, the diagnosis of one's illness seems to be result of one's own subjective impressions or those of another religious believer who lacks medical training.

In the study of *Tenrikyō* patriarch Nakayama, previously referred to, among the *Tenrikyō* preachers of that time who had entered the faith because of sickness (61 per cent), healing from the following types of sickness predominated: the largest number (30.31 per cent) indicated healing from sickness in a general sense. Those who were more specific, professed healing from nervous diseases (10.66 per cent), ophthalmic disorders (8.48 per cent), and childbirth related illnesses (8.20 per cent.)¹⁰

Explanations by medical doctors of the healings which are undoubtedly received by religious adherents¹¹ stress the mental, psychological or emotional basis of most of the sicknesses for which healing is found. Note is also made of the increasing recognition of the close inter-relation between mind and body and of the increasing reluctance to classify any sickness as purely organic. The place of mental attitudes in the cause or stimulation of sicknesses which previously were considered to be unrelated to the mind is becoming more and more evident. Sicknesses for which complete deliverance is claimed are largely of this mental related nature.

A considerable number of the sicknesses for which healing has been claimed, are found, upon closer investigation, not to have been fully healed. In personal conversations with believers who had testified to healings, it has been found that healing

⁹ Oguchi, *Shūkyō to Shinkō no Shinrigaku*, p. 169; Takagi, *Shinkō Shūkyō*, pp. 90-91.

¹⁰ Nakayama, *op. cit.*, pp. 79 ff.

¹¹ Vide Saburō Aimi, 逢見三郎, *Kiseki no Kagi*, 奇跡の鍵 (Tōkyō: Kirisuto Shimbunsha, 1960); Michio Matsuda, 松田道雄, in *Shinkō, Shūkyōshin to Konnichi no Kyōdan*, 信仰, 宗教心と今日の教団 (Tōkyō: Asahi Shimbunsha, 1953), pp. 126 ff.

was not complete. The individual has felt much improved and believes that complete healing will soon take place, but at the present there are still various symptoms of lingering illness. In the cases of others who have testified to complete healing, recurrence of the disease which had been reputedly healed is not infrequent. One religious leader who changed faiths admitted that half of those who professed healing in his former religion had recurrences of their illnesses.¹²

Although again there are exceptions, it is the usual case for healings to come about gradually rather than instantaneously. Ordinarily the religious leaders indicate that this is the more normal process. Thus, although often the "turning point" or the "crisis" is indicated as occurring at the time when one believed or when the necessary conditions were fulfilled, healing did not come until some time later. Since many believers refuse to receive medical attention after entering one of these religions, whether or not the sickness is truly healed is not always certain. Testimonies to healing often depend on one's feelings rather than on competent medical authority.

Most of the suffering ones who enter the New Religions for healing have already received medical attention for their illnesses. Due to lack of confidence in the doctor, lack of funds, disappointment at the slowness of recovery, or for other reasons, medical help is exchanged for religious. Thus, in any given case where medical attention has been received, it is difficult to deny the possibility that recovery was in part due to the medical treatment.

It is also a fact, fully recognized by Japanese doctors, that medical diagnoses of sickness is fallible. There are times when an illness is diagnosed as something more serious than it really is. Patients or their relatives are exaggeratedly told that there is little or no hope for recovery to prepare them for the worst in case it does happen. When such patients find healing after entering some religion, it is considered miraculous. However, in a number of instances, due to incorrect diagnoses, the sickness never was as serious as it was reported to be.

Finally there is the problem of unhealed sickness. Stories

¹² Takagi, *Shinkō Shūkyō*, pp. 94-95.

of the sick who seek and find healing in the religion are widely published by religious literature, but the numbers of those who are disappointed and bitterly leave the religion to seek help elsewhere and those who become worse or die due to lack of medical care are ignored. The accounts of those who fail to find healing are not publicized, but it is clear that the numbers are not small.¹³ Since it is the ones who do receive healing who continue in the faith and become the most enthusiastic believers, the impression received is that all who join find healing. Yet the doctors who treat the critical cases of those who have become disillusioned with their faith will be the first to give the lie to such impressions.

Every religion which teaches that healing may be found in following its tenets must have an explanation ready for the cases when sickness is not healed, when it is not completely healed, or when it recurs. Generally, the explanations point to a lack of sufficient faith in religious teachings, a deficiency of obedience in following instruction or in the performance of religious ritual, a lack of enthusiasm in the propagation of the faith, or the enormity of the karmic influence which needs to be eliminated.

In summary, the large majority of those who find healing in the New Religions share certain common characteristics. Their cultural, economic, educational, mental, and emotional state tend to make them susceptible to the mental and physical benefits which can be received through the doctrine and practice of these religions. Their sicknesses also are usually of the type that most readily respond to suggestion or sympathetic encouragement. More complete investigation leads to the conclusion that the many testimonies to healings do not give an accurate picture of the true situation since there are also many seeking healing who do not find it, some who testify to healings which are not complete, and others whose "healed" sickness continues to recur. Furthermore, medical treatment previously received or mistaken diagnoses raise doubts as to how great a part the religious treatment played in the healing of some diseases.

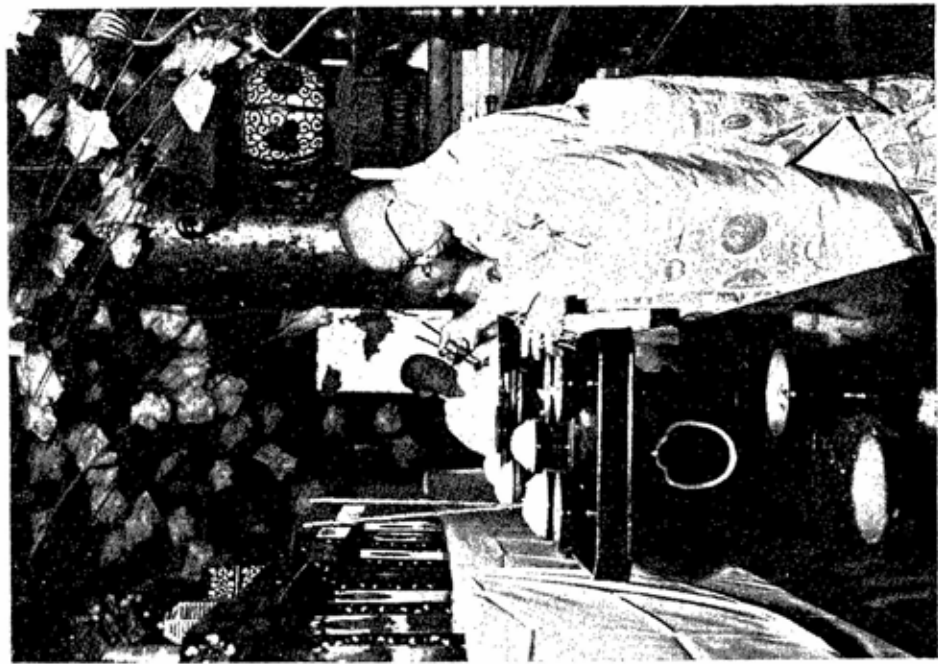
FACTORS CONDUCIVE TO HEALING

The consideration of the types of people and sicknesses healed

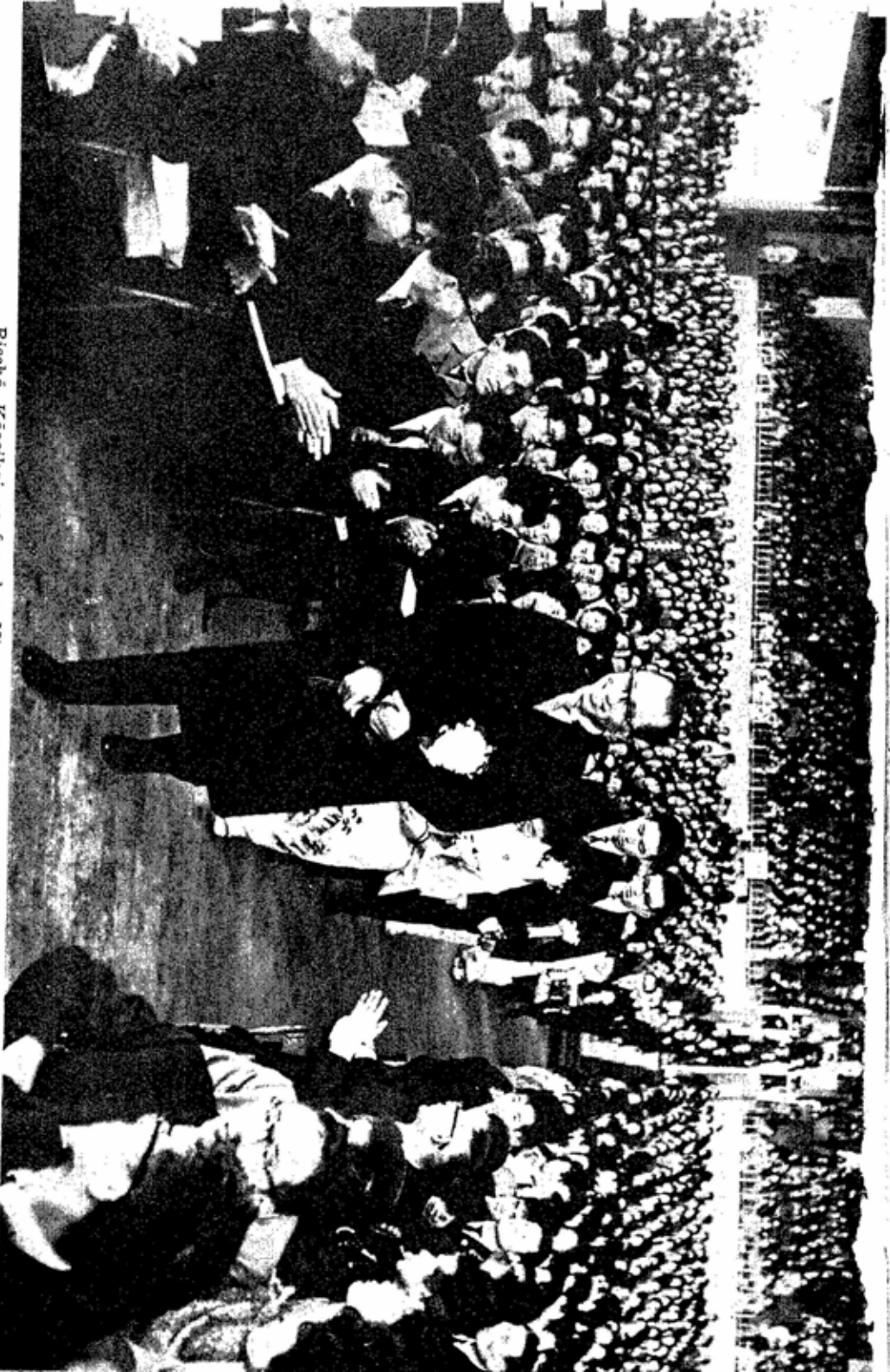
¹³ *Ibid.*



Sōka Gakkai members on Taisekiji temple grounds.



Nichiren Shōshū High Priest Nittatsu performing offering ritual.



Rissbō Kōseikai co-founder Niwano and other leaders proceeding to platform of public meeting hall.

by the religions under study has prepared the way for a further consideration of relevant factors involved in reputed healings. A sincere faith in the particular teachings of the religion and obedient action resulting from such a faith as directed by that religion are the basic requirements for healing. Various methods are employed to bring about or encourage the healing process.

Despite the various differences in doctrine regarding the object of worship, cause of sickness, its cure, and methods employed to bring about healing, every religion can produce seemingly countless testimonies of people who have been healed through its particular religious faith. Not only are there testimonies stating that healing which was not achieved through years of devoted belief in Religion A came quickly when faith was transferred to the teaching of Religion B, but testimonies indicating that the healing unattained by Religion B was found in Religion A are also available. Objective consideration of the multitudinous testimonies issuing from the various religions reveals that there are more basic factors which are conducive to healing than the ones outwardly stated by the individual religions relating to doctrine or practice.

The exclusivistic claims of some religions or of some believers that only in their faith is true healing found obviously do not stand the test of objective study. Healings are reported in all of the religions under investigation, even when there are basic, irreconcilable doctrinal differences between them. This suggests the presence of common elements in the religions, which may not be noted or even recognized by the religions themselves, which are the more important elements in bringing about healing. Even when recognized by the religion, such elements would usually be considered "secondary," but objective treatment indicates that they are rather the *primary* elements involved in the healing process. For the attainment of healing as found in these religions, more important than doctrinal elements regarding the nature of the divine, the nature of reality, the method of worship, the cause of sickness, etc. are the factors made explicit in the following pages.

Before consideration is given to various particular factors which seem important in the realization of healing by those seeking it through faith, certain broad, more inclusive factors will be noted. By filling these important general needs of the

suffering ones, processes are brought into operation which often result in undeniable physical improvement on the part of the sick.

Spiritual Foundation

The many, far reaching changes which have taken place in Japan in the past hundred years have not been without deep and widespread effect in the lives of Japanese people. Values, time-honored customs and beliefs, ethical concepts have all been influenced and changed. This has left the common man who is conservative and not so easily adaptive to new conditions—especially the man with comparatively little education—in a spiritual plight for which he is unprepared. Old spiritual bases have become suspect and fail to provide answers sought by modern man.

Loss of faith and a confusion of ideas in the spiritual realm may be in itself a causative factor in certain illnesses. When illnesses which have other organic or functional causes occur in the experience of such an individual, certainly the lack of spiritual stability or a confusion of spiritual principles is a hindrance to rapid and complete recovery. The importance of spiritual faith in the healing process has become increasingly recognized by medical science.

Entrance into the religious atmosphere and acceptance of the teaching of any of the religions being studied undeniably provides certain ailing folk with a spiritual foundation which is often an indispensable requisite for their recovery. Attaining a firm faith, basic convictions, and hope in the midst of baffling change and general loss of spiritual moorings brings an accompanying benefit to one's physical condition. All men would not be able to find such a foundation for their lives in the teachings of these religions, but those who can and do find such often find the answer to underlying or catalytic causes for the physical suffering they have been enduring as well.

Mental Rehabilitation and Emotional Stabilization

Related to the age of changed concepts in moral and religious as well as political, economic, and educational spheres is the heightened mental and emotional strain and frustration

which is directly or indirectly related to much of modern illness both in the West and the East. Fears, anxieties, domestic cares, etc. which are well known in the Western world are only accentuated and aggravated in Japan where it has been traditional to suppress one's feelings and where expression has been allowed only according to certain accepted patterns. The complications, contradictions, uncertainties which face the average Japanese of today are difficult for Westerners to imagine. The reason for and the concrete nature of such need not be fully described here, but the existence of almost countless causes of mental and emotional upheavals is obvious to even the most casual observer of the Japanese scene.

In this land where psychiatric and psychotherapeutic treatment has not developed at the same pace as other evidences of modernity, many find, though often only temporarily,¹⁴ the help they need for distraught and upset minds and emotions in the teachings of the New Religions. Submitting to the doctrine and discipline taught in these faiths, many find relief for their frustrations and consequently for the illness which these frustrations have helped bring about.

Volitional Invigoration

One further general help which the New Religions afford to some ailing folk who are seeking healing is in the sphere of the will. The frustrations of many are based upon a weakness of the will. They are too weak morally to oppose tradition and seek to change customs which have become meaningless and even harmful. Their basic problem is to find the moral fortitude to try to put into practice what they feel to be right.

Caught in the web of centuries' old tradition which has formalized almost every area of Japanese life, a great moral

¹⁴ There are various evidences of religious mobility among the adherents of the New Religions which suggest only a temporary satisfaction in one particular religion. Not infrequently the religion is abandoned when one's desired request is attained or if it is not attained after a certain period. In the latter case, the seeker's interest may be attracted to another religion. Others, following a temporary affair with one religion, have become disgusted with all religion, entering the ranks of the non-religious or anti-religious.

strength and firm will is required to do as one thinks right, despite the disapproval of the community. Also in this matter of the strength of will needed in seeking release from the restrictive traditions built up over the centuries, it is difficult for the Westerner to fathom the dilemma of the Japanese. This people which is notably weak in the requisite power to make decisive resolves upon individual responsibility in the face of popular disapprobation has need for some means of volitional invigoration.

For some people this moral strength is found in the New Religions. Sicknesses which have their cause, whether in a primary or secondary sense, in this weakness of the will or moral timidity find relief when the will is strengthened. Wholehearted participation in the religious life advocated by these religions brings to certain people the necessary strength to make and abide by decisions which they feel are right despite social disapproval. This accomplishment of a long postponed clearing of one's conscience can bring about renewed physical strength as well.

There are various particular factors which help to bring about the generalized results just noted. Finding in the New Religions elements such as those noted below, individuals with various kinds of physical ailments are helped to a stage of mental or spiritual health that exerts sometimes its influence upon their physical condition.

Sympathetic Concern

Invariably the newcomer to the New Religions will find a sympathetic ear to listen to his problems. During the regularly scheduled meetings or in individual conversations, in talks with other believers or religious leaders, there is always someone who will show sympathetic concern for the particular troubles which he faces. In all the religions under study one may find a willing listener at almost anytime of the day on almost any day of the year at a designated place.

Generally one's problems will be given a hearing; in addition sympathetic, straightforward advice will be provided on how to rid oneself of them. Although family and friends may seem not to understand one's problems nor to have any sugges-

tions for their solution, the teacher of the New Religion not only takes time to listen to the airing of individual problems, but expresses a personal concern as well. This expression of concern is accompanied by words of encouragement and definite instructions which are to be followed to find the solution. This attitude of sympathetic concern in itself is enough to bring about the mental adjustment which may result in healing on the part of many frustrated and confused sufferers.

Authoritative Teaching

In the confused, uncertain, relativistic thinking which characterizes so much of today's philosophical and religious expression, not a few troubled souls are seeking an authoritative word spoken by one who speaks with conviction. Established Japanese religions have lost their traditional authority in the lives of many today. The medical profession also, in the eyes of some, seems to lack authority or certainty. When physicians cannot find what it is that troubles the patient or prescribes medicine which seems to have no effect, faith in the physicians' efforts is lost and an authoritative answer is sought elsewhere.¹⁵

Both leaders and lay adherents of the New Religions speak with authority. An authoritative, even dogmatic, explanation is given for the cause of one's problems and certain relief is promised if the simple teaching is merely believed and practiced. Whether in the lectures or literature of *Seichō no Ie*, the personal consultation of *PL Kyōdan*, the home visitation of *Tenrikyō*, the circle group instruction of *Reiyūkai* and *Risshō Kōseikai*, the *shakubuku* of *Sōka Gakkai*, or the teaching of *Sekai Kyūseikyō* and *Ōmoto*, the cause and solution of one's problems are indicated with unquestioned authority. In simple, down-to-earth (and, from the standpoint of the religion, logical) fashion the particular factors which give rise to the illness one is experiencing, are explained. The simple method of achieving certain healing is likewise presented.

¹⁵ Takagi notes that entry into one of the New Religions for healing is ordinarily preceded by a loss of faith in the doctor. (*Shinkō Shūkyō*, p. 90.)

The confidence and authoritativeness with which the teaching is presented is a powerful influence in bringing about the mental condition which is required for healing. There is no hesitation in giving the diagnosis or promising the healing. The authority of the teaching is guaranteed by a divine or divinely inspired founder or by divine revelation. Such authority brings both relief and security to the distraught, frustrated individual, particularly to those with little education, but also to educated people who are also unconsciously seeking an authoritative word in which they can trust. Sympathetic concern accompanied by authoritative teaching is unquestionably a factor which must be recognized in the process of physical improvement experienced by believers.

Personal Reflection

The New Religions are united in an emphasis upon the need for reflection upon one's attitudes and actions and for a forthright admission of thoughts and acts which are found to be wrong. Acknowledgment of one's weaknesses is encouraged, both in private conversation with a teacher and in groups when others are present. Certainly this emphasis upon reflection and confession is healthy and health producing. This "repentance attitude"¹⁶ has been postulated by a Japanese physician-pastor as the basic cause for the numerous healings reported in both Christian and non-Christian religions.¹⁷

Self-expression

Related to the attitude which results in the acknowledgment of one's weaknesses and wrongs is that which encourages self-expression. For centuries the Japanese have considered self-suppression a virtue to the injury of their personalities. Through the medium of the New Religions they are able to throw off to a certain extent the binding restrictions under which they have suffered and feel free from restraint and formality. One of the

¹⁶ It should be noted that this repentance does not have the meaning and depth of its Christian connotation.

¹⁷ Aimi, *op. cit.*, pp. 12 ff.

great appeals of *PL. Kyōdan*, in particular, is this very emphasis upon a happy life as the genuine expression of one's self.

There is a sense of freedom which pervades the atmosphere of these religions. The mutual confessions which are made in the circle groups of *Reiyūkai* and *Risshō Kōseikai* contain matters of a personal nature that one would never tell even a member of his family. In this atmosphere the sense of restraint and suppression is lost and one gives voice to thoughts or feelings which have long been suppressed. Along with confession in its more limited sense, liberating, self-expression can also clear away psychological blocks or bring one to a clearer understanding of oneself which reduces anxiety and fear and may result in the healing of organs poisoned by mental attitudes.

Social Fellowship

Related to this freedom of expression within a certain atmosphere is the sense of fellowship, a sense of belonging, a friendship with others of like mind which is characteristic of fellow believers. There is a certain emotional fervor connected with these New Religions which tends to bring out new facets of one's personality. In the world which has become so depersonalized and organized, where loyalties are often discarded, here are fellowships in which one finds warmth and understanding. The association with others having common problems is a strengthening factor both mentally and physically. The faithful among themselves are bound by strong ties. After certain ceremonies they remain for a common meal and endless intimate talks continue for hours and hours. This attracts especially the women for whom there exists very little social life in Japan. Once entered, one cannot easily break away from the group since the group feeling is exceedingly strong among the Japanese.

Traditional Japanese religions have geographical or hereditary groupings rather than being based upon individual faith. Since one is born into the religious grouping, the sense of belonging which results from personal choice is absent. By joining one of the New Religions, one becomes a part of something big and wonderful. One's horizon is raised and the world is seen through the eyes of the fellowship. Being accepted as one is and becoming a part of something greater than one's own, little, provincial

world also exerts a certain healing influence. The characteristic vocabulary used by the religion, the distinguishing badges, dress or religious paraphernalia, along with a visit with others of like mind to the religious headquarters adds to the feeling of belonging to a messianic movement. The Japanese people in their long history always have displayed a deep sense of having a mission. Moreover the fellowship found in these New Religions brings a sense of security to many and provides conditions which are conducive to the solution of the problems which are basic to their illnesses.

Purposeful Activity

Related to the emphasis upon fellowship is the purposeful activity into which the believer is directed. Such activity may have the more limited objective of strengthening or aiding the particular religious group or (often through this limited objective) the more extensive aim of working for the betterment of mankind as a whole. Whether in the Holy Labor of *Tenrikyō*, the Training or Service required in *PL Kyōdan*, the building of a Paradise on earth in *Sekai Kyūseikyō*, or the bringing in of the better world envisaged by *Ōmoto*, the believer is lost in purposeful activity that is greater than his personal problems. He forgets himself in the service of the community or others. The very participation in such activity has a healing influence upon many sicknesses which have excessive self-concern as a part of their cause. To many who have lost a sense of meaning or purpose in life, participation in the programs of these religions furnishes both.

Individual Testimony

Public meetings of each of the various religions are characterized by periods of public testimony. Testifying, whether in a group or individually, is encouraged. Whether the testimony involves the healing of one's disease, protection from danger, or any other mercy received through one's faith, it is to be voiced. Not only does such testimony encourage others who are seeking benefits, it strengthens one's own faith and purpose. The encouragement to give thanks for the healing already in the process of being received by faith is an undeniable aid to the

reception of that very healing.

In conclusion, an objective and detached study of the reports of healing which are common in all the religions under investigation along with participant observation and interview indicates that the basic factors involved in the healing process are neither supernatural forces nor the particular teachings or methods of the individual religions in and of themselves. There are common "secondary" factors which seem to provide the necessary psychological conditions to bring about relief from many of the sicknesses suffered by those seeking deliverance through religion. Through providing a conducive atmosphere and encouraging the particular attitudes and activities which have recognized therapeutic value, the alleviation of certain illnesses on the part of those who are able to enter wholeheartedly into this religious framework is sometimes achieved.

Naturally, the concepts and activities of certain religions will have appeal to certain people and not to others. Those who are able to sincerely participate in the conceptual and actual world of a particular religion will receive some benefit from it. Another who may not be helped by that particular religion may find help in another which is better suited to his particular need or personality. In any case, the achievement of spiritual, mental, emotional, and volitional stabilization and amelioration is an undeniable help in bringing about a physical improvement. Evidencing a sympathetic concern, propounding an authoritative doctrine, encouraging personal confession, furnishing opportunities for self-expression, establishing a congenial fellowship, providing purposeful activity, and stimulating personal testimony are all factors which aid in achieving a state of mind and heart which is most likely to bring about physical healing.

Conclusion

Chapter Twelve

In the preceding chapters the attempt has been made to give a factual presentation of certain basic elements in the origin and history, doctrine and practice of various representative religions in modern Japan. The nature of this study, the shortness of this book, and the various complicating factors noted in the earlier chapters in particular make it presumptuous to make any claim to completeness or inerrancy in the presentation of the subject matter. However, the aim has been to present fairly and, in so far as possible, clearly the results of study and investigation made over the past years. It now remains for a concluding word to be given in regard to the attitude or position from which these religions are viewed, an evaluation of their strengths and weaknesses, and the probabilities regarding their future.

The simplest position to take in the face of complicated, conflicting issues, is one of an extreme nature. On the one hand are those who condemn as evil or devilish any position other than that which they maintain. From this point of view, all religions other than one's own are indiscriminately judged false and worthless, regardless of their teachings and activities. No judgments are made as to relative values between religions or to similarities with one's own. The very study of other religions is considered a waste of time if not actually corrupting. Complete and perfect truth in all relevant aspects is considered already apprehended and all that remains is for false religions to be rooted out to make way for the establishment of the true one.

As contact between men, cultures and religions has increased, such an extreme position has become more and more difficult to maintain. The rapidly growing interpenetration of Eastern

and Western cultures has made an authentic dialogue more and more urgent and unavoidable, on the religious level also. Yet, the opposite position, while seemingly more in keeping with the spirit of the times, can be no less extreme. It becomes often an oversimplification which avoids the need for making discerning value judgments. This other extreme maintains that there is no essential difference between religions, that all are basically one. All seeming differences are superficial, resulting from factors relating to time, place, cultural background, etc. From such a standpoint, no criticism or discrimination is to be made because all is relative and there is no absolute position from which valid judgments can be given. Whereas the former extreme position sees all in contrasting terms of black and white, the latter sees only a uniform, hazy gray.

This is the common Oriental attitude which minimizes or doubts the transcendency of one religion over others. To them Christianity is but one of the many existing religious traditions, perhaps a superior one, yet one out of many. As Gandhi has put it:

I believe in the fundamental truth of all great religions of the world. I believe they are all God-given, and I believe that they were necessary for the people to whom these religions were revealed. The tree of religion is one, and there is a certain physical equality between the branches. They are all growing, and the person who belongs to the growing branch must not gloat over it and say that his is superior. None is superior, none inferior to the others. The Allah of Islam is the same as the God of the Christians and the Ishwara of the Hindus.

I believe that there is no such thing as conversion from one faith to another in the accepted sense of the term. It is a highly personal matter for the individual and his God. I may not have any design upon my neighbor as to his faith which I must honor even as I honor my own. For I regard all the great religions of the world as true, at any rate for the people professing them as mine is true for me. Having reverently studied the scriptures of the world, I have no difficulty in perceiving the beauties in all of them. I could no more think of asking a Christian or a Moslem or a Parsi or a Jew to change his faith than I would think of changing my own. This makes me no more oblivious to the limitations of the professors of these faiths, than it makes me of the grave limitations of the professors of mine. And seeing that it takes all my resources to try to bring my practice to the level of my

faith and in preaching the same to my co-religionists, I do not dream of preaching to the followers of other faiths. 'Judge not lest ye be judged,' is a sound maxim for one's conduct. We are all children of the same God. 'Verily, verily, I say to you, not everyone that sayeth unto me Lord, Lord, shall enter the Kingdom of heaven; but he that doeth the will of my Father which is in heaven, shall enter the Kingdom,' was said, though in different words, by all the great teachers of the world.¹

Although the difficulty of attaining a universally accepted standard by which religions are to be judged is recognized, yet as rational beings who are committed in one way or another to a particular faith or way of life, we cannot avoid making value judgments from our own standpoint. At the same time it is the responsible function of the religious scholar and investigator to avoid the simple solutions of wholesale rejection or blanket endorsement. Positive values as well as negative factors should be recognized; both strengths and weaknesses should be assessed. It is only as one is positively and sincerely committed to a position of his own that such judgments can be made.

It is from the base of the Christian Scriptures, from the fold of the Christian Church that the Christian views the doctrines and practices of non-Christian religions. From this standpoint are seen both elements of value and features that appall us. Some of the early Christian writers who came out of the paganism of their day and knew it and its baseness from within are very severe in their criticism of other religions. Ignatius writes in regard to heathen idols: "Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not liable to rot? Are they not all corruptible? These things ye call gods: these ye serve; these ye worship; and ye become altogether like to these. For this reason ye hate the Christians because they do not deem these to be gods." The views of the Greek religious philosophers, "of whom some said that fire was God, calling that God to which they were by and by to come, and some water," he terms "simply the startling and erroneous utterances of dreamers."

Clement of Alexandria treats paganism as a creed outworn,

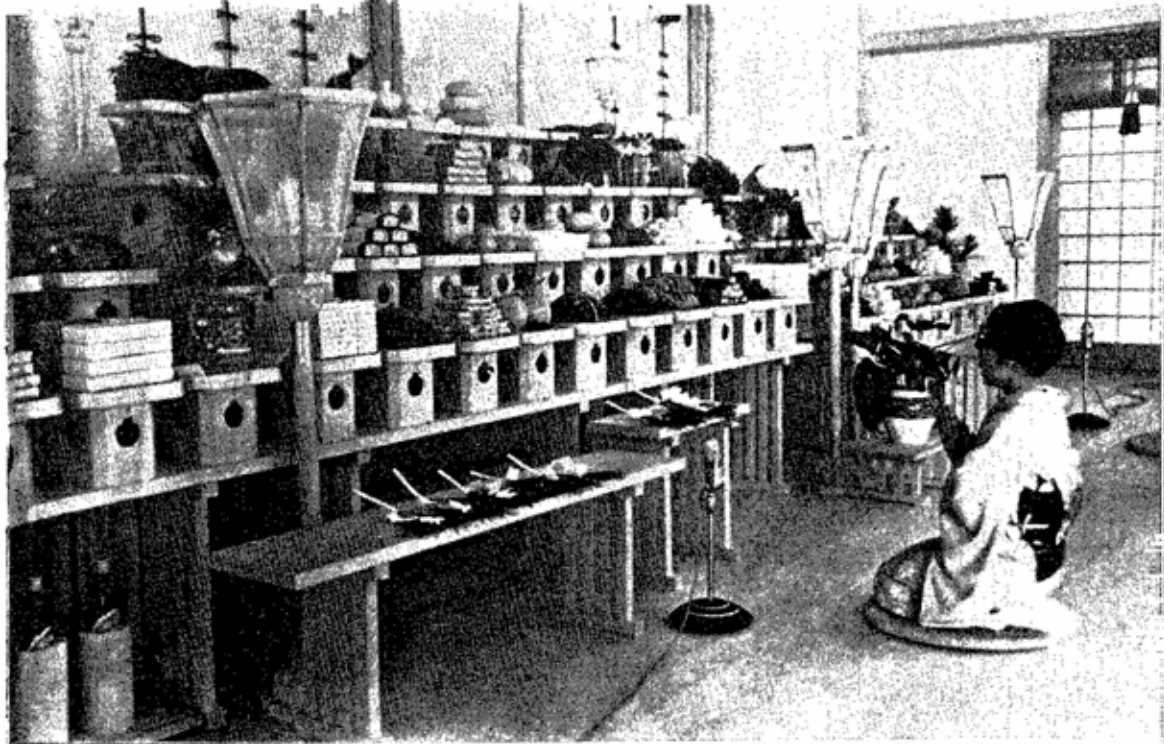
¹ M. K. Gandhi, *Christian Missions*, (Ahmedabad, 1941), pp. 62, 78.

to be dismissed with contempt rather than seriously wrestled with any longer. He gave a merciless exposure of the entire system of "lords many and gods many." Of the heathen mysteries he says: "I will prove their orgies to be full of imposture and quackery. And if you have been initiated, you will laugh all the more at those fables of yours which have been held in honor. I publish without reserve what has been involved in secrecy, not ashamed to tell what you are not ashamed to worship."

Tertullian laments the departure of his generation from the austere condemnation of the older days when the Consuls by the authority of the Senate banished Bacchus and his mysteries and when Piso and Gobinus as Consuls "forbade Serapis and Isis and Arpocrates with their dog-headed friend (Anubis) admission into the Capitol—in the act casting them out from the assembly of the gods—overthrew their altars and expelled them from the country, being anxious to prevent the vices of their base and lascivious religion from spreading." He denounces the bloody cruelties of the heathen religions, their new and modern and man-made deities, the vileness of the gods and their moral inferiority to good men like Socrates, Aristides, Cato and others," the absurdity of their sacred rites, the vice and immorality of the temples and the priests, amid the fumes of incense, deeds of licentiousness." Christianity is "the true religion of the true God." Rejecting this the Roman world to which he is writing, "worships a lie, that is, gods who are not and who are not God." The idea that Rome had grown great by the favor of its gods he denies as folly.

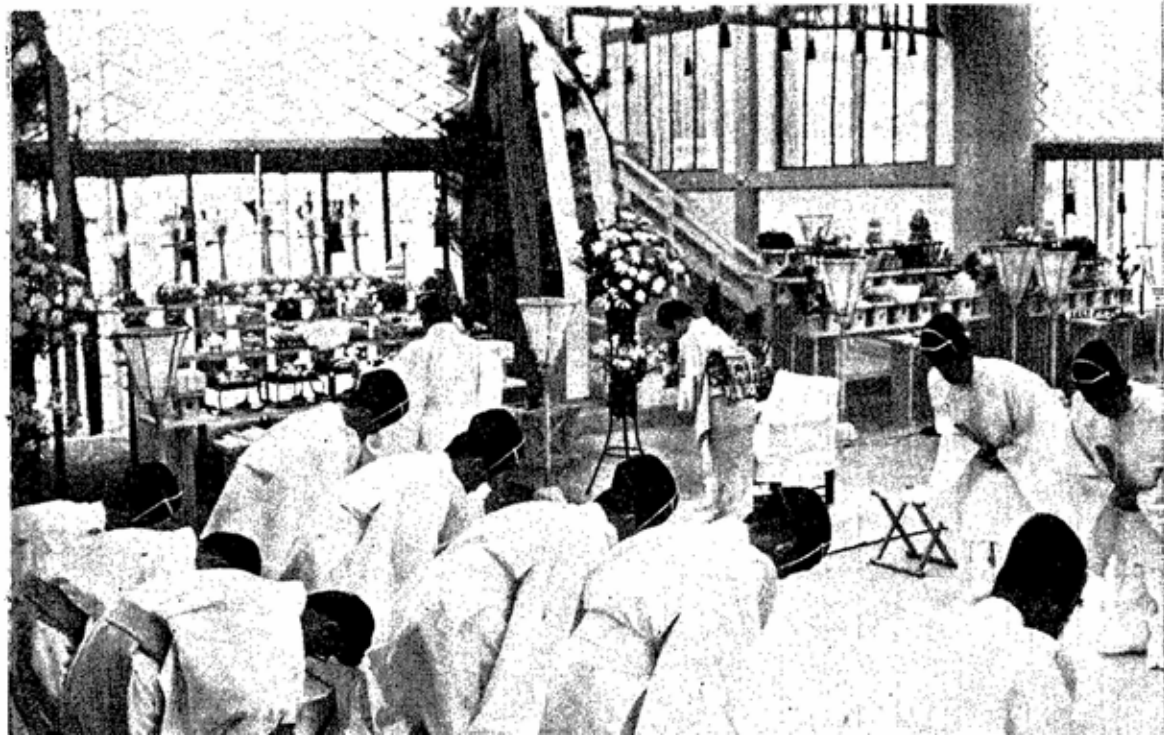
Minucius Felix in his *Octavius* condemned the Romans that had set up the silly and impious worship of many gods, of deified men, and had believed in obscene and cruel rites. He denounces the immorality, lust and incest of heathen life. "Where are adulteries better arranged by the priests," he asks, "than among the very altars and shrines? Where are more panderings debated or more acts of violence concerted? Finally burning lust is more frequently gratified in the little chambers of the keepers of the temples than in the brothels themselves."²

² Quoted from Robert E. Speer, *The Finality of Jesus Christ*, (New York: Fleming H. Revell Co., 1933), pp. 77, 86, 87, 89.



Sandaisama before altar of *Sekai Kyūseikyō*'s new temple.

Dedication Ceremony of *Sekai Kyūseikyō*'s new temple.





*PL's oshieoya and other leaders at station when
headquarters moved to Ōsaka.*

Ground breaking ceremony of PL's Eternal Headquarters.



Considered in their historical setting, we may well understand and concur with such harsh criticism of the degraded paganism of that day. However, there was also a trend of thought among the same or different early Christian writers which considered the good in non-Christian religions as a part of the revelation in Christ.

Justin and Clement used the Stoic doctrine of the *logos spermatikos* as the instrument for interpreting the relation between Christ and the best of pagan thought and life. The Logos which was incarnate in Jesus, they said, had implanted the seed of divine truth in such men as Heraclitus and Socrates. All that was true and admirable, wherever found, the Apologists viewed as the work of Christ the eternal Word of God, and hence, they believed, should be welcomed with joy by the Church, but supplemented and fulfilled by the knowledge of Christ himself in all his fullness.³

Justin considered Christ "the reason (*logos*) of whom the whole human race partake, and those who live according to reason (*kata logon*) are Christians, even though they are accounted atheists."⁴ Clement, who also wrote that God was the source of all good things, viewed Greek philosophy as a preparatory "schoolmaster," paving the way towards perfection in Christ.⁵

The Christian today should also recognize that present day Western Christianity has not been unaffected by the non-Christian religious and philosophical atmosphere in which it was born and in which it grew. Through the years it has assimilated some external elements from its non-Christian environment which, humanly speaking, have enriched it and increased its effectiveness. Although confident of the validity and superiority of the Christian revelation, we have not yet reached the stage where we are no longer capable of being taught, even though it be through strange media. The New Religions of Japan have long been despised and held in contempt by Japanese intellectuals and members of established faiths. However,

³ L. Harold De Wolf, "The Interpenetration of Christianity and the Non-Christian Religions," *The Theology of the Christian Mission*, Gerald H. Anderson, editor (New York: McGraw-Hill Book Company, Inc., 1961), pp. 202 f.

⁴ *Apology*, I, xlvii, 2-4.

⁵ *Stromateis*, I, v, 28.

their very existence, rapid growth and present strength indicates a certain vitality which cannot be denied. It is not impossible that there are lessons which the Christian movement in Japan can learn from them.

In the following evaluation, mention will be made of both strengths and weaknesses of these new religious movements from a Christian viewpoint. Making explicit reference to elements of strength may provide material for stimulation or reflection upon the part of the Christian Church. Mention of their weaknesses should make clear pitfalls which should be recognized and avoided by the Church as well.

One of the most obvious strengths which these religions possess is their harmony with their environment. They are thoroughly Japanese in character. Despite pretensions on the part of many of them to be supranational or universal, they are of a definitely Japanese orientation. Even superficial contact with their teachings, rituals, chants, dances, music, architecture, etc. will make plain the obvious national character of the religion. In fact, not a few of them have made it a point to arouse and emphasize nationalistic feelings. Stressing certain elements indicating Japanese superiority (as the center of the world, apex of natural beauty, birthplace of the human race, etc.) has engendered a kind of patriotic pride. This makes it very easy for Japanese to become followers of these religious groups since they are in such close agreement with Japanese life. In contrast with the spiritual conflict which often accompanies the entry of a Japanese convert into the Christian faith—not infrequently requiring a considerable break with Japanese culture—he immediately feels at home in the atmosphere of these New Religions.⁶

⁶ About the much-discussed subject of whether a change of religion brings necessarily a transformation of culture with it, Dr. L. Elders writes with his usual lucidity: "A la lumière de la théorie du développement religieux d'une culture il faut conclure que le remplacement d'une religion inférieure par une autre qui lui est supérieure semble bien possible, voire normal, dans cette perspective d'évolution; mais tout changement de religion implique transformation de culture. L'introduction d'une nouvelle religion au sein d'une culture signifie un changement de cause finale et formelle; le bien humain reçoit une autre interprétation; l'orientation de l'activité humaine deviendra autre. Nous constatons cela dans le monde méditerranéen lors de sa conversion au

This does not mean that the New Religions are without foreign influences. Rather, the opposite is true. Many new elements not found in traditional Japanese religions have been introduced—some obviously borrowed from, others having striking, suspicious similarities to Christian teachings. However, the insertion of such elements has not given these religions a foreign character. New teachings have been skilfully integrated and assimilated into Japanese thought patterns. This combination of the new and the old in a Japanese setting is an obvious reason for the appeal and popularity of these new faiths. The adherents are made to feel a part of two worlds, often enjoying an ex-

christianisme, au Japon lors de l'arrivée du bouddhisme; la vie en Afrique du Nord a été transformée par la conquête musulmane. La réorientation des motifs profonds d'une civilisation entraîne une transformation de la structure de la culture."

Concluding his crystal clear study on Christianity and Cultures he writes: "Le christianisme, dans son essence, est une réalité surnaturelle, qui ne saurait être identifiée à aucune culture. Pourtant, parce qu'il a fait irruption dans le temps, le contenu de sa vie surnaturelle a été reçu dans les formes de la religiosité juive et de la pensée grecque. Comme phénomène religieux, étudié du point de vue de la philosophie de l'histoire, le christianisme est la religion qui est survenue comme réponse aux exigences du monde gréco-romain, même si la réponse contenait infiniment plus que l'évolution culturelle du milieu n'aurait pu le faire attendre. L'introduction du christianisme dans les autres cultures mondiales impliquera nécessairement une refonte de ces cultures. En suivant le développement des quatre arguments, nous avons vu qu'il n'est pas exact de dire que le christianisme adoptera la civilisation bouddhiste ou une autre, comme elle a autrefois 'adopté' la culture helléniste. Par ces arguments il est devenu clair que l'usage des termes 'adaptation', 'acculturation' etc., n'est pas heureux, si l'on entend par là que le christianisme doit adopter les formes essentielles des autres cultures. La christianisation d'un peuple païen est toujours le commencement d'un processus de transformation culturelle de grande envergure. Du reste, la diffusion de la partie technique et scientifique de la civilisation occidentale dans le monde entier semble déjà avoir inauguré la désintégration des cultures animistes et des différentes civilisations; et de ce point de vue aussi la théologie de l'adaptation doit être repensée." (*Nouvelle Revue de Science Missionnaire*, 1962, Beckenried, Suisse, 1962. pp. 3, 20.) Another point of view on this great problem is explained in R. Antoine's article: "Christianity and Cultures," *The Clergy Monthly Supplement*, Vol. 6, pp. 116-126, Ranchi, Sept. 1962. This article is not too clear. The author seems to dodge the real issue.

hilarating and exotic modernity without ceasing to be Japanese.⁷

A further element of strength lies in the personality of the founders and leaders of these religions. The moral character of a number of leaders is not beyond question or criticism. Certainly, self-aggrandizing frauds and charlatans are not absent from present or past history. Regardless of moral character, the leaders have a certain personal magnetism or business ability which have provided an attraction to the masses and a source of strength in the progressive development of the religion.

The simple teaching of these religions is another positive factor. Teachings to be believed and followed, rituals to be performed are easily understood. The scholar may object that the doctrine is too simple, a gross oversimplification, but at least it is understood by the laymen whereas the complicated reasoning of the erudite is beyond their ken. Having a simple, easily understood doctrine is a definite advantage. Not only is the doctrinal content simple, but the ways of expressing it are consonant with it. Avoiding the difficult, classical language of the scholar, these religions teach and preach in the simple *koine* of the masses.⁸

⁷ Yet, the objective onlooker cannot escape the impression that he stands vis à vis some kind of enforced happiness, a sort of cramped exhilaration, he faces a show of bright living; he does not doubt the sincerity of the people, yet he witnesses an étalage, a splash, a glitter, a strut, some kind of pomposity, a tour de force and he wonders how long one can stand this strain.

⁸ Prof. J. Masson is certainly to the point when he concludes the highly interesting *Devant Les Sectes Non-Chrétiennes* with the following remarks: "C'est sans doute que, tout d'abord, les sectes font appel au désir le plus instinctif, le plus profond de l'homme, qui est: *d'être sauvé!*"

On objectera: Mais nous aussi nous annonçons le salut; et, de plus, nous sommes les seuls à tenir vraiment nos promesses. Nous battons de loins les sectes à ce point de vue!

On répondrait: oui et non!

Certes, nous annonçons le salut; mais cette annonce essentielle s'accompagne d'un abondant appareil de mots, de notions, de préceptes, capables de désorienter, de rebuter; ceux-ci portent de surcroît la marque de l'Occident — une marque actuellement suspecte; et cela en bien des cas où ce n'est pas nécessaire. Ces notions et préceptes envahissent la proclamation du joyeux Message; le poids des choses à apprendre et à

The expression of concern by the New Religions for the present, actual problems which men face is a quality to be admired and one which true religion must have. Methods, over-emphases may be criticized, but concern for the physical, social, economic, and mental difficulties which threaten meaningful and joyful existence in the present should be an emphasis of religion, which is concerned with the whole man. Overemphasis upon this-worldly aspects of life may be the reaction to an overemphasis of traditional religions upon the spiritual and future aspect of human existence. The New Religions show an interest in the present problems which confront suffering mankind and suggest a way of salvation.

It should be further recognized that the teachings and practices of the New Religions do seem to bring some benefit to certain troubled souls. The nature of the help that is given has been suggested in the preceding chapter, but it must be acknowledged that help is provided to many who were not able to find it elsewhere. Again, valid criticism may be made regarding the depth and lasting value of the help received, but it is difficult to deny that help of some kind for present day problems is now and then attained.

In contrast with the history of the Christian Church in Japan which has found difficulty in penetrating the lower classes: laborers, farmers, fishermen, the New Religions have shown a definite ability to reach these strata of society. Many of these people who have had little free time or ability to think about religious matters or to pursue much more than formal, traditional religious activities have been touched by a certain vitality

faire pour être sauvé, menace d'écraser dans l'auditeur la simple joie primordiale de savoir qu'il est sauvé en effet; ainsi parfois meurt sur ses lèvres l'Alleluia spontané, que devrait provoquer le salut.

Nous ne disons pas qu'on peut se passer d'enseigner et d'exiger la connaissance des dogmes essentiels, l'observation des préceptes nécessaires. Mais ne semble-t-il pas que nous apôtres du Christ, nous n'avons pas, selon le mot de Nietzsche, assez l'air d'être sauvés? Nous ne disons et redisons pas assez à nos auditeurs, cette joie du salut; nous ne la leur faisons pas assez — sans doute — ni goûter, ni chanter, ni crier, ni danser (pourquoi pas?) *Op cit.*, pp. 292-93.

through these religions.

The emphasis in these religions upon the layman and his responsibility is an added element of strength. The sharp distinction between clergy and laity is absent and each individual believer is engaged in the task of religious propagation. The zeal of laymen to witness to their faith, to take an active part in religious activities and to seek to win others is an enviable characteristic, one certainly related to their rapid growth.

Finally, the particular elements noted in the preceding chapter may be added to this assessment of strength. Urging men to reflect upon their weaknesses, to make an effort to change for the better and to engage in corporeal works of mercy, providing opportunities for fellowship and self-expression, creating a fraternal, homely atmosphere among smaller groups, teaching with authority and showing concern for the individual are all commendable factors which should be recognized.⁹ It is largely because of the existence of these positive elements of strength in the New Religions which has made them into the large scale movements which they are today.

However, recognizing certain positive elements in these religious groups does not imply any general endorsement. There are various negative factors which must also be considered. In some instances these factors have been exaggerated or overplayed by the Japanese press, but it is undeniable that they are also present. When such obvious weaknesses are placed alongside of the aforementioned strengths, it is hard to avoid

⁹ What J. Masson has said about non-Christian sects in general, holds eminently true for Japan: "Les sectes arrivent souvent à créer entre leurs membres un sentiment d'une *chaude fraternité*, d'une alliance supraclanique et supra-tribale, pour le meilleur et pour le pire. Fait assez caractéristique: elles fleurissent le mieux dans le colloque d'homme à homme, en des petits groupes à échelle humaine, où chacun sent qu'il peut rester soi tout en devenant autrui. Ceci doit faire réfléchir: n'est-ce pas en de petites assemblées que le christianisme naissant s'est constitué? Les entités trop vastes ou trop administratives, dont se compose parfois l'Eglise concrète d'aujourd'hui, même en terres de mission, ne sont-elles pas de nature à refroidir le climat fraternel, à rendre impossible au fidèle cette impression si bienfaisante qu'il se trouve vraiment chez lui." *Op cit.*, pp. 293-94

the conclusion that, at times, negative factors are the more weighty. Even apart from an assessment from a Christian standpoint, when considered from a purely humanistic or sociological position the harm caused by these religions oftentimes more than negates the good. This may be especially true when the religion is young and more extreme, when doctrine is fluid and leaders poorly trained. If the religious group outlives its youthful radicalism and matures, some earlier excesses are frequently remedied or controlled. Yet, the following elements are definite weaknesses of the New Religions:

Related to the simplicity of teaching is a superficiality of doctrine. There is a lack of depth in their treatment of difficult and complicated problems. There is little of a firm theological or philosophical base on which the doctrinal edifice is built. Whether we enquire about the nature of the divine, of the universe, of man, evil or the future, answers are philosophically unsatisfying. While showing concern for present problems which confront man, the nature of such problems and their solutions are grossly oversimplified. Lack of a firm basis makes doctrinal changes simple and permits the religion to change with the times, but without such a base or more profundity these religions will fail to touch the source of man's problems in the depths of the human heart or point the way to a true and final solution.

Moving beyond the criticism of mere superficiality or expediency of doctrine, we find elements of obviously false teachings. Although we enter a controversial area here regarding the standard used to judge teaching to be true or false, viewing from a scientific or rational as well as a specifically Christian standpoint will uncover not a few patently false teachings among these religious groups. Rather than opposing the native superstitious feelings and customs of the people, often superstitious practices are actually encouraged. Thus, instead of leading men toward the truth, the direction is not infrequently just the opposite.

The this-worldly emphasis of the New Religions may well be a reaction against the other-worldly emphasis of the established faiths, but it is commonly recognized that it is an unbalanced, extreme emphasis. Concern for the physical, economic well-being of men is good and commendable, but exclusive emphasis upon

the material and immediate is an even greater distortion than an overemphasis upon the spiritual and eternal. The spiritual nature and needs of men cannot be perpetually overlooked nor can concern for his future state be avoided. Such teaching is not entirely lacking in the New Religions, but it is usually so secondary that man's basic needs are considered to be physical and the solution to such needs becomes the ultimate salvation for which man seeks. More basic spiritual needs and aspirations tend to be eased into the background or forgotten altogether.

These religions remain, on the whole, in a Diesseits circle and in that circle they turn round and round. The Christian, however, although he acknowledges that he lives in time and that as a consequence he certainly has biological and sociological duties, looks much further. His final destination transcends time and is planned on an eternal and spiritual basis. The believer of the New Religions feels himself completely and definitely at home in this world; the Christian moves in a totally different orbit. Despite its stupendous immensity, the world of matter is far too narrow for him, like his economic and social environment, it does not fit him. He will never adhere to natural life in its exclusive reality. As Alexis Carrel has written so beautifully:

We know that we are not altogether comprised within its dimensions, that we extend somewhere else, outside the physical continuum. Man is simultaneously a material object, a living being, a focus of mental activities. His presence in the prodigious void of the intersidereal spaces is totally negligible. But he is not a stranger in the realm of inanimate matter. With the aid of mathematical abstractions his mind apprehends the electrons as well as the stars. He is made on the scale of the terrestrial mountains, oceans, and rivers. He appertains to the surface of the earth, exactly as trees, plants, and animals do. He feels at ease in their company. He is more intimately bound to the works of art, the monuments, the mechanical marvels of the new city, the small group of his friends, those whom he loves. But he also belongs to another world. A world which, although enclosed within himself, stretches beyond space and time. And of this world, if his will is indomitable, he may travel over the infinite cycles. The cycle of Beauty, contemplated by scientists, artists, and poets. The cycle of Love, that inspires heroism and renunciation. The cycle of Grace, ultimate reward of those who passionately

seek the principle of all things.¹⁰

The preoccupation with physical and material well-being tends to debase religion to the level of satisfying purely natural desires rather than lifting man up to a higher plane of existence. For a large number of adherents of the New Religions, religion is nothing more than a tool utilized for the purpose of attaining completely selfish aims. Encouraging men to seek yet greater physical and material benefits, such religions often actively further selfishness rather than charitableness. Despite the emphasis upon helping others, voluntary, sacrificial service, corporeal works and the like, when the motivation for such activity is the attainment of selfish benefits, in the most profound sense it is without ethical or religious value. Religion thus becomes prostituted into the service of man's self-centered, unregenerate ego. Notwithstanding the use of religious terminology and ceremony, it may be questioned how much of the activity of these religions is genuinely religious in the true sense of the word.

Furthermore, the emphasis upon material benefits which are certain to be attained when the requisite conditions, as stated by a particular religion, are fulfilled has been a primary as well as secondary factor in bringing increased suffering and even death into the homes of adherents. Those unfortunate folk who are already in dire financial or physical straits, who are willing to grasp at any proffered hope, are generally the prey of such religions. The many accounts of reputed benefits received by others, the earnest persuasion of dedicated believers raise the hopes of the desperate. This raising of fervent hopes which are often impossible of realization actually results in adding suffering to their already pitiable condition. Whether purposely and consciously or not, seeds of doubt are sown against the more generally accepted, non-religious means of achieving the desired ends. Non-religious (e.g. medical) help is often questioned, repudiated or ignored as unable to solve the basic problem. This encouragement to neglect treatment that could be effective until it is too late results in the prolongation of suffering and even

¹⁰ Alexis Carrel, *Man, the Unknown* (New York: Harper and Brothers, 1939), pp. 320-321.

in death. There are not a few who have adamantly turned against any and all forms of religious belief as a result of unhappy experiences in the New Religions. Considering the numbers who have been actually harmed as a result of the teachings and activities of these religions, it is not easy to say that the overall result of their work has been a subtraction from rather than an addition to life's misfortunes.

Finally, the preceding weaknesses not infrequently result in activities or methods which are actually unworthy of religion. There is an undeniable pecuniary interest evident in the activities of many of these religions. At times it seems that healing or other benefits are dispensed for a price in a manner not greatly different than in businesses run for profit. The ethics of some religious activities and of religious leaders are not above reproach. Scandals of various kinds have been uncovered in certain New Religions which evidence mercenary and unethical practices on the part of leaders. Not infrequently, the methods used in enticing new believers into the faith or in forcing old believers to remain are worthy of condemnation.

The above mentioned weaknesses are not to be construed as a wholesale indictment of all the New Religions nor to reflect upon any one religion in particular. However, such weaknesses are not without representation in most of them and present a definite danger to all. Any honest assessment of the New Religions must take cognizance of them.

In conclusion, what can be said regarding the future of these religions? Prophesying the future is always a precarious task for uninspired men. Yet, there are various general comments which may be confidently made.

In spite of the present strength of these religions, without doubt some of them will go into a period of decline and eventually disappear. Most of the groups given particular mention in this book are probably too well established (with considerable financial outlay and a broad base of support) to die out suddenly. Nevertheless, even they are not immune to sudden decline and death as times, moods and people change. Those which have evidenced a very sudden and spectacular growth would seem most susceptible to a compensating rapid and likewise spectacular decline.

Having arisen during periods characterized by insecurity

and anxiety, if society as a whole or individual lives in particular become more settled and stabilized, a relative decline in strength will no doubt be evident. Many of the present adherents of the New Religions have received temporary, superficial answers to their problems. Many others are convinced that they are on the road to attaining their hearts' desires. As the solutions attained are seen to be shortlived or basically unsatisfying and as other hoped for blessings are not attained after an appropriate trial period, dissatisfaction will be reflected in a decreased membership. Furthermore, since these religions are so closely identified with certain select individuals—founders or present leaders—the death or change of such is bound to have repercussions. The demise of a central figure without a suitable replacement may well sound the death knell of a religion with shallow roots.

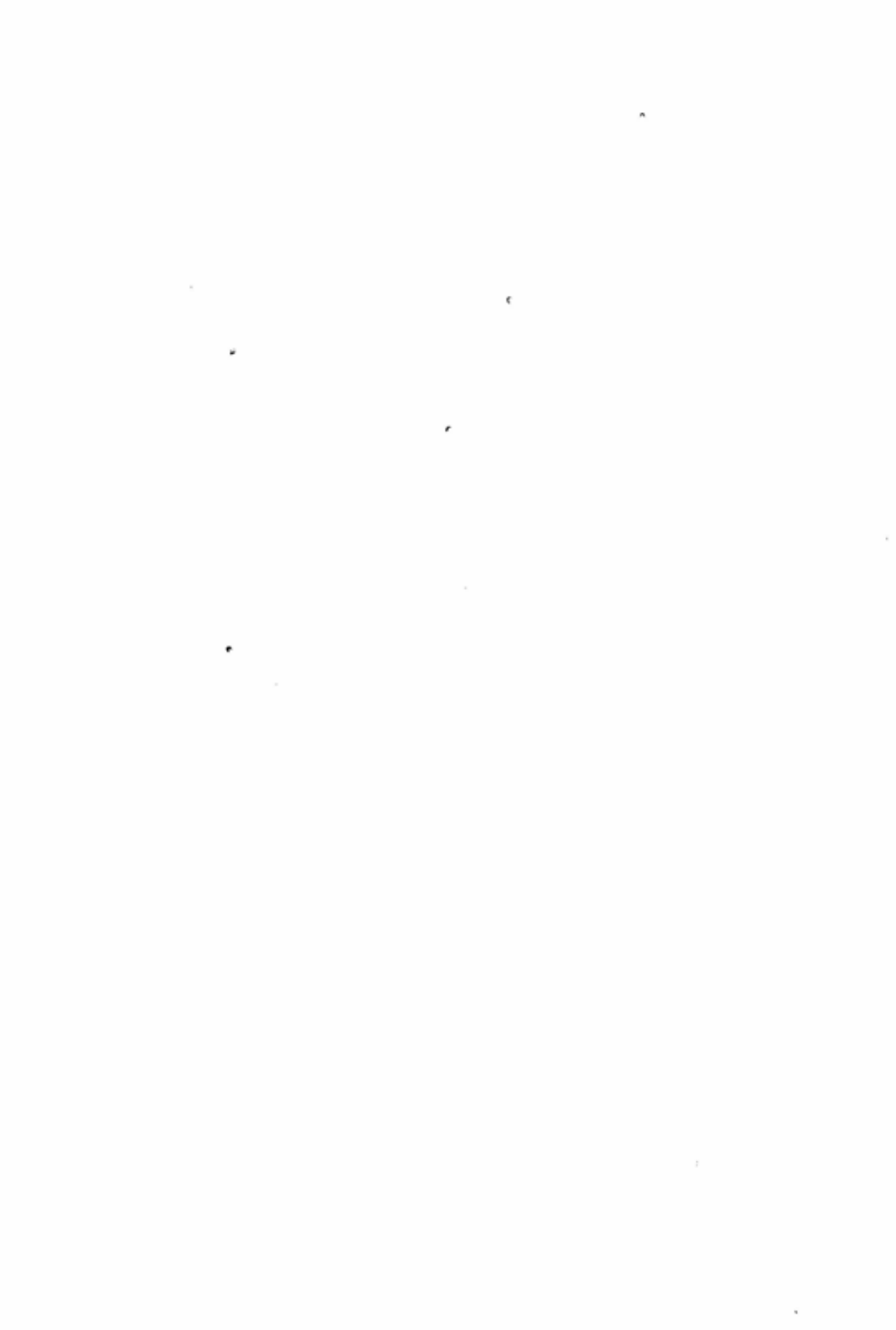
There will be other religions which will continue to gain strength and grow. Those with a history of healthy growth and a concern for an established, recognized doctrine and organization are the best candidates for future growth. If the radicalism of youth smoothly gives way to a more sensible maturity, an increase in strength may continue. However, since the exuberance and vitality resulting from this very radicalism is one of the sources of strength and a factor which distinguishes them from the more sedate, established faiths, loss of such is not without peril as well.

Whether these religions grow or decline, it is quite certain that they will continue to change. The fluid, unsettled nature of their doctrine makes this comparatively easy. Not only the doctrines and practice, but the very nature of certain religious groups may change also. Even as modifications heretofore have transformed what at first were primarily philosophical or therapeutic movements into recognized religions, future alterations may result in present religions becoming more of a political or merely social organization. The direction in which they will develop is not yet finally determined, but the nature of these movements and their past histories give ample reason to expect further changes.

Regardless of how they develop or change, the New Religions will continue to exert an influence, larger or smaller, for better or for worse, in the religious and civil life of Japan for years to come. Whether their energetic activity proves an

obstacle or a boon to Christian missionary work in Japan in the long run remains to be seen. It will depend both upon developments in the New Religions themselves and in the attitude adopted by Christian workers. Although it is a general feeling at present that these religions are a positive hindrance to the spread of the Christian Gospel, it is not out of the realm of possibility that they may be used by Divine Providence to prepare the way for a more general acceptance of the Christian Gospel and even provide more fertile soil in which God's truth may take root and grow. This, only the future can tell us.

Glossary of Japanese Terms



Glossary of Japanese Terms

(Abbreviations: T—Tenrikyō, O—Ōmoto, SI—Seichō no Ie, PL—PL Kyōdan, R—Reiyūkai, RK—Risshō Kōseikai, SG—Sōka Gakkai.)

Chinkonkishin(hō) 鎮魂婦神法 (O). A method (hō 法) of quieting the soul (*chinkon* 鎮魂) and returning to God (*kishin* 婦神). Originally, a ceremony lead by a *saniwa* (q.v.) during which the possessing spirit of an individual was exposed and expelled. Now, a time of quiet meditation.

Daimoku 題目 (R, RK, SG). The ritual prayer, *Namu Myōhō Renge Kyō* 南無妙法蓮華經 (q.v.) chanted by Nichiren Buddhists.

Gashō 我象(PL). A manifestation (*shō* 象) of the ego (*ga* 我) resulting in sickness or other misfortune. Now referred to as *mishirase* みしらせ.

Goku 供 (T). Packet of specially blessed rice given to bring benefit to health—especially for expectant mothers.

Gohonzon 御本尊 (R, RK, SG). The principal object of worship. In Nichiren Buddhist sects it refers to the Mandala (q.v.)

Hinokishin 日の寄進 (T). "Daily Donation" of holy labor performed to help others or the church with a thankful heart.

Hokekyō 法華經 (R, RK, SG). The Lotus Sutra *Saddharma-pundarika* of Nichiren Buddhist sects in which the essence of the Buddha's teaching is thought to be contained. Abbreviation of *Myōhō Renge Kyō* 妙法蓮華經.

Hōza 法座 (R, RK). Circle discussion groups in which personal problems are answered by group leaders.

Jiba じば (T). The place where mankind was created and where the *kanrodai* 甘露台 (q.v.) now stands. Tenrikyō headquarters.

Jōrei(hō) 淨靈 (法) (SK). Method (hō 法) of spirit purification (*jōrei* 淨靈) by which spiritual clouds on man's spiritual body are dispersed by means of invisible light rays.

Kanrodai 甘露台 (T). Pillar (*dai* 台) erected on *jiba* じば (q.v.) in main temple at Tenri with opening in roof above it in expectation of the falling of the sweet dew of heaven (*kanro* 甘露). Around this pillar Tenrikyō's main ceremony is performed.

Kanrodai Zutome 甘露台勤 (T). The sacred dance performed around

the *kanrodai* by ten masked dancers reenacting the creation story which brings joy to God and blessing to men. *Tenrikyō*'s main ceremony.

Mandala 曼陀羅 (R, RK, SG). (Sanskrit.) Sacred scroll or piece of wood on which are written the sacred words of the *Daimoku* 題目 (q.v.). The *Gohonzon* 御本尊 (q.v.) of Nichiren Buddhist sects.

Meishu(sama) 明主 (様) (SK). "Wise lord." Applied to founder Mokichi Okada.

Mioshie みおしえ (PL). "(Divine) teaching." Instruction received from religious headquarters indicating the cause of one's *gashō* 我象 (q.v.) and what must be done to rid oneself of it. Previously called *Shosei kokoroe* 処世心得.

Namu Myōhō Renge Kyō 南無妙法蓮華經 (R, RK, SG). Chant of adoration to the Lotus Sutra. "Hail to the Lotus Sutra of the Wonderful Law." Content of the *Daimoku* 題目 (q.v.).

Norito 祝詞. A formal, Shintoistic prayer.

Omamori(sama) 御守 (様) (O, SK). Charm or talisman given believers to grant them protection. In *Sekai Kyūseikyō*, this charm is the channel of spiritual power during the *Jōrei* 浄霊 (q.v.) ceremony.

Oshieoya おしえおや (PL). "Teaching parent." Refers to the founder and present leader of PL *Kyōdan*.

Oyashikiri 祖達断 (PL). "Accomplished resolve of the parent." Ceremony whereby the merit of the *oshieoya* おしえおや (q.v.) is made available to the supplicant upon his promise of future obedience.

Saniwa さには (O). *Toritsuginin* 取次人 (q.v.) who officiated at the *Chinkonkishin* 鎮魂局神 (q.v.) ceremony.

Sazuke 授け (T). "Granting." Divine gift bestowed on qualified believers empowering them to bring blessing to others by the performance of a certain ritual which is also referred to as *sazuke*.

Shakubuku 折伏 (SG). Method of religious propagation advocated by Nichiren by which men are "forcibly converted." Browbeating into submission.

Shinsōkan 神想観 (SI). Quiet meditation with thoughts focused on particular truths.

Tenri Ō no Mikoto 天理王命 (T). *Tenrikyō* name for God.

Toritsugi 取次ぎ (T, O, SK). "Mediation." The act of the person who performs the mediation of blessing to a suffering individual.

Toritsuginin 取次人 (T, O, SK). The person (nin 人) who performs a *toritsugi* 取次ぎ (q.v.).

Tsutome 勤 (T). Divine service of hand gestures or dancing which aims at bringing joy to God and blessing to man.

Bibliography

Bibliography

BOOKS IN EUROPEAN LANGUAGES

- Anderson, Gerald H. (ed.). *The Theology of the Christian Mission*. New York: McGraw-Hill Book Company, Inc., 1961.
- Anesaki, Masaharu. *History of Japanese Religion*. London: Kegan Paul, 1930.
- . *The Religious Life of the Japanese People*. Tōkyō: Society for International Cultural Relations, 1938.
- Aston, W. G. *Shintō, the Way of the Gods*. London: Longman, 1905.
- Bairy, Maurice A. *Japans neue Religionen in der Nachkriegszeit*. Bonn: Ludwig Rohrscheid Verlag, 1959.
- Benedict, Ruth. *The Chrysanthemum and the Sword*. Boston: Houghton Mifflin Company, 1946.
- Braden, Charles Samuel. *These Also Believe*. New York: The Macmillan Company, 1951.
- Bunce, W. (ed.). *Religions in Japan*. Tōkyō: Charles E. Tuttle, 1955.
- Callaway, Tucker N. *Japanese Buddhism and Christianity*. Tōkyō: Shinkyō Shuppansha, 1957.
- Carrel, Alexis. *Man, the Unknown*. New York: Harper and Brothers, 1939.
- Coates, H. H. and Ishizuka, R. *Hōnen The Buddhist Saint, His Life and Teaching*. Tōkyō: Kōdōkaku, 1925.
- Dawson, Christopher. *Religion and Culture*. London: Sheed and Ward, 1949.
- Deguchi, Onisaburō. *A Guide to God's Way*. Kameoka: Oomoto Central Office, 1957.
- Doniger, Simon (ed.). *Healing: Human and Divine*. New York: Association Press, 1957.
- Dumoulin, Heinrich. *Zen, Geschichte und Gestalt*. Bern: Francke, 1959.
- Eliot, Charles. *Japanese Buddhism*. London: Edward Arnold and Co., 1935.
- Ellegiers, D. *Le Japon, Hier et Aujourd'hui*. Bruxelles, 1956.
- Enomiya-Lassalle, H. M. *Zen, Weg zur Erleuchtung*. Wien: Herder, 1960.
- Florenz, Karl. *Die Historischen Quellen Der Shintō-Religion*. Göttingen: Van Den Hoeck und Ruprecht, 1919.

- Fujisawa, Chikao. *Concrete Universality of the Japanese Way of Thinking—A New Interpretation of Shintoism*. Tōkyō: The Hoku-seidō Press, 1958.
- Ghandi, M.K. *Christian Missions*. Ahmedabad, 1941.
- Hearn, Lafcadio. *Japan, An Attempt at Interpretation*. Tōkyō: Charles E. Tuttle Company, 1955.
- Hidding, K. A. H. *God en Goden*. Leiden: Van Gorcum, 1960.
- Holtom, Daniel Clarence. *Modern Japan, and Shinto Nationalism: A Study of Present-Day Trends in Japanese Religion*. Chicago: University of Chicago Press, 1947.
- . *The National Faith of Japan*. London: Kegan Paul, 1939.
- Hume, Robert Ernest. *The World's Living Religions*. New York: Charles Scribner's Sons, 1946.
- Ikin, A. Graham. *New Concepts of Healing*. New York: Association Press 1956.
- Iwai, Takahito. *The Outline of Tenrikyō*. Nara: Tenrikyō Dōyūsha, 1932.
- Japanese Association for Religious Studies (ed.). *Religious Studies*. Tōkyō: Maruzen, 1959.
- Jurji, Edward (ed.). *The Great Religions of the Modern World*. Princeton: Princeton University Press, 1947.
- Katō, Genchi. *A Study of Shintō, The Religion of the Japanese Nation*. Tōkyō: Meiji Japan Society, 1926.
- Kishimoto, Hideo, and John Howes. *Japanese Religion in the Meiji Era*. Tōkyō: Ōbunsha, 1956.
- Koestler, Arthur. *The Lotus and the Robot*. London: Hutchinson, 1960.
- Koizumi, Takuzō (trans.). *Tenrikyō*. Tambaichi: Dōyūsha, 1930.
- König, Franz. *Religionswissenschaftliches Wörterbuch*. Freiburg: Herder, 1956.
- Kotani, Kimi (ed.). *Reiyūkai and Social Services*. Tōkyō: Reiyūkai Kyōdan, 1958.
- Kraemer, Hendrik. *Religion and The Christian Faith*. London: Lutterworth Press, 1956.
- Leeuw, Gerard Van Der. *La Religion dans son Essence et ses Manifestations*. Paris: Payot, 1955.
- Lubac, Henri de. *Amida*. Paris: Éditions du Seuil, 1955.
- . *Aspects du Bouddhisme*. Paris: Éditions du Seuil, 1951.
- Makiguchi, Tsunesaburō. *The Theory of Value*. Tōkyō: Sōka Gakkai, 1953.
- Masson, J. (ed.). *Devant les Sectes non-chrétiennes*. Louvain: Desclee de Brouwer, 1961.
- Moloney, James Clark. *Understanding the Japanese Mind*. Tōkyō: Charles E. Tuttle Company, 1954.
- Murai, Tōjūrō. *What is "Oomoto"?* Kameoka: Oomoto Central Office, 1957.
- Nakamura, Hajime. *The Ways of Thinking of Eastern Peoples*. Tōkyō: Unesco, 1960.

- Nakamura, Teruo (trans.). *Scripture of Oomoto by Nao Deguchi*. Kameoka: Oomoto Central Office, 1957.
- . (trans.). *The Basic Teachings of Oomoto*. Kyōto: Jinrui Aizenkai Kokusaibu, 1955.
- Nishida, Kitarō. *Intelligibility and the Philosophy of Nothingness*. Tōkyō: Maruzen, 1958.
- Ōno, Sōkyō. *The Kami Way*. Tōkyō: International Institute for the Study of Religions, 1959.
- Oomoto Movement, Its Origin, Aims and Objects and the Universal Love and Brotherhood Association, The*. Kameoka: The Oomoto Headquarters, 1952.
- Outline of Oomoto, The*. Kameoka: Oomoto Central Office, 1958.
- Papinot, E. *Dictionnaire D'Histoire et de Géographie du Japon*. Tōkyō: Sansaisha, 1906.
- Perfect Liberty, How To Lead A Happy Life*. The PL Order, 1951.
- Reischauer, August Karl. *Studies in Japanese Buddhism*. New York: The Macmillan Company, 1917.
- Reischauer, Edwin O. *Japan, Past and Present*. Tōkyō: Charles E. Tuttle, Company, 1953.
- Rhys-Davids, T. W. *Buddhism*. London, 1907.
- Sansom, George B. *Japan, A Short Cultural History*. New York: Appleton-Century-Croft, Inc., 1943.
- Schneider, Delwin B. *Konkōkyō, A Japanese Religion*. Tōkyō: ISR Press, 1962.
- Sheen, Fulton J. *Philosophy of Religion*. New York: Appleton-Century-Crofts, 1948.
- Sōka Gakkai Headquarters. *The Sōka Gakkai*. Tōkyō: The Seikyō Press, 1960.
- Speer, Robert E. *The Finality of Jesus Christ*. New York: Fleming H. Revell Company, 1933.
- Straelen, Henry van. *Où va le Japon*. Tournai: Casterman, 1960.
- . *The Religion of Divine Wisdom*. Kyōto: Veritas Shoin, 1957.
- . *Through Eastern Eyes*. Loveland, Ohio: Grailville, 1951.
- Suzumori, Satoshi (trans.). *Partial Portraits of Master O. Deguchi*. Kameoka: Oomoto Central Office, 1957.
- Suzuki, Beatrice Erskine Lane. *Impressions of Mahayana Buddhism*. Kyōto: The Eastern Buddhist Society, 1940.
- Suzuki, Daisetz. *The Essence of Buddhism*. Kyōto: Hōzōkan, 1948.
- Taniguchi, Masaharu. *Divine Education and Spiritual Training of Mankind*. Tōkyō: Seichō no Ie Foundation, 1956.
- Tenrikyō Kyōkai Hombu (ed.). *The Doctrine of Tenrikyō*. Tenri: Tenri Dōyūsha, 1954.
- . *A Short History of Tenrikyō*. Tenri: 1960.
- Trueblood, David Elton. *Philosophy of Religion*. New York: Harper and Brothers, 1957.
- Warren, Henry Clarke. *Buddhism in Translations*. Cambridge, Massachusetts: Harvard University Press, 1906.

Weatherhead, Leslie D. *Psychology, Religion and Healing*. London: Hodder and Stoughton, Ltd., 1951.

Wedemeyer, A. *Japanische Frühgeschichte*. Tōkyō, 1930.

Yanagijima, Hikosaku (trans.). *Didactic Poems by O. Deguchi*. Kameoka: Tenseisha, 1957.

Yashima, Jirō. *An Essay on the Way of Life*. PL Order, 1950.

PERIODICALS IN EUROPEAN LANGUAGES

<i>Archives de Sociologie des Religions</i>	Paris
<i>Contemporary Religions in Japan</i>	Tōkyō
<i>Eglise Vivante</i>	Louvain
<i>France-Asie</i>	Tōkyō
<i>The Glory</i>	Atami
<i>The International Review of Missions</i>	New York
<i>The Japan Christian Quarterly</i>	Tōkyō
<i>The Japan Missionary Bulletin</i>	Tōkyō
<i>Japanese Religions</i>	Kyōto
<i>Monumenta Nipponica</i>	Tōkyō
<i>Nouveaux Mélanges Japonais</i>	Tōkyō
<i>Numen</i>	Leiden
<i>Occasional Bulletin</i>	New York
<i>Oomoto</i>	Kameoka
<i>Religion in Life</i>	Nashville
<i>Rythmes du Monde</i>	Bruges
<i>Seichō no Ie</i>	Tōkyō
<i>Seikyō Shimbun</i>	Tōkyō
<i>Streven</i>	Amsterdam
<i>Tenrikyō</i>	Tenri
<i>Transactions of the Asiatic Society of Japan</i>	Tōkyō
<i>Transactions of the Japan Society</i>	London
<i>Worldmission</i>	New York
<i>Zeitschrift für Missionswissenschaft und Religionswissenschaft</i>	Münster

BOOKS AND BOOKLETS IN THE JAPANESE LANGUAGE

Aimi, Saburō 相見三郎. *Kiseki no Kagi* 奇蹟の鍵. Tōkyō: Kirisuto Shimbunsha, 1960.

Asahi Shimbunsha Tōshobu, 朝日新聞社図書部 (ed.). *Shinkō, Shūkyōshin to Konnichi no Kyōdan*, 信仰, 宗教心と今日の教団. Tōkyō: Asahi Shimbunsha, 1953.

Atarashii Kata no Tame ni, 新しい方のために. PL Kyōdan.

Dōyūsha, 道友社 (ed.). *Kyōgikōshūkairoku*, 教義講習会録. Tenri: Dōyūsha, 1953.

Fukaya, Tadamasa 深谷忠政. *Mikagurauta Kōgi* みかぐらうた講義. Tenri: Dōyūsha, 1956.

———. *Tenrikyō Nyūmon* 天理教入門. Tenri: Dōyūsha, 1954.

———. *Yōkigurashi e no Michi* 陽気ぐらしへの道. Tenri: Dōyūsha, 1956.

- Hashimoto, Satōmi 橋本郷見(ed.). *Hito no Michi Kyōdan no Naiyō* 人の道教団の内容. Tōkyō: Tenjinsha, 1931.
- Hattori, Shizuo 服部静夫. *Ōmotokyō no Hihan* 大本教の批判. Tōkyō: Shinkōsha, 1920.
- Hayashi, Nittsū 林日通. *Ōmotokyō no Shinreigakuteki Hihan* 大本教の心靈學的批判. Tōkyō: Fumiwaradō Shoten, 1920.
- Iburi, Izō 飯降伊蔵. *Osashizu shō* おさしづ抄. Tenri: Dōyūsha.
- Ikoma, Fujio 生駒藤雄. *Kyōspsama Goshōden* 教祖様御小伝. Tenri: Dōyūsha, 1952.
- . *Tenrikyō Yōgi* 天理教要義. Tenri: Dōyūsha, 1950.
- Imamura, Eitarō 今村英太郎. *Tenrikyō Nyūmon* 天理教入門. Tenri: Dōyūsha, 1955.
- Inagaki, Saizō 稲垣最三. *Shinkō Shūkyō no Hihan* 新興宗教の批判. Kyōto: Nagata Bunshōdō, 1953.
- Inoue, Kakuji 井上覚司. *Kyūdō Sansaiki* 求道三才記. Tenri: Dōyūsha, 1952.
- Inui, Takashi 乾孝, et al. *Kyōso* 教祖. Tōkyō: Aoki Shoten, 1957.
- Kamomiya, Jōkai 鴨宮成介(ed.). *Shinkō Taikenshū* 信仰体験集. Tōkyō: Rissshō Kōseikai Shūgaku Kenjō, 1952.
- Kangakuryō 勧学寮 (ed.). *Shinkō Shūkyō Kaisetsu* 新興宗教解説. Kyōto: Hyakkaen, 1953.
- . (ed.). *Zoku Shinkō Shūkyō Kaisetsu* 続新興宗教解説. Kyōto: Hyakkaen, 1953.
- Kitamura, Tatsuo 北村竜夫 (ed.). *Oyashikiri Taikenshū* 祖遂断体験集. Tondabayashi: PL Shuppansha, 1958.
- Kodaira, Yoshihei 小平芳平. *Kyōgaku Mondai no Kaisetsu* 教学問題の解説. Tōkyō: Sōka Gakkai, 1961.
- . *Sōka Gakkai 創価学会*. Tōkyō: Nihon Hōsō Shuppansha, 1958.
- Konno, Ensuke 今野円助. *Nihonjin no Shūzoku Meishin* 日本人の習俗迷信. Vol. V. of *Nihonjin no Seikatsu Zenshū* 日本人の生活全集. Edited by Keizō Shibusawa 渋沢敬三, et al. Tōkyō: Iwasaki Shoten, 1958.
- Kotani, Kimi 小谷喜美 (ed.). *Watakushi no Shūgyō Seikatsu Sanjū Nen* 私の修業生活三十年. Tōkyō: Reiyūkai Kyōdan, 1958.
- Matsui, Tadayoshi 松井忠義. *Hiragana Shūkyō* ひらがな宗教. Tenri: Dōyūsha, 1953.
- Makiguchi, Tsunesaburō 牧口常三郎. *Kachiron* 価値論. Tōkyō: Sōka Gakkai, 1956.
- Miki, Tokuchika 御木徳近. *Jinsei wa Geijutsu de aru* 人生は芸術である. Tōkyō: Tōsei Gogatsusha, 1960.
- Mombushō 文部省 (ed.). *Shūkyō Nenkan* 宗教年鑑. Tōkyō: Ōkurashō Insatsu Kyoku, 1962.
- Moroi, Masaichi 諸井政一. *Moroi Masaichi Shū* 諸井政一集. Tenri: Dōyūsha, 1954.
- Moroi, Yoshinori 諸井慶徳. *Hinokishin* ひのきしん. Tenri: Dōyūsha, 1954.
- . *Hinokishin Josetsu* ひのきしん叙説. Tenri: Dōyūsha, 1952.
- . *Shinjitsu no Michi* 真道の道. Tenri: Dōyūsha, 1954.

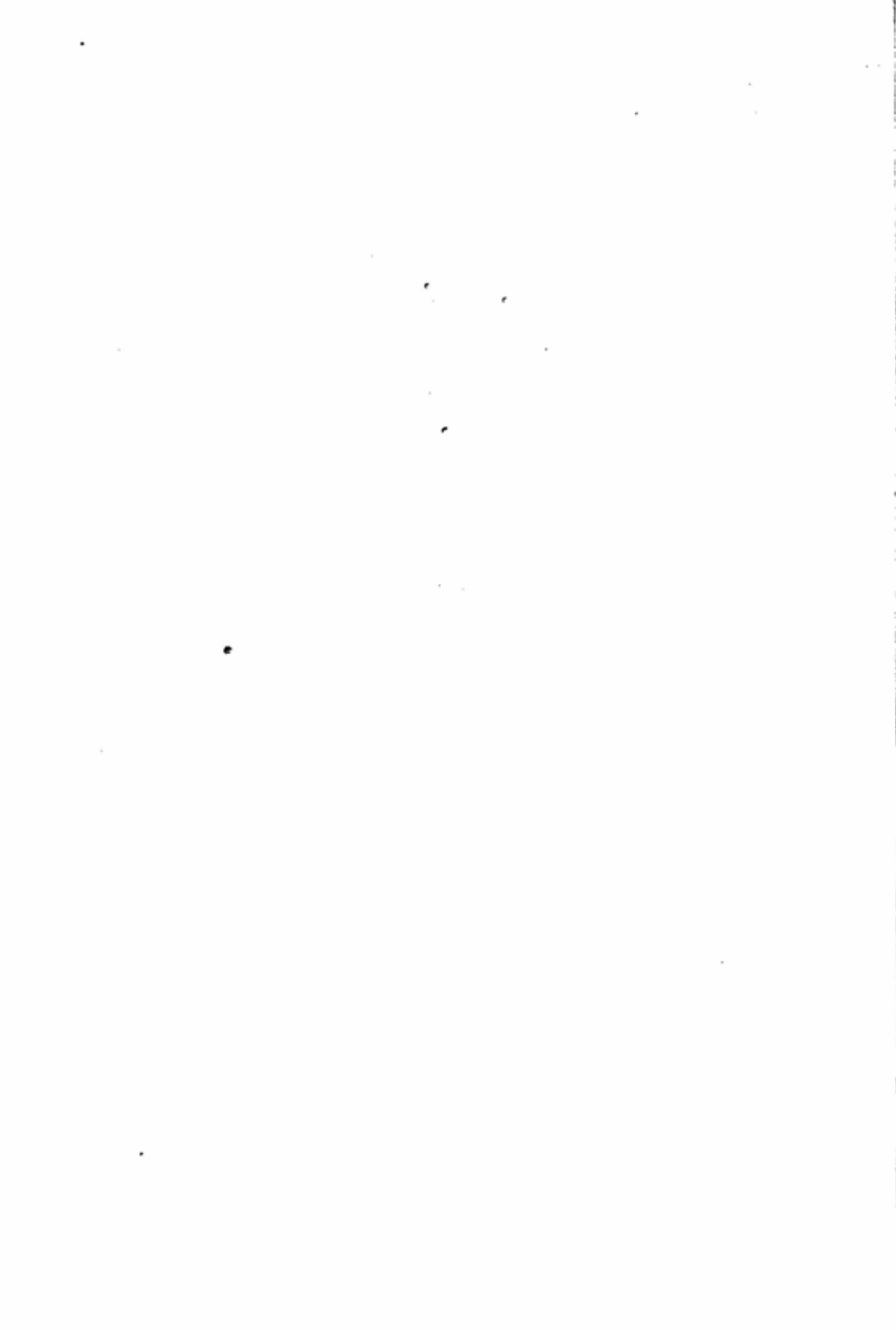
- . *Shinkō Mondō* 信仰問答. Tenri: Dōyūsha, 1954.
- . *Tannō no Kyōri* たんのうの教理. Tenri: Dōyūsha, 1954.
- . *Tenrikyō no Shinkan to Ningengan* 天理教の神観と人間観. Tenri: Dōyūsha, 1954.
- Nakamura, To 中村喬. *Ōmotokyō no Kaibō* 大本教の解剖. Tōkyō: Nihon Seishin Igakkai, 1920.
- Nakanishi, Kiyoshi 中西清 (ed.). *Shinkō Shūkyō* 新興宗教. Tōkyō: Jeep Sha, 1950.
- Nakano, Noriatsu 中浪教篤 (ed.). *Shinkō Shūkyō no Kaibō* 新興宗教の解剖. Tōkyō: Tōsei Shuppansha, 1954.
- Nakayama, Keiichi 中山慶一. *Kyōsosama no Hinagata* 教祖様のひながた. Tenri: Dōyūsha, 1953.
- . *Tenrikyō Kyōten Kōwa* 天理教教典講話. Tenri: Dōyūsha, 1951.
- Nakayama, Shōzen 中山正善. "Kami" "Tsuki-hi," oyobi "Oya" ni tsuite 「神」「月日」及び「をや」について. Tenri: Dōyūsha, 1949.
- . *Hitokotohanashi* ひとことはなし. Tenri: Dōyūsha, 1954.
- . *Ofudesaki ni arawareta Oyagokoro* おふでさきに現れた親心. Tenri: Dōyūsha, 1955.
- . *Seijinfu Vol. II* 成人譜その二. Tenri: Dōyūsha, 1956.
- . *Tenrikyō Dendōsha ni kansuru Chōsa* 天理教伝道者に関する調査. Tambaichi: Dōyūsha, 1930.
- . *Uō Saō* 右往左往. Tenri: Dōyūsha, 1955.
- Nihon Kirisutō Kyōdan Senkyō Kenkyūjō 日本キリスト教団宣教研究所 (ed.). *Nihon ni okeru Kirisutokyō to Shoshūkyō to no Sesshoku no Mondai* 日本におけるキリスト教と諸宗教との接触の問題. Tōkyō: Nihon Kirisuto Kyōdō Shuppanbu, 1960.
- Niwano, Nikkyō 庭野日敬. *Hokekyō no Atarashii Kaishaku* 法華經の新しい解釈. Vol. I. Tōkyō: Risshō Kōseikai Shuppanbu, 1959.
- Oguchi, Ichi 小口偉一. *Nihon Shūkyō no Shakaiteki Seikaku* 日本宗教の社会的性格. Tōkyō: Tōkyō Daigaku Shuppankai, 1958.
- . *Shūkyō to Shinkō no Shinrigaku* 宗教と信仰の心理学. Vol. IV of *Shinshinrigaku Kōza* 新心理学講座. Tōkyō: Kawade Shobō, 1956.
- Okada, Mokichi 岡田茂吉. *Amerika o Sukuu* アメリカを救う. Atami: Sekai Kyūseikyō Shuppanbu, 1953.
- . *Sekai Kyūseikyō Kisekishū* 世界救世教奇蹟集. Atami: Sekai Kyūseikyō Shuppanbu, 1953.
- . *Tengoku no Ishizue* 天国の礎. Part II. Atami: Atami Shōji Kabushiki Kaisha, 1959.
- Okada, Yoshiko 岡田良子. *Guse no Hikari* 救世の光. Atami: Sekai Kyūseikyō Hombu.
- Okajima, Fujito 岡島藤人. *Bonjin Gudō* 凡人求道. Tenri: Dōyūsha, 1955.
- Ōmoto 大本. Kameoka: Ōmoto Hombu Senkyōbu.
- Ōmoto no Shinji to Sekai no Shōrai 大本の神示と世界の将来. Kameoka: Ōmoto Hombu Senkyōbu, 1958.
- Ōmoto Shinkō no Shiori 大本信仰のしおり. Kameoka: Ōmoto Hombu Senkyōbu, 1959.

- Ōsaki, Katsuo 大崎勝夫 (ed.). *Okagebanashi* おかげばなし. Kameoka: Ōmoto Hombu Senkyōbu, 1953.
- (ed.). *Seishiden* 聖師伝. Kameoka: Tenseisha, 1953.
- PL Kyōdan Kyōgakubu PL 教団教学部 (ed.). *PL Nōgyō—Taikenshū* PL 農業一体験集. Vol. I. Tondabayashi: PL Shuppansha, 1958.
- (ed.). *PL no Okage (Nikutai Gashō)* PL のおかげ (肉体我象) Part I. Ōsaka: PL Shuppansha, 1954.
- (ed.). *Seichi Rensei Taikenshū* 聖地練成体験集. Ōsaka: PL Shuppansha, 1954.
- Risshō Kōseikai 立正交成会. Tōkyō: Risshō Kōseikai Shuppanbu, 1959.
- Saki, Akio 佐木秋夫, and Iichi Oguchi 小口偉一. *Sōka Gakkai* 創価学会. Tōkyō: Aoki Shoten, 1957.
- Sekai Bukkyō Kyōkai 世界仏教協会 (ed.). *Sōka Gakkai o Shakubuku Suru* 創価学会を折伏する. Tōkyō: Jitsugyō no Sekaisha, 1962.
- Sekai Kyūseikyō Kyōmubu 世界救世教教務部 (ed.). *Tengoku no Fukuin-sho* 天国の福音書. Atami: Sekai Kyūseikyō Shuppanbu, 1954.
- Sekine, Bunnosuke 関根文之助. *Kirisutokyō to Shoshūkyō* キリスト教と諸宗教. Tōkyō: Sōgensha, 1953.
- Shima, Keimei 島景盟, and Isao Hiroki 広木勇郎. *Giji Shūkyō no Shinsō* 擬似宗教の真相. Tōkyō: Daitō Shuppansha, 1936.
- Takagi, Hiroo 高木宏夫. *Nihon no Shinkō Shūkyō* 日本の新興宗教. Tōkyō: Iwanami Shinsho, 1959.
- . *Shinkō Shūkyō* 新興宗教. Tōkyō: Dai Nihon Yūbenkai Kōdansha, 1958.
- Takano, Tomoharu 高野友治. *Gozommei no Koro* 御存命の頃. Tenri: Dōyūsha, 1948.
- Taniguchi, Masaharu 谷口雅春. *Kanro no Hōu* 甘露の法雨. Tōkyō: Nihon Kyōbunsha, 1959.
- . *Seimei no Jissō* 生命の真相. Tōkyō: Nihon Kyōbunsha, 1959.
- . *Shinri* 真理. Tōkyō: Nihon Kyōbunsha, 1954.
- . *Shinyu e no Michi* 神意への道. Tōkyō: Nihon Kyōbunsha, 1955.
- Tenrikyō Daigaku Oyasato Kenkyūjō 天理大学おやさと研究所 (ed.). *Shinkō Mondō* 信仰問答. Tenri: Dōyūsha, 1961.
- Tenrikyō Kyōkaihombu 天理教教会本部. *Mikagurauta* みかぐらうた. Tenri: Dōyūsha, 1953.
- . *Ofudesaki Chūkai* おふでさき註解.
- . *Ofudesaki Sakuin* おふでさき索引. Tenri: Dōyūsha, 1951.
- . *Oyasama no Omokage* おやさまのおもかげ. Tenri: Dōyūsha, 1952.
- . *Tenrikyō Gentenshū* 天理教原典集.
- . *Tenrikyō Yōran* 天理教要覧. Tenri: Dōyūsha, 1955.
- Toda, Jōsei 戸城聖. *Shakubuku Kyōten* 折伏教典. Tōkyō: Sōka Gakkai, 1958.
- Watanabe, Baiyū 渡辺樸雄. *Gendai Nihon no Shūkyō* 現代日本の宗教. Tōkyō: Daitō Shuppansha, 1950.
- World Messianity and What It Means*. Sekai Kyūseikyō.

PERIODICALS IN THE JAPANESE LANGUAGE

Aichō Geppō 愛町月報	Nagoya
Aizen-en 愛善苑	Kameoka
Arakitōryō あらきとうりょう	Tenri
Biblia ビブリア	Tenri
Chijō Tengoku 地上天国	Atami
Daibyaku Renge 大白蓮華	Tōkyō
Eikō 栄光	Atami
Geijutsu Seikatsu 芸術生活	Tondabayashi
Hikari no Izumi 光の泉	Tōkyō
Kōsei 校成	Tōkyō
Meihō 明法	Tōkyō
Michi no Tomo みちのとき	Tenri
Ōmoto おほもと	Kameoka
PL Seinen PL 青年	Tondabayashi
Reiyūkaihō 霊友界報	Tōkyō
Risō Sekai 理想世界	Tōkyō
Seichō no Ie 生長の家	Tōkyō
Seikyō Shimbun 聖教新聞	Tōkyō
Seishin Kagaku 精神科学	Tōkyō
Shirohato 白鳩	Tōkyō
Tebiki てびき	Tenri
Tenri Daigaku hō 天理大学報	Tenri
Tenrikyōgaku Kenkyū 天理教学研究	Tenri
Tenri Seinen Kyōtei 天理青年教程	Tenri
Yōki 陽気	Tenri

Index



Index

(For those desiring a detailed account of any particular religion considered in this study, the following index has been compiled in logical, rather than alphabetical, order. In relation to the religions specifically treated in this book it is exhaustive—giving *every* page number on which mention of a particular religion is made. Page numbers preceding photos related to the religion are also listed.)

"God-related" Religions

Religions included in this classification, 142

Concept of deity, 149, 152

Healing methods, 207

Tenrikyō

Justification for detailed treatment, 19

Foundress, 28-29, 43-57, 71, 78, 151, 152-153

Founding and History, 45-49

Number of adherents, 40, 59

Similarities to *Ōmotokyō* and *Konkōkyō*, 64n

Schisms, 36, 39n

Risshō Kōseikai co-founder, Naganuma, was believer, 96

Worship, 32, 148

Ancestor worship, 122

Scriptures, 57-58, 65n, 151

Preachers, 243, 246

Doctrine

Karma, 177

Deity, 48, 50, 142, 143, 144-145, 149, 151, 152-153, 155, 156

Cause of sickness, 160-161, 165-168, 169-170, 172n

Cure of sickness, 189-190, 195-196

Healing method, 202, 203, 206, 209-214, 215, 218-223, 225, 227-228, 229-234, 235-236, 253, 256

Photos, 50, 204, 218, 232

Ōmoto

Founders, 29, 63-70, 71, 78, 151, 152, 153

Founding and History, 65, 68-70
 Number of adherents, 40, 70
 Influence of *Konkōkyō*, 64
 Similarities with *Tenrikyō* and *Konkōkyō*, 64n
 Schisms, 36, 39
Seichō no Ie founder, Taniguchi, was believer, 72, 127
Sekai Kyūseikyō founder, Okada, was believer, 78-79
 Worship, 148
 Ancestor worship, 122, 193
 Scriptures, 65, 69
 Doctrine
 Spirit world, 123-125, 126, 173-175
 Deity, 142, 143, 147, 149, 151, 153, 155, 156
 Cause of sickness, 172, 173-175
 Cure of sickness, 191-192, 193
 Healing method, 203-204, 214-215, 226-227, 237, 253, 256
 Photos, 16, 66, 128, 218

Seichō no Ie

Founder, 69n, 71-74, 76, 78, 151-152, 199
 Founding and History, 73-74, 76
 Number of adherents, 40, 76
 In "Ōmoto Group," 39n
 Not so "religious," 71, 172
 Eclectic, 74
 Christian influence, 75
 Worship, 148
 Scripture, 73, 75
 Doctrine
 Basic teaching, 75-76
 Reality, 127-128, 163
 Deity, 142, 143, 147, 149, 151, 155, 156
 Cause of sickness, 160, 162-165, 168, 171
 Cure of sickness, 185-187, 189
 Healing method, 199-201, 203-205, 206, 237, 253
 Photos, 66, 204

Sekai Kyūseikyō

Founder, 29, 77-81, 152, 153-154
 Founding and History, 79-82
 Number of adherents, 40, 82
 In "Ōmoto Group," 39n
 Emphasis upon healing, 39, 76
 Worship, 148
 Scripture, 152
 Doctrine
 Spirit world, 125-126
 Deity, 142, 143, 147, 149, 152, 153-154, 155, 156

- Sickness, man's basic problem, 244
- Cause of sickness, 160-161, 171-172, 173, 175-176, 178
- Cure of sickness, 183-185, 192, 194, 196
- Healing method, 215-217, 226, 237, 253, 256
- Photos, 82, 160, 174, 264

PL Kyōdan

- Importance, 39
- Historical roots, 82-85
- Founder, 84-85, 86n, 152, 153
- Founding and History, 85-88
- Number of adherents, 39, 40, 88
- Not so "religious," 172
- Worship, 148
- Ancestor worship, 122
- Scripture, 152
- Doctrine
 - Basic principles, 86-87, 255
 - Deity, 142, 143, 147, 149, 152, 153, 155, 156
 - Cause of sickness, 160, 168-170, 171
 - Cure of sickness, 187-189, 195
 - Healing method, 201-202, 206-207, 218, 223-225, 226, 229, 235-236, 253, 256
 - Photos, 30, 82, 160, 190, 264

Nichiren-related religions

- Religions included, 142
- Worship, 92, 148
- Scripture, 92, 152
- Doctrine
 - Deity, 142, 143, 149
 - Cause of sickness, 172
 - Healing method, 207, 228
 - Photo, 144

Reiyūkai Group

- Religions included, 39n, 94n
- Ancestor worship, 122
- Doctrine
 - Deity, 144
 - Cause of sickness, 173

Reiyūkai

- Historical roots, 92-93
- Founders, 91-94, 152
- Founding and History, 93-95
- Number of adherents, 40, 95
- Schisms, 36, 39n, 91, 94-95
- Risshō Kōseikai* co-founder, Naganuma, was believer, 95, 96, 97

Rishō Kōseikai co-founder, Niwano, was believer, 97
Shamanistic, 36-37

Ancestor worship, 122, 193

Doctrine

Deity, 142, 156

Cause of sickness, 176

Cure of sickness, 193

Healing method, 228, 234-235, 253, 255,

Photo, 144

Rishō Kōseikai

Founders, 29, 95-97, 152

Founding and History, 97-98

Number of adherents, 40, 98

In "*Reiyūkai* Group," 39n, 94n

Doctrine

Reality, 128

Deity, 142, 149, 156

Cause of sickness, 160, 170-171

Cure of sickness, 190, 192-193, 195

Healing method, 202-203, 205-206, 228, 237, 253, 255

Photos, 30, 96, 108, 128, 190, 232, 248

Sōka Gakkai

Importance, 39, 98

Founder, 99-101, 152

Founding and History, 100-102

Number of adherents, 40, 102

Relation to *Nichiren Shōshū*, 99, 100

Not syncretistic, 34, 98, 143, 144, 194

Organization, 103

Political activity, 27-28, 99, 103-104

Method of propagation, 100, 102, 104, 106-107

Attitude toward Christianity, 105-107

Emphasis upon personal benefit, 107-108

Group discussion, 108-109

Believers, 245

Doctrine

Deity, 142, 143, 144, 149, 156

Cause of sickness, 172-173

Cure of sickness, 193-194, 196

Healing method, 207-209, 228, 234, 237, 253

Photos, 16, 108, 174, 248



This book has been published
by TWAYNE PUBLISHERS for distribution in the UNITED STATES

Cel-
N 19-8.74

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.