

Chronology of Religion in Japan

Explanatory Notes Caveats, and Acknowledgements

- ca. (*circa*, “about”) is placed before dates that may be inexact or that are based on scholarly conjecture.
- ? (“questionable”) is placed after dates, proper names, and events that might not have existed, that are subject to dispute, or that supposedly occurred prior to 680 but for which the only evidence is later Japanese texts, such as *Kojiki* 古事記 (712), *Nihon shoki* 日本書紀 (720), *Gangōji engi* 元興寺縁起 (747), *Fusō ryakki* 扶桑略記 (ca. 1180), etcetera.

Asterisks identify events primarily associated with places beyond the Japanese archipelago, such as the Asian mainland or China (*), with the Korean peninsula (**), or elsewhere (**).

This chronology originated as private notes compiled as an aid for my own memory. It is biased, therefore, toward subjects of interest to me. It largely reproduces without modification or critical analysis the format and structure of conventional chronologies produced in Japan. It is a chronology of events, not of processes. Nonetheless, many of the events listed herein might be more accurately regarded as being representative of complex processes that actually spanned many years or decades. Moreover, many other events (usually those with question marks, such as the instatement of Jinmu in 660 BCE) should not be accepted as historical facts, but regarded as historically influential fictions that tell us more about the concerns of the later chroniclers who wrote of them than about the times when they supposedly occurred. Be forewarned: it is not the purpose of this chronology to determine which of these events might be more or less plausible. Entries for these events frequently use the same anachronistic terminology (e.g., *tennō* 天皇 for “sovereign”) as found in the later texts cited therein. The use of this terminology does not imply its acceptance, but is meant to draw attention to its influence.

I never recorded bibliographic information regarding the original sources and secondary scholarship on which I based my original notes and dates. In the process of preparing this revised edition, I have endeavored to confirm its accuracy by consulting the standard reference works, including (but not limited to) the following:

Asao Naohiro 朝尾直弘 et al., eds. 1996. *Kadokawa Nihonshi jiten* 角川 日本史辞典 (The Kadokawa Dictionary of Japanese History). New edition. Tokyo: Kadokawa Shoten.

Hiraoka Jōkai 平岡常海 et al., eds. 1999. *Nihon Bukkyōshi nenpyō* 日本仏教史年表 (Historical Chronology of Japanese Buddhism). Tokyo: Yūzankaku.

Kasahara Kazuo 笠原一男 and Yamazaki Hiroshi 山崎宏, eds. 1979. *Bukkyōshi nenpyō* 仏教史年表 (Historical Chronology of Buddhism). Kyoto: Hōzōkan.

Nihon Gakugei Daigaku Nihonshi Kenkyūshitsu 東京学芸大学日本史研究室, ed. 1984. *Nihonshi nenpyō* 日本史年表 (Historical Chronology of Japan). Tokyo: Tōkyōdō Shuppan.

Ōno Tatsunosuke 大野達之助, ed. 1979. *Nihon Bukkyōshi jiten* 日本仏教史辞典 (Dictionary of Japanese Buddhist History). Tokyo: Tōkyōdō Shuppan.

During the process of revision this chronology also benefited from numerous suggestions, comments, additions, and corrections provided by many friends and colleagues, including (but not limited to): Karl F. Friday (Univ. of Georgia), Jacqueline I. Stone (Princeton Univ.), John B. Duncan and Donald F. McCallum (Univ. of Calif., Los Angeles). I am very much indebted to each of them.

I alone am responsible for any errors of fact or interpretation.

Chronology of Religion in Japan

William M. Bodiford

Dates	Events
BCE	Paleolithic period (prior to ca. 8,000 BCE): no archeological evidence for religious activity
ca. 8,000 ~	Jōmon 縄文 (Mesolithic and Neolithic) period: sophisticated cord-patterned (<i>jōmon</i>) pottery developed among hunter-gatherers inhabiting Japanese archipelago
ca. 5,000 ~	Agriculture developed as people began to dwell in villages and towns; development of pottery figurines in shapes of animals (and humans?) suggest possible religious symbolism
ca. 1,000 ~	Archeological evidence for circles outside villages suggest possible sites (shrines?) for religious rituals; pottery figurines in shapes of heavy-set females suggest possible goddess worship or shamanism
660 ?	Jinmu 神武 (?) became first sovereign (<i>tennō</i> 天皇) of Japan (according to <i>Nihon shoki</i> 日本書紀, 720)
ca. 400 ~ ~ 250 CE	Yayoi 弥生 period: Immigrants from northern Asia swept into archipelago, introduced new culture, new language (which evolved into Japanese), and new technology, especially bronze and iron work; musical instruments, such as bronze bells (<i>dōtaku</i> 銅鐸) suggest possibility of sophisticated religious rites; wide regional variations, however, preclude the existence of any uniform cultural or religious milieu
ca. 300s	Irrigated rice paddy cultivation began in Kyushu (southern island of Japan)
221	* <u>Qin</u> 秦 <u>empire</u> (221–206 BCE), having conquered other Chinese kingdoms, ruled all of China
206	* <u>Han</u> 漢 <u>dynasty</u> (206 BCE–220 CE) replaced Qin, established Confucian Imperial State
CE 57	Chinese Han emperor awarded official seal of investiture to unnamed “king” 王 (chieftain?) of Nu Kingdom 奴國 somewhere (Kyushu?) in Wa 倭 (Japanese islands) (according to <i>Hou Hanshu</i> 後漢書)
220	* <u>Han dynasty</u> fell, Chinese continent became divided among many competing kingdoms
ca. 239	<u>Wei</u> 魏 <u>Kingdom</u> in China awarded official seal of investiture to queen “Himiko” 卑彌呼 (a.k.a. Pimiko) of Yamatai 邪馬台 (somewhere in Japanese islands), who supposedly conquered many warring states and who ruled by <i>gidō</i> 鬼道: the Way (or Dao) of Ghosts (according to <i>Weizhi</i> 魏志); many Chinese mirrors came to Japan around this time
ca. 250–600	Kofun 古墳 period: Emergence of powerful local rulers who were commemorated with massive burial mounds (<i>kofun</i>), especially in Miyazaki 宮崎 (Kyushu) and in Okayama 岡山, Gunma 群馬, and central (Nara 奈良, Ōsaka 大阪, Kyoto 京都) areas of Honshu; goods from continent (Korean & Chinese states) became more widespread; bows and arrows used not just for hunting but also for warfare; terra cotta figurines (<i>haniwa</i> 埴輪) and other grave goods from these mounds suggest complex local hierarchies in which underlings, servants, and slaves represented by <i>haniwa</i> cared for deceased rulers in the afterlife
313	** <u>Luolang</u> 樂浪郡 <u>colony</u> (Han Chinese) in northern Korea peninsula overran by Koguryō 高句麗
367 ?	**Korean kingdom of Paekche 百濟 sent Confucian scholars (?) to Yamato 倭 court (?) in Japan and requested soldiers (according to <i>Nihon shoki</i>)
ca. 400s	Seaport around Ōsaka became more developed than Nara region; burial mounds increased to enormous size and their grave goods become more militaristic, with more iron swords, arrowheads, armour, and saddles; Chinese bronze mirrors with images of Buddhas also found; social groups known as <i>uji</i> 氏 (clans or tribes based on Korean social models) probably fully emerged during this period
421	Chieftain “San” 讚 (somewhere in Japanese islands) sent tribute to China’s Liu Song 劉宋 Kingdom (according to <i>Songshu</i> 宋書)
425	Chieftain “San” (somewhere in Japanese islands) sent tribute to China’s Liu Song Kingdom
438	Chieftain “Chin” 珍 (somewhere in Japanese islands) sent tribute to China’s Liu Song Kingdom, received title: “General (<i>shōgun</i> 將軍) who commands the 6 lands of Wa 倭, Paekche 百濟, Silla 新羅, Inna 任那, Jinhan 秦韓, & Mokhan 慕韓” (of which, all except Wa were located on Korean peninsula)

Dates	Events
443	Chieftain “Sai” 濟 (somewhere in Japanese islands) sent tribute to China’s Liu Song Kingdom, received title: “General who pacifies the East” (<i>antō shōgun</i> 安東將軍)
446–452	*First major persecution of Buddhism (by Northern Wei 北魏 Kingdom) in China
451	Chieftain “Sai” received title: “General who commands the 6 lands of Wa, Silla, Inna, Kala 加羅, Jinhan, & Mokhan” (according to <i>Songshu</i>)
462	Chieftain “Kō” 興 (somewhere in Japanese islands) sent tribute to China’s Liu Song Kingdom, received title: “General who pacifies the East” (according to <i>Songshu</i>)
478	Chieftain “Bu” 武 (somewhere in Japanese islands) sent tribute to China’s Liu Song Kingdom, received title: “General who commands the 6 lands of Wa, Silla, Inna, Kala, Jinhan, & Mokhan”
502	Chieftain “Bu” 武 sent tribute to China’s Liang 梁 Kingdom, received title of “General” (<i>shōgun</i>) (according to <i>Liangshu</i> 梁書)
ca. 500s	Large-scale land clearing and irrigation projects greatly expanded agriculture and wealth (of elites); rulers began to construct residential compounds separate from villages; iron increasingly produced domestically rather than imported; prestige goods (mirrors, crowns, swords, horse trappings) from Korean peninsula used to mark social status; Buddha images began to be worshiped by elites; Yamato hegemony over central region began to be established
507 ?	Yamato hegemon (<i>tennō</i>) Buretsu 武烈 (?) overthrown for his depravity; new royal line established by hegemon Keitai 繼體 (?; according to <i>Nihon shoki</i>)
513 ?	Paekche 百濟 (?) sent Confucian scholars & scriptures to Yamato court (according to <i>Nihon shoki</i>)
522 ?	Shiba Tatsuto 司馬達止 (?) built Buddhist chapel (according to <i>Fusō ryakki</i> 扶桑略記, ca. 1180)
538 ?	Paekche (?) presented Buddhist statues to Yamato court (according to <i>Gangōji engi</i> 元興寺緣起, 747)
552 ?	Paekche (?) presented statue of Śākyamuni Buddha to Yamato court (according to <i>Nihon shoki</i>) *Year regarded as beginning of Dharma Decline (<i>mappō</i> 末法) by some Buddhists in China
554 ?	Yamato and Paekche (?) armies allied in battle against Silla, and Paekche (?) sent masters of Chinese learning to Yamato court (according to <i>Nihon shoki</i> , which perhaps attempts to prefigure 588 events?)
569	*Zhiyi 智顛 (538–597) began teaching <i>Lotus Sūtra</i> and Mahāyāna meditation practices; Eventually established Tiantai 天台 (Tendai) school
574, 577	*2d major persecution of Buddhism (by Northern Zhou 北周 Kingdom) in China
577 ?	Paekche (?) sent monks, nuns, meditation masters, and Buddhist artisans to Yamato court in Japan (according to <i>Nihon shoki</i>)
579 ?	Silla 新羅 (?) sent Buddhist images to Yamato court in Japan (according to <i>Nihon shoki</i>)
584 ?	Soga Umako 蘇我馬子 (?) obtained two Buddha images from Paekche and erected worship hall for them where daughter of Shiba Tatsuto served as the “nun” Zenshin 禪信尼 (according to <i>Nihon shoki</i>)
585 ?	Mononobe Moriya 物部守屋 (?) blamed outbreak of pestilence on new “buddha-god” 佛神 and burned down Soga’s worship hall, disposed of Buddha image in river, and had nuns publicly flogged (according to <i>Nihon shoki</i>)
587 ?	Yamato hegemon performed <i>Niname sai</i> 新嘗祭 (or <i>Daijō sai</i> 大嘗祭) for first time (?); Soga 蘇我 <i>uji</i> (?) defeated Mononobe 物部 <i>uji</i> , Buddhism now formally accepted by Yamato hegemon (according to <i>Nihon shoki</i>)
588 ?	Soga Umako (?) established Asukadera 飛鳥寺 (subsequently regarded as origin of the later Hōkōji 法興寺 and of the still later Gangōji 元興寺) as Japan’s first major Buddhist temple, invited craftsmen and artisans from Paekche to begin construction, sent Zenshin and other women to Paekche for proper Buddhist ordination as nuns (according to <i>Nihon shoki</i>); hereafter, wealthy elites began to abandon custom of burial mounds (<i>kofun</i>) and erect Buddhist halls as mausoleums instead
589	* <u>Sui</u> 隋 <u>Dynasty</u> (581–617) united North & South China into new Imperial State
592 ?	Soga Umako (?) murdered Yamato hegemon (<i>tennō</i>) Sushun 崇峻 (?), placed wife of Bidatsu 敏達 (?) on throne as female hegemon Suiko 推古 (?; according to <i>Nihon shoki</i>)
594 ?	Shōtoku <i>taishi</i> 聖德太子 (?; 574–622) leads court for Suiko (according to <i>Nihon shoki</i>); Shōtoku subsequently worshiped as patron saint of Japanese Buddhism and described as “regent” (<i>sesshō</i> 摂政)
598	**Sui armies attacked Koguryō 高句麗

Dates	Events
600	Japanese king 倭王 sent embassy to China's Sui court in Chang'an 長安 (according to <i>Suishu</i> 隋書)
602 ?	Paekche (?) monks introduced books on astronomy, calendar, geography, & military science (according to <i>Nihon shoki</i>)
604 ?	Shōtoku <i>taishi</i> (?) issued 17 article "Constitution" (<i>kenpō</i> 憲法); Established Japan's first calendar (according to <i>Nihon shoki</i>)
607	Japanese king sent 2d embassy to Sui court in China (with greetings from "son of heaven in land of rising sun 日出處天子 to son of heaven in land where the sun sets") (according to <i>Suishu</i>)
608 ?	Yamato court received official envoy from Sui court in China; in return they sent 3d embassy to Sui, including several people who stayed in China and became officially ordained as Buddhist monks (according to <i>Nihon shoki</i>)
612	**Sui armies attacked Koguryō
618	* <u>Tang</u> 唐 <u>dynasty</u> (618–907) replaced Sui and inaugurated new flowering of Chinese civilization
623 ?	Yamato court sent embassy (?) to Tang court in China (according to <i>Nihon shoki</i>)
624 ?	Ecclesiastical magistrates (?) of Saṅgha Perfect (<i>sōjō</i> 僧正), Saṅgha Provost (<i>sōzu</i> 僧都), and Dharma Chief (<i>hōtō</i> 法頭) appointed for first time to manage 46 temples (<i>ji</i> 寺) with 1,385 male and female residents (according to <i>Nihon shoki</i>)
632 ?	Japanese Buddhist monks returned from China
639 ?	Kudara ōdera 百濟大寺 constructed as the court's first major Buddhist temple (subsequently regarded as origin of the later Daikan daiji 大官大寺 and of the still later Daianji 大安寺) (according to <i>Nihon shoki</i>)
643 ?	Soga Iruka 蘇我入鹿 (?) murdered entire family of Shōtoku's son Yamashiro no Ōe 山背大兄 (according to <i>Nihon shoki</i>)
644 ?	Daoist (?) religious movement 常世神信仰 suppressed by Yamato court (according to <i>Nihon shoki</i>)
645 ?	<u>Taika coup d'etat</u> 大化改新 (?; according to <i>Nihon shoki</i>): Yamato prince Naka no Ōe 中大兄 murdered Soga Iruka; Attempted to create "imperial" state based on Tang system: Yamato court supposedly confiscated all rice lands, abolished <i>uji</i> control over families, outlawed slavery, and imposed taxation
	*Xuanzang 玄奘 (ca. 596–664) returned to China after 15 years in India
ca. 650s	First evidence of literacy & written records among some Yamato ruling elites
653 ?	Dōshō 道昭 (629–700) traveled to Chang'an (capital of Tang China) along with other scholar monks and embassy from Yamato court (according to <i>Nihon shoki</i>); Dōshō studied with Xuanzang
660	**Silla (allied with Tang) defeated Paekche;
	First <i>Ninnō e</i> 仁王會 (?; chanting ceremony to invoke the protection of 4 heavenly kings) at Yamato court (according to <i>Nihon shoki</i>)
ca. 660s	Kawaradera 川原寺 Buddhist temple erected by Yamato hegemon (Tenji 天智 or Saimei 齊明 ?)
661	Yamato court sent embassy to Tang court in China (according to <i>Xin Tangshu</i> 新唐書); Dōshō returned from China (according to <i>Nihon shoki</i>)
662 ?	Dōshō established Zen'inji 禪院寺 (?) meditation center within Asukadera (according to <i>Genkō shakusho</i> 元亨釋書, 1322)
663	Yamato court sent embassy to Tang court in China (according to <i>Xin Tangshu</i>); Japanese forces (?) in Korea defeated by Silla (& Tang) (according to <i>Nihon shoki</i>)
668	**Silla (& Tang) defeated Koguryō = beginning of unified <u>Silla dynasty</u>
669 ?	Nakatomi no Kamatari 中臣鎌足 (?; 614–669) erected Yamashinadera 山階寺 temple (subsequently regarded as origin of the later Kōfukuji 興福寺) (according to <i>Kōfukuji engi</i> 興福寺緣起, 900)
670	Yamato hegemon (Tenji ?) sent embassy to Tang court in China, stated that his kingdom should be called "Nippon" 日本 (instead of "Wa" 倭) (according to <i>Xin Tangshu</i>); Thereafter, no diplomatic relations with China for 30 years (until 701)
672	<u>Jinshin no ran</u> 壬申の乱: Tenmu 天武 (d. 686) became Yamato monarch after bloody succession dispute, established rival royal line, implemented Taika reforms (?)
672 ?	Tenmu appointed <i>gūji</i> 宮司 (celebrant) to Ise 伊勢 Shrines (?) for first time (according to <i>Nihon shoki</i>)

Dates	Events
673 ?	Tenmu ordered Buddhist scriptures copied at Kawaradera and began construction on great temple at Takechi 高市大寺 (subsequently named Daikan daiji 大官大寺) (according to <i>Nihon shoki</i>)
674	*Chinese Tang emperor briefly adopted title of “heavenly sovereign” (<i>tennō</i> 天皇)
675 ?	Tenmu confiscated land holdings of aristocrats and Buddhist temples; first prohibition of hunting & eating meat (according to <i>Nihon shoki</i>)
676 ?	First edict to release all captive animals (<i>hōjō</i> 放生); lectures ordered on scriptures of Golden Illumination (<i>Konkōmyō kyō</i> 金光明經) and of Humane Kings (<i>Ninnō kyō</i> 仁王經) (according to <i>Nihon shoki</i>)
679 ?	Tenmu regulated the income and names of all official temples (according to <i>Nihon shoki</i>)
680	Tenmu vowed to erect Yakushiji 藥師寺 (The Healing Buddha’s Temple) to help his consort recover from an illness (this is the first temple named with a Buddhist term instead of its geographical location)
681	Tenmu ordered compilation of royal history (origin of <i>Kojiki</i> 古事記 and <i>Nihon shoki</i>): — events began to be recorded, dates in <i>Nihon shoki</i> become somewhat reliable
682	Gyōgi 行基 (668–749) became Dōshō’s disciple; draft of <i>Kojiki</i> probably written about this time (?)
684	*Zhou 周 <u>dynasty</u> (684–704) of empress Wu 則天武后 briefly took over Tang, used Buddhism to legitimate female rulership (became model for Japanese story of Suiko?)
685 ?	First order that all elite families should construct Buddhist icons and erect Buddhist worship halls; Grand Shrines of Ise rebuilt (or built?) for first time (according to <i>Nihon shoki</i>)
687	Buddhist memorial services performed for Tenmu, hereafter Buddhist memorial rites for rulers became established custom
ca. 690s	title <i>tennō</i> 天皇 began to be used as term for head of royal family (originally a Daoist title for the pole star, <i>tennō</i> literally means “heavenly sovereign” and today usually is translated as “emperor”)
690	In one ceremony at palace the Yamato court presented gifts to 3,363 (?) monks from 7 major monasteries (according to <i>Nihon shoki</i>)
692	Genkareki 元嘉曆 (a luni-solar calendar used in China during 445–509) adopted as official calendar; Census recorded 545 Buddhist worship sites (<i>ji</i> 寺) (according to <i>Nihon shoki</i>)
694	Fujiwarakyo 藤原京 laid out as vast capital city with four major Buddhist temples: Yakushiji, Daikan daiji, Hōkōji, and Kawaradera = complete adoption of Buddhism as state religion
697	Gihōreki 儀鳳曆 (a luni-solar calendar used in Tang China during 665–727) adopted as official calendar
699	En no Ozunu 役小角 (<i>gyōja</i> 行者) of Mt. Katsuragi 葛城山 banished to Izu peninsula for practicing black magic (or Daoist rituals?) — En no gyōja later regarded as founder of Shugendō 修驗道
700	Dōshō’s corpse cremated (Japan’s first Buddhist cremation according to <i>Soku Nihon shoki</i> 續日本書紀)
701	<i>Taihō Law Code</i> 太宝律令 (not extant) supposedly formally established kingdom called “Nippon” 日本國; divided government into two halves: <i>Jingikan</i> 神祇官 & <i>Daijōkan</i> 太政官, which incorporated monks and nuns as government workers (<i>kansō</i> 官僧) governed by the Saṅgha Magistrates (<i>sōgō</i> 僧綱); <i>Sōniryō</i> 僧尼令 (Rules for Monks & Nuns) section of <i>Taihō Law Code</i> forbade Buddhist preaching to commoners, meditation in the mountains, teaching military tactics, etc. Diplomatic embassy sent to China for first time since 670, included Buddhist monk Dōji 道慈 (d. 744)
710	<u>Nara Period</u> : Nara 奈良 (Heijōkyō 平城京) established as new capital city for Kingdom of Nippon
712	<i>Kojiki</i> 古事記 completed (written in Chinese mixed together with Japanese transliterated by Chinese glyphs) as official history of royal house — [this text later used to rediscover “ancient Shintō”]
713	Gyōgi (Buddhist preacher) began missions among rural Japanese
714	Vimalakīrti Ceremony (Yuima e 維摩會) performed at Kōfukuji 興福寺 monastery in Nara for first time
717	Gyōgi repressed by government; Genbō 玄昉 (d. 746) traveled to China
718	Dōji (Buddhist monk) returned to Japan, aided in compilation of <i>Nihon shoki</i> (to replace defective <i>Kojiki</i>) and new <i>Yōrō Law Code</i> 養老令 promulgated (to more closely approximate Chinese model); Buddhist monks again forbidden from living in mountains
720	<i>Nihon shoki</i> 日本書紀 completed (written in proper Chinese) as official history of royal family & government — [this text used as basis for subsequent “histories” of ancient Japan, BCE 660–697 CE]
729	Court issued new edicts prohibiting Buddhists from training in mountains

Dates	Events
733	Government sent 2 monks to China to bring back a vinaya master
735	Genbō returned from China with handwritten copy of entire <i>Chinese Buddhist Canon</i> (5,000+ fascicles)
736	Daoxuan 道璿 (Dōsen, 702–760) arrived in Japan, taught vinaya and Chan 禪 (Zen)
737	Major Smallpox epidemic (threatened court); Genbō appointed Official Court Meditation Master (<i>zenji</i> 禪師), cared for sick queen (i.e., empress)
740	Revolt by Fujiwara Hirotsugu 藤原広嗣 in Kyushu directed against Genbō's politics
741	Court established provincial temple (Kokubunji 國分寺) system with Tōdaiji 東大寺 monastery as head; Court officially designated six areas of specialization for Buddhist studies (i.e., Ritsu 律, Kusha 俱舍, Jōjitsu 成實, Sanron 三論, Hossō 法相, & Kegon 華嚴)
743	Gyōgi used as fund raiser for Tōdaiji monastery
747	<i>Gangōji engi</i> 元興寺縁起 compiled as private history of early Japanese Buddhism
749	Gold discovered in Japan; Hachiman 八幡 (Yahata) enshrined at Tamukeyama 手向山 in Nara
ca. 751	<i>Kaifūsō</i> 懷風藻 collection of Chinese verse by Japanese aristocrats compiled
752	Tōdaiji Dedication: Completion of colossal Buddha (<i>daibutsu</i> 大仏) image
754	Ganjin 鑑真 (Jianzhen, 687–763) established Ritsu (Vinaya) in Japan; Conducted first proper Buddhist ordinations on special platform at Tōdaiji; Government now controlled ordinations
755	*Revolt of An Lushan 安祿山 (d. 757) severely weakened Tang government
758	Court ordered mountain priests (<i>zenji</i>) of 10+ years “pure practice” to be recognized as ordained
759	Tōshōdaiji 唐招提寺 monastery established for Ganjin as headquarters of vinaya studies
ca. 760	<i>Man'yōshū</i> 万葉集 (10,000 Leaves) collection of Japanese verse and song (written in Japanese transliterated by Chinese glyphs) compiled
764	Retired female sovereign Kōken 孝謙 (r. 749–758) resumed control under new name 称徳 (Shōtoku, r. 764–770), attempted to found Buddhist theocracy like that of Chinese Empress Wu (d. 704); 1 million+ copies of Buddhist <i>dhāraṇī</i> printed in Japan (world's oldest extant printed text?) and distributed throughout the land (now known as <i>hyakumantō darani</i> 百万塔陀羅尼); Dōkyō 道鏡 (d. 772) appointed “Prime Minister Zen Master” (<i>daijin zenji</i> 大臣禪師); Taienreki 大衍曆 (a luni-solar calendar designed by the Buddhist monk Yixing 一行, 673–727; used in China during 728–761) adopted as court calendar
765	Dōkyō appointed “Chancellor Zen Master” (<i>daijō daijin zenji</i> 太政大臣禪師), indicating that he exercised full control over the court
766	Dōkyō assumed title of Dharma King (<i>hōō</i> 法王), indicating that he exercised full control over the clergy; Major Buddhist temples built at (future?) site of Ise shrines
769	Dōkyō revealed Hachiman oracle that he should be “Heavenly Sovereign” (<i>tennō</i>); subsequent oracle from Hachiman temple in Usa 宇佐 (Kyushu) contradicted Dōkyō
770	Dōkyō banished; Kōnin 光仁 <i>tennō</i> established <u>new royal line</u> (which claimed descent from Tenji); court lifted all restrictions on mountain training
772	Court established group of <i>jū zenji</i> 十禪師 (10 Meditation Masters) to pray for health of ruler
774–811	Repeated military campaigns to defeat Emishi 蝦夷 kingdoms in northern Japan bring fame to warrior leaders such as Ōtomo Otomaro 大伴弟麻呂 and Sakanoue Tamuramaro 坂上田村麻呂 (758–811)
779	Court attempted to defrock all unauthorized (i.e., self-ordained) monks and nuns
ca. 780s	Sovereign (<i>tennō</i>) first referred to as <i>aki tsu mi kami</i> (manifest god): idea of “divine king”
781	Hachiman awarded status of bodhisattva (<i>bosatsu</i> 菩薩)
785	Saichō 最澄 (767–822) ordained in Nara, retired to Mt. Hiei 比叡山 (future site of Enryakuji 延暦寺)
791	Kūkai 空海 (774–835) learned <i>gumonjihō</i> 求文字法 and dropped out of state college
794	<u>Heian Period</u> : Kyoto 京都 (Heiankyō 平安京) established as new capital
797	Saichō appointed court meditation master (<i>zenji</i>)
799	Court ordered provincial governors to purge provincial temples (Kokubunji) of corrupt monks

Dates	Events
804.7	Saichō & Kūkai traveled to China: Saichō studied at Mt. Tiantai 天台山; Kūkai studied at Tang capital of Chang'an 長安
805.7	Saichō returned to Japan: Claimed 4 lineages of <i>En Mitsu Zen Kai</i> 円密禪戒 (i.e., Tiantai, esoteric, Chan, & bodhisattva precepts); Performed esoteric rituals for court
806.10	Kūkai returned to Japan
815	Saichō began mission in eastern Japan
ca. 817	Tokuichi 徳一 (Hossō monk) and Saichō began polemical debate
822	Saichō died; Court authorized a Tendai “Mahāyāna Ordination Platform” on Mt. Hiei
ca. 823	Kyōkai 景戒 wrote <i>Nihon ryōiki</i> 日本靈異記, recorded early Buddhist folktales and faith in <i>karma</i> ; Mt. Hiei awarded name Enryakuji 延暦寺; Tendai now an independent sect
830	Kūkai wrote <i>Jūjūshinron</i> 十住心論, systematized Shingon
834	Kūkai established Shingon'in 眞言院 esoteric training hall inside royal palace, began performing Latter Seven-Days Rite (<i>go shichinichi mishiho</i> 後七日御修法) as annual Buddhist consecration of ruler
838	Ennin 円仁 (794–864) accompanied the 12th (& last) official trade embassy to Tang China, wrote detailed diary of his travels in China and the Huichang Chinese persecution of Buddhism
845	* <u>Huichang</u> 會昌 persecution of Buddhism in China: beginning of the end of Tang-style Buddhism
847	Ennin returned from China, established superiority of Tendai esoteric rites (<i>mikkyō</i> 密教) over Shingon lineage, and introduced new rituals for worship of Amitābha (Amida 阿彌陀) Buddha
850	Ennin established Mt. Hiei as protector of the sovereign (<i>tennō goji</i> 天皇護持)
853	Enchin 円珍 (814–891) journeyed to China
855	Head of colossal Buddha image at Tōdaiji in Nara fell during earthquake; Head subsequently reattached
858	Enchin returned to Japan; Founded new Tendai center Onjōji 園城寺 (a.k.a. Miidera 三井寺); Gokireki 五紀曆 (a luni-solar calendar used in Tang China during 762–821) adopted as court's official calendar
860	Hachiman enshrined in Buddhist temple at Iwashimizu 石清水 near Kyoto
862	Senmyōreki 宣明曆 (a luni-solar calendar used in Tang China during 822–895) adopted as court's official calendar; in Japan the Senmyōreki remained the official court calendar until 1684
862–867	Shuei 宗叡 (808–884) journeyed to Tang China (was last renowned Japanese monk to visit Tang)
878	Emishi revolted in northern Japan
ca. 901	Annen 安然 (n.d.) advocated changing name of his own Tendai tradition to “Shingon” since its esoteric rites constitute its most important practices; Annen taught unity of Shingon, Tendai and Zen
907	* <u>Tang state</u> collapsed: China entered period of civil warfare that destroyed Buddhist monasteries
918	** <u>Koryō dynasty</u> 高麗 (918–1392) established in Korean peninsula
927	<i>Engishiki</i> 延喜式 (Engi-period Regulations) compiled, regulated court support for religious rituals
938	Kōya 空也 (Kūya, 903–972) began to teach Pure Land dancing in the marketplace
939	Emishi revolted in northern Japan
939–940	Taira Masakado 平将門 (d. 940) seized control of 8 provincial governments in eastern Japan
947	Tenjin Shrine 天神祠 to appease Sugawara Michizane 菅原道真 (845–903) erected at Kitano 北野
949	Tōdaiji sent monastic militia (<i>sōhei</i> 僧兵) to demonstrate in Kyoto (this tactic subsequently adopted by other wealthy temples and shrines)
960	* <u>Song</u> 宋 <u>dynasty</u> (960–1279) established: Chan and Tiantai became mainstream Buddhism
967	Fujiwara Saneyori 藤原実頼 (900–970) became regent (<i>kanpaku</i> 関白): thereafter the head of Fujiwara family ruled court as regent continuously until 1068
968	Open conflict erupted between Tōdaiji and Kōfukuji (2 main Nara monasteries)
971–983	*Song Government printed entire <i>Chinese Buddhist Canon</i> 蜀版大藏經 (5,586 fascicles)
983	Chōnen 裔然 (d. 1016) traveled to Song China
984	Minamoto Tamenori 源為憲 wrote <i>Sanbō e kotoba</i> 三宝絵詞, recorded annual Buddhist rituals
985	Genshin 源信 (942–1017) wrote <i>Ōjō yōshū</i> 往生要集, Popularized Pure Land meditation within Tendai

Dates	Events
986	Ise Shrines sent militia (<i>jinin</i> 神人) to demonstrate in Kyoto; Yoshishige Yasutane 慶滋保胤 (Jakushin 寂心; d. 1002) founded fraternity (called Nenbutsu zanmai e 念仏三昧会) on Mt. Hiei dedicated to deliverance in Amitābha's Pure Land; Yasutane subsequently compiled <i>Nihon ōjō gokuraku ki</i> 日本往生極樂記 hagiography of people delivered to Pure Land
987	Chōnen returned to Japan with entire Song Edition of <i>Chinese Buddhist Canon</i> and statue of Buddha containing inner organs
993	Open conflict erupted between Enryakuji & Onjōji (both major Tendai monasteries)
1003	Genshin corresponded with Zhili 知礼 (960–1028) on points of Tiantai doctrine (final installment in Tendai correspondence with Chinese teachers dated 805, 840, 845)
1004	*Zhili began campaign to eliminate heretical interpretations of Chinese Tiantai, initiated great controversy between “mountain house” 山家 and “outside the mountain” 山外 forms of Tiantai
ca. 1005	Chinese merchants begin introducing Song dynasty wares to Japan
ca. 1008 ?	Murasaki Shikibu 紫式部 wrote <i>Genji monogatari</i> 源氏物語 (Tale of Genji)
1010s	**Koryō state began printing <i>Chinese Buddhist Canon</i> 高麗版 based on 983 Song edition Armed conflict between Tōdaiji and Kōfukuji (2 main Nara monasteries), conflicts last until 16th century
1013	Armed conflict between Enryakuji (Tendai) and Kōfukuji (Nara)
1028	Taira Tadatsune 平忠常 (d. 1031) seized control of 3 provincial governments in eastern Japan; campaign to capture him devastated the provinces of the Bōsō 房総 peninsula
ca. 1044	Chingen 鎮源 wrote <i>Hokke genki</i> 法華驗記, recorded “Lotus Sūtra Miracles”
1049	Buddha relics (<i>shari</i> 舍利) distributed as offering to all important regional shrines
1051	Former Nine-Years War 前九年の役 started in northern Japan (lasted until 1063)
1052	Year regarded as the beginning of Dharma Decline (<i>mappō</i> 末法) by some Japanese
1072	Jōjin 成尋 (1011–1081) traveled to Song China, wrote diary of visits to Mt. Tiantai & Mt. Wutai 五台山
1073	**Japanese merchants establish trade agreements with Koryō court in Korea
1074	*Song court permitted export of coins to Japan, thereafter Chinese coins become main currency in Japan
1075	Enryakuji attacked Onjōji to prevent the latter from establishing its own ordination platform
1081	Monastic militia from Enryakuji burned Onjōji (conflicts last until 16th century); Monastic militia from Kōfukuji attacked Buddhist monastery at Tōnomine 多武峰
1083	Later Three-Years War 後三年の役 started in northern Japan (lasted until 1087)
1086	Shirakawa 白河 (1053–1129; r. 1072–1086) retired from office of <i>tennō</i> and became Buddhist monk, but still ruled from his temple (<i>in</i> 院); began rule by cloistered sovereign (<i>insei</i> 院政), a practice that continued until 1180; all retired sovereigns continued to become Buddhist monks until 1840
1090	Shirakawa completed religious pilgrimage to Kumano 熊野, marked growing popularity of pilgrimages
1094	Fujiwara Kiyohira 藤原清衡 (d. 1128) established Hiraizumi 平泉 as new Fujiwara capital city to rule over northern Japan
1095	Monastic militia from Enryakuji blackmailed government by bringing portable shrine of the mountain god (i.e., <i>Hie</i> 日吉) into the capital (this tactic used repeatedly)
1098	Great fires destroyed much of Kyoto
1102	Monastic militia from Tōdaiji blackmailed government by bringing portable shrine of the <i>bodhisattva</i> Hachiman into the capital (this tactic used repeatedly)
1107 ?	<i>Konjaku monogatari</i> 今昔物語 compiled about this time, recorded popular Buddhist literature
1116	Nara monk Jippan 実範 (d. 1144) restored Tōshōdaiji, advocated ordinations based on vinaya
ca. 1117	Ryōnin 良忍 (1073–1232) attained vision of Amitābha Buddha, initiated practice of <i>yūzū nenbutsu</i> 融通念仏 (interpenetration of all things through recalling Amitābha Buddha)
1127	*Northern China fell to Mongols 蒙古; <u>Southern Song</u> 南宋 <u>dynasty</u> (1127–1279) began
1134	Major famine in Japan

Dates	Events
ca. 1141	Kakuban 覚鑊 (1095–1143) wrote <i>Gorin kujimyō himitsu shaku</i> 五輪九字明秘密積, advocated unity of Shingon and <i>nenbutsu</i> 念仏 (recalling Amitābha Buddha)
1150 ?	Hōnen 法然 (Genkū 源空; 1133–1212) left Mt. Hiei to live among the <i>hijiri</i> 聖 (i.e., ascetics)
1151	Famine in Kyoto
1156	Hogen Incident 保元の乱: warrior bands fought in support of rival candidates for royal (<i>tennō</i>) succession and for the Fujiwara 藤原 headship
1159–61	Heiji Incident 平治の乱: Taira Kiyomori 平清盛 (1118–1181) defeated Minamoto 源 warrior bands
1163	Famine in Kyoto
1167	Chōgen 重源 (1121–1206) visited China; Studied Tiantai (returned with Eisai)
1168	Eisai 榮西 (1141–1215) visited China for 5 months; Studied Tiantai
1172	Hōnen read writings of Shandao 善導 (Zendō, 613–681), began teaching exclusive Pure Land faith
1177	Major earthquake & fire destroyed much of Kyoto again
1180	Genpei War 源平合戦: Minamoto Yoritomo 源頼朝 (1147–1199) gained supremacy in revolt against Taira Kiyomori; during course of this conflict Taira Shigehira 平重衡 (1156–1185) torched Nara, destroying the great temple complexes of Tōdaiji, Kōfukuji, & Gangōji; Tōdaiji’s colossal Buddha image melted, priests slaughtered
ca. 1180	Hachiman enshrined in Kamakura (origin of Tsurugaoka 鶴岡 Buddhist temple complex); <i>Fusō ryakki</i> 扶桑略記 (30 vols.) compiled as documentary history of Japan
1181	Famine in Kyoto; Court dismissed Tōdaiji & Kōfukuji prelates from offices, confiscated all temple lands; Land holdings restored 2 months later
1181	Chōgen began fund-raising campaign to rebuild Tōdaiji; Chōgen invited team of artisans from China to recast colossal Buddha
1185	<u>Kamakura Period</u> : Minamoto Yoritomo established Kamakura Bakufu 鎌倉幕府 (military administration): immediately donated lands to Grand Shrines of Ise and funds for Tōdaiji; Taira Shigehira executed in Nara
1186	Chōgen led large group of Buddhist monks to Grand Shrines of Ise to pray for restoration of Tōdaiji; monk-poet Saigyō 西行 (1118–1190) led Tōdaiji fund-raising campaign to northern Japan
1187	Eisai again went to China & studied Rinzaï 臨濟 Zen at Mt. Tiantai
1189	Nōnin began teaching “Darumashū” 達磨宗 Zen at Sanbōji 三宝寺 temple in Settsu 摂津; Minamoto Yoritomo defeated the Northern Fujiwara
1191	Eisai returned to Japan, taught Zen in Kyushu, advocated observing vinaya precepts
1192	Court granted Minamoto Yoritomo official title of <i>shōgun</i> 將軍
1194	Exclusive Zen of Eisai & Nōnin banned by royal court in Kyoto
1195	Tōdaiji’s Main Buddha Hall restored and dedicated
1198	Hōnen wrote <i>Senchakushū</i> 選択集; Eisai wrote <i>Kōzen gokokuron</i> 興禪護国論 to defend Zen
1199	Shunjō 俊苺 (1166–1227) went to China, studied Vinaya, Tiantai, Zen and Pure Land
1200	Eisai invited to Kamakura as Kamakura Bakufu began to patronize Zen teachers
1201	Shinran 親鸞 (1173–1263) became Hōnen’s disciple
1202	Eisai allowed to build Kenninji 建仁寺 temple in Kyoto with backing of Kamakura bakufu
1203	Kōben 高弁 (Myōe 明恵, 1173–1232) abandoned plan to visit India because oracle of Kasuga 春日 shrine identified Nara as being the Pure Land of the Buddha Śākyamuni; Kōben taught Mantra of Radiant Wisdom (<i>kōmyō shingon</i> 光明眞言)
1205	Jōkei 貞慶 (1155–1213) denounced Hōnen in his <i>Kōfukuji Petition</i> 興福寺奏状
1206	Eisai appointed head of Tōdaiji fund-raising campaign
1207	Exclusive Pure Land banned by royal court, Hōnen and Shinran sent into exile outside of Kyoto
1211	Ban on Pure Land teachings lifted; Jōkei vowed to restore vinaya; Shunjō returned from China, built Sennyūji 泉涌寺 temple as Chinese-style center for Tendai, Vinaya, Zen and Pure Land

Dates	Events
1212	<i>Hōjōki</i> 方丈記 written by Kamo no Chōmei 鴨長明 (ca. 1155–1216), lamented Dharma Decline (<i>mappō</i>); Kōben (Myōe) denounced Hōnen in his <i>Saijarin</i> 摧邪輪
ca. 1219	<i>Kitano tenjin engi</i> 北野天神緣起 (history of Kitano Shrine) composed about this time, other shrines and temples also begin compiling own legendary histories (<i>jisha engi</i> 寺社緣起)
1221	Jōkyū Disturbance 承久の乱: 3 <i>ex-tennō</i> (sovereigns) sent into exile, Royal lands seized by Bakufu, Power balance shifted to Kamakura
ca. 1224	Shinran wrote <i>Kyōgyōshinshō</i> 教行信証, his major statement of Pure Land doctrine
1227	Militia from Enryakuji attempt to suppress Hōnen's followers, destroyed Hōnen's grave site
1231	Major famine
1233	Dōgen 道元 (1200–1253) founded exclusive Zen temple (Kōshōji 興聖寺) = event regarded as founding of Japan's Sōtō 曹洞 Zen lineage
1234	Eison 叡尊 (1201–1290) vowed to restore vinaya, founded Saidaiji 西大寺 temple to propagate vinaya, eventually administered full (<i>gusokukai</i> 具足戒) ordinations to 800+ monks & nuns, and lay precepts to tens of thousands of people
1244	Eison & disciple Ninshō 忍性 (1217–1303) began ministry to outcasts (<i>hinin</i> 非人), beggars, & lepers
1249	Kenchōji 建長寺 in Kamakura built as first Song-dynasty-style Zen temple by Hōjō 北条 Regents
1251	**Koryō state reprinted <i>Chinese Buddhist Canon</i> 高麗版 (6,558 fascicles) based on 1011 Koryō edition plus supplements [This is earliest complete printed edition still extant]
1252	*Siqi Fabaosi temple printed a new edition of <i>Chinese Buddhist Canon</i> 思溪法宝寺版 (5,740 fascicles)
1253	Nichiren 日蓮 (1222–1282) began lecturing on <i>Lotus Sūtra</i> , subsequently founds Nichiren school
1259	Famine widespread
1260	Nichiren wrote <i>Risshō ankokuron</i> 立正安国論 to admonish the warrior administration (denounced Hōnen's Pure Land teachings), later arrested and exiled to Izu 伊豆
1264	Colossal Buddha (<i>daibutsu</i>) image of Amitābha constructed at Kamakura
1268	Mongol envoys visited Japan, demanded tribute
1271	* <u>Yüan</u> 元 <u>dynasty</u> (1206–1368): All of China conquered by Mongols Sever drought throughout Japan; Court asked Ninshō to pray for rain; Nichiren exiled again in wake of his mounting criticisms of other forms of Buddhism
1273	Court asked Eison to pray at Grand Shrines of Ise to repel Mongol threat
1274	Mongol armies attempted to invade Japan 文永の異国合戦 (蒙古襲来); Nichiren released from exile; Ninshō organized campaign to feed starving masses; Ippen 一遍 (Chishin 智真; 1239–1289) began his travels to popularize practice of <i>nenbutsu</i> (recalling Amitābha), subsequently founds Jishū 時宗 school
1276	Gyōnen 凝然 (1240–1321) began teaching at Tōdaiji, lectured on all aspects of Buddhist doctrines and history, wrote 1,200+ volumes = basis of subsequent Japanese Buddhist scholarship
1281	Mongol armies again attempted to invade Japan 弘安の異国合戦 (蒙古襲来) & lost 70-thousand men
1283	Mujū Dōgyō 無住道暁 (1226–1312) wrote <i>Shasekishū</i> 砂石集, recorded popular religious beliefs
1287	Ninshō founded public hospital to care for sick, said to have healed tens of thousands of people
1291	Nanzenji 南禅寺 in Kyoto built as first Chinese-style Zen monastery sponsored by southern royal family
1293	Earthquake in Kamakura killed over 20,000 people
ca. 1296	Outer Shrine at Ise assumed "Imperial" (<i>kōtai</i> 皇太) title (= emergence of "Watarai Shintō" 度会神道)
1299	"Five-Mountain" (<i>Gozan</i> 五山) system of prestigious Zen temples established by Bakufu
1301	Bakufu implemented policy of alternate succession among 2 branches (northern-southern) of royal family
ca. 1321	Keizan Jōkin 瑩山紹瑾 (1264–1365) founded Sōjiji 総持寺 monastery on the Noto 能登 peninsula, thereby laid foundation for the subsequent propagation of Sōtō Zen throughout rural areas
1322	Kokan Shiren 虎關師鍊 (1278–1346) wrote <i>Genkō shakusho</i> 元亨釋書, the first comprehensive history of Japanese religion
ca. 1331	Kakunyo 覚如 (1270–1351) established Honganji 本願寺 temple at Shinran's grave (<i>byō</i> 廟) in Ōtani 大谷

Dates	Events
1332	Go Daigo 後醍醐 (1288–1339) sovereign exiled to Oki 隱岐 (Oki no shima) for refusing policy of alternate succession
1333	Go Daigo escaped from Oki, his forces overthrew Kamakura Bakufu
1334	Go Daigo proclaimed “ <u>Kenmu Restoration</u> ” 建武の新政 (= direct rule by <i>tennō</i>); Nichizō 日像 (1269–1342) finally received permission to teach Nichiren’s Lotus Buddhism in Kyoto
1336	Ashikaga Takauji 足利尊氏 (1305–1358) disposed Go Daigo and established <u>Ashikaga Bakufu</u> 足利幕府; Go Daigo established rival court at Zaōdō 藏王堂 temple in Yoshino 吉野 (south of Nara): beginning of split between northern and southern lines of royal family 南北朝 (divided courts persisted until 1392)
1338	Ashikaga Takauji officially awarded title of <i>shōgun</i> , located his military government (<i>bakufu</i>) in Kyoto; trade relations established with Yüan (Mongol) China
1342	“Five-Mountain” (<i>Gozan</i>) Zen temples in Kyoto under patronage of Ashikaga Bakufu and of Northern Court assumed higher rank than “Five-Mountain” temples in Kamakura
1343	Kitabatake Chikafusa 北畠親房 (1293–1354) completed <i>Jinnō shōtō ki</i> 神皇正統記 (Chronicle of Legitimate Gods and Sovereigns), argued for legitimacy of Go Daigo’s southern line
ca. 1348	Kōshū 光宗 (1276–1350) compiled <i>Keiran jūyōshū</i> 溪嵐拾葉集, recorded Tendai initiations
ca. 1350s	Takuga 託何 (1285–1354) wrote <i>Kibokuron</i> 器朴論, systematized Jishū 時宗 Pure Land doctrines
1368	* <u>Ming</u> 明 <u>dynasty</u> (1368–1644) established in China
1369	Trade relations established with Ming China
1379	Saṅgha Registrar (<i>sōroku</i> 僧録) established by Ashikaga Bakufu to regulate <i>Gozan</i> Zen temples
1386	Nanzenji in Kyoto designated #1 <i>Gozan</i> Zen temple by Bakufu
1392	Southern Court (Go Daigo’s line) defeated by Ashikaga Bakufu ** <u>Chosōn</u> 朝鮮 <u>dynasty</u> (1392–1910) established in Korea
1397	Trade relations established with Chosōn Korea
ca. 1400	Yūkai 宥快 (1345–1416) wrote <i>Hōkyōshō</i> 宝鏡鈔, in which he denounced as unorthodox the sexual rituals taught in the Shingon lineages that he identified as “Tachikawaryū” 立川流
1404	Official tally trade 勘合貿易 began with Ming China
ca. 1418	Tally trade conducted with Chosōn Korea
1423	Trade relations established with Ryūkyū 琉球 Kingdom (Okinawa)
1431	Major famine
1434	Outer (Watarai) Shrine of Ise rebuilt for last time (until 1563)
1440s	Series of epidemics
1450s	Series of famines; Thievery and disorder became increasingly common
1461	Major famine
1463	Inner (Imperial) Shrine of Ise rebuilt for last time (until 1585)
1465	Monastic militia from Enryakuji destroyed the original Honganji temple (site of Shinran’s tomb)
1466	<i>Daijō sai</i> 大嘗祭 (spiritual-king food offering) conducted by royal court for last time (Note: abbreviated version will be recreated in 1738 & 1847; and revised 1871 version was performed as state ceremony in 1915, 1928, & 1990)
1467	<u>Ōnin war</u> 応仁の乱 began: Kyoto left in ruins, beginning of period of regional power struggles
1474	Pure Land peasant leagues (<i>Ikkō ikki</i> 一向一揆) formed in Kaga Province
1478	Rennyō 蓮如 (1415–1499) founded a new Honganji temple at Yamashina 山科
1479	Pure Land peasant leagues formed in Etchū Province
1480s	Dōkō 道興 (1465–1501) began to affiliate organizations of mountain guides (<i>sendatsu</i> 先達) with Kumano 熊野 to form Honzanha 本山派 school of Shugendō; other schools of Shugendō also began to organize
1484	Yoshida Kanetomo 吉田兼俱 (1435–1511) erected Daigengū 大元宮 temple at Yoshida Shrine: marked founding of Yuiitsu 唯一 Shintō (a.k.a. “Yoshida Shintō” 吉田神道)
1486	Outer (Watarai) Shrine of Ise destroyed by fire (not rebuilt until 1563)

Dates	Events
1488	Pure Land peasant leagues began to control part of Kaga Province
1489	Inner (Imperial) Shrine of Ise destroyed by fire (not rebuilt until 1585)
1490s	Famines and epidemics widespread
1491	Major fires in Kyoto
1495	Tsunami destroyed the wooden buildings surrounding the colossal Buddha image at Kamakura
1500	<i>Gion matsuri</i> 祇園祭 staged in Kyoto for first time since Ōnin war
1505	<i>Bon odori</i> 盆踊り prohibited in Kyoto
1506	Pure Land peasant leagues take control of parts of Kaga, Noto, and Etchū
1531	Fighting and more revolts by Pure Land peasant leagues in Kaga
1532	Nichiren leagues (<i>Hokke ikki</i> 法華一揆) seized all of Kyoto; Pure Land leaders moved to Ishiyama 石山
1536	Kyoto burned when forces of Mt. Hiei (Tendai) defeat Nichiren leagues 天文法華の乱
1540	Severe nationwide famine
1543	Firearms re-introduced to Japan by Portuguese traders
1546	Kanazawa Gobō 金沢御坊 established by local Pure Land leagues to govern Kaga province
1549	Francisco de Xavier (1506–1552) led Portuguese Jesuit missionaries to Kyushu (southern Japan)
1560	Jesuit missionaries permitted to proselytize in Kyoto
1563	Outer (Watarai) Shrine of Ise rebuilt through fund-raising efforts of Buddhist nun Seijun 清順 (d. 1566)
1567	Colossal Buddha Hall at Tōdaiji burned down, 2d colossal Buddha image also melted
1568	Ōmura Sumitada 大村純忠 (1533–1587) became first regional war lord (<i>daimyō</i> 大名) baptized by Jesuits; Tōdaiji Fund-raising campaign launched
1569	Oda Nobunaga 織田信長 (1534–1582) provided protection to Jesuit missionaries in Kyoto
1570	Oda Nobunaga began campaign to destroy military power of Buddhist institutions: Launched first attack on Pure Land strongholds at Ishiyama
1571	Oda Nobunaga destroyed Tendai center on Mt. Hiei 元龜の兵乱, burned all buildings, killed everyone
1572	Oda Nobunaga attacked on Pure Land strongholds at Nagashima 長島 in Ise
1573	Oda Nobunaga expelled <i>Shōgun</i> Ashikaga Yoshiaki 義昭 (1537–1597) from Kyoto
1574	Pure Land leagues seized control of Echizen; Oda Nobunaga suppressed Pure Land leagues in Ise
1575	Oda Nobunaga destroyed all Pure Land opposition in Echizen
1578	Oda Nobunaga sponsored building of Christian church (Nanbanji 南蛮寺) in Kyoto
1580	Oda Nobunaga eliminated Pure Land opposition in Kaga, defeated Pure Land stronghold at Ishiyama; first English ships visited Japan
1581	Oda Nobunaga killed more than 1,000 monks on Mt. Koya 高野山; Jesuits established Christian academy
1582–1590	***Japanese Christians traveled to Europe and visited pope at Vatican in Rome
1585	Toyotomi Hideyoshi 豊臣秀頼 (1536–1598) appointed court regent (<i>kanpaku</i> 関白): thereby became de facto ruler of Japan; Inner and Outer Shrines of Ise rebuilt with funds provided by Hideyoshi
1587	Toyotomi Hideyoshi confronted Gaspar Coelho (1530–1590) and ordered all Christian <i>padres</i> (<i>batenren</i> 伴天連) missionaries out of Japan
1588	Ashikaga Bakufu officially dissolved; Toyotomi Hideyoshi expelled Christians from Nagasaki 長崎; Hideyoshi initiated “sword hunt” (<i>katanagari</i> 刀狩) to prevent peasants from becoming warriors
1589	Toyotomi Hideyoshi destroyed Christian church in Kyoto; Hideyoshi erected colossal Buddha (<i>daibutsu</i>) image at Hōkōji 方広寺 temple in Kyoto; work began to rebuild temples on Mt. Hiei
1592	Toyotomi Hideyoshi tried to open trade with Spanish
1592	**Toyotomi Hideyoshi sent troops to invade Korea 文禄の役 (壬申倭乱)
1593	**Toyotomi Hideyoshi entered negotiations with Ming Chinese court over war in Korea; Franciscan (Spanish) missionaries came to Japan, Jesuit (Portuguese) mission monopoly broken
1595	Nichiō 日奥 (1565–1630) refused to participate in joint Buddhist services in honor of Hideyoshi at Hōkōji: marked beginning of Fujū-Fuse 不受不施 (not accepting, not contributing) branch of Nichiren

Dates	Events
1596	Colossal Buddha at Hōkōji temple toppled in earthquake; “San Felipe Incident” — Franciscans crucified
1597	**Toyotomi Hideyoshi sent more troops to invade Korea 慶長の役 (丁酉倭乱) after negotiations with Ming Chinese broke down
1598	Toyotomi Hideyoshi died, Japanese troops abandoned Korean campaign
1599	Toyotomi Hideyoshi deified as Toyokuni <i>dai myōjin</i> 豊国大明神
1600	Battle of Sekigahara 関ヶ原の戦い: Tokugawa Ieyasu 徳川家康 (1542–1616) defeated supporters of Toyotomi family and thereby became unrivaled war lord; first Dutch merchant ships arrived in Japan (with Englishman William Adams, 1564–1620)
1601	Jesuits established seminary in Nagasaki; *Matteo Ricci (1552–1610) established first Jesuit mission in Peking
1602	Tokugawa Ieyasu sponsored the building of two new Honganji temples— Higashi 東 (east) & Nishi 西 (west)— in Kyoto, thereby splitting the Pure Land Shin denomination in two; Hōkōji destroyed by fire; Myōnin 明忍 (1576–1610) advocated vinaya, founded as new “Shingon Ritsu School” 真言律宗
1603	<u>Edo</u> 江戸 <u>Period</u> : Tokugawa Ieyasu granted official title of <i>shōgun</i> , established Tokugawa military administration (<i>bakufu</i>) in Edo (Tokyo)
1605	Sweet potatoes introduced to Japan: population increased; Zōjōji 増上寺 (Pure Land) temple built in Edo for Tokugawa family
1607	Hayashi Razan 林羅山 (1583–1657) appointed first Confucian advisor to the Bakufu, advocated the rational (<i>kyūri</i> 究理) Confucianism of Zhu Xi 朱熹 (Shu Ki, 1130–1200)
1608–18	Bakufu issued regulations (<i>hatto</i> 法度) to major Buddhist temples, established strict lines of command, limited conversions, demanded strict discipline and academic study of their own doctrinal lineages; 1608 = regulations (<i>hatto</i>) issued for Mt. Hiei and Jōbodaiin 成菩提院 (both Tendai)
1609	Dutch allowed to establish trading factory at Hirado 平戸 (near Nagasaki); Regulations (<i>hatto</i>) issued for Onjōji, Shugendō, and for various Shingon temples (e.g., Tōji, Mt. Kōya, etc.)
ca. 1610	Hasegawa Kakugyō 長谷川角行 (1541–1646) organized Fujikō 富士講 (Mt. Fuji worship) groups in Edo
1612	Christianity banned (this ban re-issued repeatedly); Christian churches throughout the land destroyed; Regulations (<i>hatto</i>) issued for Kōfukuji, Hasedera 長谷寺, etc.
1613	Regulations (<i>hatto</i>) issued for Tendai temples in eastern Japan, for Shugendō, and for Shingon temples
1614–1615	Ōsaka campaign 大阪の陣: Tokugawa forces destroyed supporters of Toyotomi family
1615	Regulations (<i>hatto</i>) issued for royal family and aristocrats, for Five Mountain Zen temples, for Sōtō Zen, and for Jōdo (Pure Land) temples
1616	Dutch, Portuguese, and European trade restricted to Hirado; Regulations (<i>hatto</i>) issued for Kuonji 久遠寺 Nichiren school temple
1617	Tōshōgū 東照宮 mausoleum constructed at Nikkō 日光; Tokugawa Ieyasu deified as bodhisattva: Tōshō dai gongen 東照大権現 (subsequently called the divine ruler, <i>shinkun</i> 神君)
1619	Christians burned at the stake in Kyoto (52 died)
1620	*Lengyansi 楞嚴寺 temple printed corrected version of Ming edition 明版 of the <i>Chinese Buddhist Canon</i> 万曆版 (6,361 fascicles)
1621	Fabian Fucan 不干ハビアン (1565–1621) wrote <i>Deus Destroyed</i> (<i>Ha Daiusu</i> 破提字子) to refute Christianity; Fabian’s treatise became model for subsequent anti-Christian tracts
1621	Overseas travel forbidden
1622	Construction of new Buddhist temples forbidden; Persecution of Christians entered most extreme phase
1624	Spanish trade cut off; Spanish ships forbidden to come to Japan
1625	Tenkai 天海 (1536–1643) constructed Kan’eiji 寛永寺 (Tō Eizan 東叡山) temple in Edo as new administrative head for Tendai school
1629	Takuan Sōhō 沢庵宗彭 (1573–1645) exiled to Dewa 出羽 for protesting bakufu restrictions on the court’s ability to award purple robes (<i>shie</i> 紫衣) to the abbots of Nanzenji and Daitokuji 大徳寺 Zen temples
1630	Leaders of Fuju-Fuse 不受不施 (not accepting, not contributing) branch of Nichiren exiled
1632	Senseiden 先聖殿 Confucian Temple erected at Hayashi’s Academy

Dates	Events
1633–1639	Closing of the Country (<i>sakoku</i> 鎖国): orders issued repeatedly to arrest Christians, to restrict foreign trade, to prevent foreign travel, and to prohibit return of Japanese who went overseas
1635	Regulations (<i>hatto</i>) issued to Grand Shrines of Ise (and other shrines); Office of Temples & Shrines (Jisha bugyō 寺社奉行) established; Temple registration (<i>tera uke</i> 寺請) initiated
1637	Tenkai started printing <i>Chinese Buddhist Canon</i> 天海版 (寛永寺版) in Japan with movable type (completed 1648; total 6,323 fascicles) based on 1252 Siqi Fabaosi temple edition plus supplements; Shimabara 島原 revolt 天草の乱: Christian peasants seize control of Shimabara fortress
1638	Japanese Christians at Shimabara defeated with help of Dutch warships
1639	Portuguese trade cut off; Portuguese ships forbidden to come to Japan
1640	Office of Religious Inspection (Shūmon aratame yaku 宗門改役) established; 61 Christians executed
1641	Dutch trading factory transferred from Hirado to Deshima 出島 island (in Nagasaki harbor)
1642	Severe famine
1644	*Qing 清 <u>dynasty</u> (1644–1912) established in China Hayashi Razan wrote <i>Shintō denju</i> 神道伝授, explained local Japanese gods (<i>shintō</i>) in terms of Confucian principle (<i>ri</i> 理)
1654	Yinyuan Longqi 隱元隆琦 (Ingen Ryūki, 1592–1673) and disciples arrived with supporters of defeated Ming dynasty, taught Chinese-style Zen (with vinaya precepts and Pure Land chanting), eventually established Ōbaku 黄檗 Zen lineage
1657	Edo fires: 10s of thousands of people killed
1658	Yamaga Sokō 山鹿素行 (1632–1685) wrote <i>Bukyō shōgaku</i> 武教小学, justified warrior rule in Confucian terms; Kumazawa Banzan 熊沢蕃山 (1619–1691) opened academy in Kyoto, advocated the idealistic Confucianism of Wang Yangming 王陽明 (Ō Yōmei, 1472–1528)
1660s	Itō Jinsai 伊藤仁斎 (1627–1705) began advocating return to ancient meaning 古義学 of Confucian texts
1662–1671	Temple registration system fully established so that all families affiliated with local Buddhist temples (<i>dannadera</i> 壇那寺) that record census, births, deaths, marriages, tax obligations, etc.
1668	Establishment of new Buddhist temples prohibited (but they continued to appear until ca. 1700)
1669	Fuju Fuse (not accepting, not contributing) branch of Nichiren shū outlawed by Tokugawa Bakufu
1670s	Kaibara Ekiken 貝原益軒 (1630–1714) explained Confucian moral teachings in simple terms accessible to ordinary people, his <i>Wazoku dōji kun</i> 和俗童子訓 (from which the extremely popular <i>Onna daigaku</i> 女大学 later would be extracted) defined the goals of popular education for decades to come
1671	Yamazaki Ansai 山崎闇齋 (1618–1682) proclaimed Suika Shintō 垂加神道 as Japanese version of Confucianism that teaches mental concentration (<i>kei</i> 敬) and self-control
1681	Tetsugen Dōkō 鉄眼道光 (1630–1682) and other Ōbaku monks printed <i>Chinese Buddhist Canon</i> 黄檗版 (6,771 fascicles) based on 1620 Lengyansi temple Ming edition plus supplements
1684	Jōkyōreki 上享曆 adopted by Tokugawa Bakufu as official calendar, thereby depriving court of its control over the calendar; Jōkyōreki designed by Shibukawa Harumi 渋川春海 (1639–1715) based on 授時曆 luni-solar calendar used in China during 1281–1368
1687	<i>Daijō sai</i> (spiritual-king food offering) performed by sovereign (<i>tennō</i>) for first time since 1466
1689	Tendai secret doctrines of <i>Genshi kimyōdan</i> 玄旨歸命壇 declared heretical = rejection of Tendai traditions of Original Awakening (<i>hongaku hōmon</i> 本覚法門) in favor of Zhili's "mountain house" orthodoxy
1690	Hayashi family head given hereditary title of College Rector (<i>daigaku no kami</i> 大学上), gave Confucian scholars institutional independence of from Buddhism: Confucians no longer had to shave their heads
1691	Colossal Buddha image at Tōdaiji completed (temple buildings not completed until 1705)
1703	Manzan Dōhaku 卍山道白 (1636–1714) successfully petitioned Tokugawa Bakufu to reform Sōtō Zen lineages, marked beginning of "restoration movement" (<i>fukko undō</i> 復古運動) to return to Dōgen
1705	First major <i>o'kage mairi</i> お蔭参り to Ise; Other major Ise pilgrimages in: 1771, 1803, 1830, 1855
1716	Ogyū Sorai 荻生徂来 (1666–1728) began advocating Ancient Learning 古学 and the pragmatic application of Confucian teachings to matters of social policy

Dates	Events
1729	Ishida Baigan 石田梅岩 (1685–1744) began teaching “Learning of the Heart Mind” (<i>shingaku</i> 心学) and conventional morality (<i>tsūzoku dōtoku</i> 通俗道德) to ordinary farmers and townsmen; Itō Jikigyō Miroku 伊藤食行身祿 (1671–1733) wrote sacred texts of Fujikō (Mt. Fuji worship) = started first of Japan’s “New Religions”?
1745	Tominaga Nakamoto 富永忠基 (1715–1746) published <i>Shutsujōgo go</i> 出定後語 (Conversations After Emerging From Meditation), a critical study of Buddhism in which he argued that Mahāyāna could not have been preached by the historical Buddha (<i>daijō hi Bussetsu</i> 大乘非仏説)
1755	Hōrekireki 宝暦曆 adopted by Tokugawa Bakufu as official calendar, but it proved to be plagued by errors
1760s	Kamo Mabuchi 賀茂真淵 (1697–1769) began detailed study of ancient Japanese literature and place names, helped start Nativist (<i>kokugaku</i> 国学) Movement
1767	Secret (<i>kakure</i>) <i>Nenbutsu</i> 隠れ念仏 groups suppressed in Edo
1787	***William Jones (1736–1794) introduced Sanskrit language studies to Europeans
1789	Motoori Norinaga 本居宣長 (1730–1801) completed <i>Kojiki den</i> 古事記伝, his deciphering of the <i>Kojiki</i>
1792	Russians attempted to open trade relations
1795	Russians occupied Kuril Islands north of Hokkaidō
1798	Kanseireki 寛政曆 adopted by Tokugawa Bakufu as official calendar: first Japanese luni-solar calendar designed with calculations based on Western astronomy, it used Kyoto as its earthly reference point
1803	First American ship visited Japan
1804	Jiun Onkō 慈雲飲光 (1718–1804) completed 1,000 vol. encyclopedia of Sanskrit studies (grammar, glossary, texts); Russian warship of Admiral N. P. Rezanov (1776–1807) visited Nagasaki
1808	English warship Phaeton visited Nagasaki
1814	Kurozumi Munetada 黒住宗忠 (1780–1850) attained unity with the morning sun, founded Kurozumi kyō 黒住教 — first of the so-called “New Religions” 新興宗教
1826	***Eugene Burnouf (1801–1852) published his <i>Essai sur le Pali</i> — marked beginning of academic Buddhist Studies in Europe
1838	Nakayama Miki 中山みき (1798–1887) possessed by deity, began teaching Tenrikyō 天理教
1840–1842	*Opium War 阿片戦争: British forces won treaty concessions, European powers began to carve out own spheres of influence in China
1841	Hirata Atsutane 平田篤胤 (1776–1843) exiled to Akita 秋田 for anti-Tokugawa religious teachings
1843	Inoue Masakane 井上正鉄 (1790–1849) exiled to Miyake Island 三宅島 for teaching Misogikyō 禊教
1844	Dutch warship Palembang visited Nagasaki, presented news of China’s defeat in Opium War; Tenpōreki 天保曆 adopted by Tokugawa Bakufu as official calendar: last Japanese luni-solar calendar
1846	Warships from America and France toured Japanese ports
1847	Tokugawa Bakufu suppressed Fuke 普化 Zen, restricted movements of <i>shakuhachi</i> Zen priests
1849	Hirata Atsutane published <i>Shutsujō shōgo</i> 出定笑語 (Laughs After Emerging From Meditation), a critical attack on all aspects of Buddhism; Tokugawa Bakufu banned Fujikō worshipers of Mt. Fuji
1849–1852	Warships from England, Rumania, Russia, Holland (etc.) toured Japanese ports
1853	Commodore Matthew Perry (1794–1858) arrived in Japan, demanded open ports, forced Tokugawa regime to sign trade treaty
1853–1855	Russia, Holland, France, & England all demand and received trade rights equal to the U.S.
1856–1860	*Arrow (2d Opium) War: British & French forces won additional treaty concessions in China
1858	Ii Naosuke 井伊直弼 (1815–1860) signed trade treaties between Tokugawa bakufu and 5 western powers (U.S.A., Holland, Russia, England, France), ordered purge 安政の大獄 of all anti-bakufu groups
1859	Kawate Bunjirō 川手文次郎 (1814–1883) possessed by deity, began teaching Konkōkyō 金光教
1859	Christian missionaries returned to Japan
1860	Ii Naosuke assassinated outside of Sakurada Gate 桜田門外の変, marked beginning of wave of terrorism as men of determination (<i>shishi</i> 志士) assassinated opponents in name of “revere the king, expel the barbarians” (<i>sonnō jōi</i> 尊王攘夷); **Ch’oe Che-u 崔濟愚 (1824–1864) began teaching “Eastern Learning” (Tonghak 東学), the first of Korea’s “New Religions”

Dates	Events
1862	Chōshū Domain 長州藩 ordered shore batteries to fire on American, French, and Dutch ships in Shimonoseki 下関 Straights
1863	British naval fleet bombarded port town of Kagoshima 鹿児島
1864	British and allied fleets bombarded Chōshū shore batteries, reopened Shimonoseki Straights; Tokugawa Bakufu sent troops to chastise Chōshū but military battles were avoided
1865	British fleet threatened Hyōgo 兵庫 Bay, forced sovereign (<i>tennō</i>) to sign trade treaties; Japanese “hidden” (<i>kakure</i>) Christians in Urakami Village 浦上村 revealed themselves to Western missionary
1866	Satsuma Domain 薩摩藩 and Chōshū Domain reached secret agreement 薩長盟約 to oppose Tokugawa Bakufu (and received assistance in secret from the British); Bakufu’s second attempt to chastise Chōshū resulted in major military defeat that exposed bakufu weakness; Satsuma Domain began systematic destruction of all Buddhist temples
1867	Major “ <i>Ee ja nai ka?</i> ” ええじゃないか riots spread from Nagoya to all major urban areas; Tokugawa Bakufu reached agreement with French for aid against Satsuma and Chōshū
1868	<u>Meiji Restoration</u> 明治維新 proclaimed after armed forces from domains of Satsuma, Echizen, Owari, Tosa, and Aki seized Kyoto; Court moved to Edo (Tokyo); Mutsuhito 睦仁 (1852–1912) enthroned as Emperor Meiji 明治天皇;
	New Meiji government ordered separation of Gods & Buddhas (<i>shinbutsu bunri</i> 神佛分離); thousands and thousands of Buddhist temples destroyed, monks defrocked (<i>haibutsu kishaku</i> 廃仏毀釈); deprived of ritual and doctrinal context, newly independent “shintō” 神道 shrines forced adopt new identities; prohibition of Christianity reconfirmed
1869	Department of Shintō Affairs (Jigikan 神祇官) established as highest unit within central government in effort to Unify Religion & Government (<i>saisei itchi</i> 祭政一致); Military forces loyal to Tokugawa Bakufu defeated (= end of anti-restoration civil war 戊辰戦争); Emperor Meiji visited Ise Shrines = first time Japanese <i>tennō</i> ever visited Ise; Yasukuni Shrine 靖国神社 established to enshrine “heroic spirits” (<i>eirei</i> 英霊) of army soldiers who died fighting for <i>tennō</i> in civil war
1870	“Great Teaching Promulgation Campaign” (<i>taikyō senpu undō</i> 大教宣布運動) launched to create new national ideology; 3,000+ Hidden Christians sentenced to banishment
1871	Department of Shintō Affairs demoted to ministry status (Jingishō 神祇省) with its policies in disarray; Government rescinded anti-Buddhist policy; <i>Outcast Emancipation Edict</i> 解放令 ended legal segregation of outcasts; Government abolished Fukeshū branch of Zen; Revised <i>Daijō sai</i> (spiritual-king food offering) performed by Meiji <i>tennō</i> as state ceremony (financed by taxes); Ministry of Education (Monbushō 文部省) established, implemented nationwide system of compulsory education
1872	Ministry of Shintō Affairs (Jingishō) reformulated as Ministry of [Religious] Instruction (Kyōbushō 教部省); Status of Buddhist monks reduced to that of ordinary “imperial subjects” (<i>kōmin</i> 皇民): Laws forbidding women at religious institutions rescinded; Laws forbidding Buddhist monks from marriage & eating meat (<i>saitai nikujiki</i> 妻帯肉食) rescinded; Private funerals forbidden; Government ordered all independent Shugendō orders merged with Tendai or Shingon temples
1872–1876	Buddhist temples declined from 89,914 to 71,962, and Monks from 75,925 to 19,490
1873	Christianity permitted; Government prohibited shamanistic practices of exorcisms, faith healing, and other folk religious rituals (e.g., 梓巫, 市子, 憑祈祷, 狐下げ, etc.); Gregorian solar calendar adopted with national holidays based on <i>tennō</i> mythology (e.g., Jinmu’s Founding of Japan, Jinmu’s Death, etc.)
1875	Bureau of Shintō (Shintō Jimukyoku 神道事務局) established; Ise Shrine placed in charge of “Great Promulgation Campaign”; All shrines ordered to perform rituals in “ancient style” **Japanese warships tried to open trade ports in Korea (concluded trade treaties in 1876)
1876	Nanjō Bun’yū 南条文雄 (1849–1927) and Kasahara Kenju 笠原研寿 (1852–1883) (both leading Buddhist scholars) traveled to England to study Sanskrit under Max Müller (1823–1900): marked beginning of importation of Western methods of academic Buddhist Studies
1877	Ministry of [Religious] Instruction replaced by Bureau of Shrines & Temples (Shajikyoku 社寺局) in Ministry of the Interior; **Japanese Buddhist missionaries sent to Korea to “revive” Korean Buddhism
1878	Edward S. Morse (1838–1920) lectured in Japan on Evolution, attacked Christianity as “unscientific”

Dates	Events
1880–85	“Small Print” (<i>shukusatsu</i> 縮刷) edition of the <i>Chinese Buddhist Canon</i> published (418 vols.; 8,534 fascicles) in Tokyo based on the 1251 Koryō edition plus supplements; Government forbade military men, police officers, teachers, students, and technicians from attending political meetings
1882	“Shintō” declared a patriotic duty, not a “religion”; Government ordered shrine priests to stop all religious instruction; Government officially distinguished between “non-religious vs. religious Shintō,” which it called “shrine” (<i>jinja</i> 神社) & “sect” (<i>kyōha</i> 教派) Shintō; Government suppressed Tenrikyō, but Nakayama Miki finished writing <i>Ofudesaki</i> , her record of Tenrikyō teachings
1886	Tokyo University 東京大学 established (included first Chair of Indian [i.e., Buddhist] and Sanskrit Studies)
1888	Emperor’s photo enshrined in all schools and government buildings; Following death of Nakayama Miki, Tenrikyō permitted to continue, but only under direct police supervision
1889	<i>Meiji Constitution</i> 大日本帝国憲法 promulgated: guaranteed “freedom of religious belief within limits not antagonistic to people’s duties as imperial subjects” 臣民タルノ義務ニ背カサル限ニ於テ信教ノ自由, also recognized “Shintō” as foundation of state; granted emperor alone direct control over military; Interior Ministry issued ordinances allowing Christian organizations to register as religions
1890	<i>Imperial Rescript on Education</i> 教育勅語 issued, exalted loyalty to the emperor; Government began to inspect all school textbooks; Kokugakuin University 国学院大学 established to study Shintō theology
ca. 1890s	Meiji social policy characterized by 3 slogans: exalt bureaucrats, despise ordinary people (<i>kanson minpi</i> 官尊民卑), a racial, family-based state (so that any political change violates native culture, <i>kazoku kokka</i> 家族国家), and royal considerations decide all issues (<i>banki kōron</i> 万機公論)
1891	Ministry of Education issued guidelines for “moral indoctrination” (<i>shūshin</i> 修身); Uchimura Kanzō 内村鑑三 (1861–1930) denounced for refusing to bow to <i>Imperial Rescript on Education</i>
1892	Prof. Kume Kunitake 久米邦武 (1839–1931) fired from Tokyo Univ. for writing scholarly article linking “ancient Shintō” rites to Chinese influences; Deguchi Nao 出口なを (1836–1918) founded Ōmoto 大本
1893	Shaku Sōen 釈宗円 (1859–1919) and other Buddhist leaders attended ***World Parliament of Religions in Chicago, promoted Buddhism as a “scientific” religion; Ministry of Education instituted singing of “Kimi ga yo” 君が代 song in schools
1894	Shintō shrine priests made officers in the government, subject to bureaucratic control; Japan defeated *China in Sino-Japanese War 日清戦争
1895	*Taiwan 台湾 annexed by Japan; Salvation Army 日本救世軍 established in Japan
1896	Interior Ministry drafted secret order to suppress New Religions beginning with Tenrikyō
1897	D.T. Suzuki 鈴木大拙 (1870–1966) traveled to United States where he would spend eleven years (until 1908) studying “Science of Religion” from German émigré theologian Paul Carus (1852–1919)
1900	Bureau of Religion (Shūkyōkyoku 宗教局) created (within Interior Ministry) to administer all Shintō institutions = full-fledged establishment of State Shintō ***Nitobe Inazō 新渡戸稲造 (1862–1933), a Quaker living in the U.S., published <i>Bushido, The Soul of Japan</i> — introduced concept of <i>bushidō</i> 武士道 (the warrior’s code of honor) to the West, from whence it was imported into Japan
1902–5	<i>Manji</i> 卅字 edition of the <i>Chinese Buddhist Canon</i> published (347 vols.; 7,082 fascicles) in Kyoto
1903	Japanese YMCA 日本基督教青年会 founded
1903–20	“Shine Mergers” 神社合祀 (合併): Government destroyed more than half of the Shintō shrines in Japan, thereby consolidated power over official Shintō ideology; deprived of links to local religious practices Shintō shrines forced adopt new identities as “civic centers”
1904–1905	Russo-Japanese War 日露戦争 fought to extend greater influence over Korean peninsula and Manchuria; fighting ended, after major Japanese naval victory at Tsushima 対島 Straights, with peace deal brokered by U.S.
1905	Army adopted policy of relying on fighting spirit (<i>kōgeki seishin</i> 攻撃精神) to overcome lack of material resources, began developing curriculum of “spiritual education” (<i>seishin kyōiki</i> 精神教育) based on martial arts; Supplement (<i>Zokuzōkyō</i> 続蔵経) to the <i>Manji</i> edition of the <i>Chinese Buddhist Canon</i> published (750 vols.)
1906	Government began direct economic support of all officially recognized Shintō shrines

Dates	Events
1907	Ministers of the Army and Navy required to be active duty officers — effectively handing the general staffs of these organizations veto power over cabinet formation
1908	Ministry of Education issued new textbooks that interpreted <i>Imperial Rescript on Education</i> as depicting Japan an organic (<i>yūkitai</i> 有機体) “emperor-family state” that must be the supreme entity in the lives of every imperial subject; Tenrikyō permitted as a form of “Sect” Shintō (the last of the officially recognized 13 Shintō sects)
1910	**Korean peninsula annexed by Japan; Japanese National Shintō Shrines established in Korea
1911	Lèse Majesté Affair 大逆事件: 12 socialists executed, including Uchiyama Gudō 内山愚童 (Sōtō Zen priest); others sentenced to life in prison, including Takagi Kenmyō 高木顕明 (Pure Land priest) and Mineo Setsudō 峰尾節堂 (Rinzai Zen priest) — government began repressing left-wing thinkers
1912	Yoshihito 嘉仁 (1879–1926) enthroned as the Taishō 大正 Emperor; reign of sickly emperor corresponds to brief period of popular demands for democracy
1912	<i>Dai Nihon Bukkyō zensho</i> 大日本仏教全書 (premodern Japanese texts on Buddhism) published (151 vols.); Kanada Tokumitsu 金田徳光 (1863–1924) founded Tokumitsukyō (beginning of PL Kyōdan)
1913	Ōnishi Aijirō 大西愛次郎 (1881–1958) split from Tenrikyō, founded Honmichi 本道; Bureau of Religious [Control] (Shūkyōkyoku 宗教局) established inside Ministry of Education
1914	Tanaka Chigaku 田中智学 (1861–1939) established the Kokuchūkai 国柱会 (Pillar of the State Society), advocated the unity of Nichiren Buddhism and national structure (<i>kokutai</i> 国体, i.e., emperor system) ***Great War in Europe (a.k.a. World War I)
1916	Ōmoto changed its name to Kōdō Ōmoto 皇道大本 (“Imperial Way Ōmoto”)
1917–1918	***Communists sized control over Russia: started world-wide “red scare” as governments everywhere became more authoritarian to suppress local communists
1918	Japanese Army sent to Siberia alongside British, French, & American troops to fight against Russian communist forces
1919	Government began campaign against what it labeled “pseudo religions” (<i>ruiji shūkyō</i> 類似宗教)
1920	Meiji Shrine 明治神宮 established in Tokyo, deification of Meiji <i>tennō</i> complete
1921	D.T. Suzuki founded <i>The Eastern Buddhist</i> magazine; Deguchi Onisaburō 出口王仁三郎 (1871–1948), leader of Ōmoto 大本, jailed for treason; prince Hirohito completed his military education & visited Europe to see first-hand how to suppress anti-monarchy movements
1922	Levelers’ Society (Suiheisha 水平社) established to fight discrimination against descendants of outcaste groups, Levelers organized first strike against Jōdo Shinshū (True Pure Land) school to protest Buddhist prejudices
1923	Great Tokyo earthquake 関東大震災 followed by pogroms against Koreans and leftists; Government issued declaration on Strengthening the Spirit of Citizenry 国民精神作興に関する詔書, which attacked progressive ideas and encouraged obedience to established social hierarchy
1924	<i>Taishō</i> 大正 edition of the <i>Chinese Buddhist Canon</i> Published (100 vols.; 11,970 fascicles) based on the 1251 Koryō edition plus supplements including treatises and ritual manuals composed in Japan
1925	<i>Peace Preservation Law</i> 治安維持法 (first legal use of term <i>kokutai</i> 国体 since 1885): empowered police to arrest advocates of communism, socialism, democracy, or religious freedom as well as anyone “disrespectful” of the throne; Kubo Kakutarō 久保角太郎 (1892–1944) founded Reiyūkai 霊友会
1926	Hirohito 裕仁 (1901–1989) enthroned as the Shōwa 昭和 Emperor: first modern emperor; Books by Inoue Tetsujirō 井上哲次郎 (1855–1944) banned for suggesting rational (as opposed to mythological) basis for <i>kokutai</i> 国体 (emperor system); Ministry of Education introduced new physical education curriculum in which martial arts (<i>budō</i> 武道) provide “spiritual education”
1928	Japanese-language translation of <i>Chinese Buddhist Canon</i> (<i>Kokuyaku issaikyō</i> 国訳一切経) published (222 vols.); Okada Mokichi 岡田茂吉 (1882–1955) founded Sekai Kyūseikyō 世界救世教; Government arrested leaders of Tenri Kenkyūkai 天理研究会 (a.k.a. Tenri Honmichi 天理本道) and 385 followers
1929	Taniguchi Masaharu 谷口雅春 (1893–1985) founded Seichō no Ie 生長の家
1930	Makiguchi Tsunesaburō 牧口常三郎 (1871–1944) founded Sōka Kyōiku Gakkai (Sōka Gakkai 創価学会); Jōdo Shinshū leaders issued permission for followers to worship at Shintō shrines as an expression of virtuous citizenship (<i>kokumin dōtoku</i> 国民道徳) but not as an act of religious faith

Dates	Events
1931	<p>*Japanese Kwantung army 関東軍 seized Mukden (Shenyang 瀋陽) in Manchuria 満州事変, marked start of <u>15-Years War</u> 十五年戦争</p> <p>Followers of Fukada Chiyoko 深田千代子 (1887–1925) formed Ennōkyō 円応教; Famines in Tōhoku and in Hokkaidō</p>
1932	<p>Blood Brotherhood 血盟団 (radical right-wing organization) assassinated finance minister and prime minister for appearing too timid in war against China; Ministry of Education issued order requiring all school children to worship at Shintō shrines as expression of patriotism</p> <p>*Japanese established puppet state of Manchukuo 満州国 (Manchuria) with Henry Pu Yi 溥儀 (1906–1967; the “Last Emperor”) as puppet ruler</p>
1934	Bureau of Thought [Control] (Shisōkyoku 思想局) established inside Ministry of Education
1935	<p>Japanese translation of <i>Pāli Buddhist Canon</i> (<i>Nanden daizōkyō</i> 南伝大蔵経) published (70 vols.); Police cite <i>Peace Preservation Law</i> to launch campaign to eradicate “evil religious cults” (<i>jakyō senmetsu</i> 邪教殲滅): Deguchi Onisaburō jailed for treason again, Ōmoto suppressed</p>
1936.2.26	Junior Army officers attempted <i>coup d'état</i> (2. 26 事件), set stage for policy of permanent military expansion into *China
1937	<p>***Indiscriminate bombing of Guernica by German airforce introduced new kind of military terror</p> <p>*Shots fired at Marco Polo Bridge 蘆溝橋 (Peking/Beijing) marked beginning of Japanese War of territorial conquest in China 日中戦争</p> <p>Ministry of Education issued official textbook on Shintō ideology: <i>Kokutai no hongī</i> 国体の本義 (Cardinal Principles of the National Structure); Government suppressed Hitonomichi Kyōdan 人道教団 (a.k.a. PL Kyōdan); Campaign for General Mobilization of the Spirit of the Citizens 国民精神総動員運動 launched to insure blind obedience to government: marked full-scale adoption of Fascism</p> <p>*Rape of Nan-king (Nanjing) 南京大虐殺事件</p>
1938	<p>Government suppressed Tenri Honmichi; *Indiscriminate fire bombing of Chung-king (Chongqing 重慶) by Japanese airforce; in response, ***U.S.A. imposed first trade embargo against Japan; Niwano Nikkyō 庭野日敬 (1906–1999) founded Risshō Kōsei Kai 立正佼成会</p>
1939	<p><i>Religious Organizations Law</i> 宗教団体会法 allowed government control over religious organizations and authorized government to disband groups deemed incompatible with “The Imperial Way” (<i>kōdō</i> 皇道): Government disbanded Hitonomichi Kyōdan (a.k.a. PL Kyōdan)</p>
1940	Board of Shintō (Jingiin 神祇院) established: Government banned Prof. Tsuda Sōkichi’s 津田左右吉 (1873–1961) books on Shintō; Jehovah Witnesses エホバの証人 jailed
1941	<p>***U.S.A. ordered embargo on shipments of oil to Japan</p> <p>Japan attacked Pearl Harbor 真珠湾空襲, marked beginning of Great Pacific War 太平洋戦争 (WWII); All religious denominations (Shintō, Buddhist, Christian) ordered to unite in defense of Japan</p> <p>**More than 2,000 Korean Christians jailed for refusing to participate in obligatory Shintō ceremonies, more than 200 Korean Christian Churches destroyed</p>
1942	Government ordered Buddhist temples to “donate” all metal images, bells, & decorations to war effort
1943	Sōka Gakkai leaders jailed for disrespect toward Ise Shrines (Makiguchi subsequently died in prison)
1944	***Indiscriminate bombing of London by German V1 & V2 rockets
1945	<p>***Indiscriminate fire bombing of Dresden by British & U.S. airforces</p> <p>Japan systematically destroyed: Indiscriminate fire bombing of Tokyo 東京大空襲, followed by indiscriminate fire bombing of 20 other major cities; Japanese leaders decided national suicide is necessary to preserve <i>kokutai</i> of imperial rule</p>
1945.8	Atomic bombing 原子爆弾投下 of Hiroshima 広島 & Nagasaki 長崎 by U.S. airforce; Soviet Union declared war on Japan and began hostilities against Japanese forces in *Manchuria and **Korea
1945.8.15	<p><u>Japan surrendered</u>; SCAP Occupation GHQ ordered land reforms deprived Buddhist temples of major sources of income; GHQ abolished State Shintō 国家神道令: deprived of nationalist and ideological purpose Shintō shrines forced adopt new identities as primitive nature cults</p>

Dates	Events
1946	Hirohito <i>tennō</i> (emperor) publicly declared his humanity 天皇人間宣言; <i>New “Peace” Constitution</i> 日本国憲法 promulgated; Constitution guarantees freedom of religion and separation of Church and State; Western Christian missionaries resumed teaching openly; Japanese Christian organizations formally expressed regret for war responsibility; Hitonomichi Kyōdan reformulated as PL Kyōdan; Sōka Gakkai resumed activities
1947	New <i>National Law Code</i> 民法 abolished legal basis of Meiji-period family (<i>ie</i> 家) system; Kitamura Sayo 北村さよ (1900–1967) founded Tenshō Kōtai Jingūkyō 天照皇太神宮教
1948	<i>Imperial Rescript on Education</i> ruled invalid; <i>Eugenic Protection Law</i> 優性保護法 legalized abortions
1950	**Korean War began 朝鮮戦争 Occupation GHQ in Japan reversed liberal policies, cracked down on leftists
1951	<i>Religious Juridical Persons Law</i> 宗教法人法 established; Itō Shinjō 伊藤真乗 (1906–1989) founded Shinnyoen 真如苑
1952	<u>Allied Occupation ended</u> ; <i>Subversive Activities Prevention Law</i> 破壊活動防止法 enacted; Hirohito visited Ise Shrines for first time since end of War
1950s	Rapid urbanization weakened links to traditionally rural-based religious institutions
1954	Yasutani Hakuun 安谷白雲 (1885–1973) founded Sanbō Kyōdan 三宝教団, popularized Zen <i>satori</i> for lay people; **Moon Sun-Myung 文鮮明 (1920–) founded Unification Church 統一教会 in South Korea
1955	D.T. Suzuki published Peking edition of <i>Tibetan Buddhist Canon</i> (168 vols.); Goi Masahisa 五井雅久 (1916–1980) founded Byakkō Shinkōkai 白光真宏会
1956	19 major temples and shrines in Kyoto stage first major protest against tourism tax
1959	Government established Memorial for War Dead 戦没者墓苑 at Chidorigafuchi 千鳥ヶ淵; Okada Kōtama 岡田光玉 (1901–1974) founded Mahikari 真光; Unification Church introduced to Japan from Korea
ca. 1960	For first time more than half (ca. 70%) of Japanese lived in urban areas
1960	Ikeda Daisaku 池田大作 became 3d president of Sōka Gakkai
1961	Higashi Honganji formed Dōbōkai 同朋会 (Brotherhood of Faith) Movement
1964	Sōka Gakkai sponsored formation of Kōmeitō 公明党 (Clean Government Party)
1965	Ministry of Education attacked by media for proposing draft textbook on ethics (<i>dōtoku</i> 道徳)
1970	Socialist Party accused Kōmeitō officials of preventing publication of Fujiwara Kōtatsu’s 藤原弘達 book, <i>I Denounce Sōka Gakkai</i> 創価学会を斬る; after subsequent scandal, Sōka Gakkai agreed to moderate aggressive proselytizing (<i>shakubuku</i> 折伏) and Kōmeitō asserted independence; Takahashi Shinji 高橋信次 (1927–1976) founded GLA
1971	Okinawa reverted to Japan; Hirohito visited Hiroshima Memorial 原爆慰霊碑 for first time
1974	Japanese Islam Federation founded
1975–	Media began reporting growing popularity of temple pilgrimage and rites for aborted fetuses (<i>mizuko kuyō</i> 水子供養)
1978	Yasukuni Shrine enshrined Class-A war criminals, including Tōjō Hideki 東条秀機 (1884–1948); Kiriya Seiū 桐山靖雄 (1921–) founded Agonshū 阿含宗
1979	Machida Muneo 町田宗夫 proclaimed “social discrimination does not exist in Japan,” embroiled All Buddhist Federation and Sōtō Zen in major scandal
1981	Pope John Paul II visited Japan
1985	Prime Minister Nakasone Yasuhiro 中曾根康弘 and entire government cabinet performed official act of homage at Yasukuni Shrine = high point in attempt to revive State Shintō
1986	Ōkawa Ryūhō 大川隆法 (1956–) founded Kōfuku no Kagaku 幸福の科学 (IRH); 7 female members of Shinri no tomo 真理の友 set themselves on fire; Media began to attack religious “cults” カルト
1989	Akihito 明仁 (1933–) ascended throne as new Heisei 平成 Emperor Asahara Shōkō 麻原彰晃 (real name Matsumoto Chizuo 松本智津夫, 1955–) founded Aum Shinrikyō オウム真理教; Media began reporting about interest in occult and mysticism among young people

Dates	Events
1990	Tōdaiji Buddha Hall restored; <i>Daijō sai</i> (spiritual-king food offering) performed as state ceremony (financed by taxpayers) for first time since 1926 despite new 1946 constitution: ritual based on Meiji-period imperial ordinance that could not have been legal under new constitution; “church/state” distinction lost; newspapers filled with speculation on religious mysteries of “ancient” ceremony (actually created ca. 1871)
1991	Nichiren Shōshū 日蓮正宗 (temple-based denomination) and Sōka Gakkai (lay organization) broke apart, sparked crisis of legitimization; ***Soviet Union dismantled: end of communist challenge to democracy & capitalism
1994	Gas attack on City of Matsumoto 松本サリン事件, Aum Shinrikyō blamed U.S. military
1995	Aum Shinrikyō used poison gas in attack on Tokyo subway system オウム真理教事件
1996	Aum Shinrikyō disbanded by Japanese government; Government proposed invoking for first time in history <i>Subversive Activities Prevention Law</i> to suppress Aum; Public Security Investigation Agency 公安調査庁 ordered to provide 24-hour surveillance of all people associated with Aum; Government proposed changes in <i>Religious Juridical Persons Law</i> (supposedly in response to Aum Shinrikyō, but actually designed to limit political influence of Sōka Gakkai and Kōmeitō)
1999	Government enacted 2 laws (団体規制法 and オウム特例法) to suppress activity by everyone formerly associated with Aum and to seize their assets; all religious organizations now subject to supervision
2000	Aum Shinrikyō’s former members reformulated group as “Aleph” アレフ, but public hysteria and police harassment continued unchanged
2001	Prime Minister Kōizumi Jun’ichirō 小泉純一郎 worshiped at Yasukuni Shrine to promote “Japanese values” (8.13); ***World Trade Center and Pentagon attacked (9.11 terrorism): religion increasingly perceived as threat to public security
2002	Prime Minister Kōizumi Jun’ichirō made second visit to Yasukuni Shrine (4.21)
2003	Prime Minister Kōizumi Jun’ichirō made third visit to Yasukuni Shrine (1.14)