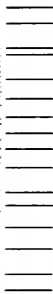
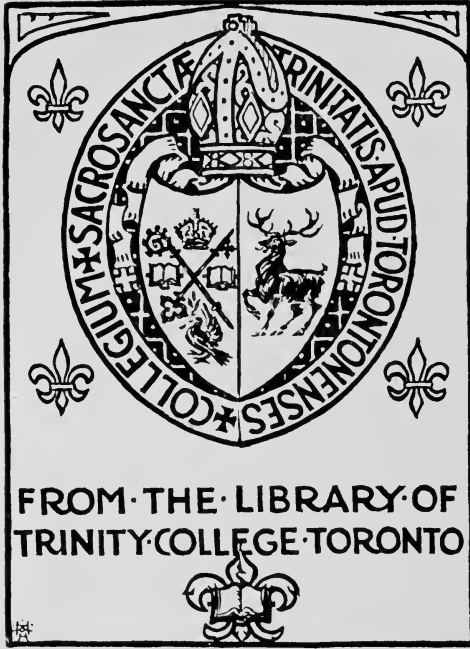


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DEVELOPMENTS OF JAPANESE BUDDHISM.

BY REV. A. LLOYD, M.A.

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CHAPTER I.

In order to understand the history and development of the Buddhist Faith, some account should be given of the Brahman Faith of India upon which it is based: for there is scarcely one doctrine of Buddhism which is not derived from the earlier religion of India. Like Christianity, Buddhism does not claim to be a new revelation, but to be a restatement, made in a convincing form, of truths which have been since the beginning.

The Brahman religion may be said to have two principal forms:—Pure philosophical Brahmanism, and Hinduism. Buddhism has forms corresponding to both of these.

“Pure philosophical Brahmanism,” says Professor Monier Williams,¹ “may fairly be identified with the Vedanta system, which again is closely connected with the Sāṅkhya.

“It is a creed built up on the doctrine of an impersonal, universally present, unconscious spirit called Brahman,

¹ Buddhism in its Relation to Brahminism, in Journal of the Royal Asiatic Society vol. xvii part ii. Art. viii (new series).

a kind of spiritual element or vital principle pervading all space, and underlying equally every material object, whether organic, or inorganic, whether stones, animals, men or gods.

“ It postulates the eternal existence of that impersonal elementary spirit as its starting point—denies the real existence, not only of all material objects, but of the separate human soul as distinct from the universal soul; and ends where it began, in a pure impersonal entity, which it is difficult to distinguish in its unconscious state from pure non-entity. If this be Pantheism, as commonly alleged, it is a kind of spiritual Pantheism very different [from the ordinary Pantheism of European philosophy.

“ Hinduism, on the other hand, is a system built upon the doctrine of devotion to the personal gods Siva and Vishnu. It postulates the eternal existence of those personal gods as its starting point, and ends in simple polytheism and idolatry.

“ If we compare in the same way philosophical with popular Buddhism, the difference seems to be in this:—

“ Philosophical Buddhism—or at least the truest form of it,—is a system built up on the doctrine of the utter unreality and undesirableness of life in any form or state, and the non-existence of any spiritual essence as distinguished from material organisms. It postulates the eternal existence of nothing as its starting point, and ends in simple Nihilism. Impermanence is written on the whole visible universe, including man. Even the most perfect human being must lapse into non-existence.

“ Popular Buddhism, on the other hand, is a system built up on the worship of certain perfected human beings converted into personal gods. It affirms the eternal permanence of such beings in some state or other, just

as Vaishnavas affirm the eternal existence of Vishnu. It gives them divine attributes, and ends like Hinduism in polytheism and idolatry."

It is abundantly clear (and I must still acknowledge my indebtedness to the same author) that the historical Buddha did not intend to found a new religion, but a monastic order existing within the old, and distinguished from the old mainly by its greater universality of aim. No new doctrine was propounded—the universality of sorrow, and the desire to escape from it by a life of asceticism and self-devotion which should ultimately lead to union with the universal nothing—all these are clearly to be found in Brahmanical writings. Nay, the very technical terms of philosophical Buddhism—*Bodhi* or enlightenment, *Karma*, *Dharma*, the five *Skandhas*, *Kalpas*, *Moksha*, all come to us from Brahmanism rather than from Buddhism. It was Sakyamuni's intention, not to overthrow the old thoughts, but to make the sound conclusions of philosophical Brahmanism available for the whole population of his country, irrespective of rank and caste. This will account for the comparative ease and rapidity with which Buddhism has disappeared from the land of its birth. The Indian Buddhist under the stress of religious persecution, found in one or other of the Hindoo sects all that he required, or valued, in the way of doctrine or morality. The Buddhist faith therefore was never destroyed by Brahmanism, but completely re-absorbed. And so it comes to pass that whilst India is no longer the home of the Buddhist Church, it still remains, for every true disciple of Sakyamuni, the true Holy Land, the place nearest to Heaven, the place still hallowed by the traditions and doctrines of the Great Teacher of the East.

If it be true that philosophic Buddhism is thus intimately connected with the philosophic Brahmanism which preceded it, it is equally true that the theistic Buddhism of the Northern, or so-called Great Vehicle,

School is similarly connected with the theistic Hinduism out of which it sprang, and especially with that mystic religionism which was ever seeking to find the spiritual truths underlying the popular mythology.

Perhaps a few words on the subject of the "Vehicles" may here be in place. By Vehicle is meant such a body of doctrine as will enable the believer to ride thereon to the perfect consummation of his humanity. It is in other words a "body of saving doctrine." Buddhism knows two, if not three such Vehicles—the Hīnayāna, or Small Vehicle, the Mahāyāna, or Great Vehicle, and the Ekayāna, or One Vehicle. The professors of the Hīnayāna, generally predominant in Ceylon and Burmah, charge the Mahāyāna teachings with being an illegitimate development of the Great Master's teachings, whilst those who follow the Great Vehicle, and still more those who are enlightened by the superior illumination of the One or True Vehicle, look down upon the Hīnayāna as a rudimentary and imperfect Buddhism. It is my belief that all three find a place in the legitimate preachings of Buddhism. I will give my reasons for this belief. It is not given to many teachers to have their sphere of activity extended over a period so long as that which comprises the missionary activity of Sakyamuni. Our Lord's Ministry was barely three years, that of the Buddha was for fifty. It is impossible to think that, during that half century, he did not increase in wisdom and develop in his teachings. He would have been no true man had he not done so. Neither is it credible that his original disciples, during all the long period of his tuition, were not growing day by day in spiritual insight, so that that which satisfied them at the beginning ceased to meet their spiritual requirements even a year after their first conversion. It seems to me therefore but natural to suppose that the teachings of the Bhagavat progressed as time went on, in accordance with the

proportion of faith, both in himself and in his hearers, from the denials and prohibitions of the Smaller Vehicle to the positive assertions and commands of the Great, and through these to the spiritualized truths of the One Vehicle of Universal Teaching.

The earlier teachings of Sakyamuni were in the Pali language, the Prakrit colloquial spoken in the Kingdom of Maghada, and were addressed entirely to persons who were in the habit of using the language. This may be seen by examining the introductory notices to the various Sutras of the Sutta Nipāta, or of any other of the Hīnayāna Sutras. But by degrees the teaching spread beyond the confines of the Kingdom of Magadha, to the larger India outside, and was addressed to persons of a higher rank than those to whom the preaching was first addressed. This necessitated a change in the language. Pali was no longer useful, but Sanskrit. Neither was popular Brahmanism the only rock upon which to base. Sakyamuni and his expositors (for Sakya himself wrote nothing) appealed to the wider constituency of the Sanskrit-using peoples throughout India, and based their appeal not on the philosophic Brahmanism, but on the popular Hinduism of which Buddhism claimed to be the logical development and conclusion.

M. Senart, in an article entitled *La Légende du Buddha*,² has an interesting argument to show that all the theological attributes which are ascribed to the Buddha in the writings of the Great Vehicle, are in reality taken from the Hindoo writings, and especially from those which are capable of a spiritualized meaning, such as the Mahābhārata, the Bhagavadgīta, and the Vishnu Purana.

Thus when the Prince Siddhartha was born, the Brahmins, to whose care the marvellous boy is en-

² Journal Asiatique, 1874, 7 series, vol. 3.

trusted, announce that he possesses the marks of a Cakravartin² or a Buddha; and in after years, when the prince leaves his home and commences his contest with Mara the Tempter, he renounces the glories of a Cakravartin, in order that he may reach to the higher dignity of a Buddha. A careful examination shows us that we are here dealing with a Brahmanic thought, and that the ideal Cakravartin with his seven treasures, etc., is a creation of spiritual Hinduism, the longing after that perfect Purusha, the ideal MAN, who lives in the person of Krishna and other avatars of Vishnu, but who, according to Buddhist testimony, meets with his fullest development in the person of Sakyamuni. This analogy, between the conceptions of Hindoo popular theology and the advanced stages of Great Vehicle Buddhism, is carried out very fully by M. Senart, in a series of articles which will well repay a detailed study: and the conclusion to which I almost unconsciously came whilst reading them, was that as the Hinayāna, or Lesser Vehicle Buddhism, was the logical completion and methodized expression of that philosophical Brahmanism upon which it was based, so, in the higher conceptions of Mahāyāna doctrines, we have the same principles adapted to the speculative dreams of theological Hinduism. The Mahāyāna seems to point to the Messianic hopes (if I may so call them) of Hindoo mysticism as fulfilled in the person of Sakyamuni. And if, in the later development, we are led on, as in the *Saddharma Pundarika*, to the consideration of the Tathagata as the visible embodiment of a personality whom it wants some ingenuity to distinguish from God, it will not be hard to find the same thought expressed for us in the highest of all Hindoo poems, the mystical *Bhagavadgita*.

It is for these reasons that I cannot consider the Mahāyāna School of Buddhism as being an illegitimate

² *Journal Asiatique*, 1874, 7 series, vol. 3.

development of the faith originally delivered by Sakyamuni to his disciples. It falls naturally into its place if we consider the life and teachings of the Great Founder of Buddhism.

NOTE ON THE DISTINCTION BETWEEN THE GREAT AND LITTLE VEHICLES.

A very clear instance of the essential difference between the methods and objects of the two schools of Buddhistic teachings will be found in the *Chatur Dharmaka Sutra*, an account of which is given us by M. Feer in his *Études Bouddhiques* (*Journal Asiatique*, 1866), and which is said to be one of the very few Sutras existing both in a Hinayāna and a Mahāyāna form. I do not intend in this short note to give a complete account of the two Sutras ; for this I must refer the reader to M. Feer's account.

But two points come out very distinctly. The Hinayāna Sūtra is intended for beginners, the Mahāyāna for those who are more advanced in the path of the law. In the former they are addressed only as Bhikkus, in the latter, many of the auditors of Sakyamuni are spoken of as having advanced to the stage of Bodhisatvas, the highest rank that a living man can attain to. Further, in accordance with this distinction in the hearers, the teaching advances a stage, from the negative to the positive. In the Hinayāna, the perfect virtue consists in the absence of four things. He that would walk in the perfect path must abstain from four things ; to wit,

1. Women.
2. Royal palaces.
3. Beautiful things.
4. Riches.

In the other, perfect virtue lies in the presence of four things, and he that would attain to it must ever keep with him,

1. The spirit of wisdom.

2. The love of virtue.
3. Patience and firmness.
4. The retired life.

M. Feer, continuing his examination, shows that the spirit of wisdom denotes that special characteristic of the Bodhisattiva, without which he cannot attain to perfect enlightenment; that is, the constant desire for the truth. The love of virtue is especially explained in another Sûtra, which gives us the master's reply to Ananda's question. It consists in the abhorrence of evil, and the desire after truth. This Sutra is in Sanskrit *Kalyana Mitra-Sevanam Sutra*.

The third quality is found, by a comparison of the Sanskrit with the Tibetan, to represent that perfect manliness which is the highest outcome of the sum-total of all the parâmitas, forbearance towards the weak; whilst the fourth precept of the Mahâyâna bears to the fourth precept of the Hînayâna the same relationship that the beatitude, pronounced on the "poor in spirit" in St. Matthew, bears to that on the "poor" in St. Luke.

It will be found that all the precepts given in the Mahâyâna Sutra are very ancient and primitive; and that they all form a part of the personal teachings of Sakyamuni, as they are all to be found in various sutras which are undoubtedly primitive. This tends to the conclusion that the Mahâyâna is not a later production, an unwarrantable and unauthorized development of Sakya's teaching, but that it is all included in his original idea, and is to be explained by his well-known method of preaching the truth to men, according to the proportion of the faith, according as they were able to bear it.

CHAPTER II.

The life of the Founder of Buddhism does not, in the modern Japanese accounts, differ very much from that of the same personage given in the Tibetan and Chinese

accounts. Both Mr. Beal³ and Mr. Rockhill⁴ have given biographies of the Great Teacher from the point of view of northern Buddhism. There is also an admirable summary of the Life of Shaka (to give him his Japanese name), based on the Japanese work *Shaka Jitsu Roku*, in the Introduction to Messrs. Satow and Hawes' Handbook for Central and Northern Japan.

It would not, however, be right to say that such a book as the *Jitsu Roku* gives us a view of the now current version of Sakyamuni's life. Wherever modern studies have penetrated (and they have penetrated very far in this country), there the fact is recognized that, amongst the many legends connected with the Life of the Founder, there are many which are fabulous; and, in fault of better, they have adopted the criticisms of western scholars, and lay very little stress on any story which would not be endorsed by the scholars of England, France or Germany. The general outlines of this great life are, I presume, known to all my readers, and I shall therefore content myself with a very short summary of its principal features.

According to Japanese chronology, Siddartha, the son of King Sudhodhana, was born in the country of Kapilavastu in Central India in the year B.C. 1027. There are some Japanese, however, who assign B.C. 743 as the year of his birth, whilst foreigners generally place it as late as B.C. 653. It is remarkably strange that there should be such a variety of opinions as to the birth of the founder of so great a system as Buddhism; and, were it not for the well-known indifference to dates which characterizes the Oriental mind, we should be tempted to take this uncertainty as strengthening the conjecture of some Orientalists, that Sakyamuni is not a historical personage, but merely a mythological creation.

³ Catalogue of Chinese Classics. ⁴ Life of Buddha from the Tibetan.

Many marvels are related, both of his previous births, and of his miraculous conception in the womb of Maya his mother, to whom he came in a dream, entering her womb in the shape of a white and spotless elephant. (In Japanese his father's name is Jōbon Dai Ō, that of his mother Maya Bunin).

A child of marvelous beauty and size, such as became one whose birth had been attended by so many prodigies, he had at three years the appearance of a child of six; had mastered the sciences of astronomy, geography and arithmetic by the time that he was seven; was skilled in archery and fencing;—and, being of great beauty and taller than all his compeers, was formally acknowledged as heir apparent to his father, and at the age of eighteen married to the beautiful Yasodhara. His life had hitherto been one ceaseless round of happiness and pleasure; but the happiness ceased when his perambulations of the city revealed to him the existence of the painful things,—birth, old age, disease and death.

With that sympathy for human suffering which was always one of the main characteristics of the Blessed One, he set himself to work to find a means for saving his suffering fellow-beings; and secretly leaving his home and youthful bride in the beginning of his nineteenth year, he spent twelve years in seeking for the truth, first by means of asceticism and fasting, and then by the path of abstract meditation. At last, while sitting under the Bodhi Tree, or Tree of Wisdom, he achieved that enlightenment which made him able to save both himself and others.

We may pause just one moment here to consider a discrepancy or inconsistency which is very important in connection with the question of Buddha's personality. If, before his birth as the Prince Siddhartha, the Tathagata had already attained the perfect enlightenment, and was waiting in the Tushita heaven

for a favourable moment for accomplishing this design, then the account of the conflict with the evil One, which culminated in the enlightenment of the Buddha, must be interpreted as referring to a conflict with Mara for the possession of immortality. If, on the other hand, the Buddha then for the first time obtained his enlightenment, we need not take the higher conflict into account. It is, in that case, merely a strife for knowledge;—though when we come to the utmost issues, knowledge is life, for life eternal, as we know, consists in the knowledge of God.

To the Hinayāna believer, the meaning of the conflict with the Tempter is only a conflict in the lower sense. Shall the prince become a Cakravartin, a mighty ruler over the earth, or shall he attain to the higher rank of a Buddha, able to teach? The Mahāyāna believer sees in it something farther; shall the Buddha (for he is one already) extort eternal life for his followers, or not? The end set before the one class of followers is freedom from pain by means of following one who is enlightened; the Nirvāna set before the other is eternal life, in union with the eternal spirit, as a consequence of perfect enlightenment.

The Hinayāna sees, in the results of this conflict, that the Buddha understood the meaning of the Four Great Truths. He understood that pain was the universal fact attached to life, that ignorance was the universal cause of pain, and desire the universal cause of life; whilst the universal means for escaping, from both pain and existence, was the noble eight-fold path of right conduct, thought, and desires.

The Mahāyāna however sees in it, further, a kind of Transfiguration of the Buddha. Sitting under the Bodhi tree he realizes the existence of his three-fold transfigured body. With the one, the Nirvāna Kāya (Jap. *Ōjin* or *Keshin*), he appears in a transfigured form before Pratyeka Buddhas, Śrāvakas, gods and men; with his "compensation body" (*Sambhōga Kāya*, Jap.

Hōshin), he appears before all the Bodhisattvas of the ten regions; whilst with his "law-body" (Dharmakaya, *Hosshin*), which is colourless, and formless, he sits for ever in the region of the Absolute and the Unseen. It is this Trinity that the Mahāyāna Buddhist is taught to recognize in the transfigured Buddha. When he advances to the higher teachings of the One Vehicle, he learns to pay no more attention to the Man, Sakyamuni, but to concentrate his faith and hope on the everlasting Trinity (*san jin ittai* "three bodies one substance") which are embodied in him.⁵

After his great conflict was over, and the victory had been gained, the Buddha remained for one week in beatific contemplation of the Truths to which he had attained; and then, whilst still apparently in an ecstatic condition, he preached a sermon, repeated nine times in seven different places. This sermon is known in Sanskrit as "*Buddhāvataṃsaka mahā vaipulya Sutra*," in Japanese as *Kegon Kyō*.⁶

We should have expected that the first teachings of the Blessed One would have been marked by simplicity, and that the *Kegon Kyō*, as the first discourse pronounced by him, would have been a sermon containing the very

⁵ "The Mandala also typifies the great truth that all things in time and space are in essence one and the same, and that in their reality or actual nature, they are pure and eternal. In short, the Mandala represents the Buddha of Original Enlightenment, not the man Buddha of gigantic stature and the glorious features. The Buddha of Original Enlightenment is universal and omnipresent. Earth, air, fire, water, colour, sound, smell, taste, touch, form the Buddha's Spiritual Body. Form, perception, conception-name, and knowledge, as well as the functions of body, mouth and will, are the Buddha's Compensation Body. Head, trunk, hands and feet, eyes, nose, tongue and so forth, constitute his Transformation Body." (Doctrines of Nichiren, p. 19.)

⁶ A Catalogue of the Buddhist Tripitaka by Bunyū Nanjō, Oxford, 1883.

elements of his teachings, and so have corresponded somewhat to Our Lord's Sermon on the Mount. But the *Keḡon Kyō* is an extremely complicated system of teaching, and as a matter of fact, in the Chinese arrangement of the Tripitaka, the *Keḡon Kyō* and its kindred Sutras are placed much later.

To the Japanese mind, however, the *Keḡon Kyō* is a discourse spoken to angels, gods, and men. Without leaving the spot where he had attained to enlightenment, the Buddha delivers a sermon which is listened to by eight different congregations in seven different rooms (two congregations are in one room); and half these congregations are earthly and half heavenly. The *Keḡon Kyō* is therefore the formal manifestation of that full body of Truth which the Buddha is now, during the long period of his Ministry, going to apply to the varying needs of mankind.

Having thus delivered his initial manifesto, the Buddha descends from his mountain, and commences his human ministry. For twelve years he preached the Lesser Vehicle, adapted to the capacities of those numerous hearers, to whom the abstract truths of the earlier manifesto would have been entirely incomprehensible. His earliest convert was the Snake-king Mak'ilinda (Mon-rin Ryu-ō), whom he converted on his way to Vārānāsī (Benares), where he was going to commence his real labours as a preacher. Nor was his preaching amongst men unsuccessful: kings and peasants, learned and ignorant, men and women, all flocked to his simple teachings: and in a short time he found himself surrounded by so large a company of disciples that he was obliged to add to his labours of preaching the care of a large number of religious communities, who looked to him for spiritual guidance and discipline as well as for continual instruction. This period of the Buddha's activity is known as the *Hoku ou* (Sanskrit Mrigadāva—"deer park") period, from the place which formed his

principal place of residence. It is also known as the *Agon*, or *Agama* period, from the general name given to the Sutras and other writings connected with this period. The Sutras coming under this head are extremely numerous, and all are included amongst the Hinayāna teachings. The curious will find a complete list of them in Mr. Nanjo's Catalogue of the Chinese Tripitaka, already alluded to.

The time had now come for the Law to be preached in other places besides the capital of Hinduism (Benares), and the Blessed one accordingly sets out on his journeys to the various places embraced in his ministry: reaching even as far as Ceylon, from which he had received a pressing invitation. It is in connection with these journeys that arose the legend about the famous footprint of Buddha which is still shown to the traveller in Ceylon, and of which there is a facsimile in the court of the Zōjōji Temple in Shiba, Tōkyō. But with this period there comes a change in his methods. We read of a visit paid by Shaka, with two of his disciples, to the Tushita heaven where his mother was now residing, in order to preach

her the Law of which she had hitherto been in ignorance. It may be that this refers to some trance or period of ecstasy akin to those into which Swedenborg was in the habit of falling. Certain it is that during his absence his disciples mourned for him as one that was dead, and that on his return his teachings were considerably amplified. This period is known as the *Hōdō*, or *Vaipulya* period, and embraces eight years, during which he preached to the Buddhas and Bodhisattvas from all the ten regions, who had assembled around him by "a staircase made between the world of desire and that of form." The Vaipulya, or amplified, Scriptures form a separate department of the Chinese Tripitaka; but there are many Sutras in other parts of the collection which are also thus designated. It is possible that in such

cases they are expansions of originally simple teachings, made to suit the greater illumination of the *Hōdō* period.

From the period of expansion, to the period of Transcendent Wisdom is one more step, and a very natural one. From the age of fifty to seventy-one, the Buddha preached the Transcendent Wisdom. It is difficult to summarize this great Wisdom, which was thus preached by him from the four places which were his headquarters during this period:—the Vulture's Peak hermitage on Mt. Grdhrakuta, the garden presented to him by Anathapindada at Sravastī, the Abode of the Parānirmitāvāsavartins, and the much cherished retreat of the famous Bamboo grove. The Prajñāparamita (Jap. *Hannya*) doctrines are mainly contained in two Sutras, the *Hannya Shin Gyō*, a short Sutra, of which a translation is given by Mr. Bed in his Catalogue of Buddhist Scriptures from the Chinese, and the larger *Daī Hannya Kyō* (Mahāprajñāparamita Sutra) which has the honour of being the largest of all the Buddhist books, and is about the length of the New Testament. Another well-known Sutra of this period is the *Kongkyō* (Vajracchedika Sutra) of which there exists an excellent French translation.

The characteristic teaching of this period is the doctrine of the Absolute, which Shaka seems to be aiming at, but cannot define. When we get into the region of the Absolute and Unconditioned lying at the back of the transitory phenomena which the Vaiṣṇava has taught us to mistrust, we get into a region where words fail us. Form and space cannot exist, nor yet the variations of time. There is nothing for the mind to lay hold of; and, consequently, there is nothing by which the Absolute can be known or described. In other words, man cannot by thinking find out God.

But the Buddha did not thus leave his disciples in an absolute negation. The Japanese biographer, basing his

system on an old "harmony" made by Tendai Daishi, tells us that yet once more did he advance a stage in his doctrine.

Sakyamuni is not the only Buddha, for he has already in previous ages preached to many other Buddhas, and these Buddhas have repeatedly come to his assistance. But all these Buddhas partake of one nature; and one heart permeates them all, the heart of that Absolute Mind which cannot be described by human words. Yet in order that men may be able to gain some idea of that absolute mind which permeates the universe, it has become personified in a single great Buddha of original existence, of whom the earthly Buddhas are but Incarnations.

In accordance with this, during his last period (*Hokke*, or *Nehan*), he speaks of this personal deity (for there is no other word to describe him) whom necessity has as it were forced upon him. To this period are ascribed the Sutras which more than any others are read and prized in Japan:—the two Sukhāvati Vyūhas (*Daimuryōjukyō* and *Mida Kyō*) which speak the praises of Amitābha, the Buddha of infinite life, light and love; and the Saddharma pūdarika (*Hokekyō*) which further expands this being into the Tathāgata of Original Enlightenment in whom there resides a Trinity of three persons. This forms the end of Sakyamuni's teaching and the *Nehankyō*, or Sūtra of the Great Decease, forms a fit conclusion to the labours of the Great Apostle of the East.

It is important for the reader to bear in mind this five-fold distribution of Sakyamuni's teachings. It is held in Japan that not only was Sakyamuni's life so arranged, but that the whole subsequent course of the history of the Buddhist Church arranges itself on his plan. It will perhaps enable us to distinguish among the Buddhist sects those which are legitimate descendants of Sakyamuni and those which are not, and to systematize the develop-

ments of doctrine which have taken place in this land. The visitor to Nikkō will perhaps remember with interest that the waterfalls on the road between Chinzenji and Nikkō are named after these periods in the life of the Great Founder of Buddhism.

CHAPTER III.

When Sakyammi died, the teaching which he had given as a seed during his life-time was left to bring forth its fruit in the ages, according to the period of development which he himself had assigned to it.

The first period, as we have seen, was the period of *Keigon*, the period during which, whilst under the influence of the spiritual excitement resulting from his conflict with the Tempter, he preached, in an almost ecstatic condition, the whole fulness of his Truth. To this period corresponds what may be called the Apostolic Age of the Buddhist Church. The Tathagata had during his life-time chosen one especial disciple to be his successor. This was Kas'yapa, or Kashō, the first patriarch of United Buddhism.

Under Kas'yapa and his immediate successors the Buddhist community retained its unity and catholicity. There was no difference between Great Vehicle and Little; and in the strength of that (may I call it?) divine impetus which the congregations had received from their founder, they proclaimed to angels and men the whole Body of Shaka's doctrines, the mystic depths of the Great, as well as the simpler fundamentals of the Smaller Vehicle.

But the world was not ready to receive so full a doctrine, nor were the succeeding generations of Buddhist converts equal in spiritual depth to those who had themselves heard with their own ears the teachings of the great sage. It became therefore a necessity to go back to the foundation, and once more to bring into prominence those elementary truths which form the basis of the

Buddhist Faith, and which Sakyamuni himself had brought into prominence during the second and longest period of his ministry.

Hence, by the end of the first century after the Nirvana of the Bhagavat, the Hīnayāna doctrines were the principal, soon the only, topics of religious teaching among his followers; and the Mahāyāna itself vanished for a time from the thought of the Buddhist World. We are not here much concerned with the developments of this Hīnayāna Buddhism. Suffice it to say that two of the many sects into which it was divided, the Sarvastivādins and the Sautrantikas reached China in due course, and that their books were the first to be taught in Japan.

About the end of the sixth century after Sakyamuni's entry into Nirvāna, (I am here giving the received Japanese chronology, though I know there are grave reasons for supposing it to be wrong) Buddhism advanced another stage, and, in the person of *As'vagoshā* (Memyō), the Mahāyāna doctrines were once more preached, as the development of the teachings which had hitherto been in vogue. A century later, *Nagarjūna* (Ryūju), *Asanaka* (Mujaku) and *Vasubandhu* promulgated a still more advanced doctrine, and brought the Mahāyāna school to the height of its Indian development. *As'vagoshā's* work may be compared to the *Hōdō* or Vaipulya period of Sakyamuni's teachings; *Nagarjūna* and *Vasubandhu* brought it into the period of *Hannya* or Transcendent Wisdom.

These three men, *As'vagoshā*, *Nagarjūna* and *Vasubandhu*, may be considered the founders of the Mahāyāna philosophy. They stand to Sakyamuni much as Plato stands to Socrates. They teach, not in their own name, but in the name of their master, and yet their teachings are of a far more developed character. The seed thought, however, comes from the Master: it has but grown and flourished in the garden of the disciple's mind; and it would be wrong to suppose the Mahāyāna doctrines to have

emanated entirely from these teachers. They wrote commentaries on Buddhist Scriptures already existing, not the Scriptures themselves. These had been composed before, either in Sakyamuni's life-time, or in the ecstatic period which immediately followed it: and all that they did was to call attention to those mystic and metaphysical truths which had, in the meantime, escaped the general notice. It was their intention to present their thought as a development of their master's teachings. It is presented in the name of Sakyamuni the Tathagata: Asanga invokes and claims to obtain the aid of the great Bodhisatva Maitreya in the composition of the Yôgâchârya Sastra; and Nagarjûna claims that his teachings have come to him from one of the personal disciples of the Great Founder, who had been waiting for centuries, in an iron tower in Southern India, till the time should come for the doctrines to be revealed. We have clear evidence that all the important books of Japanese Buddhism existed before the times of these sages; consequently, Amida, Kwannon and the Great Buddha of Original Enlightenment were known to Buddhist thought before the coming of Christ; consequently, further, we may conclude that the theistic teachings of later Buddhism are not mere rechauffés of Christian teaching.

Such was the Buddhism which at the commencement of the Christian era entered China. It found in the Chinese a people very different from the Hindoos amongst whom it had originated. In India we have "an imaginative, metaphysical race, who think away matter and hate the physical toil which develops its uses"; in China, "a swarm of plodding utilitarians, sternly adherent to things actual and positive; who insist that the world is the plainest of facts and needs no explanation." "There was the brain, pure thought; here is the muscle, pure labour."⁷

⁷Oriental Religions: China, by Mr. S. Johnson. Boston: Houghton, Miffling & Co.

Yet, practical and apparently indifferent to religion as are the Chinese, the soil upon which Buddhism was to be planted was not absolutely unfitted for its reception. Its ancient patriarchal religion, with its invisible god worshipped by the sovereign on behalf of the people, its time honoured systems of practical morality connected with the venerable names of Confucius and Mencius, its system of mystic divinity, often degenerating into mere magic, founded by Laotse, and known as Taoism,—all these had given to the Chinese mind a religious and devout bent :—whilst at the same time that culture which is of so great value to the reception of religious truth was well represented by its ancient poetry, the taste for which seems to be almost universal.

The introduction of Buddhism to China is said to have been, in a measure, miraculous. At least such is the story, that, in obedience to a dream, the Emperor *Mei* (Chinese *Ming*) sent an embassy to the West to seek a new Truth lately revealed to mankind. It has often been hoped that, in this vision accorded to the Chinese Emperor, we have a confirmation of the New Testament story, of the wise men who came from the East to pay honour to the birth of the Saviour. It is of course within the bounds of possibility that such may have been the case, for the dates of Chinese history at this early period, are not quite accurate; but at any rate the result of the embassy as far as Christianity is concerned must be considered a failure, for the messengers came back with Buddhist scriptures and idols, instead of the faith of the Cross.

Certain features have been noticed as differentiating the Chinese Buddhism from that of India.

It was a long time before it took root. Though encouraged by some of the Emperors, it was in common with Taoism subjected to many penal measures, and even to persecutions, so that it was not till the fourth century A. D.

that it began to take root and definite shape. We wonder at times, and are disappointed, at the tardy results attending Christian Missionary efforts in China, but in proportion to the time devoted to it, the success of the Church has been quite as rapid as that which attended the efforts of the Buddhist propaganda.

Many points in the development of Buddhism in China deserve mentioning, as they form interesting points for comparison with the progress made by Christianity in the west. Whilst Christianity during the first three centuries had to make its way against the most determined opposition of the existing powers, Buddhism was favoured by the powers of the State, to whom it made itself useful, though it met with a bitter opposition from the followers of Laotse and Confucius.

Again, Christianity was fiercely exclusive in the honour which it claimed for Christ; and put the theological side of its Faith before the moral. Buddhism came with an easy tolerance of ancient sages and gods. As it had built itself in India upon the Hindoo pantheon, spiritualized to suit its views, so now it did not seek to overthrow the foundations of Confucius, Mencius, and Laotse, but to build further upon foundations already laid; and, leaving its theological and mystical side in the back-ground, presented, first and above all, the ethical teachings it brought with it. Its earliest text books in China were the Sutra of the Forty-Two Sections, "the Four Verities," and the "Dhammapada,"—ethical books all of them; and the pre-existing technical terms and moral examples were freely employed in the service of the Buddhist Faith. "It is true," says Mr. S. Johnson, "that a highly speculative Sutra (the Dasabhuhi) was translated among the earliest; but it was to obtain works of a simpler and more ethical nature that Fa Hian travelled to India in the fourth century." Not till eight hundred years after the commencement of

Buddhist missions did the mystical doctrines called the Great Vehicle begin to affect the character of the faith in China.

Not only did Buddhism win its way into the affections of the Chinese people by its wonderful power of adapting and embodying all that was good in the native systems, but it gained much advantage from its powers of organization. "It gave point and system to weak mythological instincts and lent the authority of association and hierarchy to the ascetic impulse."

But above all, Buddhism came as a literary form of thought to a literary nation. There is nothing in the world like the Chinese scriptures of the Mahāyāna. "The Canon in China is seven hundred times the amount of the New Testament. Hiouen Tshang's translation of the Prajñā Paramita is twenty-five times as large as the whole Christian Bible." Some idea of the immensity of the Buddhist Chinese Scriptures may be gathered from Mr. Nanjo's Catalogue of the Tripitaka, published by the University of Oxford.

It contains 1662 books, but as in some cases more than a hundred separate Sūtras are included under one title, this number must be very considerably enlarged.

Its arrangement is as follows :

I.—*Sutra Pitaka*. Department (lit. "basket") containing Sūtras or discourses.

(i.) <i>Mahāyāna Sūtras</i> .	Nos.
1. Prajñā Paramita Class	1-22
2. Ratnakuta Class	23-60
3. Mahasamipāta Class	61-86
4. Avatamsaka Class	87-112
5. Nirvāna Class.....	113-125
6. Sūtras excluded from the above classes (duplicated)	126-375

7. Sutras of which there is only one translation, but which are still excluded from the five classes.....	376-541
(ii.) <i>Sutras of the Hinayāna.</i>	
1. Agama Sutras. (Some of these contain many Sutras under one title)	542-678
2. Sutras of single translation excluded from the above.....	679-781
(iii.) <i>Deutero-Canonical Sutras</i> admitted into the Canon after A. D. 960	782-1081
II.— <i>Vinaya Pitaka.</i>	
(i). Vinaya of the Mahāyāna	1082-1106
(ii). Vinaya of the Hinayāna	1107-1166
III.— <i>Abhidharma Pitaka.</i>	
(i). Abhidharma of the Mahāyāna	1167-1260
(ii). Abhidharma of the Hinayāna	1261-1297
Miscellaneous (apocryphal).....	1298-1320
IV.— <i>Miscellaneous Works.</i>	
(i). Indian Works	1321-1467
(ii.) Chinese Works	1468-1621
(iii.) Later books admitted to the Canon in or before A. D. 1584.	

One consequence of the immense extent of Chinese Buddhist Literature is that there is an immense field for eclecticism. It is absolutely impossible for any one person to read through and assimilate the whole of the Canon of Scripture. Most men therefore choose a certain number of works only and devote all their attention to these few. This will account very largely for the sectarian subdivisions of Northern Buddhism.

According to the Japanese historian,* the earliest of the Mahāyāna sects to arrive in China, was the Bidon-shū or Abhidharma sect, which was originated during the last

* Rev. Bunyu Nanjo. "A Short History of the Twelve Buddhist Sects." I am much indebted to this book.

decade of the fourth century of our era, but which does not seem to have come to its full development for two centuries after its origination. The Abhidharma Pitaka is that section of the Buddhist Canon which devotes itself to the metaphysical speculations growing out of the religion, and corresponds roughly to the Sapiential books of the Christian or Jewish Canon. A glance at the table above given will show that it contains about two hundred works, more than half of which belong to the Great Vehicle teachings. As a matter of fact, the Hinayāna has but little to do with metaphysical speculation, as it is a teaching meant principally for the lower classes of the religious community. The Metaphysics came with the later developments, when Sakyamuni and his Church, alike in their turns, felt the necessity of a speculative justification of the Faith, as against the metaphysical speculations of a mystic Hindooism quickened into activity by the aggressive encroachments of the younger creed.

A glance at the Catalogue of the Tripitaka will show us the names of many commentaries which will meet us frequently on the subsequent pages of the book. We have commentaries on the *Vajracchedika* sutra, one by Asanga (No. 1167) and one by Vasubandhu (No. 1168); and a third one combining both the preceding (No. 1231). There is a commentary by Vasubandhu of the *Saddharma pundarika* (No. 1232) which was translated as early as possible as A. D. 386, but certainly during the Northern Wêi dynasty A. D. 386-504; another by the same author, and translated about the same time, of the *Amitāyus sutra* (No. 1204), and a long one, in 100 volumes, on the lengthy treatise known as the *Mahāprajñā paramitā* Sutra, which I have already mentioned as being many times the length of the New Testament. Most of the commentaries mentioned in this section are from the pens of As'vaghosha, Nāgarjuna, Vasubandhu, Deva, and others of the great founders of the Mahāyāna School. Of the Shasters of the

Hīnayāna which form a part of this collection, there are some which were translated into Chinese during the first century of our era, but the vast majority of them seem to have put on their Chinese dress during the fifth and sixth centuries, so that we may safely conclude that mystical and metaphysical Buddhism were not much preached in China before that period. Mr. Nanjo especially mentions the Abhidharma Kosa (1267, 1269, 1270) and the Mahāvībhāshā Sāstra (1263) as having contributed to the establishment of this school. If moreover we turn from the Abhidharma Section of the Catalogue to the Sutra pitaka, we shall find that the Sutras and their Commentaries were introduced into China much at the same time. The establishment of the Mahāyāna school must undoubtedly have been the cause of a great outburst of missionary zeal amongst the Buddhist clergy and laity of India.

Mr. Nanjo gives a list of various sects which in those early days existed in China. I do not give them here. They no longer exist in their native country, but have mostly perpetuated themselves in Japan. It will be sufficient for us to recall them one by one, as we need them, in describing the various sects now existing in Japan.

I have felt it my duty to make some general observations on the growth and development of Buddhism in India and China, as being the countries from which Japan has directly, or indirectly, received her faith in the many Buddhas and the One Buddha. It is now time for us to go on to our main work, the description of Buddhism in Japan.

CHAPTER IV.

It was during the year 522 A.D. that a man named Shiba Tatsū erected the first Buddhist shrine in Japan at the village of Sakatahara in Yamato. Of this first recorded

attempt we have no particulars at all, but it does not seem to have been successful. It was probably unaccompanied by any teaching, as we do not read of any foreign priest having belonged to the mission; and so speedily passed away.

But when thirty years later an ambassador appeared at the court of the Emperor Kinmei Tennô (30th Emperor, A. D. 540-571) bringing from the King of Kudara, a part of the present Kingdom of Korea, an image of Shaka (I shall henceforth call Sakyanuni by his Japanese name), and several Buddhist works, he was received with marked favour by the King and Prime Minister; and, in spite of the opposition of the courtiers, a temple was erected and placed under the care of Soga no Iname, the Prime Minister. Soon afterwards, however, an epidemic broke out, which was attributed by the conservatives to the anger of the gods; the temple was destroyed and the image thrown by the Emperor's command into the sea. As Shintôism is a religious system which has no visible idols, we can perhaps understand some of the feelings of the Japanese at the introduction of image worship. It is not known what form of Buddhism was recommended to the Emperor by the King of Kudara. The names of the books sent are not given. As to the image, some say, as above, that it was an image of Shaka; and that it was some form of Hīnayāna teachings that was thus presented. The image itself is said to have been miraculously preserved from the sea; and at the Temple of Tennoji at Ōsaka there is preserved an image of Kwannon, which is said to be the identical image sent by the King of Korea. Unfortunately there is another Temple, the Zenkōji at Nagano, which claims to possess the genuine article,—a triple figure of *Amida*, *Kwannon*, and *Daiseishi* (Skt. Amitābha, Avalokītesvara, and Mahasthāna-prāpta),—and until one or the other claim can be verified, it will be hard to say what was the precise form of Buddhism

introduced. Both stories however agree in saying that the image was cast into the sea and miraculously recovered near Ōsaka, that the Emperor's palace was soon afterwards set on fire by flames which fell from a cloudless sky, and that Okoshi and Kumako, the principal opponents of the new faith, perished in the conflagration. These portents so alarmed the Emperor that he ordered the rebuilding of the Temple; and a further mission of nine priests from Korea took the places of those who had been driven away a few months previously.

Eighteen years after this, in the reign of Bitatsu Tennō, son of the above Emperor, (A. D. 572) there came yet a third mission from Kudara, bringing with them priests, nuns, carpenters, image-makers and diviners, and thus laying the foundation of useful arts in the country. They were all housed in a Temple near Ōsaka, and were favoured, not only by Umako, the Prime Minister, but also by some Japanese of high rank, who had been sent as ambassadors to Korea, and had returned as converts to Buddhism.

In the reign of the next emperor (Yōmei Tenno A.D. 585), who was allied by marriage with the family of that Soga who, in a previous reign, had done what he could as Prime Minister to favour the introduction of Buddhism, the Court did much to push the interests of the new religion, in spite of the strong anti-foreign feeling of a part of the ruling class, who resented the continually increasing influence of Korea. At his death, the popular discontent broke out into open rebellion, which however only ended in the defeat of the Shintoists, and the death of Moriya their leader; and the accession of the new Emperor, Shujun (A. D. 588), practically secured the triumph of Buddhism, at least as far as the Court was concerned. Shujun died after a few years, and was succeeded by the Emperor Suiko (A. D. 593), a sister of the Emperor Yōmei. A woman, at the head of affairs in a rough and undisciplined

nation, cannot expect to have as much influence as a man. Still, whatever influence Suiko possessed was exerted on the side of Buddhism; and the cause of the new religion was fortunately much advanced by the Prime Minister Shōtoku Taishi, who may be said to have done more than any other for the establishment of Buddhism in the land.

Shōtoku's "name has been linked with many legends, which are still current after the lapse of fourteen hundred years." It is said that, even as a babe of four months old, he was able to speak, that he betrayed not only a singular precocity of intellect, but an early piety such as is but rarely met with in the world. His capacity for carrying on many different things at the same time gained for him the nickname of Yatsu mimi no Oji, the Prince of Eight Ears. He seems to have fully understood that Buddhism, with its discipline and organization, was an invaluable ally in the government of a country which was only half-conquered and less than half-civilized. He therefore threw the whole weight of his influence into the scale of Buddhism, and did his best to make it *de facto* the established religion of the country: as he did indeed make it by Imperial Edict in 621. Many new temples were established throughout the country, which was parcelled out into dioceses, with Buddhist bishops and archbishops: the services of the monks were used for practical purposes, such as the construction of roads and bridges, as well as for the more spiritual functions of their profession; and Japanese priests were sent across the sea to study, in China and elsewhere, the mysteries of the faith, and especially the *Vinaya* or rules of discipline. With Shōtoku Taishi practically ends the Korean period of Japanese Buddhism. Henceforth, the increasing influence of China shows itself in its true light. It was recognized that the Korean was but as the moon in comparison with the brightness of the Chinese Buddhism; and the Japanese nation henceforth turned to the true source of learning, and investigated

Chinese Buddhism at its native Chinese streams. For the next century we have nothing but a list of the introduction from China of sects, more or less imperfect, all of them based on the incomplete teachings of the Hinayāna system, and destined eventually to make room for more perfect systems of religious philosophy.

For purposes of reference, I give the names of these various early sects with their dates : always premising, that they must be considered as schools of thought within one communion rather than as distinct religious organizations ; and that, owing their inception and propagation to Chinese missionaries, they must be considered as alien bodies. Buddhism did not take definite form in Japan until it became an institution entirely in the hands of Japanese priests.

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|-----------------------------|--------------|------------------------|
| 1. <i>Kusha Shū</i> | A. D. 658... | (introduced to Japan.) |
| 2. <i>Jōjitsu Shū</i> | A. D. 625... | .. |
| 3. <i>Ris-Shū</i> | A. D. 753... | .. |
| 4. <i>Hossō Shū</i> | A. D. 653... | .. |
| 5. <i>Sauroon Shū</i> | A. D. 625... | .. |
| 6. <i>Kegon Shū</i> | A. D. 736... | .. |

It is not worth our while, with more pressing claims before us, to give a detailed account of the religious teachings of each of these sects. Still a summarized view of the general teachings of these sects may be given, sufficient to enable us to understand the more fully developed views of the later sects.

As the Brahman religion divides mankind into 12 classes, so Buddha divided his followers also into a corresponding number of divisions : the difference between the two being that, in the one, men are divided by the iron barriers of birth, which they cannot overpass ; in the other, spiritual advancement depends on the degrees of spiritual progress.

These four divisions are (i) *S'araka* (Jap. *Shamo*.) "hearer," a class corresponding very nearly to the

catechumen of the Christian system ; (ii) *Uratgeka buddha* (Jap. Engaku), or instructed believer ; (iii) *Bodhisattva*, (Jap. Bosatsu), one who having comprehended the true meaning of the law has but one more death to face ; after which he is born as (iv) *Buddha* (Jap. Butsu or Hotoke), a perfected being who " dieth no more, but is passed from death into life " by the attainment of perfected wisdom.

In the earlier sects which we are now considering, we get the elementary stages of this teaching, as suited to the capacities of the lower grades of believers.

Buddhism, it is said, is as broad as the ocean, yet can all its doctrines be summed up in one short verse

" Abstain from evil, practise thou the good,
Cleansing the heart ; for this is Buddhahood."

It is a verse that even a small boy can remember, but many a grown man has great difficulty in putting it into practice. That which hinders man from walking the path of all the Buddhas is *lust* (*bonnō*), which involves us in a continual chain of *karma*, and causes us perpetually to be reborn in one or other of the six paths of life. These paths (Jap. *Rokudō*) are as follows :—

1. *Jigoku*—the world of hell.
2. *Gaki*—the world of hungry devils.
3. *Chikushō*—the world of beasts.
4. *Shūra*—the world of disembodied spirits.
5. *Jin*—the world of man.
6. *Ten*—the world of heaven.

In one or other of these paths, or spheres, or worlds, we are continually being born, living, or dying, until we grasp the law, and following its sure guidance advance step by step through the three grades of discipleship ; until at last we reach to the highest stage of perfected Buddhahood. Buddhism presents its teachings, as we have seen, in very graded forms, to suit all capacities.

To the lowest stage of intelligent beings it presents a form of teaching which may be described as

Nintenkyō, the relations between man and Heaven; or, as we might put it in Christian terminology, the duty towards God and the duty towards one's neighbour. It inculcates in the first place a loving respect for the three precious things—Buddha, the Law, and the Church (*sambō no takara*)—and enjoins upon the believer the observance of the five moral precepts (*go kai*).

1. Abstain from taking life.
2. Abstain from theft and dishonesty.
3. Abstain from all lewdness.
4. Abstain from untrue words.
5. Abstain from intoxicants.

From these five prohibitory precepts the believer is taught to practise the ten virtuous actions which spring as it were out of them (*jū zen*).

1. Not to take life, but, on the contrary, to show all the kindness in our power.
2. Instead of theft and dishonesty, liberality.
3. Chastity, instead of mere abstinence from adultery.
4. Truth-speaking, in the place of abstinence from lying.
5. The use of words calculated to produce and preserve harmony amongst men.
6. The avoidance of vulgar expressions and the use of words of refinement.
7. Plain speaking, as opposed to a false or exaggerated style of expression.
8. The avoidance of unclean thoughts by moral considerations.
9. Charity and patience, instead of wrath.
10. The cultivation of a pure intention, as including in it all the above commandments.

This forms the lowest class of teachings which are within the reach of those who are very little advanced in spiritual power. The man who is in the lowest class of Buddhism (the *Shōmon*) is taught that if, in his present state of development,

he performs these duties, reverencing the precious things and keeping the commandments, he will certainly meet with his reward; for the partial sanctity thus attained will enable him to advance to the practice of those higher duties which are required from the Pratyeka Buddha or Engaku.

It will be seen that in the first stage, the Shōmon is taught his duty as a child is taught,—the command is given, but no reason is assigned. In the second or Engaku stage, the commandments do not much differ but the reasons for each are given. Thus the Engaku is taught to look to a motive power within for his moral life, instead of to a power urging him from without. The secret of the Engaku stage is, therefore, the development of a reasoning conscience. The Engaku, consequently, is taught (still within the limits of the Lesser Vehicle) the constitution of the world, as the cause and explanation of that moral life which he has already learned to follow blindly.

As there are four classes of religious people, so there are four states of existence;—the world of desire (*Sahā-loka* or *Kāma-loka*, Jap. *Yokukai*), where the gross desires rule, and produce gross matter; the world of form (Jap. *Shikikai*), where substance is spiritual, and can be seen but not felt or heard; and the world of invisibility (Jap. *Mushikikai*), where existence can be perceived by means of none of the organs, but only by the intelligence. Above and beyond all these, is the world where Existence ceases and Essence only remains, and this is called Nirvāna. The curious will find a great deal to illustrate this doctrine in the speculations of Spinoza, and in Swedenborg's Treatise on Heaven and Hell.

In order to pass safely through these spheres of life, or world he must understand—

(i.) THE FOUR VERITIES (*shi tai*), which are subdivided as follows: (a) *dukka* "pain," *i.e.* the pain of inheritance,

that pain which is the result of former actions; the pain of life,—birth, existence and death, being alike subject to pain; the pain of experience, which comes to us, as we learn the changeableness and inconstancy of this phenomenal world.

(b) *Samuḍaya*, the “effects of pain,” or “the generation of suffering.”

(c) *Nirodha* (Jap. *netsu*), “the destruction of suffering.”

(d) *Marga* (*da*) the path leading to the destruction of suffering; when by the patient practice of precepts, contemplation and wisdom we reach to the supreme bliss of Nirvāna.

And (ii.) The TWELVE CAUSES, or the twelve-fold chain of causation (*Jū ni inen*):

1. The lusts and desires of previous life;
2. The deeds and sins of previous life.
3. The mind at the commencement of uterine life.
4. The first five weeks of uterine life.
5. The perfection of eyes, ears, nose, tongue, body, thoughts, during the uterine life. (The six roots.)
6. The period of birth, when the organs formed in the previous state come into separate existence, but are as yet unconscious of joy or pain.
7. The development of infantile life, with joy and pain connected with the organs of bodily sense.
8. The lust of the flesh and the lust of the eyes.
9. The pride of life, which impels a man to run hither and thither in search of actions which produce a new karma of good or evil.
10. The completion of karma in this life, and its consequence, death.
11. New life according to the karma produced in No. 9.
12. The Completion of all karma by attainment to Nirvāna.

When the believer has mastered this second stage he has practically mastered all the body of saving truth, contained in the Lesser Vehicle, and is ready to advance from the condition of an Engaku (Pratyeka Buddha) to that of a Bosatsu, or candidate for the full perfection of the Buddhahood.

When a man reaches this stage of development there arises within him a great desire, not only to save himself but to save others, and he conceives in himself a four-fold desire, which takes effect in a six-fold practice of transcendental virtue.

The fourfold desire.

(i.) That though living Creatures are innumerable, he desires to save them all ;

(ii.) That though passions and lusts are infinite, he desires to conquer them all ;

(iii.) That though the doctrines of Buddhism are innumerable, he desires to learn them all.

(iv.) That though the final salvation is incalculably high, he desires to attain to it.

In order to carry out these vows, he practises the six-fold transcendental virtue of the Bodhisat ;

1. Almsgiving and preaching—*i. e.* distribution of bodily and spiritual food.

2. Obedience to precepts ;

3. Patience, long suffering, and self restraint.

4. Manliness, (Skt. *vīrya*).

5. Contemplation.

6. Wisdom.

I am indebted for this exposition of the earlier stages of Buddhism to a paper kindly written for me by the Venerable Abbot Kobayashi, Principal of the Daidan Rin College, Takanawa, Tōkyō. The student of Japanese will find some admirable articles on this subject in a magazine, entitled *Juzenkai-zasshi*, ably edited by the Rev. S. Unsho of the Shingon sect.

Armed with these teachings and aids, the believer is now able to work out his own salvation. It is a salvation which is indeed possible to man's unaided efforts, if we postulate, as Buddhism does, a long series of successive lives in which the work is continually carried on. But what man, how much less a Japanese, would have patience to work at a salvation, the ultimate accomplishment of which can only be arrived at after the lapse of "three immeasurable periods of time" ? It is practically an impossibility, and no religion can be attractive which sets an impossible object before the human mind. The subsequent history of Japanese Buddhism will show as a series of attempts to bring that ultimate salvation nearer to mankind, and to make it easier of attainment.

In conclusion, we cannot wonder that this form of doctrine should have failed to take root amongst the Japanese. The patient Hindoo, or the industrious Chinaman, may be contented to wait and labour for hope long deferred. We cannot blame the ardent Japanese for longing for something which shall place the object of his soul's strivings more within the sphere of "practical politics."

CHAPTER V.

The popular Buddhism of the Vaipulya School, which came to Japan with the Ritsu, Jōjitsu, Hossō and other sects, had prepared the mind of the people for that change in the teachings of Buddhism, which was sure to come with the progress of the religion. It had taught the people to reverence a certain number of Buddhas and Buddhist saints, some of them companions and disciples of Shaka, and others pure creations of fancy, or borrowed from the mythological systems of India. Such were *Fūō* (Acala) whose image, a black figure surrounded with flames, stands conspicuously in many an ancient temple, and in whose honour is dedicated the picturesque shrine

at Meguro which is so well known to all residents of Tōkyō; *Jizō* (Kshitigarbha), whom popular suffrage has erected into a helper of all those who are in trouble. His stone image, holding a pilgrim's staff in one hand, and a ball (symbolic of wisdom) in the other, is frequently seen by the road sides in the country; for *Jizō* is the patron saint of travellers, and is frequently turned to practical use as a sign post. It is also frequently covered with stones piled up by the piety of passers-by; for, in the next world, *Jizō* is the patron of little children, whose souls, falling into the hands of an ugly old hag on the banks of the Sōdzugawa, (one of the Stygian streams), are compelled to perform the endless task of piling up stones on the river bank, before they are allowed to recover the clothes of which they have been robbed. Another popular deity is *Bindzuru* (Skt. Pindola), one of the sixteen Rakan (Arhats) that formed the bodyguard of the great Teacher, whose red image at Asakusa and other famous places of worship, is supposed to have miraculous power of healing; and the traveller who passes through Shiba Park will often hear the big drums which are on solemn occasions beaten with great noise at the temple of *Emma San*, who is a Buddhist edition of the Hindoo Yama, the god of hell.

But the most popular of all these mythological conceptions is undoubtedly the Goddess *Kwanon*, the deity of mercy, whose Temple at Asakusa in Tōkyō is one of the most popular shrines in the country, and who figures more than any other deity in the literature and legend of Japan. Originally, a male deity (Skt. Avalokitesvara), she has changed her sex in her travels through China and Japan, and appears to her devotees in the greatest variety of forms. In the Mangwanji Temple at Nikkō she has three faces and four pairs of arms, whilst above the central face there is a fourth head, the head of a horse; in the same place she is represented as the 'thousand-handed one,' though

on her image there is actually room for not more than forty of these arms. In other places she appears as eleven-faced,—indeed, as she has had one thousand different incarnations, there seems to be no limit to the forms under which she is represented.

But all these mediæval Buddhist saints lack in moral conception. They help mankind in difficulties; it is impossible to read an old story without coming across some tale of the marvellous interposition of one or other of these personages on behalf of their worshippers; but they do not seem to do anything to improve their moral and spiritual condition. I have for instance, read a Buddhist novel which records the assistance given to a virtuous country maiden by the goddess Kwannon, who, to reward the girl for her filial piety, enables her to become the wife of one of the principal nobles of the Court, quite regardless of the fact that the noble in question has already got a wife, who has to be discarded to make room for the heroine of the tale.

In the period of Enriaku (A. D. 782-806), the Emperor Kwamun Tennō, founded Kyōto as the capital of his Empire, and in order to obtain for his enterprise the blessing of Heaven, he built on the adjacent mountain of Hiyozan, a monastery which was destined to play an important part in the religious history of the country. As head of this religious community he selected a priest of great sanctity, Dengyō Daishi, whom he sent with a few companions to China, to study the latest developments of Buddhism.

Whilst in China, Dengyō Daishi and his companions came to the monastery of *Tientai* which had been founded towards the end of the sixth century of our era, on a lofty range of mountains in the province of Chehkiang, by the celebrated preacher Chikai, better known by his posthumous name of Chishu Daishi (Daishi=great teacher.)

Chisha was not indeed the originator of the doctrines taught by the sect which takes its name from the mountain on which stands its principal monastery. He only developed teachings which he had received from Emon a few years previously, and Emon had found the germ of his teaching in that very remarkable work, the Saddharma pundarika, or "Lotus of the Good Law."

Of the sects then existing in China, each seemed to have a different system. Some, as for instance, the Abhidharma sects, gave long lists of categories and antitheses, and sought to define the truth with a more than Aristotelian precision of detail. Others again, such as the Jōdo, or Pure Land Sect, established in China as early as 400 B.C., sought to lead men to salvation by faith alone, whilst the Dhyāna or Contemplative sects which had arrived in China from India only a few years previous to the foundation of the Tendai monastery, maintained, with great vehemence, that abstract contemplation was the sufficient and true method to come to a knowledge of saving Truth. It was the thought of Emon, afterwards expanded by Chikai, and transmitted by Dengyō Daishi to Japan, that "the true method"⁹ is found neither in book-learning, nor external practice, nor ecstatic contemplation; neither in the exercise of reason, nor the reveries of fancy; but that there is a middle condition, a system which includes all and rejects none, to which all others gravitate, and in which alone the soul can be satisfied." This system Emon and his followers found, or professed to find, in the Saddharma pundarika Sutra, an important Scripture of which I here venture to give an analysis.

In a large assembly of all classes of hearers, at the monastery of Rajagriha, on the Vulture's Peak, the Buddha

⁹ Beal's *Catena of Buddhist Scriptures*, p. 247.

has finished a discourse on the Law, after which he falls into an ecstatic condition of deep meditation during which he is visibly transfigured before them; and from his brow there issues a ray of light of extraordinary brightness. The whole audience is astonished, and Maitreya asks the meaning of the portent, whereupon Manjusri replies that, from former experience, he knows it to be a sign that the Lord intends to deliver a great discourse, containing some fresh revelation of the Truth.

Presently, the Buddha emerges from his meditation, and, addressing Sariputra, commences a discourse on the Buddha-knowledge, the highest, indeed the only, vehicle of knowledge. Hitherto, the law has been preached in different manners, according to the advancement of those who heard it; from henceforth he declares that there is but one vehicle—the Buddha Vehicle,—by which those to whom it is given may at once attain to the full perception of Buddhahip, without waiting for the long process of the ages; and that this is Nirvana, viz., the perfecting of wisdom and knowledge. This revelation rather astonishes Sariputra, for the whole of that audience had been hitherto under the opinion that Nirvana was a negation, and consisted in freedom from all false views, and were now much distressed at finding another Nirvana set before them to which they had not yet attained. This difficulty the Lord meets by the parable of the burning house, in which there are playing a number of mischievous children, utterly blind to their danger. To bring them out from the danger, their father offers them a variety of toys, according to their tastes. When they have safely escaped, he gives to each of them one toy, the same to all, but that toy far exceeds all that he had promised. Such are the temporary expedients of Buddhism, as compared with the one Truth of which they are the preparatives.

Before telling this parable, Buddha has foretold the future greatness of Sariputra, as a reward for the readiness with which he has believed this new revelation of the Buddha-knowledge. This gives Subhûti, Kasyapa, and one or two other disciples, the opportunity of speaking about the joys of predestination. "Though we have exhorted other Bodhisattvas, and instructed them in supreme perfect enlightenment, we have in doing so never conceived a single thought of longing. And now, O Lord, we are hearing from the Lord that disciples also may be predestined to supreme perfect enlightenment. We had not sought nor searched nor expected, nor required so magnificent a jewel." To this the Lord answers that what he has taught now is nothing new:—the teaching of the Buddha is like the rain which falls impartially on all soils, and waters here one plant and there another; or like the clay which is always the same, though it serves to make vessels of the most different qualities; whilst the Buddha himself is like the oculist who, step by step, as the eye can bear it, introduces the light of the sun to the vision of the blind man. It is not therefore Sariputra alone that is destined to Supreme Enlightenment, but four others are joined with him in this supreme felicity. Then, in order to show that his knowledge refers to the past as well as to the present, he gives an account of the sixteen Great Buddhas who have preceded him in the course of the world, and proceeds to announce the destiny of Ananda, Râhula, and the five hundred monks who form a part of his audience.

He then proceeds to expound the method in which the Lotus Law is to be preached. The preacher must assume the robe of the Tathâgata, enter his abode, and occupy his pulpit. The abode of the Tathâgata is "the abiding in charity (or kindness) to all beings: the robe is "the apparel of sublime forbearance": the pulpit is "the complete abstraction of all laws":—and the text of the

sermon is apparently Nirvana in its highest sense,—the knowledge of the Tathāgata,—the original Tathāgata of whom Sakyanuni is but a later manifestation.

As the Buddha thus preaches, there appears to his audience a Stupa containing the true relics of the Buddha—the essential being of the original Buddha :—wherever in any world, the highest lotus law is preached,—that is the body of the Tathāgata :—and again is manifested the identity between the original Buddha, and the historical Buddha that sat before his audience. The audience now promise that they will, in spite of opposition, preach the Law throughout the world, and the Buddha promises them the brightest of all his jewels, the jewel of eternal rest.

We are now shown a vision of the future :—multitudes which no man can number arise through the gaps in the earth to hear the preaching of the Buddha,—and yet they have all been in the past also the disciples of the same Lord. For his life is immense in the past as well as the future, and the belief in him is the cause of all blessedness.

The genuine portion of the Sūtra then ends with a miraculous display in which the identity of Sakyanuni with Prabhūta ratna (the original Buddha) is once more displayed.¹⁰

From the imperfect account which I have given of the Sūtra (anyone acquainted with Buddhist Sūtras will

¹⁰I say the genuine portion, because there are other six chapters which however are supposed to be later additions. See Introduction to Kern's translation of the Saddharma pundarika, vol. xxi, of the Sacred Books of the East. One of the chapters "on spells" contains the veriest rubbish that the mind of man can well conceive; and I can but hope that when the Higher Criticism gets to work amongst the Buddhist Scriptures, it will succeed in dislodging all such rubbish from the teachings of Sakyanuni's followers. Buddhism will have to clear itself from all complicity with spells, charms, and talismans.

know how difficult they are to analyse), it will be seen that the central thought of the Lotus Law is this:—Sakyamuni the Tathāgata is identical with the Tathāgata of Original Enlightenment, a being known by several names, (but especially in this Sutra by the name of Prabhūtaratna); and wherever his law is preached there is his body in a collective form. Nirvana consists in the knowledge of this Tathāgata, and he who gains this knowledge enters at once upon Buddhahood.

Upon this foundation Chikai built his system. If this knowledge be the Saving Knowledge, how are we to attain to it? Chikai answers that as the chariot has two wheels and the bird two wings, so meditation and wisdom are the two powers by which we may rise to the knowledge of the Buddha Nature. In order to do this Chikai gives the following means.

I. Accomplishment of external means.

1. To observe the precepts purely and perfectly.
2. To regulate clothing and food.
3. The choice of a suitable home.
4. Freedom from all worldly concerns and influences.
5. The promotion of all virtuous desires.

II. Chiding of evil desires. The believer is to make an effort to conquer,

1. The lust after beauty.
2. The lust of sound,
3. The lust of perfumes,
4. The lust of taste,
5. The lust of touch.

Having succeeded in chiding his desires, he is now to go on to,

III. Casting away hindrances:—Covetousness, anger, sloth, restlessness, unbelief. He is next to,

IV. Harmonize the faculties, *i.e.* adjust his limbs, and regulate his breath etc.; and then he will be able to enter upon,

V. The Meditation of Absolute Truth.¹¹

Such was a portion of Chikai's system, but in the Tendai Sect in Japan there is a further development of doctrine, which seems to be of the greatest interest. We have already seen that the connection between the Buddha of Original Enlightenment and the historical Sakya-muni is very close, and very possibly some of my readers will have seen in it an analogy to the close relationship existing between the Father and the Son of Christian Theology. In the *action of Vairocana* which is the highest yāna or vehicle of salvation we shall find a striking similarity to the Holy Ghost of the Christian verities.

The moral precepts were, it is said,¹² first received by Shaka from a Buddha named Vairocana, who was a sort of go-between between Shaka and the Buddha of Original Enlightenment. This Buddha Vairocana, further, is said to have handed down, through Vajrasattva and others, a doctrine entitled the Action of Vairocana, whereby is produced the secret union between the soul of the individual and the soul of the universe, thus, as it were, foreshadowing the work which the Christian believes is done by the Holy Spirit.

When we come to consider the Shingon sect we shall hear a great deal about Vairocana. It will perhaps be well to say a few words about him in this place.

If the visitor to the tomb of the Forty Seven Ronins in Shiba, Tokyō, will continue his walk towards Shinagawa for a couple of hundred yards, he will come to the Temple of *Nyorai-ji* in which he will see five gigantic images of the Buddhas of Contemplation. Their names are Yakushi (Bhaichagyaguru), Taiō (Prabhutaratna), Dainichi (Vairocana), Ashuku (Akshobhya), and Shaka.

These five Buddhas of Contemplation are very different to the Buddhas, Jizō, Fudō, Kwanzon, mentioned at the

¹¹ Beal's *Catena*.

¹² Nanjo's *History of XII Buddhist Sects*, p. 73.

commencement of this chapter. They are with the exception of Shaka, ideal personages, personifications of those qualities of Wisdom which we associate with God.

But it will be seen from the following extract¹³ that the Dhyâni Buddhas were, in an earlier stage of development, not five but three.

“Once I heard the following discourse (said Ananda) while the Blessed One was stopping at Rajagriha on the Vulture’s Peak, together with an innumerable number of bodhisattvas, devas and nâgas who were doing him homage. Then from out this company, the Bodhisattva Kshitigarba, who was also there, arose from his seat, and spoke as follows to the Blessed One: ‘Has the Blessed One a body?’ The Blessed One said ‘Kshitigarba, the Blessed One, has three bodies: the body of the law, the body of perfect enjoyment, the apparitional body. . . . Purity in the abode of the soul, the science like a mirror, is the body of the law; purity in the abode of the sinful mind is the science of equality; purity in the perceptions of the mind, the science of thoroughly analysing, is the body of perfect enjoyment; purity in the abode of the perceptions of the five doors, the science of the achievement of what must be done, is the apparitional body.’ . . . If we refer to the work of the Chinese Buddhist Jin Ch’an we find that Dharmakâya has become Vairocana (the omnipresent) Sambhōgakâya is called Rajana (*i.e.* the infinitely pure or glorious), and Nirmânakâya is Sakyamuni. “Now these three Tathâgatas are all included in one substantial essence. The three are the same as one: not one, and yet not different; without parts or composition. When regarded as one, the three persons are spoken of as Tathâgata. But, it may be asked, if the persons are one substance, how is it that this one substance is differently

¹³Rockhill’s *Life of the Buddha*. Trübner’s Oriental Series, p. 100.

manifested? In reply we say that there is no real difference; these manifestations are only different views of the same unchanging substance."

But we must not suppose that the Tendai teachings are as simple, and (if I may be allowed the expression) as orthodox, as I have described.

Dengyodaishi was not the only priest sent over at this time to study in China. We have the names of learned priests, such as Jikakudaishi and others belonging to this sect. Nor was the Saddharma pundarika the only Sutra studied. Dengyo himself based his teachings on other books as well, such as the "Sûtra of the Great Decease." Nor is it the habit of Japan blindly to borrow any foreign system. It has always been the practice of the Japanese to adapt what they borrow so as to fit it to what they possess. And therefore the Japanese system of Tendai is in reality a system of Japanese eclecticism, fitting the disciplinary and meditative methods of Chisha Daishi on to the preexisting foundations of the previous sects. Hence it comes that the Buddhas worshipped in various Tendai temples are so very various. In some there is a Trinity, such as I have above explained, whilst in others, *i.e.* in all those temples which trace their descent from the temple of *Mi-i-dera*, Amida, the Buddha of Infinite Life and Light, is the sole object of worship. Hence too in the same temple, *e.g.* at Nikkō, meditation is practised in two ways,—according to the Sukhāvati Vyūha Sūtra, and according to the Saddharma pundarika Sutra. In the one, the devotee prefaces his meditation by the cry *Namuamida butsu*: in the other by the repeated invocation of *Nammyō hōren-gekyō*.

The comprehensiveness of the Tendai System has caused it to be the parent of many schisms. It tried to reconcile contradictory systems, and, sooner or later, the contradictories were bound to come to the light and to separate. All the larger sects, with the exception of the

Shingon, have come out of the Tendai. The founder of the Japanese Zen was originally a priest of Tendai; the Amida-worshipping sects of Jōdo and Shinshū, and the noisy followers of Nichiren, with their cries of *Namumyō-hōren-gekyō*, have all originated from the same religious house on Hieizan.

On the other hand, this comprehensiveness ensured the success of the Tendai Sect. With the conception of the Dhyāni Buddhas came the idea that these fantastic personages had frequently been incarnated for the welfare of mankind. Had they left Japan all these centuries without a trace of their presence? No,—the ancient gods, whom the Japanese worshipped, were but manifestations of these same mystical beings, and the Buddhist faith had come, not to destroy the native Shintō, but to embody it into a higher and more universal system. From that moment, the triumph of Buddhism was secured. Just as an ancient Chinese priest is represented as wearing the hat of a Confucianist, the shoes of a Taoist, and the scarf of a Buddhist priest, so Buddhism in Japan learned to be both Confucian and Shintō in turns, and the triumph of the organized faith was secured.

The monastery at Hieizan became very famous and rich; at one time it numbered as many as 3,000 monks, and was the most powerful centre of Buddhist life, until Nobunaga, the political supporter of the Jesuit Missions, destroyed it in consequence of the aid which its denizens had given to his opponents. Since that time Hieizan has never recovered its former prosperity, and the mother-sect of Tendai has been far outstripped by the growing popularity of her undutiful daughters.

CHAPTER VI.

When we come to the history of the Shingon Sect, we come to what is most mysterious in Buddhist

doctrines. At the same time, when we come to consider the life of its founder, Kukai, now known as Kōbō Daishi, we come to what is most romantic. With the sole exception of Nichiren, none of the Buddhist Apostles of Japan has been so well known for what he has done and suffered, or has so deeply impressed his personality upon the nation at large.

Whilst Dengyō Daishi was labouring (successfully as we have seen) to establish in Japan, with such modifications as local circumstances required, the system which Chisha Daishi had set up in his monastery of Tendai, the priest Kukai was also labouring at a very different system, the germ of which he did indeed receive in his own country, but which he fully developed during a visit to China, which was almost contemporary with the visit of Dengyō Daishi.

Born in 776 A.D. in the small village of Biōbugaura, in the province of Sanuki, he could trace his descent to one of the followers of the celebrated Prince Yamatodake no Mikoto, the conqueror of the Enishi, or aboriginal inhabitants of the main island of Japan. Ere Kukai (he had several names previous to this, but we will give him the name by which he was best known during his life-time)—ere Kukai was born, his mother dreamed that the spirit of some great Indian Saint had entered her body; and the vision seemed to be verified, when the infant came into the world with his hands folded in the attitude of prayer. The boy himself seems to have been haunted by dreams predicative of his future greatness, and to have impressed the villagers with the notion of sanctity. It is said that a governmental official, visiting the village, dismounted from his horse and prostrated himself before the lad of nine, because, as he said, the child seemed to be under the almost visible protection of the Four Deva Kings. A boy of such pre-eminent sanctity could not fail to realize his vocation to the priesthood, and accordingly his whole education tended in that direction. He was trained at

first by his nucle at home, and afterwards received a course of Chinese classics at Kyōto, the newly established seat of the empire, after which he wrote his first book *Sankyō Shūki*: in which, after comparing the three then prevalent systems of Confucius, Mencius and Buddhism, he gave his reasons for accepting the last as his guide in life; and soon after entered the priesthood (A. D. 791.) But his profession of religion did not bring with it peace of mind; and he appears to have wandered about for two years in great distress, until he once more met with Ishibuchi Gonzo, the priest who had taught him Buddhism in Kyōto, and retired with him to the Temple of Makiō in Izumi, from which he shortly afterwards removed to the Temple of Todaiji in Nara. During this period he seems to have been once more assaulted with spiritual temptations, and there is a story of how being attacked by evil demons at Cape Muroto in Tosa, he overcame the evil one by a flash of light which issued from his mouth in answer to his prayer. But, if his spiritual condition had its griefs, it had also its joys, as for instance, when, entering a temple, he was accosted by the widow of the former incumbent, as a long-foretold Bodhisattva who had appeared at the very moment when he was expected.

One day, he had a dream which had a great influence on his future development: for he was instructed by it to go to the monastery of Kume, at Takaichi, in Yamato, and there to study a celebrated but difficult Sutra which was there preserved. This Sutra (Mahāvairocana vaipulya Sutra; Jap. Dainichikyō) afterwards became the foundation of all his system of study. It was indeed a very difficult book, and he seems to have made little progress with it, until he went to China to have it more fully explained. It is said that this Sutra was brought to Japan by an Indian priest of the name of Zennui, who deposited it in the Temple at Takaichi, saying that he left it there as a legacy till a Bosatsu should appear capable

of understanding its hidden meaning. This fact seems to point to the great activity of these Mahâyâna missionaries. Even in a remote village in Japan were they to be found at work.

In the year 804 he got his wish, and was sent as a government student to China. On his way he had a miraculous deliverance from tempest which reads very like our Lord's stilling of the sea. (We shall find an almost similar incident in connection with one of the founders of the Contemplative sect of the Zen).

Of old, when Holy Kōbō sailed,
 To China, there to seek the Law,
 From lips of Indian priests, who saw
 Truths that from mortal view are veiled,
 A mighty storm arose, with waves
 High as the mountain-tops, and gales,
 That broke the masts, and tore the sails,
 And deeps that opening yawn'd like graves.
 The sailors feared the tempest's height,
 Plying the oar with might and main,
 And cried for succour, but in vain ;
 No help was near, no friendly light.
 But Kōbō, on the heaving deck,
 Counting his beads, with eyes in air,
 Stood deeply wrapped in quiet prayer,
 As one that feared nor storm nor wreck.
 Then, when the howling waves and wind
 Beheld the quiet form, that stood,
 And braved the furies of their mood,
 Daring their strength with placid mind,
 The wind lost heart and ceased to fight ;
 The waves, that round the vessel dashed,
 Conceiving shame, sunk down abashed ;
 And, lo ! the haven was in sight.

His principal place of study seems to have been a temple called Serinji at Chóan, where his spiritual power seems at once to have been recognized. Keka, the head of the monastery recognized him at once as a person of sanctity, and without delay administered to him the initiating ceremony of Kwanjō (Abhisheka), which seems to have a very strong resemblance to Christian baptism. At this service of initiation Kōbō is said to have had a kind of transfiguration, and the presence of Vairocana (of whom more anon) seems to have been so distinctly recognized, that there could be no doubt that Kōbō was designated to be one of the successors of that mysterious Buddha. This was subsequently confirmed by many visions and dreams, and finally Keka, on his deathbed, announced that Kōbō was designated as the patriarch of the Shingon sect, and that the spirit of Vairocana was incarnated in him.

During his stay in China he seems also to have acquired that skill in penmanship, for which he was subsequently so famous in his own country. It is said that even great Buddhas did not disdain to appear upon earth, in order to challenge him to a friendly contest of skill.

In the year 806, having gained all that could be gained in China, he determined to return to his native country, and there plant that "form of *true words*" (Shingon) which he had learned. Many miracles attested to his countrymen the presence of a great teacher. A vajra (or mace) which he threw into the air in China was afterwards found sticking in a tree on Kōya San; and on the spot thus miraculously pointed out he afterwards erected the temple which is still the headquarters of the Shingon sect. On another occasion, as he was praying on a treeless islet, a grove of trees grew up suddenly around him: on another, a manifestation of spiritual and angelic forms is said to have accompanied his preaching. It was

a new thing for a man to be a visible incarnation of the Buddha, and we are not astonished to hear of much opposition being offered to this *Zokushinjobutsu* (becoming a Buddha whilst still in the mortal body); but Kōbō seems to have overcome the suspicions of his adversaries by ever-repeated manifestations of the divine power residing in him. It was said that a swarm of wasps were charmed away by his voice in one place, that in another a devil fled before him as he recited the Hannya Kyō, and that a shower of rain fell in answer to his powerful prayer.

In the year 835 Kōbō felt that his work had come to an end, and so, after appointing his successor, he awaited his death in the temple of Koya which he himself had founded. But the veneration of his followers would not allow him to be mortal. In the common story he is still sitting at rest within his tomb among the giant cryptomerias of Koya San, awaiting the advent of the great Buddha Maitreya or Miroku, at whose coming he shall once more emerge from his tomb and visit the scenes he loved so well.¹⁴

It is certain that many of the legends which have attached themselves to the person of the Saint are false. But the fact that so many legends have gathered around him, and that even to-day the worshippers of this sect worship, not Vairocana pure and simple, but Vairocana incarnated in Kōbō Daishi, shows us that we are here in the presence of some great man. Legend does not adhere to mediocrity, it is only genius that can keep popular imagination centred in itself.

We shall still more feel the greatness of his genius; when we come into the presence of his system of teaching, which, from whatever source he derived it, is clearly

¹⁴ Taken from a Japanese life of Kōbō Daishi.

an innovation.¹⁵ If we define a Buddhist as a follower of Sakyamuni, then Kōbō Daishi is no Buddhist; for, as a Shingon priest remarked to me the other day, "we do not make much of Shaka in our sect." Based on the mysterious personage of Vairocana, it would perhaps be more properly called Vairocanism; viewed, however, in the light of the influence exerted upon it by its Japanese founder, it can have no better name given it than Kōbōism.

The current expositions of Buddhism he asserts (in common with the whole Mantra sect to which he belongs) to be true as far as they go, but imperfect. It is a temporary expedient, suitable to the needs of ordinary men. But just as Swedenborg maintained that under the apparent literal sense of the Holy Scriptures there lurks a spiritual sense, which none can apprehend but those who have mastered the divine science of correspondences, so in Kōbō's estimation there is also a secret doctrine of Buddhism, a doctrine of more than transient value, which he has to propound to his fellow countrymen.

As the centre of his system (I put it first, though it is probably the last reached by the searcher) he postulates the Great Buddha Vairocana,—a being anterior to Sakyamuni, and greater than him.

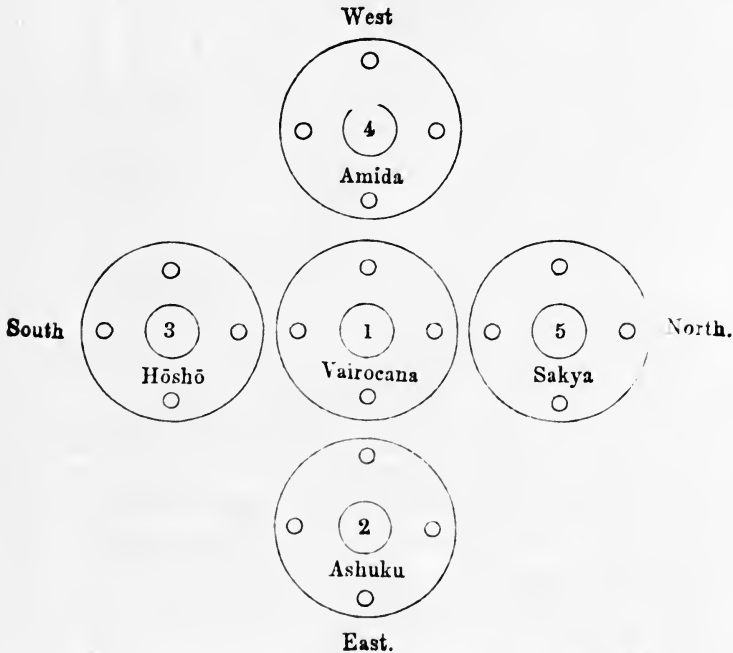
Very little is known about this Buddha,¹⁶ but he is represented as the spirit of Truth, which taught Sakyamuni,

¹⁵ The fact that the *Dainichi Kyō*, *Kōgyōchō Kyō* and *Soshitchi Kyō*, three of the principal books relied upon by this sect are classed by Nanjo in his Catalogue (Nos. 528, 529, 530) amongst the doubtful Sutras, "of which there is but one translation, and which are excluded from the five Classes," seems to point a later origin. It is also a significant fact that all three are wanting in the Tibetan Canon.

¹⁶ In the "Vocabulaire de l'Analyse du Kandjour" which appears in the "Annales du Musée Guimet" for 1881, *Vairocana* is described as the first of the five Dhyani Buddhas, and as the most perfect of the Bodhisattvas. He appears as one of the

and then in later times inspired Vajrasattva, and a succession of patriarchs down to the times of Kōbō, with his divine illumination. From his Japanese name of *Dainichi* (Great Sun) it is clear that he is considered as a source of light, intellectual and spiritual, and as a centre of life around which can group itself a planetary system of subsidiary Buddhas and angels.

From the accompanying diagram, it will be seen that whilst Vairocana is the sun, the four principal planets revolving round him are (2) Akshobhya, or Ashuku, (3) Ratnasambhava, or Hōshō (4) Amitabha, or Amida, (5) Amoghasiddhi, or Fuku jō ju, *i.e.*, Sakyamuni.



interlocutors in some of the Sutras; is honoured with the title of Bhagavat; and his name is sometimes first, sometimes second, and sometimes third in order, of the beings thus honoured. In the same vocabulary we find *Vajrasattva* (Jap. Kongō shitsu) mentioned as the president of the five Dhyani Buddhas, and

Again, as in the planetary system, each planet revolves not only around the sun, but on its own axis; taking with it one or more subsidiary satellites, to which each acts as a subsidiary sun, so each of the five Dhyāni Buddhas has revolving round him a set of Bodhisattvas of corresponding qualities.

Each Bodhisattva again has his own subsidiary planetary system, and so on almost *ad infinitum*. Now, if we remember that Vairocana and his four great satellites are Dhyāni Buddhas, "Buddhas of Contemplation"—imaginary beings, representing the One Truth and its four constituent elements; and that each subsidiary planetary system represents a further subdivision of the general *idea*, conveyed by Amida, Sakya and the rest, we have at once the picture before us of a *world of ideas*, all grouped logically and systematically according to genera and species, so as to be summed up in one comprehensive whole.

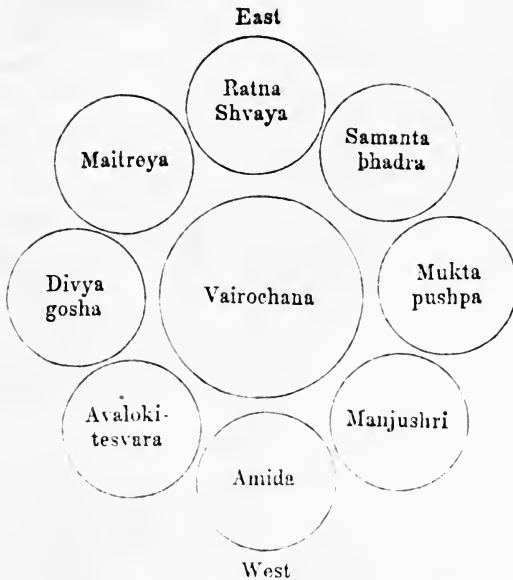
To this "world of ideas," unchangeable and everlasting, having no existence in reality, but existing only in universal thought, the Shingon sect gives the name of Kongōkai (Vajradhātu), the *diamond world*, *i.e.*, a world possessing all the strength, brilliancy and endurance of the diamond.

Corresponding to the diamond world, is the *womb element* or *Taijōkai* (Gharbha dhātu)

Here again, Vairocana is the centre, but not, as before, the centre of a planetary system. It is the tendency of the centre of a planetary system, to draw each individual member of the system toward itself; and so ultimately to absorb it. Such is Vairocana's action in the Diamond World, the world of ideas.

equally with Vairocana, bearing the title of Bhagavat. He is identified with the supreme Intelligence (Pradhāna) or Great Man (Mahāpurusha, Cf. Swedenborg's Magnus Homo); and union with him is recommended as an object to be striven after.

In the "womb element," or world of existing phenomena, the material counterpart of the immaterial ideas, Vairocana, the source of organic life, is the heart of an eight-leaved lotus.



As in the contemplative world he was the centre of ideas, so, in the phenomenal world, he is the centre of phenomenal existence; and the first things emanating from him are the actual Buddhas, those who actually became incarnate and assumed a visible tangible shape.

Round this eight-leaved lotus flower, like the leaves of the calix, groups itself, in a definite arrangement, all phenomenal existence.

The Shingon believer is therefore taught to look upon Vairocana as at once the centre and source of all life, phenomenal and noumenal. From him, as from a bud, all things visible proceed; in him, as in a mighty sun, all things visible and invisible have their consummation and absorption.

To reach the realization, moral and intellectual, of this great Truth, that Vairocana is omnipresent, and that everything exists only in him, we must apparently ascend by a double ladder, each half of which has ten steps.

I.—*The intellectual ladder.*

1. *Ishōtei yōshin* “different birth ram sheep thought” —*i.e.* the thought which characterizes the lowest grades of life, which, like the ram and sheep, are only guided by appetite and lust.
2. *Gudōji sai shin*, “the obstinate thought of ignorance.” The first step of teaching is to impart a fact to the pupil which he is to grasp firmly even though he cannot understand it.
3. *Eidō muishin*—“the fearless thought of innocence.” He that keeps the commandments which he has received in a former stage, now advances with fearless step along the path of wisdom.
4. *Yui-un-mu-qa-shin*—“the concentrated thought of self devotion.” Forgetful of self, withdrawing his attention from all side issues, he now concentrates his whole attention on the object to be attained.
5. *Batsu-gō-in-shu-shin*.—“The thought which extracts the seed of action.” By the concentrated thought of the former stage, he learns to see the chain of causation, and to distinguish between thoughts which are fruitful of good works, and those which are not.
6. *Ta-en-dai-jō-shin*.—“The thought of others.” He now sees that the chain of causation brings him into connexion with all other beings, and that he that would save himself must also strive to save all beings. This is essentially the characteristic of the Buddhist who has reached to the Mahâyâna stage.
7. *Kakushin fushōshin*.—“The thought which understands thought without production,” *i.e.*,

“abstract meditation,” which can only be reached from the standpoint of 6, and which infallibly leads to,

8. *Ichidō mu i shin.*—“The thought which travels along one path without doing”—that peculiar thought which is the product of a developed faith.
9. *Gokunaji shō shin.*—“The power of thinking without any admixture of self.”
10. *Himitsu shōgon shin.*—“The secret thought which cannot be described,” and is the peculiar characteristic of the perfected Tathagata.

Corresponding to the ten steps of the intellectual ladder are the ten steps of the moral law—the decalogue. I have already given them elsewhere, (p. 367) so do not repeat them now. I will only say that whilst the first three refer to the body, and the middle ones to the mouth, which is the intermediary between body and will, the last group have connection with the will which is the centre of a man's life, and the arbiter of his destiny. Indeed if a man can carry out the tenth commandment, he has carried out all the rest: “purity of intention” is love, “which is the fulfilment of the law.”

But, as in morals the believer goes on to the practice of a sixfold range of transcendental virtues (see above p. 370), so in intellectual matters, he is taken on to consider the six elements which constitute the universe, and which are to the physical world what the transcendental virtues are to the moral.

They are

1. *Earth.*
2. *Water.*
3. *Fire.*
4. *Air.*
5. *Ether.*
6. *Wisdom.*

To these in the "Ideal World" we have corresponding "ideas."

1. To *earth*—the wisdom by which we see things as in a mirror.
2. To *water*—the wisdom which sifts and distinguishes.
3. To *fire*—the wisdom which equalizes all things.
4. To *air*—the wisdom which makes our actions universal.
5. To *ether*—the wisdom whereby we identify ourselves with what we are.
6. To *wisdom*—the Universal Mind.

Thus, by a two-fold gradation, intellectual and moral, we are brought to the same point—to *Vairocana* "from whom are all things, and to whom are all things."

In modern times the Shingon sect has not been as popular as it was in earliest days. Like the Tendai, it has had to suffer a great deal from the rivalry of the more modern and simpler bodies. Still it has by no means exhausted its vitality, and of late years one of its priests, Mr. S. Unsho, has done very much good in promoting the morality of his fellow countrymen. I give a summary of some of his work extracted from his magazine. He says: the commandments of the Bosatsu amount to a desire and vow to practice the whole of morality, after gaining a clear knowledge of its fundamental truths. This whole body of morality consists of two parts, (i) the acquisition of perfect perception for oneself, (ii) the bringing others to this perfect perception. Perfect perception shows us the connection between morality on the one hand, and the truth of the Universe on the other. When a man arrives at this perfect perception he is a living Buddha:—*i.e.* the truth has made him free from worldly affections, and he has passed into *Nehan*—the place beyond. To attain to this is the highest limit of intellectual education.

When a man has himself attained to this highest limit, it is both his duty and pleasure to teach to others the path by which he himself has mounted to his high enlightenment. This path is described by the terms Rokudō, and Shishō, otherwise termed—the six transcendental virtues (Paramitas) and the four right conducts.

These Six *Do* or Paramitas are described as.

1. *Dan*, "Charity."—A virtue not merely confined to almsgiving, but one which has for its object the blessing of all human creatures, in accordance with the charitable principles of the three and the eight blessings. The three blessings are :
 1. Reverence for religion.
 2. Filial piety.
 3. Compassion for the poor.
 The Japanese word for master of a house is derived from this Paramita, it being the especial virtue of the *danna* (as the Shingon believer is also called), to dispense charity and hospitality.

The 8 blessings are described in two ways.

- | | | |
|------------------------------|--------------------|---|
| 1. To dig wells. | 1. Buddha. | These bear a strong resemblance to the works of corporal and spiritual mercy found in many Christian manuals of devotion. |
| 2. To build bridges. | 2. The Law. | |
| 3. To make roads. | 3. The priesthood. | |
| 4. To support one's parents. | 4. Father. | |
| 5. To support the Church | 5. Mother. | |
| 6. To nurse the sick. | 6. Teacher. | |
| 7. To help the poor. | 7. The poor. | |
| 8. To promote charity. | 8. The sick. | |
2. *Kai*.—"Morality." Many moral precepts may be found scattered throughout the various Sutras of the Greater and Lesser Vehicles, but they can all be summarized in the well-known Decalogue of the *Jūzen*. It is therefore stated both in the *Kepon* and the *Dainichi Sutras* that this paramita

corresponds with the Decalogue. Further analysis will however show that the Ten Commandments really rest on three principles of evil which are to be avoided, covetousness, anger, and folly; and that the avoidance of these three sins again rests upon the acknowledgement of the 'one heart' which is really the 'heart of Buddha.' Morality therefore is based upon the holding fast of this one abiding principle. In Christian phraseology, morality depends on the perception of God. But how is that perception to be attained? The path is made clear as we advance in the practice of the other transcendent virtues.

3. *Nin*, "patience"—not only as against the obstacles to which all religious life is exposed;—but patience in the pursuit of the truth which is to set us free. Patience may be produced in a man by the practise of self-imposed austerities, but it must always be remembered that the end sought after is more valuable than the means used in its attainment.
4. To our patience we must add "energy" (*ju*, or *shojin*) though energy is not quite a good word to express this virtue. It is really that virtue by which, clearly setting before ourselves the object in view, we work out our own salvation. It includes abstinence from animal food, fasting, the observance of days and seasons, all those religious practices and means which want some energy to keep up. When St. Paul urges his readers not to neglect the assembling of themselves together as the manner of some is, he is in reality advocating this virtue.
5. *Ten* "Meditation." It is not by what we hear, but by what we mentally and spiritually digest that we make progress intellectual or moral.

6. And lastly *Wisdom*. But it must be remembered that *Hannya* (skt. *prajñá*) is not earthly wisdom, the result of study and experience, but a transcendental wisdom, proceeding from a true intuition, and obtained by a proper course of meditation based on the preceding Paramitas which have already been attained to.

When this highest paramita has been reached the soul may be considered as having attained to perfect freedom which consists in perfect knowledge.

But for the perfecting of *Hannya*, three things are necessary. These are described by Mr. Unsho as

a. *Shinryōshi* or "the investigating mind."

b. *Ketsujōshi*, or "the decided mind."

c. *Tōhatsushōshi*, or the confessed mind.

(a) The investigating, or enquiring mind, works itself back to the law of cause and effect, and remembers that, "though the sun should grow cold and the moon hot," the everlasting law of retribution cannot fail, but that every infraction of the moral law must be followed by a corresponding penalty. Ignorance of the law cannot shield a man from its consequences. A man stands by a pool of water without knowing it; yet his ignorance does not save him from getting his clothes wet.

And even supposing ignorance to entail upon us no positive punishment, it always and necessarily increases our difficulties. Life is like a dark room through which we must grope our way. The wise man is like one who has been there before, and can steer his course safely without colliding with the furniture. The ignorant man, on the other hand, is like one to whom the dark room is unknown, who must carefully feel and grope, and counts himself fortunate if he escape without a crash of some sort.

The spirit of enquiry, therefore, and investigation is necessary in order that a man may know his moral and religious position. It is that requisite which in Christian theology is the first preliminary for baptism. Before entering upon the path of life, the Christian must examine himself whether he repents himself truly of his past sins. He must also set himself down and count the cost of his new undertaking.

(b) But there must also be the decided mind, which always pre-supposes a moment of decision. When that moment of decision arrives, the believer goes to the priest, and, before him, makes the promise of obedience, and receives the law.

(c) This is followed by the confessed mind, which is more properly treated of in the following section, as it is in reality the fulfilment of the commandments.

Before proceeding to the consideration of this it is well for us to stop and consider an extremely interesting point. Mr. Unsho laments that the ceremony of baptism has fallen into desuetude. At the present time, in the older sects at least, there is a distinct ceremony of initiation, and this was formerly accompanied by *Kwanjō* (Sansk. *abhisheka*) which consisted in baptism by affusion, water being poured over the head of the candidate. In view of the possible Gnostic origin of Great Vehicle Buddhism it is very important to keep this initiation ceremony before us. In the older sects, this initiation ceremony always includes a delivery of the law to the postulant, and a vow or promise made by him to observe the moral and religious commandments of the Law in which he professes his belief. The Pure Land Sects ask for no such vow. With them, and especially with the Monto sect, belief in Amida takes the place of works for salvation, and the law is kept not as a means for obtaining salvation, but out of gratitude for a salvation already obtained. It is, however, the teaching of the *Bosatsu-kai-kyō* that all

public officers should receive this Kwanjō at their entry upon office, it being essential for the welfare of the state, that it should have the blessing and recognition of the Church.

The grace said to be derived from this act of decision and public confession is compared with a seed. It cannot develop into perfection unless it be continually nurtured and fed. The public profession of faith therefore must be followed by a holy life.

Now the best means for leading a holy life is continually to keep the "end of our profession" before us. In the lower or Hinayāna Buddhism the end is individual salvation. The believer is taught that by a certain course of action, by self-restraint, meditation, and good works, he can succeed in annihilating passion, and pass into the Absolute Unconditioned Mind in which the individual soul is for ever lost.

But this aim is after all a lower, because a selfish, aim. The soul, when lost in Nirvana, ceases to be a benefit to others, and the salvation of one soul does not bring any others in its train.

The Mahāyāna Buddhism however is much higher. Its aim is nobler, because altruistic. It teaches the soul to strive, not after an extinction of self, so much as a perfect enlightenment, which, when attained, gives it the "infinite perception" of a "beatific vision"; and at the same time enables it to stretch forth a helping hand to all those that are connected with it by any of the various relationships of life. Here therefore comes the special work of those who in this life have reached to the perfect enlightenment. They form a band of great intercessors, pleading continually for their ignorant struggling brethren, that they also may attain to the same heights of perfect enlightenment and bliss.

The Shingon sect is not however contented with teaching morality. It seeks to enforce its morality by a

system of worship. I have before me what I may term a Treasury of Devotion, giving directions for the daily worship of the man who is striving after wisdom. It is evidently based on the manual used by the corresponding Chinese sect, as given in Beale's *Catena of Buddhist Scripture*, but has been modified to suit local circumstances.

Immediately after waking, and whilst folding up the *futens* (quilts used for sleeping purposes), the devotee is taught to recite a four-lined metrical prayer expressing the hope that as his quilts are being folded up and placed in their proper receptacle, so all his relations in life may be aroused from the slumber of delusion and eventually stored in their proper receptacle. A similar prayer is to be recited whilst washing the face and hands for the purification of all the relationships included in the *shi on*¹⁷

The worshipper then comes into the presence of the Buddha (perhaps we should say 'the Buddhas'), *i.e.* he kneels before the domestic shrine or shelf, and there makes an Act of Thanksgiving for the mercies obtained for him by the Buddhas of all the Quarters, together with a prayer for grace (if I may use the term) to follow them in all virtuous living.

He then makes a confession of sins,—and not only the sins committed in this life, but those innumerable unknown sins of previous existences that have kept him entangled in the cycle of life and death. Having confessed his sins, he recites his Creed—; inextricably entangled in the results of his own Karma, he flees, that is, for salvation to the Three Refuges—the Buddhas, the Law, and the Community. (It is noticeable that the word here

¹⁷The *shion* or four favours, represent the duty we owe to those with whom we are brought into contact or connection.

1. All sentient beings.
2. Our parents.
3. Sovereign.
4. Buddha, the Law, and the Community.

used in the commentary for Buddhas, is not *butsu* which may be singular, but *hotoke* which, I believe, is almost always plural). Having thus given expression to his faith he repeats the Ten Commandments given above, and makes an Act of Obedience to them.

Then follows the repetition of three or four mantras—*shingon*—from the use of which this sect gets its title. These mantras are called respectively Bodaishin Shingon, Sammayakūi Shingon, Kōmyō Shingon.

After these a verse in honour of Kōbō Daishi, not only as being the Japanese founder of the sect, but as being one of the manifestations of Dainichi Vairocana,—the Personified Symbol of Heavenly Wisdom. Then follows the recitation of the Hymnary of the Decalogue, and the Ekōmon.

The worship then closes with an Act of Reverence towards the gods of the country, and a Memorial of Parents.

We next come to the worship to be offered up at mealtimes. Coming into the dining hall or refectory, the worshipper, whilst preparing the meal, and arranging the tables, is directed to repeat certain formularies. When the preparations are completed, he is to offer three spoonfuls as a sacrifice, one in honour of all the Buddhas, one in honour of all the saints, one in honour of all sentient beings within the six spheres of existence. He is then before eating, and with his heart directed to the dangers and temptations to which the soul of man is exposed from want of self-restraint in matters of food and drink, to meditate on his own failings, and to practise self-examination. A great deal is made of this, the commentary upon it extending over several closely printed pages. Then, taking the bowl in his hand, he is to eat in silence, concluding with an Act of Thanksgiving which is to be repeated when he is cleansing the vessels that he has used for his meal.

The day's work is then sanctified by a short ejaculatory prayer.

The other meals of the day are to be accompanied by the same devotions as the morning meal.

After supper (somewhere about sunset) the worshipper again approaches the Presence of the Buddhas, and prays as in the morning. A short form of compline is added in the form of two short prayers to be used at bed-time

The rest of the manual is made up of prayers and collects to be used on the most various occasions. Almost all the events that occur in the ordinary life of plain citizens seem to be provided for.

The worship prescribed to the priests in the Temples is a great deal more elaborate than this. I have not however attempted to give any account of it. It is an extremely difficult subject, and involves an amount of technical knowledge of Chinese terms and symbols which would make it a very uninteresting subject to an ordinary reader. It would also take up more time and space than my present limits will allow me. But, after all, it is a subject which has very little to do with the daily life of an ordinary Buddhist layman. The connection between the ordinary Buddhist layman and his Temple is of the slightest. He visits it on certain family occasions, chiefly the anniversaries of the deaths of near relatives : he has an opportunity, if he wishes to avail himself of it, of hearing sermons. Sermons are delivered, in some temples every day, in others every ten days, in others twice, in others once a month, in others at still wider intervals. The layman subscribes money to the support of the temple, and has some voice in the appointment of the incumbent : a paper on his door indicates the sect to which he belongs, and is a guide to the begging friars who perambulate the streets. When he dies, his remains will be taken to the Temple, and the priests will give

him a new name to be inscribed upon his tombstone. In all other respects, the two classes are quite apart, and go each their own way.

In reading this account of the Shingon sect we shall see many points of resemblance to other religious systems.

In the repeated incarnations of Vairocana, as Sakya-muni, Vajrasatta, Kōbō Daishi, and others, we shall find resemblances to the avatars of Vishnu in Hindoo mythology, and to the Lamaism of Tibet.

In the doctrine of the Diamond Element and Womb Element we see analogies to Plato, and—strangely enough—to Swedenborg!

But the most striking resemblances of all are those which exist between the system successfully established by Kōbō Daishi in Japan, and that which strove in vain to captivate the Western mind—the Gnosticism of Early Christian days. It is no chance similarity, but one so minute in many ways as to leave no doubt that the two systems are identical, or, at least, sprung from one and the same source. The student of Christian theology may see a living Gnosticism, at its worst as well as at its best, in the Shingon sects of Japan.

On his deathbed Kōbō Daishi left to his followers a testamentary which is interesting as summing up his religious position. I give a translation of it which will I think form a fitting conclusion to this chapter:

KŌBŌ DAISHI'S COMMANDMENT.

I speak to all my disciples. A man who becomes a priest and learns the way, must have a desire to attain to Buddhahood, and not to search for a Wheelking, S'aka, or Brahma, even though these are the lesser rewards of man.

If a man purpose to go a long journey he cannot do so except by his feet : even so, if a man wish to know the ways of the Buddha, he cannot do so but by keeping his commandments.

Strictly preserving the two-fold doctrine, the apparent and the hidden, he must not commit the sin of cleaving (to life).

The Commandments of the aforesaid apparent doctrine are the Three Refuges, the Eight Precepts, the Five Precepts and the Commandments of the Shōmon and Bosatsu. Each of the four classes has its own special commandment.

The Commandments of the hidden doctrine are the so-called Rules of Sammaya (Skt. Samādhi—"meditation"), which are also called the Rules for attaining to Enlightenment.

All these rules have the Ten Commandments for their basis. What are called the Jūzen, are three commandments concerning the body, four concerning the mouth, and three concerning the heart. If you reverse the order and from the end return to the beginning, you will find that the elemental principle is the One Heart. The nature of the One Heart does not differ from that of Buddha. There is no difference between my heart, the heart of all sentient beings, and the heart of Buddha. If you abide in this heart, it is to learn the faith of Buddha; being carried in this vehicle, you may enter the place of teaching.

Knowing these commandments, keep them as a treasure: even at the risk of life you must not break them.

If therefore you break them you are not the disciple of Buddha: you are neither Kongōshi, nor Rengeshi, nor Bosatsushi nor Shamonshi. Such a man is not my disciple either: nor am I his teacher. He does not differ from a piece of mud or a broken tree.

The relations between teacher and disciple are closer than those between parent and child. Though parent and

child are connected by ties of bodily relationship, yet their love belongs to one life only, and is terminated by death; disciple and teacher are bound by a law of spiritual affinity, and their love leads away from the miseries of this world and gives happiness. What comparison, therefore, is there between the two?

This is the reason why I teach you with kindness.

If a man follow my commandments he obeys the teachings of the Buddhas of the three worlds. This teaching is not mine : it is the teaching of all the Buddhas.

Therefore, all priests of both ranks, all laymen, adult and juvenile, practise these commandments; observe the contemplation of Buddha; pass beyond the three hindrances; make proof of the three perceptions; perfect the two rules of conduct; base your conduct on the four favours. Will ye not then become Bodhisattvas and Hinin (angels)?

If you depart from my teaching, you depart from the teaching of all the Buddhas. This is called *Is-sen-dai*,—this is to be an unbeliever ("one outcast"). It is to be sunk forever in the sea of pain, without possibility of escape.

I shall not speak with you again : go away, remain not here ; go away, remain not here.

VII.

I have said in a former chapter that the immense extent of the Mahâyâna Canon Buddhist Scriptures necessarily tended to promote eclecticism. It being impossible to make a study of the whole, it evidently followed that each priest was at liberty to take that part of the system (if such a heterogeneous mass can be systematic) which was not in accordance with his own spiritual conditions. We have already seen that the Tendai and Shingon sects, described in the two preceding chapters, are eclectic, and base themselves, the one

mainly on the scripture known as the Saddharma pundarika, the other almost exclusively on that set of Buddhist writings which describe the action of the Great Buddha Vairochana, or Dainichi.

We now come in the course of history to another development of eclecticism; the system of Jōdo, or the pure Land. There is a set of three books upon which this system is entirely based.

In the shorter Amitâyus-Sūtra¹⁸ (or as it is sometimes called, the Lesser Sukhâvatî Vyûha), Sakyamuni gives a description of the various great Buddhas of the Ten Regions, but dwells especially upon the merits of one particular Buddha, the Buddha of the West—whose Paradise is open to all those who desire to be born in it. This is the book known as the Amidakyō in Japan.

In the larger Sukhâvatî Vyûha (Muryōjukyō),¹⁹ we have “a history of the Tathāgata Amitābha from the first spiritual impulses which led him to the attainment of Buddhahood in remote Kalpas down to the present time when he dwells in the western world called Sukhavatî (Gokuraku: or ‘happy’), when he receives all beings from every direction, helping them to turn away from confusion, and to become enlightened.” (Nanjo).

In the third or Amitâyus dhyāna Sūtra, (Kwan-muryō-ju-Kyō)²⁰ we have an account of how Sakyamuni instructed Vaidhî, wife of King Bimbisara of Magadha, as to the right way to be born in the Pure Land ruled over by the Tathagata Amida.

It is on these three scriptures that is based the *Jōdo* sect which I purpose to discuss in the present chapter, and also its daughter, the *Shinshū* sect, which will come up for description in the next.

¹⁸ No. 200 in Nanjo's Catalogue. ¹⁹ No. 27 in the Catalogue.

²⁰ No 198.

To begin with :—Who is Amida, the Being thus described in these important Sutras ?

In “ a Catechism of Shinshū Buddhism,” published at Madras by the Theosophical Society, Amitābha is described as having made his vows to save mankind innumerable Kalpas ago, when he was yet a monk, Dharmākara by name, in the time of the Buddha Lokeshvarāja (“ King Lord of the World.”) But Amitabha was not an ordinary man, for though at the time of making his vows he was an ordinary mendicant monk of some pre-buddhistic order, yet he was originally “ a Buddha without beginning ” ; that is, being “ the truth itself—the body of abstract existence, all other Buddhas have attained to the perfect knowledge only after worshipping him, and he is, therefore, called the original matter of all Buddhas. Still more it is said even that all Buddhas are the transformed bodies of Amitābha.” Thus, the Tendai sect goes back to a quasi divine being; the Shingon goes back to another; and now the Jōdo sect goes back to a third. There can be but one source of all the Buddhas, yet Amida, Vairocana, and the Buddha of Original Enlightenment are not identical, but are three.

In order to prepare the means of salvation for mankind, whom he knew to be absolutely incapable of procuring this salvation for themselves, he became a mendicant and, by a course of holy lives, raised himself to a state of Buddhahood. Having reached this stage he paused, and before accepting the prize which he had merited, made a series of vows by which he bound himself not to enter into Nirvana until certain great objects had been accomplished. The essence of these vows was as follows :—that by his power he should create a pure Land all his own,—the Western Paradise,—over which he should rule with immeasurable light ; that his name should be exalted as the Buddha of Endless Life and Light over

all the other Buddhas and be glorified by them; that whosoever, in this world should rely on him with true faith, should at his death be reborn in this Paradise, from whence he should without fail attain to the blessed condition of Nirvana.

Such is the splendid conception sketched for us in the Sutras now mentioned. The patriarchs of the Mahâyâna in India, Asvagosha, Nâgârjuna, and Vasubandhu, are credited with having been the first to teach the doctrines contained in them; and their successors in China are given as E-on (416 A.D.), Don-ran (A.D. 542), Dōshaku (600-650) and Tendo (600-650); from whom, five centuries later, it came to Japan.

One of these Chinese patriarchs, Dōshaku, in his book called *An-raku-shū*, divides Sakyamuni's teachings as follows. Its two principal divisions are Hīnayâna (Shōjō) and Mahâyâna (Daijō).

"The Hīnayâna is the doctrine by which the immediate disciples of Buddha, and those of the period of five hundred years after Buddha practised the three Śikshas (Sangaku) or trainings of Adhivāla (Kai) or 'higher morality,' Adhicitta (Jō) or 'higher thought,' and Adhiprajñā (E), or 'higher learning,' and obtained in their present life the four holy fruits of Srota-âpaṇa, Sakrid-âgâmin, Anâgâmin and Arhat." (Nanjo.)

But the Shōjōkyō or Hīnayâna is a doctrine only intended for believers of lower qualifications, and, in consequence, the standard of teachings is low. For believers of a more advanced type, and consequently, for the whole Buddhist Church in the period of her greatest development, the Mahâyâna doctrines are more especially intended. Here also there are the three trainings of "higher thought," "higher morality" and "higher learning," but they are of a more advanced type, and the lower teachings are the stepping stones to the higher. If we come to particularize differences between

the two systems (I am now quoting from a popular Japanese Catechism), we have, first, the distinction between a negative and positive Nirvāna. The Hinayāna teaches man to extinguish all desires, and abandon all wicked conduct, to free himself from all the pains of this illusory world, and thus to plunge into a Nirvāna of total extinction. In the Mahāyāna, on the contrary, Nirvāna may be more properly described as Jōbutsu ("becoming a Buddha") and is "a positive result, everlastingly safe, free, and pure." A second difference is found in the relative wideness of scope. In the Lesser Vehicle, the believer is taught only to work out his own salvation; in the Greater Vehicle, he works also for that of others. And a third most important difference lies in the teaching and non-teaching of Shinnyo (Skt. Bhutatathāta). In the one, only the laws of the phenomenal world are explained, for the doctrine is intended for those who are not yet developed in their spiritual condition. The Mahāyāna, on the contrary, explains the substance and real nature of the Universe, for it is intended for developed intellects. It teaches therefore that at the heart of the Universe is Shinnyo, of which the Universe is only a manifestation; and that this Shinnyo is the "True and Immutable," "a self-existing absolute being which permeates through all existence, and is the substance, the nomenon of it." It is "free from the relations of time and space, and has an active quality of setting forth the phenomena of the universe."

In the same way as the philosophic speculations of the Mahāyāna are higher than those of the Hinayāna, so is it with the moral practices. The believer is taught to look higher and to practise a higher morality as he advances in spirituality.

This is called the Holy Path, by which men through their own exertions enter into Buddhahood by following the Holy Path set before them. It is the doctrine of

jiriki, "self-exertion," and was the special characteristic of the first fifteen centuries after the death of Buddha, when the Buddhist Law was in its greatest vigour, and men from time to time arose to accomplish the great aim of perfection that they aimed at.

But (and this tacit confession of failure on the part of the Buddhists deserves to be noticed) those fifteen centuries of splendour should be succeeded by five centuries (or more) of degradation, known as the Latter Days of the Law (*Mappō*), a period "when iniquity should abound and the love of many should wax cold." During this period, the gate of self-exertion which stands at the end of the Holy Path should be closed, but the "gate opened by the exertion of another (*tariki mon*)" should be opened wide, and men should be saved by the faith in Amida.

The Jōdo sect was introduced into Japan by a priest named Genkū. Born 1153 A.D. he was induced to enter the priesthood by his father's dying word, at the age of nine, and five years afterwards became a priest of the Tendai sect, and went to Hieizan to study. It was a time not calculated to encourage a novice at such a place. The Taira family were at the head of affairs; and a quick succession of abdicating Emperors, shows how troubled were those times for the heads of the State. The proximity of Hieizan to Kyoto, and the well-known political tendencies of its ambitious abbots and monks would make it a very uncongenial abode for a studious recluse, while the intimate acquaintance with the political disturbances would serve to emphasize the belief in the arrival of the Latter Days of the Law. We are not therefore surprised to find that he retired in his eighteenth year to the neighbouring valley of Kurodani, where he lived in a small hut and devoted himself to study with a view to finding out a way of helping the poor and ignorant. We can well understand how miserable must have been

the spiritual condition of the poor during this rule of turbulent nobles, ambitious monks, and weak sovereigns, and how the heart of a compassionate man must have yearned over the sufferings of his fellow-countrymen. During his retirement at Kurodani, which lasted for twenty-five years, he is said to have read through the whole of the Canon, and in the course of his studies, whilst reading the Kwan-Muryōjukyō with the aid of Zendō's commentary, he grasped the meaning of the Sutra, and perceiving that faith in Amida was the true refuge for men in the degenerate later days on which his lot had fallen, he commenced to teach in accordance with the doctrines which I have already explained, summing up his religious practices by the frequent repetition of *Namo amida butsu* (Skt. *Namo Amitābhaya Buddhāya*) Glory to Amida the Buddha.

Genkū received the posthumous name of Honen Shōnin, and his teachings were received with great favour in high quarters. Three Emperors, Takakura, Go Shirakawa, and Go Toba became his pupils. When they fell from their high state and were forced to abdicate, we can well understand that they would find a great deal of comfort in the belief in the merciful interpositions of Amida. The sect continued to receive a large share of exalted patronage until quite recent times. A large number of the Tokugawa Shōguns lie buried in the Jōdo temple of Zōjōji at Shiba, and the Imperial House gave the sect many tokens of esteem. The biography of the Founder was compiled by Imperial Order, and subsequent Emperors ordered fresh editions of the life to be published.

We may now summarize in a few words the leading characteristics of the Jōdo system. It is salvation by faith, but it is a faith ritualistically expressed. The virtue that saves comes not from the imitation of and conformity to the person and character of the Saviour Amida, but from the blind trust in his efforts, and

the ceaseless repetition of pious formulæ. It does not therefore necessitate any conversion or change of heart. It is really a religion of despair rather than of hope. It says to the believer : the world is so very evil that you cannot possibly reach to Buddhahip here. Your best plan therefore is to give up all such hope, and simply set your mind upon being born in Amida's Paradise after death ; and if you once get entrance into that land your ultimate salvation is secure.

It is very remarkable how little of history Buddhism has. The history of the Buddhist communities is generally wonderfully uneventful. It is only here and there, when some great person comes into temporary prominence that the smooth surface of the stream seems to be disturbed. And even when such a person appears, he comes and goes without fuss or disturbance. He becomes a priest in one of the existing sects, and presently finds that he is thoroughly out of sympathy with the teaching of his sect. But he does not attempt to reform it. He quietly retires to some other place, erects a small cottage, and commences a sect by himself. There is very little bad feeling about it ; and in course of time the new sect takes its place along with the others as one of the recognized forms of the Buddhist faith, and as it grows splits itself into three, four, or even ten subsidiary sects, the differences between which are often merely local.

VIII.

Before coming to the Shinshū sect, we should, if we adhered strictly to the chronological order, first describe the Zen sects. But the Jōdo and Shinshū are so nearly related to one another that it seems better to treat them together.

One of the favourite pupils of Honen Shōnin was Shinran (born A.D. 1173, died A.D. 1262), a man of very good family, and belonging to the Fujiwara clan. Whilst

still young he was placed as a novice in the Tendai monastery at Hiyēizan, where he remained until he was twenty-nine years of age, when he became a pupil of Hōnen Shōnin, then in the height of his influence, and joined the Jōdo priesthood. Hōnen died A.D. 1212, and the subsequent policy of the sect did not commend itself to Shinran's mind as a true development of his teachings. There arose much discussion and dissension about this, which eventuated in Shinran's being banished from Kyōto to the distant province of Hitachi, where, about the year 1224, he established his sect of *Jōdo Shinshū*, "True Sect of Jōdo."

The Shinshū teachings, like those of the Jōdo, were originally intended for people of a lower class of intelligence; and indeed the ignorance of a great proportion of the laity of this sect has given rise to a Japanese proverb (*monto mono wo shirazu*) "the Monto believers know nothing."

If faith in Amida and his vow is the sole necessary for that present salvation which is to land the believer in Paradise at his death, it is clear that to trouble the mind of a believer with the metaphysical subtleties and high speculations which form so important a part in the teachings of other sects, such as, for instance, the Tendai and Shingon, is a very needless work. Once in Paradise, and the whole of the speculative and metaphysical system of the Truth will come spontaneously to the mind without any teaching at all. The Shinshū therefore, at any rate, in its earlier and more popular presentments, divests itself of all metaphysics. It knows nothing of a philosophy of religion: faith in Amida is the all in all.

In the same way, the older sects had insisted upon as necessary, and the Jōdo had retained as advisable and useful, the performance of many acts of religion and devotion. This was compared by one of the great Buddhist doctors (Nāgārjūna, I think,) to a hard journey over mountainous country, perilous and laborious. When the traveller instead of taking that perilous land journey, goes to his

destination by sea, he sits still and is wafted along in his boat by wind and wave. Such is the faith of Amida as preached by the Shinsbū: it is *i-gyō-do* ("the way of easy acts").

Again, in the older sects, as we have seen, morality depends on the keeping of many commandments carefully graded according to the capacity of the devotee. In the Shinshū, the "thankful remembrance of the mercies of Amida" sums up the law. He that keeps that mercy ever before him will without fail keep all the commandments. It is a case of love being the fulfilling of the law.

Hence, Rennyō Shōnin, one of the principal priests of this sect, composed the following Creed:

"Rejecting all religious austerities and all other action, giving up all idea of self-power, we rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amida Buddha, our salvation is settled. From that moment, invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

Again, in the older sect, whilst Amida was made the only hope of man's salvation, supplication to the other Buddhas was not forbidden, and consequently, in the temples of the Jōdo sect, Amida is sometimes found in juxtaposition with other objects of worship, and especially those Buddhas whose favours are of a temporary nature, such as Kwannon and others. But Shinran forbade all worship to any but Amida, and would not allow

his followers to ask for any blessings of a temporary nature. Prayer to Amida should be confined to those objects which concern man's ultimate salvation.

And man's ultimate salvation, when is it attained? The Jōdo sect teaches that if we call the mercy of Amida to remembrance, then Amida will meet us at the hour of death and conduct us to his Paradise. The Shinshū believe is taught that the coming of Amida is present and immediate, that he receives, whilst in this life even, the assurance of his salvation, that in other words, Buddha dwells in his heart now by faith.

If then faith is the sole means of salvation, it follows that there is no need for the candidate for salvation to become a priest, leave his home, renounce matrimony and live by rule. The layman's and even the laywoman's chance of salvation is quite as good as the priests. The object therefore for which the priesthood exists is changed. It is no longer as it was in Shaka's conception, a body of men striving after perfection, but a body of men living to teach others, the corporate depository of the Faith and Worship of the Church. The Shinshū sect, therefore, allows its priests to marry, to dress like laymen, and even, when necessary, to eat meat. It is true that in other sects priests occasionally married. I have found married priests belonging to almost every sect. But with the other sects it is the exception, the Church law is defied because the civil prohibition against priestly marriage has been withdrawn. In the Shinshū sect it is encouraged in every way; the family is considered the best sphere in which to lead the religious family life, and the incumbency not only of the ordinary temples, but even of their bishoprics and primacies is hereditary in certain families.

The *Shinshū* or *Monto* sect (as it is sometimes called) is divided into two main divisions, both of which trace their history back to the life-time of Shinran. When the Saint was in banishment in the northern provinces,

he founded a temple at Takata in Shimotsuke, which became in time the headquarters of the Takata subdivision, a branch whose chief temple now stands at Isshinden near Tsu. Some years later he founded another monastery at Kibe in Ōmi, which became the present temple of the Kinshokuji subdivision. Both these branches are now insignificant as compared with the two other great branches which originated soon after. Eleven years after the death of Shinran (I am quoting from the second edition of Murray's Handbook) his youngest daughter and one of his grandsons erected a monastery near to his tomb at Ōtani in the Eastern suburbs of Kyōto, to which the Mikado gave the title of Hongwanji, "Monastery of the Original Vow," in allusion to the well-known vow of Amida which forms the basis of the sect's teaching. In the middle of the fifteenth century the Abbot of Hongwanji built a great gateway to the temple, which excited the envy of the monks of Hieizan, who attacked the place and burnt it to the ground. The Abbot fled to Echizen, where he was joined by a powerful body of adherents, and by their aid made himself master of the whole province of Kaga, which remained in the possession of his successors for nearly a century. In 1477 he re-established the Hongwanji at Yamashina near Kyōto, and in 1496 founded a monastery under the same name at Ōsaka which, towards the middle of the sixteenth century, became the headquarters of the sect. Here Nobunaga unsuccessfully besieged Kenryo, the 11th Abbot, in 1570, with an army of 58,000 men. For ten years hostilities were carried on between him and the adherents of the sect with varying success, ending in the abbot consenting to capitulate. But three days before the date on which it was agreed that the fortress should be handed over, he set the buildings on fire and decamped during the night. In 1591 Hideyoshi ordered the sect to transfer its headquarters to Kyōto, whence it had been driven 127 years before, and forced Kyōnyo to

resign the headship in favour of his younger brother, but in 1602 Iyeyasu allowed him to found another monastery in Kyōto to which the name of Higashi (Eastern) Hongwanji was given, while the original foundation was called Nishi (Western) Hongwanji, or simply Hongwanji.

It will be seen from the above account that the character of the Buddhist priesthood had changed. When it first came into the land, it came as a softening influence in the midst of the surrounding barbarism, and it has even been charged by Murray²¹ and other writers with enervating and corrupting the manliness of the Japanese race. The calm of the monastery was an agreeable relaxation after the troubles of the throne, and many a sovereign who would have done better in his proper sphere, was tempted to forsake his duties, in order to obtain the rest of a religious life. But these aristocratic monks did not bring with them the true monastic spirit; the world was still in their hearts; they were out of the world and yet in it, until gradually the spirit of the world prevailed, and as in the monastic institutions of mediæval Europe, the clang of arms was heard in the cell, refectory and chapel.

We therefore find now that most of the succeeding sects are manly and vigorous. It is true that the Zen sect emphasises the Quietistic tendencies of Buddhism. But the Zen sects are chronologically anterior to this time. They date from the period when Buddhism was still in its gentle and contemplative moods. With the rise of Shinshū and of its contemporary rival the Nichiren sect, we come to the era of combativeness. The spirit of the World has entered into the Community of monks: the varied offspring born from the fertile womb of Buddhism have come to maturity, and will be heard in the history of the country striving with one another for mastery.

²¹ History of the Nations, Japan, p. 127.

In modern days the Shinshū sect has been the most progressive of all Buddhist sects, and has freely sent forth its promising priests to study in Europe and America. It is consequently more in touch than any of its compeers with modern scientific research. Its peculiar tenet gives it a great advantage in this respect; for we have seen that if faith in Amida is the one and only thing necessary, it is clearly superfluous to trouble oneself with philosophical theories and metaphysical speculations, such as those to which the other sects are committed. It can therefore freely and readily accept any scientific theories about the origin and constitution of the world. Having already thrown aside its encumbrances, it is in a position to accept a new burden of theories, or, if need be, to leave them alone.

At the same time it is able to use far more popular methods of propagandism. Of all Buddhist writers, the Shinshū priests are the most fertile producers of popular tracts, some of which bear a very striking resemblance to popular tracts amongst ourselves. I have in my possession a collection of these Shinshū tracts, of which I here give a summarized specimen.

A little boy of pious parents in Tōkyō (name and address of parents are given) lies sick, with no hope of recovery. He is eight years old, and has always been a good, nay, a very good little boy, ardent in his faith, constant in his devotions, and regular in his attendance upon sermons. During his last illness he is attended by a doctor who is an unbeliever. The parents stand weeping round the boy, who however, tells them not to weep. "I shall soon be with Amida, in Paradise," says he, "and there I shall wait for you. Tell my brother to be a good boy and not to forget his religion. I want him to be with us there." So affected was the doctor by the invalid's touching little speech, that his conversion was instantaneous, and he immediately joined the Shinshū sect.

Like the rest of the Buddhist sects, the Shinshū followers use the rosary, which they fasten to their hands as a protection against evil thoughts and actions. "We carry a kind of rosary called Nanju," says the Shinshū Catechism,²² "which means "remembering beads," and when we worship Buddha we wear it on our hands.

And, who will beat another's head with the hand which holds the rosary? In a certain Ken (province), recently, there was a devoted believer of our sect. He was then a member of the Ken assembly. He used always to carry a rosary in his hand, and wherever he went he would never take it off his hand. One day, when he was attending the assembly one of the members advised him that he had better take it off while he was proceeding with the deliberation. "Oh no," said he, "you do not know my secret. Since I was chosen as a representative of the people in this Ken, I must do my best for their convenience; I must be fully just, patient and unselfish. But, as I am a man, if I should trust to my own will, I should be perhaps prejudiced, passionate, and selfish. Therefore I always carry this rosary to command my evil temper, because whenever I see this rosary, I remember the mercy of Buddha, and I return to the right."

During the recent earthquake in Tōkyō, an old and devout member of this sect, knowing that the house in which he was living was in danger of falling, sat down in the middle of the room, and rosary in hand commenced his thankful remembrance of Amida's mercy. The house fell and the rafters came crushing all round him. But the old gentleman remained firm, and in the midst of the ruin escaped without a scratch. This story, related in the *Japan Mail* a few days after the earthquake, shows the constancy of mind which is produced by this faith in the mercy of Amida.

²² A Shinshū Catechism by Sho Kwaku Katō, published for Theosophical Society, 1891, p. 25.

In the Shinshu sect there is no use made of charms or spells, and the sect, in this respect, forms an honourable exception to the others. Misfortune has its root in the evil Karma of previous existences, and cannot be avoided by the possession of a talisman, the repetition of some mystic sounds, or the pasting of a piece of paper over the door of the house. Amida's help may not be invoked, yet it is maintained that there are often interpositions of Amida's power, even miraculous ones. And yet it is argued that there is no miracle so great as that oft recurring one "that those who are so sinful can become Buddha by a single thought of relying upon Amitābha."

In the first volume of the *Annales du Musée Guimet* (1880) there is an account of a conference between some of the clergy of the Shinshū sect at Kyōtō, and the members of the French Scientific Mission which was sent out by the French Government for the purpose of enquiring into the religious condition of Japan. I give here a translation of the principal questions and answers.

Q. (By M. Guimet). My first question concerns the origin of heaven, earth and all that surrounds us. How do you explain their formation according to Buddhist principles?

A. (By the Shinshū priests). Buddhism ascribes the existence of all things to what it calls *In-en* (cause and effect).^(?) Everything that exists is a combination of infinitely subtle atoms which by various combinations have formed mountains, rivers, plains, metals, stones, plants and trees. The existence of these things comes from the relation of their *In* to their *En*, just as all animate beings are born by virtue of their own *in-en*.

Q. Is there then no creator of heaven, earth and all other things?

A. No.

Q. What is it then that you call *In-en*?

縁 *En*
= connection,
relation,
affinity

A. Nothing is formed naturally or of its own motion. It is always the relationship of this to that that constitutes a thing. The distance between the cause and the effect varies more or less according to circumstances; but these two generating elements being by their very nature correlatives, it is from their relationships that all things are produced. Cause separated from effect is absolutely nothing, and so is effect separated from cause.

Q. Do you then admit the existence of a certain order in the formation of heaven and earth?

A. According to an old Indian tradition the books of the Buddhist religion sometimes mention such an order; but there is nothing clear or precise to be found. Anyhow, since these accounts tell us that many thousand years have elapsed since the formation of the world, it does not seem likely that during this long period all natural phenomena should have been left to chance or hazard. We can therefore admit a certain order in the formation of things without contravening the fundamental principles of the religion.

Q. Everything in the universe is subject to a general and uniform law. Was this law pre-existent to the formation of heaven and earth?

A. By the side of everything, there is a law to which it is subject. Heaven and earth were formed by virtue of a natural law which resides in this very formation. Only, some men understand it, and others do not. That is because some possess an intelligence sufficiently developed to comprehend it and others do not.

Q. Do animated beings also owe their existence to *In-en* (cause and effect)? Do you admit that, from the beginning, all the physical properties and forces, of which our modern physicists speak, have existed?

A. It is beyond all doubt that animated beings also owe their existence to *In-en*. Everything exists in the

world because, prior to its formation, the reason for its formation already existed. Without this pre-existent law nothing could be formed.

Q. Chemists maintain that when two bodies combine they form a third which is different? Do you admit that this law existed before the formation of everything?

A. Yes.

Q. According to what you have hitherto told me, I remark that your ideas generally agree with those of our European scholars who are from day to day engaged in the investigation of science. I now ask you if the acts of men depend upon God.

A. A man's acts are his own acts: they do not in any way depend upon God.

Q. Do you not, then, admit that God exercises his influence upon humanity, and that he directs us in the accomplishment of our diverse acts of invention or completion?

A. As Buddhism denies a Creator and attributes everything to Cause and Effect, it follows that every act of a man is of his own initiative and done without any intervention of God.

Q. The term "God" is improper. Nevertheless, your religion admits a superior Being, Amida, whom you adore with reverence and faith. Tell me, has Amida's power no influence upon a man's actions?

A. The differences, social and moral, between men, depend more or less on the education they have received, but not on the will of Amida.

Q. Do not the legislative or political reforms in a country depend upon Amida?

A. An act is a human act whether it emanates from one man or from many. It is more or less conformable to reason according as it came from instructed or ignorant men: but it has no direct dependence on Amida.

Q. I am ready to admit that it is by work that a man increases his knowledge, and accomplishes progress in physical science, but when we come to the moral sciences, and the distinctions between good and evil, justice and injustice, does it not seem that there exists a superior being who recompenses or punishes our acts, just as the social power punishes infractions of public social order ?

A. Every good and every evil has as its consequence a happiness or sorrow. This results from the natural idea of *ingwa* (Karma—cause and effect).

The social power, in punishing actions which are opposed to morality only, represses the abuses which come from the external relations of men to one another. This shows that laws are formed by agreement between men, and that they vary according to countries. We have here only a human fact showing the good and evil of the exterior world ; it is one consequence of *in en* (that is to say, an application of the law of cause and effect in this world by means of rewards and punishments awarded by the social power). As for acts which concern the conscience, human compacts could neither punish nor reward them. According to the intensity of the cause, their effect will be manifested sooner or later ; but neither the recompense nor the chastisement comes from without. Man brings happiness and sorrow upon himself, and by himself. Thus, a man commits a wicked action ; if no one knows his guilt, he will suffer no external punishment ; nevertheless his conscience will reprove him more or less severely, and that because the vice, which was the cause of the misdeed, reacts in some way upon him.

Q. Does the consequence of a bad intention or culpable act always show itself in the life of him who commits it ?

A. The consequences appear sometimes in this life, sometimes after death. We can affirm nothing in advance. Suppose a culpable action to be done to-day : its results

may be apparent at the moment of commission, or a few days later, or at some period after the decease of the guilty person. Thus, whilst the cause exists at the moment of committing the culpable action, the consequences do not declare themselves till a time more or less remote, according to the gravity of the action.

Q. According to what you have told me just now, all things are produced by two elements, cause and effect. But, in industrial questions, it seems to me that there is a concurrence of three elements for production—capital, intelligence and labour. Thus, to establish a factory we must have the capital necessary for its foundation and maintenance, the intelligence of the manager, and the labour of the workmen. If one of these elements be wanting, the factory cannot exist. The same can be seen in the manufacture of pottery. I have never seen anything produced by the concurrence of two elements only.

A. Buddhist *In-En* does not necessarily limit us to two elements. Thus in the cultivation of a plant, the seeds are *In*, the rain, the dew, the water and the earth are *En*. If one of these latter be wanting the plant cannot grow. Hence, the seasons also are a part of the *In*. In reality, there are six kinds of *In* and four orders of *En*. . . . Buddhism never speaks of the concurrence of three elements in the formation of things.

Q. Christianity declares that every man is afflicted with what it calls "original sin." Is there anything analogous to this in Buddhism?

A. There is no mention of Original Sin; only, every man possessing in himself what we call *Mumyō*, i.e. an original error inherent in the very nature (au fond même) of the heart, we say that it is this primitive error which is the cause of all the vices and faults which we have committed and always commit in the *mirikai* worlds (lower worlds).

Q. I suppose that what you call *mumjō* cannot be a sin. If it be a sin it can be absolved; but if it be an error, absolution is impossible.

A. Error may be the cause of a sin, but it is not itself a sin. It is therefore completely distinct from the original sin of Christianity. Thus, an individual commits through ignorance an improper action; doubtless he is guilty of a fault, inasmuch as he has committed an improper action; but when his ignorance is taken into consideration, he can scarcely be called guilty.

B. Can one by prayers change a misfortune into a blessing: *e. g.* a poor harvest into an abundant one?

A. In Buddhism generally, men often talk of the success of prayers addressed to the Deity. But our sect absolutely forbids them. Further, even in general Buddhism men never talk of the transformation of things which can never be transformed; they do not ask for impossibilities. The question of prayer can only present itself therefore in connection with a thing capable of making itself.

To take an example. Every calamity is the consequence of an *In* contaminated with vice. But when a man repents himself of his former actions he promises henceforth only to do actions in accordance with morality. Then, what remains for him to do? To invoke the Hotoké (Buddha). But the Hotoké listens to no invocation which is directly addressed to him, whether to ask a blessing or to deprecate a misfortune.

It is through ignorance that the unenlightened common people contravene this principle and pray to the Hotoké for fortune or personal well-being. And it is to prevent these superstitions that our Shinshū sect strictly forbids all kind of prayer.

Q. Why are there then, in this temple, people who offer prayer?

A. They are not prayers. We have said that the acts of this life depend on ourselves, and not at all on the Hotoké; but as our destiny belongs to the Hotoké, we pray to him to watch over us not only in this life, but in our future lives, to deliver us for ever from the life of the lower worlds, and to give us a pure and supreme happiness. This is not properly speaking a prayer.

Q. Can one wash away sins by washing body, hands and mouth before prayer?

A. In a certain number of sects we find such practices: but in our sect there is but the belief in the mercy of the Hotoké. No external act could take away sins.

Q. Why then are there people here who wash their hands and mouths before commencing prayer?

A. It is only to conform to the general custom of the country. If, before worshipping, a man washes his face and hands, it is simply to show respect and veneration, independently of any idea of its being a ceremony required by the Buddhist religion.

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Q. Is the soul immortal?

A. Yes. Buddhists call the soul *shinshiki*, and it is from the soul that emanate all our intellectual actions (as thought, imagination), produced by means of sight, hearing, taste, touch, etc. The circulation of the blood and the digestion of food constitute the working by the soul of the organs of our body considered as the abode of the soul; but these functions belong to the material not to the moral domain. The soul is simple, its functions multiple.

* * * * *

Q. Has the animal the same soul as man? Is there nothing to differentiate them except the perfection of their organs?

A. Yes. The soul is the same. The only difference is in the intelligence ; and the difference in the intelligence is only the difference in the functioning of the five organs.

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Q. Does Buddhism teach metempsychosis, *i.e.* the endless return of the soul in future lives to receive the recompense or punishment of acts committed in the present life ?

A. Yes. Thus, even when a man has arrived at a very high station, he can always fall from it in consequence of a fault, or be condemned in case of a crime. This is called the *Itin-E* of the present life.

Q. Can the animal soul transform itself into a human soul, or, conversely, can a human soul become an animal soul ?

A. Yes. only this transformation is more or less gradual. The smallest does not at one bound become the greatest.

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Q. Does Buddhism admit the resurrection of the soul at the end of the world ?

A. Christianity is the only religion which teaches that the soul will revive at the end of the world. As to the Buddhist religion it teaches that the soul is immortal and that, immediately after death, it endures in the after life the effects of the *ku* incurred here.

Q. Do you not teach then that the soul will at the last day re-enter its ancient body ?

A. No. The effect of a cause is produced in an instantaneous and regular manner. How then can it be possible for the soul to await the end of the world and then re-enter its body which is already decayed, destroyed and scattered ?

Q. Does not Buddhism admit the final destruction of the world ?

A. Buddhism teaches us that the world is formed, and that after its formation it exists ; after its existence it is destroyed and after its destruction there is chaos ; then the world is again formed, and so on. No one can tell how often formation and destruction have thus succeeded one another. Buddhism further teaches us that the destruction and formation of the world occupy an infinity of kalpas, which no one can calculate.

* * * * *

Q. Shaka is a Buddha. Do you honour him as much as Amida ?

A. Although Amida, through a sentiment of compassion, wishes to save us, we cannot know it. It is therefore out of his mercy that he manifests himself in the person of Shaka. Since the time of this Incarnation, Amida has returned to his former shape, and there is no other Shaka but Amida himself.

Q. If it be thus with Shaka, are there other Buddhas ?

A. The Buddhist scriptures tell us that there are other Buddhas, but that they are all only the Incarnations of the love of Amida ?

Q. What Buddha is Amida ?

A. Amida is a Buddha without beginning or end. He is endowed with miraculous power ; his great intelligence is spread over the Ten Worlds, and there is no place where it does not manifest itself. Such is the essence of Amida, whose goodness and life are eternal. This is what we call the True Buddha of the three periods (past, present and future) and of the ten quarters.

* * * * *

Q. What are the five prohibitions.

A. 1. Not to take animal life. 2. Not to steal. 3. Not to be immodest. 4. Not to lie. 5. Not to drink alcoholic beverages.

Q. What do you say of those who make war?

A. Since war is the greatest of all murderous acts, it should, properly speaking, be forbidden: only we should distinguish between legitimate and illegitimate wars.

Q. What are we to say in the case of killing animals for food?

A. The use of meat is forbidden or allowed according to circumstances. . . . If it be done not from cruelty but from necessity imposed by considerations of health, it is permitted to eat meat. . . . There is further a distinction between pure and impure meats. They are impure and consequently forbidden for the man who kills them himself, who orders them to be killed or assists in the killing. In all other cases meats are pure and may be eaten.

Our sect forbids us to kill animals for sport, and always leaves the slaughtering of animals for those whose occupation it is. Herein our sect differs from all the rest.

* * * * *

Q. I should now like to know the religious rules of your sect.

A. The greatest difference that exists between our sect and the others is that *they*²³ forbid their clergy to eat meat and to marry whilst we permit both. There is further a very great difference between us and the other sects in the matter of prohibitions and commandments.

In the other sects, there are precepts which, like the scholastic regulations, do not concern all the citizens. Such are those which regulate the anchorites in the mountains, and certain spiritual exercises. Our prescriptions concern

²³I have met with married priests in other sects as well—certainly in the *Rinzai* and the *Nichiren*.

all the inhabitants. Civil laws make no distinction between the inhabitants of towns and country, so our precepts are addressed to the whole world. What is peculiar to our sect is that it teaches us to trust Amida Butsu for all that concerns the future life, and that it establishes no law relative to the affairs of this world. For the rest, it forbids, as a religious rule, prayer, offering, and superstitious practices which have for their end happiness for one's self, misfortune for others, the knowledge of the future, etc. It forbids us to worship, the Kamis and the Buddhas. The essential principle is the entire consecration of self to Amida.

Our priests are obliged to certain practices, such as praises to the Amida Buddha, the reading of sacred books, etc. The laity have no other duties but to believe in Amida and obey the laws of the country.

CHAPTER IX.

The Zen sects (the word, *Zen* is the Sinico-Japanese corruption for Dhyāna-meditation) are divided as far as Japan is concerned into three divisions. The *Rinzai* division dates from 1168 A.D., the *Sōtō* from 1223 A.D. and the *Ōbaku* from 1650. It will be seen therefore that in its two main branches it is contemporary with the movements inaugurated by Hōnen Shōnin, Shinran, and Nichiren, and that it is but another phase of what we may call the revolt of modern against mediæval Buddhism.

In the Contemplative sects there is a great deal that savours of the original teachings of the Founder, and a very great deal that is eminently Hindoo. Neither Japan nor China could of themselves have produced a method so utterly unpractical as that of arriving at the Truth by pure contemplation.

It is a peculiar tenet of this sect that knowledge can be transmitted from heart to heart without the

intervention of words. It is said that on one occasion when Sakyamuni had been asked to preach the law to his disciples he sat down before them in perfect silence, gazing intently on a lotus flower which he held in his hand. None of the assembly could understand what the Teacher meant: at last the light dawned upon the heart of Kasyapa, who smiled at Sakyamuni, and so, without a single word being spoken, the whole audience came by degrees to understand the hidden teaching conveyed in the lotus held aloft by the silent teacher. This silent understanding of the law was afterward handed down through a succession of Indian patriarchs, until about the sixth century of our era it was brought to China, where its establishment was largely due to the labours of the Indian priest Bodhidharma, a famous contemplative, who is said to have sat gazing at a wall for eight years continuously.

In its early form, as introduced to Japan by the *Rinzai* subject, the Zen system differed but little, if at all, from the form of Contemplation practised in India and China. It was purely contemplative, and the teaching of the Faith was handed down directly from heart to heart without much need being felt for the use of religious books or manuals of doctrines.

But the main branch of the Contemplatives, the *Sōdo* or *Sōto* branch, as founded by the two celebrated priests Shoyo Taishi, and Butsunjizenshi (from whom the Echizen and Noto subdivisions of the Soto sect take their origin) was, like everything else that takes root in Japan, first adapted to the soil in which it was planted, and must therefore be considered to be a form of Contemplative religion with Japanese modifications.

Shoyo Taishi, the first founder of the Soto sect was born in 1200 A.D., and at an early age admitted (like Nichiren, Shinran and the rest) to the monastery of Hiyō-zan near Kyōto. A doubt having arisen in his mind about

a passage in Scripture, he consulted first the head of his own monastery about its meaning, and afterwards on his recommendation, a contemplative priest of the name of Eisai, who was teaching the doctrines of the then nearly established Rinzai sect. But when Eisai died soon afterwards, he felt that he had no teacher left, and therefore went over to China in search of further knowledge. Here Shoyo was received into a monastery, but being despised as a foreigner was assigned the lowest seat in Chapel and Hall. Against this affront, Shoyo protested. In the Buddhist community, he said, all were brothers, and there was no difference of nationality. The only way to rank the brethren was by seniority; and he therefore claimed to occupy his proper rank. With some difficulty, and only after an appeal to the Chinese Emperor, he gained his object. From this time his fame in China was very great, and as he continually advanced in the knowledge of Buddhism, he was recognized as a patriarch and appointed one of the successors of the great Bodhidharma. Having thus acquired the requisite authority, he returned to his country, and establishing himself in the province of Echizen, founded the Sotō sect as it now exists. "Four hundred years," he is reported to have said, has "Buddhism been taught in this country. It has never "been properly taught until now."

Half a century later *Shoyo Taishi's* system of teaching and organization was completed by *Butsuji Zenshi*, who established himself at Noto, and by his writings and labours merited to be called the second founder of this sect.

The *Sōtō* sect differs from the pure system of Contemplation inasmuch as the latter (the *Rinzai*) makes Contemplation the sole means of attaining to knowledge, whilst the former joins scholarship and research to Contemplation. The priests of the the *Sōtō* sect have always been honourably distinguished both for their learning and for their

poverty. '*Zenshu zeni nashi: Monto mono wo shiradzu,*' says the Japanese proverb. "The Zen priests have no money, the monied Montos know nothing."

The first sutra studied by the priests of this sect is the book known as *Shin kyō*, the "heart sutra," the full title of which is *Dai Hannya Haramita Shin Kyō*: and this is a summary of the *Dai Hannya Haramita Kyō*, a book which in its original form is computed to be about six times the size of the New Testament. An excellent commentary on the *Shin Kyō*, nicely printed, has recently been published by Mr. Ouchi Seiran, of Tokyō.

When we have attained, says this Sutra, to the highest wisdom and most perfect enlightenment, then we clearly behold that all the elements of phenomenal existence are empty, vain and unreal. Form does not differ from space, nor space from form; all things surrounding us are stripped of their qualities, so that in this highest state of enlightenment there can be no longer birth or death, defilement or purity, addition or destruction. There is therefore no such thing as ignorance, and therefore none of the miseries that result from it. If there is no misery, decay or death, there is no such thing as wisdom, and no such thing as attaining to happiness or rest.

Hence, to arrive at perfect emancipation we must grasp the fact of utter and entire void. The phenomenal world is vanity of vanities.

Another book much read in this sect is the Sutra of Forty-two Sections, of which an account is given in Beal's *Catena of Buddhist Scriptures from the Chinese*, to which I would refer the reader. Another popular treatise is the *Enkaku kyō*, a more lengthy treatise of the same type as the Heart Sutra, above mentioned. It is distinctly a Mahāyāna book, intended to glorify the Great Vehicle at the expense of the small, and

consequently the void which it preaches as the only absolutely existent thing, is not the negative void of non-existence, but the positive void of true existence which can only be described by a series of negations. "God," says the author of the *Shepherd of Hermas*, "comprehendeth all things, and is only immense, not to be comprehended by any; he can neither be defined by any words, nor conceived by the mind."

Another book much used in this sect is a simple handbook of the principles of Buddhism, entitled *Sotokyō Kwai Shūshōgi*, "Exposition of the principles and doctrines of the Sōtō Sect," of which I here give an analysis, reserving to the appendix a complete translation of the text.

In a commentary upon the *Shūshōgi*, recently published in Tōkyō by Mr. Ouchi Seiran, a Buddhist scholar of note, we learn that the book was composed by *Shōyō Taishi* himself as a manual of doctrine for his scholars. The full title is now given *Sōtō Kyōkwai Shūshōgi*, but the name Sōtō Kyōkwai or Sōtō Church is not a designation sanctioned by Shōyō Taishi himself. It was not his object to found a sect, and he refused for himself and followers any distinctive title. He was a Buddhist priest rather than a Zen priest, and never aspired to found the Sōtō sect. Indeed so careful was he, and also his successor Butsuji, that, whereas the other great religious leaders had made Kyōto or Kamakura the centres of their activity, these, on the other hand, retired to remote districts, one in Echizen the other in Noto, and there devoted themselves, not to the instruction of the laity, but to the training of a few priests. The term *Sōtō* dates from a rescript of the Emperor Godaigo Tennō, in which he confers on the Sōjiji Temple the privilege of being considered the head temple of the Sōtō Sect. The title was formally adopted after the publication of the imperial letter.

The Sōtō sect, therefore, does not claim to be any new development of Buddhism, but to be a reassertion of that original teaching which had been handed down uncorrupted through a succession of patriarchs from Shaka to Bodhidharma, and from Bodhidharma to Shoyo Taishi. The Sōtō sect claims to be the *via media* of Buddhism, and the system has all the strength as well as all the weakness that is generally to be found in a *via media*. Its weakness lies in a certain want of enthusiasm or "go," such as will make it acceptable to the lower and more ignorant classes; its strength, in its clear insistence, as against the partial teachings of other sects, on the universals of Buddhism, on what has always and everywhere been held, and by all Buddhists. The *Shūshōgi* therefore is recognized as a standard of doctrine by all sects:—a magazine of the Shinshū sect, for instance, having recently published a short commentary on it together with a partial translation into English. It is this consideration which makes the book of special value.

The book is divided into five chapters, of which the first is an introductory one, stating the general problems of life, and salvation, as they appear to every Buddhist eye; and the doctrine of *igwa* or *karma* is clearly stated and explained. When the meaning and power of karma has been clearly stated, the next essential is that what man believes in his heart he should confess with his lips; and chap. ii is therefore devoted to the subject of confession of sin and the putting away thereof. Having reached this stage, the believer is now (chap. iii) considered as being in a position, to keep the commandments, and thereby to "take up his position," *i.e.* to enter into the perfection of the Buddhahood. This chapter forms the centre of the book. It is the main teaching of the Sōtō sect, and may be considered as Shoyo's protest against both the Jōdo and the Tendai, that the Buddhahood can be attained to only by the strict

observance of the commandments. In chapters iv and v we are shown the consequences of having reached to the Buddhahood. He in whose mind the conception of the truth has been formed will show the inward truth in two ways. He will conceive the desire of helping others, and he will show his gratitude to the Buddhas for that which he has received from them.

The *Shūshōgi* is the basis of Shōyō's system. In the *Fukuan zazen gi*, he goes on to teach the way of contemplation, by which the well-instructed mind may penetrate into the very arcana of nature and gain intuitional views of the truth. In this book, he lays down as the necessary basis of all meditation three principal propositions which the believer must accept as self-evident postulates.

I. He must acknowledge that the "way" he has been taught is perfect, and that there is consequently no need to prove it.

II. That religion is liberty, and that there is therefore no hope of forcing the reason to accept what the will refuses. As Swedenborg would express it, "every spiritual thing which enters in freedom and is received in a state of freedom remains, but not the reverse."

III. That the whole body of the law is not far removed from this place, and that consequently we do not need the feet of asceticism to assist us to reach it.

Having accepted these three postulates, the Buddhist contemplative is then directed to prepare for his meditation by moderate eating, and drinking, for while satiety is an obstacle to high thinking, so is also the weakness resulting from too vigorous a fast. He is further to expel from his mind, as far as possible, all thoughts of a worldly nature, so as to leave himself absolutely unfettered for the work before him. It seems, however, to be a misnomer to speak of the work before him. In Buddhist contemplation, the mind has properly speaking no work before it. Buddhist

contemplation is not thinking, but the absence of thought. Sitting on a cushion, with his legs crossed and arms folded, his body erect, his head straight so that the tip of the nose is in a perpendicular line with the navel, with his tongue pressed against the roof of his mouth, and breathing slightly through the nose, he is to think unthinking, *i.e.* he is to sit in a kind of mesmeric condition, with an entire absence of all formulated thought.

X.

In the Scripture entitled *Saddharma pundarika*, of which I have given an analysis in a previous chapter, there is a prophecy of Sakyamuni's that in the Latter Days of the Law there should arise four great Bodhisattvas who should teach men once more the perfect Law as Sakyamuni himself had taught it in the last and most perfect days of his ministry. It is the belief of the Nichiren sect that in their founder they have one of these four mystical personages incarnated.

This great priest, the founder of a sect which is purely Japanese, was born at Kominato, in Awa, at the entrance to the bay of Yeddo, in 1222. His father, a man of the name of Nukina, was an exile from Kyōto who was living in this village and had married a village girl. The circumstance that Nichiren's father was an exile, possessing no political or social rights, caused his enemies in after days to reproach him with being a *sculara* (Skt. *chandāla* "outcaste"); but the charge was unfounded, for Nukina was really a man of very good family. In his boyhood Nichiren seems to have been remarkable for his tender hearted disposition, and the vocation to the priesthood seems to have come to him through a quarrel that he had with some of his village playmates over the treatment of a wounded bird. At the age of 12, he entered a temple of the Shingon sect, near to his village, *Kyosumidera*, and there remained for some time practising

the complicated ceremonies, and studying the mysterious rites of that sect. The priest of the Temple seems to have taken a great fancy to his young pupil, and in course of time arranged for him to commence a more extended course of studies at Hiyeizan. On his way, a little incident occurred which had much influence on his after career. Stopping to rest at a village inn, during the midday heat, he observed some children dragging about an idol of Sakyamuni, which they were using as a plaything. Shocked at such strange profanity, he remonstrated with the landlord of the inn, who told him that since Shinran's teaching had demonstrated the futility of all Buddhas except Amida, they did not seem to have had any further use for the idol of Sakyamuni, and so had allowed the children to play with it. That the founder of the faith should thus be driven out from his own religion made a deep impression upon Nichiren, who from that moment determined to be a great religious reformer. Accordingly, he entered upon his studies with great zest, but, like Honen Shōnin, Shinran, and many others, he found the Tendai teachings as taught at Hiyeizan far too wide and comprehensive, and again resorted to a system of eclecticism. But his eclecticism was a more logical one than that of the others, for he chose as his special basis of doctrine the same book which Dengyo Daishi had taken for his, and devoted himself entirely to its elucidation. He does not however seem to have declared himself until he had completely finished his studies at Hiyeizan, and then returning to his little temple of Kyosumidera, before an audience of people whom he had known from his youth, he preached the sermon which has generally been considered as the foundation of his sect. Commencing with the new formula "Namu myō hō renga kyō," "Hail to the scripture of the Lotus of Good Law," he preached on the shortcomings of all the existing sects, and pointed out that in the Hokekyō (Saddharmapundarika Sutra) alone

was to be found the true and highest teaching of Sakya-muni. This sermon caused a great commotion, and Nichiren was forced to escape for his life from his indignant auditors. He now retired to a cottage at Nagoye, near Kamakura, where he set himself to work to propagate his opinions. Kamakura was at this time the second capital of Japan, and was the residence of the Shōguns in whose hands so much of the civil power was concentrated. We can see the wisdom of Nichiren in selecting this place for the scene of his labours. Whilst the Imperial Court at Kyōto had become hopelessly weak, the spirit of political ambition had entered into the great religious houses of the Mikado's capital; so that there was no opening for a religious reformation there. Shinran's most successful labours had been in the rural districts of Hitachi and Shimotsuke, and the Shōgun attracted around himself all that was progressive and energetic in the country. It was here therefore that Nichiren determined to preach and teach. His teaching met with singular success: the common people heard him gladly and attributed to his intercessions a period of rain after a long drought. Even the nobles listened to the bold speaker whose open denunciations were so different from what they had been accustomed to hear from the clergy of the older sects. But the more his popularity increased amongst the laity, so much the more virulent became the opposition of the priests. Fortunately, or unfortunately, they possessed the ear of the regent Tokiyori, who, in the year 1261, banished him to Ito in Idzu. A very pretty story is connected with this incident. The sea was very rough, and the vessel which bore the exile across the bay of Sagami was unable to approach the dangerous coast of Idzu. So the sailors, impatient of delay, landed their prisoner on a rocky islet some distance from the land, and, telling him to swim ashore when the storm abated, made off and left him. Nichiren at once stood up, rosary in

hand, and commenced in a loud voice to recite his office. A fisherman on the shore observed him, and, at the peril of his life, came out to rescue him, thinking him to be some shipwrecked mariner. This man was Nichiren's first disciple in Idzu. Soon afterwards he was pardoned, but, continuing his pugnacious methods of evangelization, was again in trouble, and, about the year 1272, was thrown into prison with six of his companions, and condemned to death. But when the night came for his decapitation, a double miracle occurred. The Regent Tokimune had a dream, warning him to spare the condemned man's life, so vivid that he sent a messenger at once to stay the execution. At the same moment, the executioner was making three distinct attempts to behead the prisoner, but failed each time, from some supernatural cause. Astonished at this, he also sent a messenger, to inform the regent of what had occurred. The spot where the two messengers met is still pointed out on the road along the coast between Kamakura and Enoshima.

Nichiren's punishment was commuted to a sentence of banishment to the island of Sado, from which he was released in 1274. After a short residence in Kamakura, where his opportunities of gaining influence were now a thing of the past, he retired to a beautiful spot among the mountains of Kōshū, where he founded the celebrated monastery of Minoba San, and spent the next eight years in giving religious instruction to his numerous visitors. Then, finding that his end was drawing near, he determined once more to visit the scenes of his former labours, the provinces of Musashi and Sagami; and died at Ikegami, about three miles from what is now Tōkyō, in the house of his friend Emon no Taiyu Munenaka.

Nichiren is distinctly the most picturesque character in the whole history of Japanese Buddhism, and we cannot wonder that he should have deeply impressed his personality upon his own sect. To this day, the Nichiren sect

maintains the characteristics of its founder. It is pugnacious, defiant, proud, as he was. Nichiren is equally well known to literature and art. One of the favorite subjects for a picture is the scene of his attempted execution, and one of the great successes of the Tōkyō theatre this year (1894) has been the play of Nichirenki.

I am indebted to the Very Rev. Abbot Kobayashi, of the Daidanrin College Tōkyō, for the following summary of the Nichiren doctrines.


Jitsu daijōkyō i.e. "the true teaching of the Mahāyāna," is the doctrine which is founded on the Hokekyō (Saddharma pundarika) which says that the Tathagata of Original Enlightenment, and all the Buddhas, had but one object in view, namely to lead all men to that Enlightenment which is the true Buddhahood. So he first preached, as we have already shown, the doctrine of sudden expansion, called *Kyōon*, in which he suddenly expanded before men the whole of his Truth. Finding however that this was a doctrine which but few could grasp, he laid it aside for a while, and preached the lower stages of the truth, such as are contained in the *Agamas*, and other Sutras of the Lesser Vehicle. He then began to preach the expanded doctrines known as *Vaipulya* or *Hōdō*: from which he went on to the *Hannya* (Skt. Prajñā), in which, by a most complicated system of metaphysical subtleties, he showed the absolute identity of reality and unreality. And finally, in the *Hokke* period, he showed the identity of all the preceding methods, as comprised now within the one Vehicle of Faith, so that at the close of his ministry he could say with truth: "What I have purposed is now satisfied: now all things can, by me, enter the state of enlightenment."

According to the *Kenkonkyō*, which is the name given by the scholars of this sect, to the main teachings of Saddharma pundarika, the book is divided into two

portions. The last fourteen chapters contain the doctrine founded upon the Hokekyō, and the first fourteen chapters give the main teachings of the Hokekyō itself.

In the Hamya, or Sekimon teachings, we are shown the reality of all things, and are taught that all living things bear the nature of Buddha; but it is not until we reach the *Kenhonkyō* stage, that we are shown what is that nature of Buddha with which all living beings are identical. All the Buddhas in all directions, past, present, and future, are the counterparts of Sakyamuni; but, when we speak of Sakyamuni, we do not mean the historical Sakyamuni who left his family, taught and died; but the Sakyamuni Buddha in his real and immortal state. This is the true Buddha—the moon in the heavens; the other Buddhas are like the moon reflected in the waters, transient, shadowy reflections of the Buddha of Truth. It is this being who is the source of all phenomenal existence, and in whom all phenomenal existence has its being. The imperfect Buddhism, therefore, teaches a chain of cause and effect; true Buddhism teaches us that the first link in this chain of cause and effect is the Buddha of Original Enlightenment, of whom the historical Sakyamuni, and the rest are but the transient reflections. When this point has been reached true Wisdom has at length been attained.

The importance of this concession it is hard to over-



estimate. The Tathāgata of Original Enlightenment is clearly *God*, the being in whom all creatures “live, move, and have their being.” I have sometimes thought that this view is strengthened by the peculiar form of the Nichiren Rosary. The large bead marked I is Tabō, Skt. Prabhutaratna; that marked II. is Sakyamuni, the historical manifestation of I, whilst the four beads marked 1. 2. 3. 4. are the four great

Bodhisattvas, also emanations of I and II., who shall in the Latter Days preach the law. A Christian could make out of this rosary a very good illustration of the doctrine of the Blessed Trinity.

But the capacities of living beings are as various as their number is great. It is therefore the wise mercy of the Tathâgata to suit the teachings to their capacities. To those in a lower state, he gives, like a wise physician, medicine suitable to their condition, and leads them along a path by which they may avoid the conditions of beasts and demons, and be assured of a birth amongst men or angels. This is called the *Nintengyô*, or doctrine of man and deus. Again, to those in a higher condition, he presents the four great truths and the twelve causes, etc. and so places them in the Small Vehicle of Buddhist doctrine. To the wise in heart again, according to their several characteristics, he preaches the various forms of the Great Buddhism—the philosophy of the Shingon, the ecstatic wisdom of the Contemplatives, or the fervent faith of the Jodo and Shinshû. But all these are only imperfect presentations:—to those who would be perfect, the Tathâgata offers in the *Hokekyô*, a system which combines in itself all philosophy and wisdom, human and divine, all faith and all knowledge.

Swedenborg seems to echo the teachings of Nichiren when he says that our character is formed by our predominant will, and that according to our leading desires so will our place be determined in the world to come. The leading desire of him who would become a Buddha is to purify, not this part or that, but every part, and thus to make his whole body a fit habitation for the all-pervading Tathâgata.

XI.

We have now reached the fullest stage in the development of Japanese Buddhism. We have traced

the faith of Sakyamuni from the life of its Founder to the evolution of the various vehicles. We have seen how the promulgation of Greater Vehicle doctrines in India was accompanied by a great outburst of missionary zeal which sent the hardy Indian priests over the mountain ranges, that surround on all sides the native country of the Buddha, to propagate the faith among the mountain ravines of Kashmir and Thibet, along the fertile valleys and thickly populated coasts of China, and at length over the seas through Korea to Japan.

We have traced the gradual changes and development of the faith, from the time when it first came over to these shores in a crude undigested form, imperfectly explained to the natives of the country by missionaries who were every whit as much foreigners as the Christian missionaries of to-day, to the time when under the guidance of native priests the now-existing sects were established and brought to their full development. We have seen in the sects themselves a gradual upward tendency. In the Tendai sect we have seen a comprehensiveness of view so large that it has defeated its own object. Unable to grasp the whole cycle of Buddhist teachings men have arisen within the great Tendai monastery of Hiyēizan, who have, each in his turn, seized upon some one portion of the Tendai teachings and developed it to the utmost of its extent. So Hōnen and Shinran preached Amida, and Amida, alone, thus approaching very near to the monotheistic faith of Christianity; whilst the Contemplatives have come very near to the idea of an ineffable God whom human words cannot describe nor human thoughts adequately conceive; and Nichiren seems almost to have reached to the Catholic doctrine of the Trinity in Unity. We have seen too that Shingon, the faith of Dainichi or Vairochana as taught by Kōbō

Daishi, has had no spiritual progeny; no sects trace their pedigree back to his system, which is very nearly akin to Gnosticism.

In writing the account of the various sects I have done my best to present their good side only. Every faith has a right to be judged by its best specimens, and its highest teachings, and it is on its bright side that I have preferred to view Japanese Buddhism.

But I would not conceal from myself that there is a dark side to Japanese Buddhism, as there is to all Buddhism everywhere. The germs of truth, which I have sought to develop, lie hid amongst a mass of superstitious practices. It is perhaps owing to their multitudinous divisions that the Buddhist priesthood do not exercise the influence which they ought to exercise. The "fissiparous" nature of Japanese Buddhism must always be remembered: it is propagated by divisions. Each one of the greater sects is subdivided into a large number of sub-sects, in some cases there are as many as ten sub-sects to one sect. If these sub-sects (and they are all autonomous bodies) be taken into consideration, there must be nearly 70 Buddhist sects in the country. Some of these sects do not, it is true, represent variations of doctrine. The merest local accident often caused a division. Thus, the two Hongwanji, with their numerous successions of priests, owe their division to the action of one great Japanese hero who burnt a temple, and of another who allowed the temple to be rebuilt; whilst the Noto and Echizen branches of the Zen sect, which are absolutely identical in doctrine, trace their separation to the fact that Butsuji Zenshi took up his residence in a different temple from that in which Shoyo Taishi had taught and worshipped. On such slight foundations is it possible for the spirit of Japanese sectarianism to work.

There is contained in several of the Buddhist Scriptures a prophecy about the Latter Days of the Law. By degrees, it is said, the teachings of Sakyamuni should lose their vigour, and men should be unable to save themselves as Sakyamuni would have wished them to do.

This prophecy of the Latter Days of the Law seems to have made a very deep impression on the Japanese mind during the thirteenth century of our era, the period of religious fervour which saw the rise of the four great sects of Jōdo, Shinshū, Zen, and Nichiren. Honen Shōnin and Shinran both justified their preaching of salvation by faith in Amida, by maintaining that in the "Latter Days" salvation by works had become impossible, and that if Amida had not opened the gate of *tariki*, or salvation by the merits of another, no man could be saved; and Nichiren not only proclaimed the Advent of these "Latter Days," but taught further that he himself was one of four great Bodhisats, who, according to the prophecy in the Saddharma pundarika, should appear during that period to teach men the truth.

The period of the Latter Days was to continue for five hundred years. Long ere those five hundred years could possibly have elapsed, there appeared on the shores of Japan teachers of a different race and country who may perhaps have been the ones foreshadowed in Buddhist prophecy. I refer to the Catholic Missions of the Sixteenth century whose romantic history is so familiar to everyone who knows anything about Japan.

The story of the Catholic Missions in Japan has been so often told, and by more skillful pens than mine, that I do not venture to repeat the tale. Suffice it to dwell for a short on the effects which the strife had upon Buddhism.

Before the Advent of Christianity, Japanese Buddhism bid fair to destroy itself. "A house divided against itself cannot stand;" and the embittered controversies between

the sects, especially the Shinshū and Nichiren, fully justify us in calling the Buddhism of that period a house divided against itself. The coming of Christianity welded into a temporary whole the disjointed parts of Buddhism. At first, singularly weak in argument against the keen dialectics and burning zeal of scholars trained in the discipline of St. Ignatius, the Buddhist monks gradually learned many wholesome lessons from their opponents. The differences between the worshipper of Amida, and the noisy preacher of *Namu myō hō renge kyō*, sank into insignificance when compared with the greater differences between Buddhist and Christian; and at last, taking full advantage of the strategic and political errors of the foreign priests, the Buddhists made one great united effort, and, as history tells us, triumphed.

The struggle against Christianity in the sixteenth and seventeenth centuries was the hammer that welded Japanese Buddhism into one. It would however be a mistake to suppose that the victory over Christianity was bought without a proportionate price. Buddhism conquered, but it was exhausted. During the whole of the Tokugawa period, from the time when Christianity was overthrown down to the beginning of the present era of progress, Buddhism seems to have been lifeless.

No new sect was then founded, with the exception of the Ōbaku sect of the Zenshū, which dates from 1650. It was founded by a Chinese, not a native, priest, and never took very deep root in the land.

No controversy of any kind seems to have seriously disturbed the tranquil slumber of the Church. It is true that, as a Japanese priest said to me, there were a few of the "ordinary disagreements" between the Shinshū and the Nichirens, but these disagreements involved no principles of controversial interest; they were merely petty squabbles such as the historian need not notice.

And, as a still more effective sign of stagnation, there followed a period of literary inactivity and a general decay, not of learning but of thought. Very few books on Buddhism were written during this period, and what was written does not seem to have been more than second-class.

We shall not be surprised then to find that, as those smooth uneventful years glided past, the moral weight of Buddhism became less and less, that the testimony against vice and wickedness became more and more feeble, and that every decade saw a worldly and degenerate priesthood losing its grasp upon the faith and respect of those who should hear the law at its mouth.

With the present era there has come a change over the Buddhist clergy. The Restoration brought disendowment to their temples, and a wholesome period of poverty to themselves. It was a rude awakening to them after the torpid affluence they had enjoyed under the rule of the Tokugawas. Scarcely awakened by this rude shock, they found themselves once more confronted by the same old enemy whom two centuries before they had fought and conquered. The same old enemy and yet a changed foe. The two centuries of European life had done much to change the condition of the foreign invaders; and now, stronger in some respects though weaker in others, the attacking party stand at the citadel gate of Buddhism, with newly-forged engines and a more scientific system of strategical tactics.

Once more the phenomena of history are repeating themselves. The Buddhist priests, at first too ill-instructed to match themselves in argument with the west, had recourse to those worst of arguments, violence, detraction, or a sullen silence. But by degrees better counsels prevailed, and they have in many instances set themselves honestly to master the conditions of the new problem so that they may better cope with their eager foes.

No one can have studied contemporary Buddhist literature without being struck by one further phenomenon, for all the better class of magazines and books tell the same story. The conflict with the common foe is deepening the sense of the essential unity between all Buddhists, not only in this country, but in all these lands where Shaka's name is revered. That the conflict between the two faiths must become more acute is what we all must expect. That history should again repeat itself and give us a repetition of the sad scenes of the sixteenth century is what we shall all unite in deprecating.

APPENDIX I.

"NĀGĀRJUNA."

When the dynasty of Asoka waned, and gave place to that of the illustrious Chandra, Nāgārjuna was born in Central India, destined to play an important part in the religious history of Buddhism. According to the Tibetan historians who wrote on the authority of Indian historians, he was born a century before Chandra Gupta's accession to the throne of Magadha. But to conform his age to the conjectural chronology of the occidental orientalisists, one would be required to bring that date more than a century later than Alexander's invasion of India. Nāgārjuna's age must remain a positive uncertainty so long as we cannot get hold of the historical works of the Indian authors of the Buddhistic period.

A rich Brahman of the Vidarbha country had had no son born to him for many years, and, earnestly desiring one, set about doing many good works. In reward for these, a child was born to him, according to promise, but the child was extremely delicate, and not likely to live for more than seven days. Austerities and prayers were again resorted to, and the divine promise was given that his life should be spared for seven years.

At the end of that period, when both parents and child were overwhelmed with grief at the approaching doom, Avalokitesvara (Kwannon) appeared to the child and advised him to escape from death by taking refuge

in the monastery of Nalendra in Magadha. Arriving there he was told by the Abbot, a great saint named *Saraha*, to become a monk and devote himself to the service and worship of the great Buddha Aparimita Āyusha. This he did, was ordained in due course, and by his great sanctity obtained a supernatural power.

After a while, however, the supernatural power was taken from him, and he was left to supply its place as best he could. For a time, he supported himself and his monks by the charity of the neighbouring nobility; but when a famine put a stop to this, he started out on an extensive tour. This being successful, and the monastery being now freed from pecuniary cares, he began his religious duties with fresh zeal.

“He opposed the theories of Sankarāchārya and imparted religious instruction to the monks of Nalendra.” He is said to have preached with great success to the Nāgas in the nether world,—from whom he got his name of Nāgārjuna. Returning to his own country he devoted himself to good works, and especially to the propagation of his teaching by literary means, and composed many works on science, medicine, astronomy, and alchemy. The names of a great number of these books will be found in Mr. Nanjo’s Catalogue of Buddhist Scriptures. He succeeded Saraha Bhadra in the chief priesthood of the Nalendra monastery, and fully developed the Madhyamikā system of philosophy.

But, whilst developing his own system, he does not seem to have neglected the older systems of philosophy, for he laboured so successfully for the prosperity of the Srāvakas, or Hinayāna Buddhists, that his influence over them was unbounded, and he became recognized as the head of the whole Buddhist Church. So great indeed was his reputation that he is called in the Tibetan books the second Buddha, as having consolidated all that Sakya-muni had only begun.

The account of his death reads remarkably like the account of the death of St. John the Baptist in the Gospels.

The above short account of Nágárjuna is abridged from a paper on this subject by Mr. Sarat Chandra Das, in the *Transactions of the Asiatic Society of Bengal* for 1882. It will show the extremely important place occupied in Maháyâna Buddhism by this Saint.

Mr. Nanjo identifies the Madhyamika school of Buddhist philosophy with the *San ron shu*, which is described in Chap. v. of his book on the Twelve Buddhist Sects in Japan.

Though Nágárjuna's influence was so great we find that in his time were developed the first germs of what was afterwards known as the Yôgâchârya heresy.

APPENDIX II.

PRINCIPLES AND TEACHINGS OF THE SŌTŌ SECT.

CHAPTER I.—(GENERAL INTRODUCTION).

1. The understanding of life and death is the main principle of Buddhism. If, in the midst of life and death, there be understanding (*or, personified, Buddha*) there is no life nor death. Only when we think of life and death, as of Nirvana itself, we must not loathe the one because it is life and death, nor pray for the other because it is Nirvana. It is then for the first time that we come to stand outside of life and death. But we must consider this to be the most important principle.

2. It is hard to obtain a human body, it is a rare thing to meet with the law of Buddha. To-day, thanks to the help of our previous merits, we have not only obtained that human body which it is so difficult to obtain, but we have met with the law of Buddha which it is so difficult to meet with. This is in truth the excellent life produced by an accumulation of previous merits. We must not heat the body of righteousness with carelessness, nor give up the dewy life to the transient wind.

3. It is hard to trust to the transient, and the dewy life shall it not vanish somewhere on the grass by the road side? The body is not a private possession, and the life is but a shadow cast by the light that remains but a short while.

The beautiful colour has gone from the face, and there is no seeking for it. When we seek for it there is no second return of it for us to meet with. When the Transient comes upon us suddenly, neither King nor Minister, parent nor servant, wife, nor child, nor treasures can help us. Alone we must go into the next world, taking with us nothing but only our good and evil actions.²³

4. In the present life we should not associate with heretical men, that do not know the law of cause and effect, nor discern retribution, nor distinguish between good and evil, nor know the three worlds (of past, present and future). All the reasons of *Karma* are clear and without partiality. Whosoever doeth evil shall fall, whosoever doeth good shall rise : and there is no uncertainty in it. When the law of cause and effect is not established nor discerned, there is no apparition of all the Buddhas, nor does any great religious teacher come from the West.

5. In the retribution of good and evil there are three seasons ; when the retribution comes in this life, when it comes in the next and when it comes in some more remote life. These are called the three seasons. In learning the path of the founder of Buddhism, we must begin by learning and clearly distinguishing the retributions of these three seasons. If we do not do so we shall often err and fall into heresy. And not only shall we fall into heresy, but by falling into evil life we shall receive a long continuing pain.

6. This thing we must know. The body of this present life is not two nor three. Is it not a sorrowful thing to fall into heresy, and feel solely the result of bad actions ? When a man does evil he cannot

²³Mr. Ouchi, in this commentary explains this in such a way as to deny the immortality of the individual soul. That which "goes with us" is nothing but the *goriki* or five *skhandhas*, not the individual soul.

escape from the retribution due to his evil deeds by adopting the heretical notion that it is not evil and that there shall be no retribution for it.

CHAPTER II.

CONFESSION AND THE DESTRUCTION OF SIN.

7. The Founder of Buddhism has, through the greatness of his compassion, opened a wide gate of benevolence into which all sentient beings may enter. Whether man or angel, all can enter. Though the aforesaid retribution of evils in the three seasons can certainly not be avoided, yet when we make confession and the like, we can diminish the burden and receive relief; moreover the destruction of sin causes us to be pure.

8. Therefore, with all our heart must we make confession to the pre-existent Buddhas. When we do this with truth the pre-existent Buddhas save us by aid of the virtue of confession and make us pure. It is this virtue that makes perfect the Pure Faith and Active Desire. When the Pure Faith is realized, it obliterates the distinction between self and others, and its influence is felt universally by inanimate as well as by animate beings.

9. Its main principles are as follows: we must pray that, although the many bad actions of our previous lives are a hindrance to us, yet we may, through the mercy of all the Buddhas and Saints, who have reached the perfect Enlightenment by the path of virtue, receive the forgiveness of sins; and that they may bring us out of suffering and enable us to obtain a part of that virtue which is spread over and fills the limitless World of the Law. The Buddhas were in the past such as I am: I in the future shall be like the Buddhas.

We must then confess that the causes of all the bad actions of which we are guilty are covetousness,

anger and folly, having no definite beginning and proceeding from body, mouth and will; and now we confess them all. When we have confessed, as above, we receive the protection of the Buddhas. Expose your hearts to Buddha, and thereby you may cut off the roots of your sin.

CHAPTER III.

ACCEPTING THE COMMANDMENTS AND ENTERING UPON THE POSITION OF A BUDDHA.

11. Next to the above, we must venerate the three treasures of Buddha, the Law and the Priesthood; even through the transformations of life and body, we should offer sacrifices and pray to the Three Treasures. That which the Buddhas and Sages of western regions and oriental countries have handed down and instituted, is the action of reverence towards Buddha, the Law and the Priesthood.

12. If there be sentient beings of miserable fortune and low virtue, they cannot even hear the names of the Three Treasures, how then shall they come to believe? Do not believe, haunted by vain superstition, in the demons of the mountains and other evil spirits, nor in the temple of heretical paths. He who does so cannot, on account of his belief, escape from all pains. By speedily believing in the Three Treasures of Buddha, Law and the Priesthood, not only does a man escape from all pains, but he also arrives at perfect perception.

13. Now as to that Faith in the Three Treasures, a man must have a completely pure faith both in the Tathâgata during his life time and in Tathâgata at rest, and must worship repeating with his mouth: *Namu Kie butsu; namu kie hō; namu kie sō.* (Glory to Buddha the Law and the Priesthood.) Buddha is our great Teacher, therefore we believe in Him; the Law is our good medicine therefore we believe in it; the Priesthood is our excellent friend,

therefore we believe in it. The only way to become Buddha's disciples is through the three beliefs. Whatever commandments we receive, we must first receive the three beliefs, and afterwards we can receive all the commandments. Thus indeed it is through the Three Beliefs that we receive the commandments (of virtue).

14 As for this belief in Buddha the Law and the Priesthood, when its virtue truly has an effect upon our lives, then it becomes pure. Whether Heavenly Beings or men, inhabitants of Hell, or Brutes, if there be the influence on the life, then truly is the belief seen. Then our belief is gradually increased from life to life, from world to world, from being to being, from place to place; and then we complete the Unsurpassed Right Universal Wisdom. Then we know that the merit of the three Beliefs is most excellent and most mysterious. The Blessed one has proved it. Therefore all sentient Beings should accept the Beliefs.

15. In the next place, we must accept the three collective clear commandments, (i) the commandments for completing discipline, (ii) the commandments for completing good actions, (iii) the commandments for perfecting salvation; and after these we must accept the ten capital prohibitions: (i) Not to kill, (ii) not to steal, (iii) not to commit adultery, (iv) not to lie, (v) not to sell wine, (vi) not to be censorious, (vii) not to cause others to stumble, (viii) not to covet, (ix) not to be angry, (x) not to despise the three treasures.

The Beliefs, the three Collective clear Commandments, and the ten capital Prohibitions are received and taught by all the Buddhas.

16. The receiving of the Commandments, and the like, is the proof of that Nirvana which consists in the unsurpassed Right Universal Wisdom which all the Buddhas of the three ages have proved. What wise man does not wish to attain to it? The Blessed One has taught all

sentient beings, that whatever sentient being accepts the commandments of Wisdom, enters *ipso facto* into the position of all Buddhas (into the grade of all wisdom). That position is equivalent to the great Enlightenment; finally they indeed become the sons of all the Buddhas.

17. All Buddhas, always abiding in and holding it, leave not perception in every direction; when sentient creatures arrive at the highest perception, they lose the sense of direction. At this time it is seen that vegetables, land, stones, fences, &c. all partake of the Buddha-nature. Thereby, those who partake in the benefit of the wind and water that rise out of them, are, all of them, helped by the mysterious supernatural influence of Buddha, and show forth the close enlightenment. This is the virtue of *mu-i* ("doing nothing"), this is the virtue of *mu-sa* ("doing nothing"); this is *lotsu bodai-shin* (the springing up of the Bodhi-heart).

CHAPTER IV.

THE DESIRE FOR SAVING OTHERS.

18. The arousing of Perception is the desire to save all sentient beings before we have as yet 'crossed over' ourselves. Whether one be a layman or a priest, a celestial being or a human, in sorrow or in joy, he should hasten to arouse this desire of *altruism* (*ji-mi-toku-do-sen-do-ta.*)

19. Though their outward appearance may be humble, those in whom this feeling is aroused, become our teachers. Even a girl of seven years old becomes the teacher of the four-fold relationships,²⁴ and the parent of all sentient beings. Neither is there any question of male and female. This is the mysterious law of the path of Buddha.

²⁴ *i.e.* *Bhikṣu*, *bhikṣuṇī*, *abāsoku*, *ubai* "laymen, and laywomen monks and nuns."

20. If, after conceiving this Heart of perception, we still revolve in the six states of life, and the four methods of birth, the cause of that (continued) metamorphosis⁵ is all the practical desire for Wisdom. Therefore, though our past life has been profitlessly past, yet, whilst this life still remains, we must hasten to arouse this future hope. Though we ourselves have that perfect merit which enables us to arrive at Wisdom, yet must we, with deeper meditation, direct our thoughts to the obtaining of perfect Wisdom by all sentient beings. Some men by countless actions have caused sentient beings to cross over, yet have themselves not reached the Buddhahip. Nevertheless they have saved sentient beings, and assisted them.

21. For benefiting others, there are four kinds of transcendent wisdom : (i) almsgiving, (ii) kind words, (iii) benevolent actions, (iv), sympathetic impartiality. These are the practical desires of the man who holds the Truth.

By almsgiving is meant not to covet : and it also means that though a man possess nothing, yet he may exercise liberality. However light the gift may be, the act of giving is real. We can therefore practise almsgiving by means of one word or one prayer. We can do alms with the treasure of one cent or one blade of grass, which will be the source of profit in this life and the next. Moreover the law, which defines the origin of profit in this world and the next, shall be your treasure : your treasure also shall be the law. But (in doing alms) we must exert our strength and look for no return. To build a bridge and prepare boats for men to cross over, is an act of almsgiving, and of course every human industry may be considered as such.

22. By kind words it is meant that when we see sentient beings we conceive a feeling of kindness for them, and address them with words of kindness. To treasure in one's memory words, such as, "think of all sentient beings as thy children," is to use kind words.

If there be virtue, praise it: if there be no virtue, use words of pity. The reconciliation of our enemies, and the binding together in harmony of perfect men, rests on the foundation of kind words. To hear kind words in reply, delights the face and the heart: to hear kind words given even in absence, makes an impression on the memory and soul. You may be sure that kind words have a great and powerful influence.

23. Benevolence is the doing of righteous acts of help to living creatures whether of high or low degree; as when we help a tortoise in trouble, or a sick sparrow without looking for a reward, and in a one-sided manner. The foolish man thinks: if I work first for another then my own benefit will be diminished. It is not so. Benevolence is one law, of universal application, and gives profit to self as well as to others.

24. Sympathetic Impartiality is equality of disposition to all, to self as well as to others. For instance, the Incarnate Nyorai took on Him Human Nature. Treat him as distinct and he is the same as self, treat him afterward as self and he is the same as others. The distinction between self and others depends on time and is infinite. It is a sort of impartiality that the sea accepts all waters. Therefore the gathering together of individual waters becomes a collective sea.

25. Every one that desires the Great Perception must in quietness meditate upon the above reasons. Do it not neglectfully. We must worship and venerate the merit by which all beings receive conversion through the perfect acceptance of the saving commandments.

CHAPTER V.

ACT OF THANKSGIVING FOR LAYING HOLD OF THE COMMANDMENTS.

26. This desire of Perception ought to arise frequently the men of Mu-em-pu (Asia). Now we, having a cause

for arousing the desire in this world, have been born in this land. Shall not the sight of Sakyamuni the Buddha please us ?

27. Quietly should we consider : When the True Law was not spread abroad through the world, we could not meet with it, even though we were willing to sacrifice our lives. To-day that we have our desire to meet with the True Law, Buddha says : " When thou desirest to meet with the teacher that explaineth the unsurpassed Law, think not of many tribes : look not upon the appearance : dislike not the family : think not upon action : only thinking upon Hannya, and worship and meditate three times a day. Suffer not a heart of sorrow and passion to arise in thee." Shall we not see it ?

28. That we can now see Wisdom and hear the law, is a mercy that comes to us from laying hold of the actions of former founders of religion. If the founders of our religion had not handed it down, how would it have reached to our day ? We must be thankful for the kindness that gives us one maxim, or one law. Much more therefore must we return thanks for the great mercy of the unsurpassed Great Law ? The sick sparrow never forgets a kindness : the rings of the three Great Ministers are no surer token. The distressed tortoise forgets not a kindness : the seal of Yofu is no surer token. Beasts even show their gratitude. How shall men not feel it ?

29. In showing this gratitude, men need not go to extraneous or superabundant laws ; the performance of daily duty is the path of justifying (proving) one's gratitude. That which is called reason is the not neglecting of one's daily life, nor wasting it in selfishness.

30. Time flies more swiftly than an arrow, life is more evanescent than the dew. By what wise devices of righteousness can we recall a single day when it is gone ? If we live foolishly for a hundred years, the days

and months will be full of sorrow, and the body be full of misery. If we become the slaves of passions for a hundred years, and then but for one day do that which is lawful and right; not only shall we have the merit of righteous conduct for a hundred years, but, further, the power of helping other lives for the same period. This life of one day is precious, and the body (in which it is lived) is precious also. Love the body itself and the heart itself. By means of this practice we can attain to the vision of the practice of all the Buddhas, we can proclaim the great path of all the Buddhas. Thus the practice of one day is the sowing of the seed (which will produce) all the Buddhas, it is the practice which leads to all the Buddhas.

31. When then we speak of all the Buddhas, we mean Sakya Muni. Sakya Muni is *soku shin ze butsu*.²⁵ When all the Buddhas, of past, present and future, attain to Buddhahood they become Sakya Muni; he is verily the *soku shin ze butsu*. If we ask who is meant by the Universal Buddha, it will be found in the requiting of the mercy of Buddha.

²⁵ lit. "mind itself Buddha."

APPENDIX III.

JAPANESE HYMNOLOGY.

Japanese Buddhism is rich in hymnology, and possesses several hymn books, many of which are of considerable antiquity. The *Jōdo Wasan*, for instance, is said to contain many hymns dating from that period of revival which witnessed the labours of such great Saints as Shinran and Nichiren. But the hymn writing spirit is by no means exhausted, and there are in all the Buddhist papers and magazines many new hymns, some of as late a date as the commencement of this year (1894).

These hymns are of great use to the Buddhist clergy as a means of keeping alive in the minds of their people not only the tenets of the Buddhist faith, but also the memory of great men and notable incidents connected with the history of their religion.

Whilst these hymns do not form a proper part of Buddhist liturgies, they are frequently employed in Temple services, especially as adjuncts to preaching; and are more particularly of use in the homes of the people.

During the early part of this year, when a religious wave was passing over the people (a 'revival' due I believe very largely to a play on the life of Nichiren, which had a considerable run in one of the principal metropolitan theatres), it was, I am told, a very common thing for earnest Buddhists to hold meetings in private houses at

which hymn singing formed a very leading feature. Such meetings naturally have had a great effect on the religious enthusiasm of the people.

I remember several years ago to have attended a preaching service in the Temple attached to the the Daigakurin at Azabu in Tōkyō. (The Daigakurin is the principal theological College of the Sōtō sect in Tōkyō). This service was preceded by a kind of liturgy, the details of which I do not now very clearly remember, with the exception of a peculiar sort of procession in which all the priests walked round and round the temple repeating for about ten minutes some words which I did not catch. (This *maruigyo* or "processional" I have since seen in other temples as well.) After it was ended, there came a pause in the service, to allow the pulpit to be brought into the Temple, and, I suppose also, to give the preacher a few minutes for the collection of his thoughts. During this interval, a few young priests who were sitting in a remote corner of the temple struck up a hymn which was presently taken up by the congregation and sung with some effect. I may as well perhaps here remark that foreigners are apt to think the Japanese unmusical; but I think the charge is unjust. They do not understand our music, and often make a dreadful hash of Christian melodies. But their own music they understand and can sometimes reproduce it with great effect. I remember a very pretty hymn sung by the people at the sea-side village of Katase near Enoshima during a *matsuri*; and if any one will go to the Zōjōji temple at Shiba on the rare occasions on which there is a sermon, he will I am sure be convinced that rendering of the litany to Amida (?) is distinctly melodious.

There is a cheap hymnal entitled *Bukkyō Wasan* (Hymnal of Buddhist Teaching), which is I believe a fair representative of a modern Buddhist hymnal.

It contains 300 hymns, and is divided into three parts, each containing 100 hymns. The first part treats of

“the Buddhas,” and contains hymns in honour of Sakya-muni, Amida, Dainichi and the other Buddhas. The second treats of “the law” and may fairly be compared to the “general” hymns of a Christian hymn book. In the third section we have “the Church,”—hymns for Festivals and Saints’ Days, arranged roughly according to some Calendar.

When we come to the hymns themselves it is interesting to note that some of them are “alphabetic,” like some of the Hebrew psalms—but arranged in accordance with the order of the Japanese syllabary known as *I-ro-ha*. But with these few exceptions all the hymns are in the same metre.

Ware ware honrai hotoke nari.

In these lines of twelve syllables, there is mostly a break or caesura at the end of the seventh syllable, thus breaking the line into two unequal portions of seven and five syllables respectively. Were another method of writing adopted it would be seen that the lines correspond exactly with the 7. 5. 7. 5. metre of Christian psalmody.

Ware ware honraï
Hotoke nari.

Neither quantity nor accent is used in these hymns, the sole requisite being that each line or part of a line have its proper number of syllables.

As a specimen of these hymns I give one—*Gusei Wasan*—a hymn on the saving mercies of Amida.

Shō shi no Ku Kai hotori nashi
Hisashiku shidzumeru warera wo ba
Amida gusei no fune nomi de
Nosete kamaradzu watashikeru
Mata Mida gwan on dūi sei shi

Daï gwan no fune ni zōjite zo
 Shō shi no umi ni ukami tsutsu
 Ujijō wo yobote nose tamaü²⁶

“Shoreless is the sea of miseries caused by birth and death: and we for a long time were sunk (beneath its waves), but Amida taking even us into the ship of his great mercy, by that alone carries us across safely. Moreover the great mercy of Mida’s prayer that resides in the ship of the Great Vow, when we are tossing on the sea of birth and death, puts forth his pity and takes us on board.”

To do justice to Buddhist hymnology would require a book in itself. At the present moment I can only point it out as a *terra incognita* inviting exploration and holding out promise of abundant fruit.

²⁶ I have put diacritical marks where a dissyllable is found in the Japanese Kana.

APPENDIX IV.

SYSTEM OF ETHICS.

All moral duties are based upon the *Four Favours (Shi On)*, i. e., the benefits which we have received from four different quarters and the duties which we consequently owe to those from whom we have received them.

Our life, character, social position, development, etc., are determined by our relationships (i.) to our parents, (ii) to mankind at large, (iii.) to our sovereign, (iv.) to our religion. From these four sources we have received all that we have, and are still daily receiving innumerable favours; and our moral conduct, therefore, is conditioned by our duties towards these four.

I. *Our parents (jubo no on)*. It is to our parents that we owe our very existence. Without them we should never have come into the world. Our mothers have given to us the tedious months of pregnancy, the pangs and dangers of child-birth, often accompanied with the sacrifice of life itself, the years of loving care during which they have fed us, watched over us, tended us, until our independent life has been able to stand by itself and our need of constant personal supervision and assistance has died away. It is from our mothers that we have learned our first lessons and our first prayers.

Nor has the part played by the father been a less important one. If our mothers have borne the pain, our fathers have had the anxiety. They have worked for us, and by their work have provided the means for our main-

tenance and education. Whatever rank in life they have had, has been ours by inheritance, to improve or to deteriorate. Whatever good there may be in a father's name it has been ours as a *locus a quo*, in the making or marring of our own fortunes.

It requires, therefore, no elaborate proof to show that we owe to our parents duties of a very substantial nature in return for what we have received from them. These are defined as follows :

1. Care for our own bodies, which belong not to ourselves but to our parents. The man who by profligate living or reckless conduct injures his own health, thereby deprives his parents of the "love, honour and succour" which they have a right to expect from him.

2. To preserve intact whatever we inherit from them (*fubo no isan wo tamotsu*). This duty is not merely confined to the material part of our heritage. It is our privilege to preserve, as far as we can, the name, rank and prestige derived from them.

3. To pay them all reverence and respect while living and duly to celebrate their funeral obsequies when dead.

Those duties, when put into practice, sometimes have strange results. I have known a boy decline going down the rapids of the Fujigawa river in a canoe, on the ground that his body belonged to his parents. It was in reality a very solid reason to give, but an English school-boy would have attributed the refusal to another cause. The duty of preserving intact the family heritage leads to the custom of adoption which is so commonly practised, not only in Japan, but throughout the East. From the respect paid to the memory of departed parents comes the worship of ancestors which forms so large a part of religious life in Japan. It is, however, only fair to say that here Buddhism has been considerably modified by the surrounding Confucian and Shintô belief and practices, and that memorial services for the dead are to be found in all nations.

II. If these be the duties that we owe to our parents in return for the benefits received from them, our duties to all mankind are equally clear. I have here used the word "all mankind," but the Japanese word (*shujo no on*) is far more comprehensive. It includes all creation in which there is life, not man only, therefore, but creatures higher and lower than man in the scale of life.

In considering our relations to mankind we must remember that we are dealing not merely with the present life and a possible future, but with life past, present and future. Each man amongst us has, according to the well-known doctrine of re-birth, had innumerable, or at any rate, numerous lives in the past; his present sphere of life being determined by his merit or demerit in previous existences. In each different life he has had different relationships, though these previous ties have long since been dissolved and forgotten. Every man, therefore, whilst preserving his individuality untouched during the present life, stands intimately connected with the whole of sentient life. The whole of sentient life, therefore, stands to him in the relationship of "my mother and my sister and my brother." (*Is-sai no danshi wa kore waga chichi nari Issai no nyoshi wa kore waga haha nari. Issai no shujo wa kore waga oya nari shikun nari.* "All males are my father, all females my mother. All creatures my parents and my masters.")

There is a further relationship depending on the conditions of the present life. Mankind is so constituted that we are all inextricably dependent on one another. The commonest article of food, the coarsest material which forms the simple clothing of a Japanese coolie, involves the labour of hundreds of men. Life is inconceivable without intercourse, and intercourse means commerce, and commerce at once involves the whole industrial fabric of society. We are, therefore, inextricably bound up with our fellowmen,

and as we cannot pass an hour without receiving something from them, so we cannot for one hour escape the obligations imposed on us by the conditions of our existence.

These obligations are fourfold :

(a) *fuse*. The obligation to abstain from selfishness or covetousness.

(b) *aiyo*. The duty of giving kind words.

(c) *riygo*. The obligation of rendering practical aid.

(d) *daji*. The obligation of equitable dealing.

III. Our obligations as subjects to the sovereign: *Kokuō no on*. We are all members of families, communities, provinces, or states. In each of these capacities we have an obligation that we owe to those who govern us. As servants, we owe a duty to the head of the house, as members of cities, to the municipal authorities, as citizens, to the authorities of the state, and above and beyond all to that one person in whom is centred, and from whom is derived, the sum total of authority—the sovereign.

It is to the sovereign's initiative that we owe the protection of our country from enemies without, from conspiracy and crime within, the development of the country's resources, commerce, communications and agriculture and the consequent prosperity of her people, the propagation and fostering of education and the care for the institutions of religion.

It is not every country which possesses the advantage which Japan possesses of being ruled by a dynasty coeval with the nation itself. Confucius had not yet commenced to teach in China, the reforms of Sakya Muni had not yet been heard of in India, the Son of God had not yet become the son of Mary "for us men and for our salvation" when the present dynasty was firmly seated on the throne of Japan. It is the peculiar privilege, as well as the special responsibility of the Japanese nation to possess so ancient an Imperial House, and all history has shown that

patriotism, a devoted attachment to king and country is one of the most potent factors in the moral well-being of a country.

IV. The last of the four foundations of morality is what is called in Buddhist language *sam bo no on*, the obligations resulting from the benefits conferred upon us by our religion. By the *sam bo* are meant the three treasures, Buddha's person, Buddha's law, Buddha's community. Man's heart in his original state of innocence, was like the cloudless sky. When deceit and consequent falsity (*mumyo*) entered into it there arose a confusion between the *ego* and the *non-ego* (*muga*) (according to our Christian version between the *meum* and the *non-meum* also), and that initial falsity has brought with it the whole train of human misery and involved the whole human race in the apparently endless chain of birth, death and re-birth.

To the nations of the far East, it has been the merit of Sakya Muni, and of other persons, such as Amida Nyorai, who have attained to the same *enlightenment* (*butsu to wa gaku wo imi suru nari*), to instruct men in the causes of their misery, which are the confusion between the *ego* and the *non-ego* and the consequent introduction of *ingwa*—(i. e., Karma, with its endless succession of birth and re-birth). Such is the definition given of a Buddha, or enlightened being (*midzakara muga no shinri wo satori hito ni ingwa no dōri wo satorashimuru wo butsu to iu*).

In order to enable men to escape from the miseries of sinful existence, the Buddhas have given us a three-fold law of ceremony, meditation and precept, which are to be our guides, and in order to perpetuate the teaching of these truths, Sakya Muni instituted the order of Monks—men devoted to the working out of their own salvation, according to the law and in thankful remembrance of the persons of the Buddhas.

If Buddhist ethics are based on the *shi on* (the four favours) which I have just explained, they find their fuller

development in the *ju zen* (the ten righteousneses) which may very fitly be described as the Decalogue of Buddhism.

Every action of man proceeds (I am here quoting from a series of papers by the Rev. Mr. Unsho of the Shingon sect) from one of three sources, the body, the mouth, or the will (*shin gu i*).

Actions which proceed from the body are those which cannot be done without the complicity and instrumentality of the bodily organs, and the sins of this class are classified as three—murder, theft, adultery.

Sins which proceed from the mouth are those which concern our speech, and these again are divided into four—lying.

And, finally, the sins which proceed from the will or the heart of man are those sins which can be entirely concealed within a man, and are the three roots from which the other sins spring. These again form a group of three—covetousness, anger and depraved thought.

The ten Commandments may therefore be classified as follow :

- | | | |
|---|---|---|
| A | { | i. <i>Fûsessho Kai</i> , “ <i>Ikimono wo korosanu imashime.</i> ”
“The prohibition against taking life.” |
| | | ii. <i>Fuchuto Kai</i> , “ <i>Hito no mono wo kasumenu imashime.</i> ” “The prohibition against theft.” |
| | | iii. <i>Fûja in Kai</i> . <i>Fûji itadzura senu imashime.</i> “The prohibition against adultery and impurity.” |
| B | { | iv. <i>Fu moyo Kai</i> . <i>Uso iwanu imashime.</i> “The prohibition against lying.” |
| | | v. <i>Fikiyo Kai</i> . <i>Taogoto iwanu imashime.</i> “The prohibition against equivocating or jesting, which is unseemly.” |
| | | vi. <i>Fuaku Kai</i> . <i>Warukuchi iwanu imashime.</i> “The prohibition against abusive language.” |
| | | vii. <i>Furyozetsu Kai</i> . <i>Nakagoto iwanu imashime.</i>
“The prohibition against backbiting and a double tongue.” |

- C {
- viii. *Futonyoku Kai. Mono wo musaboranu imashime.* "The prohibition against covetousness."
 - ix. *Fushin-i Kai. Hara tatenu imashime.* "The prohibition against anger."
 - x. *Fujaken Kai. Yokoshima no omoi wo okosanu imashime.* "The prohibition against harbouring depraved thoughts."

We will now proceed to consider these ten Commandments somewhat in detail.

1. *The Commandment against taking life.* We shall notice at once that this commandment is wider in its scope than the corresponding commandment in the Christian Decalogue, as ordinarily interpreted. "Thou shalt do no murder" is limited to the taking of human life. "Thou shalt not kill" may be extended into a prohibition against all taking of life. It is worthy of notice that in the Biblical account of the Creation it is the herb and the fruit tree that are given to man for food (Genesis i. 29, 30). It is not until after the flood, when mankind has taken a lower level, further removed from Paradise, that he is allowed to become a flesh-eater. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. (Genesis ix. 3).

The reason given for thus absolutely prohibiting all taking of life is the teaching which we have already touched upon in treating of the *Nhi On*, the absolute unity of life, which pervades all sentient beings. If there is an absolute chain (nay network) of relationship connecting each individual man with the whole of sentient creation, if the physical life which animates the mollusc be the same in essence as that which sets in motion the brain of a Kant or a Hegel, then we can see that there must be the same sacredness of life in each.

The benefits arising from the observance of this commandment are next noticed. They are arranged under ten heads:

(1) Were this commandment to be fully carried out there would be a general feeling of security amongst all living creatures. From this would arise (2) a general promotion of kindness towards animals and amongst animals. The lion would once more lie down with the lamb. (3) One of the great causes of anger, hatred, revenge, would be removed. The body would consequently (4) be more free from suffering than it is now, and (5) life would be longer. The feeling of kindness would spread upwards and man would (6) gain the protection of the *Hinin* (beings higher in the scale of existence than man, explained as *oni* "spirits"). As a consequence (7) the sleep of man would be sound, and there would be a banishment of terrifying dreams. Man's life would be set free from the restraints now set upon him by (8) envy (*onketsu*), and (9) fear. The gates of Paradise (10) would once more be open to him, and, after death, man will be re-born in heaven.

(N.B.—According to this commandment, Buddhism should be one vast Society for the Prevention of Cruelty to Animals. It is as yet very far from being such, though great efforts are being made in many quarters in Japan to bring about a more humane feeling. There has been consequently a very great improvement in many respects, for which we can be very thankful.)

II. *The prohibition against theft.* This prohibition rests on the same grounds as the Eighth Commandment of the Christian code; and it does not therefore call for any special remark from us.

The resultant benefits are again catalogued in much the same way as before. There will be a great increase of national wealth (1) and a general discouragement of extravagance. (2) Mutual goodwill will be promoted amongst men and (3) inasmuch as lies are often resorted

to as a means for concealing a theft, one of the motives for deceit will be removed. (4) Universal praise will redound to the credit of the nation or person who observes this commandment. (5) There will be no fear about losing one's property. (6) He who practices honesty advances one step towards the attainment of perfection (good name) and (7) he passes his life without fear from others. The fruits of civilization (8) abound; practical charity (9) is promoted, and in this case too, as before, the gates of Paradise (10) are unlocked by the observance of this commandment.

III. *The prohibition against adultery.* This prohibition has been variously interpreted by Buddhist authorities. It has been taken to be only a prohibition against irregular sexual connections, incest and prostitution. Those who hold this view maintain therefore that concubinage and consequently polygamy are not forbidden by this commandment. Both customs are certainly practised in all or nearly all Buddhist countries.

Our author takes a stricter view. He not only discourages concubinage and polygamy, but he even insists on due continence within the limits and sanctions of wedlock. In other words, he takes the view of St. Paul: "Dwell with your wives according to knowledge."

The observance of this commandment entails four advantages. (1) The continent man maintains the health and well-being of every organ of his body. (2) Whether in wedlock, or out of wedlock, he is preserved from those cares and anxieties which always beset the incontinent. (3) He gains that respect from his fellow men which is always given to those who are chaste. (4) He is on the safe path to preserve the happiness of the married life.

When we come to the second group of commandments, those, namely, which relate to the sins of the mouth, we get, as we have before seen, the following, viz. :

IV. *The prohibition against lying.* Lying is defined not only as the making of false statements in words, but also in actions. It is not only "saying that what is not," but also "pretending that what is is not," as, for instance, "claiming to be a learned man when one is not so." Everything, therefore, that makes against the truth, whether in deed or word, falls under this prohibition. Even the little white social lies which are so common in all society, and especially so in Japanese society, are condemned by our author.

On the other hand, the advantages accruing from the observance of this commandment are carefully set forth. He who observes this commandment will always preserve his mouth "pure" from the defilement of deceit, and "fragrant" with the odor of sanctity. He will gain the confidence of the world and the reverence of Heaven. He will be able with comforting words to solace the afflicted, for it will be known that his consolations are sincere. He will reap in their fullest sense the "three fruits of the wheel." Conscious of its integrity his heart will be at peace, and he will be able to make sure progress towards perfection, in spite of any outward obstacles which may beset him.

V. The next commandment reminds us of the "jesting which is not convenient" condemned by St. Paul. It is translated into modern Japanese by *taogoto iwannu inashime*, and *taogoto* may be translated into Biblical phraseology by the word "stumbling-block." It is therefore a prohibition against saying anything which shall cause thy brother to offend.

It is observed, in the commentary which follows, that the man who follows out this commandment, will, while acting with perfect sincerity towards his associates, never sin against those usages which indicate good breeding. He will gain the respect of angels and men by his gravity, and preserve the bonds of friendship unbroken by his

sincerity. He will be a man who loves to be found not in the whirl of fashionable life, but in the calmness which characterizes those great souls who are in the world but not of it. He will love that reasonable conversation which is denominated as the silence of saints, avoiding all association with bad or worthless companions. And from the habits of mind thus formed he will merit to be born hereafter into a righteous sphere (*zen-dō*).

VI. *The prohibition against abusive language.* Like the two preceding commandments, it is shown that this commandment is only a secondary commandment, *i.e.*, that it depends really upon the heart rather than of the mouth.

Neither is it to be for one moment supposed that the man who uses abusive language in any sense injures the person whom he abuses. The injury is to himself, and this is to be seen best by contemplating the language and condition of the man who keeps himself pure from this sin.

VII. Neither need we dwell long on that refuge for cowards of all sorts—the sin of *backbiting and of a double tongue*. Who has not seen instances of the man that is always “on the fence,” waiting for the results of events before he declare his opinion, and in the mean time giving expression to such colourless sentiments as shall enable him to take up whatever views shall prevail with as little prejudice to himself as possible; or who has not often times succumbed to the temptation of speaking the truth of an absent neighbour?

We are now brought to the consideration of the last group of sins, those which concern the heart.

VIII. *The prohibition of covetousness.* Covetousness may be defined as the desire of unlawful possession. Its cure is to be found in the absolute indifference to all possessions. In all ages and countries, covetousness has been at the root of all social evils. It is so now, and the

various efforts that are being made to combat the social evils—wealth and poverty, labour and capital—all come under the head of this commandment.

To cut off all desires is to free the soul from all wants because the possession of the soul alone is greater than all material wants. It is to free the soul from ambition, from desire of all sorts. Even virtue and happiness are not described, because he who has abandoned covetousness already possesses them. It is to make man absolutely perfect and self-contained and man can want no more than that.

Our writer does not, however, point out that to cut off desires is not the way to kill the sin of covetousness. Covetousness can only be killed by thoroughly *satisfying the soul*.

It is just here that the Lesser Vehicle Buddhism fails. It is merely negative: the soul of man wants something more than a negation to satisfy it. The very history of Japanese Buddhism shows this. In its earliest stages, as represented now by the older sects, the Tendai, Shingon and Zen, it represents a pure negation. Quench your desires and you will be happy.

In its later developments it seems to have come to the consciousness of the fact that the soul of man cannot be satisfied with such negations. Hence, in the Jōdo and Shin sects, Amida is offered to the soul as a personal saviour who can satisfy its longings. And then, as though conscious that Amida is not a reality, the Nichiren sect arises, which, in spite of its stern denunciation of Amida as a fraud, one invocation of whose name will bring with it a thousand years of purgatory, is, nevertheless, reckoned as a true Buddhist sect.

IX. *The prohibition against anger.* He that has conquered the sin of anger has overcome pain, for anger is the result of pain in the heart. He has also conquered selfishness, and desire of having the mastery; and has

learned patience and meekness. Such a man can "receive" that heart of practical mercy which distinguishes the saints; nay, the very aspect of his countenance, and his bearing will show the peace that is within his heart. He has conquered this world; patience and meekness have opened to him the world of the Buddhas.

X. Lastly, *prohibition against harbouring depraved thoughts* is set before us as the sum total of all the commandments. It is at the root of all the others. If a man has learned to regulate all his thoughts he is master of himself. Master of himself, he is master of the universe. He is perfect, and can live henceforth without any restraint, because he has become a law unto himself. He is perfect, and henceforth attains to the completion of knowledge and enlightenment. It is, in fact, equivalent to the triumph over pain and ignorance which leads to Nirvana.

In a further lecture on the Decalogue, Mr. Unsho points out that there are two sides to these prohibitions—a negative and a positive. Not only are certain vices prohibited, but the contrary virtues are commanded. The same distinction will be found in almost any Christian treatise on our Ten Commandments.

The Decalogue further finds its perfection in the six transcendental virtues; they are the source of all goodness, they are absolutely necessary and indispensable. They are; charity, morality, patience, energy, tranquil contemplation, wisdom.

But we ask on what authority are these commandments based? They are to be found in several of the Sutras. We will quote at length from one which will serve as a pattern of the rest.

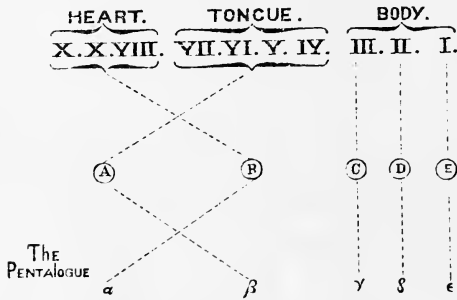
The Karma Vibhaga Sutra says: "Buddha declared that there were ten kinds of works which led to birth in human form: 1. Not to kill; 2, not to steal; 3, not to commit adultery; 4, not to use immoral language; 5, not

to equivocate ; 6. not to slander ; 7. not to lie ; 8. not to covet ; 9. not to indulge in anger ; 10. not to envy or indulge in partiality."

The above quotation I make from Mr. Beal's *Catena of Buddhist Scriptures from the Chinese*. It will be noticed that his terms are not quite those that I have used, but I think I have faithfully represented my Japanese authority.

There is another catalogue of sins and prohibitions called the *Go Kai*, which sums up all these precepts under five heads. The subjoined table adapted from a similar table in a Japanese paper²⁷ will show the correspondences between these two sets of commandment and also the five Confucian principles of morality.

The ten Commandments are arranged thus :



The five Confucian principles of morality are :

- A. Truthfulness.
- B. Wisdom.
- C. Ceremonials (good manners).
- D. Justice.
- E. Benevolence.

The five Buddhist commandments are those most usually found in Japanese books of morality :

- α. The prohibition against intemperance
- β. The prohibition against lying.

²⁷The *Bukkyō*, Nov., 1893.

- γ. The prohibition against adultery.
- δ. The prohibition against theft.
- ε. The prohibition against taking life.

It will be seen that this classification is not nearly so complete as the other. I think myself that it is due to an attempt at harmonizing Confucian and Buddhist Ethics.

There is again another classification which divides prohibited actions into eight classes. This is called in Japanese the *hak-kai* and corresponds with the Noble Eight-fold path propounded by Buddha in the earlier stages of his teaching. The sins thus prohibited are: 1. Taking life; 2. theft; 3. fornication; 4. lying; 5. wine drinking; 6. lying on a large bed; 7. personal ornaments; 8. dancing and singing. Some of these prohibitions as, *e.g.*, No. 6, are absolutely unnecessary in a country like Japan, whilst the tenth commandment of the Ju Zen covers all that is harmful in wine drinking, personal ornaments, dancing and singing.

It remains for us to point out that morality by itself is not a sufficient guide. Morality must be accompanied by enthusiasm, and enthusiasm must be kindled by a person or a personified principle. In the case of Buddhism, the person is Sakya Muni, the personified principle is supplied by the Buddhas of the Great Vehicle, those mysterious Buddhas who are supposed to have come forth "out of the Nothing into here," to develop and complete the teachings of Sakya Muni, and who are themselves in some way mysteriously connected with the Buddha.

NICHIREN.

I

A lowly cottage, thatched with straw of rice,
With dirty mats, and beams begrimed with smoke
From the rude hearth that smouldered in the midst,
With half-charred logs that crackled as they burned,
And sent up showers of sparks against the roof :
While, to the right, a little room leads off,
Clean-matted, with a desk and pile of books,
And pens and ink-tray : on the wall, a scroll,
Gray with old age, with figures indistinct
Of venerable Bodhisats, who sit
Cross-legged upon their lotus-leaves, and bless
With three uplifted fingers all the world,
And by the desk, with open book, a man,
Dressed as a peasant, yet, upon his face,
A look that marks him for a gentleman.

And, with his hand upon the open page,
His eye has wandered to the lattice door,
That stands wide open, giving him a view
Across the garden, with its humble crop
Of sweet potatoes, endives, cucumbers,
With here and there a stray neglected flower.

Hence runs a pathway, marked with sunken stones,
Down to a still dark pond, where, from the ooze,

The lotus pushes its broad petals forth,
 And fills the air with beauty. Further yet,
 The moss-grown village sloping to the sea,
 The beach alive with boats and men and nets,
 And gleaming fish that struggle on the sands,
 Seeking escape in vain ; the broad expanse
 Of sea, sail dotted with the fisher boats ;
 And in the far horizon, a blue line,
 Ridges that stretch far eastward, and the pines
 Fringing the white streak of the breaking surf.

Seeing, he saw not ;—for his restless mind
 Had long since fled beyond those distant hills
 To where in happier days he served his lord,
 A feudal baron in the western land,
 Near to the city, where, invisible,
 The Emperor kept the shadow of his state.
 Right faithfully he served, in war and peace,
 Till, on some baseless charge of treachery,
 His lord, with sudden-kindled prejudice,
 Degraded Nukina from all his rank,
 And stripped him of his farn, and banished him
 From Court and office, home and family.

So in that village by the eastern sea,
 Remote from all the bustling haunts of men,
 He lived an outcaste, midst the fisher folk,
 Rough, boisterous men, whose thoughts were strange to his
 Unfriendly and alone.

Yet found he one,—

A maid,—that felt compassion for his woes,
 And learned to love the exile, and at last,
 Braving the ignorant scandal of the beach,
 Mated with him, and cheered his lonely lot.

Whilst thus he mused, behind the sliding-screen,
 That shut off part of this small tenement,

There broke upon his ear a sound of groans,
 Mingled with women's whispers, comforting
 Some unseen sufferer, and the hurried beat
 Of footsteps speeding past to seek for aid,
 Then all was hushed, and then a feeble cry
 As of a new-born babe, and, presently,
 The screen slid back, and, lo! an aged dame,
 With blackened teeth, and wrinkled countenance,
 Bore safe within her arms an infant boy,
 And laid him gently at his father's feet.
 "See what thy wife has given thee: wilt thou have it?"

He started from his reverie, and smiled
 Upon his first-born, as he lay and stretched
 His tiny limbs, and yawned, and gasped for breath,
 Seeking the comfort of his mother's breast,
 With instinct placed by Heaven within His soul.

Just then the morning sun peeped from a cloud
 That cast its shadow on the southern sea,
 With one bright ray upon the infant face,
 Revealing all its beauty:

"See," he cried,

"The Sun of Righteousness shines on the just
 "In spite of man's disfavour. I accept
 "The gift that Heaven has given me, and call
 "His name Zennichi—Son of Righteousness."

II.

A solitary lad upon the rocks,
 Gazing out seaward, where the angry wind
 Lashes the eastern wave to furious wrath,
 And tossing billows crested with foam

Sweep roaring to the shore, and beat themselves
 In anger purposeless against the cliffs.
 And in his eye there stands a briny tear,
 Salt as the ocean spray upon his face,
 That dims, but quenches not the hidden fire,
 That flashes forth from the volcanic soul,
 And shakes with vehemence his slender frame,
 " Fiends ! how I hate them !" —and he ground his teeth.
 And clutched convulsively with twitching grasp,
 As though he seized some foeman by the throat,
 And choked his life out in his righteous wrath.

For that day, as he played upon the shore,
 Zennichi's wrath was kindled—for he met
 A crowd of ragged urchins from the boats,
 Teasing a fledgling sparrow they had caught,
 With pole and birdlime in the bamboo grove,
 And, as they tore it with malicious glee,
 Zennichi's anger boiled within his soul,
 And forth the words came rushing from his heart :

" Shame be upon you ! What ! is this your sport
 To gather round in cruel merriment
 And work your tortures on a harmless bird,
 Sharer with you of life and Heaven's air ?
 Shame ! let it go, I tell you let it go,
 And turn to worthier pastime. What say you
 To have a game of soldiers on the beach ?
 With drums and waving swords and sandy forts ?
 Come, I will be the Captain "

But the lads,

For that they hated this poor slender boy,
 That ever frowned upon their barbarous sports,
 And loved the beasts they tortured in their play,

And wept to see the wounded hare, or doe,
 Or trout that floundered on the angler's hook ;
 With many a taunt and bitter unkind word,
 Such as boys love to fling' upon their mates,
 Bandyng words whose force they know not of,
 Drove him away—"What is it, pray, to you ?
 The bird is our's—yes our's by captor's right,
 To do with as we please—and none of yours ;
 We don't want you to come and play with us :
 Wait till you're asked,—you outcast vagabond."
 With that they laughed, and ran away from him,
 Bearing their dying captive in their hands.
 And, as they turned the corner, where the boats
 Stood drawn up high and dry upon the sands,
 They stopped and pelted him with shells and stones,
 And hooted at him with derisive words :
 "Ah ! who would be a banished outcast's son !"
 With that, the lad, his heart brim full of wrath
 That sought to quench itself in silent tears,
 Betook him to his perch upon the rocks
 And gazed out seaward at the angry waves,
 Lashed into fury by the raging wind,
 That seemed to find an echo in his breast.

There, all alone,—in that blest solitude,
 When none are near to fan the flame of wrath,
 Where God, unknown, speaks to the heart of man
 By sighing winds, and roaring waves, and trees
 That murmur as they bend before the wind,
 And all the many voices of the earth —
 The boy's heart seemed to lull itself to rest,
 Responding to the wild wind's lullaby.
 Then as he thought of all this bright, fair world
 And all its pain—this world he loved so well—
 For every flower that bloomed upon the hills

Spoke to him as a friend, from eye to eye,
 With wordless *motions* reaching to the heart ;
 And every bird, that sung upon the lea,
 Spoke in a tongue he seemed to know by heart ;
 And every beast, that walked upon the land,
 Zennichi knew it, and its haunts and cry ;
 And two wild foxes from their lair close by,
 Among the tangled scrub behind the house,
 Came at his cry and took the food he gave,
 Nor feared his hand, but gambolled in the grass,
 And fawned like spaniels, answering to their names
Of Hō and Myō.—The foolish villagers,
 Fearing the witching power of the fox,
 The evil spirit incarnate,—shrank from him
 As one whose spirit was akin to ill,
 Else had he feared to league himself with these,
 Hell's ministers, for, oftentimes in the dusk
 The peasant, home returning from his field,
 Meeting a fox, is all bereft of sense,
 Speechless and powerless to think or act.
 Thus all the village feared the gentle lad,
 As one in league with devils, and himself
 Conversant with infernal powers and spells.

Thus thinking of the grief that mars the earth,
 The pain that comes from Nature's broken law,
 The evil thing called sin, he gazed to sea,
 And drew the keen salt breeze into his lungs,
 And felt the strength and solace of the wind
 Revive his spirits, and within him rose
 A strong desire, such as stirs within
 The hearts of those whom Heaven chooses out
 To be Apostles, preaching righteousness.
 " They call me beggar, outcast, vagabond,
 Spurning my father and his miseries !

" Poor souls, they know not Nature, nor the love
 That reigns in all things animate, and binds
 Man to his fellow,—man to everything
 That lives and moves, and feels the mighty pulse
 That throbs within the One Heart of the World.
 Poor souls ! yet I who know the better law,
 Taught by an instinct kindlier and true,
 Shall I not strive to teach their ignorance,
 And spread amongst them that great law of love ?"
 Thus he—not knowing yet the perfect Law,
 But groping for the Light he dimly saw,
 With great compassion for the sins of men,
 Desired to be a Saviour ; from that hour
 Zennichi's heart was set to be a priest.

III.

A road-side inn, beside a sluggish stream
 That winds across the plains into the sea,
 And bears upon its bosom clumsy boats
 Laden with rice, or charcoal, and long rafts
 Of rough-hewn timber from the distant hills.

And from the inn a host of tiny flags
 Welcome the traveller with silent show
 Demonstrative of hospitality.
 Whilst underneath, upon the raised floor,
 Sit host and hostess, serving man and maids,
 And with loud cries of welcome long drawn out
 Receive the traveller, as he stops to rest
 And pass the midday hour ;—and peeps beyond
 Into the kitchen, where, with ceaseless talk,
 And bustling clatter amidst pots and pans,
 The cooks are busied with the simple meal
 That suits a simple folk. Anon, a priest,

Slender, erect, and straight of limb, and tall
 With bright eye gleaming from an active soul,
 And lips that speak determined force of will,
 Such as could force a sin and conquer it
 Or sway with eloquence a furious crowd ;
 His dusty cassock tucked up round his waist,
 And on his back a little oilskin pack
 That held his property ; and round his wrist
 The rosary of beads where on to pray,
 And, in the bosom of his folded dress,
 A carved image of the mighty Lord,
 The Indian Buddha.

Thus he came,

And sat him down upon the dais floor,
 Beside the great hibachi of mine host,
 And sipped his tea, and took his simple bowl
 Of rice, and beans.

Whilst thus he sat, there came

A troop of children, rushing from behind,
 And filling all the air with noisy shouts,
 Some running on in front, while others dragged
 A cart with creaking wheels, and filled with dolls ;
 Dolls, such as children in all countries love,
 Old ones with battered faces, broken arms
 And minus legs—and in the midst of these
 Like some great giant on a pigmy ship
 There rode in state, with shattered hands and arms,
 Wanting a nose and ear, begrimed with dirt,
 And bearing signs of dastardly neglect,
 An image of the Buddha.

When the priest,

Turning to watch the children at their games,
 Beheld the holy idol in such plight,
 Irreverently jostled by the boys,
 His face flushed anger, and his fingers twitched,
 With boiling passion, though his tongue was tied.

Then with one stride he dashed among the boys,
 Who fled with terror at this fierce attack,
 And tore the holy idol from its cart,
 And bore it gently back into the house,
 As one would lift the object of his love
 Bearing her out of danger ;—then he turned
 And spoke in quiet accents, as a man
 Speaks, when his will subdues his mighty wrath :—
 “ How came these children by this holy thing ?”

To whom the host with cringing reverence,
 “ Nay, reverend Sir, this is no holy thing,
 Though once we deemed it such—for, you must know,
 The learned Shinran lately passed by here,
 From Kamakura—the great holy priest,
 Who spoke of the one Buddha, Amida,
 And told us that we need but trust in him
 And with thankful heart repeat the words
 ‘ Hail, Amida the Buddha !’—As for him
 Whose image you have rescued from the cart,
 He told us it was vain to trust in him,
 Who bid men save themselves by works of law
 A long circuitous journey, whereas now,
 ‘ Believe and you are saved by Amida !’
 And so this idol that you snatched away,
 As being useless to us, we had stored
 In one of the outhouses, where the lads
 Found it and took it for their childish game.”
 Felt his heart sink within him :—for it seemed
 As though the sun were darkened in the heaven,
 And Renchō, when he heard the landlord’s words,
 And all the brightness of the Truth were gone.

For, in the Temple by the eastern sea—
 Kyosumidera, with its aged priest

Dōzen—the boy Zennichi had become
 Renchō the priest,—and Dōzen's mouth had taught
 Renchō the mysteries of the holy law
 Of Buddha, those that Kōbō brought with him
 From China—*Shingon*, “ world of Truth,” a path
 By fasting, prayer, and pious formulas
 To reach unto the holy truth that leads
 To Buddhahood, true Wisdom of the Soul.
 And scarce a murmur of the wicked act
 That preached of Amida and His Paradise,
 Wherein all men may enter just by faith,
 Had reached that quiet village. So the years
 Passed by in stillness—till the lad became
 The full-grown priest, with faith, deep, clear and strong,
 For all the mighty wisdom that there lies
 In that great Faith of Buddha and the love
 For sinful men ensnared in error's-net,
 Without one hope of ever being freed,
 Save one should teach them—filled his ardent soul
 With that pure fire that makes a man a saint.
 But in that Temple was there dearth of books,
 And Dōzen seeing Renchō's eager zeal
 To press into the deepest mysteries,
 Was fain awhile to lose his company
 And bid him venture forth into the world,
 And seek elsewhere for learning more profound
 Than a poor village temple could afford ;
 And Renchō, nothing loth to see the world,
 Shouldered his pack, and tucked his cassock high,
 And staff in hand, set forth from home to walk,
 Across Musashi's solitary plain,
 Where long years afterward great Yedo rose.
 To seek the Shōguns Kamakura court,
 And all the holy priests assembled there.

 So with a righteous grief within his soul,

Renchō went upon his lonely road :
 " Alas ! the Holy Faith is well-nigh dead,
 The image of its Founder being cast
 To bats and mice in some dark dirty barn,
 And dragged by children through the streets in play.
 Ah me ! "—and then there rose within his heart
 Some dim foreboding of a work to come,
 A burden laid on him to purify,
 Reform, restore and build the Faith again,
 And, his warm heart responding to the hand
 That laid the burden on it, and he strode on
 With firmer stride, and figure more erect,
 Conscious of hidden purpose, power and sanctity.

IV.

Kyōsumidera by the Eastern sea ;
 And all the peasants of the neighbourhood
 Come flocking through the Temple gates in crowds,
 And take their seats upon the matted floor,
 Or crouch upon the wooden steps in front
 And wait the Preacher's advent.—For they hear
 That Renchō preaches his first sermon there.
 And some old men are mindful of the day
 When Renchō's father—sitting there apart,
 With fond paternal pride, to hear his son—
 First came, an exile, to the fisher town ;
 And others mindful of the slender lad
 Zennichi, whom they all disliked at school,
 And how he loved the speechless beasts and birds,
 And how they pelted him and called him names,
 And all remembered how, ten years ago,
 He left the village temple and remained
 Long years a travelling student, wandering
 To all the famous temples in the land,
 In search of wisdom, and religious lore ;

And how returning he seemed shy and sad,
 Keeping his counsel, and refused to speak
 Of all the men and marvels he had seen.
 For when they asked him of the Shōgun's Court
 At Kamakura, hoping for some tale
 About the lords and warriors of the place,
 He answered them about the myriad shells
 Dancing in sunlight on the wave-beat shore ;
 Or when they spoke of the Imperial town,
 Kyōtō, or of Nara midst the hills,
 Or Hieizan's far-famed monastery,
 And how the faith progressed throughout the land,
 He said that at Kyōtō all the trees
 Were white with cherries ; that the wind blew strong
 On Hieizan, and Nara's snows were deep.
 But not one word he spoke where with to feed
 The spiritual hunger that was in their souls.
 But now the time of silent thought was done,
 Renchō was going to preach.

And all the folks

Came, wondering what the sermon would be like.
 Dōzen was there, the aged priest, who first
 Had given the tonsure to the wayward lad
 Zennichi,—and by her husband sat,
 His aged mother—beaming with the pride
 A mother feels in listening to her son ;
 And Tōjō too was there, the governor
 Of all that province, for he too had heard
 Of Rencho's fame and now was hither drawn.
 Then when the drums were silent which were beat
 As preludes to the service, RENCHŌ straight
 Mounted the pulpit and with steadfast look,
 Changing the phrase where with the priests were wont
 To preface their orations, ten times cried,
 " Hail to the scripture of the Holy Law,"
 And raised a book above his head, and there,

Striking the desk with his uplifted hand,
Commenced to speak :—

“The time has come,” he said,
“When Buddha’s holiest law should be proclaimed,
The last and noblest teaching that he gave.
For verily the faith is flickering out,
And few there are that know the path of life.
For look you, brethren, in this land of ours
The teaching of the Buddha which was one,
Is broken into sects, and heresies,
Each claiming to be Buddha’s truth, yet each
Presenting doctrines contradictory.
For we, my brethren, in this Shingon sect
Exalt the great Dainichi, whom they call
Vairocana the Wisdom of the World,
And with much show of wisdom, many charms,
And incantations, seek to bolster up
This substitute for Shaka’s simple creed.
Whilst in a Temple not a mile from here,
The priests of Zen, professing to be taught
From heart to heart a secret form of Truth
That passes words and knowledge, make themselves
The laughing-stock of all the neighbourhood,
With their contemplative retirement
Thinking of nothing,—sleeping half the time,
And feeding on the nightmares of their dreams.

“Or, if you like we’ll take the Jōdo sect,
Which late has shown such vigour in our land,
With Shinran for its prophet—what of it ?
The blankest, soul-destroying, heresy,
That puts a fable in the place of Truth
And preaches Amida—who’s Amida ?
And what is all this Jōdo ritual
But crying ‘Nembutsu in a horse’s ear ?’

What need I speak about that mongrel creed
 That seeks to patch a worn-out cloak afresh
 With brand new pieces of a different hue,
 And grafts the Buddhas on the ancient stock
 Of Shinto gods or demi-gods, and thus,
 Serving two masters,—learns to serve the times,
 But, slave to error, cannot serve the Truth ?
 But in this book from which I preach to-day,
 The last and holiest of Shaka's law,
 Saddharma pundarika—Hokekyō—
 The Lotus Scripture of the Holy Law,
 I find the truest teaching of the Lord,
 That highest form of doctrine which he gave
 To be the lasting guide of future years.
 Listen, my brethren, while I teach it you."

But, as a lion growling in his wrath,
 So from his audience came a murmuring sound,
 Muffled at first, but growing to a roar,
 And all the people rose upon their feet
 And cursed him loudly for a heretic
 That durst blaspheme the mighty Amida,
 And ridicule the holy priests of Zen,
 And like a bird that fouls its native nest
 Proclaim the Shingon as a sect of fools !
 And as the uproar grew, and men dispersed
 In quest of swords and sticks, as men are wont
 To back the unrighteous cause with violence,
 Then Dōzen softly drew to Renchō's side,
 And plucked him by the sleeve, and whispered him
 To pass out quietly and leave the hall,
 Lest bloodshed bring disgrace upon the scene
 And thus the Holy Temple be defiled.
 So Rencho passed away, and fled the land,
 Going he knew not where—and presently,

The author of the mischief being away,
 The crowds dispersed in peace—yet many bore
 The seeds of Renchō's doctrine in their hearts

V.

A dip amongst the sand hills by the sea,
 Far from all haunts of men—and in the dip
 A shed of loose construction, fit to serve
 For temporary shelter from the sun
 Or sudden bursting tempest: overhead
 The placid moon beams on the peaceful scene.
 And, by the narrow path that winds amongst
 The tall grass in the bottoms and the pines
 Of stunted growth that crown the sandy hills,
 A young priest wanders with uncertain step,
 As one who, having lost his way, scarce knows
 Which way to turn his sore and weary foot;
 Slow coming to the shed, from which the sound
 Of muttered prayers and chaunts monotonous
 Proclaims the presence of some anchorite,
 Who in this wild and solitary spot
 Makes his devotions.

“By our leave, fair Sir,
 If that I may disturb you at your prayers,
 I fain would know where dwells a priest of fame
 Whom once I knew at Hyeizan when we
 Were students there together.”—

“A priest, say you?
 What was his name?”

“Renchō, his name, fair Sir,
 A priest of noble stature, tall and slim,
 With sharp cut features, strong ascetic mien,
 And eyes that flashed forth fire from his soul.
 A learned priest.”

“ RENCHŌ, my friend, is gone :

And Nichiren now lives in RENCHŌ'S STEAD ;
 I am the man you seek for. Your request ? ”
 Whereat the younger priest, on bended knees,
 Bowed down in fear, and worshipped Nichiren :
 “ O Lord,” said he, “ for surely Lord art thou
 Whose wisdom seems like Buddha's—I have heard
 Of all thy learning, and the truth that hangs
 Upon thy lips, and therefore am I come.
 For truly in the halls at HIYEIZAN
 I learned to venerate that holy book
 SADDHARMA PUNDARIKA—HOKEKYŌ—
 The last and holiest book of SHAKA'S LAW :
 But as it seemed to me, there hung a veil
 Upon the face of all that studied it,
 And none could penetrate its inmost sense.
 Thus what should be the mainstay of our life
 Became our poison. Therefore when I heard
 That thou hadst reached into the very heart
 And essence of the highest form of Truth,
 I purposed to come to thee and hear
 From thine own lips the truths that thou hast found.
 But when I came to yonder eastern shore
 Across the bay, to that religious house,
 KYOSUMIDERA, I found them all in wrath,
 Saying that thou wert mad, for thou hadst preached
 Blaspheming words against the holy sects
 That flourish in this land, and didst extol
 SADDHARMA PUNDARIKA—HOKEKYŌ—
 As the sole Scripture of the Lotus Law.
 What mad ? thought I.—Nay, in the company
 Of fools the wise man seemeth to be mad,
 For wisdom ever weareth cap and bells
 When fools do judge of her. Therefore the more
 I sought thee that thou mightest be my Lord
 And I thy servant.”

“ Nay, no servant thou.

They who in evil times defend the Truth
Are warriors, but not servants,—therefore thou
Mayst be my soldier.

“ Canst thou bear the fight,

The veiled neglect, the hard indifference,
The bitter scorn and base malignity
That officed Error bears against the Truth
Left in the cold outside? Or canst thou be
Naught but a voice that, through long weary years,
Cries in the desert of the coming dawn,
To men whose ears and eyes are closed and barred
To every access of unwelcome facts,
Who love the shadow-battles of the night
Above the glorious victory of Truth?
Remember, I alone fight 'gainst the World,
And none there are to help me, but the Truth
And my good conscience. Shouldst thou follow me,
Naught have I but the Truth to offer thee.
Promotion cometh not to such as me
That dare to think against the current thought.
Therefore, bethink thee, ere thou follow me.”

To whom the other: “ Yea, my Lord I can
Stand with thee 'gainst the tide of current thought.
For I have found the current thought but vain,
And all this jargon of the Vehicles,
Wherein men ride according to their powers
To various havens, heavens, or nothingness,
Are but the fancied dreams of foolish men.
For Truth is *One*, and Shaka's Truth is *One*,
And that Great Heart that beats in all the world
Is only *One*, and thus the Hope of Man
Is only *One*—and thou, O Lord, hast dared
To teach this Oneness in diversity,
So will I follow thee, thou holy man.”

VI

A sudden storm upon the rock-bound coast
 Of Idzu, and amidst the waves a ship,
 With low-reefed sail scudding before the wind
 To gain the safety of the open sea.
 Near it a low rock, half a mile from land,
 The home of gulls and sea mews, where the spray,
 Dashing with fury covers all the crag
 With snow-white foam, and, underneath, the tide
 Roars like the thunder through the hollow cave,
 And undermining tunnels.

On the rock,
 With rosary in hand, his bright eye fixed
 In meditation, stands a priestly man,
 And heedless of the tumult of the storm,
 Recites his evening orisons—as though
 He knelt in peace within some country shrine
 Embosomed in a pine grove's holy calm.

For in the Shōgun's town, Kamakura,
 Daily from early morn to dewy eve, *
 Choosing some crowded corner of the street,
 Our Nichiren had preached the holy Law
 That he had found within the Lotus-book ;
 And when the crowd, attracted by the drum,
 And loud stentorian voice of him that spake,
 Had gathered round to hear him, he denounced
 With measureless invective all the sects
 That called themselves the Buddha's following,
 That neither knew, nor loved, nor followed
 The teachings of their Lord.

And some that heard
 Passed with a sneering shrug—"Look at that fool!
 This comes from over-study ;—he is mad,
 Andn too much learnig's done it."

But the rest,

Wincing at some home thrust—some bitter taunt
 That laid right bare some hidden course of sin,
 Laughed,—but with anger—and the angry laugh
 Gave birth to ruder violence, till the crowd
 Jostled the preacher from his vantage coign,
 And drove him off with sticks and flying stones.
 But Nichiren, undaunted, came again,
 And with the sun's first rays began to preach
 The same old sermon, crying in the streets
 To shame the false professors of the Law,
 And every night at sunset he returned
 To that lone cottage 'midst the shifting dunes,
 Where, by the dim light of a rustic lamp,
 He penned a book—the mirror of his soul—
 Strong, vehement, and couched in bitter words,
 In which he prayed the Shōgun's Majesty
 To take good counsel for the Empire's weal,
 And extirpate these shoots of heresy
 That choke the good seed of the Holy Law.
 For, verily, the Ruler's chief concern should be
 To make Religion prosper—and the Truth
 Alone can make a nation's lasting Peace.

But when the Shōgun read the audacious book
 That dared to speak so fiercely of the Church,
 And macerate the sins of vicious priests,
 Exposing to the world schismatic ways
 And paths of heresy, his heart was stirred
 To anger, and he banished Nichiren
 To rocky Idzu.—“There, my gentleman,
 Preach till you're hoarse about the Lotus law,
 And save the crows from schism and heresy.”

So Nichiren was placed upon a ship and sent
 Across the bay to Ito ; where the sea,

With roaring breakers, beat against the shore,
 And boiling surf was dashed against the cliffs,
 And sudden tempest lashed the pent-up waves,
 Which, when the mariners beheld, they feared
 A near approach, and coming to a rock,
 The home of gulls and seamews, far from land,
 They made their captive leave the ship and leap
 Upon the rocky islet—"In that bay,"
 They cried, "lies Ito, now your prison-home.
 When the sea calms, then you may swim to shore."
 With that they turned, and stood to sea, and left
 Poor Nichiren alone upon that rock.

But he, as one inured to danger, stood
 Upon the level summit of the isle,
 Beaten with surf and howled around by wind,
 And from his breast produced the well-thumbed book,
 And, standing there in posture worshipful,
 Intoned his evening orisons, and his voice,
 Rising above the discord of the storms,
 Was borne upon the gale towards the shore
 Like some loud signal bell upon a buoy
 That sounds to warn the mariners from harm.

Just then an aged sailor from his hut,
 That nestled half-way up the hollow chime,
 Embowered in orange trees, came out to view
 The havoc of the tempest. As he stood,
 The loud, shrill, cadence of the Buddhist prayers
 Struck on his ear, and looking out to sea,
 He saw upon the distant isle of rock
 A priest, unmoved, saying evensong,
 Right in the cauldron of the boiling surge,
 "Ah me!" cried he, "some shipwrecked traveller,

Thrown from his ship into the stormy deep,
 Has swum to that precipitous rock, and climbed
 Its slippery sides :—e'en now, methinks, he prays ;
 And I'm the answer heaven has sent to him."

With that he strode down to the roaring beach
 And launched his skiff, and sculled her out to sea,
 Nor recked of danger, till he reached the shore,
 And safe returning brought the priest to land.
 There in that cottage in the leafy chine,
 Close to a spring that bubbles from the earth,
 Boiling as from some cauldron underground,
 Three years the aged sailor and his wife
 Tended the exiled Nichiren with care
 And fond attention, like their only son,
 And he, who had no silver in his purse,
 No earthly power of recompense, bestowed
 That which he had—the gift of Truth—and taught
 The Lotus Scripture of the Holy Law,
 And all the saving doctrine.

Thus it came,
 That out of evil Heaven contrived the good,
 And even in that mountain land remote,
 The drum of righteousness began to beat.

VII.

Crowds in the dusty thoroughfares,
 And on all faces dwells a look of fear.
 And at a corner near the palace gate
 There stands a crowd around the meagre priest
 Who, with excited look and eager voice,
 Is stirring up the fear-struck crowd to wrath :
 " Did I not tell you oft-times, as I stood
 Here at this corner, that the wrath of Heaven

Hung o'er this land, her people and her lords ?
 Yet you believed me not, and when I strove
 With earnestness to witness to the truth,
 And root out error, you disliked my words,
 And sought to take my life by guile or force.
 Yes : and the Shōgun too became my foe,
 And drove me hence to exile.—But you see
 Now, that I spoke the Truth : the stroke of Heaven
 Has fall'n with pestilence upon the land :
 Who amongst you that mourns not for his dead,
 Snatched from him prematurely by the plague
 That spares nor lowly hut nor royal halls ?
 And has there not been fear throughout the land
 Of fierce invasion by the Mogul hordes ?
 Do not your hearts now fill you ?—Do ye ask,
 Why this distress—this fear,—this pestilence ?
 Look at yourselves, your sins, your heresies !
 They are the cause of all your present woes :
 Therefore be guided ere it be too late,
 Denounce these wicked teachers and their ways,
 Weary the Shōgun with your boisterous plaints,
 Till Truth prevail and it be deemed a crime
 To offer up a prayer to Amida,
 Or meditate on nothing or repeat
 The silly sounds of mystic Sanskrit words,
 Save only such as from the Hokekyō
 I and I only can expound to you."

So day by day before the palace walls
 Our Nichiren provoked them with his talk,
 Lashing their errors with his seathing tongue :
 And day by day the people's murmurs grew
 Louder and stronger, and the active foes
 Of Nichiren besought the Shōgun's self
 Once and for all to stay the preacher's tongue,
 Lest his fierce eloquence disturb the state.

So from the palace went the officers
 With swords and staves and dragged him from his post,
 Right in the fervid midst of his harangues,
 And led him forth to die upon the sands
 By virtue of the mandate of their lord.
 There where the solitary sand hills stretch
 Towards Enoshima and the jutting crag
 Of Koshigoye, the sad cavalcade
 Stopped and the prisoner, kneeling on a mat,
 Prepared himself to meet a martyr's death.
 Thrice, as he knelt upon the mat and prayed,
 With rosary in hand, and face up-turned,
 "Hail to the Scriptures of the Lotus Law,"
 He gave the signal to the officer
 Who stood with sword drawn for the deadly stroke.
 Thrice did the doughty executioner
 Upraise the flashing blade as though to strike.
 And, thrice the lightning from the angry sky
 Descending stayed the uplifted stroke of death,
 And all men stood and wondered ! and he rose
 Acquitted by the open doom of Heaven,
 As one on whom the hand of death had lost
 Its power—one brought back from death to life.
 Henceforth, mule, he went upon his way,
 And, with a power from another world,
 Preached to the people from his holy book,
 And taught the One True Path of Buddha's Law,

CONCLUSION.

A quiet tomb amidst the pine-clad hills
 Of Ikegami, looking o'er the sea
 Towards the mountains of that eastern land
 Where Nichiren was bred, and where he preached
 His first great sermon on the Lotus Law.
 And near the tomb a pair of temples stand

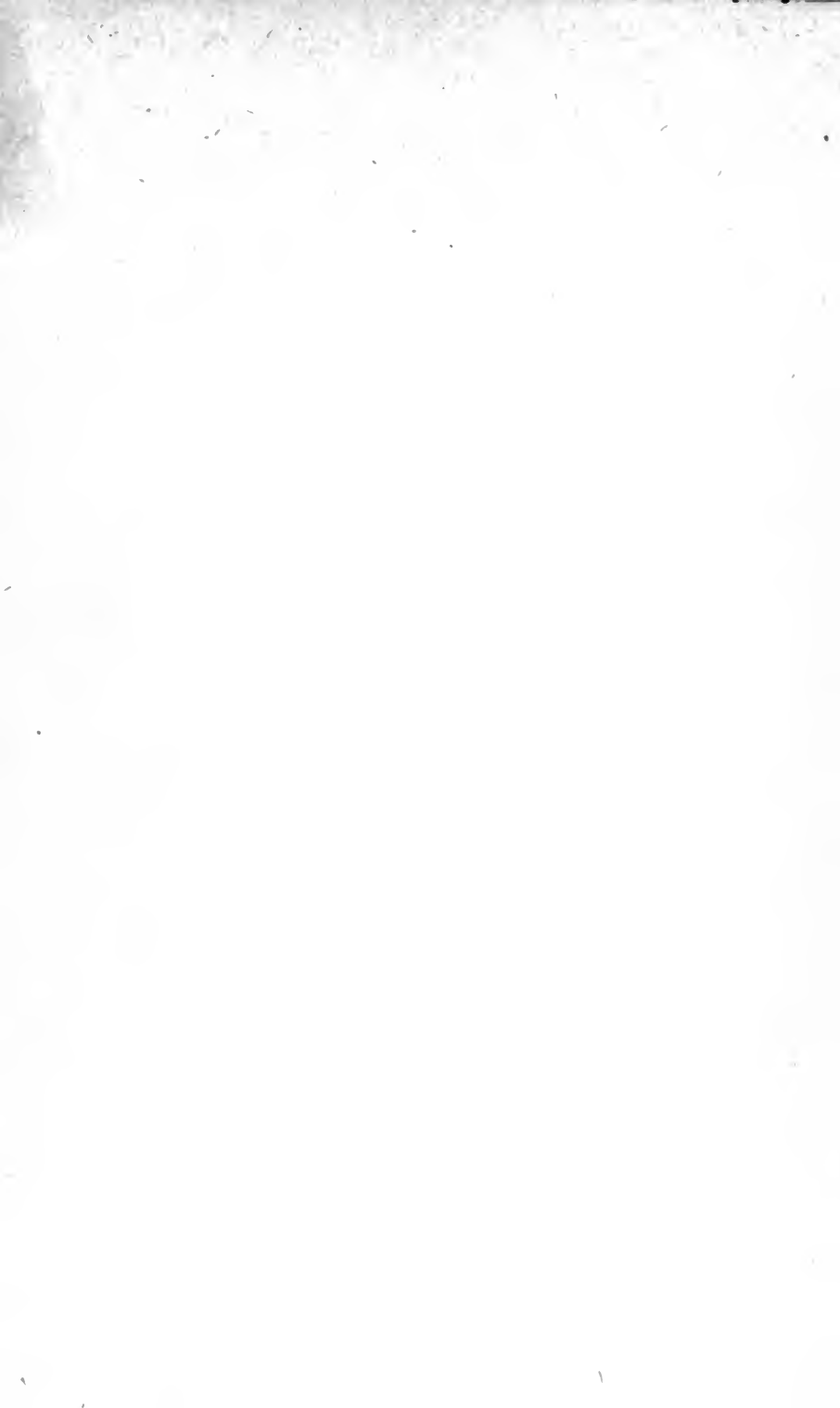
Embowered in sombre pines, and worshippers
 Offer unceasing prayers, and noisy drums,
 By day and night proclaim the holy Law,
 That came to bring a sword throughout the land ;
 And peaceful pigeons flutter on the roofs
 And build their nests beneath the mighty caves,
 Fittest inhabitants of sacred spots.

Of these twin Temples, one is plain and bare,
 And on its unused floor are piled up
 Benches, and boards, and timbers, broken lamps—
 And boxes full of mouldering properties
 Right up to Shaka's lotus pedestal ;
 The other richly carved, with ornaments
 Of gold and tinsel, costly lamps and seats,
 And richly lacquered altars, upon which
 There lie the sacrificial cakes of dough,
 Perpetual offerings, and incense smoke
 Sends up a ceaseless fragrance with the prayers
 Of many worshippers, who bow before
 The great red idol of Saint Nichiren !
 Thus he who grieved because Lord Amida
 Drove Shaka from his lotus pedestal,
 Usurps himself the self-same upstart place,
 And Shaka yields to greater Nichiren
 The chief seat in the Temple and the heart !
 So that great spendthrift son, Posterity,
 Reverses all the labours of a life,
 And builds a costly sepulchre to hold
 The bones of him whose works it follows not !

So peace be to thy soul, good Nichiren,
 And in that Unseen World, where thou art now,
 May'st thou behold the Christ thou knew'st not here,
 And so approach the highest realm of Truth,

The knowledge of the Father and the Son,
Wherein consists alone eternal life.

And thou, oh Christ, fulfil thy perfect work,
Build up thy Church with every gift and grace,
To show to men the wisdom manifold
That dwells in God—take to thyself once more
Thy Kingdom upon earth, and reign a king.



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