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A CATECHISM OF THE SHIN SECT
(BUDDHISM).

BY

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(From the JAPANESE *SHINSHU HYAKUWA.*)

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INTRODUCTION

One of the greatest powers of the human mind is its power to analyze and to classify things that come under its survey. To separate things that are separated in reality and to put things together that belong together is to know things as they are, says a certain philosopher. How impossible it would be to make progress in our thought-life if we could not put things in groups and form general concepts. We should simply get nowhere in our thinking.

But this short-cut in our thinking has also its disadvantages. This pigeon-holing of things often leads us to put things together which are alike only in name, and perhaps nowhere is this so true as in the field of philosophy and religion. Think of the vast systems of thought that we lump together under a single word. We speak of men as materialists, idealists, pantheists, atheists, theists etc.; and then after we have put them all into half a dozen or more different pigeon-holes of thought, we fondly imagine that we understand just how they differ from each other. Not only do we use these common terms with different meanings, but the systems of thought which these terms represent merge into one another in such a way that there are no clear walls of partition. It often happens that a man who would call himself an idealist or spiritualist has a more materialistic conception of things than a modern materialist himself.

When we come to religion we find even a greater misuse or more elastic use of terms. But of all terms in the field of religion there is no one word which covers such a vast system of different and often contradictory beliefs and practices as is covered by the one word *Buddhism*. There is nothing that has entered

into the heart of man which does not find somewhere in Buddhism a counterpart. Buddhism is not a system of thought; it is a conglomerate of systems bound together by nothing stronger than the name and the claim that all Buddhists make, viz., that their teachings come from the Founder Gautama. That there is a historic connection between these contradictory systems goes without saying, but this is equally true of all the warring theories and speculations of Western philosophy; and these bound together by some common name would present as consistent a system of thought as does Buddhism considered as a whole.

And it is not strange that Buddhism should comprise systems of thought that are contradictory in the very fundamentals; for it has been the genius of Buddhism to overcome alien systems by absorption, and where the beliefs and practices absorbed were vigorous they continued to live side by side with the original pure Buddhistic elements or often crowded them out so that the resultant was Buddhist only in name.

Our knowledge of the history of Buddhism and especially our knowledge of the history of those races where the first radical changes of the system took place, is entirely too meagre at present to trace the steps of development. We have known for some time that there is a vast difference between the Buddhism of the South and that of the North Asiatic peoples, and we have also known for some time that the great differences developed sometime about the beginning of the Christian era; but just what were the factors that worked this change we are not yet in a position to know. Was it that the old theories about the soul and God which Buddha combated simply reasserted themselves after Buddhism got far enough away in time and space from the powerful influence of Gautama's personality? or was it, as I have already intimated above, that the beliefs of the northern races which Buddhism nominally conquered were conquered only in name, but in reality were themselves the victors? or was

it that a third element came in which was neither Buddhistic nor the property of the peoples which accepted Buddhism, but one foreign to both and which by its inherent strength radically modified the conqueror and the conquered? By this third element I mean Western thought which was certainly making itself felt in the East from the time of Alexander the Great, and perhaps Christian thought which it is legitimate to suppose was influencing Central Asia during the first seven or eight centuries of our era. Perhaps the answer lies in all three of these; but so vast is the literature of Northern Buddhism, and so little do we know of the peoples and times that produced this literature, that no one can as yet give a satisfactory solution. In fact before an attempt is made to solve these interesting problems we must perform tasks that lie nearer at hand. We must know more than we do now what Buddhism is to-day, and especially the living Buddhism of the progressive sects found in Japan. Western scholars have mastered fairly well the Buddhism of the South, and through a study of the *Pali* scriptures we have gotten fairly near to what we believe represents most accurately the Buddhism of Gautama. We have made a beginning of mastering the outlines of Northern Buddhism by a study of the religion as it is to-day and from this working backwards towards the beginning. In other words, we know fairly well the *terminus a quo* and are beginning to know a little about the *terminus ad quem* of the Buddhistic system. After a while we shall probably be able to see more clearly the stages that lie between the two *termini*. It is like solving a problem with the answer given in the back of the book; the answer is a guide to the correct solution.

As I have said, our present task is to study more carefully Buddhism as it is to-day, especially here in Japan where it is alive and intelligent. We have here in Japan, at least in some of the sects, a form of Buddhism which seems far removed not only in time and geographically from Shakamuni, but also in essence; and of these sects none seems to have developed so far

away as the popular and powerful Shin Sect. It is true that this sect calls itself Buddhist and traces its spiritual ancestry back through China to India; but its central doctrines as well as its outward forms are not only very different but apparently flatly contradictory to what we usually think of as the teachings of Gautama. A system that teaches salvation for all through faith in the Great Vow of Amida; salvation for every one— young or old, man or woman, wise or foolish—who puts his trust in him who has prepared for the faithful his glorious Western Paradise, SEEMS at least to differ widely in the essentials from Buddhism as known in the South and in the early *Pali* scriptures. But we shall let the reader judge for himself, and we recommend that after reading the following pages he read some catechism of Southern Buddhism. Only by such a comparison can one fully appreciate what a latitude there is in the term Buddhism.

But this study of present day Buddhism has more than a simply academic interest; it is also of great practical value to those who would understand the East better, and especially those who are trying to propagate the religious ideals of the West among this people. There is no doubt but that the Westerner's influence would count for much more good if he were better acquainted with the thought-world of his Eastern brother. And it is hoped that the following pages will enable the reader to get acquainted with the main teachings of the sect which in many respects seems to be not far removed from Christianity, at least on its theoretical side. Just how to account for this strong resemblance between *Shinshu* and Christian doctrines is a problem still to be solved. We only wish to say at this point that the resemblance is not due to the translator's reading Christian ideas into the Japanese original.

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Meiji Gakuin, Tokyo.

A CATECHISM OF THE SHIN SECT (BUDDHISM)

“May pure faith on the part of both the laity and the priests serve as the wind for the ship of the Vow of Great Mercy, and may the Pearl of Merit serve as a torch in the dark night of ignorance. May the dark-hearted and the shallow in wisdom respectfully give heed to this way. May those who are full of evil deeply revere this faith. Ah, it is difficult indeed for a man even during a life of many incarnations to meet with the salvation wrought by Buddha’s great Vow. Even in eternity it is difficult to rise into pure faith. Let him, then, who has this faith rejoice ; for it was thus predetermined. On the other hand if any one is entangled in the evils of doubt, he shall wander about forever. Hear ye and meditate on the fact of your adoption and preservation and on the doctrine of the easy way, and do not fall into error.”—*Shinran*.

“If there is no cat in the house, the rats run about even in day time, and the man without faith is prone to a life of folly and evil. Therefore let him not try first to correct his inherited evil tendencies and then pray to Buddha; but as a sign of the faith which he has received, let him reform his daily life. This too must be ascribed to the power of the Vow and not be regarded as coming from his own heart.”—*Shinshu Kyoyosho*.

“Do not flatter too much the Gods and the Buddhas, nor should you be too indifferent. Whether you find yourself in the inn, on the ferry-boat, or on the street, do not talk too freely about the things of Buddhism. Much less should you discuss such things with those of other sects. Where men hate things,

hate with them. Only hold firm in secret your faith.—*Shinshu Kyoyosho*.

CHAPTER I. GENERAL

“The reason why Nyorai appeared in this world was none other than to preach the ocean of Amida’s Great Vow of Salvation. Therefore it is fitting that this sinful world heed the words of eternal truth communicated by Nyorai.”—*Shōshinge*.

1. *What kind of a religion is Shinshu?*

Shinshu is one of the sects of Buddhism.

2. *What kind of a religion is Buddhism?*

Buddhism is based upon the fundamental law of the universe, viz., the law of Cause and Effect of which we have a manifestation in the endless cycle of life (viz., birth, death and rebirth). It is a religion which explains the way of Good and Evil, showing how to avoid evil and grow in goodness. It teaches clearly how to perfect the happiness of the present life and the life to come.

“There is something which while in the heart is law; this when put into words becomes doctrine.”—*Agankyo*.

3. *By whom was Buddhism founded?*

Buddhism was founded by the Buddha Shakamuni.

4. *Who was Shakamuni?*

He was a crown prince, the son of King Jōbon¹ of Kapilavatsu in central India. His mother’s name was Māyā.

5. *When did he live?*

He lived about one hundred years after Jimmu Tenno founded the imperial throne of Japan, i.e. about 550 B.C., or in round numbers, about 2500 years ago.

6. *When was Buddhism introduced into Japan?*

It was first introduced privately in the reign of the 26th Emperor of Japan, viz., the Emperor Keitai (507-33 A.D). But publicly it was introduced by the King of Kudara² to the im-

1. King Suddhodana.

2. Kudara (Pakche) a division of Korea, but at that time an independent kingdom.

perial family in the reign of the 29th Emperor in the 13th year of the Emperor Kimmei (552 A.D.)

7. *Which sect was first introduced into Japan?*

It is difficult to speak of sects in connection with the early Buddhism of Japan. The first sect, Sanronshu (Three-Argument-Sect), came into existence as a result of the preaching of Ekwan, the High Priest of Koma.¹

8. *Is Shinshu also a sect which came to Japan from China or Korea?*

Shinshu, Jōdoshu, Yūtsūnembutsushu, Jishu, and Nichirenshu—all originated in Japan. Practically all the others had their origin in China and were introduced from there.

9. *How many sects are there in Buddhism, and can they be conveniently classified?*

Japanese Buddhism may be divided into various sects, and these may be classified as follows. Of course, there are many other ways of classifying them.

A. Vehicle classification.²

(1) *Shojō* (Little Vehicle—*Hinayāna*).

Kushashu, Jōjitsushu, Ritsushu.

(2) *Gondaijō*. (Provisional Great Vehicle—Apparent *Mahāyāna*).

Sanronshu, Hōsōshu.

(3) *Jitsudaijō*. (True Great Vehicle—True *Mahāyāna*).

Kegonshu, Tendaishu, Shingonshu, Zenshu, Yūtsūnembutsushu, Jōdoshu, Shinshu, Jishu, Nichiren-

1. Koma (Koguryu) a division of Korea, but like Kudara an independent state at that time.

2. "The author of the Saddharmapundarika Sūtra speaks of three Yānas or Vehicles. 1. That of the *Arhats* (*Hinayāna*) which only talked of the Salvation of the Individual himself. 2. That of Pratyeka Buddhas (apparent *Mahāyāna*—*Gondaijō*) which enabled a man to reach Enlightenment (more than Salvation) but only for the Individual. 3. That of the Bodhisattva, or true *Mahāyāna* (*Jitsudaijō*) which taught the believer to use his Enlightenment for the benefit of his fellow-creatures." A. Lloyd. Shinran and His Works, footnote pp. 10-11.

shu. (To this group belong Bidonshu, Jironshu, and Nehanshu, etc. in China).

B. Way of Salvation classification.

(1) *Shōdōmon*. Holy Way i.e. Self-reliance.

Kushashu, Jōjitsushu, Ritsushu, Sanronshu, Hōsōshū, Kegonshu, Tendaishu, Shingonshu, Zenshu, Nichirensu.

(2) *Jōdomon*. Pure Land or Paradise, i.e. Salvation through reliance upon Amida.

Yūtsūnembutsushu, Jōdoshu, Shinshu, Jishu.

C. Wisdom-Faith classification.

(1) Philosophic-Wisdom sects.

Kushashu, Jōjitsushu, Ritsushu, Sanronshu, Hōsōshu, Kegonshu, Tendaishu, Shingonshu, Zenshu.

(2) Religious-Faith sects.

Yūtsūnembutsu, Jōdoshu, Shinshu, Jishu, Nichirensu.

D. Celibacy-Marriage classification.

(1) Sects in which priests marry.

Shinshu.

(2) Sects in which priests do not marry.

All sects but Shinshu.

10. *What about the subdivision of the sects?*

There are subdivisions in each sect except the Hōsōshu, Kegonshu, Yūtsūnembutsushu and Jishu which have each but one *Honzan*. Every subdivision has its own *Honzan*, Chief Temple, to which belong the various branch temples. At present the sects are divided into the following subjects:

Tendaishu.

Tendaishu, Jimonha, Shinseiha (3 *Honzan*).

Shingonshu.

(Old School) Kōyaha, Omuraha, Daigoha, Daikakujaha,

Tōjiha Senyūjiha, Yamashinaha, Onoha (8 *Honzan*).

(New School). Chisanha, Busanha (2 *Honzan*).

Jōdoshu.

Jōdoshu, Seisanha (2).

Zenshu.

Sōdōshu, Ōbakushu, Rinzaishu, (14). Tenryujiha, Sōkokujiha, Kenninjiha, Nanzenjiha, Myoshinjiha, Kenjōjiha, Tōfukujiha, Daitokujiha, Enkakujiha, Eikenjiha, Hōkōjiha, Buttsujiha, Kokutajjiha, Kōzakujiha, (17 *Honzan*).

Shinshu.

Hongwanji-ha, Otani-ha, Takata-ha, Kōshōji-ha, Bukkoji-ha, Kibe-ha, Idzumoji-ha, Yamamoto-ha, Jōshōji-ha, Sammonto-ha, (10 *Honzan*).

Nichirensu.

Nichirensu, Kenhohokkeshu Hommonshu, Hommonhokkeshu, Hokkeshu, Honmyohokkeshu, Fujiha, Fujufuseha, Fujufusekōmonha, (9 *Honzan*).

“The water of one river may be dirty while that of another is clear, though both come from the same source; so Buddhism, though divided into many rivers and some of them perhaps dirty, all comes from the same pure source.”—*Priest Shinkwai*.

11. *Why is Buddhism divided into so many sects?*

In Buddhism we have the saying, every disease requires its own medicine and every temperament requires its appropriate rules of conduct. As there are innumerable differences in the natures of individuals, there must be a great variety in the spiritual sustenance so that each one may have what is best fitted for his particular needs. Accordingly the Buddhist system has been taught in various ways. Each famous priest took and expounded whatever portion of scripture seemed to him best adapted to meet the needs of his hearers, and thus there came into existence the various sects which we find to-day. These different founders, looking at the whole system from different standpoints, developed their own specific doctrines and these therefore constitute the “specific doctrines” of the sects. When a sect is founded upon a particular canonical book, that book is called the “authoritative book of the sect.”

“Buddha preached the Law in one manner. Mankind understands it; but each one in his own way.”—*Imakyo*.

12. *Among these many sects is it possible to say which are superior and which inferior?*

As all of them preach the truth it is impossible to say which are superior. This is so because Buddhism is a religion in which is taught the Great Mercy which is available at all times and to all manner of men. Nevertheless in the course of time some sects have adapted themselves to the needs of humanity better than others, and so those which offer salvation to the deepest sinners and therefore to the greatest numbers have become more and more popular. From this standpoint then we can speak of superiority and inferiority in the sects.

“ Even the most obscure mountain stream covered with the petals of spring and the leaves of autumn is but a means, it is said, of conveying men across to the other shore ”—*Shunsei*.

13. *What is meant by the classification of sects into the Small Vehicle Sects, Provisional Large Vehicle Sects, and True Large Vehicle Sects?*

This classification pertains to the character of the doctrines taught and the capacity of the understanding of the believers. The difference between the Small Vehicle and the Large Vehicle doctrines, from the standpoint of the understanding, is that the Small Vehicle teaches that one can attain Perfect Enlightenment (*Rakan-kewa*), and the Large Vehicle, that one can not only attain this but even be united with Buddha. There is a difference in the inborn natures of the passengers in the Small and the Large Vehicle; and so naturally there must be a difference in the depth and extent of the doctrines of the two Vehicles.

The doctrines of the Provisional Large Vehicle may be regarded as teachings which are suited to those who can not understand the True Large Vehicle teachings, but who can understand more than the teachings of the Small Vehicle.

14. *What is meant by the classification of the sects into Shōdōmon and Jōdomon?*

✓ *Shōdōmon* has reference to the holy way in which the saints of this division walk. It is the way for the strong man

who relies on his own strength for salvation. The principle of self-culture which the sects belonging to this division teach finds in Shaka Nyorai an example. He revealed in his own life the wisdom attained through meditation and also the way by which such wisdom may be attained; and so he has made it possible for mankind to attain the same through religious observances. Therefore this division of Buddhism is sometimes called the School of Self-Reliance or the Way of Hardships. *Jōdomon* means the *Nirvana* Entering Division. This division recognizing the insufficiency of one's own strength relies for salvation upon the Great Mercy of Amida Nyorai. It teaches the principle of faith in the strength of Another. Therefore this is sometimes called the School of Reliance on Another or the Easy Way Doctrine.

15. *What is meant by classifying the sects into Philosophic-Wisdom Sects and Religious-Faith Sects?*

The first group lays special stress on the philosophic aspect of Buddhism. These sects investigate the laws of the universe and sharpen the intellect by various analyses and explanations of the objective and subjective. In order to make clear these laws of the universe many rules and regulations are enjoined; and so man is taught to develop his intellect, feeling, and will in all that is true, good, and beautiful.

The Religious-Faith Sects lay special stress on the principle of reliance upon a certain Absolute Being; and so teach that through the strength of this faith in Another the intellect, feeling, and will are developed in all that is true, good and beautiful. They hold that the happiness of human life and the assurance of the life to come is thus made complete. For this reason the doctrines which deal with this phase of Buddhism are specially well suited for the very sinful and for those who are slow of understanding.

What we have said thus far then shows that Buddhism contains both elements of Philosophic Speculation and elements

of Religious Faith. "Nyorai is the name of that which is perfect both in Mercy and in Wisdom."—*Nehankyo*.

16. *What is meant by classifying the sects into Household Sects and Non-household Sects?*

Society to-day may be spoken of in terms of the family or in terms of the individual. By the family we mean a household which is made up of parents, children, etc. Every family being connected with a line of ancestors strives to perpetuate itself, and the members of each family mutually help one another. The family system then is a means of preserving the geneological tree. The majority of mankind live this happy family life when the home has in it both wife and children.

Among all the sects of Buddhism the Shinshu is the only one in which not only the ordinary believer but also the priest is allowed to enjoy family life. Therefore Shinran, the founder of Shinshu, humbly calling himself the "non-priest-non-layman-round-headed-Shinran" ate meat and married; so setting an example of family life to the Amida worshipers. Other sects, on the other hand, have the following special rules for the priests:—

Forsake home. Quench appetite and study the good ways of priests. Wear black garments. Live on a vegetable diet. Through self-culture advance in the way of truth.

From this we see that priests of other sects can neither eat meat nor marry, and that their whole manner of life must be different from that of ordinary people.

It is clear then that according to this classification all Buddhist sects, excepting the Shinshu, belong to the non-family system.

"There are many thoughts in this world, but none is greater than the thought which lovingly centers about the child."—*Kino Tsurayuki*.

17. *In the Large Vehicle group, according to the above classifications, there are many sects. In the Jōdo group there are four sects, and in the Religious-Faith group there are*

five sects. Now since Shinshu belongs to both of these divisions, just how does it differ from the other sects of the same groups?

The division of the sects into Large and Small Vehicle Sects does not take note of any of the minor differences. The sects of the Jōdo group may be divided into two divisions, viz., the division that accommodates its teachings according to the capacity of the hearer, and the division that teaches the true way of salvation undiluted. The first division teaches a doctrine which is half Self-reliance and half Reliance on Another. The believers of this division while relying for salvation on the Great Mercy of Amida, at the same time are inclined to rely also on their own good deeds. Since therefore the teaching is half Self-reliance and half Reliance on Another it is an accommodated doctrine.

The followers of the True Way rely for salvation wholly on the Great Vow of Amida and have no mind to rely upon their own heart and strength. This is the doctrine of Absolute Reliance on Another. It is the real teaching of the Jōdo group and is taught by Shinshu.

Again, the sects belonging to the Religious-Faith Sects all agree so far as they hold to the existence of a certain Absolute Being, but when it comes to details they differ in many ways. In Shinshu there being no difference between men of rank and common folk, wise and foolish, men and women, old and young,—all believe in the doctrine of entering Paradise solely through the strength of Another, and that one is saved by the Great Mercy of Amida. After this faith is firmly fixed in the heart, the observance of the laws of the country and the laws of benevolence and righteousness, and the being diligent in the affairs of ever-day life,—all these are considered as works of gratitude for the Mercy of Buddha.

Thus we see that the Shinshu believer observes the principle of *Shinsoku Nitai*¹; i.e. the religious duties and the duties of a citizens of this world.

1. See Section 34 ff.

We must therefore be careful not to overlook in what respects Shinshu differs from other sects.

“ Ah, it is difficult indeed for a man even during a life of many incarnations to meet with the salvation wrought by Buddha’s Great Vow. Even in eternity it is difficult to rise into pure faith. Let him then who has this faith rejoice ; for it was thus predetermined.”—*Shinran*.

“ Let it be known that one and all of the Buddhas that have come into this world have come but to speak this one word.”—*Dainagon Naritsura*.

“ He who through faith and understanding has uprooted pride can with his heart see Buddha. But the hypocrite and the impure, though seeking for him throughout eternity, shall scarcely find him.”—*Kegonkyo*.

“ That which makes virtue real virtue is the exercise of faith ; and among all treasures the treasure of faith is the best.”—*Daisogonkyo*.

“ Go and search wherever you will and you will find the Flower of the Law (Buddhism) the only true flower.”—*Jichin*.

“ It (faith) enables one with good to oppose evil, to root out the bitterness of life and death, to attain the Five Fortunes¹ and to mount into the peace of not-thinking (無意 *mu-i*), i.e. where thought ceases.”—*Muryojukyo*.

CHAPTER II. HISTORICAL

“ Faith without discernment only increases the darkness. Discernment without faith increases evil thought. Faith and discernment properly wedded become the basis of true religious conduct.”—*Nehankeyo*.

18. *What was the name of the founder of Shinshu and what about the lineage of his successors ?*

1. The Five Fortunes are ; (a) Being born with a good going, i.e. tendency ; (b) Being born in good circumstances ; (c) Having a good disposition ; (d) Being born a man (not a woman) ; (e) Understanding the truth of predestination.—*Bukyojiten*.

The founder was Kenshin Daishi (Shinran Shōnin). The descendants of the Founder keeping burning the lamp of the Law have been the successive high priests of Hongwanji (the chief temples of the sect). It is just as in the case of our Royal Family where the Emperors of one continuous dynasty, in accordance with the injunctions of their ancestors, have maintained from generation to generation our nationality.

19. *When did Kenshin Daishi live, and when did he found the sect?*

The Founder's birth was the first day of the fourth month in the third year of the Shoan Era, during the reign of Takakura, the 80th emperor (1173 A.D.), that is; over 700 years ago. In his fifty-second year, in the village of Inada, Hitachi Province, he wrote his six volumes of sacred writings called *Kyogyoshin-shomonrui*.¹ By these books he laid the foundations of Jōdo Shinshu,² the True Paradise Sect. Up to his ninetieth year he had a mind for nothing but to proclaim the doctrine of salvation through the Great Vow of Amida.

“Arousing a heart of unwavering faith he understood the cause of his own birth; and by spreading the knowledge of the Great Vow he has helped mankind to enter Paradise.”—*Shikimon*.

20. *What about the lineage of the Founder and the outline of his life after his religious consciousness was aroused?*

The Founder's great ancestor was Amadzukoyane no Mikoto, and his family name was Fujiwara. He was the eldest son of Lord Hino Arinori, a descendant of Prince Kamatari. His mother was Kikkwo, the daughter of Yoshitsuka, Lord of Tsushima who was the eldest son of Prince Minamoto Yoshiie. In his childhood the Founder was called Matsuwakamaru. He grew in intelligence surrounded by the tender affections of his parents. At the age of four however he lost his father, and in his eighth year his mother also died. Thus acquainted with

1. These six volumes deal with Real Truth, Right Practice, True Faith, True Understanding, True Paradise, and This World.

2. Jōdo Shinshū in the full name of Shinshū.

sorrow he was committed, together with his younger brother Asamaro, to the care of his uncle. Having thus lost both parents he early learned to feel deeply the vicissitudes of Life. Neither his social standing nor the luxury of his life could at all satisfy his heart. His mind became more and more set upon entering Buddhism and seeking the way of perfect Enlightenment. At last, composing the couplet, "The heart that thinks there is a to-morrow is as transient as the cherry blossom, for is there not the midnight wind?" he became, in the spring of his ninth year, a disciple of Jichin, the Abbot of Shorenin Monastery. He shaved his head and became a priest calling himself the Prince of Hanen Shonagon. After this he spent a long time in the Daijo Temple on Mt. Hie, studying the profound doctrines of the Tendai Sect. He also visited Nara where he learned much from the scholars of the day. In short, he made extensive inquiries into the subjects of all the sects; and thus by meditation and experience he accumulated his knowledge about the *Kenmitsu Nikyo*, the two doctrines of Truth Accommodated and Absolute Truth. Thus he earned for himself the name of "Genius of Mt. Hie," and "The Famous Priest of the Future," and he was appointed in his twenty-fifth year Abbot of Shōkōin. He was highly regarded at court and was in a fair way of becoming a high priest of the Tendai Sect and of being placed at the head of the *Sansenbo* i.e. the 3000 monasteries on Mt. Hie, thus overshadowing with his dignity the whole mountain. But he was more concerned with true enlightenment which he had not yet attained. He would go from *Komponchudo* to *Sanoshichisha* and there make vows. Again he would spend much time in prayer and meditation before *Kwannon* in the *Rokkakudo*. Finally one day he heard Hōnen Shōnin of Kurodani preach on the entrance to salvation through the easy way of repeating the name of Buddha (the prayer *Namu Amida Butsu*). After the sermon he called on Hōnen in his study, and there he threw overboard the *Shōdōmon* i.e. the doctrine of Salvation through the Law, and accepted the

Jōdomon, i.e. the doctrine of Salvation through Faith. He formulated the doctrine of immediate entrance into salvation through faith for all men. On the spot he became a full fledged disciple of Hōnen. He changed his name to Shakku and became the chief disciple of the *Nembutsu School*.¹ At this time Shinran was twenty-nine years old.

In his thirty-first year being influenced by a vision of *Kwannon* in the *Rokkakudo* and urged on by Hōnen Shōnin, he married Princess Tamahi, the daughter of Prince Fujiwara Kanezane, and so set an example of the possibility for both layman and priest (though married) to enter Paradise through *Nembutsu*.² Thus breaking down the barrier between priest and layman he, like a normal man, ate meat and married. By this he set an example for future Buddhism. Proclaiming Social and Household Buddhism he determined to save all men in these latter days. This is the beginning of the Shinshu *Shinzoku Nitai*.³

In the first year of the Shōkyū Era (1219) Shinran's teacher, Hōnen Shōnin, was banished to the Province of Sanuki. Shinran being Hōnen's most illustrious disciple, suffered with his master and was banished to Kokufu in Echigo Province. From this time on he called himself Gutoku Shinran, "the foolish round-headed Shinran."

"If I do not go to my place of banishment, how can I convert the people of those remote parts? This too, is a blessing flowing from the master's teachings." Uttering these words, he started for his place of exile where he spent five years endeavoring to save both priest and layman. At length in the first year of Karoku (1225), viz., in the 6th year of his exile he was pardoned through the intervention of Okazaki Chunagon Norimitsu. In the fourth month of the following year he started for his home in Kyoto, but while on his way he heard of the

1. The sects that repeat the prayer *Namu Amida Butsu* and rely upon the Mercy of *Amida* for salvation.

2. That is, by repeating the prayer, *Namu Amida Butsu*.

3. Compare Section 34.

death of his master Hōnen Shōnin and thinking it useless to return he went back a second time to Echigo. After this he spent several years in Hitachi Province and then returned to Kyoto by a round about way passing through the Provinces of Shimotsuke, Musashi, Sagami, Enshu, Mikawa, Owari, Nino and Ōmi. Wherever he went he preached, built temples, and was a guide to both priest and layman. He finally reached Kyoto after an absence of twenty-eight years. "When I think of my life the years like a dream or vision have gone by."

He took up residence in the district of Gojo Nishi no Doin and there for twenty years spent his time in writing and preaching. During those years people came even from distant places to sit at his feet, the number of admiring disciples grew from day to day, and Shinshu flourished more and more.

About the eighth month of the second year of Kōchō (1262) he moved to the Minami Zenhoin Temple of Oshikōji. In the middle of the eleventh month he was taken ill, and on the 28th of the same month, at the age of ninety, breathed his last and entered Paradise. Thus Shinran Shōnin was no longer in this world. "Vain thoughts flee at the prayer, *Namu Amida Butsu* (Have Mercy on Me Thou Buddha Amida). Both the mouth that utters these words and the heart that believes them are in Heaven."—*Shinran*.

"When you see the change that befalls all men, arouse your heart to rely upon Amida."—*Shinran*.

21. *What about the Founder's successors?*

When Shinran died he was cremated at the Temple of Enninji in Higashiyama. His bones were gathered and put in a tomb at Otani. Here a shrine was erected and kept by Kakushini, the youngest child and daughter of Shinran and by her son Kakue. After this Shinran's grandson, Nyoshin, succeeded to the place and he in turn was succeeded by Kakushini's grandson, Kakunyo.

During the incumbency of this third generation the sect

reached a more and more prominent position. The following is the lineage of Shinran's successors :—

Shinran { Inshin.
 Zenran-Nyoshin.²
 Kakushini-Kakue¹-Kakunyo³-Zennyō⁴-Shakunyo,⁵ etc.

In the eleventh year after Shinran's death Kakushini and Nyoshin built a temple at Otani. To their temple Emperor Kameyama gave the name of *Kuonjitsugo Amida Hongwanji*, (Temple of Amida's Vow made in Eternities Past), and made it an Imperial temple where prayers for the country and the Emperor were to be offered. Nyoshin Shōnin was made Rector of this temple; and thus the chief temple of the sect called Hongwanji came into existence.

22. *When did the Founder receive the title Kenshin Daishi, Great Teacher who Sees the Truth?*

He received this title from the present Emperor, Nov. 28 9th year of Meiji Era (1866). Up to that time he was known as Shinran Shōnin; more popularly, however, he was called by the special name *Gokaisan* (the Honorable one who Opened the Mountain; i.e. the founder of the sect, for temples were usually built on mountains).¹

23. *Why was the sect called Shinshu?*

The full name of Shinshu is *Jōdo Shinshu* (The True Pure Land Sect). This means that it is the true sect of the Jōdo division. The term *Shinshu* was first used by Zendo Daishi in his sacred writing called *Sanzengi* where he says, "Shinshu i.e. the True Sect, is hard to find." And again Hōsho Zenshi in his sacred writing called *Goehōjisan* says, "to become a Buddha by repeating the *Nembutsu* is to be a Shinshuist." Obtaining the term *Shinshu* from these writers, the Founder uses it in a certain hymn where he praises the merits of his teacher Hōnen Shōnin. The hymn reads as follows: "Out of the might of the light of

1. It is interesting to notice that modern Buddhism is building its temples where the people are, i.e., in the heart of cities and towns whether located on hills or not.

wisdom appeared the great founder Genku. He founded the Jōdo Shinshu and preached the Vows of Amida." In his writing called *Kyogyoshinsho* Shinran says, "It is my humble opinion that in the *Jōdo Shinshu* there are two great gifts of Amida, viz., (1) the gift of going and (2) the gift of returning," [i.e. (1) The gift of being able to enter Paradise and (2) the gift of being able to come back from Paradise and help others].

Thus using the term *Shinshu* in a most humble manner the Founder showed that the Vows of Amida which he taught are really the same teachings which Shaka himself promulgated, and the same as the doctrines taught by the Seven Great Priests of India, China and Japan (who were Shinran's spiritual ancestors). As Shinran thought a great deal of the term *Shinshu* it was used to designate the sect, viz., *Jōdo Shinshu*.

24. *Why is Shinshu divided into ten subsects, and is there any difference in their teachings?*

The doctrines of all these subsects are the same, and there is no difference whatever between them. But Shinshu is divided into subsects by reason of the origin and history of certain of its chief temples.¹

"Shinran does not teach any new doctrine. I too believe in the teachings of Nyorai (Amida) and am trying to make these known to others."—*Shinran's Writings*.

25. *How were the teachings of Shinshu handed down to Shinran?*

The two Bodhisattvas, Ryuju and Tenshin in India, the three Great Teachers, Donran, Doshaku and Zendo in China, and the two Great Teachers, Kenshin and Genku in Japan, were

¹ The writer at this point gives a brief outline of the history of these subsects and shows how they came into existence. But as this is of little interest or value to the outsider we omit this part of the book. It is enough to say that from what is said it would seem that when any temple gained special prominence, and especially when it received special Imperial recognition, it became improper to have the temple remain a branch temple of the sect, but it was made the chief temple of a new sect. Especially was this the case when it happened that a Prince Imperial retired to a temple.

all his spiritual ancestors. We call them the Seven Great Fathers. Besides these there were many who proclaimed the Law of Amida which is the true principle of Shinshu. But as these could hardly be called orthodox we do not count them among Shinran's spiritual ancestors.

26. *What writings did these Seven Great Teachers produce and what was the import of their doctrines?*

The Bodhisattva Ryuju¹ was the author of the *Igyohon*.² In this volume the writer divides Buddha's (i.e. Buddha Shaka-muni) teachings during his lifetime into two parts, viz., *Nan-gyodo*, The Way of Hardships and *Igyodo*, The Way of Ease. He shows the difficulties that lie in the Way of Hardships and urges walking in the Easy Way of Amida which is not difficult to follow.

The Bodhisattva Tenshin³ wrote the *Jōdoron*. In this he teaches in detail what is meant by whole-hearted submission to Amida. He divides the subject into five parts as follows:—Worship, Praise, Petition, Meditation (which leads to seeing into Paradise), and Benevolence.

The Great Teacher Donran⁴ wrote a book called *Ojoronchū* which is a commentary on the *Jōdoron* of Tenshin. This book explains minutely the deep principle of absolute reliance on the power of Another. He wrote also the *San-Amidake* in which he praises the majesty and virtue of Amida.

The Great Teacher Doshaku⁵ wrote the *Anrakushū*. In this he divides the entire teaching of Buddha into two divisions, viz., *Shōdōmon* (Holy Way division) and *Jōdomon* (Pure Land or Paradise division). He teaches clearly the difference between Self-reliance and Reliance on Another.

1. Ryuju=Nargajuna.

2. This is the 5th vol. of the *Jūjubibasharon*, which is a series of commentaries on a part of the *Kegonkyō*. The *Kegonkyō* constitutes the chief book of the Kegon Sect which is one of the oldest in Japan.

3. Tenshin=Vasubandhu.

4. Donran=T'an-luan.

5. Doshaku Tao-ch'ao.

The Great Teacher Zendo¹ wrote four books which are commentaries on the *Kwanmuryojukyo* (The Book on Seeing the Boundless Life Eternal). These four books are: *Gengibun* (The Fundamental Principle); *Jobungi* (Explanatory Notes on the Preface); *Josengi* (concerning Meditation); and *Sanzengi* (concerning Good Deeds). In this he shows clearly the differences in the dispositions of men and explains what is meant by fervent meditative prayer. Besides these he wrote such books as: *Hojisan*, (concerning Religious Practices); *Kwammenhomon* (concerning the Observance of Buddha's Teachings on Worship and Daily Religious Duties), and *Hanjusan* (A Book on *Hanshu* which treats of the True Religious Practices). Through these books he praised the Law of Amida.

Kenshin Kwasho wrote the *Ōjōyoshu* (a collection of teachings and practices for entering Paradise). In this he explains the advantages and disadvantages of both the strict Amida worship (the so called *Nembutsu*) and the other ways. He also sets forth the distinction between the *Shinjitsu-hōdo* (the True Paradise entered by reliance on Another) and the *Hoben-ke-do* (the Paradise accommodated to those who are unable to enter the True Paradise).

Genku Shōnin² wrote the *Senjoshu* (a collection of the Vows of Amida).³ He elaborates in this the thoughts of the six Fathers who preceded him and teaches that the Paradise doctrine which is fundamental is none other than the practice of the *Nembutsu*.

The above named books then contain the teachings of the Seven Great Fathers.

“The Wise Men in India and the High Priests in China and Japan show why the Great Saint (Shakamuni) came into the world, and they explain how the Vows of Amida Nyorai are suited to the needs of mankind.”—*Shoshinge*.

1. Zendo=Shan-tao.

2. Better known as Hōnen Shōnin.

3. In this the author treats especially of the merits of repeating the *Nembutsu*.

27. *What book (of the Buddhist Canon) is the basis of Shinshu ?*

Shinshu relies for its doctrines chiefly on the *Jōdo Sambukyo* (Three Books on Paradise). They are the *Daimuryojukyo* (A Treatise on the Boundless Life), *Kwanmuryojukyo* (A Treatise on Seeing the Boundless Life), and the *Amidakyo* (A Treatise on Amida). Of these three the first, viz., the *Daimuryojukyo*, is the most important.

28. *What Buddha is the principal object of worship in Shinshu ?*

This is Amida Nyorai, viz., *Namu Amida Butsu* (The Glorious Buddha Amida).

29. *Does Shinshu worship none other than Amida ?*

What is worshiped in Shinshu temples is fixed as follows :—

- (1) Amida Nyorai worshiped as the Chief Object of Worship.
- (2) Kenshin Daishi worshiped as the Founder of the Sect.
- (3) The successive High Priests of each subsect are worshiped as the *Zenchishiki* (Good Wise Men.)
- (4) The Seven Great Fathers are worshiped as the Transmitters of the Law.
- (5) Shotoku Taishi is worshiped as the Founder of Buddhism in Japan.

These are called the *Gosonsama* (The Five to be Worshiped). But in the private family shrines Amida Nyorai alone is worshiped.

30. *Why is Shaka Nyorai not worshiped ?*

In Shinshu there are two ways in which the relation between Amida and Shaka is conceived. One way regards the two as one and the same being ; the other, as distinct. When the two are regarded as one and the same being, the teacher Shaka is looked upon as the incarnation of Amida Nyorai. He is regarded as coming temporarily into this world. When the two are conceived of as distinct beings, Shaka is looked upon as

the *Teacher* of this world and Amida as the *Saviour* of the world. The reason then why Shaka is not worshiped specially is because he and Amida are regarded as one and the same. Buddha has become One, viz., Amida. "Shaka and Amida are the Parents of Mercy. Through various well devised means they have kindled in us the highest faith."—*Buddhist Hymn*.

"He who knows the benevolence of the Master can not but follow him if he sees him; and if he does not see him, he can not but meditate upon his teachings, just as a child thinks lovingly of its parents or a man thinks of his meat and drink."—*Chushinkyō*.

"Like the light of the sun and the beams of the moon, he has with his own light scattered the darkness of the heart."—*Rensho Hosshi*.

"All sin comes from the mouth that speaks untruth and from the heart that denies the future world."—*Hokukyō*.

"A heart of inexhaustible mercy has unlimited wisdom. When mercy and wisdom go together, the sweet dew of Heaven is widely shed, and by this everything is refreshed and all life is saved."—*Jobungi*.

"Even for one night's lodging the traveller seeks for the house of a good man."—*Shinran*.

"If there is no Buddha in the world, be kind to your parents; for to be kind to parents is to be kind to Buddha."—*Taishukyō*.

CHAPTER III. DOCTRINES.

(*Shintaimon*.¹)

"All who believe in me according to the Law which has been revealed and who rejoice in mercy shall enter the Kingdom of Buddhas."—*Agonkyō*.

31.—*To what times and conditions are the teachings of Shinshu adapted?*

They are adapted to the latter days, namely to our own

1. Cf. Section 34.

times. They are suited to meet the needs of the lowest sinners i.e. men like ourselves.

“ Oh, the petals of cherry that fall now and then from the blossoms hidden by green leaves.”—*Tonmahoshi*.

32. *Are the teachings of Shinshu suited only to the needs of sinners of our generation, or are they also suited to men like the saints of earlier ages¹?*

The Shinshu teachings are intended primarily for the salvation of common sinners; but of course they are also for the saints. Those upon whom the Eye of Mercy first looked with pity were the common sinners of these latter days, but this does not mean that the saints of either the earlier or the latter days were overlooked. It is the nature of Amida's Paradise that all Five²

1. Buddhists divide the history of the world since the days of Shakamuni into three periods. The period immediately following Shakamuni's time was the period of Saints when men were good. In the second period man had degenerated considerably, but he had not fallen to the low state of the third period namely the present time.

2. These Five Vehicles are:—

A.—1. *Hināyāna*—Elementary Buddhism.

2. The Beginning of True Religion—a transition from *Hināyāna* of *Mahāyāna*.

3. *Mahāyāna*.

4. School of Meditation founded by the last Buddhist Patriarch Ta Mo (Japanese, Daruma) in 529 A.D.

5. Complete Religion of all the Schools.

Timothy Richards. The N.T. of Higher Buddhism. p. 41.

B.—The Priest Chikai (Jap. Tendai Daishi) in the sixth century divided Buddha's teachings into five periods. In the first period which lasted only a few weeks Buddha, he held, taught the truth undiluted. When he saw that he was not understood, he taught the simple truths contained in general in *Hināyāna*. This second period lasted 12 years. In the third period which lasted about 8 years he showed his disciples that *Hināyāna* was but an accommodated doctrine and so taught them the *Mahāyāna*. But when he perceived that his disciples thought *Mahāyāna* was not for the average man, he showed them how *Hināyāna* can lead to *Mahāyāna*. This marked the 4th period which covered about 22 years. Finally when Buddha reached his 72nd year he began to tell his disciples the deepest truths, showing how all beings are destined to attain Buddhahood and that everything is really in essence the same as Buddha. This covered some 8 years. The names of these five periods in Japanese are: *Kegon*, *Rokuon* or *Agon*, *Hōtō*, *Hannyā* and *Nehan* or *Hokke*.

Vehicles lead to it equally well. Since this is so all men are included in the Great Vow of Amida just as the great ocean receives the waters from both the dirty and the clear streams; for there is no place but the ocean to which streams can flow. Only because the compassion (of Amida) was deep towards miserable sinners, was his desire to save directed primarily towards them. In the words of Shinran, "The inferior and the saint, the transgressor and blasphemer,—all alike enter Paradise just as waters of various hues reach ultimately the sea."

"Out of compassion for the masses, whether good or evil, have been established in this corner of the world (i.e. Japan) the teachings and enlightenment of Shinshu."—*Shoshinge*.

33. *What doctrines does Shinshu teach?*

To put it briefly, the fundamental aim of Shinshu is to teach what is called *Shinzoku Nitai*. The term *Shinzoku Nitai* is one which is used by all Buddhist sects, but usually it signifies only the explanation of the Law of the Buddhas (i.e. the doctrines which deal with Religious Faith, Enlightenment, etc.); while in Shinshu alone the term designates teachings which show how religious faith and daily conduct of the believer as a citizen of this world may be made to harmonize. This is the peculiar merit of Shinshu.

"Conform to the laws of the king, be quick in charity and righteousness, and in your heart believe fully the Vows of Amida."—*Rennyō Daishi*.

34. *What is meant by Shinzoku Nitai, and how is it observed?*

The term in full is "*Shintai*" and "*Zokutai*," and it has reference to the two spheres with which man is connected. The first of these deals with matters pertaining to the next world. It has reference to faith in the salvation wrought by Amida which enables the believer at the end of his life finally to become a Buddha of the highest enlightenment. The second term deals with matters pertaining to this world. It has reference to the moral conduct of those who believe in Amida, and shows how

they must respect the laws of their country, observe the way of benevolence and righteousness, be diligent in business, help society, improve themselves and keep their own house in order. Even ordinary moral teachings point out that benevolence, righteousness, loyalty, and filial piety are the great way of humanity. How much more should the one who believes in Amida's Vows and who hopes to be a Buddha, guard against breaking these common moral laws. Therefore the two sets of doctrines of Shinshu called *Shinzoku Nitai* are like the two wheels of a cart or the two wings of a bird; and he who violates the laws of either one or the other sphere cannot be a true disciple of Shinshu. Shinshu teaches that we must be perfect in both.

35. *On what are the doctrines of Shinzoku Nitai based?*

They are based upon the book called *Dainuryojukyo*, which is one of the chief canonical books of Shinshu. In the first section of this book is taught the Law and Way of Amida (i.e. *Shintai*). In the second section of the book the great principle of humanity (*Zokutai*) is taught repeatedly and kindly.

The book has the eighteenth of the forty-eight Vows of Amida as its basis, and on this Eighteenth Vow too is based this principle of *Shinzoku Nitai*.

36. *What is this Eighteenth Vow?*

If when I have attained Buddhahood, all beings in the ten quarters who with a heart of faith desire to be born in my country and call upon my name, do not attain their desire, then I shall not become fully enlightened! (This is *Shintai*). To leave out all who commit the five¹ transgressions and who speak evil of the holy Law is *Zokutai*.

1. The five transgressions are :—

(1) Killing parents, (2) destroying temples, (3) disturbing the peace of the monks, (4) shedding the blood of Buddha's followers, and (5) annoying those who repent according to the instructions of the priest.

To earnestly rejoice in faith and to desire to be born into the Kingdom of Buddha is Religious Faith, and this is *Shintai*.

To leave out those who commit the five transgressions, as said above, is to rebuke unrighteousness, and this is *Zokutai*. A detailed explanation of the matters of faith and morality from this standpoint constitutes the backbone of the second part of this book.

“To name this chief Vow (i.e. the eighteenth) constitutes the main work (through which one is saved). The vow of earnestly rejoicing in faith is the cause which works the highest enlightenment and leads to perfection in Nirvana.”—*Shoshinge*.

“By Buddha’s laws are the laws of one’s country truly observed, and by observing the laws of one’s country Buddha’s Law is advanced. Moreover benevolence, uprightness, politeness, wisdom and faith are the foundation of humanity and the Five Precepts. He who does not know these can hardly be called a man. He who knows them is truly a man.”—*Senshoshu*.

37. *Are there any writings which set forth plainly and simply the doctrines of Shinshu?*

Yes, there are, and the best of these is the *Ryogemon* (Book on acquiring Faith) of Rennyō which is sometimes called *Kaigemon* (Book on Repentance). This is written in a style which even the uneducated and ignorant can easily understand. The following are quotations from this book on the principles of *Shintai* (Religious Faith).

“Throwing away the mind which relies on the various works and practices done by our own strength, we with simplicity of heart ask Amida to help us attain the Life Eternal which is of great importance.” (Peace of Mind).

“When we ask with simplicity of heart, we know the certainty of his help to enter Paradise, and we rejoice to think that henceforth we repeat his name out of gratitude for his Mercy.” (Gratitude).

The following sets forth the principle of *Zokutai* (practical conduct as a citizen of this world).

“For this reason (viz. for having obtained mercy) we determine to keep the established Law throughout our lives.”
(As to the Law).

The above teachings are to the Shinshu believer what the Imperial Rescript in Education is to the citizen of Japan. These teachings must always be kept in mind and made the standard of the believer's faith. These brief statements comprise the things essential in Shinshu.

38. *If one believes in Shintai what must one believe?*

One must believe in Amida Nyorai as the chief object of worship.

“Vain is the heart that prays for a life of a hundred years. The boundless life of the gracious Buddha Amida alone is to be prayed for.”—*Hōnen*.

39. *Who is Amida Nyorai?*

Amida Nyorai is the Buddha whose name is *Namu Amida Butsu*. This is Sanscrit and when translated means, “The Glorious One Who has Boundless Life and Truth” or “The Glorious One from Eternity whose Light Radiates Freely in all Directions.”

40. *As Amida Nyorai is the Buddha whose name is Namu Amida Butsu, does not this imply that the name and the Buddha essence are separate, and was not this name therefore given afterwards?*

The Buddha essence and the Buddha name are one and the same thing. Hence we speak of the *Myotai funi* (name and essence not two). The name of Buddha is therefore not something which was given either before or after any point in time. This is explained by Rennyō in his writings when he says, “While Amida Butsu was still Hōzō Biku he vowed that he would not attain perfection until a way was prepared for all living beings to become Buddhas. Now that he has attained perfection he is called *Namu Amida Butsu*.” “The essence of *Namu Amida Butsu*, in order to give man a proof

that he has saved him, has revealed his name to man in these six characters, 南無阿彌陀佛 *Nā-mu A-mi-da Butsu.*" Therefore the Buddha whose name is *Namu Amida Butsu* is the Buddha in whom is revealed the mercy which saves man.

41. *What about the history of Buddha Amida Nyorai?*

Long, long ago there was a Buddha in the world whose name was *Sejizaiōbutsu* (The Buddha who Enjoyed Perfect Freedom in the World). At that time there was a disciple whose name was *Hōzō Bosatsu* who cast away his kingly rank (王位 *ōi*) and became earnest in religion. This disciple had aroused in himself a heart of great mercy so that he took pity on all living beings of the Three Worlds¹; and desiring to save all who are suffering from sin, he endured whatever difficulties and hardships he met. He made forty-eight vows to fulfil which required many years of good works. When finally he had fulfilled these vows, he attained perfection and became the Buddha called *Namu Amida Butsu*. Therefore this vow (i.e. the eighteenth of the forty-eight) is called the Eternal, Supreme, Great Vow, and this Buddha is called the Supreme King of the Law who is Perfect in Mercy.

"Nyorai with the utmost mercy pities the Three Worlds."
—*Muryōjukyō*.

"Great mercy is the nature of Buddha."—*Nehankeyō*.

42. *Was Hōzō Bosatsu a historical personage?*

He was a historical personage but he does not belong to the period of authentic history. The world is always changing

1. The universe through which all living beings pass is divided into three parts. The first is called *Yokokai*, i.e. the world of appetite; so-called because of sexual desires, eating, sleeping, etc. The second is called *Shikikai*, i.e. the world of substance. This is one stage higher than the *Yokokai*. Though this world is free from the lusts of the flesh, it is still a bodily existence though of a refined and high form—a sort of ethereal existence. Clothes are provided naturally and the food and speech is light. The third is called *Mushikikai*, i.e. the immaterial world. In the first and the second world the soul is not free but bound down by body, whereas in the third it is free. There is neither matter nor form in the third world but only consciousness.

and generations come and go. So as regards Hōzō Bosatsu there is no other way than to accept his historicity upon the authority of Shaka Nyorai who is more than an ordinary witness.

43. *If then there is no direct evidence of his historicity, may it not be that Hōzō Bosatsu is a mere fictitious Buddha of Shaka Nyorai's own invention?*

If we put too much stress on the matter of historical evidence, all events in the mythological age of Japan and in the very ancient periods of Chinese and Western history can be reduced to mere legend. We must doubt therefore not only the historicity of Hōzō Bosatsu, but all ancient history will become untrustworthy. Since we live in a world which has neither beginning nor end, we can not deny that at a certain time there appeared such a famous man and that he was of such an ideal character (as Hōzō Bosatsu is alleged to have been). In a world subject to such vicissitudes one must guard against getting too nearsighted and believing only what can be historically established.

"Buddha's body fills the ends of the universe. It is revealed to all living beings everywhere and always in a manner suited to meet the needs of the life to which it appears."—*Kegonkyo*.

44. *When was the Great Vow of Hōzō Bosatsu fulfilled?*

As we have already intimated above, just when it was can not be stated accurately, but it is said in the canon to belong to a time some ten *kalpas*¹ ago, while commentaries say that it belongs to the eternities of the past. But it does not matter whether we say ten *kalpas* or eternity, for the essence of the universe is not subject to space and time. Still it is the free and eternal truth which belongs to the timeless and measureless eternity that after all has value for a world which is conditioned

1. The length of a *kalpa* is variously estimated. One way is to measure it by the length of time required to empty a castle 4,000 ri (about 10,000 miles) in cube and filled with mustard seeds, if one seed is taken out every three years.

by space and time. Therefore the Amida who attained perfection ten *kalpas* ago is the same as the one who attained Buddhahood in the eternities of the past. Both are explained in terms suited to meet the degree of intelligence to which they are revealed, and in reality there is no difference between them.

“Do you regard the moon which has to-night appeared from behind the mountain as just now coming into existence, or is it not the same moon which gave light in the ages past?”—*Fujiwara Shunzei*.

45. *If there is no difference between the Buddha who appeared ten kalpas ago and the Buddha of eternity, are not Hōzō Bosatsu and Amida Nyorai different names for one and the same reality?*

Whatever is, is evolved from the One Body of Real Substance (眞如法性ノ一體 *Shinnyo Hōshō no ittai*) by the law of cause and effect, and, therefore, everything is substantially one and the same. But in order to polish up and develop existence into spiritual beings of absolute and perfect natures whose essence is mercy and wisdom, a long process, (*viz.*, the moral process) is necessary. Therefore we must say that the difference between Hōzō Bosatsu and Amida Nyorai is only a difference of Original Position (因位 *In-i*) and Resultant Position (果位 *Kwa-i*). (That is, Amida Nyorai is the resultant of which Hōzō Bosatsu is the origin in the chain of cause and effect).

46. *Is the Amida Nyorai who has attained perfection also to be regarded as having personal existence?*

Since Shinshu (and the Jōdo group in general) is not argumentative but practical Buddhism, it leads its adherents by teachings which are applicable to our daily life. For this reason Amida Nyorai is represented as a Buddha who has personal existence. We have said Shinshu is a practical religion, but of course if the practical is contrary to reason it is worthless. And so if in our teachings we have to be argumentative, we too can lay claim to lofty and profound doctrines which may be

called the philosophy of Shinshu. In a practical religion however, such as Shinshu, the emphasis is placed on faith rather than argument.

“Language fails! Language fails! Language fails! One can only exclaim “Ah!” in wonder and amazement.”—*Mito Giko.*

47. *You have said that whatever is, is evolved from the one body of Real Substance. What is meant by Real Substance?*

By Real substance we mean the substance which constitutes the essence of the universe; it is the Acme of Truth. Real Substance is that which underlies the two worlds of matter and mind. It is boundless as to space and endless as to time. It is constant as to past, present and future. Extending into the Ten Parts, it is unlimited and the whole universe is but the manifestation of it.

“The universe is Nyorai¹ and this is the real body of Buddha.”—*Saisho Okyo.*

48. *When we speak of the Substance of the universe, can we say that it is that which underlies the two worlds of matter and mind?*

There is nothing in this universe which does not come under one or the other of the two realities we call matter and mind. By the Real Substance of the universe then we mean the underlying essence of matter and mind. This Substance, through the law of Cause and Effect, produces things and destroys them; it changes things and maintains them. We

1. The Chinese characters for Nyorai 如來 mean literally *Like and Come*. Suzuki in his various books on Buddhism, translates the term by a word he coined himself, viz., *Suchness*. Other writers translate it, *Absolute, True Form, True Model, True Reality, Archetype, The Coming One*, etc. Of course, it is not always used with the same import in Japanese, and therefore one is justified in rendering it differently in different connections; but when it occurs in a context such as we have above where it is used in its real metaphysical sense it means apparently, the *Coming* into appearance of that which is *like* reality. It is the *Phainomena* of the *Noumenon* of Kant.

can not say that things either are or are not. If we ask whether things are fixed in their *being* or fixed in their *not-being*, we can give no positive answer to either question. We can only say that things are, or that they are not, or that they are midway between *being* and *not-being*. Now that which works in this mysterious and marvelous way is what we call the Real Substance of the Universe i.e. the Real Truth.

“Real Substance is the body of Law which underlies the entire universe. This is the so-called Spiritual Essence which neither is born nor perishes. The apparent differences in the world are but the product of impure thought; outside the mind there are no real differences. Therefore the real essence of the universe is not to be expressed in words, nor can it be reduced to any fixed formula. It is incomprehensible and ultimately it is a Oneness in which there is neither change nor difference. It is indestructible, and because it is a Oneness it is called *Real Substance*.

49. *When we say “Buddha” and “Nyorai,” do we by using these words refer to this Real Substance (spoken of above) ?*

The terms Buddha and Nyorai find various interpretations. I shall explain them under three heads as follows :—

- (1). *Hōshin Butsu* (法身佛), Buddha as the Embodiment of Law. This refers to the real essence of the universe of which we have spoken above, viz., the Real Substance. When e.g. we say that all things have the nature of Buddha we use the term Buddha in the sense of Real Substance.
- (2). *Hōshin Butsu* (報身佛), Buddha as the body of Perfect Compensation or Result. This refers to Buddha like the Buddha Amida of Shinshu (and the Jōdo group) who attained Buddhahood as the Resultant of which the Cause was Virtue and Good Deeds.
- (3). *Ōjin Butsu* (應身佛), The Accommodated Buddha.

This refers to Buddha as Shaka Nyorai, who for the sake of saving living beings took upon himself the form of man and taught the way of Truth.

To put it briefly: The Universe as Law is called *Hōshin Butsu* (Buddha as the Embodiment of Law). To develop the essence of the Universe into the wonderful function of Mercy and Wisdom is what is called *Hōshin Butsu* (Buddha as the Body of Perfect Compensation). To adapt this wonderful truth to the needs of living beings by becoming incarnate in this world is what is called *Ōjin butsu* (The Accommodated Buddha).

50. *Since Amida Nyorai is said to be regarded as Hōshin Butsu (報身佛), i.e. Buddha as revealed Absolute Mercy and Wisdom wrought from the Real Substance, is not Amida Nyorai therefore a Buddha of Absolute Truth and not a Buddha of things relative (i.e. such as human life and knowledge) ?*

It is true that in the term *Hōshin Butsu* Buddha is regarded as Absolute Mercy and Wisdom, but as he is a Buddha who appeared in fulfilment of vows to save suffering humanity by putting his mercy and wisdom into practice, he must still be regarded as being also a Buddha of things relative (i.e. a Buddha suited to this world); and since he prepared a Land and revealed Paradise his surroundings must also be regarded in terms of the phenomenal world.

“The whole of existence is born of a cause. Without a First cause there is no universe.”—*Kegonkyo*.

51. *If Buddha is relative, his body it would seem must be limited; and Paradise too must be restricted within certain limits. Is not this true ?*

As to whether a thing is relative or absolute depends upon your particular standpoint. We can not say that anything is always relative or that anything is always absolute. Therefore the relative changes into the absolute, and the absolute appears in the relative. When this mysterious relation between the

relative and absolute is understood the true significance of Buddha's Body and Paradise is comprehended. Therefore to show Amida's liberty in revealing himself in different ways it has been said, "Sometimes he reveals himself in a great body and fills the whole Universe; and sometimes he reveals himself in a small body not exceeding six or eight feet in length;" or again, "Unobstructedly radiates the Eternal Light into the Ten Directions." As to Paradise it is said that "There is in the West a world ten trillion lands away and this is what we call Paradise;" or again, "It is the wide and boundless; in short, like the universe."

"As regards Buddha there are two kinds of bodies. The first is *Hōshō Hōshin* (法性法身), the Body of Absolute Truth. The second is *Hōben Hōshin* (方便法身), the Body of Accommodated Truth. What we call *Hōshō Hōshin* has neither color nor shape. Therefore the mind fails to comprehend it and words fail to describe. Now that which appears as form from this Eternal Oneness is called *Hōben Hōshin*, the Body of Accommodated Truth or Truth Incarnate. This latter assuming human form in the person of Hōzō Biku, made the marvelous forty-eight vows."—*Yushinsho*.

52. *What is meant by saying that Amida Buddha saves us living beings by his two attributes of Mercy and Wisdom?*

All of us living beings from the beginning of beginnings have, through our evil habits, been under the bondage of evil whence there is no escape and are in a state of suffering. This condition determines our future state and so we are doomed to a life of suffering. Amida taking pity on us in this state, cut off the chains of sin by the might of his Great Vow and leads us into a wonderful and grand enlightenment. This raising of living beings to his own position we call the salvation of Amida.

53. *What is meant by the Might of the Great Vow?*

Through the Vow and Works of Hōzō Biku, the Causal Position of Amida, absolute and marvelous Truth was wrought into an active Mercy and Wisdom. This active Mercy and

Wisdom being enshrined in the Sacred Name, *Namu Amida Butsu*, is transmitted to us by voice and awakens in us a heart of faith. The mysterious Might which is revealed in this awakening of the human heart is what is called the Might of the Great Vow.

“The characters 南無阿彌陀佛 *Na-mu A-mi-da Butsu* are only six in number, and so it would not seem as though they would have much efficacy ; but in this name written with six characters there is no limit to the greatness of the merit and profit which are boundless both in light and depth.”—*Shinran's writings.*

54. *What is meant by breaking the fetters of Sin ?*

Sin is an abstract thing. It stands for a certain state of our spiritual activity, and as a result of this state we are caught in the meshes of sin whence arise all our misfortunes and sufferings. This is what is meant by the Fetters of Sin. When we believe in Amida, through the efficacy of faith our spiritual condition, which is the cause of our misfortunes and sufferings, becomes changed and we can enter the Buddha Heart of great mercy and wisdom. At the same time the fetters of sin are snapped. Zendo speaking of the name of Buddha as a sharp sword says, “A sharp sword is the name Mida (Amida) ; name his name but once and sin all vanishes.” “The heart is the fountain-head of evil ; the body, a bundle of sins.”—*Hachidaijin Kakukyo.*

55. *Why is it that the Activity of Mercy and Wisdom is called Namu Amida Butsu ?*

Mercy is benevolence and the heart of grace. To save sinful beings must be the eternal plan of the Heart of Boundless Mercy. Therefore mercy is the revelation of the eternal activity of Buddha's life. Wisdom is the light of the heart, and as a means of saving sinful beings it is necessary to develop them through the operation of the Light that is boundless. Therefore wisdom is the revelation of the boundless and unobstructed activity of Buddha's light. This immeasurableness and bound-

lessness of Life and Light is called *Amida*. The term *Namu* means submission. *Amida* means boundless life and unobstructed light. *Buddha* means the enlightened one, i.e. the one who understands. With this import of terms we call the Activity of Mercy and Wisdom by the name *Namu Amida Butsu*. (There is a deeper meaning than this which is however beyond words and is inexplicable).

56. *Is there any commentary which explains the meaning of these six characters of the sacred name in an easy manner?*

In the Great Teacher Zendo's commentary we read, "*Namu* means submission. It also signifies the arousing of a desire (in *Amida*) and the bestowal upon others of the fruits of one's own deeds. *Amida Butsu* is the result (of this activity). This being the meaning, it is sure to open the gates of Paradise (to him who names the sacred name)." *Submission* is to follow the commandments, i.e. *Amida's* commandments. *Arousing desires and bestowing upon others the fruits of one's deeds*, refers to *Amida's* giving to us living beings the merits which he worked. *Amida Butsu is result*, refers to *Amida Butsu* as the resultant (of Hōzō Biku's good works). The effect of the vows and good works which *Amida* practiced and obtained in order to bestow upon us, in what is called the Body of Buddha.

Shinran says, "*Submission* is *Amida's* command which calls all living beings to him. What is called *Buddha's Body* is *Mida's* Great Vow."

Again, Rennyō says, "The three characters *A-mi-da* might be interpreted as, *To rule, to help, to save*." In another place he says, "If it be asked, What is the content of the six characters, *Na-nu A-mi-da Butsu*? we reply that the Buddha who rules and saves all living beings who rely implicitly upon *Amida Nyorai* is revealed in these six characters." In still another place he says, "The two characters *Na-nu* signify the possibility of all living beings to believe in *Amida Butsu*. The following four characters *A-mi-da Butsu* denote *Amida Nyorai's* Law of Salvation for all living beings. This then fully explains who

Namu Amida Butsu means the union of the Possibility and the Law of Salvation." Besides these explanations there are many others.

"*Namu* really means Vow and *Amida Butsu* means Work. Therefore when the prayer *Namu Amida Butsu* is uttered once, the vow is formed and the work (needed to fulfill the vow) is performed through Amida's help. Through the first utterance of this prayer the vow and fulfillment thereof being accomplished, the believer's entrance into Paradise is made certain. As the Possibility of Salvation and the Law of Salvation have become united when this prayer is uttered, Buddha is in us and we are in him. Thus the vow having been made and fulfilled we utter with joy all further prayers out of gratitude and reverence. As this is the state of our salvation, viz., union with Amida, to call upon Amida is to call upon ourselves."—*Chuchusho*.

57. *What must we do to be saved by Amida Butsu?*

We are saved by believing on Amida Butsu. Rennyō says, "The important thing according to the Founder's teachings is nothing else than this heart of faith. He who does not know this is to be regarded as an outsider; he who knows what faith is has the true marks of a Shinshuist."

58. *What is faith in Amida Butsu?*

When we hear what is the significance of *Namu Amida Butsu*, we recognize that we are deeply involved in sin and evil from which it is impossible to extricate ourselves through whatever efforts we may put forth. We must trust firmly and without a doubt in the might of Amida's Vow to save us and bear in mind his great merciful heart.

"To believe the truth is faith."—*Junshi*.

59. *What is the state of mind of him who believes in Amida?*

Before we know Amida we spend our lives in sin as a result of which we are drawn into the evil way and are submerged in suffering. But when we listen to the Voice of Salvation we are saved from our sinful condition, being taken

into the eternal light of Buddha; and so we are able to share his merit and receive his favor. We rely upon the great heart of mercy of the Nyorai while we exclaim, "O, thou Nyorai of great mercy, thou Father of true salvation!" Thus we feel as if we had escaped from the jaws of the tiger and entered the rescue boat. Relying upon this Amida Nyorai, we utter the *Nembutsu* with gratitude and reverence, with exultation and devotion. Our heart is filled with a great peace and a great joy. This we call *Shinjin Kwanki*, Joy in Believing. In the Vow of Amida it is called *Shishin Shingyo*, The Joy of the Heart which Believes to the Utmost.

"The man who relies upon Mida is said to have become merged with *Namu Amida Butsu* and to think of himself as under his protection."—*Goichidai Monsho*.

60. *What is the object of believing in the Might of Amida's saving Vow?*

The object of this belief is to avoid falling into the evil way and receiving the consequent suffering. It is to turn from error and to enter the enlightenment of Buddhahood.

"For men of this world there is no other gate which leads from this life of sorrow than the gate which opens on the way that leads to the West (i.e. Amida's Western Paradise)."—*Soanshu*.

61. *When we speak of believing in the Might of Amida's saving Vow, do we not mean that this faith comes from the believer's own power?*

Of course it is the believer's heart that does the believing, but that this heart becomes fixed in its belief is due alone to the believer having understood the heart of mercy wherewith Amida saves him. The unwavering faith which submits to the commands of Amida is not the product of the believer's own strength of heart, but it comes through the strength of Another. "Oh, the kindness of the Father which trained the morning-glory to bloom!"—*From an unknown writer*.

62. *Since the term Shinjin, believing heart, means a*

heart of truth, can we not be regarded as having such a heart when with sincerity we turn to Amida and earnestly pray and supplicate him to help and save us ?

As far as the words are concerned such an interpretation is legitimate ; but in the real meaning we must not overlook the difference between *Jiriki* (自力) self-power, and *Tariki* (他力) power of another. If a man who has only the faith which relies upon self, prays to Amida for help and salvation, however earnestly he may pray, he can not attain the great joy which is called the Peace of Heart because he relies on himself. But in the case of the man whose faith comes through the strength of Another, when he prays he relies entirely upon Amida's commandment of great mercy which calls us unto salvation. Therefore the Great Joy which is called either Faith or Peace is the faith which is the gift of Another.

“Whether we are saved because our sins have been blotted out or not blotted out we do not know ; it is as Amida has ordained. We have nothing to do with it ; we have but to believe.”—*Yamashina Renjoki*.

63. *When we trust Amida's voice which calls us unto salvation, why is this said to be a faith that is the gift of Another ?*

It is the gift of Another because it is not a faith which is fixed through the believer's own efforts, but entirely through the influence of the great merciful heart of Amida. This faith is wrought through the Eighteenth Vow of Amida, and to fill the believer's heart with faith is Amida's desire. Therefore, since it is a faith which is the gift of Amida, it is said to be wrought through the power of Another.

64. *When we attain Buddhahood through a faith which is said to be a gift of Amida, is it not contrary to the Law of Cause and Effect, inasmuch as the cause is in another and the effect, in us ?*

To be sure, this faith is the gift of Amida ; but when the believer has once received it, it becomes his own. The property which has been accumulated by the hard work of the parents

becomes the property of their children. When it is handed down to the children, they receive with the property also the rights of ownership. Whatever they may purchase with this they are considered as purchasing with their own money. In the same way when we attain Buddhahood through the faith whose original cause is Amida, the Law of Cause and Effect in the life of self is not violated ; and Amida's Mercy is all the more a work of grace.

“ This perfect trust is not the erroneous self-reliance of the ignorant mass, but it is the wisdom of Amida's Holy Vow. Thus in the parable of the Two Rivers¹ the White Way which lies between (the two rivers—one of water and one of fire) represents on the one hand the power of Amida's Vow ; and on the other, the faith of the believer.”—*Jōdo Shinyōsho*.

65. *When we receive the faith which is the gift of Amida, why are we able to turn from the evil way and attain the happiness of Buddhahood?*

As this faith contains the whole of the merit of Amida's Vow and Work, we receive through it the whole of Amida's wealth. Amida's Vow and Work give the believer both the power to overcome all sin and evil and the power to walk in the Good Way. Through the strength which we receive by

1. The parable of the Two Rivers is in substance as follows :

Paradise lies in the west, and to it leads a White Way five or six inches wide which lies between a river of fire on the south and a river of water on the north. The fire and water alternately envelop the way ; and, to add to the difficulties of the traveller, wild beasts and robbers oppose his advance. His lot is almost an impossible one and destruction seems certain ; but a voice from behind bids him go on nothing doubting, and some one in front invites him to come on without fear. By and by the traveller reaches the end of the way and enters the Happy Land free from all cares and difficulties and inhabited by good friends.

The river of fire is the wrath and enmity of the world. The river of water is the covetousness and lust of the world. The White Way is the way of pure faith and hope whose goal is Paradise. The wild beasts and robbers are the evil passions of the flesh. The voice from behind which bids the traveller on, is the teaching of Shakamuni. The One in front who invites him to come on is Amida Butsu in Paradise.

faith in Buddha's power the force of evil is counteracted and we naturally proceed on the Good Way, and at last attain Buddhahood under the genial rays which stream from Amida's light.

66. *On what grounds can it be said that such merit flows from the faith which is the gift of Another?*

The faith given by Amida is Amida Nyorai become Faith, the substance of which is the term *Namu Amida Butsu*. The Buddha *Namu Amida Butsu*, when he enters the believer's heart becomes the soul of faith. Such faith, when proceeding from the mouth of the believer who names the sacred name, reappears in the six characters *Na-mu A-mi-da Butsu*, which spoken words in turn enter the ears of the hearer and so bestow blessings upon him. Thus the same *Namu Amida Butsu* may be regarded either as the Buddha of Salvation, or as the faith of the believer, or again as the sacred name uttered in thanksgiving. It is just as in the case of a woman; she is at one and the same time the daughter of her parents, the wife of her husband, and mother of her children; these being but different aspects of her various relationships. It is as Rennyō says, "Truth is these six characters."

Since Buddha himself is thus stamped upon our hearts and become faith, our merit and authority are the same as those of Buddha.

"We speak of Heart-union because he who relies upon Amida becomes one with the Buddha heart of the Nyorai."—*Goichidai Monshō*.

67. *To gain the faith which is the gift of Another, is it necessary first to cleanse the heart of sin and evil?*

Our depraved heart after all can not wash and cleanse itself through its own efforts. If it were possible for us to make this depraved heart pure and sincere, the great mercy of Amida would be useless. But inasmuch as things are so ordered that we can receive faith even though our heart is vile and depraved, the great mercy of Amida becomes even more a matter of gratitude for the believer.

"There is no need of minding the depth of our sin. By relying with singleness of heart upon Amida Nyorai even sinners of ten sins¹ and five crimes² and women of five difficulties³ and three obediences,⁴ are all saved through the might of the mysterious Vow. When we firmly believe in this Vow and do not doubt it for a moment, Amida graciously governs our heart. Our evil heart at once becomes united with the good heart of the Nyorai."—*Shinran's writings.*

68. *Is it not impossible for the Buddha Heart to enter our depraved and sinful heart?*

Recognizing that our depraved and froward heart can not cleanse itself through its own efforts and power, we submit entirely to the vow of Amida's power and take no cognizance whatever of our own depraved heart. As long as we are anxious about the reformation of our heart the light of perfect dawn will never appear. Therefore throwing away self-reliance and doubt, we rely upon the power of Amida's Vow which saves us as we are. Thus when we submit with singleness of heart, our original self receives the mysterious truth of the Abstract Wonderful. Just like a pearl of great value in the dirty water, we receive the Buddha Heart into our filthy heart of sin.

"The cloud from time to time overshadows the moon, but by so doing it reveals the moon's real charm."—*From an unknown writer.*

69. *May we not say that when one has received this faith from Amida, he has already become a Buddha?*

No, we can not say that. We can only say that he has received the cause which leads to Buddhahood. If we speak

1. The ten sins are:—Murder, stealing, impurity, swearing, flattery, slander, lying, lust, envy, and foolishness.

2. The five crimes are:—Patricide, matricide, killing a priest, disturbing the peace of the monks, opposing the Buddha.

3. Difficulties of becoming: (a) King of the four Shami Lands; (b) King of the Three Worlds (cf. p. 362); (c) King of the Heavens; (d) King of the Lower World; (e) a Buddha.

4. The three obediences are:—Obedience to parents, obedience to the husband, obedience when old to the eldest son.

from the standpoint of the substance of that faith, Buddha's nature has been attained, but the believer himself can not be said to be a Buddha yet. In the words of Shinran, "Faith is heart-union. Heart-union is a heart of adamantine faith. A heart of adamantine faith is true enlightenment. This faith is wrought by Another." . . . "Great faith is the essence of Buddha. Buddha's essence is the Nyorai." Rennyō says, "To rely upon Amida is to appropriate *Namu Amida Butsu*. To appropriate *Namu Amida Butsu* is to have faith." Since faith is of such a nature it is impossible for our depraved heart to have faith through its own strength.

"To have faith which is adamantine, is the effect of the Nyorai's special vow."—*Shinran*.

70. *What is he called who has such a faith?*

When faith becomes fixed the believer is said to belong to the class of those who are certain of attaining Buddhahood, or he is said to be second to Buddha. He is also spoken of as "an exceedingly good man," "the highest of men," "the rare man," "the good man or the good woman," or "the white lotus among men." These are some of the appellations with which the believer is praised. Truly we must blush at hearing these expressions, seeing that it is all due to the Great Mercy.

"How happy the thought that though we are still here in the flesh, we are numbered among the holy ones of Paradise."—*Genku*.

71. *The turning from error and entering the enlightenment of Buddhahood is a happiness which belongs to the life to come; but is there no happiness and duty for us while we are still in this world?*

Since the one who has received true faith spends his days on the way which leads him into the happiness of Buddhahood, he is a traveller who dwells in the glory of Mida's light, and is under the protection of every God, Buddha, and Bodhisattva. For this reason human morality must be observed; and resolving to become a peacemaker among men, the believer must not

neglect his duties as a believer. The man with such a spirit is careful in regard to the duties of his present life.

“When one relies upon *Namu Amida Butsu*, one receives unlimited profit in this world. All the good Gods of Heaven protect him night and day.”—*Buddhist Hymn*.

“The good man and the good woman, the person who always calls upon the name of Buddha with sincerity and singleness of heart, wherever he may be,—in the forest or in the city, by day or by night, sitting or lying—he is constantly under the care of every Buddha; he is, as it were, ever in their presence.”—*Shinkwan*.

“He who has faith which is adamant passes freely over the way which leads across the Five Regions¹ and the Eight Difficulties.² He will be certain to obtain the Ten Benefits of the present life. These Ten Benefits are as follows:—

1. The benefit of being protected by the good Gods of the Heavens.
2. „ „ „ possessing high virtues.
3. „ „ „ turning evil to good.
4. „ „ „ being under the care and protection of all the Buddhas.
5. „ „ „ being praised by all the Buddhas.

1. The Five Regions are:—

1. Region of Hell (Jigoku).
2. „ „ Hungry Spirits (Gaki).
3. „ „ Animal Life (Chikusho).
4. „ „ Human Life (Ihito).
5. „ „ Heavenly Beings a little higher than man (Ten).

2. The Eight Difficulties are:—

1. Difficulty of being in Hell.
2. „ „ the Hungry Spirits.
3. „ „ Animal Life.
4. „ „ being in the Heaven of Long Life.
5. „ „ „ „ „ Highest Heaven.
6. „ „ the deaf, blind and dumb,
7. „ „ being wise in the Wisdom of the World.
8. „ „ „ born before or after Buddha's days in the flesh.

6. " " " the perpetual protection by the light of the heart.
7. " " " the great joy of heart.
8. " " " knowing benevolence and rewarding merit.
9. " " " the perpetual work of the Great Mercy.
10. " " " entering the class who become Buddhas.

—*Shinkwan*.

“When we utter the *Namu Amida Butsu*, which surpasses all virtues, all burdens of the Three Worlds become changed and cease to be burdens.”

“Faith in the Vow of Mysterious Power is great understanding, and all the evil spirits which fill heaven and earth are put to flight.”—*Buddhist Hymn*.

“There is a cause which leads to hearing the true Law, namely association with righteous friends. The cause which leads to association with righteous friends is faith. Faith itself has two causes, namely hearing the Law and thinking righteous thoughts.”—*Nehankyo*.

CHAPTER IV. DOCTRINES.

(Zokutaimon.¹)

“If we are benevolent and do deeds of mercy, and if through a broad love we save living beings, fortune with its Eleven Blessings will always attend our way. A peaceful slumber, at peace when awake, without bad dreams, under Heaven’s protection, beloved of men, immune to poison, invulnerable when attacked, not drowned by water, not hurt by fire, always in prosperity, and at death to be born into the Pure Heaven;—these are the Eleven Blessings.”—*Hokukyo*.

“In the presence of the king be filled with respect; in the presence of parents have a heart of filial love.”—*Shonen Shoslu*.

72. *Does Zokutai refer to conduct which follows faith or to conduct which precedes faith?*

1. Cf. Section 34.

After one has obtained faith one becomes for the first time an instrument of Shinshu. Before one has faith one is not a true Shinshuist. For this reason the *Zokutai* of Shinshu has to do with the conduct after faith has arisen. As soon as one has entered the bonds of Shinshu, even though true faith has not been attained, the moral life must be begun with earnestness. This is all the more the case since the Shinshuist is expected to live a man's life among men and so the beginner can not be careless in his conduct.

73. *It was said above that Zokutai had its foundation in the Eighteenth Vow. Is there nothing else which explains the doctrine more easily?*

In the canonical book [*Daimuryojukyo*] we read as follows:—

“Think and plan with deliberation, put away all evil, chose what is good and endeavor to do it.”

“People in their varied relationships of father and son, brother and sister, husband and wife, relatives living in the same house and relatives living elsewhere,—all should show love and respect, not hate one another nor be zealous, be charitable with what they have and not envious of others, in word and countenance always be mild and not quarrel.”

“One should be positive in life, erect in stature, upright in deeds, more and more doing good and disciplining self. One should cleanse the body and purify the heart of its filth, and one's word and conduct without must correspond with a heart of sincerity within.”

“Ye inhabitants of all the heavens and ye men of future generations, having received the teachings of Buddha, ye should think upon these things with deliberation. Through this rectify your heart and make right your conduct. Let him who rules do good and lead his subjects. Let him see to it that his subjects keep themselves upright, reverence the saints and respect the good. Let him be merciful and benevolent and never disobey the injunctions of Buddha.”

These are only a few of similar teachings in the above mentioned book.

The following are quotations from Shinran's writings :

"Not only you, but whosoever practices the *Nembutsu*, even if it is not done for the sake of self, let it be done for the sake of the Imperial Household and for the nation."

"I think you should desire out of gratitude to receive the *Nembutsu* into your heart, make peace upon earth and promulgate Buddha's Law."

"Even though we are creatures of lust, it is a matter of pity that we should act according to the dictates of our evil heart, give sway to our tongue and entertain evil thoughts."

Such words we can not but heed.

Rennyō expresses himself as follows :

"Even though we can not do good, the matters of the world and the Law of Buddha must receive our attention."

"Governors and rulers, even though they have attained faith, should not be negligent but the more diligent in public affairs."

"Especially in our outward conduct must we conform to the laws of the state while within the heart we must hold firm the faith that relies upon Another's power, and we must live in accordance with the world's standard of benevolence and righteousness. This is the principle of the Shinshū doctrine." From this we can see what it is essential to know after one has attained faith.

74. *Does Zokutai refer to duties which follow faith or is it the spontaneous outworking of a heart of faith?*

It is the spontaneous conduct which flows from faith, though sometimes the works of *Zokutai* are done out of a sense of duty. All these works should be regarded as works of gratitude towards the Buddha.

75. *When we have attained faith we are spoken of as "men assured of salvation" or as "good men," and it is said that we observe naturally the Zokutai works. Does this mean that our nature becomes entirely changed?*

Both as to our body and as to our life there is no special change. But, wonderful to say, where there is a flame of faith within it will show itself in the smoke of conduct without. When we live in the sea of Amida's light, the light of virtue naturally shines forth. In human life there are various activities and interests and one must mingle with all sorts of people. Though there is no special difference in these outward matters of the believer and the non-believer, still there is a difference within which the non-believer can not appreciate. The believer has a joy in things spiritual and a heart of peace which now and then manifests itself in his conduct.

"In making light of little sins do not think that you can escape calamity.

The drops of water however small will gradually fill even the largest vessel."—*Nehankyo*.

"He who utters the *Nembutsu* shall obtain a heart of mercy. He who is wanting in mercy is still bound to the cycle of "birth and death." Therefore, he who would enter this gate (of salvation) let him seek first to obtain a heart of mercy and utter the *Nembutsu*."—*Mujoseki*.

76. *What is the state of our mind after our faith is stable?*

It being the doctrine of Shinshu that faith is the true cause of salvation and that the *Nembutsu* is uttered out of gratitude, the believer, piling up the cause that makes his faith and election sure, should utter the *Nembutsu* and thus give thanks for the grace of the *Nyorai*. Therefore the works that follow faith flow from the soul of gratitude. For this reason the works included in *Zokutai* are nothing else than works of thanksgiving.

"When we utter the *Nembutsu* out of gratitude for Buddha's grace, it is far more acceptable to the *Nyorai* than to give thanks to him by doing ordinary works of merit."—*Shinshu Kyoyosho*.

77. *What is gratitude, and towards whom is it directed?*

It is giving thanks for the mercy of Amida *Nyorai*. Since

we sinful beings are saved through the heart of great mercy of the Nyorai, and since our happiness in this world and the next is made perfect, we go about our daily business uttering the *Nembutsu* out of a heart of gratitude for his grace.

78. *What is the work of gratitude?*

To utter the *Nembutsu* is the chief work of gratitude. Beyond this all our activities must be regarded as a life of gratitude and we must look upon it as being the service which the Nyorai demands of us.

“All who deeply believe in the Vow of Amida’s great mercy should utter the *Namu Amida Butsu* without growing slack either when asleep or awake.”—*Buddhist Hymn*.

“The monkey has become clever through what he has learned from his master.”—*From an Unknown writer*.

79. *Why is uttering the Nembutsu regarded as thanksgiving?*

The *Nembutsu* uttered by a believer is heard by a non-believer; and so in case the *In* (因) and the *En* (緣) (The original cause of faith and that which develops it) are propitious, it becomes the means of awaking faith in his heart. Even when the *In* and the *En* are not propitious, the uttering of the *Nembutsu* may still make some preparation for faith in the hearer’s heart. Therefore it becomes naturally a means of helping on the Nyorai’s work of grace. Directly and indirectly advancing as it does the Law of Buddha, it becomes thanksgiving.

80. *Why is it that even our secular activities become expressions of gratitude?*

When the believer regards all his activities as expressions of gratitude, he is set free from the spirit of selfishness. He does not mind hardships nor is his heart filled with pride, but he thinks of his work as service rendered in response for great mercy. All his actions become true and straight and help Buddha’s Law.

81. *In worldly affairs lies and sharp practices seem inevitable. Are we to regard these things also as expressions of gratitude?*

Lies and sharp practices in themselves are not expressions of gratitude. When we pursue our daily duties and work cheerfully and assiduously, even though we indulge in lies and sharp practices we help spread the Way of Buddha, and so even our lies and sharp practices become expressions of gratitude.

Rennyō says, "If we engage in business, we must realize that it is in the service of Buddhism." "In our sect the general affairs of life are not regarded as good, but everything must be done in the interest of Buddhism. Every one who speaks good words and does good deeds is likely to consider himself faultless both in matters of religion and matters of the world, and forgetting to give thanks and becoming proud in heart, he ceases to be blessed, and his heart necessarily becomes wicked both in matters of the world and in things religious. This is a very serious state of affairs."

In many such ways does Rennyō express himself.

82. *Why are we to regard all actions of the true believer as expressions of gratitude?*

Since Buddha is one who profited both himself and others, every one who has obtained the Heart of Buddha must also profit both himself and others. To become stable in faith is profit to self; to give thanks is profit to others. Since the believer engages in human affairs with a heart of gratitude he is careful, thrifty and diligent, and can easily conform to the moral law both in private and in public life. If faith were not the gift of Another, a selfish and wayward hypocrisy and a vainglorious, calculating heart would make it impossible to conform to true morality. This we must not fail to understand.

"He who knows gratitude does not destroy the good root within him even though he be between life and death (i.e. living in this world). He who knows *not* gratitude annihilates the good root. Therefore every Buddha praises him who knows gratitude and so returns what is due."—*Fushugi Kyōkaikyō*.

83. *After one has attained true faith, is there nothing to be done except deeds of gratitude?*

The faith which Amida gives is adamantine faith; it is not a thing that dies or changes. But the heart of the common man being unstable is apt to be fickle and become defiled, and so as circumstances change and as time passes such a heart may become indolent. To prevent such a state of affairs we must be careful to fulfill the conditions which keep faith alive. This too is a work of gratitude.

“Clear the channels of faith every year and let the waters of Amida’s Law run through, is a true saying.” In these words Rennyō points out the importance of nourishing faith.

84. *In what way can we nourish our faith?*

The best way is to recite the *Nembutsu*.

Second: Read with appreciation the scriptures?

Third: Cultivate joy in the heart by dwelling with the imagination upon the enlightenment of Paradise.

Fourth: Worship and adore the images of Amida Nyorai.

Fifth: Meet with like-minded believers, praise the merit of Amida and talk about his Law.

These are the five true ways for nourishing faith.

The believer, making this the main thing in life and thinking always about the light and protection of Nyorai, goes about his daily duties while uttering the *Nembutsu*.

“Three fools are equal to one wise man and consultation, whatever the subject may be, leads to good results. The truth of this saying is also applicable to the things of Buddhism.”—*Jikkō*.

85. *Is there any difference between uttering the Nembutsu as an expression of gratitude and uttering it as a means of nourishing faith?*

To give thanks is to nourish faith. A believer’s work is thanksgiving as regards the *Nyorai*, and as regards his own faith it becomes a means of nourishing it. The true Shinshuist utters the *Nembutsu* out of gratitude for Buddha’s Mercy, is diligent in his daily work, and observes the laws of the state and the moral precepts of the land.

“ To have taste for uttering the *Nembutsu* of thanksgiving or to keep in mind the details of the believer’s rules of conduct, is of no profit either to Amida or to the Good Wise Men, but it is profitable to those of us who are the objects of great mercy and who seek the divine protection. Not to utter the *Nembutsu* is to wander farthest from divine protection.”—*Jikkyo*.

“ The *Nyorai* has become the merciful father and mother of all living beings.

Let us all remember that we are all the children of the *Nyorai*.”—*Shinkwan*.

“ Even he who has been evil hitherto may become good by uttering the *Nembutsu*, just as the green persimmon becomes sweet when it is ripe.”—*Hongwan Joyu Monsho*.

86. *Does not the Shinshuist worship besides Amida Nyorai also Kwannon, Fudō, Yakushi, and the other Buddhas and Bosatsus ?*

The Gods, Buddhas and Bosatsus are numberless, but since all these are *branch bodies* of Amida they are ultimately contained in the six characters *Na-mi A-mi-da Butsu*. For this reason it is sufficient to worship the one Buddha Amida and not necessary to worship these many deities separately. Rennyō says, “ As the body called *Namu Amida Butsu* includes all Gods, Buddhas and Bosatsus, and every thing good and every good work, what is the need of worrying your mind about various works and things good ?

The name *Namu Amida Butsu* is in itself the complete body of every good and every good work, and so it is the more worthy to be trusted.” The so called Gods¹ are but the transformations of the Buddhas and Bosatsus. But since it is difficult for men of this world to approach the Buddhas and Bosatsus, deity is revealed by accommodation as Gods. Thus connection with mankind is made and man is brought finally into Buddhism.” Besides these there are many such sayings of Rennyō.

1. The Gods are the Shinto deities

“ Buddha’s heart makes mercy its body ; and with this great mercy which knows no distinctions he saves all.”—*Jozengi*.

87. *Does not the Shinshuist worship various Gods and Buddhas outside his own sect ?*

Yes, he worships the deities worshiped by others. Every God and Buddha worshiped by man deserves reverence and worship. Speaking from the standpoint of human expediency, reverence and worship must not be neglected, and much less should the believer in the Nyorai neglect this duty of mankind. Only as pertaining to the articles of faith can not one believe everything. This is the point on which the Shinshu faith lays special emphasis.

“ Not even in dreams should one make light of any of the Buddhas or Bosatus, nor should one despise or reject any God and his ways. Though through the ages and the various stages of Life we have practised many good things by the boundless help of all Buddhas and Bosatus, we still can not escape mortality through our own efforts ; but having been urged in past existences by all the Buddhas and Bosatus, we have now come under the benefit of the gracious Vow of Amida. To speak evil of any of the Buddhas or Bosatus, not knowing their benevolence, is indeed to show the deepest ingratitude.”—*Goshosakushu*.

88. *In Shinshu do you have magic, prayer and divination ?*

No, we have nothing of the sort. Our fortunes and misfortunes, our praise and our blame being determined by the principle of “ self do, self get,” are effects of remote causes in a former existence and of causes in our present life, and therefore they can not be altered by prayer and magic. For this reason we teach a man that by controlling his body and by using his mind he can develop strength sufficient to overcome his misfortunes and weaknesses. If any evil can be avoided through magic and prayer, much more can it be turned aside through the merit of faith in the might of Amida’s Vow ; and thus we

are to live without fear, committing everything to the might of Buddha.

“Beware of false doctrine! Do not worship the heavens nor serve spirits and gods! And do not fix your minds on days of good luck!”—*Hanshukyo*.

89. *If all the fortunes and misfortunes of this life are but the result of deeds done in a previous existence, is there not a danger of becoming fatalistic and of thinking that it is useless to resist fate?*

He who entertains such ideas misunderstands the teachings of Buddhism and is a fatalist and heretic. In the words of Rennyō, “We speak of the things which time brings about but time itself brings about nothing; it is our efforts that bring things to pass.”

90. *In Shinshū much is made of salvation for sinful men, and sin and evil are not deplored. Does not this naturally lead to a neglect of good deeds?*

This is to misunderstand the principle of salvation for sinful men. It is the idle thought of the man who regards evil desirable. Amida's Vow, we say includes primarily sinful humanity, but of course also the saints. What the eye of mercy looked upon most tenderly was the lot of sinful beings. Though it is true that Amida looks upon sinful beings as the chief objects of salvation, it does not mean that one should therefore pile up sin upon sin and not push on in good works. What is called “Salvation for sinful man” means that Amida's great Vow saves man without first cleansing him from sin and evil which is his original nature. Zendo Daishi says, “The mercy of all the Buddhas rests upon the suffering; their heart is consumed with pity for the beings who are always falling.”

This principle of “Salvation for sinful man” contains what is deepest in Buddha's will.

“To see good in all things is due to grace; to reject evil thought is due to grace; to be able to reject and to receive is due to grace.”—*Rennyō*.

91. *Higan*¹, *Urabon*², *Eitai Shidōkyo*³, etc. are observed by all the sects of Buddhism. Are they observed in Shinshu with the same significance as in other sects?

These festivals are festivals common to Buddhism in general, and Shinshu too observes them, but with a different significance from other sects. In Shinshu *Higan* is called *Sambutsue* (Festival for Praising Buddha). *Urabon* is called *Kwangie* (Festival of Joy), and *Eitai Shidōkyo* is devoted to Giving Thanks to Ancestors. Thus all of these festivals differ both in meaning and in name. The real difference in significance is this, that in other sects these rites are usually performed with a view to invoking blessings upon the spirits of ancestors, and are called *Segaki* (Ministering to Hungry Spirits) or *Hotokenukae* (Welcoming the *Hotoke*); whereas in Shinshu they are performed for the sake of thanksgiving and for praising the merit of Buddha. The various ceremonies are used but as means of expressing the believer's gratitude and praise to Buddha.

92. How are we to regard the festivals and rites which relate to the various members of our family?

These too must be observed out of a sense of gratitude. We make use of anniversaries and holidays and engage in appropriate ceremonies in order to give thanks for the mercy of Nyorai and at the same time to acknowledge the benevolence of our ancestors. On the other hand such observances become a means of nourishing our faith and keeping our hearts from growing cold, and at the same time leading non-believers into the faith. Therefore from the standpoint of faith the observance of these things is of great importance.

"He who would govern his people, let him do works of charity; and he who would keep in the right way himself, let him lead others."—*Jiaikyo*.

93. *Saying mass and reading the scriptures on anniversaries*

1. *Higan* is the festival of the spring and autumn equinox.
2. *Urabon* is the festival is the middle of the seventh month.

saries and holidays, are these things done only for the sake of thanksgiving or also to make merit for the spirits of the dead?

They are done for the benefit of both the dead and the living ; but to say mass and read the scriptures for the sake of making merit is not the primary purpose. The value of reading the scriptures and saying mass belong to the things over which the Nyorai rules, and so we must leave every thing to him. We must be careful not to give rise to a feeling which regards making merit as something that comes from our side (as e.g. by reading the scripture and saying mass.) This is a fundamental principle in Shinshu. Of course we do not say that there is *no* merit in reading the scriptures and saying mass.

Shinran says, "Shinran has never once uttered the *Nembutsu* for the sake of making merit for his parents ; the reason is that all living beings are one another's parents and brothers in the various stages of existence. Every one of them is to be helped to become a Buddha in the next life. If Buddhahood were a good attained through one's own strength, then our *Nembutsu* might be turned to the benefit of our parents. But now that we have thrown away self-reliance and become quickly enlightened we must, through our influence and other means, save those nearest us in whatever difficulty they may be submerged, being still in the "cycle of birth and death."

"Eating, drinking and wealth are not worthy to make up for the goodness of our parents shown to us. To lead and turn others to the righteous Law is to repay the goodness of both parents."—*Fushigikōkyo*.

94. *The spirits of the dead are said to be forty-nine days in an intermediate state, during which time it is considered very important to observe certain Buddhist rites. Does Shinshu also observe these?*

The so-called intermediate state of the spirits of the dead refers to the state in which it is not yet settled whether the spirit goes to the good or to the evil place. Since the life of this intermediate state is said to last for forty-nine days, masses and

prayers are said during this period in order that the spirit may be influenced for the good. Shinshu also conforms to this practice of other sects and observes these forty-nine days, but uses them for giving thanks for Buddha's Mercy. The meaning, therefore, of this observance in Shinshu is different from that of other sects.

"We should think deeply of the benevolence of our parents because they have raised us who rely on Amida."—*Rennyō*.

95. *What is the significance of giving a posthumous name¹ to the deceased, and what is meant by the ceremonial rite called Indō (Guidance on the Way) which is performed at the funeral?*

In Shinshu it is customary to give a religious name to a man when he is ordained as a priest, and to a layman at the conversion ceremony (ordinarily called, *Shaving of the Head*). This religious name is given as a sign that the person has entered religion and forsaken the world. The so-called *Indō* (Guidance on the Way) is observed by other sects but not by Shinshu. To obtain faith while still alive is the true *Indō* (viz., guidance on the way while alive and not after death). The ceremonies performed after a man has died are all expressions of gratitude on the part of the survivors.

"It is better to busy oneself with thanksgiving than to spend one's time in thinking of how one should do or leave undone worthless things."—*Gohōgo*.

96. *What book is suitable for morning and evening prayers?*

The manner of reading the scriptures at the temples varies somewhat, but ordinarily both at the temples and at home the *Shoshinge* together with six (sometimes only three) verses of a hymn is read, being interspersed between the recitings of the *Nembutsu*. When one is in a hurry it is all right to read simply

1. What we have translated Posthumous Name is *Hōmyō*, i.e. Law-name. More commonly it is *Kaimyō*, i.e. New Name.

the *Doxology of Three Vows*¹, or the *Praises of Buddha* or the *Amida-Sutra*. It is however better for the reader to ask the priests in regard to the details of such things, for it would be difficult to state them here so that they would be intelligible.

97. *On what days do the important festivals and anniversaries of Shinshu fall?*

The anniversary of Shinran's death, according to the *Honha* (sect of direct successors of Shinran), is the sixteenth of Jan.), and according to the other sects it comes on the twenty-eighth of November. Accordingly the sixteenth and twenty-eighth of every month and the night preceding are observed as festival days.

Next, the anniversary of the death of the eminent priests (or good wise men) of the parent-temple differ of course in each sect. Again when other eminent priests die the anniversary of their death is observed replacing thus the anniversaries of former priests.

“Shinran's benevolence exceeds in height the summit of Meiro Hachiman² and in depth the depths of the bottomless sea. How great then is our obligation and how profound should be our gratitude.”—*Gozokusei*.

98. *What is meant by saying that the Shinshuist keeps festivals and anniversaries with Shōjin (Purification)?*

The term *Shōjin* is ordinarily understood to signify simply abstinence from all sorts of meats, but that is not its real meaning.

As we speak of death anniversaries as holidays, it is also better to use in place of *Shōjin*, which has come to mean simply abstinence from meat, some term which signifies purification. True *Shōjin* means to give oneself with undaunted vigor to the cultivation of Buddha's ways. Thus at festivals and anniversaries

1. The three vows made by Amida after he had made the forty-eight. These are: (a) Vow to fulfill desire, (b) Vow of great benevolence, (c) Vow of attaining true fame.

2. Meiro Hachiman or Mt. Shumi is said to be 80,000 ri (i.e. about 196,000 miles) in height.

we abstain from fish and meats, rectify our hearts, control our bodily desires, read books and recite the *Nembutsu*, and in this way intensify our heart of gratitude. (This explains why the term *Shōjin* has come to signify merely the abstaining from meats). Ceasing from strong drink and meats, keeping pure the body, will and mouth (i.e. conduct, desire and words) and saying mass with a worshipful spirit,—all these are done as fit for those who have a deep heart of gratitude.

“ My shadow reflected in the water in front of my deceased mother’s shrine is a love-token from her to me.”¹—*Shokusanjin’s Daughter*.

99. *If the Shinshuist does not observe perfectly the above named ceremonies and rites will he fail to attain enlightenment in the next world and divine protection in this?*

Such things as the various rites and rules of the sects can not be regarded as the most important things. Since however there are in every sect and religion, in addition to faith, these rites and customs of one sort or another, it is proper that they be given their due place and be observed. Faith is the thing fundamental, and to have faith is sufficient; but every thing in the world is connected with forms and customs in one way or another, and by these the mind is strengthened and faith nourished. To ignore these forms and customs would be a mistake.

Such are the excellent teachings of the *Shinzoku Nitai*² of Shinshu.

“ Indolence is a hindrance to all works. If a layman is lazy he does not obtain food and clothing nor does he prosper in business. If a monk is lazy, he can not escape trouble nor can he enter the Way.”—*Hongyokyo*.

100. *If Amida saves any one by letting his mercy shine*

1. The mother having died, the daughter often spent her time in earnest prayer in front of the former’s shrine. Her face while thus praying was reflected in the water in the bucket which stood as an offering in front of the shrine.

2. Compare Section 34.

forth, there ought always to be an unbroken line of believers. But why is it that the number of unbelievers seems to be on the increase and that those who wander about in sin and evil are ever becoming more numerous?

As the struggle for existence becomes more and more fierce, the more difficult is it for the heart of man to turn to the door of faith. Moreover there is to-day an absence of good *Karma* in the world. One might suppose that Buddha could disregard this difficulty and through his power compel every one to believe in him, but there is a reason why he does not do this. Even a Buddha can not possibly act with perfect freedom and thus ignore Heaven's laws. There are three things which a Buddha can not do, viz.:—

- (1). He can not change or stop the effect of works when once fixed.
- (2). He can not save those beings which are not destined to be saved.
- (3). He can not exhaust the world of sentient beings.

These are three laws, and therefore Buddha in saving living beings must await the ripening of fate. When fate is ripe, even in a world where there is a fierce struggle for existence, man is able to enter the gate of faith and be taken into the light of the *Nyorai*. In a certain scripture we read, "The man who is without a good nature is unable to understand this book." Also Shinran says, "If happily you obtain faith, rejoice over the fate which had settled this long before." As this is a world governed by the law of cause and effect to which law faith too is subject, even a Buddha can not act freely according to his own will and defy Heaven's laws.

With these foregoing hundred questions and answers the extensive system of Shinshu doctrine is not exhausted, but we think that these questions and answers do in general set forth in order the main system. The mystery of faith wrought through the power of Another can not, we think, be adequately expressed in a score or more of questions and answers. We trust that the

reader may read this book over and over again, and always looking up to the Great Mercy of the *Nyorai*, may come to believe in him.

“The water in which we bathe, the tea we drink and the clothes we wear, are all the bones of Amida and the flesh of the Founder.”

ASIATIC SOCIETY OF JAPAN.

REPORT OF THE COUNCIL TO THE ANNUAL MEETING, 1911.

The Council reports to the Society that the year 1911 might be characterized as a year of rest after a year of unusual effort. Perhaps it should be called a year of recovery.

In the course of the year 1910 the Society took upon itself in the interest of historical truth the publication of Volume I of Murdoch's great *History of Japan*. This work, alike a monument of the learning, patience, research, accuracy and zeal for truth of its author, and of the interest of the Society in all that relates to Japan's history was a great venture of faith on the part of the Council. But, it was believed that it was a matter of simple duty to make the venture, and so it was done. It involved, however, of necessity, a heavy drain upon the small invested funds of the Society. This has not yet by any means been made up, but it is believed that the sale of the book will steadily continue until there is somewhat of a surplus on this account. It is not strange, however, that after having met such heavy demands the Council undertook but little in the way of publication during 1911. Only one Part appeared, early in the year, and one or two more Parts are in press, and will be distributed early in the year 1912.

A full and, it is believed, most interesting and valuable report from the Honorary Treasurer will follow this, but, before leaving the subject, the Council respectfully but urgently would renew the suggestion made a year ago, that every member of the Society purchase the copy of Murdoch's volume to which,

by arrangement with Mr. Murdoch, each one is entitled for half the list price ;—that is for 5 yen instead of 10.

During the year just ended the Society has lost three of its most distinguished members—two of them Founders of the Asiatic Society, and all of them men of the first rank. Fitting and more personal *éloges* will follow, but the Council calls attention to these whose fellowship with us during many years gave fame, honour, and distinction to our company. Each had his own work, his own place, his own glory, and the Society writes large the names of JAMES CURTIS HEPBURN, WILLIAM GEORGE ASTON, and ARTHUR LLOYD.

LIST OF TITLES OF PAPERS.

In the course of the year the following lectures and Papers were read before the Society.

At the British Embassy, Tokyo, on Jan. 25, 1911. Rev. Joseph Dahlmann, S. J. gave his first lecture on The Earliest Records of Christian Intercourse with the Far East, as illustrated by the archaeological monuments of India.

At the British Embassy, on Feb. 15, 1911. Father Dahlmann gave his second lecture on the same subject, "as illustrated by commerce and travel on the Indian Ocean."

At St. Andrew's House, Shiba, on March 16, 1911. Mr. G. B. Sansom's Paper: "A Translation of Kenko's *Tsurezure-gusa*" (first part) was read.

At the Society's Rooms on April 19, 1911. Mr. M. Paske-Smith's Translation of the Hōgen Monogatari for the year periods 1156-1159, was read.

At the American Embassy, May 10, 1911. Mr. Kirby read Hirata Atsutane's "Criticism on Buddhism."

At St. Andrew's House, Shiba, Oct. 25, 1911. Rev. A. K. Reischauer read his paper—"A Shinshu Catechism."

At the Tsukiji Seiyoken, Nov. 22, 1911. Mr. G. B. Sansom read the second part of his translation of the *Tsurezure-gusa*.

At the British Embassy, Dec. 21, 1911, at the Annual Meeting Dr. W. W. McLaren read his paper "Local Self-Government in Japan."

Properly included in this Report is the following Minute adopted by the Council at its meeting this day.

"The death of the Reverend Arthur Lloyd after a brief illness, at his residence in Tokyo on the 27th of October last, removes from the Society's roll call the name of a scholar, hinker, and most loyal supporter.

"The Society owes much to him. The Papers from his pen published in the Transactions, particularly those relating to the history of Buddhism, tell of one side of his labours; the Library, for which he grudged neither time nor trouble, reminds us of another.

"Whether as Vice-President, or as Librarian, or as serving the Society in other capacities, his wide range of learning, untiring energy, and sympathetic tact, made all his work of high value. It may be safely said that to no one more than to him is due that revival of local interest in the Society which has been so noticeable in the last few years.

"It is befitting, also, to remember here Mr. Lloyd's achievements beyond those with which he especially served the Society. As a student and expositor of important forms of Japanese Buddhism; as translator into graceful English verse of much of Japanese poetry, and as a voluminous writer on various other phases of Japanese life and thought, he has taken a place among scholars distinguished for their interpretation of the peoples of the Far East.

"His fellow-officers and members of the Council desire to record not only the loss the Society at large and the domain of letters have suffered, but their own sense of personal bereavement, in losing one for whom they all felt deep personal respect and affection."

After the reading of the Minute it was adopted by the Meeting by a rising vote.

Eulogy upon W. G. Aston, C.M.G., D. Litt.—pronounced by J. C. Hall, Esq., at the Annual Meeting Dec. 21.

In moving a resolution of condolence, to be sent to Mr. Aston's family Mr. Hall said :—

This Society deplors the loss which Japanese scholarship and research sustained by the decease of Mr. William George Aston, C.M.G., D. Litt., who passed away at his residence at Beer, Devon, on the 22nd, of November last.

Mr. Aston came out to this country in 1864 as a Student-Interpreter in the British Consular service, being then in his twenty-fourth year, and fresh from a distinguished university career as a student at Queen's College, Belfast. After twenty-five years of active service in Japan (and Korea), he retired, owing to ill health, in 1889. He was one of the original members of this Society at its formation in 1872 and was a contributor to the first volume of its Transactions, published in 1874. The latest number of the Transactions, published a few months ago, contains a contribution from his pen. Altogether his papers in our Transactions number nearly a score ; and they deal with a great variety of subjects connected with the language, literature, history, life and thought of the Japanese people. But not exclusively with things Japanese ; for the neighbouring and kindred people of the Korean peninsula attracted much of his attention. Having received at college a thorough training in Aryan philology, he brought in addition, to the study of the Korean language a thorough acquaintance with the grammatical analysis of the old Japanese vernacular which had been worked out by Moto-ori and his school in the 18th and 19th centuries. The result of his researches in this hitherto unexplored field was to prove the affinity of the two languages and to show that the Koreans and the Japanese are kindred off shoots of the same Ural-Altaic stock.

Appointed Consul-General for Korea in 1884, Aston's stay in the country was of less than a year's duration. In December of that year he was one of the guests at the notorious Post-Office dinner when the hosts, led by Kim Ok Kiun, left the table and betook themselves to the work of assassinating their conservative rivals in the government. The guests dispersed in confusion, each finding his way home as best he could. The exposure to the frosty night air brought on a pulmonary attack which nearly cost Aston his life. Thanks to Count Inouye, who arrived in Korea soon after, Aston was rescued from the jaws of death. The Count specially detached one of the Nippon Yusen Kaisha's steamers to take the patient with all speed direct to Kobe, where it was met by his friend, Dr. T. C. Thornicraft, who took the patient to his own house and nursed him back to life. Count Inouye's beneficent action on that occasion has ever since been gratefully remembered by Mr. Aston's friends.

Aston's work as a scholar and investigator is divisible into two periods, namely, that done in his quarter of a century of service in the East and that done after his retirement in 1889. To the former period belong his grammars of the spoken and the written language, his demonstration in the Royal Asiatic Society's Journal (1879) of the affinity of the Japanese and Korean languages and the bulk of his contributions to the Japan Asiatic Society's Transactions on historical, philological and literary subjects. This, of itself, is a creditable output; and many men, when they have retired in impaired health from public service consider that their capacity for literary work is exhausted. But it was not so with Aston. His three greatest works, the translation of the *Nihongi*, (1896) the *History of Japanese Literature* (1899), and "Shinto, the Way of the Gods" (1905) were done in his period of retirement and in spite of serious illness that never left him for a day. Numerous minor essays from his pen appeared in a variety of periodicals, such as the *Folk Lore Society's Journal*, *Transactions of the*

Japan Society, London, and more especially in "Man" the monthly journal of the Royal Anthropological Institute.

Clearness of thought and scrupulous regard for accuracy in the interpretation as well as in the statement of facts were the dominant characteristics of his work as an investigator. His wide erudition was always under the control of a well-balanced judgment. But his intellectual eminence only served to set off in stronger relief the qualities of his heart and character. He was a man whom to know was to love. Keenly interested in politics, philosophy, history, literature and art, what he most enjoyed was the society of friends. During all the long years of his illness never a word of repining was he heard to utter. As Professor Chamberlain puts it:—

"Aston's courage through a life-long struggle with death
" was so great that one somehow took it for granted, and often
" even forgot it in admiration of his other qualities."

Eulogy upon J. C. Hepburn, M.D., LL.D. pronounced by
Dr. D. C. Greene, at the Annual Meeting, Dec. 21.

Mr. President :

Another name has been dropped from our list of those who have rendered distinguished service to this Society. I do not need to say that I refer to James Curtis Hepburn,* Doctor of Medicine and Doctor of Laws.

Like Mr. Aston of whom Mr. Hall has so impressively spoken Dr. Hepburn was one of the earliest members of this Society, one of its founders indeed, and for some time its President.

* Dr. Hepburn was born in Milton, Penn. March 13, 1815; graduated at Princeton College, 1832 and from the Medical College of the University of Pennsylvania, 1836; Married Miss Clara M. Leete, 1840; arrived in Singapore as missionary of the American Presbyterian Board of Missions, 1841; removed to Ku-lang-su, near Amoy, 1843; returned to America, 1846; practiced medicine in New York City, 1846-58; arrived in Kanagawa as medical missionary, 1859; retired from the work in 1892; died at East Orange, New Jersey, September 21, 1911, aged 96.

Dr. Hepburn came to this country in the autumn of 1859 and thus shared in the experiences of the first years of the foreign community.

He had previously spent five years in Singapore and Amoy and found in Kanagawa and later in Yokohama those who had been more or less intimately associated with him in China. When I arrived in Yokohama ten years later, one of the most interesting features of the life of the foreign community was the part these sometime residents in China played in moulding the prevailing public sentiment.

It was my good fortune to meet at Dr. Hepburn's fireside a number of men of this group, not all actual residents of Yokohama it is true, but they strikingly illustrated the strength of the tie which bound them together, the outgrowth of the special conditions which characterized alike the smaller and larger communities of foreigners scattered along the China Coast.

I recall as residents or visitors, Sir Harry Parkes, Dr. S. R. Brown, W. G. Howell, of the *Japan Mail*, Mr. Lay of the *China Customs Service*, Dr. R. S. Maclay, George F. Seward, Dr. E. W. Syle, and others. There seemed to be a kind of freemasonry which knit them closely together.

It was largely due to this group and to the traditions which they brought with them to Japan that our Society was founded, and it was natural that Dr. Hepburn, one of the best known and most respected members of the group should have been selected at the first Annual Meeting as its presiding officer.

Dr. Hepburn was a missionary physician and he remained to the end of his career a missionary in thought and purpose; but the restrictions placed upon him for some years made his work even on the humanitarian side impossible.

To these restrictions was due we may assume that unreserved devotion to the study of the Japanese language of which his dictionary was the fruit. He was not perhaps in the strictest sense a pioneer in this field, for he was able to avail

himself to some extent of the vocabularies of the old time missionaries and of the grammatical studies of the Dutch scholars ; but the help thus afforded was relatively meagre, and we may well call him a pioneer. When we consider that he came to his task at the age of forty-five, not as a trained expert in philological study, but as a physician who had given himself for more than twenty years to an exacting practice in China and the United States, we can not withhold the tribute of our admiration not merely for the patient persistent industry which lay back of this great work, but for the success which he attained.

Naturally the dictionary suffers from the defects which inevitably show themselves in such pioneer efforts, and it has been superseded by the work later scholars ; but it remains, and will remain, a monument to the painstaking scholarship of its compiler, a great achievement under especially difficult circumstances.

His next literary work was the translation of the Bible, in which he took a leading part. Nearly three fourths of the Yokohama Committees' translation of the New Testament, the one most widely circulated in Japan, was based upon drafts which he had prepared. In the translation of the Old Testament his share was relatively smaller, but still very large.

Dr. Hepburn was a man of wide interests. For many years he kept a meteorological record, possibly the first systematic record in Japan, a part of which was published in the Transactions of our Society.

To him credit must also be given for a large service to the medical profession of Japan, then still in its infancy. It is true that through the physicians of the Dutch Factory not a little knowledge of modern medical science reached Japan many years earlier, but the attention seems to have been given chiefly to surgery rather than medicine, although there were here and there physicians of repute who successfully adopted western methods, at least as early as the second decade of the last

century, and from that time onward the number gradually increased. Still, the opportunities for clinical instruction were rare. Hence Dr. Hepburn's dispensary during the eight or ten years prior to 1872 was visited by many young physicians. Though it is nearly forty years since the dispensary was closed that he might give his full strength to literary work, there yet remain those who look back upon him with reverent gratitude for the help he rendered them during their early years of medical practice.

Of the place which Dr. and Mrs. Hepburn occupied in Yokohama, I hardly dare trust myself to speak. No one whether foreigner or Japanese who shared in their delightful hospitality can fail to look back upon it as one of the rare experiences of life, a memory to be cherished while life shall last.

Quiet, modest almost to the point of diffidence, he was yet a man of strong conviction, which when the occasion called for it, he expressed with earnestness and vigour. He was a wise and sympathetic counsellor, and won the affectionate regard of his fellow residents.

He left Japan in 1892 at the age of seventy-seven, somewhat infirm, but he gained strength in the more bracing air of his homeland, and spent his last years in comparative health and comfort, passing over to the majority September 21st, at the ripe age of ninety-six.

We lose him from his place as the oldest of our Honorary members, a distinguished scholar, a devoted missionary and a Christian gentleman.

Respectfully submitted, for the Council.

CHARLES F. SWEET,

Rec. Sec.

Dec. 14, 1911.

Report of the Hon. Treasurer, made at the Annual Meeting, Dec. 21 :—

To H. E. Sir CLAUDE MACDONALD,

President of the Asiatic Society of Japan.

Sir,

Permit me to submit to you the Treasurer's report for the year ending November 30th, 1911.

The accounts of the Society as audited by your Committee show the following receipts :

Balance brought forward, Nov. 30, 1910 ¥1,354.21

To Membership :—

Annual Subscriptions	860.70	
Arrears paid up... ..	204.40	
Life Subscriptions	110.—	
Entrance Fees	<u>160.—</u>	1,335.10

To Transactions sold		646.48
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„ Murdoch's History Vol. I sold		639.60
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„ Miss Very a/c Murdoch Vol. III.		5.05
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„ Interest on Deposits in banks		<u>35.85</u>
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4,016.29

The disbursements during the year were Corres-

ponding Secretary's Petties		0.57
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Recording Secretary's Petties		59.92
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Treasurer's Petties	37.93	
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„ Chrical Assistance... ..	<u>100.—</u>	137.93
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Library—Insurance		50.00
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Transactions—Printing		400.99
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„ Agents' Expenses (Postage etc.)		72.78
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Constitution etc., Printing		11.98
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Murdoch's History Vol. I.		
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Agents' Expenses	85.88	
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Royalty to Author	<u>423.25</u>	509.13
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Rent (Methodist Publishing H'se)... ..		300.—
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Miss Very a/c Murdoch's Hist. Vol. III.		5.05
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Audited of found Corch		<u>1,557.35</u>
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Balance forward		<u>2,458.94</u>
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4,016.29

Audited and found correct.

Dec. 9th, 1911.

J. McD. GARDINER, Auditor.

A consideration of the figures given will show that the undertakings of the Society during the year were much more limited than those of the previous year, the item of Publications, for example, standing at ¥412,97, as against the extraordinary sum of ¥4,11,556, in 1910. The reaction was a healthy one, as is shown by the fact that the credit balance at the end of the year has risen from ¥1,354.21 to the more nearly normal figure of ¥2,458.94.

Of Murdoch's History of Japan, Vol. I. the following account may be given.

Cost of Publication of 1,000 copies... ..		¥2,267.50
Received from sale of 210 copies	1,130.05	
Less Royalties and expenses	808.33	
Net return paid	<u>500.52</u>	<u>500.52</u>
		<u>1,766.98</u>

Towards this balance of ¥1,766.98 there is the sum of ¥712.50 receivable from Messrs. Kegan Paul Truebner & Co. of London who bought 100 copies last spring but have not yet paid for them. If we regard these as sold, there have been sold to date 310 copies

Presented to Reviewers	43	„
Now with Messrs. Kelly & Walsh	147	„
In storage in Yokohama (Unbound)	500	„
	<u>1,000</u>	

The value of this unsold stock at cost price is

500 unbound copies	¥1,638.75
147 bound copies @ 2.65	<u>389.55</u>
	<u>1,428.30</u>

With regard to the Transactions of the Society on sale with Messrs. Kelly and Walsh, the stock as reported by them is valued at ¥29,277. at list prices, or less reductions to members and Agent's percentage (reckoned on the experience of the past two years as 33½%) the actual value of the Transactions is ¥19,518.

Accordingly the property of the Society stands as follows :

Balance in Banks	¥2,458.94
Stock of Murdoch's History	1,428.30
„ „ Transactions	19,518.00
Library at Insured value... ..	<u>5,000.00</u>
	<u>28,405.24</u>

The total number of members is 400, exactly one less than last year. There are 5 Honorary Members, 154 Life Members, and 241 Ordinary Members. There has been a loss, by death, of two Honorary members, one Life member,

and one ordinary members. Eight members have resigned within the year, and twenty were dropped for non-payment of dues. The somewhat large number of delinquents had been accumulating for a number of years. To offset these losses numerically, there have been thirty new members admitted and one lapsed membership revived.

Respectfully submitted,

J. T. SWIFT.

Hon. Treasures.

7 Fujimicho, Azabu,

December 14th, 1911.

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George Olson

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David L. King

FEB 21 '40

David L. King

J. Kitagawa FAC RSE

J. M. K. [unclear]
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Fay Hollingshead

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