# FFWPU Europe and Middle East: Zen Chief Priest says FFWPU Case a Warning to All Religions

Knut Holdhus March 17, 2025



Shindo Mizuta was born in 1980 in Nishimamon, Numazu City, Shizuoka Prefecture as the eldest son of the chief priest of Kongō-ji Temple, a temple of the Myōshin-ji school of the Rinzai sect [See editor's note 3]. Graduated from Tohoku University's Faculty of Engineering and completed graduate studies at the same university. Trained for two years at Zuigan-ji Monastery in Matsushima Town, Miyagi Prefecture. Became vice chief priest of Kongō-ji and has served as chief priest since 2014



 $Could \ your \ religion \ be \ next? \ Buddhist \ chief \ priest \ warns \ of \ dissolution \ of \ other \ religions \ based \ on \ FFWPU \ case$ 

Tokyo, 17th March 2025 - Published as an article in the Japanese newspaper <u>Sekai Nippo</u>. Republished with permission. Translated from Japanese. <u>Original article</u>.

Concern Over Dissolution Request Based on Civil Code

Precedent Set in Case Against the Family Federation May Affect Other Religions

Shindo Mizuta (水田真道), Chief Priest of Kongo-ji Temple, interviewed by Nobuo Kubota (窪田伸雄)



Shinzo Abe in March 2022, months before he was assassinated

Interview Summary: Following the assassination of former Prime Minister Shinzo Abe (安倍晋三) on 8th July 2022, the media intensely criticized the Family Federation for World Peace and Unification (formerly the Unification Church) and its political connections. Under the administration of Prime Minister Fumio Kishida (岸田文雄), the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) filed a dissolution request against the Family Federation with the Tokyo District Court. As the Family Federation has never been sentenced in any criminal case, MEXT instead cited "civil unlawful acts".

Chief Priest Shindo Mizuta (水田真道) of Kongō-ji Temple (金剛寺) in Numazu City, Shizuoka Prefecture, shares his concerns about the potential impact on other religious organizations.

Question: What are your views on the media coverage and the Family Federation after the Abe assassination?

*Answer:* To be honest, just based on what I saw on TV and read in the newspapers, I just took it for granted that some people were calling them a cult and that they were selling vases and books at high prices. I thought that if that was the case, it was only natural that they would be asked to be dissolved.

Until last summer, I didn't have any particular doubts about the reports that the son of a <u>Unification</u> <u>Church</u> follower shot Abe because of these things, and I just thought that it was unfortunate that Abe was shot.

Question: Around last Summer, you say?

Answer: Members of the Family Federation visited me, saying,

"The media is saying many things, but most people don't really know the details, so we'd like you to understand."

At first, I was cautious. However, since I have a stance of listening to anyone, I decided to hear them out. After that, I did my own research online and through other sources.

It's possible that 30 or 40 years ago, the <u>Family Federation</u> engaged in aggressive recruitment tactics. However, I learned that since the <u>organization</u> issued a compliance declaration in 2009, there have been no reported incidents or cases of coercive solicitation.



Tetsuya Yamagami, the man who killed Shinzo Abe, the former prime minister of Japan

When I think about it, what Tetsuya Yamagami (山上徹也) did was irrational. If he had targeted the leader of the <u>Family Federation</u>, that would have been somewhat understandable. But Abe was the one who was shot, and yet the media launched an intense attack on the <u>Family Federation</u>. I can't help but feel a strong sense of discomfort with the way this has been reported.

Question: The Ministry of Education's exercise of its right to question the <u>Family Federation</u>, its request for a dissolution order, and the hearings at the Tokyo District Court are all being conducted behind closed doors. However, the process has been heavy-handed, and even in the National Diet, concerns have been

raised about false or fabricated statements in the submitted evidence.

Answer: To put it simply, it's outrageous. Christianity, the <u>Family Federation</u>, and Buddhism all have different doctrines, but that's not the issue here. What I'm concerned about is the legal aspect. If this dissolution request is accepted, then in the future, other religious organizations like ours could also face dissolution requests based on similarly flawed reasoning, leaving us unable to defend ourselves.

Since World War II, dissolution orders for religious corporations have only been issued to Aum Shinrikyo and Myokaku-ji, both of which violated criminal law. However, this case expands the interpretation to include "civil unlawful acts".



When I read the PDF document from the Agency for Cultural Affairs regarding the dissolution request for the <u>Family Federation</u>, phrases like "large donations" and specific monetary figures stand out. But who determines what qualifies as a "large donation" or an excessive contribution?

For example, 10 million yen is a significant amount for me, but for a billionaire, it may be a trivial sum. For an elderly person living alone on a pension, even 50,000 yen could be a considerable amount. If a temple were to solicit a 100,000-yen donation for reconstruction, some might consider it

reasonable, while others might find it burdensome.

If this case sets a precedent, then 20 years from now, the grandchild of someone who donated 10 million yen could file a civil lawsuit claiming,

"My grandfather was brainwashed by the chief priest into making that donation, so return the money."

And if that argument were used to demand the dissolution of a temple, we would have no way to counter it.

Question: By including "civil law" as a condition for filing a dissolution request, hasn't the government's administrative power over religion effectively increased?

Answer: The state now holds a powerful card. I suspect that at some point, they will begin taxing

religious corporations, perhaps by imposing partial taxes on items like memorial tablets [See editor's note 1] or protective charms [See editor's note 2]. I am deeply concerned that the dissolution request and the exercise of the right to question religious organizations might be used as bargaining tools for such measures.



Buddhist memorial tablets in Daisenji Temple in Numazu City, Shizuoka Prefecture, Japan

are believed to temporarily come back to our world.]

[Editor's note 1: Buddhist memorial tablets, known as "ihai" (位牌) in Japanese, are wooden plaques used in ancestor worship and memorial services in Buddhism, particularly in Japan and other East Asian cultures. They serve as a spiritual representation of the deceased and are commonly placed on household altars (butsudan) or in temples. The ihai plays a central role in Obon (お盆) and death anniversaries, when families pay respects to their ancestors through offerings and chanting. Obon is an annual Buddhist festival for commemorating one's ancestors, whose spirits

[Editor's note 2: Buddhist protective charms, known as "omamori" (お守り) in Japanese, are amulets or talismans believed to offer protection, good fortune, and blessings. They are commonly sold at Buddhist temples and Shinto shrines in Japan and other Buddhist cultures.]

[Editor's note 3: The Rinzai sect is one of the major schools of Zen Buddhism in Japan, alongside the Sōtō and Ōbaku sects. It was founded in Japan by the monk Eisai (1141 - 1215), who introduced it from China during the late 12th century. Rinzai Zen is known for its use of kōans (paradoxical riddles or statements) to help students break through conventional thinking and attain sudden enlightenment (satori). Rinzai Zen had a significant influence on Japanese culture, inspiring ink painting, tea ceremony, calligraphy, and rock gardens.]

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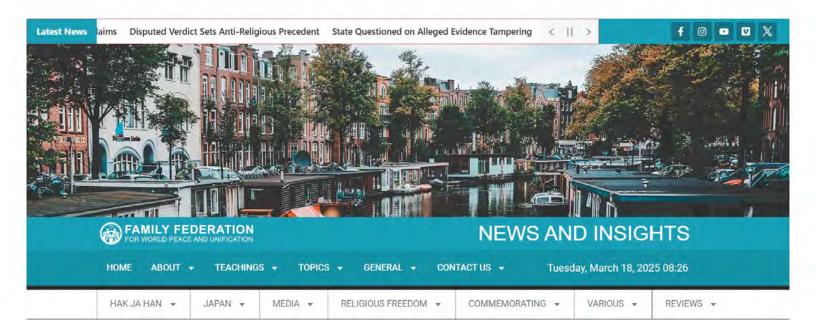
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## Court Dismisses Religious "Mind Control" Claims

• March 16, 2025 • Knut Holdhus





### Family Federation wins appeal in donation case as Sapporo High Court rejects 'mind control' claims advocated by activist lawyer

Tokyo, 14th March 2025 - Published as an article in the Japanese newspaper Sekai Nippo. Republished with permission. Translated from Japanese. Original article.

## Plaintiff Drops Claims in "Donation Lawsuit"

Sapporo High Court Confirms Victory for Former Unification Church





by the Sekai Nippo editorial





Location of the city mentioned, located on the southern island of Kyushu. Illustration: Maximilian Dörrbecker (Chumhwa) / Wikimedia Commons. License: CC ASA 3.0 Unp

department of Sekai Nippo

In an appeal trial at the Sapporo High Court, a lawsuit filed by the relatives of a husband against him, his wife, and the Family Federation for World Peace and Unification (FFWPU, formerly the Unification Church) came to an end on 12<sup>th</sup> March 2025, after the plaintiffs withdrew their claims. The plaintiffs had argued that they had suffered harm

because the couple donated money from the deceased father's estate to the religious organization. As a result of the withdrawal, the Family Federation's victory was confirmed. The first trial, held at the Sapporo District Court in March of last year, had also ruled in favor of the Family Federation.

On 13th March, the Family Federation released a statement regarding its "complete victory in the donationrelated lawsuit at the Sapporo High Court," emphasizing that already the district court had "entirely rejected" claims based on "mind control".

The statement also criticized attorney Masaki Gouro (郷路征記),



Anti-religious legislation allows relatives of donors to claim refund decades later! Here, a Japanese woman offering a donation at a meeting. Illustration: Microsoft Designer Image Creator, 10th February 2025.

who represented the plaintiffs, arguing that his claims were effectively advocating for the "mind control" theory. As an example, it cited his written arguments, which stated that "a person's entire personality is transformed into a Unification Church-type personality (統一協会的人格) for life" and that "through the process of missionary work and indoctrination, individuals are made to engage in unlawful activities and become subservient (隷属) to the Unification Church."

Additionally, the Family Federation urged the Ministry of Education, Culture, Sports, Science and Technology (MEXT) to carefully consider the implications of civil court rulings in cases where former Unification Church members, who allegedly were victims of abduction and coercive faith-breaking (forced de-conversion) [See editor's note below], acted as plaintiffs. The organization pointed out that of the 32 civil lawsuits cited as evidence in the ministry's dissolution request filed with the Tokyo District Court, four were handled by attorney Gouro, all of which promoted the "mind control" theory.

[Editor's note: Coercive faith-breaking in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members, professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the Family Federation or Jehovah's Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements. However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

The practice gained attention in the latter half of the 20th century, particularly in the 1980s and 1990s. Parents or concerned family members often hired faith-breakers who taught them how to abduct and forcibly detain believers. Almost all such cases involved confining the individual believer and cutting him or her off from the religious community. During the confinement, the believer was subjected to intense questioning or indoctrination designed to break his or her faith. The aim was to "rescue" the person from what the family often had been tricked by faith-breakers or lawyers to regard as harmful.

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influence from the religious organization.

Critics of forced de-conversion argue that it violates fundamental human rights, including freedom of thought, religion, and association. Reports of psychological trauma and accusations of unlawful detention have sparked debates over its ethical and legal implications. In response, some religious groups, particularly NRMs, have lobbied for greater protections against such practices.

Japanese courts have been inconsistent in addressing cases of coercive faith-breaking. While some verdicts have condemned the practice as illegal detention, others have been more lenient, citing family concerns about "mental health" or alleged "exploitation" as mitigating factors.]

**Featured image** above: Photograph of Sapporo High and District Court in Chuo-ku, Sapporo, Hokkaido, Japan. Photo: J o / Wikimedia Commons. License: CC ASA 3.0 Unp

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