

“A Note from A Rural Town in America”:
The Young Suzuki Daisetsu and
the Significance of Religious Experience

MORIYA TOMOE

THIS short article deals with essays of Suzuki Daisetsu 鈴木大拙 (1870–1966) in a Japanese Buddhist journal, *Shin Bukkyō* 新仏教 (New Buddhism; published from 1900 to 1915), which he wrote while in America and after his return to Japan. As is widely known, in 1897, Suzuki sailed to the United States to work at the Open Court publishing company in LaSalle, Illinois. Until returning to Japan via Europe in 1909, he spent most of his time working there, while writing essays and books in English. Owing to this overseas experience, it was inevitable that his ideas shifted from time to time, revealing his flexibility as well. A series of essays in Japanese, aside from English works, reveal how this transnational experience influenced him and what he considered to be religiously and philosophically interesting to share with Japanese Buddhists, as well as what he observed in his home country after having lived overseas for more than a decade.

Suzuki's Choice of the New Buddhist Movement

The historian Yoshida Kyūichi scrutinizes two important Buddhist movements in the late Meiji (1868–1912) and early Taishō (1912–1926) periods,

* All the translations for Suzuki's Japanese essays in this article are the author's unless stated otherwise.

namely *Shin Bukkyō*, composed of several young lay Buddhists from various denominations who founded the Shin Bukkyōto Dōshikai 新仏教徒同志会 (New Buddhist Society), and *Seishin-shugi* 精神主義 of the Kōkōdō 浩々洞, which was led by a Pure Land Buddhist philosopher and priest, Kiyozawa Manshi 清沢満之 (1863–1903).¹ While the former movement had mission statements claiming rationalist, non-sectarian, and lay-oriented religious convictions that attributed to the modern, scientific age,² the latter emphasized an introspective approach to religious awakening that transcended secular morality by fully entrusting oneself to Other Power of Amida Buddha, which created some arguments between the two parties concerned.³ Hashimoto Mineo compares Suzuki with Kiyozawa in order to evaluate the former's *reisei* 靈性 and the latter's *seishin* 精神 respectively as two models of "reconceptualization of Buddhism in the modern age."⁴ While acknowledging Hashimoto's philosophical examination of the two as well as Suzuki's evaluation of Kiyozawa later in his life, I should like to point out that unlike the Kyoto School philosopher and Suzuki's friend, Nishida Kitarō 西田幾多郎 (1870–1945), the young Suzuki never contributed essays to *Seishinkai* 精神界 (Spiritual World), a monthly journal of the Kōkōdō.⁵ As I have stated elsewhere, on the other hand, *Shin Bukkyō* contained Suzuki's writings almost from the beginning to the end.⁶ Therefore, the questions, which are raised in this paper are: what made Suzuki choose to be part of the New Buddhist Society, and what constructed a consistent theme in the making of his religious thoughts?

¹ Yoshida 1959. For more on *Seishin-shugi* in English, see articles featuring Kiyozawa in *The Eastern Buddhist* 35 (2003).

² The mission statements can be summarized as: 1) keeping a "sound Buddhist faith," 2) promoting "sound faith, knowledge, and morality, and work for the radical reform of society," 3) advocating "free discussion on Buddhism and other religions," 4) anticipating the "extermination of all superstition," 5) not recognizing "traditional religious systems and ceremonies," and 6) rejecting "all sorts of political protection and intervention." For more on the New Buddhist movement in English, see Thelle 1987 (my translation here is slightly modified from his version).

³ Yoshida (1959) points out that a leading New Buddhist, Sakaino Kōyō 境野黄洋 (1871–1933), respected Kiyozawa's stance as can be found in his obituary in 1903.

⁴ Hashimoto 1984, p. 10; Hashimoto 2005, p. 10.

⁵ Note that Suzuki began with his disapproval of *seishin* in his introduction to *Nihonteki reisei* 日本の靈性 (Japanese Spirituality), though the book came out in 1944, when the context of the term had been twisted significantly. See *Nihonteki reisei* in SDZ 8, pp. 17–23; Suzuki 1988, pp. 11–16. For more on his arguments on *seishin*, see Maraldo 1994.

⁶ Moriya 2005.

One possible answer to the first question was his acquaintance with Sugimura Sojinkan 杉村楚人冠 (a.k.a. Sugimura Kōtaro 広太郎 or Jūō 縦横, 1872–1945), an Asahi Newspaper journalist and one of the founding members of the Society,⁷ but let us first examine what Suzuki discussed in the journal. His first essay, “Ijin no shutsugen” 偉人の出現 (The Advent of a Great Figure), suggested that readers should look at Jesus and Siddhārtha “with a light of science and reason,”⁸ in order to eliminate superstitions surrounding these religious founders.

Religion originally has a subjective character and hence, there is no need for worshipping a man-god or advent of the saints. . . . I am not so convinced of making a fuss about saints or great figures while abandoning one’s own efforts to achieve enlightenment.⁹

For Suzuki, religion was supposed to allow an individual to pursue one’s own way to spiritual awakening without man-made regulations and more importantly, the pursuit should follow reasonably understandable teachings. His criticism, in this sense, was aimed at established religion with “superstitious elements” that would constrain its followers as to worship anything uncritically, which was basically the recurrent theme in his discourses in the said journal.

Meanwhile, by critically commenting on what Murakami Senshō 村上專精 (1851–1929) recommended to the New Buddhist Society, Suzuki clarified that the members would not be interested in unifying their ideas into a single dogma.¹⁰ He also emphasized that the Society would not need a temple-like building to conduct ceremonies but a place to hold public lectures or to get together in order to exchange ideas with one another.¹¹ His criticism of established religion was aimed at Christianity as well, because he saw nearby churches as places, in which only to “socialize” without much religious meaning.¹²

⁷ Suzuki to Shaku Sōen 釈宗演, 9 August 1900, in SDZ 36, p. 194. It is worth noting that Suzuki was also acquainted with Furukawa Isamu 古河勇 (a.k.a. Furukawa Rōsen 老川, 1871–1899), an editor of *Bukkyō* (a forerunner of *Shin Bukkyō*) and one of the original members of the *Hanseikai* 反省会, a precursor of the New Buddhist Society. Suzuki 1902b, p. 229; Zoku keii ō 1903.

⁸ Suzuki 1900a, p. 201.

⁹ *Ibid.*, p. 201.

¹⁰ Suzuki 1901b, p. 183.

¹¹ *Ibid.*, pp. 182–83.

¹² Suzuki 1900b, p. 293.

Suzuki's choice of the New Buddhist Society, in this sense, lay in its objectives for a new, progressive Buddhism without sectarian restrictions.

New Buddhism in a Social Context

Reflecting the social, religious, and philosophical trends of the time, the majority of essays in *Shin Bukkyō* dealt with social ethics and morality for Buddhists, and Suzuki was not an exception. The journal featured such critical incidents as the Ashio copper-mine poisoning, freedom of speech, the war effort, the role of Buddhism in society, and so on.

Reporting what he saw and how he felt about American and Japanese societies from a Buddhist viewpoint, Suzuki demonstrated a model for a Buddhist social ethics, especially for the laity like himself. Although the titles or topics did not necessarily refer to Buddhist philosophy or use technical terms, many of them indicated the New Buddhist vision of "radical social change" as found in its mission statements. This was apparent in Suzuki's consistent opposition to the moral principles typified in the Imperial Rescript on Education (*kyōiku chokugo* 教育勅諭) throughout his essays, which revealed his liberal attitude and "critical spirit."¹³ With realistic analysis, on the other hand, he denounced the destructive temperance campaign in America, seeing that the rich would find ways to bootleg alcohol, while the poor had no other choice but to enjoy a drink after a hard day's work, and noted that "social evil originates in a deficient social infrastructure, and superficial attacks, however aggressive, would not end the evil until we see fundamental change in the foundation of society. God may exist, but cannot intervene in this situation at all. . . . People call America a free country, and it is indeed so compared to Japan. But where does the liberty exist when the worship of money is overwhelming and an oppressive religious atmosphere is prevailing, without any fundamental change in society?"¹⁴

Such depictions of social change appeared often in his essays, to the extent that he wrote sympathetically about socialism, which could risk one's life in Japan at that time.¹⁵ As the New Buddhist Society was sympathetic to socialists even after some of them had been arrested or executed, it may not be so surprising to find Suzuki's claiming, "A faulty society would not distribute profits and happiness evenly. A faulty society would allow a limited group of

¹³ Kirita 1996, p. 128.

¹⁴ Suzuki 1901c, pp. 204–5.

¹⁵ Moriya 2005, pp. 287–89.

people to earn millions without moving a single finger, while the majority cannot get a penny even though struggling day and night.”¹⁶ Just before this statement, he had clarified how religious conviction could be engaged in the cause of social reform as follows:

[According to the *Principles of Western Civilisation* by Benjamin Kidd,] the key to social progress is to enlarge our view in order to weigh the eternal advantages of a society against its disadvantages. . . . We shall leave the political sphere where we compete in a rat race, and then enter a religious sphere that brings our mind to a remote distance. After entering this [religious sphere], we come back and observe contemporary society. We then immediately discover that [many] things need radical improvement. . . . At any rate, this present society needs a change. Unless we achieve an equitable economic situation, legal equality does not guarantee political equality in the full sense of the word.¹⁷

His wish for an egalitarian society was repeatedly expressed later in *Shin Bukkyō* as well, and in a long essay addressed to “wealthy students” after returning to Japan, for instance, he maintained that the role of the elite was to be considerate of the poor in order to build a fairer society.¹⁸

Regardless of the socialist connection of the New Buddhist Society, this Gakushūin professor¹⁹ kept contributing to this journal, which must have been quite a challenge for him. What motivated him to side with the Society was most likely his conviction of compassion expressed in the Four Great Vows of a Bodhisattva, and his unique interpretation of “socialism” that idealized a society based upon non-egoistic principles.²⁰ To be more specific, let us examine how he linked religion and moral action to one another. In sum, he tried to find a balance between the two: “Religion should be placed apart from morality,” he argued, because theoretically, “morality will alter while the

¹⁶ Suzuki 1903a, p. 182.

¹⁷ *Ibid.*, pp. 182–83.

¹⁸ Suzuki 1911.

¹⁹ Although his status was “*kyōju* 教授 (professor),” he taught at a *kōtōka* 高等科 (high school), which cannot be simply regarded as equivalent to university level. Besides, Gakushūin, as a Peers’ School, had a different educational system.

²⁰ Suzuki to Nishida, 21 January 1901, in SDZ 36, p. 209; Suzuki to Nishida, 3 December 1902, in SDZ 36, pp. 224–25. For more on his “socialism,” see Suzuki 1901d and Moriya 2005.

ultimate ideal of religion is everlasting.”²¹ While he considered subjective elements to be the most essential to religion, putting an extra focus on subjectivity would result in losing contact with real life, and therefore he carefully avoided falling into “superstition” by noting that everyday life would inevitably require us to think relevantly and behave ethically. One may find here a substantial difference from Kiyozawa’s discourses that degraded secular morality, and this may be the most crucial point that made Suzuki sidestep the highly introspective *Seishin-shugi*. He saw that the otherworldly attitude of isolating religion from the world was “the defect in the Eastern religion,” and that religion should take on a more vital role in society and hence, there would be no need to reserve a “special class like clerics.”²²

“Uncommunicable” Religious Experience

Despite the fact that Suzuki disclosed his views on social change from a Buddhist viewpoint, his works, among other *Shin Bukkyō* contributors, dealt quite often with “subjective” aspects of religion, which tended to turn gradually toward a non-dualistic, intuitive approach to spiritual awakening. His stance in his youth was, as mentioned earlier, to eliminate “superstitious” elements in traditional religious practices. A pertinent sentence states, “the essential core of religion resides outside of science, . . . but whenever the subjective tendency starts developing, superstitious illusions will cover it up.”²³ Considering the significance of his *kenshō* 見性 experience at Engakuji in Kamakura, however, it may not be so odd for him to have regarded direct experience as the most crucial to religion, but as a young intellectual who had worked with the “rationalist” Paul Carus,²⁴ his earlier discourses depicted a modernist image of religion.

Meanwhile, he professed in 1905, “As I get older, I come to appreciate poetry rather than philosophy. I do not like an aggressively argumentative person who is like a walking skeleton. . . . I used to think philosophy could clarify the questions of life and nature, probably within a few years [of search]. Now, I realize that what I thought to be negative turns out to be positive, and

²¹ Suzuki 1902c, pp. 418–19.

²² *Ibid.*, p. 420. See Yoshida 1959 for criticism of *Seishin-shugi* by the New Buddhists. For more on the historical study of contemporaneous lay Buddhist movements in English, see Ikeda 1998 and Jaffe 2001.

²³ Suzuki 1900a, p. 200.

²⁴ Tweed 2000.

what seemed to be *satori* comes out as illusion.”²⁵ This reveals that quite a change had occurred in his perception of religion, but what drove him to depart from a philosophical pursuit of religion, and when did the change start to take place?

In early 1901, he critically introduced Jean-Marie Guyau’s *L’irreligion de l’avenir*, arguing that this sociological approach would “disrupt, together with superstition, the essence of religion,” and what was necessary for religious people was “not to confuse [subjectivity] with the outcome of a rational mind by enhancing the subjective psychosphere (*shukanteki kyōgai* 主観の境涯) over that of the objective sphere [of the material world].”²⁶ A thing worthy of note was that Suzuki wrote *kyōgai* as 境涯, later translating it as “psychosphere” or “inner field of consciousness.”²⁷ Although the terms are pronounced the same in Japanese, the kanji for *kyōgai* in Buddhist terminology is usually written as 境界, roughly meaning an object of perception or a domain of cognition. The former means one’s personal circumstances in the course of life, which Suzuki used interchangeably. Considering the fact that he used this term frequently, this twofold interpretation might have exemplified his perception of locating individual subjectivity in a social context, rather than an inaccurate usage of the Chinese characters.

The shift to a more subjective approach in his *Shin Bukkyō* essays increased from about 1901, when he encountered Albert J. Edmunds, whose influence has been detailed by Thomas A. Tweed and Yoshinaga Shin’ichi. Both of them have uncovered that this obscure British-American librarian at the Historical Society of Pennsylvania actually introduced Swedenborgianism to Suzuki.²⁸ The following year saw the publication of *The Varieties of Religious Experience* by William James, and Suzuki was so greatly fascinated by it that he recommended Nishida to read through the newly published book. Suzuki was

²⁵ Suzuki 1905, pp. 350–51. Though I do not explicate this here, studying his penchant for American transcendentalist poetry, especially that of Ralph Waldo Emerson, Walt Whitman, and Henry David Thoreau together with his appreciation of Japanese *haiku*, should be of great interest.

²⁶ Suzuki 1901a, pp. 90–91.

²⁷ Suzuki 1959, p. 295. Suzuki wrote that the “psychosphere” was equivalent to *cittagocara*.

²⁸ Tweed 2005; Yoshinaga 2005. See also Suzuki 1913. The Japanese translations of Emanuel Swedenborg by Suzuki were published by the Heigo Shuppansha 丙午出版社, a publishing company closely related to the New Buddhist Society.

very delighted at James' sympathetic descriptions of religious experience, which reminded him of his own experience in Kamakura.²⁹

Similarly, his letter to Nishida in 1904 disclosed how he thought about the significance of such an experience:

Well, what is necessary in the beginning, is an actual experience, concrete personal experience felt in the deepest recess of our consciousness. This mystic, uncommunicable [sic] experience once attained, you can give any explanation to it. It may be rational or critical or psychological or an[y]thing you like. All subjective experiences are generally liable to be construed in any way the subject likes to have it. . . . Religion is an expression of our innermost consciousness whatever that be.³⁰

Apart from the fact that his letters to Nishida frequently dealt with religious and philosophical issues, what is apparent in the above is his emphasis on *subjective* religious experience, instead of *scientific* analysis. Obviously, religion was no longer an object of study for him but an "expression" arising from one's "innermost consciousness" in order to actually live up to. Once the conviction was secured in one's mind, what was the use of meddling in scholastic discussion, he might have asked.

In addition, he maintained, "Our intuition toward the mystic is the essence of religion," and it was "the most excellent feature in Eastern thought," compared to the Western one.³¹ Although a type of *Nihonjinron* 日本人論 seemed to emerge (particularly after the time of the Russo-Japanese War, 1904–1905), it appears that Suzuki's intention was to indicate the outcome of his overseas experience because "both the beauty and ugliness in [things Japanese] reveal themselves clearly when viewed from a distance, which may not be so obvious from inside Japan."³² What is necessary for the present study is his balanced stance on encouraging "comparative study," derived from his experience and observation, i.e., for Japanese Buddhists to learn

²⁹ Suzuki to Nishida, 23 September 1902, in SDZ 36, p. 222. The influence of American pragmatism (especially that of James) upon Japanese Buddhists and the Kyoto School philosophers is an interesting topic to study, which I would like to discuss at a later date.

³⁰ Suzuki to Nishida, 19 March 1904, in SDZ 36, pp. 248–49. English in original.

³¹ Suzuki 1909b, p. 1015. See Maraldo 1994 for Suzuki's "spiritual nationalism."

³² Suzuki 1903c, p. 966. For more on *Nihonjinron*, see Befu 2001.

about Christianity (and Buddhism for Christians in the West),³³ which would not simply disregard academic achievements but treat them as tools to grasp a Western perception of Buddhism so as to facilitate a better understanding of its teachings there.³⁴

Concluding Remarks

As his interests in Buddhist social ethics increased, Suzuki came to realize the importance of what he called *kyōgai* or “psychosphere” as the foundation of such an ethical practice and hence, his two-way interpretation of it might have resulted in the following points: 1) the significance of individual religious experience through mystic intuition, and 2) recognition of one’s actual situation by observing the surrounding society and realizing various circumstances in the course of life. While social ethics and mystic intuition are usually discussed separately, he did not draw a clear distinction between the two. In this sense, the logic of relating subjective *kyōgai* non-dualistically with circumstantial *kyōgai* might have been that the “mystic, uncommunicable experience” would emancipate our minds, so why not our society in which we live now as well?

As circumstantial *kyōgai* ironically signifies, modern Japanese history at that time displayed an intolerance for freedom of religion. Under such restrictions, how could his subjective intuition be related to social ethics? In order to discover an appropriate answer, just as he emphasized “actual experience,” it is worthwhile to take into account his lifelong practices from a historical setting as well. The young Suzuki, in this sense, repeated the term *kyōgai* in the context of not only a personal, mystic intuition but also in those of cultural or social circumstances. Examining the logic of a Buddhist social ethics through the young Suzuki’s discourses on intuitive religious experience, I believe, is the key to unveiling the complex structure of his religious ideas.

ABBREVIATION

SDZ *Suzuki Daisetsu zenshū* 鈴木大拙全集. Hisamatsu Shin’ichi 久松真一, Yamaguchi Susumu 山口益, and Furuta Shōkin 古田紹欽 eds. 40 vols. Tokyo: Iwanami Shoten, 1999–2003.

³³ Suzuki 1903c, p. 966.

³⁴ Suzuki 1909a.

REFERENCES

PRIMARY SOURCES

- Suzuki Daisetsu 鈴木大拙. 1900a. "Ijin no shutsugen" 偉人の出現. *Shin Bukkyō* 1, no. 4, pp. 198–201.
- . 1900b. "Kyōkai to shakō" 教会と社交. *Shin Bukkyō* 1, no. 6, pp. 292–93.
- . 1901a. "Kaigai randoku roku" 海外乱読録. *Shin Bukkyō* 2, no. 2, pp. 89–91.
- . 1901b. "Doku Shin Bukkyō dai nikan dai ichigō" 読新仏教第二巻第一号. *Shin Bukkyō* 2, no. 4, pp. 182–85.
- . 1901c. "Beikoku yori no tayori" 米国よりのたより. *Shin Bukkyō* 2, no. 4, pp. 203–5.
- . 1901d. "Shakai Minshutō no kettō kinshi ni tsukite (shakaishugi no shūkyōteki kiso)" 社会民主党の結党禁止につきて (社会主義の宗教的基礎). *Rikugō zasshi* 249, pp. 43–47.
- . 1902a. "Nemurarenu yogoto roku (jō)" 眠られぬ夜毎録 (上). *Shin Bukkyō* 3, no. 3, pp. 155–57.
- . 1902b. "Nemurarenu yogoto roku (ge)" 眠られぬ夜毎録 (下). *Shin Bukkyō* 3, no. 5, pp. 228–31.
- . 1902c. "Shūkyō ni kansuru zakkan" 宗教に関する雑感. *Shin Bukkyō* 3, no. 8, pp. 416–20.
- . 1903a. "Tsurezure no yūbe" 徒然の夕. *Shin Bukkyō* 4, no. 3, pp. 179–85.
- . 1903b. "Hokubei no katainaka kara" 北米の片田舎から. *Shin Bukkyō* 4, no. 7, pp. 545–49.
- . 1903c. "Beikoku no katainaka yori" 米国の片田舎より. *Shin Bukkyō* 4, no. 12, pp. 963–66.
- . 1905. "Beikoku inaka dayori" 米国田舎だより. *Shin Bukkyō* 6, no. 5, pp. 348–54.
- . 1909a. "Ōbei ni okeru Bukkyō no zento" 欧米に於ける仏教の前途. *Shin Bukkyō* 10 no. 8, pp. 765–73.
- . 1909b. "Tōzai bunmei no sōiten" 東西文明の相違点. *Shin Bukkyō* 10, no. 11, pp. 1013–18.
- . 1911. "Fūki no shitei ni atauru sho" 富貴の子弟に与ふる書. *Shin Bukkyō* 12, no. 2, pp. 106–22.
- . 1913. "Zatsu roku sūjō" 雑録数条. *Shin Bukkyō* 14, no. 1, pp. 68–70.
- . 1959. *Zen and Japanese Culture*. Princeton: Princeton University Press.
- . 1988. *Japanese Spirituality*. Trans. by Norman Waddell. Tokyo: Yushodo. (Orig. pub. 1972).
- Zoku keii ō 統経緯翁 [pseud.]. 1903. "Zoku keiikai yuraiki" 統経緯会由来記. *Shin Bukkyō* 4, no. 12, pp. 966–68.

SECONDARY SOURCES

- Befu, Harumi. 2001. *Hegemony of Homogeneity: An Anthropological Analysis of Nihonjinron*. Melbourne: Trans Pacific Press.
- Hashimoto Mineo 橋本峰雄. 1984. "Seishin to reisei: Bukkyō kindaika no ni-tenkei" 精神と靈性—仏教近代化の二典型. In *Kiyozawa Manshi/Suzuki Daisetsu* 清沢満之・鈴木大拙. *Nihon no meicho* 日本の名著, vol. 43, pp. 7–44. Tokyo: Chūō Kōron Sha.

- . 2003. “Two Models of Modernization of Japanese Buddhism: Kiyozawa Manshi and D. T. Suzuki.” Trans. by Murakami Tatsuo. *The Eastern Buddhist* 35, nos. 1/2, pp. 6–41.
- Ikeda Eishun 池田英俊. 1998. “Teaching Assemblies and Lay Societies in the Formation of Modern Sectarian Buddhism.” Trans. by Clark Chilson. *Japanese Journal of Religious Studies* 25, nos. 1/2, pp. 11–44.
- Jaffe, Richard M. 2001. *Neither Monk Nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Princeton: Princeton University Press.
- Kirita Kiyohide 桐田清秀. 1996. “Young D. T. Suzuki’s Views on Society.” Translated by Andrew Bernstein. *The Eastern Buddhist* 29, no. 1, pp. 109–33.
- Maraldo, John C. 1994. “Questioning Nationalism Now and Then: A Critical Approach to Zen and the Kyoto School.” In *Rude Awakenings: Zen, the Kyoto School, & the Question of Nationalism*, James W. Heisig and John C. Maraldo, eds., pp. 333–362. Honolulu: University of Hawai‘i Press.
- Moriya Tomoe 守屋友江. 2005. “Social Ethics of ‘New Buddhists’ at the Turn of the Twentieth Century: A Comparative Study of Suzuki Daisetsu and Inoue Shūten.” *Japanese Journal of Religious Studies* 32, no. 2, pp. 283–304.
- Thelle, Notto R. 1987. *Buddhism and Christianity in Japan: From Conflict to Dialogue, 1854–1899*. Honolulu: University of Hawai‘i Press.
- Tweed, Thomas A. 2000. *The American Encounter with Buddhism, 1844–1912: Victorian Culture and the Limits of the Dissent*. Bloomington: Indiana University Press, 1992. Reprint, Chapel Hill: University of North Carolina Press.
- . 2005. “American Occultism and Japanese Buddhism: Albert J. Edmunds, D. T. Suzuki, and Translocative History.” *Japanese Journal of Religious Studies* 32, no. 2, pp. 249–81.
- Yoshida Kyūichi 吉田久一. 1959. *Nihon kindai Bukkyōshi kenkyū* 日本近代仏教史研究. Tokyo: Yoshikawa Kōbunkan.
- Yoshinaga Shin’ichi 吉永進一. 2005. “Daisetsu to Suēdenborugu: Sono rekishiteki haikai” 大拙とスウェーデンボルグ—その歴史的背景. *Shūkyō tetsugaku kenkyū* 宗教哲学研究 22, pp. 33–50.