

4. Shinnyo-en

Monika Schrimpf

Japanese scholars of the Study of Religions usually categorise Shinnyo-en as a “new new religion” (*shin shinshūkyō*, 新新宗教), i.e. a new religion prospering since the 1970s and reflecting the trends of that time (Shimazono 2001a: 1-20). However, in its self-representation the group describes itself as a “Buddhist community” (*Bukkyō kyōdan*, 仏教教団)¹ in the tradition of esoteric Buddhism. In fact, the group combines elements of Shingon Buddhist thought and ritual with the scriptural basis of the sutra *Daihatsu nehanyō* 大般涅槃經 (Skt. *Mahā-parinirvāna sūtra*), with specific “spiritual faculties” (*reinō*, 靈能) assigned to the family of the founders and transmitted to “spiritual mediums” (*reinōsha*, 靈能者), and a unique ritual practice called *sesshin shugyō* 接心修行. By creating this doctrinal and ritual system Shinnyo-en claims to have established a third strand of esoteric Buddhism: the so-called “Shinnyo esotericism” (*shinnyomitsu*, 真如密). It is characterised as being rooted in the Shingon Buddhist esotericism of Kūkai (774-835) (*tōmitsu*, 東密) and Tendai Buddhist esotericism of Saichō (767-822) (*taimitsu*, 台密), but enriching these by the mysterious divine powers of the *Daihatsu nehanyō* (*Budda saigo no oshie* 2001: 21). In order to shed light on how these various elements are woven into each other I will approach the perspective of official self-representation as documented in brochures, pamphlets, publications² and the official website of Shinnyo-en, as well

¹ For example on the official homepage of Shinnyo-en: “Shinnyoen to wa” 真如苑とは at <<http://www.shinnyo-en.or.jp/about/page01.html>>.

² The authoritative doctrinal writing is Itō 1997. It expounds Itō’s teachings concerning the historical Buddha, the sutra *Daihatsu nehanyō*, the spiritual faculties, as well as biographical memories and Itō’s narration of the history of Shinnyo-en. Parts of it are sermons and essays that have been published in the group’s magazines *Fudō* 『不動』 (published between 1939 and 1945), *Getsurin* 『月輪』 (published between 1946 and 1954), *Naigai jihō* 『内外時報』 (published since 1950) and *Kangi sekai* 『歡喜世界』 (published since 1955). Talks or sermons by his wife Itō Tomoji are published in the two volumes of *Fuji no hanabusa* 『藤の花房』 (Shinnyo-en Kyōgaku 1985). A partly fictive biographical account of Itō Tomoji is given in Sakurai 2001. For a comprehensive survey and short reviews of literature by and on Shinnyo-en see Akiba/Kawabata (2004: 4-15).

as the perspective of its members by referring to interviews I conducted between 2003 and 2005.³

The history of Shinnyo-en⁴

The religious authority of Itō Shinjō 伊藤真乗 (1906-1989) and his wife Tomoji 友司 (1912-1967), the founders of Shinnyo-en, rests on two pillars: their Shingon Buddhist training and official recognition,⁵ and specific spiritual faculties deriving from the combination of Shinjō's mastership in a divination technique called *kōyōryū byōzeishō* 甲陽流病籠鈔 with Tomoji's succession in the spiritual faculties of her aunt and grandmother. Shinjō's spiritual inheritance is assumed to enable access to the "spirits of heaven" (*tenrei*, 天靈), whereas Tomoji's faculties are assumed to enable approaching the "spirits of earth" (*chirei*, 地靈) (Itō 1997: 166).

According to Itō's own account the group developed out of his counselling activities based on his divination skills. These were fused with veneration of a Fudō Myōō statue Shinjō and Tomoji had installed at their home in 1935, and with Tomoji's skills as a spiritual medium. In 1936 they decided that Shinjō would give up his work as an engineer in the aircraft company Tachikawa Hikōki Kaisha 立川飛行機会社 and they would follow the "way of bringing salvation to all people" (*shujō saido no michi hitosuji*, 衆生濟度の道ひとすじ) (Itō 1997: 346). Their first religious organisation was Risshōkaku 立照閣, a religious association (*kō*, 講) affiliated with the temple Naritasan Shinshōji 成田山新勝寺. In addition, Shinjō engaged in studies on divination in order to deepen his understanding of the divination technique transmitted in his family (Itō 1997: 345-358). At the same time he was ordained as Shingon monk in the temple Daigoji 醍醐寺 in Kyoto and subsequently accomplished the lay Buddhist consecration *e-in kanjō* 恵印灌頂 as well as the monastic consecration *kontai ryōbu denbō kanjō* 金胎兩部伝法灌

³ I would like to thank all employees and believers of Shinnyo-en who have enabled my research by generously sharing their knowledge, thoughts, experience and time with me. In particular I want to thank Ms R. Hori and Mr M. Shitara from the Public Relations Department for their continuous support.

⁴ Detailed accounts of the history of Shinnyo-en are given by Itō (1997: 345-504) and Akiba/Kawabata (2004: 37-164).

⁵ Both have been granted the title *daisōjō* 大僧正, i.e. highest-ranking priest, by the Daigo branch of Shingon Buddhism.

頂.⁶ During that time, the number of Shinjō's and Tomoji's followers grew constantly. Due to their initiative the temple Shinchōji 真澄寺 was built in Tachikawa, and the Itō couple founded the Tachikawa Fudōson Kyōkai 立川不動尊教会 in 1938. This religious association was initially affiliated with the Daigo branch of Shingon Buddhism. In 1945 the Itōs decided to dissolve this affiliation. In the meantime Tomoji had born six children. Her daughters Eiko 英子 (born 1933) and Atsuko 孜子 (born 1940) hardly ever appear in official chronologies. In contrast, her two sons Tomofumi 智文 (1934-1936, posthumous name Kyōdōin 教導院) and Yūichi 友一 (1937-1952, posthumous name Shindōin 真導院) came to play an important role as mediators to the spirit world and are objects of veneration up to the present day. Her third and fourth daughters Masako 真砂子 (born 1942, present head of Shinnyo-en under her Buddhist name Shinsō 真聰) and Shizuko 志づ子 (born 1943, Buddhist name Shinrei 真玲) were officially installed as successors of their father's esoteric Buddhist lineage in 1983 (Itō 1997: 363-370; Numata 1995: 361-370).

In 1948 the Tachikawa Fudōson Kyōkai was replaced by Makoto Kyōdan まこと教団. It gained some negative publicity due to the so-called Makoto Kyōdan incident (*Makoto Kyōdan jiken*, まこと教団事件). In 1950, a former pupil of Itō Shinjō accused him of physical assault. The lawsuit, including an initial sentence and revision, lasted four years and ended with a three-year suspended sentence. During that period the group was renamed Shinnyo-en 真如苑 ("Garden of Thusness"). With this change of name Shinjō adopted the title *kyōshu* 教主, Tomoji that of *enshu* 苑主. The term '*shinnyo-en*' combines the fundamental Mahāyāna Buddhist concept of "thusness" (*shinnyo*, 真如, Skt. *tathatā*), i.e. the 'true' nature of all phenomena beyond their immediate appearance, with the idea of a garden that is accessible to anybody:

Shinnyo is a Buddhist term meaning "the dimension of reality as it is" (*shinjitsu*). For *en* we do not use *en* 園 but the character *en* 苑 with no enclosure. This entails the wish that it might be a place where everybody irrespective of nationality and generation, of gender and religious background can follow the Buddha's teachings and grasp reality as it is.⁷

⁶ Immediately afterwards he changed his original name Fumiaki 文明 to Shinjō. See Itō (1997: 374). Whereas *Ichinyo no michi* dates the accomplishment of this *kanjō* Shōwa 16 (1941), the official website gives the date Shōwa 18 (1943).

Akiba and Kawabata assume that about the same time Shinjō decided to make the sutra *Daihatsu nehanyō* the authoritative scripture of his group; he officially introduced it to the “believers” (*shinja*, 信者)⁸ in 1956. By choosing a text that is rather irrelevant in esoteric Buddhism Itō Shinjō left the doctrinal path of Shingon Buddhism, thus emphasising the uniqueness of his Buddhist teachings and training. This direction was further underlined by the replacement of Fudō Myōō 不動明王 as main object of veneration by Kuon Jōjū Shakamuni Nyorai 久遠常住釈迦無二如来, the dying Buddha who taught his last sermon as documented in the *Daihatsu nehanyō* (Akiba/Kawabata 2004: 82f.; cf. below). When Shinnyo-en gained the legal status of a religious corporation in 1953, it had thus already developed its particular doctrinal and ritual outlook (Itō 1997: 379-393). Branch temples soon spread all over Japan and abroad: they were opened in Hawaii, USA, Taiwan, France, Italy, Great Britain, Singapore and Germany.⁹ After Shinjō’s death in 1989, his third daughter Shinsō inherited her late mother’s title *enshu-sama* and succeeded her father as spiritual head of Shinnyo-en. According to the website, the group has about 800,000 (active) members in Japan.

Social structure and community life

The present community is organised in analogy to family relationships resting on the principle of “guidance” (*michibiki*, 導き; cf. chapter I.3 in this volume). On the most basic level, the person who introduces someone to Shinnyo-en is called the “guiding parent” (*michibiki oya*, 導き親) of his or her “guided child” (*michibiki no ko*, 導きの子). The *michibiki oya* is the person a new believer will consult on all questions related to Shinnyo-en (and often also on private issues). On top of the guiding parent-guided child-relation the community is divided into various units that form a hierarchical pyramid. The smallest of these units is the so-called *suji* 経. It is headed by the “parent of the *suji*” (*suji oya*, 経親). Becoming a *suji oya* requires the rank of a spiritual medium (*reinōsha*) and graduation from the training school Chiryū Gakuin 智流

⁷ “Shinnyo-en to wa” 真如苑とは. <<http://www.shinnyo-en.or.jp/about/page01.html>>. See also Itō (1997: Preface).

⁸ “Believer” (*shinja*) is the term used in Shinnyo-en publications and in internal communication.

⁹ A chronology of Shinnyo-en’s expansion in Japan and abroad is given in Akiba/Kawabata (2004: 180).

学院.¹⁰ A *suji* consists of a net of *michibiki oya* (plus their respective *michibiki oya*) and their “guided children” (plus their own *michibiki no ko*), altogether between eight and several hundred households (Akiba/Kawabata 2004: 173f.).¹¹ Affiliation to a *suji* therefore depends on these kinship ties rather than on regional belonging; hence it is referred to as “lineage” among Shinnyo-en believers. About ten *suji* form a *bukai* 部会 headed by a *buchō* 部長, and about five *bukai* make up a *rengōkai* 連合会 (Okuyama 2001: 315f.).

Among the regular activities within a *suji* are the so-called home meetings (*katei shūkai*, 家庭集会) that are often organised by *michibiki oya* and supervised by *suji oya*. Given the size of the *suji* and the local diversity of its members’ residence, a *suji oya* often conducts several home meetings a month at different places. According to Akiba and Kawabata, some *suji oya* chair a home meeting nearly every day (Akiba/Kawabata 2004: 174f.). Home meetings are gatherings of up to 20 believers (in the case of *seinen katei shūkai* 青年家庭集会 particular gatherings of young believers) at which the participants give testimonies of their faith, talk about problems and thoughts they are coping with and receive advice from their spiritual superiors. To many believers, these meetings fulfil a fundamental role in guiding them through the ups and downs of their lives. By sharing thoughts and problems an atmosphere of solidarity is created that adds a lot to the social attraction of Shinnyo-en.¹² Hashimoto Mitsuru even suggests that these home meetings are the actual “place of salvation” (*kyūsai no ba*, 救済の場) (Hashimoto 1992: 208) in terms of a peaceful and harmonious “joyful life” (*‘harehare, tanoshiku’ mainichi*, 「晴れ晴れ、楽しく」毎日) (Hashimoto 1992: 209): They encourage exchange among people who want to live a joyful life, thus allowing the participants to share the burden of putting it into practice (Hashimoto 1992: 208f.).

¹⁰ For more information about Chiryū Gakuin see Itō (1997: 510) and Numata (1995: 376).

¹¹ In the survey conducted by Akiba and Kawabata, about one third of the *suji* consists of 200-400 households, 29,3 % claim to comprise more than 600 households, and only 17,8 % comprise less than 200 households. In December 2003, 4264 *suji* were registered in Japan, 164 abroad. See Akiba/Kawabata (2004: 174).

¹² On the ‘therapeutic’ functions of home meetings and *sesshin shugyō* see Schrimpf 2003. See also Numata (1995: 373f.) who writes about *katei shūkai* from an insider’s perspective.

The sutra *Daihatsu nehagyō*

The scriptural foundation of Shinnyo-en is the *Daihatsu nehagyō*.¹³ This sutra collection is said to contain the historical Buddha Śākyamuni's final sermon just before his death. Itō regards it as superior to any other sutra and doctrine, since it claims to comprise teachings on all Buddhas, even Buddha Amida 阿弥陀 (Skt. Amitābha) and Dainichi Nyorai 大日如来 (Skt. Mahāvairocana), the embodiment of the “dharma body” (*hosshin*, 法身) (International Affairs Department 1998: 15f.; Itō 1997: 50f.). Itō Shinjō favoured the *Daihatsu nehagyō* for two reasons: For one thing, it emphasises the innate Buddha nature (*busshō*, 仏性) of every human being and concludes that everybody can attain liberation. For another, it expounds the supernatural powers of those who have realised the state of nirvana, thus providing a Buddhist frame of reference for the spiritual faculties transmitted and applied in Shinnyo-en. Due to these two characteristics the sutra gives Buddhist authorisation to Itō Shinjō's religious agenda of offering an esoteric Buddhist path to salvation that does not require monastic life,¹⁴ and of realising it by means of the Shinnyo spirit world (*shinnyo reikai*, 真如靈界).

Its main contents are summarised in four doctrinal statements:

1. “The eternal existence of the Tathagata (Dharma-body)” (*nyorai jōjū*, 如来常住).
2. “All beings innately possess a Buddha-nature” (*issai shitsuu busshō*, 一切悉有仏性).
3. “Even *icchantikas* (those who have cut all wholesome roots) have the potential to attain Buddhahood” (*sendai jōbutsu*, 闍提成仏).

¹³ Itō refers to the *Mahāyāna-sūtra*, a text collection in 40 volumes, not to the Pali sutra *Mahā-parinibbāna-suttanta*. Tokiwa Daijō has translated the 40 volumes into contemporary Japanese and summarised its main contents: 1) The Buddha lives eternally in the beginning- and endless dharma body (*busshin no jōjū*); 2) nirvana is characterised by eternity, pleasure, self and purity (*nehan no jōraku gajō*); 3) every human being has an inherent Buddha nature (*issai shitsuu busshō*). See Iwano (1990 I: 1-7).

¹⁴ “Rather than devoting him- or herself to the ascetic practices of a monk or a nun, each of our believers lives in the real society, and by putting all dedication into everyday life they try to live up to Buddha's teachings. That is, the sorrows and misery, the hardships we encounter in our lives are enough ascetic ‘nourishment’.” Shinnyo-en (ed.) (n.d.: 6). This brochure, *Jōraku gajō*, is a printed version of Shinnyo-en's former official website.

4. “The state of ‘permanence, bliss, (great) self, and purity’ (the four merits of nirvana that are attainable by walking the Buddhist path)” (*jōraku gajō*, 常樂我淨).¹⁵

These last four characteristics of *satori* – which is used as a synonym of nirvana (*nehan*, 涅槃) – are further explained by Itō Shinjō: Nirvana is eternal (*jō*); it is a state of pleasure, namely the pleasure of being with Buddha (*raku*); there is a self, the self of nirvana, that enjoys being with Buddha (*ga*); one lives in the purity of nirvana (*jō*). Nirvana as the state of being awakened is described here in positive terms as a joyful state that results from realising the “essence of the dharma” (*hosshō*, 法性) and “becoming one with thusness” (*shinnyo ni ichinyo suru*, 真如に一如する), i.e. realising one’s inherent Buddha nature (Itō 1997: 53, 41). In addition to this rather theoretical understanding of Buddhist salvation, contemporary brochures and online texts emphasise the relevance of this concept for everyday life. Here, the joyfulness of nirvana is described as liberation from the hardships of our times: *Jōraku gajō* counteracts the feeling of uncertainty inherent to living in modern societies and brings about the happiness of harmonious social relations. Its actualisation in everyday life initiates a change of perspective; it requires permanent moral effort and leads to “a self that is helpful to others” (Shinnyo-en (ed.) n.d.). In this way, the positive understanding of nirvana as expressed in the sutra is fused with the Mahāyāna Buddhist ideal of selfless acting interpreted as the precondition of a happy life. The sutra thus authorises the propagation of an everyday ethics which is conveyed in more concrete terms in the practice *sesshin shugyō*.

Yet, the sutra’s proclaimed role is to open the esoteric path to salvation to everybody:

“**Shinnyo esotericism**, has the Mahāparinirvana Sutra as its outer, exoteric shell and doctrinal guidepost; and the enlightenment of Shingon Buddhism as its inner, esoteric substance which cannot be perceived easily or explained in words”.¹⁶

Therefore, the sutra provides “an *exoteric* explanation for *esoteric* principles” (ibid). The other main attraction of the *Daihatsu nehanyō* for Itō Shinjō are its explanations about the supernatural powers of those

¹⁵ International Affairs Department of Shinnyo-en (ed.) (1998: 33). See also Itō (1997: 53).

¹⁶ International Affairs Department of Shinnyo-en (ed.) (1998: 36, *bold and italics in original*).

Buddhas and bodhisattvas who have attained the state of nirvana, the so-called *jinzū henge* (神通変化).¹⁷ Itō Shinjō is said to have achieved the powers of *jinzū* due to his Shingon Buddhist training and integrated them into Shinnyo-en ritual and doctrine (Shinnyo-en Kyōgaku 1983, “Shinnyo-en ni tsuite”). These supernatural powers are manifested in the spiritual faculties that allow mediums to connect to the Shinnyo spirit world and to reflect the practitioner’s mind during *sesshin shugyō*, the main practice of Shinnyo-en.

The Buddha Kuon Jōjū Shakamuni Nyorai

In accord with referring to the *Daihatsu nehanyō* as basic scripture, the main object of veneration in Shinnyo-en is the historical Buddha Śākyamuni, in particular the dying Buddha delivering his last sermon. He is called Kuon Jōjū Shakamuni Nyorai (久遠常住釈迦牟尼如来), the “Buddha Śākyamuni of eternal existence”. By combining the name of the historical Buddha with the terms *kuon* (“eternity”) and *jōjū* (“permanence”) Itō Shinjō wanted to stress the eternal duration of Śākyamuni’s salvation work and existence in nirvana. In order to explain this eternal existence he refers to the *Daihatsu nehanyō* and its assertion of the beginning- and endless dharma body (*hosshin*, 法身, lit.: the “body of the law”) as the real essence of Buddha. According to this sutra, he states, becoming aware of one’s inherent Buddha nature (*busshō*) means realising oneness with the dharma body (Itō 1997: 43). Whereas in Japanese esoteric Buddhism the dharma body is personified in Dainichi Nyorai (Skt. Mahāvairocana), Itō Shinjō equates it with the “Buddha Śākyamuni of eternal existence”. He explains this difference to Shingon Buddhist thought by the fact that Dainichi Nyorai has never existed as a historical figure; instead he came into being only in the teachings of Śākyamuni. In fact, he claims, all Buddhas are comprised in Śākyamuni’s teachings. It is for that reason that he sculptured the dying Buddha (a huge sculpture is installed in the main hall of Shinnyo-en headquarters in Tachikawa) with Buddhas such as Amida or Dainichi inserted into the

¹⁷ Itō (1997: 175-182). *Jinzū* indicates supernatural powers achieved by meditation and wisdom, such as the five supernatural powers of the sages and the six supernatural powers (*rokutsū*, 六通) of Buddhas and arhats (free activity, eyes capable of seeing everything, ears capable of hearing everything, insight into others, thinking, remembrance, and perfect freedom). *Henge* designates the Buddha’s power to transform into the physical shape of his listeners and adapt his teachings to their conditions of understanding.

aureole behind Śākyamuni's head.¹⁸ Besides referring to the concept of dharma body in order to explain the eternal existence of Buddha, Shinjō hints at the permanence of the Buddhist teachings. He quotes a passage of Śākyamuni's final words as given in the *Daihatsu nehanyō*: "A Buddha is not a physical body, but the wisdom of awakening. Even if my physical body vanishes, the wisdom of awakening will live eternally in the teachings and in the way [i.e. in the actualisation of these teachings]. After my death, the teachings I have expounded will be your teacher." (Itō 1997: 49)

The practice *sesshin shugyō*

Sesshin shugyō 接心修行 is a unique ritual practice developed by Itō Shinjō and Tomoji. Although *sesshin* 接心 is a term used in Zen Buddhism to designate a meditation session, it is used here to indicate that the believer's mind (*shin*, 心) is touched (*sessuru*, 接する) by Buddha's compassion (Itō 1997: 186). The practice succeeds the so-called *makoto shugyō* まこと修行, which had been practised in Makoto Kyōdan since 1948. It is described as comprising the two dimensions of "practice with a form" (*usōgyō*, 有相行) called *makoto kisogyō* まこと基礎行, i.e. the ritual conducted in the *dōjō*, and the "formless practice" (*musōgyō*, 無相行) called *jōgyō* 常行, i.e. the application of the practice in everyday life (Itō 1997: 372f.). *Sesshin shugyō* differs from *makoto shugyō* mainly by being further differentiated: Various types are practised according to the particular situation of the practitioner, and the mediums have to master progressive steps of spiritual advancement in order to perform *sesshin shugyō*. As in *makoto shugyō* mediums (*reinōsha*) serving as mirrors (*kagami*, 鏡) are said to reflect the practitioners' karmic situation back on them in order to open their eyes to karmic hindrances and subsequent ways of overcoming these. Hence it is intended to raise the practitioners' spiritual state of mind as well as direct their moral conduct (Itō 1997: 253-263). By means of *sesshin shugyō* one "becomes aware of one's individual Buddha nature, realises what conceals it, and entrusts oneself to the guidance of how to purify it".¹⁹

¹⁸ See Itō (1997: 41ff.) and "Yasashii kyōgaku: Denpō kanjō" (in: *Naigai jihō* 595 (March 2001), 8. 「やさしい教学—伝法灌頂」. 『内外時報』 595, 2001: 8).

¹⁹ "... *hitori hitori no naka ni aru bussō o ishiki shi, sore o ōikakusu mono o shitte, bussō o migakidasu shishin o tsukande imasu.*" <<http://www.shinnyo-en.or.jp/about/page02.html>>.

According to Itō Shinjō, the effects of *sesshin shugyō* are not limited to guiding the believers on their way towards awakening by advancing their spiritual and moral progress. He also describes it in terms of *experiencing* one's Buddha nature: "At *sesshin shugyō*, there is no other self than the self doing the practice. The appearance of this self vanishes, and when there is only thusness, then there is only Buddha." (Itō 1997: 262)

In a regular *sesshin shugyō*, the *kōjō sesshin* 向上接心, a group of people sit in a circle on the floor, their hands form a hand gesture (*in* 印, Skt. *mudrā*) as if in meditation. They are faced by several mediums who are immersed in concentration. After a while, the mediums get attuned to language-related, visual, sensual or other forms of intuition, which they interpret as indications from the spirit world. They express these perceptions in so-called "spirit words" (*reigen*, 靈言), and direct them to the practitioners to whom they are addressed.²⁰ The *reigen* are believed to indicate karmic hindrances that are either caused by karmic ties to spirits of the deceased (be they relatives or not) or by moral deficiencies such as habits, attitudes or behaviour that are judged as disguising one's inherent Buddha nature. Often, the spirit words are rather abstract or vague phrases, so the practitioner has to relate them to certain situations or problems he or she is coping with. Examples of spirit words are "Accept everything. Stop managing and don't choose only what you like. By doing so you reduce the capacity of your heart and ultimately close it down. Don't criticise others and talk about them behind their backs. Put yourself in your opposite's place and convey the heart of *sō-oya* [Itō Shinjō and Tomoji, the "two parents", M.S.] in a warm and friendly way.", or "You are [only] grateful in front of people, but not when hidden in the shadow.", or "Treat everything not as other people's business but as your own business." (Nagai 1991: 106f.) According to Shiramizu Hiroko there are three types of *reigen* as expressed in a regular *sesshin*: those "in which members are called on to reconfirm their commitment to Shinnyo-en teaching" (Shiramizu 1979: 430); those that inquire after ancestors or other loved ones who died an unhappy death; and those that refer to the health of the practitioner (Shiramizu 1979: 430f.).

²⁰ Concerning the intuitive cognitions experienced by *reinōsha* see also Numata who quotes a short conversation with a *reinōsha* about his experiences when he is "in trance" (*nyūshin*, 入信) (Numata 1995: 388). My description of a regular *sesshin shugyō* is based on interviews with *reinōsha* and believers, on Shinnyo-en publications and accounts given in secondary literature. See for example Akiba/Kawabata (2004: 2) and Hirota (1991: 27-40).

The ritual exercise itself is called “practice with a form” (*usōgyō*, 有相行). It is complemented by the “formless practice” (*musōgyō*, 無相行) of applying what was indicated to one’s conduct in everyday life, thus purifying the acts of mind, mouth and body (Itō 1997: 253). Three specific kinds of action, the so-called “three steps” (*mitsu no ayumi*, 三つの歩み) are encouraged among the believers: “joyous giving” (*kangi*, 歡喜), i.e. donations to the group; “helping others” (*o-tasuke*, お助け) by spreading the teachings of Shinnyo-en and recruiting new believers; and offering oneself in “service” (*gohōshi*, ご奉仕), either by attendance in the temple or by cleaning public places. These three actions are regarded as a condensed form of the six virtues practised by a bodhisattva, the six *pāramitā* (Jap.: *ropparamitsu*, 六波羅蜜).²¹ Due to this interpretation the believers are conceived of as progressing on the path of a bodhisattva, a development that will ultimately lead to the realisation of Buddhahood. A similar analogy to advancing through the ten realms of a bodhisattva is expressed in the system of spiritual ranks (see below).

Today, there are five types of *sesshin shugyō*. The regular *sesshin* is called *kōjō sesshin*. According to Akiba and Kawabata, it is intended to enhance the practitioners’ awareness of their state of mind as well as of the appropriate conduct in everyday and religious life; consequently, the spirit words are rather general and abstract. The *kōjō sōdan sesshin* 向上相談接心 includes the aspect of ‘consultation’ (*sōdan*) on problems arising from the spiritual progress. The *sōdan sesshin* 相談接心 and *tokubetsu sōdan sesshin* 特別相談接心 are rather ‘private’ meetings of the practitioner and the medium only; they face each other in a separate room in order to cope with individual problems of the practitioner. An additional element is added in the *kantei sesshin* 鑑定接心: here the divination technique transmitted by Itō Shinjō is applied to resolve problems that require a choice between several alternatives (Akiba/Kawabata 2004: 98). As is obvious from the strongly consultative character of the irregular *sesshin*, the practice does not only serve to mirror and improve someone’s karmic conditions – it is also a means to assist the believers in coping with the ups and downs of their lives.

²¹ “Yorokobi ni moete innen o kiru” (in: *Naigai jihō* 607 (March 2002), 3. 「歓びに燃えて因縁を切る」. 『内外時報』 607, 2002: 3).

Believers' perspectives on *sesshin shugyō*

The immediate consequence of *sesshin shugyō* to the practitioners is an impetus to moral and ritual acting: it guides them in how to reflect upon and cultivate their behaviour and attitude, and they are encouraged to order offerings and merit transfer for suffering spirits (*segaki kuyō*, 施餓鬼供養, lit. "offerings for hungry ghosts", or *tsuizen kuyō*, 追善供養) if an ancestor or another spirit has been identified as causing problems in the practitioner's life. Thus, it has the double effect of providing immediate relief in harmful or problematic situations, *and* of developing the practitioner's morality and spirituality. In the words of a female employee:

"... for example in case of problems such as your sister getting divorced, or your mother needing medical care, in case you're confronted with such short term problems, *sesshin shugyō* and *jōgu bodai* will teach you and make you realise 'Ah, that's it'. But at the same time, in long terms, how shall I say [...] It's like, for example, usually, usually if it were me, if my sister got divorced I think I would panic. But, as Mr Fujita said before 'It's OK no matter how it turns out', so all kinds of problems get less painful. Before, Mr Brown told you that he used to panic when his bicycle was stolen, but by now he can think 'Well, it was stolen. I have to buy a new one'. There's also this kind of change."²²

The practitioners I interviewed often described the moral effect of *sesshin shugyō* as a sudden shift in perspective that initiated an on-going process of self-cultivation. For example Mr Fujita, a young believer and employee of Shinnyo-en, told me how *sesshin shugyō* led to his change of consciousness when he was told to "become the other as much as possible".²³ He explains how these words opened up a new perspective on himself and the people around him:

"In the first place, I am myself. I am the person Fujita, but there is also myself as the child of my mother, and myself who works with others in the system of the company. It's not only 'me', but also myself as younger brother, as husband, as child, and so on, myself as someone who causes

²² Statement of Ms Shibata, a Shinnyo-en employee who participated in the conversation when I interviewed Mr Fujita, 5 July 2003. The names of the interviewees have been changed.

²³ Taken from an interview with Mr Fujita, 5 July 2003.

inconveniences to other people. In this way I saw myself from different perspectives and I thought that I should widen the realm of this self. I thought I should become myself as a self that includes other people's views of me."²⁴

He continued to describe how this new view of himself affected his behaviour towards others so that he was able to establish more harmonious relations with the people surrounding him.

In a similar way a female believer told me how *sesshin* caused a sudden shift in her self-awareness with regard to illness. She had asked for *sesshin* to find out the meaning behind a former foot sprain that still caused her pain. To her surprise she was told to be grateful for the relative healthiness of her body rather than lamenting her aching foot: "Even though your legs are handicapped, the rest of your body [is fine], you can see with your eyes, your hands are moving, and although you say you're in pain, you could walk and come here. Have you ever been grateful for that?"²⁵ To her this was a totally new perspective:

"That was a huge surprise to me. When I came [to the temple] I thought that if one or two out of ten are missing then you feel that they are missing, but I was told 'Have you been grateful just for the fact that eight *are* there?' That was a real discovery, something I've never been aware of. And later I was taught: 'Thanks to this injury and by experiencing this pain you came to feel compassionate about people with bad feet or hands, blind people and so on.'" (ibid)

Thus the attraction of *sesshin shugyō* is explained by the believers in terms of a change of perspective and behaviour that ultimately helps them to cope with their social surroundings. Yet another attraction clearly is the link to the "spirit world" (*reikai*, 靈界), to "what is invisible to our eyes" (*me ni mienai mono*, 目に見えないもの).²⁶ In interviews and published "narrations of personal experiences" (*taikendan*, 体験談) believers often narrate how they experience a connection to the invisible

²⁴ Interview with Mr Fujita, 5 July 2003.

²⁵ Interview with Ms Ishibashi, 6 July 2003.

²⁶ Mikiko Nagai has pointed at the interesting combination of magical and moral elements in the practice of *sesshin shugyō*: "In *sesshin* the self-disciplinary actions of reflection and reform are supported by the magical activity of accepting guidance from the spiritual world through the intermediary of a spiritual medium. The teachings emphasize self-cultivation, but the authority of the teachings is based on an acceptance of the magical function of the founders' family." See Nagai (1995a: 316).

world due to a suffering spirit who causes them physical (or other kinds of) trouble (cf. chapters I.2 and I.3 in this volume). For example, a female believer told me that her father had had a cough that would not disappear. The doctor did not find a physical cause, but the cough would not stop. Finally her brother received a *sesshin* in which he was told about an ancestor who had died of a bronchial disease. He ordered offerings to this ancestor and their father recovered quickly (still, he refused to become a member of Shinnyo-en).²⁷ This story illustrates a typical pattern in which the actual suffering of a living person is interpreted as indicating a similar suffering by a deceased person and therefore necessitates a ritual solution.

The connection between ‘this world’ and ‘that world’ is expressed in a variety of relations between the living and their (or others’) ancestors. For example Ms Ishibashi reports how *sesshin* helped her to develop an emotional tie of solidarity and joint effort between herself and her deceased grandmother. She described her former self as being extremely shy so that at times she was afraid to meet people at all. In a *sesshin* she heard that her grandmother had had the same problem. Because her grandmother had never overcome her introverted character she must have suffered severely from not being able to express what was on her mind, Ms Ishibashi was told. Thinking of her grandmother as a companion in misfortune greatly encouraged her to develop a routine of talking to many people and trying to manage her shyness as far as possible. She felt strengthened and supported by imagining that her grandmother was engaged in the same efforts in the “other world”, and was motivated by her earnest wish to succeed where her grandmother had failed, thus relieving both of them of their burden.²⁸

This example is interesting in two regards: For one thing, it illustrates how *sesshin shugyō* is also perceived of as initiating and assisting a therapeutic process of coping with habitual behaviour that is felt to be a burden. It assists this process by providing spiritual support a ‘secular’ therapy cannot offer. For another, the case of Ms Ishibashi illustrates the concept of *ken’yū ichinyō* 顯幽一如, i.e. the unity of this world and that world. This unity ties the fate of the living irresolvably to that of the dead. “What is called *ken’yū ichinyō* means that if the ancestors are suffering, then suffering will occur in the lives of their grandchildren, and if the ancestors are saved, then their grandchildren live happily. [...] Compared

²⁷ Taken from an interview with two female believers, 25 July 2004.

²⁸ Taken from an interview with Ms Ishibashi, a young believer, on 6 July 2003.

to a tree the ancestors are the roots of this tree; when these roots can spread properly then branches and leaves will grow abundantly.” (Akiba/Kawabata 2004: 257, quoting from *Naigai jihō*) As explained by a senior employee, the link to the ancestral world as opened by *sesshin shugyō* is supposed to raise believers’ awareness of their closeness to the deceased and encourage them to consider their ancestors’ well-being with the same seriousness and compassion as if they were alive. In this sense, *sesshin* is regarded as opening one’s eyes to the spiritual dimension of reality, to that what is “invisible to our eyes” yet influences and depends on our ‘visible’ reality.

***Reinō* (“spiritual faculties”)²⁹**

The aspect of assistance in coping with everyday life is further strengthened by the concept of *bakku daiju* (抜苦代受), the particular salvation work of the two deceased sons. It is believed that the oldest son Tomofumi (= Kyōdōin) opened the connection to the spirit world of ancestors when he died in 1936. When his brother Yūichi (= Shindōin) died in 1952, the two boys (*ryōdōji*, 両童子) are said to have joined their supernatural powers in order to relieve believers of their sufferings: Shindōin by “pulling [their sufferings] away” (*bakku*), Kyōdōin by taking them on himself instead (*daiju*) (Itō 1997: 431-443). But

... *bakku daiju* cannot be regarded as something you simply receive; being granted with *bakku daiju* depends on how far you have proceeded on your way to realise thusness and to help others on to this path; you cannot be delivered from the burden of your karma, but thanks to the merit of guiding others the burden can be taken [by Kyōdōin] in your place. (Itō 1997: 443)

According to Shinjō, the two children have established the so-called Shinnyo spirit world (*shinnyo reikai*); here, they mediate together with their parents between the believers and the ancestral spirit world as well as the world of Buddha.

This connection, however, cannot be established directly: It requires *reinōsha* of a particular rank who visualise Kyōdōin or Shindōin (Itō

²⁹ The most extensive study on spiritual faculties in Shinnyo-en has been conducted by Akiba Yutaka and Kawabata Akira. By combining quantitative and qualitative methods (using questionnaires and interviews) they analysed individual perceptions of gradual spiritual advancement by *reinōsha* themselves. See Akiba/Kawabata (2004: 165-297).

1997: 442ff.). Thus the Itō family is established as the indispensable core of Shinnyo-en spirituality in two ways: by fusing their respective spiritual faculties and transmitting them on to others, Shinjō and Tomoji have founded a new spiritual lineage; secondly, their deceased sons have established a connection to the spirit world on the basis of their spiritual powers, and the four of them together are said to maintain this connection.³⁰

As indicated above everybody can acquire the spiritual faculties of a medium. The way towards becoming a *reinōsha* is conceptualised as progressing on the path of a bodhisattva.³¹ The aspirant has to master four stages: *daijō* 大乘 (Skt. *mahāyāna*) is the state in which a believer is determined to consider the well-being of others, but tends to forget that ideal when its realisation becomes difficult. Believers on the next level, *kangi* 歡喜, are more steadfast and reliable in their efforts to care for others.³² The next grade, *dai kangi* 大歡喜, is characterised by the constant practice of altruism, notwithstanding difficulties and sufferings that might be caused by it. At the final stage of *reinō*, the believer has perfected his selflessness and can be trained to receive messages from the spirit world. These ranks are granted in a special gathering (*eza*, 会座) in which mediators – who have already reached the highest level – evaluate the degree of spiritual development (which is termed ‘elevation’ in Shinnyo-en) of the aspirant.³³ The *reinōsha* either relate to the spirits of heaven, a connection that has been established by Itō Shinjō, or to the spirits of earth, a connection that has been established by Itō Tomoji. The heavenly spirits-lineage is characterised as visionary and theoretical,

³⁰ Due to this fundamental role of the Itō family their memory is tried to be kept alive by all means: busts of Tomoji and the two sons are installed in the old and the present Shinchōji, and a small museum (*kinenkan*, 記念館) displays objects illustrating the family history, such as candies, books or clothes of the two sons, the shirt in which Shinjō practised *taki shugyō* after Tomofumi’s death, the key to the hospital room of Yūichi, a bowl he used and so on.

³¹ In the following description I refer to the oral explanation given to me by a *reinōsha* and employee of Shinnyo-en in July 2003.

³² As a Mahāyāna Buddhist term, *kangi* designates the first of the ten bodhisattva realms, the “realm of joy” (*kangi-chi*; Skt. *parṃuditā bhūmi*) in which the aspirant enjoys his decision to enter the path of a bodhisattva and practises the virtue of generous donations. See also Itō (1997: 98ff.).

³³ See Numata’s detailed description of *eza* in Numata (1995: 383-387). See also Akiba’s and Kawabata’s account of when, how and why these ranks were established in the 1950s and 1960s (Akiba/Kawabata 2004: 98ff.).

whereas the spirits of earth-lineage are said to be intuitive and morally steadfast (Numata 1995: 389).

The *reigen*, or spirit words, that are conveyed by the mediums are not perceived of as messages that are revealed in words as for example in the case of automatic writing as experienced by Ōkawa Ryūhō, the founder of Kōfuku no Kagaku (cf. chapter II.8 in this volume). Rather, as a young *reinōsha* told me, they are visual perceptions interpreted as indications from the spirit world. That which is “indicated” (*shimesareta koto*, 示されたこと) has to be translated into words. According to him, this is the most difficult part of the training as *reinōsha* because every *reinōsha* has to find out his or her individual pattern of symbolic meaning. For example, when he sees a person with a huge belly, this could indicate pregnancy or abortion.³⁴ Due to this understanding of *reigen* as resulting from any kind of sensitive indications, there is no language barrier to becoming a *reinōsha*. In fact, non-Japanese mediums actively perform *sesshin shugyō* even in Tachikawa; their English, French or Chinese utterances of spirit words are immediately translated into Japanese.

The esoteric Buddhist ritual *sanmitsu kaji*

Although Itō Shinjō has emphasised his independence of Shingon Buddhism he did not altogether turn his back on esoteric Buddhist thought and ritual. As mentioned above, Shinnyo-en claims to combine the Shingon Buddhist concept of salvation with the doctrinal foundation of the sutra *Daihatsu nehanyō*. As in Shingon Buddhism, awakening is supposed to be achieved by fusing with the beginning- and endless dharma body. The specifically esoteric Buddhist ritual to bring about this fusion is the so-called *sanmitsu kaji* (三密加持, “*kaji* of the three secrets”). Kūkai is said to have described the term *kaji* by pointing out that *ka* (“to add”) designates the way in which the power of Buddha is sent off and reflected in man’s mind like rays of sun touching the surface of water, whereas *ji* (“to hold”) indicates the reception of this power by the human mind (Hanayama 1999: 60f.). In order to unite with the secret teachings of Buddha Dainichi Nyorai as revealed through his body, mouth and mind (“the three secrets”, *sanmitsu*) the practitioner forms a specific hand gesture, invokes a secret verse (*shingon* 真言; Skt. *mantra*) and immerses into meditation. By doing so the practitioner’s aspiration to

³⁴ Taken from an interview with Mr Fujita, 5 July 2003.

realise Buddhahood meets Dainichi's desire to reveal truth – or “thusness” (*shinnyo*) (Kiyota 1978: 69-71; Hanayama 1999: 59-61).

This ritual is also performed and transmitted in Shinnyo-en. Yet rather than the actual ritual practice – which in Shinnyo-en is restricted to the graduates of Chiryū Gakuin, its Buddhist training school – Shinnyo-en emphasises the “formless practice” of *sanmitsu kaji* in everyday life.

In contrast to the concrete form of the three secrets (*usō no sanmitsu*, 有相の三密) – i.e. performing a hand gesture, recitation and meditation –, uniting with Buddha by means of the actions of body, mouth and mind in everyday life is called three formless secrets (*musō no sanmitsu*, 無相の三密). The formless practice [...] is difficult to realise because there is no defined form, but everybody can practice it [in his own way]. One might say for both cases that if [the practitioner] believes in the eternal existence of the dharma body and his own Buddha nature, he fuses completely with Buddha and becomes part of his body.³⁵

Emphasising the non-ritualistic dimension of *sanmitsu kaji* is another indication of Itō Shinjō's intention to democratise the esoteric Buddhist path to salvation. On the other hand he also stresses that some Shingon Buddhist rituals require the regular training of a Shingon Buddhist monk to make sure that he or she represents the correct transmission (from master to pupil) of the dharma stream (*hōryū kechimiyaku* 法流血脈): only those who have accomplished the rank of *ajari* (阿闍梨; Skt. *ācārya*, “master”) can perform a *goma* 護摩 ritual, funerary rites or take responsibility of a temple.³⁶

This authorisation is of particular relevance for regularly conducted rituals such as merit transfer (*ekō*, 廻向), offerings to the dead and the *goma* ritual that is performed by the head of Shinnyo-en in a modified form called *saitō goma* 齊燈護摩.³⁷

³⁵ “Yasashii kyōgaku: Sanmitsu kaji” (in: *Naigai jihō* 620 (April 2003), 8. 「やさしい教学——三密加持」. 『内外時報』 620, 2003: 8).

³⁶ “Yasashii kyōgaku: Denpō kanjō” (in: *Naigai jihō* 595 (March 2001), 8. 「やさしい教学——伝法灌頂」. 『内外時報』 595, 2001: 8).

³⁷ On *saitō goma* see *Budda no saigo no oshie* (2001: 15, 34-39); Itō (1997: 500). On the annual ritual calendar see *Budda no saigo no oshie* (2001: 42).

Conclusion

Numata sees the strength of Shinnyo-en in the skilful mixture of traditional and new elements, such as a peculiar female shamanism added by a Buddhist interpretation. To him, Itō Shinjō symbolises the displacement of the traditional image of a charismatic religious leader: “Ito’s abilities are most evident in his skills to join various religions and to build up an organisation.” (Numata 1995: 390-393) Yet what I consider remarkable about Shinnyo-en is not the sheer variety of religious influences. Rather it is the multidimensionality of the system that enables it to integrate quite different motivations, needs and perceptions. Shinnyo-en teachings and practice can be perceived of as a modern Buddhist path to enlightenment, i.e. an alternative to other forms of contemporary Buddhism. Yet they can equally be conceived in a more therapeutic sense as providing individual consultation on how to cope with one’s life – be it by offering relief from illness and professional failure, be it by supporting moral development in order to make social relations more harmonious. This effect in my view does not only result from combining elements of spirit belief, esoteric Buddhist thought and consultation techniques. Rather, it is caused by the skilful integration of multiple functions that can be ascribed to religious practice, such as directing and exercising Buddhist self-cultivation, providing individual counseling and generating practical benefits (*genze riyaku*).

2. Bibliography

- Aizen'en (Ōmoto monthly magazine). Kameoka: Tenseisha, since May 1946.
『愛善苑』. 亀岡：天成社, 1946 創号.
- Aizen: *Newsletter of the Universal Love and Brotherhood Association* (6 x yearly magazine). Kameoka: The Oomoto Foundation, since January 1995.
- Ajiki Tenkei. 1985. *Shinshukai kara no yogen no sho*. Tokyo: Genshū Shuppansha.
安食天恵 『神主界からの与言の書』. 東京：元就出版社, 1985.
- Akiba Yutaka. 1992. "Reinō to reii kōjō". In: Shiobara Tsutomu (ed.). *Shūkyō kōdō to shakaiteki nettowāku*. (Gendai Nihon ni okeru nettowāku no kenkyū. Kenkyū seika hōkokusho). Kyoto: Kōrosha, 231-246.
秋庭裕 「霊能と霊位向上」. 塩原勉編 『宗教行動と社会的ネットワーク』 現代日本におけるネットワークの研究. 研究成果報告書. 京都：行路社, 1992: 231-246.
- Akiba Yutaka/Kawabata Akira. 2004. *Reinō no riaritī e: Shakaigaku, Shinnyo-en ni hairu*. Tokyo: Shinyōsha.
秋庭裕・川端亮 『霊能のリアリティへー社会学、真如苑に入る』. 東京：新曜社, 2004.
- Akiya, Einosuke. 1994. *The Soka Gakkai and the Separation of Politics and Religion*. 23.5.1994: PC script available at Soka Gakkai International headquarters.
- Amano Haruo. 1991. '*Kōfuku no Kagaku*' Ōkawa Ryūhō o kiru. Tokyo: Ginsei Shuppansha.
天野晴夫 『「幸福の科学」大川隆法を斬る』. 東京：銀星出版社, 1991.
- Ananaikyō Saikyōbu. 1990. *Ananai no shiori*. Shimizu: Ananaikyō Saikyōbu.
三五教祭教部 『あなないの栞』. 清水：三五教祭教部, 1990.
- , n.y. *Ananai no michi*. Shimizu: Ananaikyō Saikyōbu.
三五教祭教部 『あなないの道』. 清水：三五教祭教部, n.y.
- Anderson, Richard W. 1988. *Taiken: Personal Narratives and Japanese New Religions*. Dissertation. Indiana University.
- , 1994. *Taiken: Nippon shinshūkyō no taikendan fōkuroa*. Translated by Doki Takaichirō/Tōdō Okuto. Tokyo: Gendai Shokan.
アンダーソン・リチャード・W. 『体験——ニッポン新宗教の体験談フォークロア』 土岐隆一郎・藤堂憶斗訳. 東京：現代書館, 1994.
- Anesaki, Masaharu. 1949. *Nichiren: The Buddhist Prophet*. Oxford: Oxford University Press.

- Antoni, Klaus. 1991. *Der himmlische Herrscher und sein Staat: Essays zur Stellung des Tennō im modernen Japan*. München: iudicium.
- . 1998. *Shintō und die Konzeption des japanischen Nationalwesens (kokutai): Der religiöse Traditionalismus in Neuzeit und Moderne Japan*. Leiden: E. B. Brill.
- Arita Yoshifu. 1991. 'Kōfuku no Kagaku' o kagaku suru. Tokyo: Tenzan Shuppan.
有田芳生 『「幸福の科学」を科学する』. 東京：天山出版, 1991.
- Astley, Trevor. 1992. "A Matter of Principles: A Note on the Recent Conflict between Nichiren Shōshū and Sōka Gakkai. In: *Japanese Religions* 17/2, 167-175.
- . 1995. "The Transformations of a Recent Japanese New Religion: Ōkawa Ryūhō and Kōfuku no Kagaku". In: *Japanese Journal of Religious Studies* 22/3-4, 343-380.
- . 2006. "New Religions". In: Paul Swanson/Clark Chilson (eds.). *Nanzan Guide to Japanese Religions*. Honolulu: University of Hawai'i Press, 91-114.
- Baffelli, Erica. 2005. *Vendere la felicità: Media, marketing e nuove religioni giapponesi. Il caso del Kōfuku no Kagaku*. PhD diss., Ca' Foscari University of Venice.
- . 2007. "Mass Media and Religion in Japan: Mediating the Leader's Image". In: *Westminster Paper in Communication and Culture* 4/1, 83-99.
- . 2010a. "Sōka Gakkai and Politics in Japan". In: *Religion Compass* 4/12, 746-756.
- . 2010b. "Japanese New Religions and the Internet: A Case Study". In: *Australian Religious Studies Review* 23/3, 255-276.
- . 2011 "Charismatic Blogger? Authority and New Religions on the Web 2.0". In: Erica Baffelli/Ian Reader/Birgit Staemmler (eds.). *Japanese Religions on the Internet: Innovation, Representation, and Authority*. New York: Routledge, 118-135.
- Baffelli, Erica/Ian Reader/Birgit Staemmler (eds.). 2011. *Japanese Religions on the Internet: Innovation, Representation, and Authority*. New York: Routledge.
- Bernegger, Brigitt. 1987. *Ōmoto-kyō – die Lehre vom grossen Ursprung: Historische, religionsphilosophische und kunstgeschichtliche Aspekte*. Zürich, Phil. diss.: Offset Kaeser.
- Berthon, Jean-Pierre. 1985. *Omoto: Espérance millénariste d'une nouvelle religion japonaise*. Paris: Atelier Alpha Bleue.
- . 1991. "Naissance d'une nouvelle religion: la Science du Bonheur". In: *Chambre de Commerce et d'Industrie du Japon* FJE49, 33-36.

- , 1997. "Religions historiques et 'nouvelles religions' japonaises: les figures différenciées du renouveau religieux". In: Catherine Clémentin-Ojha (ed.). *Renouveaux religieux en Asie*. Paris: Presse de l'École Française d'Extrême-Orient, 113-125.
- , 1999. "Les nouvelles religions japonaises: histoire d'un concept". In: Jean-Pierre Berthon/Anne Gossot (eds.). *Japon Pluriel 3. Actes du troisième colloque de la Société Française des Etudes Japonaises* (Paris, 17-19 décembre 1998). Arles: Philippe Picquier, 181-187.
- Berthon, Jean-Pierre/Kashio Naoki. 2000. "Les nouvelles voies spirituelles au Japon: état des lieux et mutations de la religiosité". In: *Archives de Sciences Sociales des Religions* 109, 67-85.
- Bethel, Dayle M. 1973. *Makiguchi the Value Creator*. New York: Weatherhill.
- Blacker, Carmen. 1971. "Millenarian Aspects of the New Religions in Japan". In: Donald H. Shively (ed.). *Tradition and Modernization in Japanese Culture*. Princeton: Princeton University Press, 563-600.
- Bonino, Stefano. 2010. *Il Caso Aum Shinrikyo: Società, Religione e Terrorismo nel Giappone Contemporaneo*. Chieti: Edizioni Solfanelli.
- Borsig, Margareta von. 1981. *Leben aus der Lotosblüte. Nichiren Shonin: Zeuge Buddhas, Kämpfer für das Lotos-Gesetz, Prophet der Gegenwart*. Freiburg i. Br.: Aurum.
- Bouma, Gary D./Wendy Smith/Shiva Vasi. 2000. "Japanese Religion in Australia: Mahikari and Zen in a Multicultural Society". In: Peter B. Clarke (ed.). *Japanese New Religions in Global Perspective*. Richmond: Curzon, 74-112.
- Bragt, Jan van. 1993. "An Uneven Battle: Sōka Gakkai vs. Nichiren Shōshū". In: *Bulletin of the Nanzan Institute for Religion and Culture* 17, 15-31.
- Budda saigo no oshie. Shinnyo-en: Nehangyō ni ikiru hitobito*. 2001. Tokyo: Mainichi Shinbunsha.
『ブツダ最後の教え。真如苑——涅槃経に生きる人びと』。東京：毎日新聞社, 2001.
- Bunkachō. 1983. *Shūkyō hōjin no jimū*. Tokyo: Gyōsei.
文化庁『宗教法人の事務』。東京：ぎょうせい, 1983.
- Carpenter, Robert T./Wade C. Roof. 1995. "The Transplanting of Seicho-no-ie from Japan to Brazil: Moving Beyond the Ethnic Enclave". In: *Journal of Contemporary Religion* 10/1, 41-54.
- Causton, Richard. 1995. *The Buddha in Daily Life: An Introduction to the Buddhism of Nichiren Daishonin*. London: Ryder.
- , 1998. *Der Buddha des Alltags: Einführung in den Buddhismus Nichiren Daishonins*. SGI Deutschland.

- Chang, Sidney (ed.). 2007. *God's Light and Universal Principles for all Humanity: An Introduction to Sukyo Mahikari*. Luxembourg: LH Europe.
- Chino Yūko. 1980. *The Door to Heaven: In Search of Future Happiness*. Tokyo: Jihi-to-Ai Publishing Co.
- , 1981. *The Witness of the Kingdom of Heaven: To the Star of Hope Through the Last Judgment*. Tokyo: Jihi-to-Ai Publishing Co.
- , 1983. *Under the Light of Heaven: From Exorcism to the Explications of Atlantis*. Tokyo: Jihi-to-Ai Publishing Co.
- , 1986. *The Messages from Heaven: God's Sacrifice*. Tokyo: Jihi-to-Ai Publishing Co.
- Clarke, Peter B. 2000a. "Modern Japanese Millenarian Movements: Their Changing Perception of Japan's Global Mission with Special Reference to the Church of World Messianity in Brazil". In: Peter B. Clarke (ed.), *Japanese New Religions in Global Perspective*. Richmond: Curzon Press, 129-181.
- , 2000b. "'Success' and 'Failure': Japanese New Religions Abroad". In: Peter B. Clarke (ed.), *Japanese New Religions in Global Perspective*. Richmond: Curzon Press, 272-311.
- , 2006. *New Religions in Global Perspective: A Study of Religious Change in the Modern World*. London/New York: Routledge.
- Clarke, Peter B. (ed.). 1999. *Bibliography of Japanese New Religions with Annotations and an Introduction to Japanese New Religions at Home and Abroad*. Richmond, Surrey: Japan Library.
- (ed.). 2000. *Japanese New Religions in Global Perspective*. Richmond, Surrey: Curzon Press.
- Clarke, Peter B./Jeffrey Somers (eds.). 1994. *Japanese New Religions in the West*. Sandgate, Kent: Japan Library/Curzon Press.
- Clement, Mark. 1949. *The Waves That Heal: The New Science of Radiobiology*. London: Maxwell, Love & Co. LTD.
- Cornille, Catherine. 1991. "The Phoenix Flies West: The Dynamics of Mahikari in Western Europe". In: *Japanese Journal of Religious Studies* 18/2-3, 265-285.
- , 2000. "New Japanese Religions in the West: Between Nationalism and Universalism". In: Peter B. Clarke (ed.), *Japanese New Religions in Global Perspective*. Richmond: Curzon, 10-34.
- Covell, Stephen G. 2005. *Japanese Temple Buddhism: Worldliness in a Religion of Renunciation*. Honolulu: University of Hawai'i Press.
- Daisan Bunmeisha Henshūbu (ed.). 1999. *Buppō taiwa no susume*. Tokyo: Daisan Bunmeisha.

- 第三文明社編集部編 『仏法対話のすすめ』. 東京: 第三文明社, 1999.
- Dale, Kenneth. 1969. "Authority in Rissho Kosei-kai". In: *Japan Missionary Bulletin* 23/8, 457-466.
- , 1973. "Religion and Culture in Contemporary Japan: Buddhist and Christian Perspectives". In: *The Northeast Asia Journal of Theology* 11, 16-28.
- , 1975. *Circle of Harmony: A Case Study in Popular Japanese Buddhism with Implications for Christian Mission*. South Pasadena, CA: William Carey Library; Tokyo: Seibunsha.
- Däniken, Erich von. 1971. *Chariots of the Gods: Unsolved Mysteries of the Past*. New York: Bantam Books.
- Davis, Winston. 1980. *Dojo: Magic and Exorcism in Modern Japan*. Stanford, CA: Stanford University Press.
- , 1992. *Japanese Religion and Society: Paradigms of Structure and Change*. Albany: Suny Press.
- Deguchi Eiji. 1970. *Ōmotokyō jiken*. Tokyo: San'itsu Shobō.
出口栄二. 『大本教事件』. 東京: 三一書房, 1970.
- Deguchi Hidemaru. 1956-1965. *Shinkō no oboegaki*. 6 vols. Kameoka: Tenseisha.
出口日出磨 『信仰の覚書』 全6巻. 亀岡: 天声社, 1956-1965.
- , 1966. *Ikigai no tankyū*. Kameoka: Tenseisha.
出口日出磨 『生きがいの探究』. 亀岡: 天声社, 1966.
- , 1984. *Ikigai no kakushin*. Kameoka: Tenseisha.
出口日出磨 『生きがいの確信』. 亀岡: 天声社, 1984.
- Deguchi Itsuki (ed.). 1989. *Shinsen no hito: Deguchi Hidemaru*. Tokyo: Kōdansha.
出口斎編 『神仙の人—— 出口日出磨』. 東京: 講談社, 1989.
- Deguchi Kyōtarō. 1975. *Kyojin Deguchi Onisaburō*. Tokyo: Kōdansha Bunko.
出口京太郎 『巨人出口王仁三郎』. 東京: 講談社, 1975.
- , 1968. *My Travels in Esperanto Land*. Kameoka: Ōmoto Headquarters.
- , 1998. *The Great Onisaburo Deguchi*. Translated by Charles Rowe. Tokyo: Aiki News.
- Deguchi, Nao. 1974. *Ofudesaki: The Holy Scriptures of Ōmoto*. Translated by Iwao P. Hino. Kameoka: Ōmoto.
- Deguchi Onisaburō. 1959-1961 [¹1921-1934]. *Reikai monogatari*. 81 vols. Kameoka: Tenseisha.
出口王仁三郎 『霊界物語』 全81巻. 亀岡: 天声社, 1959-1961 [¹1921-1934].
- Deguchi Sumiko. 1992 [¹1955]. *Osanagatari*. Kameoka: Tenseisha.

出口すみこ 『おさながたり』. 亀岡 : 天声社, 1992 [¹1955].

- Deguchi Yasuaki. 1996. *Deguchi Onisaburō: Kiseki o okosu reiteki himitsu*. Tokyo: KK Ronguserāzu.
 出口和明 『出口王仁三郎——奇蹟を起こす霊的秘密』. 東京 : KK ロングセラーズ, 1996.
- Dehn, Ulrich M. 1995. *Die geschichtliche Perspektive des japanischen Buddhismus: Das Beispiel Uehara Senroku*. Ammersbek bei Hamburg.
 -----, 1996. "Neue religiöse Bewegungen in Japan". (EZW-Texte: Informationen 133). Berlin: Evangelische Zentralstelle für Weltanschauungsfragen.
- Dehn, Ulrich/Reinhard Hempelmann (eds.). 2000. *Dialog und Unterscheidung: Religionen und neue religiöse Bewegungen im Gespräch. Festschrift für Reinhart Hummel*. Berlin: Evangelische Zentralstelle für Weltanschauungsfragen.
- Dobbelaere, Karel/Bryan Wilson. 1994. *A Time to Chant: The Soka Gakkai Buddhists in Britain*. Oxford: Clarendon Press.
- Dorman, Benjamin. 2003. "Waves of Fear: A New Religion Stirs Controversy in Japan". In: *Virginia Review of Asian Studies*.
 <vcas.wlu.edu/VRAS/2003/Dorman.pdf>.
 -----, 2004. "SCAP's Scapegoat? The Authorities, New Religions, and a Postwar Taboo". In: *Japanese Journal of Religious Studies* 31/1, 105-140.
 -----, 2005a. "Mixed Blessings: Reactions of Two Japanese NRMs to Postwar Media Portrayals". *Nova Religio* 9/2, 7-32.
 -----, 2005b. "Pana Wave: The New Aum Shinrikyō or Another Moral Panic?". *Nova Religio* 8/3, 83-103.
 -----, 2007. "Religious Politics, Japanese Style". In: *Virginia Review of Asian Studies*.
 <vcas.wlu.edu/VRAS/2007/Dorman.pdf>.
 -----, 2011. "Caught in the Net: Celebrity Representation and Japanese Religion from Historical and Contemporary Perspectives". In: Erica Baffelli/Ian Reader/Birgit Staemmler (eds.). *Japanese Religions on the Internet: Innovation, Representation, and Authority*. New York: Routledge, 136-149.
- Dorman, Benjamin/Ian Reader. 2007. "Editors' Introduction: Projections and Representations of Religion in Japanese Media". *Nova Religio* 10/3, 5-12.
- Dumoulin, Heinrich. 1970. "Politischer Buddhismus: Sōka Gakkai". In: Heinrich Dumoulin (ed.). *Buddhismus der Gegenwart*. Freiburg i. Br.: Herder, 166-187.
- Earhart, H. Byron. 1983. *The New Religions of Japan: A Bibliography of Western-Language Materials*. Ann Arbor, MI: Centre for Japanese

Studies.

- . 1989. *Gedatsu-kai and Religion in Contemporary Japan*. Bloomington, IN: University of Indiana Press.
- Egawa Shōko. 1991. "Ōkawa Ryūhō 'Tokyo Dōmu 45 man nin shūkai' no fukimi". In: *Shūkan bunshun* 25 July, 186-189.
江川昭子 「大川隆法「東京ドーム45万人集会」の不気味」. 『週刊文春』 25 7月, 1991: 186-189.
- . 1995. *Ōmu Shinrikyō tsuiseki 2200-nichi*. Tokyo: Bungei Shunjū.
江川昭子 『オウム真理教 追跡2200日』. 東京: 文藝春秋, 1995.
- . 1996/97. *Ōmu Shinrikyō, saiban bōchōki*. 2 vols. Tokyo: Bungei Shunjū.
江川昭子 『オウム真理教・裁判傍聴記』 全2巻. 東京: 文藝春秋, 1996/97.
- Ehrhardt, George. 2009. "Rethinking the Komeito Voter". In: *Japanese Journal of Political Science* 10/1, 1-20.
<http://journals.cambridge.org/article_S1468109908003344>.
- Ellwod, Robert. 2007. *Japanese Religion: The eBook*. Journal of Buddhist Ethics Online Books.
<<http://www.jbeonlinebooks.org/japanese/index.htm>>.
- Fanthorpe, Lionel/Patricia Fanthorpe. 1998. *The World's Most Mysterious People*. Canada: Hounslow Press.
- Festinger, Leon/Henry Riecken/Stanley Schachter. 1956. *When Prophecy Fails: A Social and Psychological Study of a Modern Group that Predicted the Destruction of the World*. New York: Harper Torchbooks.
- Fujita Shōichi. 1997. "Asahara Shōkō jigoku saiban no genba kenshō". *Focus* 786, 36-41.
藤田庄市 「麻原彰晃地獄裁判の現場検証」. 『Focus』 786, 1997: 36-41.
- . 1998. "Kiso Ontake". *SINRA* 50, 96-99.
藤田庄市 「木曾御嶽」. 『SINRA』 50, 1998: 96-99.
- . 2008. *Shūkyō jiken no uchigawa: Seishin o jubaku sareru hitobito*. Tokyo: Iwanami Shoten.
藤田庄市 『宗教事件の内側——精神を呪縛される人びと』. 東京: 岩波書店, 2008.
- Fukui Masaki. 1999. "Kofuku no Kagaku: The Institute for Research in Human Happiness (IRH)". In: Peter B. Clarke (ed.). *A Bibliography of Japanese New Religions*. Eastbourne (Kent): Japan Library, 149-167.
- Furuya, Mitsutoshi. 1998. *Manga, Konpon Bukkyō*. Tokyo: Kosei Shuppansha.
古谷三敏 『まんが根本仏教』. 東京: 佼成出版社, 1998.

- Gerlitz, Peter. 1977. *Gott erwacht in Japan: Neue fernöstliche Religionen und ihre Botschaft vom Glück*. Freiburg: Herder.
- , 1985. "Eine buddhistische Laienbewegung in Japan: Die Rissho Koseikai und ihr interreligiöses Engagement". In: *EZW-Texte, Informationen* 93/III.
- , 1987. "Die Rissho Koseikai und ihre Assimilation im Westen". In: Michael Pye/Renate Stegerhoff (eds.). *Religion in fremder Kultur: Religion als Minderheit in Europa und Asien*. Saarbrücken-Scheidt: Dadder, 111-122.
- Guthrie, Stewart. 1988. *A Japanese New Religion: Rissho Kosei-Kai in a Mountain Hamlet*. (Michigan Monograph Series in Japanese Studies 1). Ann Arbor: Center for Japanese Studies, University of Michigan.
- Haga Manabu. 1996. "Gendai shinshūkyō ni okeru taikendan no hen'yō: Shinnyo-en seinenbu benron taikai o jirei toshite". In: *Jōchi Daigaku shakaigaku ronshū* 21, 1-23.
芳賀学 「現代新宗教における体験談の変容——真如苑青年部弁論大会を事例として」. 『上智大学社会学論集』 21, 1996: 1-23.
- Haga Manabu/Kikuchi Hiroo. 2006. *Hotoke no manazashi, yomikaerareru jiko: Kaishin no mikuro shakaigaku*. Tokyo: Hābesuto.
芳賀学・菊池裕生 『仏のまなざし、読みかえられる自己——回心のミクロ社会学』. 東京: ハーベスト, 2006.
- Haga Manabu/Robert J. Kisala (eds.). 1995. *The New Age in Japan*. Special issue of *Japanese Journal of Religious Studies* 22/3-4.
- Hammond, Phillip/David Machacek. 1999. *Soka Gakkai in America: Accommodation and Conversion*. Oxford/N.Y.: Oxford University Press.
- Hanayama Shōyū. 1999. *Mikkyō no subete*. Tokyo: Kōbunsha.
花山勝友 『密教のすべて』. 東京: 光文社, 1999.
- Hara Katsumi/Takamatsu Michio. 1996. *Shitte okitai shūkyō hōjinhō*. Tokyo: Ōkurashō Insatsukyoku.
原克己・高松典雄 『知っておきたい宗教法人法』. 東京: 大蔵省印刷局, 1996.
- Harada Kōichi. 1992. *Manga, Risshō Kōsei-kai nyūmon*. Tokyo: Kosei Shuppansha.
原田こういち 『マンガ立正佼成会入門』. 東京: 佼成出版社, 1992.
- Hardacre, Helen. 1979. "Sex Role Norms and Values in Reiyūkai". In: *Japanese Journal of Religious Studies* 6/3, 445-460.
- , 1982. "The Transformation of Healing in the Japanese New Religions". In: *History of Religion* 21, 305-320.
- , 1984. *Lay Buddhism in Contemporary Japan: Reiyūkai Kyōdan*. Princeton: Princeton University Press.

- , 1986. *Kurozumikyō and the New Religions of Japan*. Princeton: Princeton University Press.
- , 1989. *Shintō and the State, 1868-1988*. Princeton: Princeton University Press.
- , 1992. "Gender and the Millennium in Ōmoto Kyōdan: The Limits of Religious Innovation". In: Michael A. Williams/Collett Cox/Martin S. Jaffee (eds.). *Innovation in Religious Tradition*. (Religion and Society 31). Berlin: Mouton de Gruyter, 215-239.
- , 1994. "Conflict Between Shugendō and the New Religions of Bakumatsu Japan". In: *Japanese Journal of Religious Studies* 21/2-3, 137-166.
- , 1996. "Aum Shinrikyo and the Japanese Media". In: *Japan Policy Research Institute Working Paper* 19.
<<http://www.jpri.org/publications/workingpapers/wp19.html>>.
- , 2004. "Religions and Civil Society in Contemporary Japan". In: *Japanese Journal of Religious Studies*, 31/2, 389-415.
- , 2007. "Aum Shinrikyō and the Japanese Media: The Pied Piper Meets the Lamb of God". In: *History of Religions* 47/2-3, 171-204.
- Hashimoto Mitsuru. 1992. "Shinnyo-en no kyūsai". In: Shiobara Tsutomu (ed.). *Shūkyō kōdō to shakaiteki nettowāku. (Gendai Nihon ni okeru nettowāku no kenkyū. Kenkyū seika hōkokusho)*. Kyoto: Kōrosha, 201-209.
橋本満 「真如苑の救済」. 塩原勉編 『宗教行動と社会的ネットワーク』 現代日本におけるネットワークの研究. 研究成果報告書. 京都: 行路社, 1992: 201-209.
- Herbert, Jean. 1967. *Dieux et sectes populaires du Japon*. Paris: Éditions Albin Michel.
- Hirai Naofusa. 1985. "Kindai no kaimaku to shinshūkyō undō". In: Hori Ichirō (ed.). *Nihon no shūkyō*. Tokyo: Taimeidō, 215-237.
平井直房 「近代の開幕と新宗教運動」. 堀一郎編 『日本の宗教』. 東京: 大明堂, 1985: 215-237.
- Hirota Mio. 1991 [¹1990]. *Ruporūtāju Shinnyo-en: Sono gendaisei to kakushinsei o saguru*. Tokyo: Chijinkan.
ひろたみを 『ルポルタージュ真如苑—その現代性と革新性をさぐる』 東京: 知人館, 1991.
- Höhe, Sybille. 2011. *Religion, Staat und Politik in Japan: Geschichte und zeitgeschichtliche Bedeutung von Sōka Gakkai, Kōmeitō und Neuer Kōmeitō*. München: iudicium Verlag.
- Honda Junko. 2003. *Shinnyo-en: Inori no seiki e*. Tokyo: Genseirin.
本多順子 『真如苑—祈りの世紀へ』. 東京: 原生林, 2003.
- Hori, Ichirō et al. (eds.). 1972. *Japanese Religion: A Survey by the Agency for Cultural Affairs*. Tokyo: Kodansha International.

- Hunter, Janet E. 1989. *The Emergence of Modern Japan: An Introductory History since 1853*. London: Longman.
- Hurbon, Laennec. 1991. "Mahikari in the Caribbean". In: *Japanese Journal of Religious Studies* 18/2-3, 243-264.
- Hurst, Jane D. 1992. *Nichiren Shoshu Buddhism and the Soka Gakkai in America*. New York: Garland Publishing.
- , 2000. "A Buddhist Reformation in the Twentieth Century: Causes and Implications of the Conflict between the Soka Gakkai and the Nichiren Shoshu Priesthood". In: David Machacek/Bryan Wilson (eds.). *Global Citizens: The Sōka Gakkai Buddhist Movement in the World*. Oxford/N.Y.: Oxford University Press, 67-96.
- Igeta Midori/Watanabe Masako. 1991. "Healing in the New Religions: Charisma and 'Holy Water'". In: Nobutaka Inoue (ed.). *New Religions*. (Contemporary Papers on Japanese Religions 2). Tokyo: Kokugakuin University. <<http://www2.kokugakuin.ac.jp/ijcc/wp/cjpr/newreligions/igeta.html>>.
- Iida Takafumi/Nakano Tsuyoshi/Yamanaka Hiroshi (eds.). 1997. *Shūkyō to nashonarizumu*. Kyoto: Sekai Shisōsha.
飯田剛史・中野毅・山中弘編 『宗教とナショナリズム』. 京都: 世界思想社, 1997.
- Ikeda Daisaku. 1965. *Ningen kakumei*. Tokyo: Seikyō Shinbunsha.
池田大作 『人間革命』. 東京: 聖教新聞社, 1965.
(English translation: *The Human Revolution*. 6 vols. Trumbull, CT: Weatherhill Inc., 1972-1999).
- Inaba Keishin/Sakurai Yoshihide (eds.). 2009. *Shakai kōken suru shūkyō*. Kyoto: Sekai Shisōsha.
稲場圭信・櫻井義秀編 『社会貢献する宗教』. 京都: 世界思想社, 2009.
- Ino Kenji/Saki Akio/Umebara Masaki (eds.). 1970. *Godai kyōso no jitsuzō: Reiyūkai, Kōsei, PL, Seichō, Meshia no uchimaku*. Tokyo: Hachigumoi Shoin.
猪野健治・佐木秋夫・梅原正木編 『五大教祖の実像—一霊友、佼成、PL、成長、メシアの内幕』 東京: 八雲井書院 1970.
- Inoue Nobutaka. 1985. *Umi o watatta Nihon shūkyō*. Tokyo: Kōbundō.
井上順孝 『海を渡った日本宗教』. 東京: 弘文堂, 1985.
- , 1989. "Shūkyō undō no uneri: Kyōha Shintō kara Shintō-kei shinshūkyō e". In: *Rekishi dokuhon* 509, 186-195.
井上信孝 「宗教運動のうねり—教派神道から神道系新宗教へ」. 『歴史読本』 509, 1989: 186-195.
- , 1991a. *Kyōha shintō no keisei*. Tokyo: Kōbundō.
井上信孝 『教派神道の形成』. 東京: 弘文堂, 1991.
- , 1991b. "Recent Trends in the Study of Japanese New Religions". In:

Nobutaka Inoue (ed.). *New Religions*. (Contemporary Papers on Japanese Religions 2). Tokyo: Kokugakuin University, 4-24.
 <<http://www2.kokugakuin.ac.jp/ijcc/wp/cpjr/newreligions/inoue.html>>.

-----, 1992. *Shinshūkyō no kaidoku*. Tokyo: Chikuma Shobō.
 井上信孝 『新宗教の解説』. 東京: 筑摩書房, 1992.

-----, 1999. *Wakamono to gendai shūkyō: Ushinawareta zahyōjiku*. Tokyo: Chikuma Shobō.
 井上信孝 『若者と現代宗教——失われた座標軸』 東京: ちくま書房, 1999.

Inoue, Nobutaka (ed.). 1991. *New Religions*. (Contemporary Papers on Japanese Religions 2). Tokyo: Kokugakuin University.
 <<http://www2.kokugakuin.ac.jp/ijcc/wp/cpjr/newreligions/index.html>>.

Inoue Nobutaka/Takeda Michio. 1994. "Hō to no masatsu". In: *Shinshūkyō jiten honbunhen*, 486-515.
 井上信孝・武田道夫 「法との摩擦」. 『新宗教事典、本文篇』, 1994: 486-515.

Inoue Setsuko. 1995. *Shinshūkyō būmu to josei*. Tokyo: Shinhyōron.
 いのうえせつこ 『新宗教ブームと女性』. 東京: 新評論, 1995.

International Affairs Department of Shinnyo-en (ed.). 1998. *A Walk through the Garden: Shinnyo-en from Different Perspectives*. Tokyo: International Affairs Department of Shinnyo-en.

Ishii Kenji. 1997. *Dētabukku gendai Nihonjin no shūkyō: Sengo gojūnen no shūkyō ishiki to shūkyō kōdō*. Tokyo: Shinyōsha.
 石井研士 『データブック現代日本人の宗教——戦後50年の宗教意識と宗教行動』. 東京: 新曜社, 1997.

Ishii Kenji/Shimazono Susumu (eds.). 1996. *Shōhi sareru 'shūkyō'*. Tokyo: Shunjūsha.
 石井研士・島菌進編 『消費される〈宗教〉』. 東京: 春秋社, 1996.

Isooka Tetsuya. 1987. "Jiko juyōka to karisuma no seijuku: Ennōkyō kyōso Fukata Chiyoko no baai". In: *Shūkyō Shakaigaku Kenkyūkai* (ed.). *Kyōso to sono shūhen*. Tokyo: Yūzankaku, 51-69.
 磯岡哲也 「自己受容化とカリスマの成熟——円応教教主深田千代子の場合」. 宗教社会学研究会編 『教祖とその周辺』. 東京: 雄山閣, 1987: 51-69.

Italiaander, Rolf (ed.). 1973. *Eine Religion für den Frieden: Die Rishso Koseikai. Japanische Buddhisten für eine Ökumene der Religionen*. Erlangen: Verlag der Ev.-luth. Mission.

-----, 1982. *Ein Mann kämpft für den Frieden: Nikkyo Niwano*. Freiburg: Aurum.

Itō Eizō. 1999. *Ōmoto kyōsoden: Deguchi Nao, Deguchi Onisaburō no shōgai*. Kameoka: Tenseisha.

- 伊藤栄蔵 『大本教祖伝——出口なお・出口王仁三郎の生涯』。亀岡：天成社，1999。
- Itō Shinjō. 1997 [¹1957]. *Ichinyo no michi*. Tokyo: Shinnyo-en Kyōgaku. 伊藤真乗 『一如の道』。東京：真如苑教学部，1997 [¹1957].
- Iwano Masao (ed.). 1990 [¹1935]. *Kokuyaku issaikyō. Indo senjutsubu. Nehanbu I+II*. 2 vols. Translated by Tokiwa Daijō. Tokyo: Daidō Shuppansha. 岩野眞雄編 『國譯一切經印度撰述部涅槃部 I+II』 常盤大定訳。全2巻。東京：大堂出版社，1990 [¹1935].
- Iwasa Yoshiya. 1993. “Shinrensei. ‘Shūkyō’ ni manabu māketingu katsudō: (2) Kyōdan no kōkoku puromōshon”. In: *Senden kaigi* June, 128-134. 岩佐善哉 「新連載 「宗教」 に学ぶマーケティング活動——（2）教団の広告プロモーション」。『宣伝会議』 6月，1993: 128-134.
- . 1994. “Tokushū II. Shūkyō no māketingu chikara. Shūkyō māketingu no kōzō: Maruchi-nettowākingu zukuri ni chūmoku”. In: *Senden kaigi* August, 69-77. 岩佐善哉 「特集II. 宗教のマーケティング力。宗教マーケティングの構造——マルチ・ネットワークづくり注目」。『宣伝会議』 8月，1994: 69-77.
- Japan aktuell: Journal of Current Japanese Affairs*. 1993-2008. Hamburg: GIGA Institute of Asian Studies.
- Jinrui Aizenkai Sōhonbu Sendenbu. 1995. *Jinrui Aizen: Universal Love and Brotherhood Association*. Kameoka: Jinrui Aizenkai Sōhonbu. 人類愛善会総本部宣伝部 『人類愛善——Universal Love and Brotherhood Association』。亀岡：人類愛善会総本部，1995。
- Kainō Nobuo. 2001. “Kyōdan kikō kaisei to kaku-kyōku no kyōshoku shagi hoshō, kyōkai gojo seido”. In: *Nihon Kirisuto Kyōdan Senkyō Kenkyūsho. Tagai ni sasaeau tame ni: Kaku-kyōku shagi hoshō, kyōkai gojo seido shiryōshū*. Nihon Kirisuto Kyōdan: Senkyō Kenkyūsho. 戒能信生 「教団機構改正と各教区の教職謝儀保障・教会互助制度」。日本基督教団宣教研究所 『互いに支え合うために——各教区謝儀保障・教会互助制度資料集』。日本基督教団：宣教研究所，2001。
- Kamomiya, Jōkai. 1961. “Rissho Kosei Kai”. In: *Contemporary Religions in Japan* 2/1, 30-38.
- Kangi sekai* (Shinnyo-en quarterly magazine). Shinnyo-en Henshūbu (ed.). Tokyo, since 1955. 『歓喜世界』。真如苑編集部編，1955創号。
- Kaplan, David E./Andrew Marshall. 1996. *The Cult at the End of the World: The Terrifying Story of the Aum Doomsday Cult, from the Subways of Tokyo to the Nuclear Arsenal of Russia*. New York: Crown Publishers.

- Kaplan, Veronica Miki. 2003. *Ganzheitliche Erziehung vor dem Hintergrund der Entwicklung des japanischen Bildungssystems: Die werteschaftende Erziehung von Tsunesaburo Makiguchi*. Unpublished diploma thesis. Frankfurt University.
- Kashio Naoki. 2001. "Karuto jinruigaku no shiza: Nichifutsu hikaku karuto-sekuto ron". In: *Jiyū to seigi* 52, 88-101.
 榎尾直樹 「カルト人類学の視座—日仏比較カルト／セクト論」.
 『自由と正義』 52, 2001: 88-101.
- , 2003. "Nihon no shinshūkyō undō ni okeru hīringu to supirichuaritī: 'Inochi' no konotēshon to sono gendaiteki genkaisei". In: *Daesoon shisō ronshū* 16, 203-216.
 榎尾直樹 「日本の新宗教運動におけるヒーリングとスピリチュアリティ—「いのち」のコンテキストとその現代的限界性」.
 『大巡思想論集』 16, 2003: 203-216.
- , 2004. "Shinshūkyō wa atarashii 'minzoku' ka?: Furansu Mahikari no jirei". In: Hata Nobuyuki (ed.). *Minzoku no nijusseiki*. (Nijusseiki ni okeru sho-minzoku bunka no dentō to hen'yō 9). Tokyo: Domesu Shuppan, 123-141.
 榎尾直樹 「新宗教は新しい『民族』か？—フランス・Mahikariの事例」. 端信行編 『民族の二〇世紀』 (二〇世紀における諸民族文化の伝統と変容 9). ドメス出版, 2004: 123-141.
- , 2004. "The End of the Vitalistic Conception of Salvation: An Inquiry into Conceptual Validity in Modern Japanese New Religions". In: *Religion and Society* 10, 68-81.
- , 2005. "Legitimation de la pratique et de la pensée des nouvelles religions au Japon: L'exemple de Sukyo-Mahikari". In: Anne Bouchy/Guillaume Carre/Francois Lachaud (eds.). *Legitimités, légitimations: La construction de l'autorité au Japon*. (Etudes thématiques 16). Paris: École Française d'Extrême-Orient, 183-197.
- Kawabata Akira. 1992. "Shinnyo-en no hatten to reinōsha". In: Shiobara Tsutomu (ed.). *Shūkyō kōdō to shakaiteki nettowāku*. (*Gendai Nihon ni okeru nettowāku no kenkyū. Kenkyū seika hōkokusho*). Kyoto: Kōrosha, 210-230.
 橋本満 「真如苑の救済」. 塩原勉編 『宗教行動と社会的ネットワーク』 (現代日本におけるネットワークの研究. 研究成果報告書). 京都: 行路社, 1992: 210-230.
- Kawabata, Akira/Tamura Takanori. 2007. "Online-Religion in Japan: Websites and Religious Counseling from a Comparative Cross-Cultural Perspective". In: *Journal of Computer-Mediated Communication*, 12/3, article 12.
 <<http://jcmc.indiana.edu/vol12/issue3/kawabata.html>>.

- Kawada Yōichi. 1997. *Gendai ni ikiru bukkyō*. Tokyo: Daisan Bunmeisha.
川田洋一 『現代にいきる仏教』. 東京：第三文明社, 1997.
- , 1998. *Sōka Gakkai no mezasu mono*. Tokyo: Daisan Bunmeisha.
川田洋一 『創価学会をめざすもの』. 東京：第三文明社, 1998.
- Kawamura Kunimitsu. 1981. “Karisuma-teki shūkyō shidōsha no keisei o megutte: Sutiguma kara karisuma e”. In: *Shūkyō kenkyū* 246, 5-6.
川村邦光 「カリスマ的宗教指導者の形成をめぐって—ステイグマからカリスマへ」. 『宗教研究』 246, 1981: 5-6.
- , 1982. “Sutiguma to karisuma no benshō-hō: Kyōso tanjō o meguru hito-shiron. In: *Shūkyō kenkyū* 253, 67-94.
川村邦光 「ステイグマとカリスマの弁証法—教祖誕生をめぐる一試論」. 『宗教研究』 253, 1982: 67-94.
- Kawashima, Michisuke. [1984] 2002. *PL shoseikun nyūmon*. Tokyo: Geijutsu Seikatsusha.
川島通資 『P L 処世訓入門』 東京：芸術生活社, 2002.
- Kawawata, Yuiken. 1996. “Religious Organizations in Japanese Law”. In: Tamaru Noriyoshi/David Reid (eds.). *Religion in Japanese Culture: Where Living Traditions meet a Changing World*. Tokyo: Kodansha International, 199-206.
- Keigyō. 1965-1970. Kyōsoden Hensan linkai (ed.). 2 vols. Atami: Sekai Kyūseikyō.
『景仰』 教祖伝編纂委員会編 全2巻. 熱海：世界救世教, 1965-1970.
- Kerr, Alex et al. (eds.). 1997. *Bankyō Dōkon: Seventy Years of Inter-Religious Activities in Ōmoto*. Ōmoto International Special Issue. Kameoka: Ōmoto Foundation.
<<http://www.oomoto.jp/enDokon/index.html>>.
- Kienle, Petra/Birgit Staemmler. 2003a. “Self-representation of Two New Religions on the Japanese Internet: Jehovah’s Witnesses and Seichō no Ie”. In: Nanette Gottlieb/Mark McLelland (eds.). *Japanese Cybercultures*. London: Routledge, 222-234.
- , 2003b. “Kommunikationsstrategien japanischer Neuer Religionen im Internet”. In: Hilaria Gössmann/Franz Waldenberger (eds.). *Medien in Japan: Gesellschafts- und kulturwissenschaftliche Perspektiven*. Hamburg: Institut für Asienkunde, 226-243.
- Kikuchi Hiroo. 2000. “Monogatareru ‘watashi’ (self) to taikendan no bunseki: Shinnyo-en ‘seinenbu benron taikai’ no kontekusuto ni chakumoku shite”. In: Ōtani Eiichi/Kawamata Toshinori/Kikuchi Hiroo (eds.). *Kōchiku sareru shinnen: Shūkyō shakaigaku no akuchuariitō o motomete – constructing belief*. Tokyo: Hābesutosha, 35-57.
菊池裕生 「物語れる「私」(self)と体験談の分析—真如苑「青年部弁論大会」のコンテクストに着目して」. 大谷栄一・川又俊

則・菊池裕生編 『構築される信念—宗教社会学のアクチュアリティーを求めて— constructing belief』. 東京：ハーベスト社, 2000: 35-57.

- Kippenberg, Hans G. 1990. "Apokalyptik, Messianismus, Chiliasmus". In: Hubert Cancik et al. (eds.). *Handbuch religionswissenschaftlicher Grundbegriffe*. Stuttgart: Verlag W. Kohlhammer, II: 9-26.
- Kiriyama Seiyū. 1981. *Senkyūhyaku kyūjūkyū nen karuma to reishō kara no dasshutsu*. Tokyo: Hirakawa Shuppansha.
桐山靖雄 『一九九九年カルマと霊障からの脱出』. 東京：平河出版社, 1981.
- Kisala, Robert J. 1995. "Aum Alone in Japan: Religious Responses to the 'Aum Affair'". In: *Nanzan Bulletin* 19, 3-34.
- , 1996. "Living in a Post-Aum World". In: *Nanzan Bulletin* 20, 7-18.
- , 1997. "Reactions to Aum: The Revision of the Religious Corporations Law". In: *Japanese Religions* 22/1, 60-74.
- , 1999. *Prophets of Peace: Pacifism and Cultural Identity in Japan's New Religions*. Honolulu: University of Hawai'i Press.
- , 2001. "Images of God in Japanese New Religions". In: *Nanzan Bulletin* 25, 19-32.
- , 2005. "Soka Gakkai: Searching for the Mainstream". In: James R. Lewis/Jesper Aagaard Perersen (eds.). *Controversial New Religions*. Oxford: Oxford University Press, 139-152.
- Kisala, Robert J./Mark R. Mullins (eds.). 2001. *Religion and Social Crisis in Japan. Understanding Japanese Society through the Aum Affair*. New York: Palgrave.
- Kitagawa, Joseph. 1966. *Religion in Japanese History*. New York: Columbia University Press.
- Kitamura Takamitsu. 1960. *Ananaikyō to wa*. Shimizu: Ananaikyō Kokusai Sōhonbu.
北村隆三 『三五教とは』. 清水：三五教国際総本部, 1960.
- Kiyota, Minoru. 1978. *Shingon Buddhism: Theory and Practice*. Los Angeles/Tokyo: Buddhist Books International.
- , 1982. *Gedatsukai, its Theory and Practice: A Study of a Shinto-Buddhist Syncretic School in Contemporary Japan*. Los Angeles/Tokyo: Buddhist Books International.
- Klein, Axel. 2011. "Wenn Religionsgemeinschaften zur politischen Reformation ansetzen: Der Fall der japanischen 'Kōfuku no kagaku'". In: *Asien: The German Journal on Contemporary Asia* 119, 9-25.
- Kohler, Werner. 1962. *Die Lotus-Lehre und die modernen Religionen in Japan*. Zürich: Atlantis Verlag.

- Koike Yasushi. 2007. *Terebi reinōsha o kiru: Media to supirichuaru no mitsugetsu*. Tokyo: Softbank Creative.
小池靖 『テレビ霊能者を斬る——メディアとスピリチュアルの蜜月』. 東京: ソフトバンククリエイティブ, 2007.
- Kojima Nobuko. 2008. “Tokubetsu kōtō keisatsu ni yoru shinkyō jiyū seigen no ronri: Kōdō Ōmoto to Hitonomichi Kyōdan ‘fukei jiken’ no haigo ni aru mono”. *Shūkyō to shakai* 14, 69-86.
小島伸子 「特別高等警察による信教自由制限の論理——皇道大本とひとのみち教団「不敬事件」の背後にあるもの」. 『宗教と社会』 14, 2008: 69-86.
- Kokusai Shūkyō Kenkyūsho (ed.). 1996a. *Shūkyō hōjinhō wa doko ga mondai ka*. Tokyo: Kōbundō.
国際宗教研究所編 『宗教法人法はどこが問題か』. 東京: 弘文堂, 1996.
- , 1996b. *Hanshin daishinsai to shūkyō*. Osaka: Tōhō Shuppan.
国際宗教研究所編 『阪神大震災と宗教』. 大阪: 東方出版, 1996.
- , 1996c. *Josei to kyōdan: Nihon shūkyō no omote to ura*. Tokyo: Hābesuto-sha.
国際宗教研究所編 『女性と教団——日本宗教のオモテとウラ』. 東京: ハーベスト社, 1996.
- Kōmyō* 『光明』 (Sekai Kyūseikyō monthly newspaper). Atami: Sekai Kyūseikyō.
- Konkōkyō-hō: Ametsuchi* (Konkōkyō monthly magazine). Asaguchi: Ametsuchi Hakkojo, since February 1914.
『金光教報——天地 (あめつち)』. 浅口: あめつち発行所, 1914 創刊.¹
- Köpping, Klaus-Peter. 1967. “Sekai Mahikari Bunmei Kyōdan: A Preliminary Discussion of a Recent Religious Movement in Japan”. In: *Contemporary Religions in Japan* 8, 101-134.
- , 1974. *Religiöse Bewegungen im modernen Japan als Problem des Kulturwandels*. Köln: Wienand Verlag.
- , 1990. “Die neuen Religionen Japans: Traditionelle Denkmuster hinter revolutionärer Rhetorik”. In: *OAG aktuell* 44.
- Kotaki Tōru. 1996. *Tenrikyō [Questions] & [Answers]: Tashūkyō to dō chigau ka*. Tenri: Tenrikyō Dōyūsha.
小滝透. 『天理教Q&A——他宗教とどう違うか』. 天理: 天理教道友社, 1996.

¹ This magazine was published under varying names from 1914 – intermittently during the Pacific War because of paper shortages and so on – until it was renamed *Konkōkyō-hō Ametsuchi* 『金光教報——天地 (AMETUTHI)』 in 1998.

- Kötter, Robert. 2006. *Die Soka Gakkai International – Deutschland*. Marburg: Diagonal Verlag.
- Kozawa Hiroshi. 1997. *Shinshūkyō no fūdo*. Tokyo: Iwanami Shoten.
小沢浩 『新宗教の風土』. 東京: 岩波書店, 1997.
- Kumagaya Kazunori. 1994. *Sōka Kyōikugaku nyūmon*. Tokyo: Daisan Bunmeisha.
熊谷一乗 『創価教育学入門』. 東京: 第三文明社, 1994.
- La Nichiren Shōshū: Histoire d'une Déviation, a Rupture dans la Transmission de la Loi*. [Soka Gakkai International]. 1998. Paris: ACEP.
- Lakhovsky, Georges. 1970. *The Secret Life: Cosmic Rays and Radiations of Living Beings*. Melkumne Hill: Health Research.
- Laube, Johannes. 1978. *Oyagami: Die heutige Gottesvorstellung der Tenrikyō*. (Studien zur Japanologie 14). Wiesbaden: Otto Harrassowitz.
- Laube, Johannes (ed.). 1995. *Neureligionen: Stand ihrer Erforschung in Japan. Ein Handbuch*. Wiesbaden: Harrassowitz Verlag.
- Lins, Ulrich. 1976. *Die Ōmoto-Bewegung und der radikale Nationalismus in Japan*. München: R. Oldenbourg Verlag.
- LoBreglio, John. 1997. "Revisions to the Religious Corporations Law: An Introduction and Annotated Translation". In: *Japanese Religions* 22/1, 38-59.
- Machacek, David W./Bryan Wilson (eds.). 2000. *Global Citizens: The Sōka Gakkai Movement in the World*. Oxford: Oxford University Press.
- Maekawa, Michiko. 2001. "When Prophecy Fails: The Response of Aum Members to the Crisis". In: Robert J. Kisala/Mark R. Mullins (eds.). *Religion and Social Crisis in Japan: Understanding Japanese Society through the Aum Affair*. New York: Palgrave, 179-210.
- Maeyama Takashi. 1992. "Burajiru Seichō no Ie Kyōkai no tagen kōzō: Shinkuretizumu to esunishiti no mondai". In: Nakamaki Hirochika (ed.). *Tōsei suru bunka: Chūnanbei no shūkyō to shakai*. Tokyo: Heibonsha, 141-174.
前山隆 「ブラジル生長の家教会の多元構造—シンクレティズムとエスニシティの問題」. 中牧弘允編 『陶醉する文化—中南米の宗教と社会』. 東京: 平凡社, 1992: 141-174.
- Mahayana* 『マハーヤーナ』 (Aum Shinrikyō magazine).
- Makiguchi Tsunesaburo. 1953. *The Theory of Value*. Translated by Takeo Kamio. Tokyo: Sōka Gakkai.
- Mariotti, Marcella. 1995. "Asahara Shōkō e l'Om Shinrikyō: L'insegnamento della Verità Suprema". In: *Religioni e sette nel mondo* 2, 115-128.
- Marshall, James Stocke. 1981. *The Komeito in Japanese Politics*. Ann Arbor: UMI.

- Matsudaira, Yasuko/Charles Rowe (transl.). 1982. *Nao Deguchi: A Biography of the Foundress of Oomoto. Based on Kaiso-den by Sakae Ōishi*. Kameoka: Tenseisha.
- Matsudo, Yukio. 2004. *Nichiren, der Ausübende des Lotos-Sutra*. Norderstedt: Books on Demand.
- Matsunaga, Daigan/Alicia Matsunaga. 1974 and 1976. *Foundation of Japanese Buddhism*. 2 vols. Tokyo: Kenkyusha.
- Matsunaga, Louella. 2000. "Spirit First, Mind Follows, Body Belongs: Notions of Health, Illness and Disease in Sukyo Mahikari UK". In: Peter B. Clarke (ed.). *Japanese New Religions in Global Perspective*. Richmond: Curzon, 198-239.
- Matsuoka, Hideaki. 2007. *Japanese Prayer below the Equator: How Brazilians Believe in the Church of World Messianity*. Lanham, MD: Lexington Books.
- McFarland, Neill. 1967. *The Rush Hour of the Gods: A Study of New Religious Movements in Japan*. New York: The Macmillan Company.
(Japanese translation: Naitō Yutaka 内藤豊 and Sugimoto Takeyuki 杉本武之. *Kamigami no rasshu awā* 『神々のラッシュアワー』. Tokyo: Shakai Shisōsha 社会思想社, 1969).
- McLaughlin, Levi. 2003. "Faith and Practice: Bringing Religion, Music and Beethoven to Life in Soka Gakkai". In: *Social Science of Japan Journal* 6/2, 161-179.
<http://www.meijigakuin.ac.jp/~gill/englishv/docfile/mclaughlin_on_soka_gakkai.doc>.
- , 2004. "Sōka Gakkai no bunka katsudō: Nihon bukkyō-kei shinshūkyō ni okeru bunka-teki rinen no jun'ō to henshen. In: *Kokugakuin Daigaku Nihon Bunka Kenkyūjo-hō* June 2004.
「創価学会の文化活動——日本仏教系新宗教における文化的理念の順応と変遷」. 『國學院大學日本文化研究所報』 2004.
- , 2009. *Sōka Gakkai in Japan*. PhD Princeton University. UMI: ProQuest Dissertations & Theses.
<<http://gradworks.umi.com/33/77/3377997.html>>.
- McVeigh, Brian. 1991. *Gratitude, Obedience and Humility of Heart: The Cultural Construction of Belief in a Japanese New Religion*. PhD thesis: Princeton University.
- , 1992a. "The Master Metaphor of Purity: The Symbolism of Authority and Power in Sukyo Mahikari". In: *Japanese Religions* 17/2, 98-125.
- , 1992b. "The Vitalistic Conception of Salvation as Expressed in Sukyo Mahikari". In: *Japanese Journal of Religious Studies* 19/1, 41-68.

- , 1995. "Learning Morality through Sentiment and the Senses: The Role of Emotional Experience in Sukyo Mahikari". In: *Japanese Religions* 20/1, 56-76.
- , 1996. "Spirit Possession in Sūkyō Mahikari: A Variety of Sociopsychological Experience". In: *Japanese Religions* 21/2, 283-297.
- , 1997. *Spirits, Selves and Subjectivity in a Japanese New Religion*. Lewiston, NY: Edwin Mellen Press.
- Métraux, Daniel A. 1988. *The History and Theology of Soka Gakkai: A Japanese New Religion*. Lewiston, NY: Mellen.
- , 1992. "The Dispute Between the Sōka Gakkai and the Nichiren Shōshū Priesthood: A Lay Revolution Against a Conservative Clergy". In: *Japanese Journal of Religious Studies* 19, 325-336.
- , 1994. *The Soka Gakkai Revolution*. Lanham/New York/London: University Press of America.
- , 1995. "Religious Terrorism in Japan: The Fatal Appeal of Aum Shinrikyō". In: *Asian Survey* 35/12, 1140-1154.
- , 1996. *The Lotus and the Maple Leaf: The Soka Gakkai Buddhist Movement in Canada*. Lanham/New York/London: University Press of America.
- , 1997. *The Soka Gakkai Buddhist Movement in Québec: The Lotus and the Fleur de Lys*. Lewiston, NY: Edwin Mellen Press.
- , 1999. *Aum Shinrikyō and Japanese Youth*. Lanham/New York/Oxford: University Press of America.
- , 2001. *The International Expansion of a Modern Buddhist Movement: The Soka Gakkai in Southeast Asia and Australia*. Lanham/New York/London: University Press of America.
- , 2003. "The Soka Gakkai in Australia: Globalization of a New Japanese Religion". In: (online) *Journal of Global Buddhism* 4. <<http://www.globalbuddhism.org/4/metraux03.pdf>>.
- Miki Tokuchika. 1970a. *Ai: Ai suru ai to ai sareru ai*. Tōkyō: Geijutsu Seikatsusha.
御木徳近 『愛——愛する愛と愛される愛』 東京：芸術生活社, 1970.
- , 1970b. *Ōmono komono: Hito no isshō wa jiko hyōgen de aru*. Tokyo: Geijutsu Seikatsusha.
御木徳近 『大もの小もの——一人の一生は自己表現である』 東京：芸術生活社, 1970.
- , 1970c. *Sutete katsu: Jinsei ni tsuyoku naru hon*. Tokyo: Geijutsu Seikatsusha.
御木徳近 『捨てて勝つ——人生に強くなる本』 東京：芸術生活社, 1970.

- , 1979. *Watashi no rirekisho*. Tokyo: Nihon Keizai Shinbunsha.
御木徳近 『私の履歴書』 東京：日本経済新聞社, 1979.
- Miyanaga Kuniko. 1980. "Gendai ni ikiru hyōi to hyōbatsu no ronri: Sekai Mahikari Bunmei Kyōdan no baai". In: *Shūkyō Shakaigaku Kenkyūkai ronshū* 2, 117-138.
宮永國子 「現代に生きる馮依と憑抜の論理——世界真光文明教団の場合」. 『宗教社会学会研究論集』 2, 1980: 117-138.
- , 1990. *Social Reproduction and Transcendence: An Analysis of the Sekai Mahikari Bunmei Kyōdan, a Heterodox Religious Movement in Contemporary Japan*. PhD dissertation: University of British Columbia.
- Mizoguchi Atsushi. 1997. "Shinnyo-en: Sesshin de reinō o hiraku kyōdan". In: Mizoguchi Atsushi/Yokoyama Michiyoshi/Deguchi Sanpei (eds.). *Shinshūkyō jidai 1*. Tokyo: Daizō Shuppan, 131-177.
溝口敦 「真如苑——接心で霊能を開く教団」. 溝口敦・横山真佳・出口三平編 『新宗教時代 1』. 東京：大蔵出版, 1997: 131-177.
- MOA Jōrei Kenkyūkai. 1993. '*Nihon ijutsu, jōrei*' kenkyū tekisuto. Atami: MOA Shōji.
MOA 浄霊研究会 『「日本医術・浄霊」研究テキスト』. 熱海：エムオーエー商事, 1993.
- Momose Meiji. 1995. *Deguchi Onisaburō: Aru karisuma no shōgai*. Tokyo: PHP Bunko.
百瀬明治 『出口王仁三郎——あるカリスマの生涯』. 東京：PHP文庫, 1995.
- Moon, Sun Myung. 1969 [¹1966]. *Genri kōron*. 6th edition. Tokyo: Kōgensha.
文鮮明 『原理講論』. 第6版. 東京：光言社, 1969.
- , 1996. *Exposition of the Divine Principle*. Translated by The Holy Spirit Association for the Unification of World Christianity.
<<http://www.unification.org/ucbooks/expodp/DivinePrinciple-title.html>>.
- Morioka, Kiyomi. 1979. "The Institutionalisation of a New Religious Movement". In: *Japanese Journal of Religious Studies* 6/1-2, 239-279.
- , 1989. *Shinshūkyō undō no tenkai katei: Kyōdan raifu saikuru-ron no shiten kara*. Tokyo: Sōbunsha.
森岡清美 『新宗教運動の展開過程——教団ライフサイクル論の視点から』. 東京：創文社, 1989.
- Mullins, Mark R. 1990. "Japanese Pentecostalism and the World of the Dead: A Study of Cultural Adaptation in Iesu no Mitama Kyōkai". In: *Japanese Journal of Religious Studies* 17/4, 353-374.
- , 1992. "Japan's New Age and Neo-New Religions: Social Interpretations". In: James R. Lewis/J. Gordon Melton (eds.). *Perspectives on the New Age*. State of New York: State of New York Press, 232-246.

- , 2001. "The Legal and Political Fallout of the 'Aum Affair'". In: Robert J. Kisala/Mark R. Mullins (eds.). *Religion and Social Crisis in Japan: Understanding Japanese Society through the Aum Affair*. New York: Palgrave, 71-86.
- Mullins, Mark/Richard Fox Young (eds.). 1991. *Japanese New Religions Abroad*. Special issue of *Japanese Journal of Religious Studies* 18/2-3.
- Mullins, Mark/Shimazono Susumu/Paul L. Swanson (eds.). 1993. *Religion and Society in Modern Japan*. Fremont, CA: Asian Humanities Press.
- Murakami Shigeyoshi. 1970. *Kokka Shintō*. Tokyo: Iwanami Shoten.
村上重良 『国家神道』. 東京: 岩波書店, 1970.
- , 1978. *Hyōden Deguchi Onisaburō*. Tokyo: Sanseidō.
村上重良 『評伝出口王仁三郎』. 東京: 三省堂, 1978.
- , 1980a. *Japanese Religion in the Modern Century*. Translated by Byron Earhart. Tokyo: University of Tokyo Press.
- , 1980b. *Shinshūkyō: Sono kōdō to shisō*. Tokyo: Hyōronsha.
村上重良 『新宗教——その行動と思想』. 東京: 評論社, 1980b.
- Murakami Shigeyoshi (ed.). 1979. *Deguchi Nao: Ōmoto shin'yu*. 2 vols. Tokyo: Heibonsha.
村上重良編 『出口なお——大本神論』 全2巻. 東京: 平凡社, 1979.
- Murata, Kiyooki. 1969. *Japan's New Buddhism: An Objective Account of Soka Gakkai*. New York: Walker/Weatherhill.
- Nagai Mikiko. 1991. "Shinnyo-en ni okeru reinō sōshō". In: *Tōkyō Daigaku Shūkyōgaku nenpō* IX, 101-115.
永井美紀子 「真如苑における霊能相承」. 『東京大学宗教学年報』 IX, 1991: 101-115.
- , 1995a. "Magic and Self-Cultivation in a New Religion: The Case of Shinnyoen". In: *Japanese Journal of Religious Studies* 22/3-4, 301-320.
- , 1995b. "Shinshūkyō ni okeru shūyōteki na iyashi to jujutsuteki na iyashi". In: Araya Shigehiko/Shimazono Susumu/Tanabe Shintarō (eds.). *Iyashi to wakai: Gendai ni okeru CARE no shosō*. Tokyo: Hābesuto, 89-110.
永井美紀子 「新宗教における修養的な癒しと呪術的な癒し」. 新屋重彦・島蘭進・田邊新太郎編 『癒しと和解——現代におけるCAREの諸相』 東京: ハーベスト, 1995: 89-110.
- Naigai jihō* (Shinnyo-en monthly magazine). Shinnyo-en Henshūbu (ed.). Tokyo, since 1950.
『内外時報』. 真如苑編集部編, 1950創号.
- Nakamaki, Hirochika. 2003. *Japanese Religions at Home and Abroad: Anthropological Perspectives*. New York: Routledge/Curzon.
- Nakamura Hajime/Fukunaga Mitsuji/Tamura Yoshirō/Konno Tōru. 1989.

- Iwanami bukkyō jiten*. Tokyo: Iwanami Shoten.
中村元・福永光司・田村芳朗・今野達 『岩波仏教辞典』. 東京：岩波書店, 1989.
- Nakamura, Kyōko. 1981. “Revelatory Experience in the Female Life Cycle: A Biographical Study of Women Religionists in Modern Japan”. In: *Japanese Journal of Religious Studies* 8, 187-205.
- Nakanishi Hiroko/Sakurai Yoshihide. 2010. *Tōitsu Kyōkai: Nihon senkyō no senryaku to Kan-Nichi shukufuku*. Sapporo: Hokkaidō Daigaku Shuppankai.
中西尋子・櫻井義秀 『統一教会——日本宣教の戦略と韓日祝福』. 札幌：北海道大学出版会, 2010.
- Nakano, Tsuyoshi. 1996. “Religion and State”. In: Tamaru Noriyoshi/David Reid (eds.). *Religion in Japanese Culture: Where Living Traditions meet a Changing World*. Tokyo: Kodansha International, 115-136.
- Nehring, Andreas. 1992. *Rissho Kosei-kai. Eine neubuddhistische Religion in Japan*. Erlangen: Verlag der Ev.-luth. Mission.
- Nihon Kirisuto Kyōdan. 2010. *Nihon Kirisuto Kyōdan nenkan 2009*. Tokyo: Nihon Kirisuto Kyōdan Shuppan.
日本基督教団 『日本基督教団年鑑2009』. 東京：日本基督教団出版, 2010.
- Nijū Isseiki Bunmei Kenkyūkai (ed.). 1991. *Kore ga 'Kōfuku no Kagaku' da! Oshie no subete ga wakaruru hon*. Tokyo: Akua Shuppan.
21世紀文明研究会編 『これが「幸福の科学」だ！教えのすべてが分かる本』. 東京：アクア出版, 1991.
- Nishida Kimiaki. 1995. *Maindo kontorōru to wa nani ka*. Tokyo: Kinokuniya Shoten.
西田公昭 『マインド・コントロールとは何か』. 東京：紀伊國屋書店, 1995.
- Nishiyama, Shigeru. 1991. “Youth, Deprivation, and New Religions: A Sociological Perspective”. In: *Japanese Christian Quarterly* 57/1, 4-11.
- , 1995. “Shinshūkyō no tokuchō to ruikai”. In: Yamashita Kesao (chief editor)/Tōyō Daigaku Hakusan Shakai Gakkai (ed.). *Nihon shakairon no saikentō*. Tokyo: Miraisha, 147-156.
西山茂 「新宗教の特徴と類型」. 山下袈裟男監修・東洋大学白山社会学会編 『日本社会論の再検討』. 東京：未来社, 1995: 147-156.
- Nishiyama Shigeru/Ōmura Eishō (eds.). 1988. *Gendaijin no shūkyō*. Tokyo: Yūhikaku.
西山茂・大村英昭 『現代人の宗教』. 東京：有斐閣, 1988.
- Nishiyama Shigeru/Shimazono Susumu/Shiramizu Hiroko/Tsushima Hirofumi. 1979a. “Shinshūkyō ni okeru seimei shugiteki kyūsaikan”. In: *Shisō* 665. Tokyo: Iwanami Shoten, 92-115.

西山茂・島蘭進・白水寛子・対馬路人 「新宗教における生命主義的救済観」. 『思想』665号. 東京：岩波書店, 1979: 92-115.

- , 1979b. “The Vitalistic Concept of Salvation in Japanese New Religions: An Aspect of Modern Religious Consciousness”. In: *Japanese Journal of Religious Studies* 6/1-2, 139-161.
- Niwano, Nikkyō. 1968. *Travel to Infinity*. Tokyo: Kosei Publishing Corporation.
- , 1969a. *Bukkyō no inochi Hokekyō*. Tokyo: Kōsei Shuppansha.
庭野日敬 『仏教のいのち 法華経』. 東京：佼成出版社, 1969.
- , 1969b. *Ningen no ikigai*. Tokyo: Kōsei Shuppansha.
庭野日敬 『人間の生きがい』. 東京：佼成出版社, 1969.
- , 1969c. *HONZON: The Object of Worship of Risshō Kōsei-Kai*. Tokyo: Kosei Publishing Corporation.
- , 1976a. *Niwano Nikkyō jiden*. Tokyo: Kōsei Shuppansha.
庭野日敬 『庭野日敬自伝』. 東京：佼成出版社, 1976.
- , 1976b. *Buddhism for Today: A Modern Interpretation of the Threefold Lotus Sutra*. Tokyo: Kosei Publishing Corporation.
- , 1978. *Lifetime Beginner: An Autobiography*. Tokyo: Kosei Publishing Corporation.
- , 1981. *Niwano Nikkyō hōwa senshū 5: Akarui kaisha no kensetsu*. Tokyo: Kōsei Shuppansha.
庭野日敬 『庭野日敬法話選集・5 ー ー明るい社会の建設』. 東京：佼成出版社, 1981.
- , 1982. *Watashi no rirekisho*. Tokyo: Nihon Keizai Shinbunsha.
庭野日敬 『私の履歴書』. 東京：日本経済新聞社, 1982.
- , 1993. *Shabyōmui*. Tokyo: Kōsei Shuppansha.
庭野日敬 『しゃびょうむい』. 東京：佼成出版社, 1993.
- Nordenstorm, Leif. 2002. *Ōmotos Mission på Espertanto: En japansk ny religion i förändring från kiliastik Maitreyaförväntan till religionsdialog*. Stockholm: Esperantoförlaget.
- Numata Ken'ya. 1987. “Gendai shinshūkyō ni okeru karisuma: Takahashi Shinji to Jieruei ni kansuru ichikōsatsu”. In: Shūkyō Shakaigaku Kenkyūkai (ed.). *Kyōso to sono shūhen*. Tokyo: Yūzankaku, 70-90.
沼田健哉 「現代新宗教におけるカリスマー高橋信次とGLAに関する一考察」. 宗教社会学研究会編 『教祖とその周辺』. 東京：雄山閣, 1987: 70-90.
- , 1988. *Gendai Nihon no shinshūkyō: Jōhō shakai ni okeru kamigami no saisei*. Tokyo: Sōgensha.
沼田健哉 『現代日本の新宗教ー情報社会における神々の再生』. 東京：創元社, 1988.

- , 1995. *Shūkyō to kagaku no neoparadaimu: Shin-shinshūkyō o chūshin toshite*. Ōsaka: Sōgensha.
沼田健哉 『宗教と科学のネオパラダイム—新新宗教を中心として』. 大阪：創元社, 1995.
- Offner, Clark B./Henry van Straelen. 1963. *Modern Japanese Religion – with Special Emphasis upon their Doctrines of Healing*. Leiden: Brill.
- Okada Mokichi. 1993. *Tengoku no ishizue*. 6 vols. Atami: Sekai Kyūseikyō.
岡田茂吉 『天国の礎』 全6巻. 熱海：世界救世教, 1993.
- , 1991-2002. *Okada Mokichi zenshū*. 33 vols. Okada Mokichi Zenshū Iinkai (ed.). Atami: Sekai Kyūseikyō.
岡田茂吉 『岡田茂吉全集』 全33巻. 岡田茂吉全集委員会編. 熱海：世界救世教, 1991-2002.
- Ōkawa Ryūhō. 1991. “Raise ni kakeru”. In: *Kōfuku no Kagaku* 1991/7.
大川隆法 「来世に賭ける」. 『幸福の科学』 1991/7.
- , 1994. *Risō kokka Nihon no jōken*. Tokyo: Kōfuku no Kagaku Shuppan.
大川隆法 『理想国家日本の条件』. 東京：幸福の科学出版, 1994.
- , 1997. *Taiyō no hō: Eru Kantāre e no michi*. Tokyo: Kōfuku no Kagaku Shuppan.
大川隆法 『太陽の法—エル・カンターレへの道』. 東京：幸福の科学出版, 1997.
- , 2001. *The Laws of the Sun: The Spiritual Laws & History Governing Past, Present & Future*. New York: Lantern Books.
- Okuyama Michiaki. 2001. “Fukyō no keitai: Shinnyo-en”. In: *Shinshūkyō jiten honbunhen*, 315-316.
奥山倫明 「布教の形態・真如苑」. 『新宗教事典本文篇』, 2001: 315-316.
- Okuyama Michiaki (ed.). 2002. “Shohyō tokushū: Shimazono Susumu ‘Posutomodan no shinshūkyō’ o yomu”. In: *Nanzan Shūkyō Bunka Kenkyūsho kenkyūsho-hō* 12, 26-53.
奥山倫明編 「書評特集 島菌進『ポストモダンの新宗教』を読む」. 『南山宗教文化研究所 研究所報』 12, 2002: 315-316.
- Ōmoto Kyōgaku Kensansho. 1991. *Ōmoto no oshie*. Kameoka: Tenseisha.
大本教学研鑽所 『大本のおしえ』. 亀岡：天成社, 1991.
- Ōmoto Nanajūnen Shi Hensan (ed.). 1964 and 1967. *Ōmoto nanajūnen shi*. 2 vols. Kameoka: Tenseisha.
大本七十年史編纂編 『大本七十年史』 全2巻. 亀岡：天成社, 1964/1967.
- Ono Yasuhiro. 1995. *Taniguchi Masaharu to sono jidai*. Tokyo: Tōkyōdō Shuppan.
小野泰博 『谷口雅春とその時代』. 東京：東京堂出版, 1995.
- Ono Yasuhiro et al. (eds.). 1994. *Nihon shūkyō jiten*. Reduced-size edition.

Tokyo: Kōbundō.

小野泰博他編 『日本宗教事典』 縮刷版. 東京：弘文堂, 1994.

- Oomoto Foundation. 1997. *Bankyo Dokon: Seventy Years of Inter-Religious Activity at Oomoto*. (Special Issue of *Oomoto International*). Kameoka: Tenseisha.
- Ooms, Emily Groszos. 1993. *Women and Millenarian Protest in Meiji Japan: Deguchi Nao and Ōmotokyō*. Ithaca: Cornell University East Asia Series.
- Oro, Ari P. 2000. "The New Japanese Religions in Brazil: Some Remarks on the Church of World Messianity". In: Peter B. Clarke (ed.). *Japanese New Religions in Global Perspective*. Richmond: Curzon Press, 113-128.
- Petzold, Bruno. 1978. *Buddhist Prophet Nichiren: A Lotus in the Sun*. Tokyo: Hokke Janaru.
- Pye, Michael. 2001. "Religion und Recht in Japan: Pluralismus, Toleranz und Konkurrenz". In: *Marburg Journal of Religion* 6/1.
<<http://archiv.ub.uni-marburg.de/mjr/pye.html>>
- Pana-Wave Laboratory. 2001. "The Extended EM Weapon: Extended Electromagnetic Wave from Japan is the Cause of the Global Warming". In: *New Century Report* 1, 1-78.
- Prohl, Inken. 1999. "Changing Society – Changing Religion: Religious Developments in the 1920s' and 1930s' Japan". In: *Asiatische Studien/Etudes Asiatiques* 53/2, 395-409.
- . 2006. *Religiöse Innovationen: Die Shintō-Organisation World Mate in Japan*. Berlin: Reimer.
- . 2008. "Phantasien über die Milchstrasse: Rituelles Design in der japanischen Modernen Religiösen Organisation World Mate". In: *journal-ethnologie.de*.
<http://mdw-ezine.salient.de/Deutsch/Schwerpunktthemen/Schwerpunktthemen_2008/Rituale_heute/Phantasien_ueber_die_Milchstrasse/index.php.html>.
- Prohl, Inken/Hartmut Zinser (eds.). 2002. *Zen, Reiki, Karate: Japanische Religiosität in Europa*. (Bunka-Wenhua Tübingen East Asian Studies 2). Hamburg: Lit Verlag.
- Rajana, Eimi W. 1975. "New Religions in Japan: An Appraisal of two Theories". In: William G. Beasley (ed.). *Modern Japan: Aspects of History, Literature and Society*. (Studies on Modern Asia and Africa 11). London: Allen & Unwin, 187-197.
- Reader, Ian. 1988. "The Rise of a Japanese 'New New Religion': Themes in the Development of Agonshū". In: *Japanese Journal of Religious Studies* 15/4, 235-261.
- . 1991. *Religion in Contemporary Japan*. London: Macmillan.

- , 1993. "The New Religions of Japan". In: Ian Reader/Esben Andreasen/Finn Stefánsson (eds.). *Japanese Religions: Past and Present*. Folkstone: Japan Library, 121-127.
- , 1994. "Appropriated Images: Esoteric Themes in a Japanese New Religion". In: Ian Astley (ed.). *Esoteric Buddhism in Japan*. (SBS Monographs 1). Copenhagen: The Seminar for Buddhist Studies, 37-63.
- , 1996. *A Poisonous Cocktail? Aum Shinrikyō's Path to Violence*. Copenhagen: NIAS Special Report.
- , 2000a. *Religious Violence in Contemporary Japan: The Case of Aum Shinrikyō*. Richmond and Honolulu: Curzon Press and University of Hawai'i Press.
- , 2000b. "Scholarship, Aum Shinrikyō, and Academic Integrity". *Nova Religio* 3/2, 368-382.
- , 2001. "Consensus Shattered: Japanese Paradigm Shift and Moral Panic in the Post-Aum Era". *Nova Religio* 4/2, 225-234.
- , 2006. "Japanese Religious Movements". In: Mark Juergensmeyer (ed.). *The Oxford Handbook of Global Religions*. Oxford: Oxford University Press, 141-154.
- Reader, Ian/George Tanabe. 1998. *Practically Religious: Wordly Benefits and the Common Religion of Japan*. Honolulu: University of Hawai'i Press.
- Reader, Ian/Esben Andreasen/Finn Stefánsson. 1993. *Japanese Religions: Past & Present*. Folkstone: Japan Library.
- Reid, David/Tamaru Noriyoshi (eds.). 1996. *Religion in Japanese Culture: Where Living Traditions Meet a Changing World*. Tokyo/New York: Kodansha International.
- Renondeau, Gaston. 1953. *La Doctrine de Nichiren*. Paris: Presses Univ. de France.
- Repp, Martin. 1995. "The Earthquake in the Kobe-Osaka Area January 17th 1995: Its Impact on Religions and their Response". In: *Japanese Religions* 20/2, 207-229.
- , 1997. *Aum Shinrikyō. Ein Kapitel krimineller Religionsgeschichte*. Marburg: diagonal-Verlag.
- , 2005. "Aum Shinrikyo and the Aum Incident: A Critical Introduction". In: James R. Lewis/Jesper Aagaard Perersen (eds.). *Controversial New Religions*. Oxford: Oxford University Press, 153-194.
- , 2011a. "'When Science Fiction becomes Science Fact': The Role of Science, Science Fiction and Technology in Aum Shinrikyo". In: James R. Lewis/Olav Hammer (eds.). *Handbook of Religion and the Authority of Science*. (Brill Handbooks on Contemporary Religion 3). Leiden: Brill, 185-204.

- , 2011b. "Religion and Violence in Japan: The Case of Aum Shinrikyo". In: James R. Lewis (ed.). *Violence and New Religious Movements*. Oxford: Oxford University Press, 147-171.
- Richards, Elizabeth. 1991. "The Development of Sekai Kyūseikyō in Thailand". In: *Japanese Journal of Religious Studies* 18/2, 165-188.
- Riffert, Gabriele. 1994. *Ende oder Wende. Aktuelle Aufbruchsbewegungen in die neue Zeit angesichts des christlichen Zeitverständnisses*. München: Uni-Kopie.
- Risō sekai* (Seichō no Ie monthly magazine). Tokyo: Nihon Kyōbunsha, since January 1948.
『理想世界』. 東京: 日本教文社, 1948創号.
- (Risshō Kōsei-kai). 1993. "Readings from Risshō Kōseikai". In: Ian Reader/Esben Andreasen/Finn Stefánsson. *Japanese Religions: Past and Present*. Folkestone: Japan Library, 146-148
- Roberts, Bill. 2006. *A Portrait of Ōmoto: The Way of Art, Spirit and Peace in the 21st Century*. Kameoka: Tenseisha Press.
- Sakashita, Jay. 1995. "Shinnyoen in the UK". In: *Journal of Contemporary Religion* 10/2, 167-179.
- Sakurai Hidenori. 2001. *Shinpen kappōki no hōbo*. 3 vols. Tokyo: Shuppan Kōbō Genshōrin.
櫻井秀勲 『新編かつぼう着の法母』 全3巻. 東京: 原生林, 2001.
- Sakurai Yoshihide. 2002. "Nihon ni okeru 'karuto mondai' no keitai: Shūkyō shakaigaku-teki 'karuto' kenkyū no kadai". In: Nanzan Shūkyō Bunka Kenkyūjo (ed.). *Shūkyō to shakai mondai no aida: Karuto mondai o kangaeru*. Tokyo: Seikyūsha, 100-118.
櫻井義秀 「日本における『カルト問題』の形態——宗教社会学的『カルト』研究の課題」. 南山宗教文化研究所編 『宗教と社会問題の間——カルト問題を考える』. 東京: 青弓社, 2002: 100-118.
- , 2004. "Illegal Missionary Work Lawsuits and Exit Counseling for Unification Church Members". *Cultic Studies Review* 3/3, 183-201.
<[http://eprints.lib.hokudai.ac.jp/dspace/bitstream/2115/754/1/CSR_vol3\(3\).pdf](http://eprints.lib.hokudai.ac.jp/dspace/bitstream/2115/754/1/CSR_vol3(3).pdf)>.
- , 2009. *Rei to kane: Supirichuaru bijinesu no kōzō*. Tokyo: Shinchōsha.
櫻井義秀 『霊と金——スピリチュアル・ビジネスの構造』. 東京: 新潮社, 2009.
- , 2010. "Geopolitical Mission Strategy: The Case of the Unification Church in Japan and Korea". In: *Japanese Journal of Religious Studies* 37/2: 317-334.
- Schrimpf, Monika. 2002. "Die Kunst der richtigen Lebensführung: Ein Beitrag zum Verständnis der religiösen Gegenwartskultur Japans am Beispiel der Religionsgemeinschaft Perfect Liberty Kyōdan". In: Herausgeber-

- kollektiv (ed.). *Beiträge zur Japanforschung. Festgabe für Peter Pantzer zu seinem sechzigsten Geburtstag*. Bonn: Bier'sche Verlagsanstalt, 281-298.
- , 2003. *Counseling in New Religious Movements: The Case of Shinnyo-en and PL Kyōdan*. (DIJ Working Paper 03/4). Tokyo: Deutsches Institut für Japanstudien.
- , 2004a. "Lebenshilfe und Konfliktberatung in neuen religiösen Bewegungen in Japan". In: *Zeitschrift für Religionswissenschaft* 04/2, 207-228.
- , 2004b. "Notions of Secrecy in a New Religious Movement: A Study of Shinnyo-en". In: Christoph Kleine/Monika Schrimpf/Katja Triplett (eds.). *Unterwegs: Neue Pfade in der Religionswissenschaft. Festschrift für Michael Pye zum 65. Geburtstag. New Paths in the Study of Religions. Festschrift in Honour of Michael Pye on his 65th Birthday*. München: Biblion Verlag, 309-318.
- , 2007. "Ein esoterisch-buddhistischer Weg zum Glück: Shinnyoen". In: Michael Pye/ Katja Triplett/ mit Beiträgen von Monika Schrimpf. *Streben nach Glück: Schicksalsdeutung und Lebensgestaltung in japanischen Religionen* (Religiöse Gegenwart Asiens. Studies in Modern Asian Religions 1). Berlin/Münster: Lit-Verlag, 107-130.
- , 2008. "Nationale Selbstbehauptung in neuen religiösen Bewegungen in Japan: Das Beispiel Kōfuku no Kagaku". In: *Marburg Journal of Religion* 13/1.
<<http://www.uni-marburg.de/fb03/ivk/mjr/pdfs/2008/articles/schrimpf2008.pdf>>.
- Schulze, Christiane. 2008. „Frieden durch Religion“ – ein japanisches Modell: *Das interreligiöse Friedensprogramm der Risshō Kōsei-kai (1957-1991)*. Frankfurt a.M.: Peter Lang.
- Schulze-Berndt, Hermann/Wolfram Viertelhaus/Norbert Weidinger. 1986. *Neue religiöse Bewegungen innerhalb und außerhalb der Kirchen*. München: Kösel.
- Seichō no Ie* (Seichō no Ie monthly magazine). Tokyo: Nihon Kyōbunsha, since March 1930.
『生長の家』. 東京：日本教文社, 1930創号.
- Seichō no Ie Honbu (ed.). 1980. *Seichō no Ie gojūnen shi*. Tokyo: Nihon Kyōbunsha.
生長の家本部編 『生長の家五十年史』. 東京：日本教文社, 1980.
- , 1997. *Seichō no Ie seika, kashi*. Tokyo: Nihon Kyōbunsha.
生長の家本部編 『生長の家聖歌 歌詞』. 東京：日本教文社, 1997.
- Seichō no Ie Uji Bekkaku Honzan (ed.). 1997. *Bessatsu Hōzō: Ryūzanji kuyō no kiseki*. (Uji taikenshū 1). Uji: Seichō no Ie Uji Bekkaku Honzan.

生長の家宇治別格本山編 『別冊宝蔵——流産児供養の奇跡』（宇治体験集1）. 宇治：生長の家宇治別格本山, 1997.

- Seikyō Shinbunsha Kyōgaku Kaisetsubu (ed.). 1999. *Yasashii seimei tetsugaku: Shukumei tenkan o mezashite*. Tokyo: Daisan Bunmeisha.
 聖教新聞社教学解説部編 『やさしい生命哲学——宿命転換をめざして』. 東京：第三文明社, 1999.
- (Sekai Kyūseikyō) Senkyōkyoku. 1991a-c. *'Kōfuku e no michi'-shirīzu (a: jōrei; b: sanpai; c: hōshi)*. Atami: Sekai Kyūseikyō Senkyōkyoku.
 世界救世教宣教局 『幸福への道シリーズ』（浄霊・参拝・奉仕）. 熱海：世界救世教宣教局, 1991a-c.
- Shillony, Ben-Ami. 1984. "The Princess of the Dragon Palace: A New Shintō Sect is Born". In: *Monumenta Nipponica* 39, 177-182.
- Shimada Hiromi. 1992. *Kamisama no tsugō*. Kyoto: Hōzōkan.
 島田裕巳 『神サマのつごう』. 京都：法蔵館, 1992.
- , 2007. *Nihon no jū dai-shinshūkyō*. Tokyo: Gentōsha.
 島田裕巳 『日本の10大新宗教』. 東京：幻冬舎, 2007.
- , 2008. *Shinshūkyō bijinesu*. Tokyo: Kōdansha.
 島田裕巳 『新宗教ビジネス』. 東京：講談社, 2008.
- Shimazono Susumu. 1979. "The Living Kami Idea in the New Religions of Japan". In: *Japanese Journal of Religious Studies* 6/3, 389-412.
- , 1982. "Charisma and the Evolution of Religious Consciousness: The Rise of the Early New Religions of Japan". In: *Annual Review of the Social Sciences of Religion* 6, 153-176.
- , 1985. "Shinshūkyō kyōdan ni okeru taikendan no ichi: Myōchikai, Risshō Kōseikai, Tenrikyō". In: *Tokyo Daigaku shūkyōgaku nenpō* 2, 1-20.
 島蘭進 「新宗教教団における体験談の位置——妙智會・立正佼正会・天理教」. 『東京大学宗教学年報』2, 1985: 1-20.
- , 1988. "Shinshūkyō no taikenshugi: Shoki Reiyūkai no baai". In: Murakami Shigeyoshi (ed.). *Taikai, Bukkyō to Nihonjin (10): Minshū to shakai*. Tokyo: Shunjūsha, 277-326.
 島蘭進 「新宗教の体験主義——初期霊友会の場合」. 村上重良編 『体系 仏教と日本人10——民衆と社会』. 東京：春秋社, 1988: 277-326.
- , 1990. "Oshie no ruikei". In: *Shinshūkyō jiten*, 216-223.
 島蘭進 「教えの類型」. 『新宗教事典』, 1990: 216-223.
- , 1991. "The Expansion of Japan's New Religions into Foreign Cultures". In: *Japanese Journal of Religious Studies* 18/2-3, 105-132.
- , 1992a. *Shin-shinshūkyō to shūkyō boom*. Tokyo: Iwanami Shoten.
 島蘭進 『新新宗教と宗教ブーム』. 東京：岩波書店, 1992.

- , 1992b. *Gendai kyūsai shūkyōron*. Tokyo: Seikyūsha.
島蘭進 『現代救済宗教論』. 東京: 青弓社, 1992.
- , 1992c. “Sukui to toku: Wagō rinri to sono kanata”. In: Shimazono Susumu (ed.). *Sukui to toku: Shinshūkyō shinkōsha no seikatsu to shisō*. Tokyo: Kōbundō, 9-86.
島蘭進 「救いと徳——和合倫理とそのかなた」. 島蘭進編 『救いと徳——新宗教信仰者の生活と思想』. 東京: 弘文堂, 1992: 9-86.
- , 1993a. “New Age and New Spiritual Movements: The Role of Spiritual Intellectuals”. In: *Syzygy* 2/1-2, 9-22.
- , 1993b. “New Religious Movements”. In: Mark R. Mullins/Shimazono Susumu/ Paul L. Swanson (eds.). *Religion and Society in Modern Japan: Selected Readings*. Berkeley: Asian Humanities Press, 221-230.
- , 1993c. “Shūkyōteki monogatari toshite no taikendan: Reiyūkai-kei kyōdan o rei toshite”. In: Shimazono Susumu/Tsuruoka Yoshio (eds.). *Shūkyō no kotoba: Shūkyō shisō kenkyū no atarashii chihei*. Tokyo: Taimeidō, 118-145.
島蘭進 「宗教的物語としての体験談——霊友会系教団を例として」. 島蘭進・鶴岡賀雄編 『宗教のことば——宗教思想研究の新しい地平』. 東京: 大明堂, 1993: 118-145.
- , 1995a. “Nihonjinron to shūkyō”. In: *Tokyo Daigaku shūkyōgaku nenpō* 13, 1-16.
島蘭進 「日本人論と宗教」. 『東京大学宗教学年報』13, 1995: 1-16.
- , 1995b. “In the Wake of Aum: The Formation and Transformation of a Universe of Belief”. In: *Japanese Journal of Religious Studies* 22/3-4, 382-415.
- , 1996. “Sei no shōgyōka: Shūkyōteki hōshi to zōyo no henyō”. In: Ishii Kenji/Shimazono Susumu (eds.). *Shōhi sareru ‘shūkyō’*. Tokyo: Shunjūsha, 88-110.
島蘭進 「聖の商業化——宗教的奉仕と贈与の変容」. 石井研士・島蘭進編 『消費される〈宗教〉』. 東京: 春秋社, 1996: 88-110.
- , 1997a. *Gendai shūkyō no kanōsei: Ōmu Shinrikyō to bōryoku*. Tokyo: Iwanami Shoten.
島蘭進 『現代宗教の可能性——オウム心理教と暴力』. 東京: 岩波書店, 1997.
- , 1997b. “Gendai shūkyō no hansezoku-shugi to nashonalizumu”. In: Iida Takafumi/Nakano Tsuyoshi/Yamanaka Hiroshi (eds.). *Shūkyō to nashonarizumu*. Kyoto: Sekai Shisōsha, 217-235.
島蘭進 「現代宗教の反世俗主義とナショナリズム」. 飯田剛史・中野毅・山中弘編 『宗教とナショナリズム』. 京都: 世界思想社, 1997: 217-235.
- , 1998. “The Commercialization of the Sacred: The Structural Evolu-

tion of Religious Communities in Japan”. In: *Social Science Japan Journal* 1/2, 181-198.

-----, 2001a. *Posutomodan no shinshūkyō: Gendai Nihon no seishin jōkyō no teiryū*. Tokyo: Tōkyōdō Shuppan.

島蘭進 『ポストモダンの新宗教——現代日本の精神状況の底流』。東京：東京堂出版，2001。

-----, 2001b. “The Evolution of Aum Shinrikyō as a Religious Movement”. In: Robert J. Kisala/Mark R. Mullins (eds.). *Religion and Social Crisis in Japan: Understanding Japanese Society through the Aum Affair*. New York: Palgrave, 19-52.

-----, 2004a. *From Salvation to Spirituality: Popular Religious Movements in Japan*. Melbourne: TransPacific Press.

-----, 2004b. “Contemporary Religion and Religious Studies: The Concept of ‘Religion’ in Post Axial Civilization”. In: *Tenri Journal of Religion* 32, 83-94.

-----, 2009. “State Shinto in the Lives of the People: The Establishment of Emperor Worship, Modern Nationalism, and Shrine Shinto in Late Meiji”. In: *Japanese Journal of Religious Studies* 36/1, 93-124.

Shimazono Susumu (ed.). 1992. *Sukui to toku: Shinshūkyō shinkōsha no seikatsu to shisō*. Tokyo: Kōbundō.

島蘭進編 『救いと徳——新宗教信仰者の生活と思想』。東京：弘文堂，1992。

Shimazono Susumu/Tanabe Shintarō/Yumiyama Tatsuya (eds.). 1999. *Iyashi o ikita hitobito: Kindaichi no orutanatibu*. Tokyo: Senshū Daigaku Shuppanyoku.

島蘭進・田邊信太郎・弓山達也編 『癒しを生きた人々——近代知のオルタナティブ』。東京：専修大学出版局，1999。

Shinnyo-en (ed.). *Jōraku gajō*. Undated brochure.

真如苑編。『常楽我淨』。

Shinnyo-en Kyōgakubu (ed.). 1983. “Shinnyo-en ni tsuite”. In: *Asayū no otsutome*. Tokyo: Shinnyo-en Sōhonbu.

真如苑教学部編 「真如苑について」。『朝夕のおつとめ』。東京：真如苑総本部，1983。

-----, 1985 [¹1969]. *Fuji no hanabusa*. Tokyo: Shinnyo-en Kyōgakubu.

真如苑教学部編 『藤の花房』。東京：真如苑教学部，1985 [¹1969]。

Shinri no me 『真理の芽』 (Aum Shinrikyō magazine).

Shinshūkyō jiten. 1990. Inoue Nobutaka/Kōmoto Mitsugi/Tsushima Michihito/Nakamaki Hirochika/Nishiyama Shigeru (eds.). Tokyo: Kōbundō.

井上順孝・孝本貢・対馬路人・中牧弘允・西山茂編 『新宗教事典』。東京：弘文堂，1990。

- Shinshūkyō jiten honbunben.* ¹1994 and ²2001. Inoue Nobutaka/Kōmoto Mitsugi/Tsushima Michihito/Nakamaki Hirochika/Nishiyama Shigeru (eds.). Tokyo: Kōbundō.
井上順孝・孝本貢・対馬路人・中牧弘允・西山茂編 『新宗教事典本文篇』. 東京：弘文堂, ¹1994/²2001.
- Shinshūkyō Kenkyūkai* 2000. *Nijūisseiki no Nihon o rīdo suru shinshūkyō 100*. Tokyo: BestBook.
新宗教研究会 『21世紀の日本をリードする新宗教100』. 東京：BestBook, 2000.
- Shinshūkyō kyōdan, jinbutsu jiten.* ¹1996. Inoue Nobutaka/Kōmoto Mitsugi/Tsushima Michihito/Nakamaki Hirochika/Nishiyama Shigeru (eds.). Tokyo: Kōbundō.
井上順孝・孝本貢・対馬路人・中牧弘允・西山茂編 『新宗教教団・人物事典』. 東京：弘文堂, ¹1996.
- Shinshūkyō shinbun* (Shinshūren's monthly magazine). Osaka: Shinshūkyō Shinbunsha.
『新宗教新聞』. 大阪：新宗教新聞社.
Issues 850(1997) - 925(2004): <www.shinshukyo.com/press/back.html>.
- Shiramizu, Hiroko. 1979. "Organizational Mediums: A Case Study of Shinnyoen". In: *Japanese Journal of Religious Studies* 6/3, 413-444.
- Shirohato* (Seichō no Ie monthly magazine). Tokyo: Nihon Kyōbunsha, since March 1936.
『白鳩』. 東京：日本教文社, 1936創号.
- Shissha no uta* 『シッシヤの詩』 (Aum Shinrikyō magazine).
- Shūkyō nenkan*. Published annually. Bunkachō (ed.). Tokyo: Gyōsei.
『宗教年鑑』 文化庁編. 東京：ぎょうせい, 毎年.
- Shūkyō Shakaigaku Kenkyūkai (ed.). 1987. *Kyōso to sono shūhen*. Tokyo: Yūzankaku.
宗教社会学研究会編 『教祖とその周辺』. 東京：雄山閣, 1987.
- Shūkyō Shakaigaku no Kai. 2002. *Shinseiki no shūkyō: "Sei naru mono" no gendaiteki shosō*. Tokyo: Sōgensha.
宗教社会学の会 『新世紀の宗教——「聖なるもの」の現代的諸相』. 東京：創元社, 2002.
- Soka Gakkai International (SGI) Public Information Office (ed.). 2000. *Soka Gakkai's Political Stance in Japan*. Tokyo: PC script available at Soka Gakkai International headquarters.
- Sōka Gakkai Kyōgakubu (ed.). 1980 and 2000. *Sōka Gakkai nyūmon*. Tokyo: Seikyō Shinbunsha.
創価学会教学部編 『創価学会入門』. 東京：聖教新聞社, 1980/2000.
- , 2002. *Kyōgaku no kiso: Buppō rikai no tame ni*. Tokyo: Seikyō Shinbunsha.

創価学会教学部編 『教学の基礎—仏法理解のために』. 東京：聖教新聞社, 2002.

- Spae, Joseph J. 1960. "Ananaikyō: The Universal Religion". In: *Japanese Missionary Bulletin* 14/1, 26-29.
- Staemmler, Birgit. 1997. "Besessenheit und Ekstase in der Ōmoto". In: Peter Pörtner (ed.). *Referate des 10. Deutschsprachigen Japanologentags*. München: Japan-Zentrum der Ludwig-Maximilians-Universität (CD-ROM).
- 2000. "Das *chinkon kishin* der Ōmoto in der Taishō-Zeit". In: Hilaria Gössmann/Andreas Mrugalla (eds.). *11. Deutschsprachiger Japanologentag in Trier 1999*. 2 vols. Hamburg: LIT Verlag, 1: 243-249.
- 2002. "The *Chinkon Kishin*: Divine Help in Times of National Crisis". In: Klaus Antoni/Kubota Hiroshi/Johann Nawrocki/Michael Wachutka (eds.). *Religion and National Identity in the Japanese Context*. (BUNKA 5). Hamburg: LIT Verlag, 119-131.
- 2009a. *Chinkon kishin: Mediated Spirit Possession in Japanese New Religions*. (Bunka-Wenhua Tübingen East Asian Studies 7). Hamburg: LIT Verlag.
- 2009b. "Besessenheit und Macht in Neuen Religionen: Die Rolle des *saniwa* in Ōmotos *chinkon kishin*". In: Günther Distelrath (ed.). *Referate des 13. Deutschsprachigen Japanologentags. Band 1: Kultur- und Sprachwissenschaft*. Berlin: EB Verlag, 115-124.
- Stalker, Nancy K. 2008. *Prophet Motive: Deguchi Onisaburō, Ōmoto, and the Rise of New Religions in Imperial Japan*. Honolulu: University of Hawai'i Press.
- Sugiyama Sachiko. 2004. *Shinshūkyō to aidentiti: Kaishin to iyashi no shūkyō shakai shinrigaku*. Tōkyō: Shinyōsha.
杉山幸子 『新宗教とアイデンティティー—回心と癒しの宗教社会心理学』. 東京：新曜社 2004.
- Swanson, Paul L./Clark Chilson (eds.). 2006. *Nanzan Guide to Japanese Religions*. Honolulu: University of Hawai'i Press.
- Takagi Hiroo. 1958. *Shinkō shūkyō: Taishū o miryō suru mono*. Tokyo: Kōdansha (Mirion Bukkusū).
高木宏夫 『新興宗教—大衆を魅了するもの』. 東京：講談社 (ミリオン・ブックス), 1958.
- Takahashi Shingo. 1995. "Shinkyō no jiyū to maindo kontorōru". *Imago* 8, 6-8.
高橋紳吾 「信教の自由とマインドコントロール」. *Imago* 8, 1995: 6-8.
- Takahashi Shinji. 1973. *Kokoro no genten*. Tokyo: Sanbō Shuppan.
高橋信次 『心の原点』. 東京：三宝出版, 1973.
- Takimoto Tarō/Nagaoka Tatsuya (eds.). 1995. *Maindo kontorōru kara nogarete: Oumu Shinrikyō dakkaihatashi no taiken*. Tokyo: Kōyū Shuppan.

滝本太郎・永岡辰哉編 『マインド・コントロールから逃れて——オウム真理教脱会者たちの体験』. 東京：恒友出版, 1995.

- Tamura, Takanori. 1998. "How Does the Internet Work for Religions Based in Japan?". In: *Nenpō Tsukuba Shakaigaku* 『年報筑波社会学』 10, 21–38.
- Tamura, Daiyū/Tamura Takanori. 2011. "Reflexive Self-Identification of Internet Users and the Authority of Sōka Gakkai: Analysis of Discourse in a Japanese BBS". In: Erica Baffelli/Ian Reader/Birgit Staemmler (eds.). *Japanese Religions on the Internet: Innovation, Representation and Authority*. New York/London: Routledge, 173-195.
- Tamaru, Noriyoshi/David Reid (eds.). *Religion in Japanese Culture: Where Living Traditions meet a Changing World*. Tokyo: Kodansha International.
- Tanabe, George J. Jr. (ed.). 1999. *Religions of Japan in Practice*. Princeton: Princeton University Press.
- Taniguchi Junko. 2008. *Hidokei nikki 2009*. Tokyo: Nihon Seiten Fukyū Kyōkai.
谷口純子 『日時計日記2009』. 東京：日本聖典普及協会, 2008.
- Taniguchi Masaharu. 1920. *Kōdō reigaku kōwa*. Tokyo: Shinkōsha.
谷口雅春 『皇道靈学講話』. 東京：新光社, 1920.
- , 1974 [¹1923]. *Shōdō e*. Tokyo: Nihon Kyōbunsha.
谷口雅春 『聖道へ』. 東京：日本教文社, 1974 [¹1923].
- , ¹1954-1958. *Shinri*. 10 vols. Tokyo: Nihon Kyōbunsha.
谷口雅春 『真理』. 東京：日本教文社, ¹1954-1958.
- , ¹1962-1967. *Seimei no jissō, tōchūhan*. 40 vols. Tokyo: Nihon Kyōbunsha.
谷口雅春 『生命の實相、頭注版』 全40巻. 東京：日本教文社, ¹1962-1967.
- , 1996 [¹1970]. *Shinsōkan*. Tokyo: Nihon Kyōbunsha.
谷口雅春 『神想観』. 東京：日本教文社, 1996 [¹1970].
- , 1991. *Das Buch für die Jugend: Erfolg, Glück und Erfüllung*. São Paulo: Seicho-No-Ie do Brasil.
- Taniguchi Masanobu. 1993. *Seichō no Ie no undō ni okeru 'Kokusai Honbu' o kangaeru tame ni*.
谷口雅宣 『生長の家の運動における「国際本部」を考えるために』, 1993.
<homepage2.nifty.com/masanobu-taniguchi/PDFfiles/SuperOff.PDF>.
- , 2009. *Mezamuru kokochi*. Tōkyō: Nihon Kyōbunsha.
谷口雅宣 『目覚むる心地』. 東京：日本教文社, 2009.
- Taniguchi Seichō. 1991. *Shinsōkan wa subarashii*. Tokyo: Nihon Kyōbunsha.
谷口清超 『神想観はすばらしい』. 東京：日本教文社, 1991.
- Taniguchi Seichō et al. (eds). 1979. *Shinhen. Seikōroku: Seichō no Ie shinto*

hikkei. Tokyo: Nihon Kyōbunsha.

谷口清超他編 『新編：聖光録——生長の家信徒必携』. 東京：日本教文社, 1979.

Taniguchi Teruko. 1986. “Wakaki-koro no omoide”. In: *Shirohato* 1986/4, 34-45.
谷口輝子 「若き頃の憶い出」. 『白鳩』 1986/4: 34-45.

Tenant, Ella. 1995. “Il marketing al servizio delle nuove religioni giapponesi”.
In: *Internazionale* 2005 (March 17).
<<http://www.liceoberchet.it/hpstudenti/giappone/societa/nuove.htm>>.

Tenrikyō-hō: Michi no tomo (Tenrikyō magazine). Tenri: Tenrikyō Michi no Tomo-sha, since 1881.
『天理教報——みちのとも』. 天理：天理教道友社, 1881創刊.

Tenshō Kōtai Jingūkyō. 1960. *Seisho*. Tabuse: Tenshō Kōtai Jingūkyō Honbu.
天照皇大神宮教 『生書』. 田布施：天照皇大神宮教本部, 1960.

-----, 1995. *Die Prophetin von Tabuse: Ogamisamas Göttliche Lehre*.
Tabuse: Tensho-Kotai-Jingu-Kyo.

Terada Yoshirō/Tsukada Hotaka. 2007. “Kyōdan ruikeiron saikō: Shinshūkyō undō no ruikeiron to undōron no kakyō no tame no ichi shiron”. In: *Hakusan jinruigaku* 10/3, 1-20.
寺田善朗・塚田穂高 「教団類型論再考——新宗教運動の類型論と運動論の架橋のための一試論」. 『白山人類学』 10/3, 2007: 1-20.

The Cambridge History of Japan. 1988-1999. John W. Hall et al. (eds.). 6 vols.
Cambridge: Cambridge University Press.

The Soka Gakkai Dictionary of Buddhism. 2002. The English Buddhist Dictionary Committee (ed.). Tokyo: Soka Gakkai.

The Threefold Lotus Sutra. 1975. Translated by Bruno Katō, Tamura Yoshirō and Miyasaka Kojirō. Tokyo: Kōsei Publishing Corporation.

The Writings of Nichiren Daishonin. 1999. Goshō Translation Committee (ed.). Tokyo: Soka Gakkai.

Thelle, Notto R. 1977. “Is Common Worship Possible? Christian Worship in Ōmoto Sanctuary Discussed at a Symposium of Religious Leaders”. In: *Japanese Religions* 10/1, 63-70.

Thomsen, Harry. 1963. *The New Religions of Japan*. Tokyo: Charles E. Tuttle.

Tōhō no hikari. [¹1981] 1994. Kyōsoden Hensan Iinkai (ed.). 2 vols. Atami: Sekai Kyūseikyō.
『東方之光』 教祖伝編纂委員会編 全2巻. 熱海：世界救世教, [¹1981] 1994.

Tsukada, Hotaka. 2006. “Reinō no ‘shidōsha shūchūgata’ shūkyō undō no tenkai katei ni okeru hattatsu kadai: Nihon no shinshūkyō Reihai no Hikari no jirei kara”. In: *Tōkyō Daigaku shūkyōgaku nenpō* XXIV, 109-125.
塚田穂高 「霊能の「指導者集中型」宗教運動の展開過程における

発達課題—日本の新宗教・霊波の光の事例から」. 『東京大学宗教学年報』 XXIV, 2006: 109-125.

Tsushima Michihito. 1990. "Sekai Kyūseikyō no eikyō". In: *Shinshūkyō jiten*, 85-88.

津島路人 「世界救世教の影響」. 『新宗教事典』, 1990: 85-88.

Tsushima Michihito/Tsushiro Hirofumi. 1994. "Ōmoto no eikyō". In: *Shinshūkyō jiten honbunhen*, 74-80.

対馬路人・津城寛文 「大本の影響」. 『新宗教事典、本文篇』, 1994: 74-80.

Tsushiro Hirofumi. 1989. "Ōmoto reigaku to shāmanizumu: Deguchi Onisaburō to Ōmoto kanbu no chinkon kishin setsu". In: *Āgama* 105, 46-57.

津城寛文 「大本霊学とシャーマニズム—出口王仁三郎と大本幹部の鎮魂帰神説」. 『アーガマ』 105, 1989: 46-57.

-----, 1990. *Chinkon gyōhōron: Kindai Shintō sekai no reikon to shintairon*. Tokyo: Shunjūsha.

津城寛文 『鎮魂行法論—近代神道世界の霊魂と身体論』. 東京: 春秋社, 1990.

Ueda Masaaki (ed.). 2005. 'Miroku no yo': *Deguchi Onisaburō no sekai*. Kameoka: Tenseisha.

上田正昭 『「みろくの世」—出口王仁三郎の世界』. 亀岡: 天声, 2005.

Usui, Atsuko. 2003. "Women's 'Experience' in New Religious Movements: The Case of Shinnyoen". In: *Japanese Journal of Religious Studies* 30/3-4, 217-242.

Watanabe Manabu. 1996. "Sarin kōgeki no atode Ōmu Shinrikyō to Nihonjin". In: *Nanzan Shūkyō Bunka Kenkyūsho* (Bulletin of the Nanzan Institute for Religion and Culture) 6, 3-19.

渡湧学 「サリン攻撃の後にオウム真理教と日本人」 『南山宗教文化研究所』 6, 1996: 3-19.

-----, 1997. "Reactions to the Aum Affair: The Rise of the 'Anti-Cult' Movement in Japan". In: *Nanzan Bulletin* 21, 32-48.

-----, 1998. "Religion and Violence in Japan Today: A Chronological and Doctrinal Analysis of Aum Shinrikyo". In: *Terrorism and Political Violence*, 10/4, 80-100.

-----, 2001. "Opposition to Aum and the Rise of the 'Anti-Cult' Movement in Japan". In: Robert J. Kisala/Mark R. Mullins (eds.). *Religion and Social Crisis in Japan: Understanding Japanese Society through the Aum Affair*. New York: Palgrave, 87-105.

-----, 2005. "Aum Shinrikyō and its Use of the Media: Five Stages of Development". In: *Nanzan Shūkyō Bunka Kenkyūsho* (Bulletin of the Nanzan Institute for Religion and Culture) 29, 42-53.

- Watanabe Masako. 2001. *Brajiru Nikkei shinshūkyō no tenkai: Ibunka fukyō no kadai to jissen*. Tokyo: Tōshindō.
渡辺雅子 『ブラジル日系新宗教の展開——異文化布教の課題と実践』. 東京：東信堂, 2001.
- , 2007. *Gendai Nihon shinshūkyōron: Nyūshin katei to jikō keisei no shiten kara*. Tokyo: Ochanomizu Shobō.
渡辺雅子 『現代日本新宗教論——入信過程と自己形成の視点から』. 東京：御茶の水書房, 2007.
- , 2008. “The Development of Japanese New Religions in Brazil and Their Propagation in a Foreign Culture”. In: *Japanese Journal of Religious Studies* 35/1, 115-144.
- Watanabe Tetsuo. 1996. “Inochi-gake de seichi kensetsu ni torikunda Burajiru shinto”. *Kyūsei no ōwaza: Suishin ni mukatte. Iznome[sic] Booklet No. 9*, 43-61.
渡辺哲男 「命がけで聖地建設に取り組んだブラジル信徒」 『救世の大業——推進に向かって』 いづのめブックレット No. 9, 1996: 43-61.
- Web-Shinshūkyō* (weekly online magazine). Osaka: Shinshūkyō Shinbunsha.
『Web新宗教』. 大阪：新宗教新聞社.
<<http://www.shinshukyo.com/topframepage.htm>>.
- Weston, Erin Leigh. 2002. “Transcultural Possessions in/of Mahikari: Religious Syncretism in Martinique”. In: *Japan Studies Review* 6, 45-63.
- Whelan, Christal. 2007. “Shifting Paradigms and Mediating Media: Redefining a New Religion as ‘Rational’ in Contemporary Society”. In: *Nova Religio* 10/3, 54-72.
- White, James W. 1970. *The Sokagakkai and Mass Society*. Stanford, CA: Stanford University Press.
- Wieczorek, Iris. 2002. *Neue religiöse Bewegungen in Japan: Eine empirische Studie zum gesellschaftspolitischen Engagement in der japanischen Bevölkerung*. Hamburg: Institut für Asienkunde.
- Wilkinson, Gregory. 2009. *The Next Aum: Religious Violence and New Religious Movements in Twenty-First Century Japan*. PhD thesis. University of Iowa.
- Wilson, Bryan R. 1970. *Religious Sects: A Sociological Study*. London: Weidenfeld and Nicolson.
- , 1979. “The New Religions: Some Preliminary Considerations”. *Japanese Journal of Religious Studies* 6/1-2, 193-216.
- Wilson, Bryan/Karel Dobbelaere 1994. *A Time to Chant: The Soka Gakkai Buddhists in Britain*. Oxford/N.Y.: Clarendon Press.
- Witte, Johannes. 1917. “Neue Religionen in Japan”. In: *Zeitschrift für Missionskunde und Religionswissenschaft* 32, 97-100.

- Wöhr, Ulrike. 1989. *Frauen und Neue Religionen: Die Religionsgründerinnen Nakayama Miki und Deguchi Nao*. (Beiträge zur Japanologie 27). Wien: Institut für Japanologie.
- Woirgardt, Ryuko. 1995. *Die Neuen Religionen Japans und ihr Sendungsbewußtsein im Hinblick auf den Weltfrieden: Eine Analyse am Beispiel der Seichō-no-ie-Bewegung*. Frankfurt a.M.: Peter Lang Europäischer Verlag der Wissenschaften.
- , 1997. "Initiationsrituale der 'Neu-Neuen Religionen' (*shin shin shūkyō*) Japans: Das Beispiel der AUM-Shinrikyō-Sekte". In: Klaus Antoni (ed.). *Rituale und ihre Urheber: Invented Traditions in der japanischen Religionsgeschichte*. Hamburg: LIT Verlag, 263-276.
- Woodard, William P. 1972. *The Allied Occupation of Japan 1945-1952 and Japanese Religions*. Leiden: E. B. Brill.
- Yakushi'in, Tadashi. 1991. *Ōkawa Ryūhō & Kōfuku no Kagaku: Kyōgi, reigen o kiru!*. Tokyo: Seiron Taimususha.
薬師院正 『大川隆法&幸福の科学——教義、靈言を斬る!』. 東京: 正論タイムス社, 1991.
- Yamaguchi Tomio. 1987. *Shinnyo-en: Jōraku gajō e no michi*. Tokyo: Chijinkan.
山口富雄 『真如苑——常楽我浄への道』. 東京: 知人館, 1987.
- Yamashita, Akiko. 1998. "The 'Eschatology' of Japanese New and New New Religions from Tenri-kyō to Kōfuku no Kagaku". In: *Inter-Religion* 33, 3-21.
- Yasumaru Yoshio. 1987. *Deguchi Nao*. Tokyo: Asahi Shinbunsha.
安丸良夫 『出口なお』. 東京: 朝日新聞社, 1987.
- Yinger, J. Milton. 1961. *Sociology Looks at Religion*. New York: Macmillan.
- Yonemoto Kazuhiro. 1990. "Tōdaide no budda: Ōkawa Ryūhō no shinrei semināru!". In: Bessatsu Takarajima Henshūbu (ed.). *Imadoki no kamisama*. Tokyo: JICC Shuppanyoku, 304-325.
米本和広 「東大出の仏陀——大川隆法の神霊セミナー!」. 別冊宝島編集部編 『いまどきの神さま』. 東京: JICC出版局, 1990: 304-325.
- Yonemoto Kazuhiro/Shimada Hiromi. 1992. *Ōkawa Ryūhō no reigen*. Tokyo: JICC Shuppanyoku.
米本和広・島田裕巳 『大川隆法の靈言』. 東京: JICC出版局, 1992.
- Yoshikawa Saburō [alias Ōkawa Ryūhō]. 1985a. *Nichiren no reigen: Ima issai no shūha o koete*. Tokyo: Chōbunsha.
善川三郎 [別名大川隆法] 『日蓮の靈言——今、一切の宗派を超えて』. 東京 潮文社, 1985.
- , 1985b. *Kūkai no reigen*. Tokyo: Chōbunsha.
善川三郎 [別名大川隆法] 『空海の靈言』. 東京: 潮文社, 1985.

- , 1985c. *Kirisuto no reigen*. Tokyo: Chōbunsha.
善川三郎 [別名大川隆法] 『キリストの霊言』. 東京: 潮文社, 1985.
- , 1986. *Amaterasu Ōkami no reigen*. Tokyo: Chōbunsha.
善川三郎 [別名大川隆法] 『天照大神の霊言』. 東京: 潮文社, 1986.
- , 1987. *Sokuratesu no reigen*. Tokyo: Chōbunsha.
善川三郎 [別名大川隆法] 『ソクラテスの霊言』. 東京: 潮文社, 1987.
- Young, Richard F. 1988. "From Gokyō-dōgen to Bankyō-dōkon: A Study in the Self-Universalization of Ōmoto". In: *Japanese Journal of Religious Studies* 15/4, 263-286.
- , 1990. "Magic and Morality in Modern Japanese Exorcistic Technologies: A Study of Mahikari". In: *Japanese Journal of Religious Studies* 17/1, 29-49.
- , 1995. Young, Richard. 1995. "Lethal Achievements: Fragments of a Response to the Aum Shinrikyo Affair." In: *Japanese Religions* 20/2, 230-245.
- Yuki, Hideo. 1997. "Problems with the Revision of the Religious Corporations Law". In: *Japanese Religions* 22/1, 75-86.
- Yumiyama, Tatsuya. 1995. "Varieties of Healing in Present-day Japan". In: *Japanese Journal of Religious Studies* 22/3-4, 267-282.
- , 1999. "Rei: Ōmoto to chinkon kishin". In: Shimazono, Susumu/Shintarō Tanabe/Tatsuya Yumiyama (eds.). *Iyashi o ikita hitobito: Kindaichi no orutanatibu*. Tokyo: Senshū Daigaku Shuppankyoku, 87-127.
弓山達也 「霊——大本と鎮魂帰神」. 島菌進・田邊信太郎・弓山達也編 『癒しを生きる人々——近代知のオルタナティブ』. 東京: 専修大学出版局, 1999: 87-127.