

Six Buddhist Pamphlets

Table of Contents

Original Table of Contents.....	1
On the Culture of Mind.....	2
An Elucidation of Karma	33
An Introduction to the Advaita Vedānta System.....	53
The Background and Early Use of the Buddha-Ksetra Concept.....	103
Three Extracts from The Eastern Buddhist	155
Extracts from The Eastern Buddhist, Volumes I-V	155
Volume III, Number 2	230
Volume V, Numbers 2-3.....	381

Original Table of Contents

BHIKSHU ANANDA MAITRIYA

ON THE CULTURE OF MIND.

DR CASSIUS A. PEREIRA

AN ELUCIDATION OF KARMA

NARENDRACHANDRA VEDANTATIRTHA

AN INTRODUCTION TO THE ADVAITA VEDANTA SYSTEM.

THREE COPIES OF "THE EASTERN BUDDHIST."

On the Culture of Mind

1

Paul Brunton 2. 3. 1939¹

- BY -

BHIKSHU ANANDA MAITRIYA.

COLOMBO:

PRINTED AT THE "CEYLON EXAMINER" PRESS.

1902.

"Namo Tasso Bhagarato Arahato Samma-Sambuddhassa."

ON THE CULTURE OF MIND.

BY BHIKSHU ANANDA MAITRIYA.

The Religion of the Buddhas. is in the most eminent sense of the word, a Practical Philosophy. It is not a collection of dogmas which are to be accepted and believed with an unquestioning and unintelligent faith; but a series of statements and propositions which, in the first place, are to be intellectually grasped and comprehended; in the second, to be applied to every action of our daily lives, to be practised and lived up to the fullest extent of our powers. This fact of the essentially practical nature of our Religion is again and again insisted upon in the Holy Books. Though one man should know by heart a thousand stanzas of the Law, and not practise it, he has not understood the Dhamma. That man who knows and *Practises* one stanza of the Law, he has understood the Dhamma, he is the true follower of the Buddha.* It is the practise of the Dhamma that constitutes the true Buddhist; not the mere knowledge of its tenents; it is the carrying out of the Five Precepts, and not their repetition in the Pali tongue; it is the bringing home into our daily lives of the Great Laws of Love and Righteousness that marks a man as *Sammaditthi*, and not the mere appreciation of the truth of that Dhamma as a beautiful and poetic statement of Laws which are too hard to follow. This Dhamma has to be lived, to be acted up to, to be felt as the supreme ideal in our hearts, as the supreme motive of our lives; and he who does this to the best of his ability is the right

¹ The original editor inserted "Paul Brunton 2.3.1939" by hand

* Sahassamapi ce gāthā anatha pada samhitā

Ekam gāthā padam seyyo yam sutva upasammati. — *Dhammapada* viii. 2.

follower of the Master; – not he who calls himself “Buddhist”, but whose life is empty of the love the Buddha taught.

And because betimes our lives are very painful, because to do right, to follow the Good Law in all our ways is very difficult, therefore we should not despair of ever being able to walk in the way we have learned, and resign ourselves to living a life full only of worldly desires and ways. For has not the Master said[†]: “Let no man think lightly of good, saying, ‘it will not come nigh me’ – for even by the falling of drops, the water-jar is filled. The wise man becomes full of Good, even if he gather it little by little”? He who does his best, he who strives, albeit failingly, to follow what is good, to eschew what is evil, that man will grow daily the more powerful for his striving; and every wrong desire overcome each loving and, good impulse acted up to, will mightily increase our power to resist evil, will ever magnify our power of living the life that is right.

Now, the whole of this practise of Buddhism, the whole of the Good Law which we who call ourselves “Buddhists” should strive to follow, has been summed up by the Tathagata in one single stanza: –

[†] Mâppa mannetha punnassa na mantam âgamissati
Udabindu nipâtena udakumbhopi purati
Purati dhiro punnassa thoka thokampi âchinam. – *Dhammapada ix. 7.*

“Avoiding the performance of evil actions, gaining merit by the performance of good acts: and the purification of all our thoughts;—this is the Teaching of all the Buddhas.” §

And so we that call ourselves Buddhists have so to live that we may carry out the three rules here laid down. We all know what it is to avoid doing evil;—we detail the acts that are ill each time we take *Panca Sila*. The taking of life, the taking of what does not rightly belong to us, living a life of impurity, speaking what is not true, or is cruel and unkind, and indulging in drugs and drinks that undermine the mental and moral faculties—these are the evil actions that we must avoid. Living in peace and love, returning good for evil, having reverence and patience and humility—these are some part of what we know for good. And so we can all understand, can all try to live up to, the first two clauses of this stanza, can all endeavour to put them into practice in our daily lives. But the way to purify the thought, the way to cultivate the thoughts that are good, to suppress and overcome the thoughts that are evil; the practices by which the mind is to be trained and cultivated, of these things less is known, they are less practised, and less understood.

And so the object of this paper is to set forth what is written in the books of these methods of cultivating and purifying the mind;—to set forth how this third rule can be followed and lived up to; for in one way it is the most important of all, it really includes the other two rules, and is their crown and fruition. The avoidance of evil, the performance of good: these things will but increase the merit of our destinies, will lead but to new lives, happier, and so more full of temptation, than that we now enjoy. And after that merit, thus gained, is spent and gone, the whirling of the great Wheel of Life will bring us again to evil and unhappy lives;—for not by the mere storing of merit can freedom be attained, it is not by mere merit that we can come to the Great Peace. This merit-gaining is secondary in importance to the purification and culture of our thought; but it is essential, because only by the practice of *Sila* comes the power of Mental Concentration that makes us free.

In order that we may understand how this final and principal aim of our Buddhist Faith is to be attained, before we can see why particular practices should thus purify the mind, it is necessary that we should first comprehend the nature of this mind itself—this thought that we seek to purify and to liberate.

§ Sabba phpassa skaranam kusalassa npasampada:

Sa citta pariyodapanam etam Buddhánasásanam. — *Dhammapada* xiv. 5.

In the marvellous system of psychology which has been declared to us by our Teacher, the *Citta* or thought-stuff is shewn to consist of innumerable elements which are called *Dhamma* or *Sankhara*. If we translate *Dhamma* or *Sankhara* as used in this context as "Tendencies", we will probably come nearest to the English meaning of the word. When a given act has been performed a number of times;—when a given thought has arisen in our minds a number of times, there is a definite tendency to the repetition of that act; a definite tendency to the recurrence of that thought. Thus each mental Dhamma, each Sankhára, tends to constantly produce its like, and be in turn reproduced; and so, at first sight it would seem as though there were no possibility of altering the total composition of one's Sankháras, no possibility of suppressing the evil Dhammas, no possibility of augmenting the

(continued from the previous page) states that are good. But, whilst our Master has taught us of this tendency to reproduce that is so characteristic of all mental states, he has also shewn us how this reproductive energy of the Sankáras may itself be employed to the suppression of evil states, and to the culture of the states that are good. For if a man has many and powerful Sankharas in his nature, which tend to make him angry or cruel, we are taught that he can definitely overcome those evil Sankhāras by the practice of mental concentration on Sankhāras of an opposite nature;—in practice by devoting a definite time each day to meditating on thoughts of pity and of love. Thus he increases the Sankhāras in his mind that tend to make men loving and pitiful, and because “Hatred ceaseth not by hatred at any time, hatred ceaseth by Love alone”,* therefore do those evil Sankhāras of his nature, those tendencies to anger and to cruelty, disappear before the rise of new good tendencies of love and of pity, even as the darkness of the night fades in the glory of the dawn. Thus we see that one way;—and the best way—of overcoming bad Sankharas, is the systematic cultivation, by dint of meditation, of such qualities as are opposed to the evil tendencies we desire to eliminate; and in the central and practical feature of the instance adduced, the practice of definite meditation or mental concentration upon the good Sankhāras, we have the key to the entire system of the Purification and Culture of the mind, which constitutes the practical working basis of the Buddhist Religion.

If we consider the action of a great and complex engine—such a machine as drives a steamship through the water—we will see that there is, first and foremost, one central and all operating source of energy: in this case the steam which is generated in the boilers. This energy in itself is neither good nor bad—it is simply *Power*; and whether that power does the useful work of moving the ship, or the bad work of breaking loose and destroying and spoiling the ship, and scalding men to death, and so on; all depends upon the correct and co-ordinated operation of all the various parts of that complex machinery. If the slide-valves of the great cylinders open a little too soon and so admit the steam before the proper time, much power will be lost in overcoming the resistance of the steam itself. If they remain open too long, the expansive force of the steam will be wasted, and so again power will be lost; and if they open too late, much of the momentum of the engine will be used up in moving uselessly the great mass of machinery. And so it is with every part of the engine. In every part the prime mover is that concentrated expansive energy of the steam; but that energy must be applied in each diverse piece of mechanism in exactly the right way, at exactly the right time: or either the machine will not work at all, or much of the energy of the steam will be wasted in overcoming its own opposing force.

* Nahi verena veràni sammantidha kudàcanam
Averenaca sammanti esadhammo sanantano.—*Dhammapada* i. 5

So it is with this subtle machinery of the mind;—a mechanism infinitely more complex, capable of far more power for good or for evil, than the most marvellous of man's mechanical achievements, than the most powerful engine ever made by human hands. One great engine, at its worst, exploding, may destroy a few hundred lives, at its best may carry a few thousand men, may promote trade, and the comfort of some few hundred lives; but who can

(continued from the previous page) estimate the power of one human mind, whether for good or for evil? One such mind, the mind of a man like Napoleon, may bring about the tortured death of three million men, may wreck states and religions and dynasties, and cause untold misery and suffering; another mind, employing the same manner of energy, but rightly using that energy for the benefit of others, may, like the Buddha, bring hope into the hopeless lives of crores upon crores of human beings, may increase by a thousandfold the pity and love of a third of humanity, may aid innumerable lakhs of beings to come to that peace for which we all crave—that Peace the way to which is so difficult to find.

But the energy which these two minds employed is one and the same. That energy lies hidden in every human brain, it is generated with every pulsation of every human heart, it is the prerogative of every being, and the sole mover in the world of men. There is no idea or thought, there is no deed, whether good or bad in this world accomplished, but that supreme energy, that steam-power of our mental mechanism is the mover and the cause. It is by use of this energy that the child learns how to speak; it is by its power that Napoleon could bring sorrow into thousands of lives; it is by this power that the Buddha conquered one-third of the hearts of men; it is by that force that so many have followed him on the way which he declared;—the Nirvána Márga, the way to the Unutterable Peace. The name of that power is Mental Concentration, and there is nothing in this world, whether for good or for evil, but is wrought by its application. It weaves upon the Loom of Time the fabric of men's characters and destinies. Name and form twice twin-threads with which it blends the quick-flying shuttles of that Loom, men's good and evil thoughts and deeds; and the pattern of that fabric is the outcome of innumerable lives.

It is by the power of this Samádhi that the baby learns to walk, it is by its power that Newton weighed these suns and worlds. It is the steam-power of this human organism, and what it does to make us great or little, good or bad, is the result of the way the mechanism of the mind, all these complex Sankháras, apply and use that energy. If the Sankháras act well together, if their varying functions are well co-ordinated, then that man has great power, either for good or for evil; and when you see one of weak mind and will, you may be sure that the action of his Sankháras are working one against another; and so the central power, this power of Samádhi, is wasted in one part of the mind in overcoming its own energy in another.

If a skilful engineer, knowing well the functions of each separate part of an engine, were to have to deal with a machine whose parts did not work in unison, and which thus frittered away the energy supplied to it, he would take his engine part by part, adjusting here a valve and there an eccentric; he would observe the effect of his

alterations with every subsequent movement of the whole engine, and so, little by little, would set all that machinery to work together, till the engine was using to the full the energy supplied to it. And this is what we have to do with this mechanism of our minds – each one for himself. First, to earnestly investigate our component Sankhāras, to see wherein we are lacking, to see wherein our mental energy is well used and where it runs to waste; and then to keep adjusting, little by little, all these working parts of our mind-engine, till each is brought to work in the way that is desired till the whole vast complex machinery of our being is all working to one end –

(continued from the previous page) the end for which we are working, the goal which now lies so far away, yet not so far, but that we may yet work for and attain it.

But how are we thus to adjust and to alter the Sankhāras of our natures? If a part of our mental machinery *will* use up our energy wrongly, *will* let our energy leak into wrong channels, how are we to cure it? Let us take another example from the world of mechanics. There is a certain part of a locomotive which is called the slide-valve. It is a most important part, because its duty is to admit the steam to the working parts of the engine: and upon its accurate performance of this work the whole efficiency of the locomotive depends. The great difficulty with this slide-valve consists in the fact that its face must be perfectly, almost mathematically, smooth; and no machine has yet been devised that can cut this valve-face smooth enough. So, what they do is this: they make use of the very force of the steam itself, the very violent action of steam, to plane down that valve-face to the necessary smoothness. The valve, made as smooth as machinery can make it, is put in its place, and steam is admitted; so that the valve is made to work under very great pressure and very quickly for a time. As it races backwards and forwards, under this unusually heavy pressure of steam, the mere friction against the port-face of the cylinder upon which it moves suffices to wear down the little unevennesses that would otherwise have proved so fertile a source of leakage. So we must do with our minds. We must take our good and useful Sankhāras one by one; must put them under extra and unusual pressure by special mental concentration. And by this means those good Sankhāras will be made ten times as efficient; there will be no more leakage of energy; and our mental mechanism will daily work more and more harmoniously and powerfully. From the moment that the Mental Reflex * is attained, the hindrances (*i.e.*, the action of opposing Sankhāras) are checked, the leakages (Asavas, a word commonly translated corruptions, means literally leakages:—*i.e.*, leakages through wrong channels of the energy of the being) are assuaged, and the mind concentrates itself by the concentration of the neighbourhood degree.†

Now let us see how these Sankhāras, these working parts of our mental mechanism, first come into being. Look at a child learning how to talk. The child hears a sound, and this sound the child learns to connect by association with a definite idea. By the power of its mental concentration the child seizes on that sound by its imitative group of Sankhāras, it repeats that sound, and by another effort of concentration it impresses the idea of that sound on some cortical cell of its brain, where it remains as a

* The Mental Reflex, or Nimitta, is the result of the practice of certain forms of Samādhi. For a detailed account see Visuddhi Magga.

† Visuddhi Magga iv. There are two degrees of mental concentration,—“Neighbourhood-concentration” and “Attainment-concentration” respectively.

faint Sankhára, ready to be called up when required. Then, one time occasion arises which recalls the idea that sound represents – it has need to make that sound in order to get some desired object. The child concentrates its mind with all its power on the memorising cortex of its brain, until that faint Sankhára, that manner of mind-echo of the sound that lurks in the little brain-cell is discovered, and, like a stretched string played upon by the wind, the cell yields up to the mind a faint repetition of the sound idea which caused it. By

(continued from the previous page) another effort of concentration, now removed from the memorising area and shifted to the speaking centre in the brain, the child's vocal chords tighten in the particular way requisite to the production of that sound; the muscles of lips and throat and tongue perform the necessary movements; the breathing apparatus is controlled, so that just the right quantity of air passes over the vocal chords; and the child speaks: it repeats the word it had formerly learnt to associate with the object of its present desire. Such is the process of the formation of a Sankhára. The more frequently that idea recurs to the child, the more often does it have to go through the processes involved — the more often, in a word, has the mind of the child to perform mental concentration, or Samádhi, upon that particular series of mental and muscular movements, the more powerful does the set of Sankhāras involved become, till the child will recall the necessary sound-idea, will go through all those complex movements of the organs of speech, without any appreciable new effort of mental concentration; — in effect, that chain of associations, that particular co-ordinated functioning of memory and speech, will have established itself by virtue of the past mental concentrations, as a powerful Sankhára in the being of the child, and that Sankhára will tend to recur whenever the needs which led to the original Samádhi are present, so that the words will be reproduced automatically, and without fresh special effort.

Thus we see that Sankhāras arise from any act of mental concentration. The more powerful, or the more often repeated, is the act of Samádhi, the more powerful the Sankhāras produced; thus a word in a new language, for instance, may become a Sankhára, may be perfectly remembered without further effort, either by one very considerable effort of mental concentration, or by many repetitions of the word, with slight mental concentration.

The practical methods, then, for the culture and purification of the mind, according to the method indicated for us by our Master, are two: — first, *Sammasati*, which is the accurate reflection upon things in order to ascertain their nature — an investigation or analysis of the Dhammas of our own nature in this case; and, secondly, *Sammasamadhi*, or the bringing to bear upon the mind of the powers of concentration, to the end that the good states, the good Dhammas may become powerful Sankhāras in our being. As to the bad states, they are to be regarded as mere leakages of the central power; and the remedy for them, as for the leaky locomotive slide-valve, is the powerful practice upon the good states which are of an opposite nature. So we have first to very accurately analyse and observe the states that are present in us by the power of *Sammāsati*, and then practise concentration upon the good states, especially those that tend to overcome our particular failings. By mental concentration is meant an intentness of the thoughts, the thinking for a definite time of only one thought at a time. This will be found at first to be very difficult. You sit down to meditate on love,

for instance; and in half a minute or so you find you are thinking about what some one said the day before yesterday. So it always is at first. The Buddha likened the mind of the man who was beginning this practise of Samádhi to a calf, which had been used to running hither and thither in the fields, without any let or hindrance, which has now been tied with a rope to a post. The rope is the practice of meditation; the post is the particular subject selected for meditation. At first the calf tries to break loose, he runs hither and thither in every direction; but is always brought up sharp at a certain distance from

(continued from the previous page) the post, by the rope to which he is tied. For a long time, if he is a restless calf, this process goes on; but at last the calf becomes more calm, he sees the futility of struggling, and lies down by the side of the post. So it is with the mind. At first, subjected to this discipline of concentration, the mind tries to break away, it runs in this or that direction; and if it is an usually restless mind, it takes a long time to realise the uselessness of trying to break away. But always, having gone a certain distance from the post, having got a certain distance from the object selected for meditation, the fact that you have sat down with the definite object of meditating acts as the rope, and the mind realises that the post was its object, and so comes back to it. When the mind, becoming concentrated and steady, at last lies down by the post, and no longer tries to break away from the object of meditation, then concentration is obtained. But this takes a long time to attain, and very hard practice; and in order that we may make this, the most trying part of the practice, easier, various methods are suggested. One is, that we can avail ourselves of the action of certain Sankhāras themselves. You know how we get into *habits* of doing things, particularly habits of doing things at a definite time of day. Thus we get into the habit of waking up at a definite time of the morning, and we always tend to wake up at that same hour of the day. We get into a habit of eating our dinner at seven o'clock, and we do not feel hungry till about that time; and if we change the times of our meals, at first we always feel hungry at seven, then, when we get no dinner, a little after seven that hunger vanishes, and we presently get used to the new state of things. In effect the practice of any act, the persistence of any given set of ideas, regularly occurring at a set time of the day, forms within us a very powerful tendency to the recurrence of those ideas, or to the practice of that act, at the same time every day.

Now we can make use of this time-habit of the mind to assist us in our practice of meditation. Choose a given time of day; always practise in that same time, even if it is only for ten minutes, but always at exactly the same time of day. In a little while the mind will have established a habit in this respect, and you will find it much easier to concentrate the mind at your usual time than at any other. We should also consider the effect of our bodily actions on the mind. When we have just eaten a meal the major part of the spare energy in us goes to assist in the work of digestion; so at those times the mind is sleepy and sluggish, and under these circumstances we cannot use all our energies to concentrate with. So choose a time when the stomach is empty – of course the best time from this point of view is when we wake up in the morning. Another thing that you will find very upsetting to your concentration at first is sound – any sudden, unexpected sound particularly. So it is best to choose your time when people are not moving about – when there is as little noise as possible. Here again the early morning is indicated, or else late at night, and, generally speaking, you will find it easiest to concentrate either just after rising, or else at night, just before going to sleep.

Another thing very much affects these Sankhāras, and that is *place*. If you think a little, you will see how tremendously place affects the mind. The merchant's mind may be full of trouble; but no sooner does he get to his office or place of business, than his trouble goes, and he is all alert—a keen, capable business man. The doctor may be utterly tired out, and half asleep when he is called up at night

(continued from the previous page) to attend an urgent case; but no sooner is he come to his place, the place where he is wont to exercise his profession, the bed-side of his patient, than the powerful associations of the place overcome his weariness and mental torpor, and he is very wide awake—all his faculties on the alert, his mind working to the full limits demanded by his very difficult profession. So it is in all things: the merchant at his desk, the captain on the bridge of his ship, the engineer in his engine-room, the chemist in his laboratory—the effect of *place* upon the mind is always to awaken a particular set of Sankhāras, the Sankhāras associated in the mind with place. Also there is perhaps a certain intangible yet operative atmosphere of thought which clings to places in which definite acts have been done, definite thoughts constantly repeated. It is for this reason that we have a great sense of quiet and peace when we go to a monastery. The monastery is a place where life is protected, where men think deeply of the great mysteries of Life and Death; it is the home of those who are devoted to the practice of this meditation, it is the centre of the religious life of the people. When the people want to make merry, they have *pwes* and things, in their own houses, in the village; but when they feel religiously inclined, then they go to their monastery. So the great bulk of the thoughts which arise in a monastery are peaceful, and calm, and holy; and this atmosphere of peace and calm and holiness seems to penetrate and suffuse the whole place, till the walls and roof and flooring—nay, more, the very ground of the sacred enclosure—seem soaked with this atmosphere of holiness, like some faint distant perfume that can hardly be scented, and yet that one can feel. It may be that some impalpable yet grooser portion of the thought-stuff thus clings to the very walls of a place: we cannot tell, but certain it is that if you blind-fold a sensitive man and take him to a temple, he will tell you it is a peaceful and holy place; whilst if you take him to the shambles, he will feel uncomfortable or fearful.

And so we should choose for our practice of meditation a place which is suited to the work we have to do. It is a great aid, of course, owing to the very specialised set of place Sankhāras so obtained, if we can have a special place in which nothing but these practices are done, and where no one but oneself goes; but, for a layman especially, this is very difficult to secure. Instructions are given on this point in *Visuddhi Magga* how the priest who is practising *Kammatthana* is to select some place a little away from the monastery, where people do not come and walk about—either a cave, or else he is to make or get made a little hut, which he alone uses. But as this perfect retirement is not easy to a layman, he must choose whatever place is most suitable—some place where, at the time of his practice, he will be as little disturbed as possible; and, if he is able this place should not be the place where he sleeps, as the Sankhāras of such a place would tend, so soon as he tried to reduce the number of his thoughts down to one, to make him go to sleep, which is one of the chief things to be guarded against.

Time and place being once chosen, it is important, until the faculty of concentration is strongly established, not to alter them. Then bodily posture is to be considered. If we stand up to meditate, then a good deal of energy goes to maintain the standing posture. Lying down is also not good, because it is associated in our minds with going to sleep. Therefore the sitting posture is best. If you can sit cross-legged, as Buddha rupas sit, that is best; because this

(continued from the previous page) position has many good Sankhāras associated with it in the minds of Buddhist people.

Now comes the all-important question of what we are to meditate upon. The subjects of meditation are classified in the books under forty heads; and in the old days a man wishing to practise *Kammatthana* would go to some great man who had practised long, and had so attained to great spiritual knowledge, and by virtue of his spiritual knowledge that Arahāt could tell which of the forty categories would best suit the aspirant. Now-a-days this is hardly possible, as so few practise this *Kammatthana*; and so it is next to impossible to find anyone with this spiritual insight. So the best thing to do will be to practise those forms of meditation which will most certainly increase the highest qualities in us, the qualities of Love, and Pity, and Sympathy, and Indifference to worldly life and cares; those forms of *Sammāsati* which will give us an accurate perception of our own nature, and the Sorrow, Transitoriness, and Soullessness of all things in the *Samsāra Cakka*; and those forms which will best calm our minds by making us think of holy and beautiful things, such as the Life of the Buddha, the liberating nature of the Dhamma He taught, and the pure life which is followed by His Bhikshus.

We have seen how a powerful Sankhāra is to be formed in one of two ways: either by one tremendous effort of concentration, or by many slight ones. As it is difficult for a beginner to make a tremendous effort, it will be found simplest to take one idea which can be expressed in a few words, and repeat those words silently over and over again. The reason for the use of a formula of words is that, owing to the complexity of the brain actions involved in the production of words, very powerful Sankhāras are formed by this habit of silent repetition: the words serve as a very powerful mechanical aid in constantly evoking the idea they represent. In order to keep count of the number of times the formula has been repeated Buddhist people use a rosary of a hundred and eight beads, and this will be found a very convenient aid. Thus one formulates to oneself the ideal of the Great Teacher; one reflects upon His Love and Compassion, on all that great life of His devoted to the spiritual assistance of all beings; one formulates in the mind the image of the Master, trying to imagine Him as He taught that Dhamma which has brought liberation to so many; and every time the mental image fades, one murmurs "*Buddhanussati*" – "he reflects upon the Buddha" – each time of repetition passing over one of the beads of the rosary. And so with the Dhamma, and the Sangha; – whichever one prefers to reflect upon.

But perhaps the best of all the various meditations upon the ideal, are what is known as the Four Sublime States – *Cattaro Brahmavihara*, These meditations calm and concentrate the Citta in a very powerful and effective way; and besides this they tend to

increase in us those very qualities of the mind which are the best. One sits down facing East, preferably; and after reflecting on the virtues of the TriRatna, as set forth in the formulas "Iti pi so Bhagava", etc., one concentrates one's thought upon ideas of Love; one imagines a ray of Love going out from one's heart, and embracing all beings in the Eastern Quarter of the World, and one repeats this formula: "And he lets his mind pervade the Eastern Quarter of the World with thoughts of Love – with Heart of Love grown great, and mighty, and beyond all measure – till there is not one being in all the Eastern

(continued from the previous page) Quarter of the World whom he has passed over, whom he has not suffused with thoughts of Love, with Heart of Love grown great, and mighty, and far-reaching beyond all measure." And as you say these words you imagine your Love going forth to the East, like a great spreading ray of light; and first you think of all your friends, those whom you love, and suffuse them with your thoughts of love; and then you reflect upon all those innumerable beings in that Eastern Quarter whom now know not, to whom you are indifferent, but whom you should love and you suffuse them also with the ray of your love; and lastly you reflect upon all those who are opposed to you, who are your enemies, who have done you wrong; and these too, by an effort of will, you suffuse with your Love "till there is not one being in all that Eastern Quarter of the Earth whom you have passed over, whom you have not suffused with thoughts of Love with Heart of Love grown great, and mighty, and beyond all measure". And then you imagine a similar ray of Love issuing from your heart in the direction of your right hand; and you mentally repeat the same formula, substituting the word "Southern" for "Eastern", and you go through the same series of reflections in that direction. And so to the West, and so to the North, till all around you, in the four directions, you have penetrated all beings with these thoughts of Love. And then you imagine your thought as striking downwards, and embracing and including all beings beneath you, repeating the same formula, and lastly as going upwards, and suffusing with the warmth of your Love all beings in the worlds above. Thus you will have meditated upon all beings with thoughts of Love, in all the six directions of space; and you have finished the Meditation on Love.

In the same way, using the same formula, do you proceed with the other three Sublime States. Thinking of all beings who are involved in the Samsāra Cakka, involved in the endless sorrow of existence—thinking especially of those in whom at this moment sorrow is especially manifested, thinking of the weak, the unhappy, the sick, and those who are fallen; you send out a ray of Pity and Compassion towards them in all six directions of Space. And so suffusing all beings with thoughts of Compassion, you pass on to the meditation on Happiness. You meditate on all beings who are happy, from the lowest happiness of earthly love to the highest, Happiness of those who are freed from all sin, the unutterable Happiness of those who have attained the Nirvana Dharma. You seek to feel with all those happy ones in their happiness, to enter into the bliss of their hearts and lives, and to augment it; and so you pervade all six directions with thoughts of happiness, with this feeling of sympathy with all that is happy, and fair, and good.

Then, finally, reflecting on all that is evil and cruel and bad in the world, reflecting on the things which tempt men away from the holy life, you assume to all evil beings thoughts of indifference—understanding that all the evil in those beings arises

from ignorance; from the Asavas, the leakages of mental power into wrong channels; you understand concerning them that it is not your duty to condemn, or revile, but only to be indifferent to them and when you have finished this meditation on Indifference, you have completed the meditation on the four Sumblime States—on Love, and Pity, and Happiness, and Indifference. The meditation on Love will overcome in you all hatred and wrath; the meditation on Pity will overcome your Sankháras of cruelty and unkindness; the meditation on Happiness

(continued from the previous page) will do away with all feelings of envy and malice; and the meditation on Indifference will take from you all sympathy with evil ways and thoughts. And if you diligently practise these four Sublime States, you will find yourself becoming daily more and more loving and pitiful, and happy with the highest happiness, and indifferent to personal misfortune and to evil. So very powerful is this method of meditation, that a very short practice will give results—results that you will find working in your life and thoughts, bringing peace and happiness to you, and to all around you.

Then there is the very important work of Sammasati, the analysis of the nature of things that leads men to realise how all in the Samsara Cakka is characterised by the three characteristics of Sorrow, and Transitoriness, and Soullessness; how there is nought that is free from these three characteristics; and how only right reflection and right meditation can free you from them, and can open for you the way to peace. And because men are very much involved in the affairs of the world, because so much of our lives is made up of our little hates and loves and love and fears; because we think so much of our wealth, and of those we love with earthly love, and of our enemies, and of all the little concerns of our daily life, therefore is this right perception very difficult to come by, very difficult to realise as absolute truth in the depth of our hearts. We think we have but one life and one body; so these we guard with very great attention and care, wasting useful mental energy upon these ephemeral things. We think we have but one state in life; and so we think very much of how to better our positions, how to increase our fortune.

"I have these sons, mine is this wealth"—thus the foolish man is thinking: he himself hath not a self, how sons, how wealth?"* But if we could look back over the vast stairway of our innumerable lives, if we could see how formerly we had held all various positions, had had countless fortunes, countless children, innumerable loves and wives; if we could so look back, and see the constant and inevitable misery of all those lives, could understand our ever-changing minds and wills, and the whole mighty phantasmagoria of the illusion that the utter misery and futility of all this earthly life, might understand and grasp those three characteristics of all existent things; then indeed would our desire to escape from this perpetual round of sorrow be augmented, augmented so that we would work with all our power unto liberation.

* "Puttā m'atthi, dhanam m'atthi,

Iti bālo vihannti:

Attā hi attano natthi,

Kuto puttā, kuto dhanam?" — *Dhammapada. v. 3.*

To the gaining of this knowledge of past births there is a way, a practice of meditation by which that knowledge may be obtained. This at first may seem startling; but there is nothing really unnatural or miraculous about it: it is simply a method of most perfectly cultivating the memory. Now, memory is primarily a function of the material brain: we remember things because they are stored up like little mind-pictures, in the minute nerve-cells of the grey cortex of the brain, principally on the left frontal lobe. So it may naturally be asked: "If memory, as is certainly the case, be stored up in the material brain, how is it possible that we should remember, without some miraculous faculty, things that happened before that brain existed?" The answer is this: our brains, it is true, have not existed

(continued from the previous page) before this birth, and so all our normal memories are memories of things that have happened in this life. But what is the *cause* of the particular brain-structure that now characterises us? Past Sankáhras. The particular and specific nature of a given brain; that, namely, which differentiates one brain from another, which makes one child capable of learning one thing and another child another; the great difference of aptitude; and so on which gives to each one of us a different set of desires, capacities, and thoughts. What force has caused this great difference between brain and brain? We say the action of our past Sankháras, the whole sours of Sankháras of our past lives, determined, ere our birth in this life, whilst yet the brain was in process of formation, these specific and characteristic features. And if the higher, thinking levels of our brains have thus been specialised by the acquired tendencies of all our line of lives, then every thought that we have had, every idea and wish that has gone to help to specialise that thinking stuff, must have left its record stamped ineffaceably, though faintly, on the structure of this present brain, till that marvellous structure is like some ancient palimpsest—a piece of paper on which, as old writing faded out, another and yet another written screen has been superimposed. By our little seeing eyes only the last record can be read; but there are ways by which all those ancient faded writings can be made to appear; and this is how it is done. To read those faded writings we use an eye whose sensitivity to minute shades of colour and texture is far greater than our own; a photograph is taken of the paper, on plates prepared so as to be specially sensitive to minute shades of colour, and, according to the exposure given, the time the eye of the camera gazed upon that sheet of paper another and another writing is impressed upon the sensitive plate used, and the sheet of paper, which to the untrained eye of man bears but one script, yields up to successive plates those lost, ancient, faded writings, till all are made clear and legible.

So it must be, if we think, with this memory of man; with all the multiple attributes of that infinitely complex brain-structure.

All that the normal mental vision of man can read there is the last plain writing, the record of this present life. But every record of each thought and act of all our karmic ancestry, the records upon whose model this later life, this specialised brain-structure has been built, must lie there, visible to the trained vision, so that, had we but this more sensitive mental vision, that wondrous palimpsest, the tale of the innumerable ages that have gone to the composing of that marvellous document, the record of a brain, would stand forth clear and separate, like the various pictures on the colour-sensitive plates. Often, indeed, it happens that one, perchance the last of all those ancient records, is given now so clear and legible that a child can read some part of what was written; and so we have those strange instances of sporadic, uninherited genius that are the puzzle and the despair of Western Psychologists? A little child,

before he can hardly walk, before he can clearly talk, will see a piano, and crawl to it, and, untaught, his baby fingers will begin to play; and, in a few years' time, with a very little teaching and practice, that child will be able to execute the most difficult pieces – pieces of music which baffle any but the most expert players. There have been many such children whose powers have been exhibited over the length and breadth of Europe. There was Smeaton, again, one of our greatest engineers. When a child (he was the son of uneducated peasant

(continued from the previous page) people) he would build baby bridges over the streams in his country, — untaught — and his bridges would bear men and cattle. There was a child, some ten years ago, in Japan, who, a baby, saw one day the ink and brush with which the Chinese and Japanese write, and, crawling with pleasure, reached out his chubby hand for them, and began to write. By the time he was five years old that baby, scarce able to speak correctly, could write in the Chinese character perfectly — that wonderful and complex script that takes an ordinary man ten to fifteen years to master — and this baby of five wrote it perfectly. This child's power was exhibited all over the country, and before the Emperor of Japan; and the question that arises is, how did all these children get their powers? Surely, because for them the last writing on the book of their minds was yet clear and legible; because in their last birth that one particular set of Sankhāras was so powerful that its record could still be read.

And thus we all have, here in our present brains, the faded records of all our interminable series of lives; a thousand, tens of thousands, crores upon crores of records, one superimposed over another, waiting only for the eye that can see, the eye of the trained and perfected memory to read them, to distinguish one from another as the photographic plate distinguished, and the way so to train that mental vision is as follows: —

You sit down in your place of meditation, and you think of yourself seated there. Then you begin to *think backwards*. You think the act of coming into the room. You think the act of walking towards the room, and so you go on, thinking backwards on all the acts that you have done that day. You then come to yourself, waking up in the morning, and perhaps you remember a few dreams, and then there is a blank, and you remember your last thoughts as you went to sleep the night before what you did before retiring, and so on, back to the time of your last meditation.

This is a very difficult practice; and so at first you must not attempt to go beyond one day: else you will not do it well, and will omit remembering a lot of important things. When you have practised for a little, you will find your memory of events becoming rapidly more and more perfect; and this practice will help you in worldly life as well, for it vastly increases the power of memory in general. When doing a day becomes easy, then slowly increase the time meditated upon. Get into the way of doing a week at a sitting — here taking only the more important events — then a month, then a year, and so on. You will find yourself remembering all sorts of things about your past life that you had quite forgotten; you will find yourself penetrating further and further into the period of deep sleep; you will find that you remember your dreams even far more accurately than you ever did before. And so you go on, going again and again over long periods of your life, and each time you will remember more and more of

things you had forgotten. You will remember little incidents of your child-life, remember the tears you shed over the difficult tasks of learning how to walk and speak; and at last, after long and hard practice, you will remember a little, right back to the time of your birth.

If you never get any further than this, you will have done yourself an enormous deal of good by this practice. You will have marvellously increased your memory in every respect; and you will have gained a very clear perception of the changing nature of your desires and mind and will, even in the few years of this life. But

(continued from the previous page) to get beyond this point of birth is very difficult, because, you see, you are no longer reading the relatively clear record of this life, but are trying to read one of those fainter, underwritten records the Sankhāras have left on your brain. All this practice has been with the purpose of making clear your mental vision; and, as I have said, this will without doubt be clearer far than before; but the question is, whether it is clear enough. Time after time retracing in their order the more important events of this life, at last, one day, you will bridge over that dark space between death and birth, when all the Sankhāras are, like the seed in the earth, breaking up to build up a new life; and one day you will suddenly find yourself remembering your death *in your last life*. This will be very painful, but it is important to get to that stage several times, because at the moment when a man comes very near to death the mind automatically goes through the very process of remembering backwards you have been practising so long, and so you can then gather clues to all the events of that last life.

Once this difficult point of passing from birth to death is got over, the rest is said in the books to be easy. You can then, daily with more and more facility, remember the deeds and thoughts of your past lives, one after another will open before your mental vision. You will see yourself living a thousand lives, you will feel yourself dying a thousand deaths, you will suffer with the suffering of a myriad existences, you will see how fleeting were their little joys, what price you had again and again to pay for a little happiness;—how real and terrible were the sufferings you had to endure. You will watch how for years you toiled to amass a little fortune, and how bitter death was that time, because you could not take your treasure with you; you will see the innumerable women you have thought of as the only being you could ever love, and lakh upon lakh of beings caught like yourself in the whirling Wheel of Life and Death; some now your father, mother, children, some again your friends, and now your bitter enemies. You will see the good deed, the loving thought and act, bearing rich harvest life after life; and the sad gathering of ill weeds, the harvest of ancient wrongs. You will see the beginningless fabric of your lives, with its ever-changing pattern stretching back, back, back into interminable vistas of past time, and then at last you will know, and will understand. You will understand how this happy life for which we crave is never to be gained; you will realise, as no books or monks could teach you, the sorrow and impermanence and soullessness of all lives; and you will then be very much stirred up to make a mighty effort, now that human birth and this knowledge is yours;—a supreme effort to wake up out of all this ill dream of life as a man awakes himself out of a fearful nightmare. And this intense aspiration will, say the Holy Books, go very far towards effecting your liberation.

There is another form of meditation which is very helpful, the more so as it is not necessarily confined to any one particular time of the day, but can be done always, whenever we have a moment in which our mind is not engaged. This is the *Mahasatipatthana*, or great reflection. Whatever you are doing, just observe and make a mental note of it, being careful to understand of what you see that it is possessed of the Three Characteristics of Sorrow, Impermanance, and lack of an Immortal Principle of soul. Think of the action you are performing, the thought you are thinking, the sensation you are feeling, as relating to some exterior person; take care not to think

(continued from the previous page) *"I am doing so-and-so"* but *"there exists such-and-such a state of action."* Thus take bodily actions. When you go walking, just concentrate the whole of your attention upon what you are doing, in an impersonal kind of way. Think *"now he is raising his left foot"*, or, better *"there is an action of the lifting of a left foot."* *"Now there is a raising of the right foot, now the body leans a little forwards, and so advances, now it turns to the right, and now it stands still."* In this way, just practise concentrating the mind in observing all the actions that you perform, all the sensations that arise in your body, all the thoughts that arise in your mind, and always analyse each concentration object thus (as in the case cited above, of the bodily action of walking) *"What is it walks?"* and by accurate analysis you reflect that there is no person or soul within the body that walks, but that there is particular collection of chemical elements, united and held together by the result of certain categories of forces, as cohesion, chemical attraction, and the like; that these acting in unison, owing to a definite state of co-ordination, appear to walk, move this way and that, and so on, owing to and concurrent with the occurrence of certain chemical decompositions going on in brain and nerve and muscle and blood, etc., that this state of co-ordination which renders such complex actions possible is the resultant of the forces of innumerable similar states of co-ordination; that the resultant of all these past states of co-ordination acting together constitute what is called a living human being; that owing to certain other decompositions and movements of the fine particles composing the brain, the idea arises *"I am walking,"* but really there is no *"I"* to walk or go, but only an ever-changing mass of decomposing chemical compounds. That such a decomposing mass of chemical compounds has in it nothing that is permanent, but is, on the other hand, subject to pain and grief and weariness of body and mind; that its principal tendency is to form new sets of co-ordinated forces of a similar nature—new Sankhāras which in their turn will cause new similar combinations of chemical elements to arise, thus making an endless chain of beings subject to the miseries of birth, disease, decay, old age, and death; and that the only way of escape from this perpetual round of existences is the following of the Noble Eightfold Path declared by the Sammāsambuddha, and that it is only by diligent practice of His Precepts that we can obtain the necessary energy for the performance of Concentration; and that by Sammāsati and Sammāsamādhi alone the final release from all this suffering is to be obtained; and that by practising earnestly these reflections and meditations the way to liberation will be opened for us—even the way which leads to Nirvāṇa, the State of Changeless Peace to which the Master has declared the way. Thus do you constantly reflect, alike on the Body, Sensations, Ideas, Sankhāras, and the Consciousness.

Such is a little part of the way of Meditation, the way whereby the mind and heart may be purified and cultivated. And now for a few final remarks.

It must first be remembered that no amount of reading or talking about these things is worth a single moment's practice of them. These are things to be *done*, not speculated upon; and only he who practises can obtain the fruits of meditation.

There is one other thing to be said, and that is concerning the importance of Sila. It has been said that Sila alone cannot conduct to the Nirvāna Dharma; but, nevertheless, this Sila is of the most

(continued from the previous page) vital importance, for there is no Samàdhi without Sila. And why? Because, reverting to our simile of the steam engine, whilst Samàdhi mental concentration, is the steam power of this human machine, the fire that heats the water, the fire that makes that steam and maintains it at high pressure is the power of Sila. A man who breaks Sila is putting out his fires; and sooner or later, according to his reserve stock of Sila fuel, he will have little or no more energy at his disposal. And so, this Sila is of eminent importance; we must avoid evil, we must fulfil all good, for only in this way can we obtain energy to practise and apply our Buddhist philosophy; only in this way can we carry into effect that third Rule of the Stanza which has been our text; only thus can we really follow in our Master's Footsteps, and carry into effect His Rule for the Purification of the mind only by this way, and by constantly bearing in mind and living up to his final utterance—"Atha kho, Bhikkhave, ámentayámi vo; Vayadhmamá Sankhárá, Appamádena Sampádetha."

"Lo! now, Oh Brothers, I exhort ye! Decay is inherent in all the Tendencies; therefore deliver ye yourselves by earnest effort."

An Elucidation of Kamma

1

To father, with love, cash. 30.6.1918

Dt. Paul Brunton

Sorry I have no clean copy. I give you a copy gifted to my father (who has passed on)
Pal.²

An Elucidation of Kamma

BY DR CASSIUS A. PEREIRA, L.R.C.P. LOND.,
M.R.C.S. ENG.

Manopubbarāgamā dhammā,
Manose^{tt}hā manomayā –
“Mental characteristics have mind as forerunner and chief,
they are mind-made.”

OF the Teachings that follow from the Central Doctrine of Sorrow and the Escape from Sorrow, one of the most important is the Kamma-doctrine of the Dhamma. This, the Buddha's *Kamma-doctrine*, is by no means the same thing as the *Karma Theory* of the Hindu. To the Hindu, karma is a sort of accretion about a Soul, which the Soul – a part of a Divine Essence – builds about itself.

The Kamma-doctrine of the Blessed One states that kamma *is* the being is kamma. Apart from kamma there is *no* being. And as kamma is always changing, altering, being made anew and remade, moulded and remoulded, added to, subtracted from, exhausted, – it follows that *the Tathāgata* did not recognise such a thing as an unchanging permanent entity, a soul, as an actual fact.

One who ponders over the riddle of an apparently ill-balanced world, its cruel inequalities of distribution of pain and pleasure, its injustice of “accident” and

² The original editor inserted at top of the page read: “To father, with love, cash. 30.6.1918
Dt. Paul Brunton

Sorry I have no clean copy. I give you a copy gifted to my father (who has passed on)
Pal.” By hand

³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

“heredity,” — one who ponders on these, realises, soon or late, that *here* is no room for an infinite, all-loving Creator, a merciful Father Who Fashioned All.

To such an awakening one the Buddha speaks. It is blasphemy to suggest a Creator, after postulating such a “creation” as we see about us. It is illusion. “One thing only, Brothers, do I make known; Sorrow and the

(continued from the previous page) Escape from Sorrow," says the Buddha. And *this*, this is *Truth*.

This Sorrow we see about us; the Path of Escape appeals to our reason. This, we feel, is real, actual. And with this Teaching goes the Kamma-doctrine, the satisfying, explicit, elucidating Kamma-doctrine, the doctrine of actuality.

No dream of idealism, however attractive and old, can be more ancient or of higher authority than actuality. No mere vision can replace fact. And this Pain, that we see about us, is actuality. This Kamma-doctrine is fact. Let those who can, disprove;—and disproving, prove that Somewhere, Up there in Heaven, is a merciful evenly-compassionate Creator, whose Will is evident about us,—the uneven world of God!

Thus far, the reasoning of the theists has been utterly inadequate to satisfy the Buddhist mind. The untrained human mind, outside of Buddhist thought, has always chased the *ignes fatui* of the "whence," the "why," and the "whither." Like a child has it always behaved, and the more it chased, the further fled the will-o'-the-wisps. Science, as far as it goes, has cleared the minds of a few, but rampant superstition still holds the minds of the majority of men.

Science alone has not sufficed the higher nature of man; and unless the mind has the good fortune to hear, understand, and accept the Buddha's Message, the hold of hoary superstition will not be loosened, and again and again the human mind will wallow in its floundering lore and muddy reasoning.

And again, it is not the "common-sense" of mankind that can lead to salvation, for the conclusions of common-sense, however thought out, must necessarily remain "common" and mundane to the end of the chapter. Common-sense prizes its cloudy conclusions merely because of their being "the heritage of the ages." Common-sense will ever be strong in allegiance to "authority" and "tradition." It will not concede any substance to criticism of its formal "religion" or superstition

(continued from the previous page) —be it what it may. It will not admit that “wisdom,” on many occasions, and on vital questions, has opposed “common-sense.”

To reach the ultra-mundane we need something more worthy of being relied on than common-sense—though this is not altogether to be dispensed with. Common-sense is worthy enough for ordinary purposes,—but Wisdom, the most excellent, is based on something deeper than mere practical sagacity, or even the tangled jungle of logic. These are useful up to a point, but, to reach the Goal of Deathlessness, to cross the restless tide of Suffering, one needs Wisdom’s strong raft;—and it is nothing less than this that a Buddha offers to the keen seeker.

It is to the highest natures that a Buddha appeals. He is a Physician that offers to heal the mortal illness of the present. He offers the health of Immortality, when the “why” and “wherefore” of all will be manifest to each of us, here and now,—not in some dream-heaven of future date. But do not look, he says in effect, through the spectacles of idealists or animists;—look with your own eyes.

Why does unevenness exist? It is because of Kamma. Because we experience Sensation—pleasant, painful, or indifferent—Craving springs up—craving to have and hold, or to reject and put away. Craving causes Clinging to life. This “clinging to life” leads to further Becoming,—and this “becoming” is the Kamma that leads ever to Birth and rebirth. Ensues all the Suffering that a Buddha would relieve in whosoever treads His Noble Path.

But Sensation varies, and, because of the unevenness of “sensation,” the Craving varies, the Clinging varies, the Becoming varies,—the Kamma varies.

Thus, because of the unevenness of past Craving, because of the merit or demerit thereof, because of the skilfulness or unskilfulness therein, has sprung up a vast ocean of Kamma,—you or I, good, bad, or indifferent,—that unerringly reveals itself about us in the unevennesses

(continued from the previous page) and seemingly fortuitous vicissitudes of these our present lives. But the spoon of kamma still feeds us; it is mother, nurse, friend, enemy, executioner — all.

Kamma is action. It is the volition that gives birth to thought, word and deed. Kamma is the setting of the seed; the reaping there from comes with the fruit of the resultant tree. One might reap bitter weed or sweet fruit — according to the sowing, but a reaping, soon or late, is certain and inevitable.

The Buddha tells us that it is an inherent property of mind, or thought-force, that, with every volition or kamma, a seed is set that involves a future fruition, *sui generis*, near or far. It is open to us, each one for himself, to see to it that such sowing as is unavoidable is done with skill. It is only this skill, and the eschewing of all unskillful sowing, that a Buddha teaches. He teaches us first a skill in sowing, and then a skill that leads to That Where sowing and reaping are no more.

To explain kamma-working, in any of the accepted modes of interpretation, one must first understand somewhat of thought-processes, as elucidated by the Buddha.

Strictly speaking, the life of a being is only that of a single thought. Fifty-two mental properties (*cetasikā*) have been classified, — meritorious, demeritorious, and indifferent or indeterminate. These, in various combinations, give rise to eighty-nine Forms-of-Consciousness, which encompass the whole sphere of thought. Some of these forms of consciousness are seed, some are fruit, some are barren. Each is complex in nature — consisting of seven Universal mental properties (*sabbacittasā-dhāraṇā*), common to all, six Particulars (*pakiṇṇaka*), common to some, etc. — and is born in dependence on a sight, sound, smell, taste, touch, or a former mental state. There is ever a ceaseless flux, like a flowing river, thought following thought.

In dreamless sleep, the mind is vacant and its Current-of-being is termed *Bhavaṅga*. Thought-processes interrupt this Current-of-being and consciousness arises. *Bhavaṅga* is thought-free (*vīthi-mutta*). It is like a fire

⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) that is smouldering, and flares up with the dry leaf of a sense-object that arouses a train of thought (*vīthi-citta*). This dry leaf flashes forth, is consumed, and the smouldering remains. So also the train of thought passes away and *bhavaṅga* is restored.

Thought is the result of senses, sense-objects, and the process of attention,—as fire results from sun, dry leaves and lens. Without a sense-object there can be no thinking. Even the inward burning of *bhavaṅga* depends on an object,—is fruit of an “action-symbol” (*kamma-nimitta*) or “experience-symbol” (*gati-nimitta*) of the past.

Every thought lives three instants (*khaṇas*),—birth (*uppāda*), growth (*ṭhiti*¹⁰), and death (*bhaṅga*); the three together make up one “thought-moment” (*cittakkhaṇa*), the life of a thought.

If one looks at an object, the Current-of-being (*bhavaṅga*)—first undisturbed—vibrates; attention is aroused; the sensation is noted and referred to the eye; there is then an eye-perception, followed by an eye-consciousness or a “seeing”; then one observes the object and “accepts” it; then one investigates it, assimilates it, and identifies it. This Cognising Faculty (or *javana*) usually lasts for seven thought-moments. Lastly, the whole process is impressed on the mind as “an experience.” Then *bhavaṅga* resumes its placid flow, till again disturbed by a thought-stimulus,—the whole process-of-consciousness having occupied seventeen thought-moments.

It is not intended here to explain the above “process” in detail. Some thoughts scarcely disturb *bhavaṅga*, others operate as outlined above. There are several varieties of reaction to stimuli. It is *javana* that interests us here, for, as the subject cognises, he registers *kamma*. At death (*maranāsanna javana*), and in a few special circumstances, the cognitive process, being weak, lasts for only five thought-moments, instead of the usual seven.

Now, in the *javana* process, three distinct varieties of

2—3

⁹ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹⁰ The original editor corrected symbol “ṭhiti” by hand

(continued from the previous page) kamma are recorded. Each of the seven (or five at death) *Favana* thought-moments brings into being a volition (*cetana*) or kamma,—the first is the weakest, and the fourth is the strongest. The result of the first *Favana* thought-moment is —

1. IMMEDIATELY-EFFECTIVE-KAMMA (*Diṭṭhadhamma vedanīya kamma*). It operates in this life. If opposed and unable to operate, it becomes Non-effective (*ahosi*), as it is too weak to be Reproductive. The hunter shoots one arrow; if it misses, the deer remains unaffected.

The last *Favana* thought-moment (the seventh, or at death the fifth) is the next weakest; its result is —

2. REMOTELY - EFFECTIVE - KAMMA (*Upapjjavedanīya kamma*). This works only after this existence. If powerful enough it will cause Reproduction; otherwise it becomes Non-effective (*ahosi*).

The intermediate *Favana* thought-moments (usually five, or in death-consciousness three) act as —

3. INDEFINITELY - EFFECTIVE - KAMMA (*Aparāpariya vedanīya kamma*). These will operate at any time, in any future existence after the next — till Nibbāna be attained, if conditions are favourable. These never become Non-effective (*ahosi*), but chase the being through existence, as dogs chase a deer which they will bring down if they get the chance. If the dogs are powerful, they will get the chance every time,—provided the deer does not get an access of speed and stamina from a fresh source. If the dogs are weak, they might never get a chance; but life is such that, alas! it is almost certain the deer makes a stupid blunder, drinks salt water to quench his thirst, or breaks a limb through unskilfulness.

4. NON-EFFECTIVE-KAMMA (*Ahosi kamma*). This comprises all kamma, of the first two classes in this division, that was too weak to operate, or was counteracted by more powerful kamma at the time it should have worked.

These four classes make up the *Division of kamma according to the Time of Effect*.

All kamma falls into one of the categories of this classification; and this is true of the subsequent classifications

¹¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) also; they are only different ways of looking at one and the same subject.

From this division of kamma, according to “time of effect,” it is evident that most of a being’s kamma is of the “Indefinitely-effective” order. And this is true, both of kamma now experienced, and kamma now “made.”

Of kamma of the last life—except for help possibly in reproduction, and a general trend of character—nothing is harvested in this. The kamma now experienced is that of all “lives” before that immediately preceding. Again, most of the kamma now “made”—excepting a possible “reproduction” in the next existence—will yield fruit only in the “births” that come after the next; but the kamma of the last “life” will begin to operate in the next.

“Indefinitely-effective-kamma” is compared to glowing coals, ever ready to kindle likely fuel; while “Immediately-effective-kamma” is compared to fuel. But rarely does “Immediately-effective-kamma” operate without the support of “Indefinitely-effective-kamma” of the same kind; then the “fuel” flares up like dry cotton or touch-wood. Otherwise, like green wood that will not burn on live coals without the help of much dry fuel, the “Immediately-effective-kamma” becomes “Non-effective.”

A Buddha’s or Arahant’s *Favāna* is barren or inoperative (*kiriya-javana*). All cognising in Such is a placid process, void of thirst, void of hate and ignorance, void of all sowing for a future life. The ordinary man’s *Favāna*—conjoined as it is with greed, hatred and ignorance—is always registering kamma. If the kamma be skilful, it is “meritorious” and helpful; else it is “demeritorious.” But always a “Remotely-effective-kamma” will cause reproduction, and the chasing dogs, those past tendencies, registered as “Indefinitely-effective-kamma,” will resume their hunt—to support and comfort, or to obstruct and slay.

Man makes kamma; and whenever his past tendencies reawaken, he is said to be virtuous or vile, forbearing,

(continued from the previous page) bad-tempered, etc. Persistence, in either evil or good will inevitably lead to future similar reawakening.

From the above, it is also evident that the tendencies, the “Indefinitely-effective-kamma,” the active side, or seed, of the past, determine the passive side, or fruit, of the present. Indeed one might also gather that even the active side, or choice, of the present, is largely determined by the past kamma. In *this* sense, the Dhamma teaches that “free-will” is an illusion. But the Blessed One has declared that a being can mould kamma itself. *One can modify or alter, in the present, a past inherited kamma.* But the greater part of new kamma will affect future existences. The Dhamma, the Middle Doctrine, therefore steers clear of both “determinism” and “libertarianism.” If the former is right, then there is no escape, and from eternity we are destined to vainly fight the insurmountable. If the latter is right, then there is no call for restraint; for there is no reaping what we sow, there is no law of cause and effect, and there is no opportunity for eluding,—no method for avoiding a world of woe. The Buddha, here also, points out a middle way.

Another classification of kamma is that *according to Function*. Here again there are four classes:—

1. REPRODUCTIVE (*Fanaka kamma*). This causes conception and then is latent. It may or may not help further, according to whether it receives support or is counteracted. By “conception” here is meant only a resetting of the current-of-being,—the fruit of a past kamma of the “Remotely-effective” class in the *Time* classification.

There is no soul, no entity that “transmigrates” from one existence to the next. The new being is not absolutely the same as the old, nor is it absolutely different; as a fruit is neither absolutely the same as nor absolutely different from the seed that gave rise to the tree. It is one of a series and arises from dependence on causes. Even as a pole helps a man to vault over a stream, so the tendencies—quitting one existence, are reset in

(continued from the previous page) another — “Reproductive-kamma” being “the pole.” But, as an echo is the effect of a sound and “comes” from nowhere, so the consciousness of the new existence does not “come” from the last, yet is based on causes that obtained in the last.

“Heredity” here gets a new and fuller meaning. A child’s “heredity” is of its own making. Heirs of kamma are we; lineage, progenitors, birth, are all mere incidents in the working of the great law of cause and effect, a natural law that has ever been and will ever be.

2. SUPPORTIVE (*Upatthambhaka kamma*). This works by upholding the force of “Reproductive-kamma.” “Support” is given to what is pleasant and helpful, or the opposite.

It is to be remembered that all kammas of each class of this division — as well as the last, and the next classification — might be meritorious, or demeritorious. They might therefore be pleasant in effect, or painful; the Buddha’s view being that all, even those apparently pleasant at the moment, are actually and ultimately painful.

3. COUNTERACTIVE (*Upapīḷaka kamma*). This class opposes the “Reproductive” and “Supportive” kammas. Almsgiving (*dāna*) and virtue (*sīla*) are the chief causes of good “Supportive” and “Counteractive” kamma. Miserliness, greed, vice of all kinds, cruelty and hatred, make the opposite or *ill* kamma, — counteracting the good one is experiencing, and supporting the painful.

4. DESTRUCTIVE (*Upaghātaka or Upaccheda kamma*) is the last class of this group. It totally kills or destroys. Either a good kamma is killed by a bad, or a bad by a good. It operates on “Supportive kamma,” and, when the particular “support” is that which props life itself, one ceases to live here, — it kills one.

It must not be thought that death is caused always, and only, by “Destructive” kamma. This, if present, will certainly act; but there are three other causes of death: expiration of the life-span, exhaustion of kamma, or the using-up of both.

¹² This symbol not found in Book Antiqua font so we have inserted from Tahoma

This is the *division of kamma according to Function of Effect*. “Reproduction,” or conception, is always a passive effect of past activity; but “supportive,” “counteractive” and “destructive” kamma may very well be due to present activity, if that activity, for good or evil, be only powerful enough.

A fruit of past kamma, meritorious or demeritorious, may be supported, obstructed or overcome by a fruit also of the past.

A fruit of the past may be supported, obstructed or overcome by a seed of the present, *i.e.*, by a kamma of this life.

A seed of the present, *i.e.*, present activity or kamma, may be supported, obstructed or overcome by a fruit of past kamma.

Lastly, a seed of the present may be supported, obstructed or overcome by a seed of the present.

The next classification of kamma is that *according to the order of Priority of Effect*.

The consequences of kamma take precedence in manifesting themselves, according to their power of overcoming the resistance of other kamma. There are natural laws, with regard to this, that are realised, in their fulness, only by one who attains the State of an Enlightened One. These laws are no mere “theories” of a reformer, or “working hypotheses” formulated by a very great philosopher. These are actual truths perceived by One Who was Perfectly Enlightened, and are mentioned as plain facts, as plain—to him who understands—as the law of gravity or any other actuality. And as facts they were realised by many, who also attained to a similar plane of Enlightenment.

In this division, too, there are four classes: —

1. WEIGHTY KAMMA (*Garuka kamma*). “Weighty” kamma may be “good” or “bad.” It may be “reproductive,” “supportive,” “counteractive” or “destructive.” Good (*kusala*) weighty kamma is usually of the high Form (*Rūpa*) or Formless (*Arūpa*) planes (*lōka*),—but may be of the sense (*Kāma*) plane as well. It consists

(continued from the previous page) of the attainment of the trances (*jhāna*) and constitutes lofty (*mahaggata*) kamma. Demeritorious (*akusala*) weighty kamma is *kāmāvacara* only, i.e., of the plane of the senses, and consists of (a) parricide, matricide, the killing of an Arahant, wounding of a Buddha, creation of dissension in the Sangha; and (b) persistent, permanent scepticism.

The five classes under (a) are given in an ascending order, the “weight” increasing from first to last.

Weighty kamma, good or bad, operates before all others. The fruit of bad “weighty” kamma is held to preclude origination of good “weighty” kamma till the bad harvest be reaped.

Devadatta, the Buddha’s cousin, was a being of high attainments, but is said to suffer in *Avīci* to-day because of the commission of an evil “weighty” kamma. Like a leaden ball that pierces through vast accumulations of sea-weed and sinks to the bottom of the sea, so a weighty kamma supersedes all a being’s vast store of other kamma and unerringly works its effect before aught else.

2. DEATH-PROXIMATE-KAMMA (*Āsanna kamma*). This is the kamma that determines the next birth. If a being be so unskilful as to originate a bad “weighty” kamma, or so skilful as to attain good “weighty” kamma—that kamma will operate, to the exclusion of all else, at death, as “death-proximate-kamma.” In the absence of “weighty kamma,” whatever other kamma presents itself at the moment of death, takes precedence over all else.

In the pen of life, strong bulls may bellow and struggle behind,—but it is the animal that happens to be by the door, when it opens, that gets out first, though it be a new-born calf or sickly cow;—so this death-kamma acts first. And this is why a follower of the Buddha is told to recall “good deeds” when dying. The reviving of such during the last moments, or the forceful thinking or originating of “good” thoughts, creates a “good death-thought,” to the exclusion of, perhaps, more powerful, “bad” kamma that would otherwise have acted.

Thus there is a deep truth in “death-repentance.”

(continued from the previous page) Without the initial “repenting,” and the consequent idea of palliation or abatement, the mind will most probably lack the freedom and pliancy to grāsp and settle on “good” thoughts. But it is not well to dwell on the repentance, brooding over the evil that makes it necessary. This will only precipitate and confirm the end one would avoid, and the death-thought will not be “good.” Repentance, specially useful for the weak mind, must only be a prelude to the instillation, by oneself, or friend, of “good” thoughts. These “good kamma” must be persisted in, excluding all else, till death,—thus ensuring a good death-kamma. Death-repentance, therefore, in a dying murderer, is neither repugnant nor ridiculous to the follower of the Buddha, but a matter for serious reflection.

The books say, of Dhammāsoka, that because of a trivial, futile death-thought,—he, who was lord over half the civilised world, became, after death, a maggot who was lord over half a myrobalan fruit! This though Asoka had accumulated a vast store of “good kamma.” But, within a week, that maggot died, and, the good kamma acting, there arose a glorious and resplendent devā, whose brilliance yet illumines his heaven, and who once was India’s Emperor Asoka.

As illustrating the opposite side, *i.e.*, of “good death-thought” in a bad man, there is a quaint Ceylon tale worth repeating here.

Long ago, when Arahans yet trod the soil of this sacred Lankā, there lived at Mahiyaṅgaṇ¹³ a miserable veddah hunter, with his wife, in a rough wattled, leaf-thatched, forest hut. The man hunted the deer of the forest, and exchanged part of the flesh for rice and condiments, and thus he lived his profitless life. Near by was a village, and close to it, a forest hermitage, where dwelt a venerable Arahān. But the veddah never accompanied the villagers, on *poya* days, to the hermitage, to “take” the Precepts and hear the Dhamma expounded. He never “took Refuges” or precepts. Alone he lived his unskilful life, till old age overtook him and death drew night.

¹³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) Then the Arahan by supernormal vision chanced to see the sad state of the dying veddah, and, determined to ameliorate his lot, he visited the man. The woman told the veddah that a There had called to see him.

"I have had no commerce with such folk all my life,—never given alms, taken precepts or heard sermons, and I am not going to begin now; tell the Bhikkhu to go away." But the Arahan persisted—"Tell the good *upāsaka* (disciple) that I very much wish to greet him." And when the woman conveyed this message, the veddah was touched. He, a jungle veddah, was addressed by the dignified name of "*upāsaka*"—lay-disciple of the Buddha! and he invited the Arahan to enter and be seated.

"*Upāsaka*, I grieve to see you so ill."

"I am dying, Reverend Sir."

"*Upāsaka*, it will be well for you to take the Precepts, and make your heart glad."

"Yes, Reverend Sir."

"Then repeat after me—

'I take the Buddha as my Guide;
I take the Dhamma as my Guide;
I take the Sangha as my Guide.'

Three times, with failing voice, the veddah repeated the "Refuges," but, before he could "take" the Precepts, there was a gasp, a rattle in his throat, and the hunter was dead.

That day, in the gloaming, as the Arahan paced the "meditation-path" before the hermitage, the forest was suddenly lit up with unearthly glory, and a radiant god appearing, prostrated himself before the yellow-robed figure.

"Who art thou?" asked the Arahan.

"A *Cātummahārājika devā* now, but this morn I was a miserable dying veddah hunter. I came, lord, to thank you for your pity and your grace. But for you, I should now be in *Avīci*. The meriful death-thought engendered by 'the Refuges' has wafted me here. What might I

(continued from the previous page) not have reached had I the fortune to take the Precepts too!" And the devā then vanished.

3. HABITUAL-KAMMA (*Aciṇṇa*^{14a}, or *bahula kamma*). This is the kamma generated by constant repetition of thought, word or act. It comes next in power to "death-proximate-kamma," and in fact becomes "death-proximate-kamma" if it be forceful enough to overcome other kamma.

Repetition makes a kamma effective enough to preponderate after a while, as constant dripping can wear away a stone. A follower of the Buddha is advised to recall and review good thoughts, words and acts, again and again,—but never to brood over the evil of the past. Thus "good kamma" is made to become an impressive experience.

If one dwells on a bad kamma, it gradually becomes "habitual" and "vast," instead of merely "cumulative," *i.e.*, of the next class. On the other hand, a good kamma should not be allowed to remain merely "cumulative," when, by repetition and constant practice, one can make it "habitual."

Of the renowned warrior king of Lankā, Duṭṭhagāmani, it is said that, though with his own hands he killed a host of Tamil foemen, he was reborn in the Tusita heaven, where dwells the Bodhisat Metteyya; and, when Metteyya comes to earth and attains Supreme Buddhahood, Duṭṭhagāmani shall be his *agga-sāvaka* (chief disciple). And why? All the evil committed by that solidier-king was yet as a drop when compared with the vast sea of excellent "habitual" kamma that he had accumulated.

4. CUMULATIVE-KAMMA (*Kaṭṭhā Kamma*)¹⁶. This is the last class of this division, and comprises all the accumulated kamma, good, bad and indifferent, of the ages. It is in fact, the whole of each being's illimitable past;—the "chasing dogs" of "Indefinitely-effective-kamma" of the first division.

If no new kamma be powerful enough to act then, it is a kamma of this class that will operate as "death-thought."

¹⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) But “cumulative-kamma” is so great a store that there is absolutely no certainty (except to a Perfectly Enlightened One) as to how it will act. It is compared to a fool’s stone-throw: it might strike where least expected.

It will be seen, then, of what great importance it is to create *fresh good kamma*. As death draws nigh, a being cannot rely on “his” Cumulative-kamma, which might land “him” anywhere. One cannot be certain, too, if one be just an “ordinary” mortal, of one’s chances for a “good” death-thought: at death, all sorts of distasteful, baneful influences might “spoil” the death-thought,—for we know not how, where, and when we die. “Good weighty kamma” is beyond the reach of most of us. What then remains? On what staff shall one depend for support, on that uncertain road, that each must venture alone, and all must surely tread some day? *Habitual-kamma*.

The Bhikkhu might aspire to the soaring certainty of the trances. But to the majority who lead the home life it is of pressing, paramount importance, while the opportunity is still theirs, to make “good habitual-kamma” — which is possible for all, great and little. Almsgiving, the practice of virtue, love and sympathy, aspiration for high right-understanding, *and the glad constant recalling of these things*, constitute “good habitual-kamma” that is within the reach of all. And it is almost a certainty that this good habitual-kamma will fructify a good death-thought and lead to a happier state, where, perchance, one will have better opportunities and evolve higher.

All kammas of this division, according to priority of effect, may be Reproductive, Supportive, Counteractive or Destructive, — meritorious or demeritorious.

Weighty, Death-proximate and Habitual-kammas belong to the active side of the present. Cumulative-kamma is the heritage of the past. But one can modify this Cumulative kamma, here and now, by adding or subtracting, in the form of the first three kammas of this group.

The last classification of kamma is that *according to the place or state where the effects are produced*.

DEMERITORIOUS KAMMA (*Akusala kamma*). This bears fruit only in the “world of the Senses” (*kāmaloka*). It is only in the plane of the Senses, of which human existence is a minute part, that the chasing dogs of ill kamma can bite.

MERITORIOUS KAMMA (*Kusala kamma*) produces its results in all three “worlds,” — of the Senses, Form and Formless (*Kāma, Rūpa, Arūpa*). That is to say, there is no “evil” suffered in the two higher world-states, the dwellers of which reap only a harvest of “good.”

This, then, is the kamma doctrine of the Blessed One, explained as briefly as is consistent with lucidity. But truly, in one sense, the mysterious working of kamma is inexplicable, and will ever be obscure to lower minds. The Teacher has said that kamma is “unthinkable” (*acinteyya*) to the ordinary mind, and beyond its grasp. Why? Because the working of it is not to be predicted, with any certainty, by anyone but a Buddha. A general idea of it is all that is possible for the unenlightened mind. To hunt for the causes of every single deed, to pick up every thread in the warp and woof of this tangled web, amidst an inexhaustibly varied accumulation of past kamma, is vain. But there is no such thing as “chance.” What is called “chance” is only the unforeseen result of causes that happen to be, at the time, unknown to us.

Here is a man, educated, charitable, virtuous, loving, thoughtful and energetic, — but the “luck” is ever against him; he is driven from pillar to post. And there is a man, — ignorant, avaricious, vile, cruel, thoughtless and lazy, — but he is “fortune’s” darling; the world gives him kisses for kicks. We know the sort of seed these men sow here — and the inevitable harvest; but who knows what tireless dogs unerring chase them, the Cumulative-kamma of the past, supporting the “ill-luck” of the one, supporting the “good fortune” of the other, — counteracting the present good seed of the one, and counteracting the present bad seed of the other? But

(continued from the previous page) what of the Habitual-kamma that these two are creating to-day? The one is as surely working for a “good” as the other for a “bad” Death-proximate-kamma. Reproductive-kamma will lead one to “happiness” in Kāma, and mayhap Rūpa or Arūpa heavens, — whereas the other will find nought but the pain of the Kāma Sphere. The merit of the one will “support” his good hereafter, the demerit of the other will feed his fires. The merit of the one will “counteract” all approaching evil, the demerit of the other will suppress all would-be comfort. Destructive-kamma will raise the one higher, push the other lower. The “chasing dogs” of the one will be friends, who chase but to succour, — of the other, enemies, who hunt to worry and kill.

It is not when I earn a rupee that I “experience” kamma. I then “make” kamma. It is when I spend my rupee that I “enjoy” or “suffer” kamma, — and perhaps make fresh kamma according to the skill or non-skill with which I spend. But suppose I have earned this rupee in a wilderness where the spending of it is an impossibility. The kamma is there, ready to obstruct hunger and support strength, but I starve and am weak. The soil is unfavourable. I must seek a fresh land, where rupees can be spent; or await a fresh birth, where this kamma can work effects. But, though I cannot spend my rupee, and apparently might as well have not had it, yet it is there to my credit, and, some day, might serve as capital for the earning of more rupees. I starve now because the want of rupees has brought me to this wilderness, where, when others have gone astray, I have been strenuous and earned even a rupee! In an oasis, far to the left, is a man with food, raiment, wealth and plenty, — but he is evil, will even rob me of what I have, and drive me forth to this wilderness to earn again. Over there, to the right, is the oasis of a good man; to him I will go, and he will aid me to advance further!

Kamma can either operate solely on the acting being, or it can “overflow.” The kamma that makes a man a millionaire, can, overflowing, prosper his friends, his township,

(continued from the previous page) and even enrich his country. The kamma that leads an emperor to destruction, might condemn a nation to the same fate. History yields us many illustrating instances of “overflowing” individual kamma,—Good, Evil, and Mixed. Recall the lives of the Buddha, Napoleon, and Mohammed, as powerful examples of each. And all about us, saintly men radiate “good energy,” and the wicked approach or touch but to pollute. Here also is the explanation of friendships, antipathies, loves, hatreds and all “instinctive” feelings. These people have befriended us, or harmed us in the past. Their overflow-radiation, the atmosphere they create, attracts or repels us, according to whether the rays merge or recoil. Nevertheless, it is true that all are not similarly affected by the vibrations of thought-force. Only a noble, sensitive mind can respond to a lofty-toned vibration. Dull, worldly, materialistic folk remain uninfluenced; light-headed, and tossed on life’s wave, they are lost on crag and quicksand;—while the thinkers, the steady deeply-laden craft, whose sensitive minds give timely warning, can calmly pursue a safe course. Even rebirth is affected by this pervading influence of character. A drunkard dies. What will attract, what will suit that kamma better than conception in the fertilised ovum of alcoholic parents? Then the narcotised foetus, the gin-sipping babe, will naturally evolve another inebriate adult. It is a vicious circle that can be cut only by potent effort,—*new good kamma*.

A good man dies; he is not an Arahant, who has found the End, but yet is saintly beyond compare. Is it not conceivable that kamma, repelled on earth,—finding no earthly womb holy enough to attract it,—soars to some higher state than ours? The death-thought energy finds a resting-place only where its wave-length is exactly accommodated.

But because of Ignorance, Kamma comes to be. “That being, this is; that arising, this arises.” A Holy One of Perfect Understanding dies. What highest heaven, what state of being—compounded as all

(continued from the previous page) “being” is of Ignorance and Craving, those parents of Suffering—can accommodate One in whom Ignorance and Craving have ceased? Ignorance of Truth, of skilfulness, breeds Kamma. “That not being, this is not; that ceasing, this ceases.” Now Ignorance is not. Delusion of Self, and her twin children Greed and Hatred, are dead to rise no more. *Kamma is exhausted.*

He, who grasps the meaning of this Kamma-doctrine, realising that good kamma is only a means and not an end, whets the sword of this discernment on the stones of Charity, Virtue, and Meditation, till it is keen enough to carve away all kamma whatsoever. And the cutting away, the exhaustion, of Kamma,—that is Nibbāna.

CASSIUS A. PEREIRA.

THE WHITEFRIARS PRESS, LTD., LONDON AND TONBRIDGE.

An Introduction to the Advaita Vedānta System

By

NARENDRACHANDRA VEDANTATIRTHA, M.A.

Reprinted from the Calcutta Sanskrit series, No. IV.

CALCUTTA

1935

INTRODUCTION

INTRODUCTION

Indian Monism

General observations—prefatory note (benedictory or invocatory prayer)—the inquiry into the injunction on the hearing of the self—Brahman, defined: as the cause of the universe—the nature of the cause attributed to Brahman—the nature of the cause attributed to māyā—the characteristics of God and individual soul and of māyā and avidyā—the unity and plurality of individual soul, discussed—Brahman, as creator of the universe—Brahman as an omniscient Being—the use of the functions of the internal organs—the relation between the functions and the objects—the nature of the manifestation of identity between the functions and the Cit—the nature of the removing of the veil i.e., of the power of concealment of avidyā—the characteristics of Sākṣī¹⁷in or Pure Intelligence—Sākṣī¹⁸in, not veiled or concealed by ignorance—the Bliss of Sākṣī¹⁹in, not covered over—the recollection of ahaṁ²⁰kāra (ego) etc.—false imputation or superimposition with its cause—the utility of the external projection of the function (vṛ²¹tti)—conclusion.

¹⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

INTRODUCTION

The word Vedānta, literally means ‘the end of the Veda’ The last of the six principal *Darśanas* or systems of orthodox Hindu Philosophy is called Vedānta because it teaches the ultimate aim and scope of the Veda or because it is based on the Upaniṣads which come at the end of the Veda. This system of Philosophy is also called Uttara-Mīmāṃsā, because it is full of discussions about the meanings of certain texts of the Upaniṣads which form the Uttara-khaṇḍa of the Veda. It is sometimes regarded as a sequel to Jaimini’s Pūrva-Mīmāṃsā, but it is practically quite an independent system. Along with various other theories, it specially teaches the well-known Monistic world-view (*Weltanschauung*) called *advaitavāda*, according to which the whole world is derived from one eternal Principle, Brahman or the Supreme Spirit, in which it has its being and into which it returns ultimately.

Brahman (from *br̥m̐h* to grow, to increase), literally means the Great, the Absolute; It is all-inclusive, there is nothing which is not It. It is the Supreme Being, which is both the efficient (*nimitta*) and the material (*upādāna*) cause (*kāraṇa*) of the universe of phenomena, the all-pervading Soul and Spirit of the universe, the essence from which all created things are produced and into which they are absorbed. Brahman is the Absolute Reality, consisting of Being¹, Thought and Bliss (*Saccidānanda*). Anything phenomenal cannot constitute the nature of Brahman. Brahman is absolute and perfect in Its nature, without change, process or progress, whatsoever.

“Brahma does not undergo any mutation in time, hence it is...absolute Being or Reality²”.

¹ ‘Astītyevopalabdavyaḥ’ – Kaṭha. vi. 13. Cf. ‘Prakṛtāitāvattvaṃ hi pratiṣedhati tato bravīti ca bhūyaḥ’ – Brahmasūtra, III. 2. 22.

² Sree-Gopal Basumallick Fellowship Lectures, P. 8, K. Śāstrī.

Advaita Vedānta does not reduce Brahman to a negation or non-entity but makes It *Saccidānanda*³ in essence and the cause of the production, continued existence and dissolution of the world. The Supreme Being Brahman is beginningless, partless and endless. It cannot, therefore, be said that a part of Brahman is manifested in the form of this universe. The statement given in the Śruti⁴ about the creation, protection and destruction of the world is not with a view to show Brahman as assuming parts or as an aggregate of name and form (*nama-rūpa*) but to strengthen the idea of unity of the world with Brahman. The spark *before* it came out of fire, was nothing but fire; *after* it comes out of fire, it is the same with the fire, and so is the world in relation to Brahman. The differences of 'nāma-rūpa' are not something existing outside of Brahman. Brahman includes 'nāma-rūpa', does not exclude them⁵.

According to modern Science the *Potential* is evolved into the *Kinetic* energy but the Absolute Brahman is never reduced to the created elements in and through all this creation. It is still the same (*Kūṭṣṭha*) although It manifests Itself in various forms of illusion and deception.

God (*Īśvara*) is conceived as something different from Brahman. God is the cause of all modifications (*vikāras*)⁶. God is *Brahman* as qualified by *Māyā*, and, therefore, He is not

³ 'Sattālakṣaṇaḥ svabhāva ākāśādiṣu anuvartamāno dṛśyate'

— Br. Bh. Cf. 'Dṛ śyate tu' — Brahmasūtra, II. 1. 6.

'Cinmātrā'nugamāt...citsvarūpatā' — Br. Bh. II. 4. 7.

'Ānandena vyāvṛttaviśayabuddhigamya ānando'nugantuṃ śakyate'

— Tai. Bh. II. 7.

⁴ 'Yato vā imāni bhūtāni jāyante...jīvanti...abhisamviśanti...tad brahma' — Tai. iii. 1.

⁵ 'Na brahmaṇaḥ paraṃ vastvantaramastīti...' — Br. Bh. Cf. 'Tathānya-pratiśedhāt';

'Anena sarvagatatvam...' — Brahmasūtra, III. 2. 36-37.

²² This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁶ 'Sarvakāraṇatvāt tu vikāradharmairapi viśiṣṭaḥ parameśvaraḥ' — Br. Bh. Cf.

'Antastaddharmopadeśāt' — Brahmasūtra, I. 1. 20.

(continued from the previous page) something *other* than Brahman Itself⁷. He is immanent in the world, but still He is something *more*⁸. Although He is the cause (including what is called material cause) of the world of *nāma-rūpa* He does not thereby become restricted or entirely reduced to the effects created. He has a transcendental character which remains unaffected by these.

It should be carefully noted in this connection that there cannot be two or more *Īśvaras*; if there were, the world could not get on as it does. When one *Īśvara* desires to create, another may desire to destroy: who knows that all the different *Īśvaras* would be of one mind, as they would all be independent of one another? This possibility is quite forgotten by people under the influence of '*Avidyā*' – Nescience.

The *Seed* of the world of differences is called '*Māyā*' in the Advaita school of Vedānta Philosophy. '*Māyā*' is generally defined as an unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit. '*Māyā*' is also stated to be the undeveloped prior state of the world which is indefinable because it can neither be declared to be identical with nor different from Brahman and is dependent on '*Īśvara* (God)⁹.

The '*unmanifested*' (*asat* or *avyākṛ²³ta*) refers to the indescribable force of '*Māyā*' inherent in Brahman which transcends all modifications. Before the creation the world was in the '*unmanifested*' (*avyākṛ²⁴ta*) condition. After creation it became manifest in two ways, *viz.*, name and form. That inexplicable force which is inherent in Brahman and which is otherwise known as '*Māyā*' is here indicated by the term *avyākṛ²⁵ta*. The force of '*Māyā*', that

⁷ '*Viviktasvarūpānabhividyaktyā taduparaktasvarūpatvaṃ strīmayo jālma itivat*' – Br. Bh., Cf. '*Nātmā'śruterntityatvācca tābhyah*'

– Brahmasūtra, II. 3. 17.

⁸ '*Sarvātmakatvāt...tadvān...kiñca tato'py adhikataram...bhavati*'

– Tai.Bh. i. 6.

⁹ '*Avyaktā hi sā māyā...jagataḥ prāgavasthā paramēśvarādhinā*

– Br.Bh. Cf. '*Tadahīnatvād arthavat*' – Brahmasūtra, I. 4. 3.

²³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) resides in Brahman which is Itself unsusceptible of change, constitutes the *prakṛti* or the material cause of the universe. He who wields this force is known as 'Maheśvara' (God).

Cf. 'Acintyaśaktir māyaiṣā brahmaṇy avyākṛtābhidā, avikriya-brahmaniṣṭhā—
Pañcadaśī, xiii. 65-66.

Asat, non-Being means the yet unmanifested cause which will be manifested in the world, and not mere non-existence; otherwise, we have to conceive existence coming out of non-existence, which is absurd. The Śruti says, 'How can existence come out of non-existence'?—*Chānd.* 6. The *Sat*, manifested and the *Asat*, unmanifested form the *upādhis*, limiting adjuncts of the *Akṣara*, Imperishable Brahman; as such, It is spoken of as both the *Sat* and the *Asat*. In reality, however, the *Imperishable* transcends the *Sat* and the *Asat*.

Cf. 'Tvam akṣaraṁ sadasat tatparaṁ yat'—*Gītā*, xi. 37. But, 'Māyā' can neither be called Being (*Sat*) in the sense of 'positive existence' as it has no reality *apart* from Brahman which is behind it and not affected by it, nor can it be called non-Being (*Asat*) in the sense of 'total negation of existence', as it is not a non-entity, for, the world cannot emanate from a sheer non-existence (*abhāva* or *asat*).

In the Advaita Vedānta, 'Prāṇa' also, in the potential or unmanifested stage, is known by the term *avyākṛta*—

Avyākṛta eva prāṇaḥ suṣupte pralaye ca...prāṇaśabdatvam avyākṛtasya, Māṇḍūkya-kārikā.
Bh. 1. 2.

'Prāṇa' is a sort of energy, so it must have something for its substratum ('āśraya', 'adhiṣṭhāna') as it cannot exist and operate independently. This substratum is no *other* than Brahman Itself. It is the 'Prāṇa' which, without forfeiting its own nature, divides itself into the three main forms of manifestation, present everywhere in the world, namely, varieties of names, forms and acts¹⁰.

²⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁰ 'Nāma rūpaṁ karmeti...adhyātmādhidaivatādhibhūta-bhāvena
— Br.Bh. I. 6. 3.

(continued from the previous page) The 'Prāṇ²⁷a' is not an independent Principle, it is an instrument which the Self employs for the realisation of all its Purposes or Ends (*artha*) as a minister is employed by a king.¹¹

A distinction is generally drawn between the characteristics of the Intelligent Self (*cetana*) and the non-intelligent (*acetana*) elements of nature. The Intelligent Principle exists *for itself* (*svārtha*), it is self-sufficient (*svataḥ²⁸-siddha*) and does not depend on anything else for its existence. The non-intelligent material elements of nature, on the other hand, exist and work *for something else* (*parārtha*), that is to say, they exist and work for the purpose (end) of something *other than* these elements. Non-intelligent blind energy is incapable of producing order and adaptation¹². For this very reason, it is supposed that the natural world is adapted to the *ends* of the Spirit. "An idea busy in the world, but present to no subject is a contradiction" as Martineau observes. Thus, there is no dualism between matter and mind, both are aspects of one and the same Reality which has taken a number of forms in the world.

Each of the objects of the world is finite and it arises from its *negative relation* to others.

"A finite is that which has a limit. If something is limited, it follows that beyond the limit there is another something. Hence to be finite means to be limited by something else and so on. In their distinction from each other, things are limited and hence many" – Plato.

Limit always involves negation. The idea of the 'cow' negates or excludes the idea of the 'horse'¹³. Thus, one finite object negates another finite object. There are, therefore, series of finite objects – the many.

Herbert Spencer's statement that "we know only the manifestations, but what is manifested is unknown and unknowable

²⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹¹ 'Prāṇo rājanantrivat jīvasya sarvārthatvena upakaraṇabhūto na svatantraḥ' – Br.Bh. Cf. 'Cakṣurādivat tu tatsahaśiṣṭyādibhyaḥ'

– Brahmasūtra, II. 4.10.

²⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹² 'Racanānupapatteśca nānumānam' – Brahmasūtra, II. 2.1.

¹³ 'Gotvabuddhir aśvatvād vinivartate' – Tai.Bh. II. 1.

(continued from the previous page) to us” is quite opposed to the Advaita Vedānta theory. It is the manifestations that throw light upon what is manifested. For, the Advaita Vedānta identifies the Brahman (= the Reality at the back of all phenomena) with the Self and the Self is the One Reality of which we are more certain than of anything else.

The charge of Pantheism* is levelled at the Advaita Vedānta theory by some of its modern critics and interpreters. Thus, we have:

“The later doctrine of Śaṅ²⁹kara may be named Pantheism—strange as its Pantheism is—for it says that Brahma is all, because all but Brahma is false” —Indian Theism;

“In the Pantheism of the Vedānta doctrine the finite is lost in the Infinite” —Dr Flint’s Antitheistic Theories, p. 349;

“Even the distinction of worshipper and worshipped...dwindles and fades, till the Hindu thinker...recognised that he was one with the All, with Brahma. The very appearance of difference is explained away; it is the product of illusion (Māyā)...The Vedānta...is a strict Pantheism” —Dr Galloway, the Philosophy of Religion, p.3.

But, it should be noted that the Monistic Theory¹⁴ of the Vedānta represented by Śri Śaṅ³⁰karācārya is not what is called Pantheism. The nearest approach to Śaṅ³¹kara’s theory is acosmism and monism. If we are permitted to use a new term, we will call it *Brahmapanism*. Acosmism is ‘the denial of a cosmos as a real existence or as other than an idealistic creation of the divine nature in which the world has its being’. Monism is ‘the doctrine that there is but one organic being or all-inclusive reality’. But, as all (phenomenon) has come out of Brahman, so also Brahman stands

* Pantheism is ‘the doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe. It contrasts with: atheism, deism, theism, acosmism, cosmotheism, monism’.

²⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁴ ‘Na hy ekasya brahmaṇaḥ pariṇāmadharmavattvaṃ tadrāhitatvaṅca śakyaṃ pratipattum; na hi kūṭasthasya brahmaṇo’nekadharmāśrayatvaṃ sambhavati’ — Br. Bh. Cf. ‘Tadananyatvamārambhaṇaśabdādibhyaḥ’.

— Brahmasūtra, II. 1. 14.

³⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

³¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) beyond all (phenomenon) distinguished from it¹⁵. Brahman is the sustaining ground of names and forms (*nāma-rūpas*) or of matter and mind and their phenomena, which, if removed from behind them, leaves all these without any reality.

‘Māyāvāda’ (the Doctrine of Illusion) is not the creation of the fertile brain of Śaṅkarācārya; it has sanctions in the older Upaniṣads which propound that ‘Māyā’ is the Prakṛti, world-seed and ‘Māyin’ is Īśvara’ (God)¹⁶. Of course, ‘What does seem clear is that Bādarāyaṇa was not a believer in the illusion doctrine of Śaṅkara’s school, that

³² Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹⁵ (i) ‘Yathaiva hi brahmaṇo jagadutpattiḥ śrūyate, evaṃ vikāravatyatrekeṇāpi brahmaṇo’ vasthānaṃ śryate’ – Br. Bh. Cf. Śrutes tu śabdāmūlatvāt’ – Brahmasūtra, II. 1. 27.

(ii) ‘Viśiṣṭaśaktimattvapradarśanaṃ viśeṣapratīṣedhaś ca iti vipratīṣiddhaḥ’ – Gītā.Bh. xiii. 12.

(iii) ‘Katham ekasya ātmana aśanāyādyatītatvaṃ tadvattvaṃ ca iti viruddhadharmasamavāyitvam iti’ – Br. Bh. iii. 5. 1.

(iv) ‘Na hi ekaṃ vastu paramārthataḥ kartrādiviśeṣavat, tatśūnyaṃ ca ity ubhayathā draṣṭuṃ śakyate’ – Tai. Bh. i. 12.

It should be carefully noted in this connexion that according to Pantheism the relation of God and the world is one of whole and parts, i.e., *noumenon* has no independent existence, it is merely a *sum-total* of *phenomena*. According to Śaṅkara’s *advaitavāda*, on the other hand, it is *noumenon* alone that has a really independent existence. *Noumenon* is not resolved into but manifested as *phenomena*. Brahman set apart, as it were, some power from It and made that power somewhat i.e., apparently independent. The power itself is not Brahman as some hold it to be cutting it down from its source (Brahman). This power, with its source as Brahman has not evolved but manifested itself in the form of the universe. Hence, the remark—

‘India has always been recognised as so determinately pantheistic in its religious thoughts that Indian Theism will seem to many an unnatural collocation of words. There are some who will maintain that whatever can be so described is really foreign to the Indian spirit’ (Indian Theism)—is either based on misconception or altogether unfounded.

¹⁶ ‘Māyān tu prakṛtiṃ vidyān māyīna tu maheśvaram /

tasyāvayavabhūtais tu vyāptaṃ sarvaṃ idaṃ jagat’ //

—Svet. iv. 10.

(continued from the previous page) he held that individual souls, if derived from the absolute, remained distinct from it and real, and that matter derived also from the absolute had a distinct reality of its own. But this, though probable, cannot be proved because we cannot now recover the verbal explanations which originally accompanied the text, but which were never written down, and so permitted the rise of different interpretations. Of these interpretations the most interesting is that which holds that all reality, as we know it, is a mere illusion. This view is preserved for us in a definite shape in the *Gauḍapādīya Kārikās*, 215 memorial verses written by Gauḍapāda, whom tradition makes out to be the teacher of Govinda, teacher of Śaṅkara, and therefore of c. 700 A.D. There is no doubt that this work, of which the first part deals with the short *Māṇḍūkya Upaniṣad*, is strongly influenced by the nihilistic school of Buddhism. It shares with it a rich store of metaphors and similes, designed to make plausible the doctrine of illusion, such as the phenomena of dreams, the Fata Morgana, the rope mistaken in the dark for a stick (snake?), nacre mistaken for silver, the reflection in the mirror. In its last section, the *Alātaśānti*, it adds the brilliant picture of the circle of sparks which a boy makes when he swings a torch without altering the glowing end of the torch, giving a parallel to the manifestation of unreal phenomena from the real absolute. The idea is found in the Buddhist *Laṅkāvatāra* and the *Maitrāyaṇīya Upaniṣad*, but we need not accept the theory that in this doctrine of illusion we have a borrowing from the Buddhists. The idea is suggested strongly in certain passages of the *Upaniṣads*; it was probably developed by an *Aupaniṣada* school, affected the growth of Buddhism, and in turn was affected by the brilliant if rather wasted dialectic of Nāgārjuna. The full defence and exposition of the illusion theory with its insistence on Advaita, absence of any duality, is due to Śaṅkara, who may have been born in 788 and may have died or become a Sannyāsin in 820, and who, at any rate, worked c. A.D. 800.*

³³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

* 'History of Sanskrit literature' pp. 475-476, Keith.

The Doctrine of Illusion (Māyāvāda) is not *avaidika*. In the Ṛ³⁴gveda¹⁷ itself we find the germ of ‘Māyāvāda’ inasmuch as the *dual nature* of the gods, the visible material form and another invisible internal form *within it*, has been clearly brought out showing that the effects can never be separated from, and taken outside of, their casual substance, and that they must always be considered *in relation with* their underlying cause which finds its realization through them. According to this theory, the effects are to be looked upon as *ananya*, not distinct from their cause from the *pāramārthika* stand-point, although from the *vyāvahārika* stand-point, we take them to be *anya*, distinct from the cause. Thus, until and unless the Self is realized, the visible universe cannot be ignored which would be a logical consequence of the *śūnya-vādā*. Both the subject and the object are aspects of one Truth—one Reality. The finite self is rooted in the Infinite and the Infinite is expressed in both the subject and the object. The true Self is the real cognizer and doer, i.e., active conscious subject. The Absolute Brahman is the synthesis of the subject and the object.

Vedānta does not teach *inertia*—inactivity, but *sādhana*—active discipline*, as the means for the realization of Brahman.

³⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁷ ‘Kavyādam agniṃ prahiṇomi dūram

yamarājyaṃ gacchatu ripravāhaḥ/

Ihaivāyam itaro jātavedā

devebhyo havyaṃ vahatu prajānan’//

—Ṛk. x.16. 9-

[‘I do not want the material visible form of the fire, the form that is devouring the dead body; let this form be removed from me. But *within* this material visible fire, there is *another* fire that knows everything born in the world and conveys oblations to the gods.’]

Here, the fire kindled on the cremation ground (‘śmaśānāgni’) is addressed: it has *within* the material visible form *another* invisible internal form which is its real nature, wanted by the seer.

[Vide, also K.Śāstrī, Sree-Gopal Basu-Mallick Fellowship Lectures.]

* ‘None can attain the actionless state (naiṣkarmya) by cessation from action; nor by cessation merely doth he attain perfection’.

(Bhagavad-Gītā, iii. 4.)

(continued from the previous page) When true knowledge arises, the 'avidyā' under whose influence the objects of the world appeared as different from the Supreme Unity vanishes and with it the very idea of separateness (*anyatva-bodha*) disappears: this is *jīvanmukti* – Emancipation.

The *Ideal Good* (*ānanda*) which is revealing and working in the worldly objects, of which they are but imperfect manifestations, is the highest End of human pursuit. The lower and higher objects are, therefore, only the proximate ends and these can be made to be embraced in the Highest Good. "The continuously changing elements of the world are moving to realise a Divine Purpose or End. The realisation of Brahma is the *paryanta* – the final goal where all desires find their fulfilment.¹⁸"

'The determination of the nature of the Real is the quest of all Philosophy. A thing which never remains the same for any given period is unreal, and the Real, on the other hand, is always the same. The whole of the phenomenal world, therefore, must be unreal because in it no one state endures for even an infinitesimal division of time. And that which takes note of this incessant change, and is, therefore, itself changeless – the Atman – Consciousness, is the Real¹⁹.'

Cf. 'Nāsato vidyate bhāvo nābhāvo cidyate sataḥ /
ubhayor api dṛṣṭo'ntastranayostattvadarśibhiḥ //
– Gītā, ii. 16.

'Faith and love are the guiding principles that lead to Final Emancipation, by which alone can one see Lord Śrīkr̥ṣṇa (the Supreme Spirit), in His Universal Sovereign Form in full, even in this world of men. Study, gifts, rituals and penances are enjoined with the worldly men in order that they may be faithful and loving towards the Supreme Entity but without faith and love they are all worthless, so to speak²⁰.'

³⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁸ K.Śāstrī's Advaita Philosophy, PP. 187-188.

¹⁹ Intro, Gītā, p, v, N. Vedāntatīrtha.

²⁰ Bhagavad-Gītā, P. 108, N. Vedāntatīrtha.

I

(i) Benedictory prayer (1-2).

With the foregoing general observations we proceed to give a fuller account of Indian Monism—*advaitavāda*, as taught in the Vedāntasiddhāntasūktimañjarī by Gaṅgādharendra Sarasvatī. The book opens with a prayer, to Gaṇeśa the God of success¹. The author next proposes to show the established doctrines set forth in the Siddhāntaleśa after bowing down to the feet of his preceptor.²

(ii) The inquiry into the injunction on the hearing of the Self (3-13).

‘The Self (Atman or Brahman) is to be heard, reasoned about and meditated on.’ This vedic sentence (Bṛhadāraṇyakopaniṣad, ii. 4.5.) apparently directs an enquiry about the Self (Brahman). Now, the question is: is there any *vidhi* (injunction) here? If so, is it ‘apūrva’ (originative injunction), ‘niyama’ (restrictive injunction) or ‘parisaṅkhyā’ (injunction of exclusive specification)³?

³⁶ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹ It is customary with Sanskrit writers to introduce their works with a benediction or salutation, *maṅgala* as it is called. It is, they say, necessary for the removal of obstacles and the safe completion of the work undertaken. In this connexion may be studied the interesting discussion about the necessity and efficacy of *maṅgala* in the Maṅgalavāda of the Tattvacintāmaṇi.

² The Siddhāntaleśa (Siddhāntaleśasaṃgraha or Sāstrasiddhāntaleśasaṃgraha) is a standard work on Advaita-Vedānta by Apyayadīkṣita (A.D. 1587-1660), published several times with the commentary called Kṛṣṇālaṅkāra of Kṛṣṇānandatīrtha.

³ The vedic injunctions are of three kinds, namely: (i) the originative injunction (*apūrva-vidhi*), (ii) the restrictive injunction (*niyama-vidhi*) and (iii) the injunction of exclusive specification (*parisaṅkhyā-vidhi*). An originative, new, absolute or authoritative injunction is one that enjoins something which is not known from any other source. A restrictive injunction is one that restricts something to one out of several possible alternatives to the exclusion of all others. An injunction of exclusive specification is that where out of two known courses one is specified for choice to *exclude* the other, or in other words, it is an injunction, the purpose of which is to exclude one of the two alternatives *simultaneously* known. The difference between a restrictive injunction and an injunction of exclusive specification, both driving at exclusion from others (*itaravyāvṛtti*), lies in the fact that the former is applicable in the case of cutting one’s self from the possibility of being neglected by others (*ayogavyavaccheda*), purporting to *enjoin* an optionally unknown means while the latter, in the case of cutting one’s self exclusively from the connection of the other (*anyayogavyavaccheda*), purporting to *prohibit* one of the two means at once known. [Vide, also Arthasaṃgraha, Trans. ed. Gokhale.]

The author of the *Prakāṭārtha* says that there is an originative injunction here because of one's having no previous

(continued from the previous page) knowledge of any means to the intuitive perception of the Absolute Brahman which is not perceivable by any secular means. *Svargakāmo yajeta* i.e., 'He who is desirous of heaven shall sacrifice' – this vedic sentence enjoins the performance of a sacrifice with the object of attaining heaven which could not be known by any other means except this injunction. Hence, it is an originative injunction that enjoins what is absolutely unknown. Similarly the vedic sentence 'The Self is to be heard etc.', enjoins the hearing of the Self with the object of attaining Brahman-knowledge. That Brahman-knowledge results from *Śravaṇa* etc., could not be known by any other means, and as such it falls under what is called an originative injunction, according to the *Prakāṣārtha*⁴.

³⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

³⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁴ The *Prakāṣārtha* or *Sāṅkarakabhāṣyaprakāṣārtha* referred to in *Siddhāntaleśa* (with the commentary, called the *Prakāṣārthavivaraṇa*, earlier than thirteenth century A.D., referred to in *Siddhāntaleśa*, preserved in manuscript in the Government Oriental Manuscripts Library, Madras at page 278 of which Rāvaṇa's *Bhāṣya* on the *Vaiśeṣikasūtras* is cited) is a commentary on the *Brahmasūtra-Śāṅkara-Bhāṣya* which, so far as our information goes, is preserved in manuscript at Tekka Maṭha. Its author's name is not yet known. Ānandagiri (Janārdana) has written his *Vedānta-Tattvāloka* (MSS. Dec. Col. No. 762 of 1891–95, dated A.D. 1434; Ben. Queen's Col. Vedānta No. 253) on the basis of this: –

Śāṅkarakamahābhāṣyaprakāṣārthanibandhanam /

Janārdano nirīksyemaṁ taṭtvālokaṁ vinirmame //

(Dec. Col. MS. p. 26 a)

It is quoted in Ānandagiri's (Ānandajñāna's) commentaries on Śāṅkara's works *Tai. Bhā.* (p. 31, Ānandā. Ed.), *Ka. Bhā.* (p. 119), *Mu. Bhā.* (p. 32) and *Kenavākya-vivaraṇa-vyākhyā* (p. 22). It is also referred to in *Śāṅkaratnāprabhā* (Ad. 1-4-11) where Amalānanda (A.D. 1247–60) the author of *Kalpataru* and *Śāstradarpaṇa* is said to have refuted a certain view of the author of *Prakāṣārtha*.

It may be noted in this connection that the name of the author of the commentary called *Prakāṣārthavivaraṇa* which is not yet known may turn out to be Ānandagiri as he has based his work *Tattvāloka* on *Prakāṣārtha*, very often referred to it and named two of his commentaries (*Padārtha-Tattva-nirṇava-vivaraṇa* and *Pañcikaraṇa-vivaraṇa*) *Vivaraṇa*.

[Vide, also *Tarkasaṁgraha* of Ānandajñāna, Intro, G.O.S. III and *Primer of Indian Logic*, Intro.]

The followers of the *Vivaraṇa* maintain that it is a restrictive injunction as by this injunction it is not meant to show that the hearing of the Self is the means to the realization of the Absolute Brahman, since that is already established by the Śruti (Br. iii. 4. 1), but it is a reënforcing rule that restricts the choice of means to the hearing of the Self to the exclusion of all other possible alternatives, such as the hearing of the dualistic scriptures, the discussion of vedantic problems independently of the preceptor and the like which might be adopted through ignorance for attaining Brahma-knowledge. Even without any injunction it is a well-known fact that hearing (*śravaṇa*), involving in itself discussion of vedantic problems, leads to self-knowledge as an inquiry is known from common experience to be the means of ascertaining the nature of a subject of discourse, and here the subject of discourse (*śravaṇa-viṣaya*) is self or Brahman. ‘He threshes corn’—by this injunction it is not meant to teach that one has to thresh corn for the purpose of unhusking it; since that is already established by positive and negative examples. For, the unhusking of the corn can be effected in various ways: one may leave off threshing and adopt some other way such as removing the husk of each single grain by the nails of the fingers. Since in that case threshing would not be resorted to, this injunction simply

³⁹ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) removes the possibility of neglecting threshing by enjoining it. And so in the restrictive injunction the purport of the sentence is nothing but restriction, which consists in restricting the means to one possible alternative. Similar is the meaning of the vedic sentence – ‘The Self is to be heard etc.’, according to the *Vivaraṇa*⁵⁻⁶.

A certain school which partly accepts the Vivaraṇa view-point (*Vivaraṇaikadeśin*) also leans to a restrictive injunction to explain the nature of the vedic sentence – ‘the Self is to be heard etc.’ It holds that indirect knowledge is derived from words before they are reasoned out and when they are accompanied by reasoning etc., they lead to realization. The fact that the hearing of the Vedānta is the cause of the realization of Brahman is not absolutely unknown clearly shows that the injunction regarding the hearing of the Self must be a restrictive one⁷.

‘It (*Brahman*) should be realized by the mind (*manas*)’ – such is the Śruti that is accepted as an authority by others to prove the restrictive character of the injunction regarding the hearing of the Self. They say that the mind and not the word is instrumental to the realization of Brahman and hence the choice is restricted to hearing in reference to an indirect knowledge of the Self⁸.

⁴⁰ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

⁵⁻⁶ The *Vivaraṇa* is an already published commentary on Padmapādācārya’s *Pañcapādikā* by Prakāśātma Yati (pupil of Ananyānubhava Svāmī), also published in the CALCUTTA SANSKRIT SERIES, NO. 1, with two well known commentaries.

⁷ The *Vivaraṇaikadeśin* explains the restrictive character of the injunction regarding the hearing of the Self exactly as the *Vivaraṇa* only with this difference that the former further limits hearing (*Śravaṇa*) by the clause ‘before it has reasoning (*manana*) etc., as a concurrent agent’. Thus, according to this view, *śravaṇa*, though resulting in indirect knowledge of the Self, is not a case of *apūrvā-vidhi*; for, even without any injunction it is known that the word is the cause of scriptural knowledge and an inquiry is the root of ascertaining the nature of a subject of discourse.

⁸ According to this view *manana* and not *śravaṇa* is said to be really instrumental to self-knowledge. The difference between the above view and this one lies in the fact that the former takes *śravaṇa* as a necessary and *manana* as an auxiliary means while the latter takes *manana* as a necessary and *śravaṇa* as an auxiliary means to the knowledge of the Self.

Others, again, maintain that it is a restrictive injunction because ‘hearing’ is ultimately meant to lead to direct knowledge of the Self as is indicated by the word *draṣṭavya*. The ‘word’ of itself has no power to result in direct knowledge which is effected *only** when the word acts as a concurrent agent (*sahakārin*) to the mind that is instrumental to direct knowledge. Hearing of the Self helps the mind in attaining direct knowledge of It, just as the study of the science of music helps the ears in realizing the seven notes⁹.

The author of the Saṅkṣepaśāriraka maintains that by hearing is meant a thinking consideration of the *pros* and *cons* resulting in the establishment of the position that all the vedantic sentences ultimately teach Brahman and the refutation of the conflicting views. It is not a means of knowledge (*pramāṇa*) and cannot lead to Brahma-knowledge, either direct or indirect, which is effected by some other means of knowledge such as the verbal authority. For, an *injunction* (like ‘hearing’) is out of place with regard to the *knowledge* of an already existent (or accomplished) object. Hence the restrictive character of the injunction in the case of *hearing* of the Self is proved not because it lays down that self-knowledge results from hearing of Upanisadic texts (*śravaṇa*) alone but because it removes human impediments (such as natural clinging to duality) and previous misconceptions. ‘*Tavya*’ in ‘*draṣṭavya*’ signifies ‘fitness’ and the word ‘*draṣṭavya*’ in the vedic sentence does not indicate the result of

⁴¹ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

* This is meant to exclude the study of Sāṃkhya etc., as a possible *sahakārin*.

⁹ A man cannot realize the distinction between the several musical notes by the ears without a knowledge of the science of music, though he can generally enjoy the music without such a knowledge.

The seven notes are: *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda* usually known as *sā*, *r*, *gā*, *mā*, *pā*, *dhā*, *ni*.

(continued from the previous page) hearing (namely, the knowledge of Brahman), but is simply recommendatory (i.e., Brahman is a proper object of 'hearing'). Such is the teaching of the Saṅkṣepaśārīraka⁴²⁴³¹⁰⁻¹¹.

The followers of the *Vārtika* advocate it in favour of the injunction of exclusive specification as hearing is specified for the realization of Brahman to the exclusion of other established courses likely to come upon at intervals, as one willing to know the art of healing resorts to the hearing of the works of Caraka* but is interrupted, now and then, by some other alternative courses to be excluded. 'Five five-nailed animals *may* be eaten' – the injunction involved in this sentence has not the purpose of establishing the eating of five five-nailed animals since that is established by man's natural appetite or inclination; nor does it fall under the domain of the restrictive injunction as the eating of these five species of animals with five nails as well as other species of animals with five nails is *simultaneously* known and so there is *no optionally* unknown element here to constitute what is called a restrictive injunction. It is, therefore, an injunction of exclusive specification purporting to exclude the eating of five-nailed animals other than the five particular varieties mentioned. Similarly, the injunction – 'the Self is to be heard etc.', purports to exclude or *prohibit* the study of all other courses than that of the Vedānta for the attainment of Brahma-knowledge. In the absence of such an injunction one engaged in the study of the Vedānta for the attainment of Brahma-knowledge might have, at intervals, taken to some other courses, *also* known, through natural propensities. Hence the injunction regarding the 'hearing of the Self' falls under the category of what is called the

⁴² This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁴³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁰⁻¹¹ The Saṅkṣepaśārīraka is a monograph (already published) on Vedānta, a summary of the *Brahmasūtra-Śāṅkarabhāṣya* and a metrical composition by Sarvajñātmaguru (c. 850), pupil of Sureśvarācārya, pupil of Śāṅkara.

* Caraka (1st century A. D.) is the reputed author of the Carakasaṃhitā, the most important work on Hindu Medicine.

(continued from the previous page) injunction of exclusive specification (*parisaṅkhyā-vidhi*) according to the *Vārtika*¹².

Finally the followers of Vācaspati hold the view that the hearing of the Self is but knowledge of self revealed through inspired seers, that is, acquired through the sentences (words) of scripture and its teachers; it is not a matter for logical or rational discussion. It is beyond the scope of any of these injunctions, for knowledge is dependent on an object (*viśaya*) and a means of knowledge (*pramāṇa*) and an injunction in such a case is as futile as the sharpness of a razor on a piece of stone. Hence, the vedic sentence regarding the realization and hearing etc., of Ātman or Brahman is explanatory (*arthavāda*) to the injunction* regarding the study of the Veda and not itself injunctive in any way. Such is the opinion of the *Bhāmatī* of Vācaspati¹³.

(iii) Brahman, defined: as the cause of the universe (14-15).

Ātman or Brahman is to be realized. Now, what is Brahman? According to the author of the *Kaumudī*, Brahman is (i) the *cause* of production of the world; or (ii) the *cause* of sustenance of the world; or (iii) the *cause* of dissolution of the world. Each of these three (the production, the sustenance and the dissolution) is a sufficing definition of

⁴⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹² The *Vārtika* is a commentary on Brahmasūtra-Śāṅkara-Bhāṣya, by Nārāyaṇa Sarasvatī (A.D. 1599—*Catalogus Catalogorum*) which has been published for the first time in the CALCUTTA SANSKRIT SERIES, No. 1. Is this *Vārtika*, which holds the above view, on the point, meant here? There are other *Vārtikas* of Sureśvarācārya on the *Bṛhadāraṇyakopaniṣad-bhāṣya*, *Taittirīyopaniṣad-bhāṣya* etc., and the *Śloka-vārtika* and *Tantra-vārtika* of Kumārila Bhaṭṭa on the *Mīmāṃsāsūtra-bhāṣya*.

⁴⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁴⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

* 'Svyādhyāyo'dhyetavyaḥ' — Tai.Ar. II. 15. 7; Śat. Br. 11. 5. 6-7.

¹³ Vācaspati is the well-known *śaṅkara-darśana-śikṣak* Vācaspati Miśra (A.D. 841, see N. Vedāntatīrtha, *Nyāyadarśaner Itihāsa*, pp. 231-232) who has written excellent commentaries on the six systems of orthodox Indian Philosophy. Some of his works are: the *Bhāmatī* and *Tattvasamīkṣā* (Vedānta), *Nyāyavārtikatātparyāṭikā* (Nyāya), *Tattvakaumudī* (Śāṅkhya), *Tattvavaiśārādī* (Pātañjala), and *Nyāyakaṇṭhikā* (Mīmāṃsā) etc., etc. He is not to be confounded with (Abhinava) VācaspatiMiśra the reputed author of 'Dvaitanirnaya', 'Nyāyatattvāloka', a short commentary on the Nyāya-sūtra and many other works on Smṛti and Nyāya.

(continued from the previous page) Brahman. Here Brahman is looked upon as the efficient cause in the act of production or sustenance or as the material cause in the act of dissolution of the phenomenal world (for, it is only in the material cause that the effect merges) and hence in opposition to the view maintained by the *Kaumudī*¹⁴, in this matter of defining Brahman, others hold that these three (the *causes* of production, sustenance and dissolution) are not separable from one another, but together constitute the nature of Brahman, as It is both *efficient* and *material* cause of this universe of phenomena. Brahman is the efficient cause of the phenomenal universe because it is the manifestation of Brahman, Brahman is its sole producer or author and its only supporter or substratum and one that is a producer and supporter of something produced is called an efficient cause; as, for example, the potter is the efficient cause of an earthen pot that is produced and preserved by him. Brahman is the material cause of the phenomenal universe because it is finally dissolved in Brahman which constitutes its matter. And what constitutes the matter of something produced is called its material cause; as, for example, earth is the material cause of an earthen pot that is finally dissolved in earth¹⁵.

⁴⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁴ The *Kaumudī* (Vedāntakaumudībhāṣyadīpikā) is a commentary on the Brahmasūtra-Śāṅkara-Bhāṣya by Ramādvay ācārya (disciple of Advayānubhava) only the first chapter of which is preserved in manuscript (Catal. No. III. A. 134), in the Asiatic Society of Bengal.

¹⁵ The instruction given by Varuṇa to his son Bhṛgu who at first derived an indirect knowledge of Brahman, from Its functions of creation, sustenance and absorption (*yato vā...jāyante,.....jīvanti.....abhisamviśanti...* – *Tai.* iii. 1) was calculated, on a careful analysis of the several sheaths (*pañcakośa*), for the subsequent acquirement of a direct knowledge by which he realized the identity of Brahman with his own self.

The causality of Brahman, that is, the state of Its being the cause (*upādānatā*) of the phenomenal universe consists in the fact that the world is nothing but an illusory manifestation, consequent on ignorance, of Brahman as the sole real Entity. Brahman is said to be the cause in the sense that

(iv) The nature of the cause attributed to Brahman (16-23).

It has the capacity of manifesting Itself as the phenomenal universe which is the result of the workings of *avidyā* – nescience¹⁶. Now, the question is, with what does this *upādānatā* rest – whether with Brahman

⁴⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁶ The *avidyā* is a sort of jugglery; seeing the results of that art one is apt to be astonished or wonderstruck, but this condition only lasts so long as the juggler is not seen. As soon as he is known the results are known to be unreal and the wonder ceases. Similarly as long as one does not know Brahman so long is he struck with wonder at the workings of *avidyā* but afterwards this feeling vanishes because he comes to the determination that what inspired wonder was unreal.

It should be carefully noted in this connexion that a material cause may be: (1) capable of appearing different from what it is; (2) capable of producing a different thing (which nevertheless possesses its primary attributes); and (3) capable of assuming a different form. Of these the last two cannot apply in the case of that which does not possess parts. Those belonging to the Naiyāyika and Vaiśeṣika schools of philosophy hold that, from a cause which is in itself quite different from the effect, an effect is produced which is different from the cause. They cite the instance of a piece of cloth produced by weaving a number of threads. In this case they hold that threads and cloth are different from each other though they have certain properties in common. Those belonging to the Sāṅkhya and Yoga schools of philosophy hold that a substance is transformed into a condition different from the original, and thus a change is effected. As instances, may be cited curdled milk, pot made of clay, and an ornament made of gold. The presentation of an appearance different from the real, unaccompanied by any change in the actual condition, comes under the first category e. g., a piece of rope appearing like a snake. This tenet is maintained by the Advaita-Vedantists.

A careful and systematic study of this problem led in ancient India to the formulation of three broad theories viz., *ārambhavāda*, *pariṇāmanavāda* and *vivartavāda*.

Ārambhavāda is the doctrine of the *asat-kārya-vādins* who hold that, “an effect is an entity entirely different from its cause, because it has had a new beginning (*ārambha*) i. e., it was non-existent (*asat*) previous to its production; the piece of canvas is distinct from and did not previously exist in the threads, its material cause”.

(The Paṇḍit, vol. viii, p. 488, on Paṇcadaśī, vi. 186.)

‘It is alluded to also in Saṅkṣepaśārīraka, ii. 63’.

(Vide, Vedāntasāra, p. 171, Jacob.)

M. M. Gopinath Kaviraj observes –

‘The *Ārambhavāda* or the doctrine of origination (genesis) is the view of the Naiyāyika and Vaiśeṣika to whom the effect is entirely a different thing from the productive material. It is immaterial whether the effect produced is a substance or a quality or an action; in all cases it is a new thing altogether and is distinct from the substance from which it arises. This view is a necessary corollary from the *asāt-kārya*-

(continued from the previous page) as *Brahman* pure and simple, or Brahman as *Īśvara* limited by *māyā*, or Brahman as *Jīva* limited by *avidyā*. According to the author of the *Sārāṅgaśāstra* this *upādānatā* rests with Brahman as *Brahman*, pure and simple and not qualified by

vāda. That the effect is found to inhere, so long as it continues in existence, in its material cause and is not capable of separation from it, simply proves that there is an intimate relation between the two and not that the two are identical' – 'The Problem of Causality' pp. 138-139, Sarasvatī-bhavana Studies, vol. iv.

The Vivarta-vādin Advaita-Vedantist, however, 'does not admit with the Vaiśeṣika, that difference of size (*parimāṇa*) is the cause of difference of substance; hence the *dharmī*, say the jar, remaining the same, its former *rūpa* is destroyed and is replaced by a new *rūpa*; similarly the animal organism remaining the same, its leanness (*kāśya*) is due to falling off (*apacaya*) of particles and its fatness (*sthaulya*) may be explained as due to accretion (*upacaya*) of new particles. Thus the body of A when one year old would be identical with his body in his 80th year, although there may be an entire change of particles and difference of size. In other words it is the *same* body in different states (*avasthā*)' – 'The Problem of Causality', pp. 140-141, Sarasvatī-bhavana Studies, vol. iv.

'The problem of change has received a good deal of attention and careful treatment in the hands of Sāṅkhya and especially of Yoga. *Pariṇāma* means dis-appearance of one *dharma*, followed by the appearance of another, within the same subject or *dharmī*. The word is used to indicate the process when it refers to the predicate, *dharma*. In popular usage and in later literature this word is found synonymous with *vikāra*' – 'The Problem of Causality' p. 141, Sarasvatī-bhavana Studies, vol. iv.

⁴⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁵⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) anything else because the knowable Brahman is defined in the Brahmasūtra as the Material and Efficient Cause of the world of phenomena¹⁷. The followers of the *Vivaraṇḍīya* ascribe it to Brahman as *Īśvara*, limited by *māyā* as the state of being the material cause of *all* (*sārvātmya*) is the characteristic of *Īśvara* and one who is omniscient is described in the *Śruti* to be the Material Cause of all¹⁸. The upholders of distinction between 'māyā' and 'avidyā' maintain that 'Īśvara' is the *upādāna* of other etc., as they are so many manifestations of 'māyā' controlled by 'Īśvara', but both 'Īśvara', associated with *māyā* and 'Jiva', associated with *avidyā* are the *upādāna* of the internal organ etc., as they are evolutes, so to speak, of both 'māyā' and 'avidyā'¹⁹. The followers of a certain school which partly

¹⁷ Brahman is defined in the Brahmasūtra and the bhāṣya thereon (vide, *Janmādy asya yataḥ* – i. 1. 2.) as the *upādāna* of the world and the word *upādānam* should be understood (as shown before) not as the material cause alone but as the material and the efficient cause taken together (cf. *upādānam abhinnanimittopādānaghaṭakam – ṭikā*). Hence by *lakṣaṇā* i.e., figuratively, Brahman, pure and simple and *not qualified by any other thing* can be the cause of the world of phenomena (Vide, *śrutāvapi śabalavācina ātmādīpadasya śuddhe lakṣaṇā iti bhāvaḥ – ṭikā*).

It should be noted in this connexion that 'when the current meaning is barred by incompatibility and another meaning connected with the current one (*vācyārtha*) comes to be attached to the word either through usage (*rūḍhi* – *prasiddhi* or *prayogapravāha*) or for a special purpose (*prayojana*) then the function (*vṛtti*) by which this new meaning is presented is called *lakṣaṇā*'. (See Analysis of *Kāvyaaprakāśa*, C. S. S. No. VI.)

⁵¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁸ The state of being the material cause of all belongs to *Īśvara*, that is, Brahman as qualified by *māyā*, according to the *Śruti* 'saivark tat sāmā tad uktham tad yajuḥ' (Chā. i. 7. 5), because He is said to be omniscient in the Upanisadic passage "Yah sarvaj ṇah sarvavit (Mund. i. 1. 10), *tasmāt nāma rūpam annaṇca jāyate*". Vide, the Bhāṣyas on the adhikaranas beginning with the Brahmasūtras, 'antastaddharmopadeśāt' (i. 1. 20) and 'sarvatra prasiddhopadeśāt' (i. 2. 1).

¹⁹ The vital air (*prāṇa*), the internal organ (*manas*) etc., technically called *Kalās* and purposively said to be the evolutes of subtle elements, the effects of *avidyā* are said to fade away when true knowledge arises as dictated by a *Śruti* 'asya paridraṣṭur imāḥ soḍaśa kalāḥ puruṣāyaṇāḥ puruṣaṃ prāpya astam yanti' (Pra. vi. 5); while in another *Śruti* 'gatāḥ kalāḥ pañcadaśa pratiṣṭhāḥ' (Muṇḍ. iii. 2. 7), they, purposively said to be the evolutes of gross elements, the effects of *māyā* are said to absorb in the gross elements, technically called *pratiṣṭhās*. Hence the *upādāna* of the subtle body (*liṅga*) and pleasure etc., the characteristics of the subtle body (*tadgata*) must be both *Jīva* and *Īśvara* with *avidyā* and *māyā* as the limiting adjuncts (*upādhi*), respectively.

(continued from the previous page) accepts the view (*Ekadeśin*) of the upholders of distinction between 'māyā' and 'avidyā' hold that 'Jīva' must be the *upādāna* of the internal organ (*antaḥkāraṇa*) etc., as they are but the manifestations *not* of 'māyā' but of 'avidyā' alone, controlled by 'Jīva' and the reference to the dissolution of the gross *kālas* (the organs and elements) into their respective subtle selves (fine elements) is explained away as only a practical (*vyāvahārika*) and not a true or ultimate (*pāramārthika*) view of the case²⁰; while others who do not recognize any distinction between 'māyā' and 'avidyā' are of opinion that although 'Īśvara' is the *upādāna* of ether etc., still 'Jīva' must be the *upādāna* of the internal organ etc., as their identity with 'Jīva' can be traced and maintained even when 'māyā' and 'avidyā' are held to be one and the same principle ('*identical*')²¹. There are some who maintain that Brahman is the cause of the *vyāvahārika* (practically visible) world and 'Jīva', of all that exists only in appearance (*prātibhāsika* world) and of all that appears in dreams²²; while others conclude that 'Jīva' and *none else* is

⁵² This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁵³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰ The Śruti '*gatāḥ kalāḥ*' etc. (Muṇḍ. iii. 2. 7) is not taken from a *pāramārthika* point of view. Vide, *kalāpralayādhikaraṇa-bhāṣya* (Bra. iv. 2. 7. 15).

²¹ The identity of the internal organ etc., with the individual soul (*Jīva*) can be traced in the *adhyāsabhāṣya* (Bra. i. 1. 1. Intro.) and the *Vivaraṇa* where the internal organ etc., have been treated as superimposed upon the individual soul.

²² The doctrine of illusion (*vivartavāda* or *māyāvāda*) is resorted to because there will be no Brahman without the world, It will be a non-entity as Brahman being the material cause of the world will be entirely resolved into the world and if the causality is taken as partially true of Brahman then it goes against the Śruti that Brahman is not a composite entity consisting of component parts (*niravayava*).

Cp. '*anena sphuṭito māyāvādaḥ*' (Bhāmati) under '*ātmani caivaṁ vicitrāś ca hi*' (Br. ii. 1. 7. 28).

It should be noted in this connexion that Śaṅkara was not the first to introduce 'nescience' (*māyā* or *avidyā*) as a principle of explanation in the Vedānta. Many others used the term before him. According to Bhartṛprapañca, the Vṛttikāra, whose views Śaṅkara controverts in his *Sūtrabhāṣya*, the individual soul is a part (*ekadeśa*) of the Highest Soul (*paramātmā*), and is such on account of 'nescience' (*māyā* or *avidyā*) which is manifested from It, and modifying a part of It lives in the inner-organ (*antaḥkāraṇa*). On account of his throwing 'knowledge' into the back-ground in his theory, he is styled ironically '*Aupaniṣadammanya*' by Śaṅkara (Br. Bhā. p. 309). Draviḍācārya who is called '*Āgamavid*' (*Māṇḍu. Bhā. ii. 32*) is said in the *Bṛhadāraṇyaka-Vārttika* (p. 970) to be the originator of the story of 'a king's son reared by hunters' (*Vyādhasaṁvārdhitarājaputrākhyāyikā*) to explain the gist of the Great sentence *Tat tvam asi* (That thou art), occurring in the *Chāndogyopaniṣad*. From considerations such as these, it is held that Śaṅkarācārya did not propound quite new views out of his own fancy (*svābhīprāya*), but that a series of previous teachers (*sampradāya*) held similar if not identical views.

Cp. *Tarkasaṁgraha* by Ānandajñāna, Intro. (G. O. S.), pp. xv-xvi.

(continued from the previous page) the cause of everything because everything including 'Īśvara' is, like a dream, the product of the working of the Jīva-consciousness, out of ignorance about his self²³.

(v) The nature of the cause attributed to *Maya* – (“Hindi passage omitted here”) (24-27).

Thus it is seen that Brahman, unlimited as It is, cannot be the cause of the world. Hence it is that Brahman is associated with 'māyā' so that It may be the *cause* of this phenomenal universe. In this way 'māyā' also comes to be the *upādāna* of the world. Now, Brahman is held to be the *cause* in the capacity of Its *illusory manifestation* (*vivartopādāna*) and 'māyā' in the capacity of her *modificatory exertion* (*pariṇāmyupādāna*), according

²³ The Śruti,

'puratraye kṛīḍati yaś ca devaḥ (jīvaḥ),
tatas tu jātaḥ sakalaḥ vicitram' – Kai. 14,

proves that everything of the phenomenal universe has for its basis (*adhiṣṭhāna*) the individual soul. The rope is the *basis* (*adhiṣṭhāna*) of the snake.

V-S–4

⁵⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) to the author of the *Tattvanirṇaya*²⁴. According to the opinion of the author of the *Sarīkṣepaśārīraka*, Brahman alone is the *upādāna*-cause and 'māyā' being inherent in it accounts for the *jaḍatva* (un-conscious nature) of the universe just as smoothness (of the earth) inheres in the earth and accounts for the smoothness of the jar made of earth.²⁵ Vācaspati Miśra is of opinion that Brahman Itself is the cause, 'māyā',

⁵⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

²⁴ *Tattvanirṇaya* (Padārthatattvanirṇaya, as it is called in the *Siddhāntaleśasaṃgraha*) is an important work by Gaṅgāpurī Bhaṭṭāraka, referred to in the *Nayana-Prasādinī* (pp. 8, 63), a commentary on *Tattvapradīpikā* of Citsukha. Ānandagiri (Ānandajñāna) has written a commentary (Padārthatattvanirṇayavivaraṇam, preserved in manuscript, complete with the text, in Sangha's Bhandāra at Patna, the first chapter only of the commentary in the Deccan college, Catal. No. 613 of 1884–87) on this work. According to Ānandagiri, Gaṅgāpurī flourished after Vallabhācārya (between A.D. 984 and 1078), the author of the *Nyāyalilāvatī* and according to Citsukha, before Ānandabodhācārya (before A. D. 1200). The work (MSS. Sangha's Bhandāra at Patna; Queen's College, Benares) in two chapters consists of *Kārikās* and *Vṛtti*. The first chapter called 'Tarka-viveka' gives an account of the Vaiśeṣika philosophy and the second one called 'Siddhānta-viveka' gives an account of the Vedānta philosophy.

Another *Tattvanirṇaya* (vedānta) by Varadarāja, however, has been quoted in the *Yatindramatadīpikā* (*Catalogus Catalogorum*, p. 219).

²⁵ Brahman is *kīḍastha* or changeless, and cannot, therefore, of Itself become a cause of anything; so *māyā* is said to be inherent in it. An inherent something which is not a cause may appear in an effect. Earth, and not smoothness inherent in the earth, is the cause of an earthen pot, but still smoothness is seen to necessarily follow in the effect, the pot. Similarly Brahman, and not *māyā* inherent in It, is said to be the cause of the phenomenal universe and *māyā*, as *dvāarakāraṇa*, is said to necessarily appear in Brahman's manifestation i. e., the universe of phenomena as its unconscious nature (*Jaḍatva*).

A 'dvāarakāraṇa' is what is 'upādānāśrita' i. e., supported by and dependent on 'upādāna'.

(continued from the previous page) merely an assistant—a *playmate*—and *not* an inherent cause of the world, because Brahman is the substratum of ‘avidyā’, associated with ‘Jīva’²⁶. According to *Muktāvalī**, Brahman, which is said to have neither antecedent (cause) nor consequent (effect) is not the direct *upādāna*-cause but ‘māyā’ is the direct *upādāna*-cause of the world²⁷.

To conclude, Brahman is said to be the indirect cause as the substratum of ‘māyā’ and over and above that an *uncaused* cause, so to speak. ‘Māyā’ has no reality of its own apart from Brahman, it is not an *independent* principle but it is Brahman only looked upon as the ‘seed’ of the world of differences. This *seed* is not like an organic development but a *manifestation* of the Reality ‘without affecting Its integrity’. Brahman is, therefore, called through this ‘seed’ of the world, Itself a ‘seed’.

(vi) The characteristics of God and individual soul and of Maya and Avidya (28-42).

The question now naturally arises: what is the characteristic of God and what, of individual soul The followers of the *Prakaṣṭārtha* explain God as the reflection of Cit or intelligence in māyā, and the individual soul as the reflection in avidyā²⁸. Now, in this connexion, arises the question about the characteristics of māyā and avidyā. According to the *Prakaṣṭārtha*,

²⁶ Brahman, as qualified by the individual’s (*Jīva*’s) ignorance, is manifested as the phenomenal unconscious (*jaḍa*) universe and thus becomes an *upādāna* of itself; *māyā* is merely a co-adjutor, associate or colleague simply co-operating in producing the effect and not an inherent cause appearing in the effect and therefore, not an *upādāna*.

* The *Muktāvalī* (*Siddhāntamuktāvalī* or *Vedāntasiddhāntamuktāvalī*) is a standard work (*prakaraṇagrantha*), on Advaita Vedānta by Prakāśānanda (pupil of Jñānānanda), which has been published many times, and translated into English by A. Venice.

²⁷ Cp. “Asya dvaitendrajālasya yad upādānakāraṇam; ajñānam, tad upāśritya brahman kāraṇam ucyate.” — *Vārttika*.

In the *Śrutis* where *Brahman* is said to be the *upādāna*-cause of the world, the word *upādāna* is to be understood as used figuratively (by *lakṣaṇā*, *gauṇī*).

²⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

Cp. Br. Bh. i. 2. 1;—i. 2. 3. Sarva. Up. iv. Br. Bh. i. 3. 1. *Kṛṣṇārīkāra*, i. (ed. Ch. S. S.).

²⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) *māyā* is the beginningless Primordial Principle of the universe, having for its substratum *Cit* or intelligence, pure and simple and *avidyā* is only a part of *māyā* with its powers of projection and concealment²⁹. In the *Tattvaviveka**, again, *māyā* is said to be constituted of pure *sattva* (Goodness) while *avidyā* is constituted of *sattva* intermixed with *rajas* and *tamas*. Thus, God is associated with *māyā* and individual soul is associated with *avidyā*³⁰. Others hold that though the *upādhis* of *Jīva* and *Īśvara* have two names (*avidyā* and *māyā*) still they are really one thing: with reference to its power (*śakti*) of concealment it is called *avidyā*, and with reference to its power of projection it is called *māyā*³¹. According to the author of the *Samkṣepa-śārīraka*, *Jīva* is that which has for its limiting adjunct 'the internal organ' (*antaḥkaraṇa*), that is a product, while *Īśvara* is that which has for its limiting adjunct 'nescience' (*avidyā*), that is the cause³².

According to the *Citrādīpa***, *Cit* or intelligence is said to be of four kinds: (i) *Kūṭastha*, (ii) *Brahma*, (iii) *Jīva* and (iv) *Īśvara*. *Jīva* is the reflection of intelligence in the internal organ like the reflection of the sky in the water of a jar and *Īśvara* is the reflection of intelligence, inferred in the primordial subtle state of 'buddhi' of all the creatures included in *māyā* like the reflection of the sky, inferred in the water (ice-particles) included in the cloud

⁵⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

²⁹ Cp. *Pañcadaśī*, i. 16. Sadānanda, *Vedāntasāra* (ed. Jacob) Notes, p. 150.

* By Nṛsiṃhāśrama, ed. partially (without the commentary, preserved in A.S.B., Calcutta) *The Pandit*, Chap. i.

³⁰ Cp. Nṛ. Up. 9.

³¹ Cp. *Siddhāntaleśa*, chap. i. (ed. Ch. S. S.).

³² Cp. *Kāryopādhir ayaṃ jīvaḥ kāraṇopādhir īśvaraḥ. Anubhūtiprakāśa*, x. 61; xx. 49.

** The *Citrādīpa* is a chapter (viz. vi) on *Pañcadaśī* by Bhāratitīrtha and Vidyāraṇya, edited and translated into English several times. It has been commented upon by Rāmakoṣṇa Adhvarin, son of Dharmarāja Adhvarin, author of *Vedāntaparibhāṣā*, (c. 1600 A. D.).

(continued from the previous page) which is the cause of all water. To explain fully: *Cit* or intelligence is of four sorts *viz.*, Kūṭastha, Brahma, Jīva and Īśa. The *Cit* which is one and the same everywhere receives these four distinct names in the same way as the same ether or ākāśa is known as *ghaṭākāśa*, *mahākāśa*, *jalākāśa* and *abhrākāśa*. The all-pervading ether or ākāśa receives the name of *ghaṭākāśa*, when it is conceived as circumscribed by the jar; and the vast space conceived apart from its relation to the jar etc., and in which the clouds, planets and stars move is known as *mahākāśa*. Take a jar and fill it with water. The jar is in space and contains ākāśa. In that ākāśa lies the water that is poured into the jar. Placing this jar in an open place you will find that on the surface of the water there is a reflection of the sky above with the clouds and stars. This reflection is called *jalākāśa*. In the *mahākāśa* are seen clouds. The clouds hold water (which is conceived to be the ultimate cause of all our waters), and the ākāśa which is reflected in that water is known as *abhrākāśa*. Now, this *abhrākāśa* is not directly perceptible; its existence has to be inferred. Clouds are formed of vapour and this vapour is water itself in another form*. It follows, therefore, that clouds contain particles of water and as it is a property of water to present a reflection, it can be easily conceived that the particles of water present in the clouds also present a reflection of ākāśa and the ākāśa, so reflected, is *abhrākāśa*. Having explained the four kinds of ākāśa which are taken as illustrations of the four states of *Cit* or intelligence, it will be easy to explain those four states. The *Cit* is known by the name of Kūṭastha when it is considered in relation to the sthūla and sūkṣma or gross and subtle bodies. *Cit* conceived as the basis** (*adhiṣṭhāna*) of the two bodies is called

⁵⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

* The water in the clouds was supposed to exist in a solid state, i. e., as small particles of ice.

** It should not be forgotten that the whole universe including the bodies, *buddhi* etc., is not noumenally real (in popular parlance they are illusions) and it has as its basis (*adhiṣṭhāna*) *Cit*, just as the snake has the rope for its basis.

According to the *Brahmānanda*^{*}, there are six divisions of

Brahmānandābhidham grantham vyākurve bodhasiddhaye.

(continued from the previous page) *Cit*—Viśva, Taijasa, Prājña, Virāt, Hiraṇyagarbha and Avyākṛta—with reference to Brahman as limited by the aggregate (*samaṣṭi*) and its component individuals (*vyaṣṭi*). The sixth (viz. avyākṛta) refers to Īśvara and the others to Jīva. The sheath called blissful (*ānandamaya kośa*) conceived as and manifested in individuals is the *Jīva*.³⁵ In *Citrādīpa*, again, the four varieties or stages of the *Cit*—viz. Brahman, Īśvara, Sūtrātman and Vairāja are likened to the four stages in the painting of a picture on a canvass—the pure cloth corresponds to Brahman, the cloth whitened with starch corresponds to Īśvara, the itching of the outline in ink corresponds to Sūtrātman and the filling in of the colours corresponds to Vairāja³⁶. According to Gauḍapāda, the letters *a*, *u* and *m* of *Praṇava* are to be contemplated in the first instance as Virāt, Sūtra and Akṣara (these are cosmic, *samaṣṭi*) and then as Viśva, Taijasa and Prājña (these are *vyaṣṭi*, microcosm), leading to a realisation of the fourth state (*turiya*) of the Supreme Entity as pure Brahman.³⁷ In the *Dr̥gdīśyaviveka*, *Cit* is shown in three denominations: Brahman, Jīva and Īśvara as in *Citrādīpa*, (including Kūṭastha in Jīva), from the Pāramārthika, Vyāvahārika and Prātibhāsika points of view. Thus all the views of those who maintain that both God and the individual soul are reflections of *Cit* (intelligence) are explained³⁸⁻³⁹. But the followers of the *Vivaraṇa* do not admit those views. They say, both Jīva and Īśvara cannot be the reflections (*pratibimba*) of *Cit* as thereby they become independent of each other. So it is reasonable to hold that the reflection of *Cit* in avidyā is Jīva and *Cit* as *bimba*, the source

⁶¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

³⁵ There are six denominations with reference to *Cit* as limited but with *Cit* as unlimited there are seven denominations in all, according to the *Brahmānanda*.

Cp. *Eṣa sarveśvaraḥ* etc. Br. iv. 4. 22.

³⁶ Cp. *Pañcadaśī*, vi. 3-4.

³⁷ Cp. *Om̐kāraṃ pādaśo vidyāt pādā mātṛā na saṃśayaḥ*.'

— *Gauḍapādakārikā*.

³⁸⁻³⁹ *Dr̥gdīśyaviveka* is a prakaraṇa-grantha on Vedānta by Vidyāraṇya, printed and translated several times.

(continued from the previous page) of reflection, is Īśvara. Thus Īśvara can maintain his independence and Jīva is dependent on him.⁴⁰ Others, on the contrary, maintain, on Vedic and aphoristic authorities, that the individual soul is what is limited by the inner organ⁴¹. Others (*e.g.*, the followers of the *Vārttika*) are of opinion that the individual soul is neither a reflection nor a limitation but Brahman Itself, as associated with ignorance, as Rādheya (the reared child of Rādhā, i.e. Karṇa) is Kaunteya (the real son of Kunti, i.e. Karṇa) himself, undiscovered. Brahman is Jīva through ignorance and attains salvation by knowledge like Karṇa thinking himself as the son of Rādhā not knowing his real origin as the son of Kunti⁴².

(vii) The unity and plurality of individual soul, discussed (43-51).

The characteristics of God and individual soul being determined and there being no difference of opinion about the unity of God, the question, now to be solved, is whether the individual soul is one or many.

Those who hold that everything including God is planned on the individual soul (*i.e.*, the individual soul is the *adhiṣṭhāna* of God and the universe) are of opinion that the individual soul is really one and there is only one body animated by a soul; all other individuals and bodies are simply imaginary like those seen in dreams⁴³. Hence it is maintained that *Hiraṇyagarbha* is the only individual *Jīva*, being the reflection of Brahman, other so-called individuals pertain to the phenomenal world and are nothing but so many reflections of *Hiraṇyagarbha* himself. This hypothesis is unsatisfactory as the power of creation does not belong to ordinary individuals (*Jīva*) but to God (*Īśvara*). Others, again, hold that,

⁶² Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁴⁰ Cp. Pradīpavadāveśas tathā hi darśayati – Br. iv. 4. 15.

⁴¹ Cp. Br. iii. 2. 19-20; Brahmapindu, 13; Br. ii. 3. 43.

⁴² Cp. 'Rājasūnos smṛtiprāptau vyādhabhāvo nivartate; Yathaivam ātmano' jñasya tattvamasyādivākyataḥ' – *Vārttika*.

⁴³ According to this view, propounded by Prakāśānanda in his *Vedāntasiddhānta-muktāvalī*, there is nothing like what is called bond or salvation. The salvation of Śuka and others, recorded in the scriptures is explained as that of an individual seen in dreams.

(continued from the previous page) as there are different Hiraṇyagarbhas in the different *ages* (*kalpa*) of the world and as there is no reason by which to determine which one of these Hiraṇyagarbhas is the principal individual, the One Individual soul must be some one other than Hiraṇyagarbha, but equally pervading the entire world of bodies. The simultaneous assumption of such a vast number of bodies by the same Individual Soul, here, does not involve the enjoyment of one another's pleasure or pain as in the case of a yogin enjoying it by means of his yogic power.⁴⁴ Others are of opinion that there must be as many individual souls (*Jīva*) as there are inner organs (*antaḥkaraṇa*), because without admitting a plurality of individual souls, it is impossible to make any distinction between those in bondage (*baddha*) and those that have attained salvation (*mukta*)⁴⁵. This leads to the question regarding the nature of salvation. Some say that the parts of Avidyā concealing the nature of Brahman, are different in different individuals and salvation consists in the total annihilation of them by means of ever-increasing knowledge.⁴⁶ Others (e.g.—the Nyāyaikadeśins) maintain that salvation consists in the annihilation of inner organ which is the root of the connection, or in other words, the connecting link between ignorance and the soul, and the inner organ being annihilated the connection of ignorance with the individual soul is rooted out.⁴⁷ Others are of opinion that salvation consists in the

⁶³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁴⁴ According to these views there is a unity of the soul but a plurality of the bodies.

Cp. Adhikaṃ tu bhedanirdeśāt, *Br.* ii. 1. 22; Lokavat tu līlākaivalyam, *Br.* ii. 1. 33.

⁴⁵ Cp. Tad yo yo devānāṃ party abudhyata sa eva tad abhavat, *Br.* i. 4. 10; Pratiṣedhād iti cenna, śārīrāt, *Br.* iv. 2. 12.

⁴⁶ The power of concealment belongs to Avidyā which conceals the nature of Brahman.

⁴⁷ Cp. Bhidyate hṛdayagranthiś chidyante sarvasaṃśayāḥ; kṣīyante cāśya karmāṇi tasmin dr̥ṣṭe parāvare.

(continued from the previous page) fact of ignorance associated with the individual soul leaving the individual soul as soon as the latter knows himself, like a genus (*jāti*) that leaves off a destroyed individual⁴⁸. Others maintain that salvation consists in the annihilation of ignorance of every individual soul.⁴⁹ Now, ignorance being different with regard to different individual souls the question arises, 'From the ignorance of which individual soul does the world come into being?' Some say that the world is the outcome of the total amount of ignorance, while others maintain that the world differs in relation to every individual ignorance.⁵⁰ Others, again, are of opinion that 'Māyā' associated with 'Īśvara' is the cause of the world and 'Avidyā' associated with 'Jīva' is the cause of all illusory appearances.⁵¹

(viii) Brahman, as creator of the universe (52-56).

Now is discussed the question of the nature of Brahman's authority of creating this universe. Some maintain that this authority of Īśvara consists in His knowledge, volition and effort favourable for creation.⁵² Others are of opinion that volition and effort are effects of knowledge and so what is essential for Īśvara to create, is His knowledge alone.⁵³ By knowledge must be understood the knowledge of the things to be created and not merely the knowledge of the substratum (*adhiṣṭhāna*), favourable for creation, otherwise Jīva becomes the author of creation inasmuch as he possesses the knowledge of the substratum or *adhiṣṭhāna* (e.g., nacre, *śukti*) in the case of illusory

⁶⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁴⁸ According to the plurality of individual souls, salvation consists in 'Jīva's being raised to the status of 'Īśvara'.

⁴⁹ According to the plurality of individual souls, salvation consists in 'Jīva's being raised to the status of 'Īśvara'.

⁵⁰ According to the plurality of individual souls, salvation consists in 'Jīva's being raised to the status of 'Īśvara'.

⁵¹ According to the plurality of individual souls, salvation consists in 'Jīva's being raised to the status of 'Īśvara'.

⁵² Cp. Tad aikṣata; So' kāmāyata; Tad ātmānaṃ svayam akuruta. This view tallies with that of the Naiyāyikas.

⁵³ Cp. Amalananda, Vikṣaṇamātrasādhyatvād viyadādi vikṣitam, *Kalpataru*.

Vācaspati Miśra,

Niśvasitam asya Vedā vikṣitam etasya pañca bhūtāni;

ṣmitam etasya carācaram asya ca suptir mahāpralayaḥ.

(continued from the previous page) appearance of silver in nacre (*śukti*).⁵⁴ Īśvara is proved to be an omniscient Being, that is, possessed of a knowledge of all objects, created and to be created, on Vedic authority.⁵⁵ According to Bhāratīrtha (*Pañcadaśī*, vi. 157), this omniscience of Īśvara is due to His being the reflection of Cit, on Māyā, in which exists everything in crude form and which is the cause of the world. As such, He is the witness (*sākṣin*) to all objects⁵⁶.

(ix) Brahman, as an omniscient Being (57-60).

According to the *Prakaṭārtha*, the omniscience of Īśvara consists in His knowledge of all objects, past, present and future through the functions (*vṛttis*) of 'māyā on which Cit is reflected.⁵⁷ The author of the *Tattvaśuddhi* maintains that the omniscience of Īśvara consists in His knowledge of the present objects, recollection of the past objects and prevision of the future ones, as the functions of 'māyā' do not come in contact with objects of the past and future. According to the author of the *Kaumudī*, the help of the functions (*vṛttis*) of māyā is not necessary for Īśvara to know, His natural knowledge alone is sufficient for the purpose. He knows the present, past and the future unaided by the functions (*vṛttis*), the past and future being associated with Him through māyā in which they exist in a subtle state⁵⁸. It is not to be forgotten that by omniscience is here meant the fact that God is knowledge itself, He is not merely a knower, because then He would not be different from the *Jīva*. Knowledge being not an effect, Īśvara cannot be said to be its

⁶⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁵⁴ Cp. Śaṅkara (*Bhāṣya*), under Bādarāyaṇa, *Br.* iii. 2. 1.

Śaṅkara (*Bhāṣya*), under 'Atha rathān rathayogān pathaḥ sṛjate, puṣkariṇyaḥ sravantyaḥ sṛjate sa hi kartā', *Br.* vi. 3. 10.

⁵⁵ Cp. Bādarāyaṇa, Śāstrayonitvāt, *Br.* i. 1. 3.

⁵⁶ Cp. Bhāratīrtha, *Pañcadaśī*, vi. 157:

Māyādhīnas cidābhāsaḥ śruto māyī maheśvaraḥ;
antaryāmī ca sarvajño jagadyoniḥ sa eva hi.

⁵⁷ Cp. Māyām tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram, *Śvet.* iv. 10.

Māyopādhir jagadyoniḥ sarvajūatvādīlakṣaṇam, *Vākyavṛtti*.

⁵⁸ The *Tattvaśuddhi* has not yet come to light.

(continued from the previous page) agent; moreover, if He be simply an agent of knowledge there would have been no difference between Him and the *Jīva* as the state of being a knower is said to be the characteristic of the individual soul, in the *Bhāṣya*⁵⁹. Vācaspati maintains that by the omniscience of Īśvara is meant not that He is knowledge itself but that He is the knower of everything. According to him knowledge can, however, be regarded as an effect on account of its being limited by objects which are effects. Thus knowledge may have an agent.⁶⁰

(x) The use of the functions of the internal organs (61-63).

According to the *Vivaraṇa*, Īśvara, being the material cause (*upādāna*) of all that exists, can know them without the aid of functioning (*vṛtti*) of any internal organ, but *Jīva* cannot know objects independently of such functioning because it is not itself a material cause (*upādāna*) of anything. *Jīva*, unrelated with objects by his own nature, in order to illumine them requires the help of the functioning of the internal organ⁶¹. Or, *Jīva* is limited and he cannot illumine objects like the jar etc., without some sort of connection. The functioning of the internal organ is the connecting link between the *Jīva*-consciousness and the *Brahma*-consciousness, which is the substratum of these objects⁶². Or, the functioning of the internal organ is necessary for breaking the power of concealment ascribed to 'avidyā', whereby the individual soul (= *Brahman* limited by 'avidyā') can be in a position to illumine objects⁶³.

Now the question is what is the relation between these functions and the objects⁶⁴? Like the *Naiyāyikas* some maintain

⁶⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁵⁹ Cp. Śaṅkara (*Bhāṣya*), under Bādarāyaṇa, *Br.* i. 4. 19.

⁶⁰ Cp. Vācaspati Miśra, *Bhāmatī*, i. 4. 19.

⁶¹ Cp. The commentary *Prakāśa*, p. 33.

⁶² Cp. The commentary *Prakāśa*, p. 33.

⁶³ Cp. The extract of the *Siddhāntaleśa*, quoted on p. 34.

⁶⁴ The result of the modes or functions of the internal organ may be either (i) the eclipsing of the *Cit*, or (ii) the manifestation of identity (between the functions and the *Cit*), or (iii) the overpowering of the power of concealment.

(continued from the previous page) that there is a direct relation between the subject and the object and there is no necessity of *vṛttis*, at all. Others hold that, the relation between them is not direct but secondary inasmuch as it is caused by the *vṛttis*. If *vṛttis* be denied the *Vivaraṇa* view about the projection of the functions towards the objects would have no meaning⁶⁵. Others, again, maintain that this relation is a contact produced by another contact (*saṃyogaja-saṃyoga*) just like the relation between a tree and a river, which is established by the relation between the tree and the wave and the relation between the wave and the river. The relation between the *Jīva* and the objects also, presupposes a relation between the objects and the functions and between the functions and the *Jīva*⁶⁶. Others hold that as the individual soul is not all-pervading, the relation consists in the establishment of an identity between the *Jīva*-consciousness connected with the functions and the *Brahma*-consciousness as the basis of the objects. The difference between these two views is that according to the first view, the individual soul is all-pervading consciousness associated with 'avidyā' and according to the second, it is the consciousness, limited by the internal organ.⁶⁷

(xi) The relation between the functions and the objects (64-67).

(xii) The nature of the manifestation of identity between the functions and the *Cit* (68-70).

According to some, manifestation of the identity between the *Jīva*-consciousness and the *Brahma*-consciousness, as limited by objects, is nothing but a contact between the two through the functions, i.e., modes of internal organ like the identity of the water of the field and of the tank by means of a canal.⁶⁸ According to others, the manifestation of the identity between the *Jīva*-consciousness and the *Brahma*-consciousness does not consist in their being one and the same but in the identity of the

⁶⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁶⁵ Cp. Mathurānātha, *Anumānacintāmaṇirahasyam*, Part 1.

⁶⁶ Cp. The commentary *Prakāśa*, p. 35; *Saptapadārthī*, CSS.

⁶⁷ Cp. The extract of the *Siddhāntaleśa*, p. 35.

⁶⁸ Cp. The commentary *Prakāśa*, p. 36.

(continued from the previous page) *Jīva* with the reflection presented by Brahman on the function just at the point of its contact with the object. It is not the identity between Brahman, the original (*bimba*) and the *Jīva*, the reflection (*pratibimba*).⁶⁹ According to others, again, the consciousness characterized as *bimba* (*bimba-caitanya*) is the substratum of all objects and as such is directly connected with them. The consciousness characterized as *pratibimba* (*Jīva*) is different from the *bimba-caitanya*, yet they are held to be identical through the pure consciousness implied by them.⁷⁰

(xiii) The nature of the removing of the veil i.e., of the power of concealment of 'avidya' (71-90).

If the breaking of the veil means simply the annihilation of Ignorance, then the knowledge of even a jar also, may lead to salvation as there is no evidence that the individual soul has many Ignorances.⁷¹ Hence, some are of opinion that the breaking of the veil means only a partial destruction of ignorance by knowledge like that of great darkness by glow-worms or by its being narrowed down like a mat by being rolled up or by its partial retreat like that of a cowardly soldier.⁷² Now how can a thing once destroyed come into existence again? How can a thing not endowed with the power of moving retreat? How can a thing which is not a corporeal substance be rolled up? On these considerations it is held by others that the tearing of the veil consists in ignorance being incapacitated to subdue the consciousness as long as the operation of the function continues just as ignorance pertaining to *Jīva* does not subdue *Jīva*-consciousness.⁷³ Others

⁶⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁶⁹ Consciousness limited by the internal organ is the Subject (*pramāṭā*), consciousness limited by the modes or functions is the Means (*pramāṇa*) and the consciousness limited by the objects is the Object (*prameya*).

⁷⁰ A characterizing mark is called a *Viśeṣaṇa*, while an implying mark is called an *Upalakṣaṇa*. Vide, in this connection, N. Vedantatirtha, *Introduction to the Saptapadārthī*, Calcutta Sanskrit Series, No. VIII.

⁷¹ Cp. The commentary *Prakāśa*, p. 37.

⁷² Cp. The commentary *Prakāśa*, p. 37.

⁷³ Cp. 'Ahamajñah ... tadanāvarakatvapratiṭṭeḥ,' *Siddhāntaleśa*, quoted on p. 38.

(continued from the previous page) maintain that the totality of ignorance has for its substratum, consciousness; that there are many kinds of ignorance which are so many different conditions of the total ignorance and which have the consciousness limited by objects like the jar etc., for their substrata and that every individual ignorance is annihilated by every individual mode or function. Amongst these three views the first one goes with the followers of Vācaspati Miśra according to whom ignorance has for its basis the individual soul and the remaining two go with the followers of the *Vivaraṇa*^{69a} according to which everything, including ignorance even, has for its basis, the Supreme Soul (Brahman)⁷⁴.

Now some say that these states of ignorance are beginningless like the original ignorance, while others maintain that they have some beginning like sleep etc.⁷⁵ According to some, again, one particular ignorance is destroyed as soon as a particular knowledge appears other ignorances do not come in the way of the object in relation to that particular knowledge being enlightened⁷⁶. According to others, all these states of ignorance do not conceal the real state of things always, but a particular ignorance alone conceals it, by turns, because doubt is due when the totality of the absences of knowledge of the differentiating properties exists and further the manifestation of an object when concealed is impossible⁷⁷. At the realisation of Brahman all ignorances fade away as they are all under the original ignorance which can no longer conceal the real state of things. The annihilation of the states of ignorance which do not conceal the real state of things is not essential for emancipation⁷⁸. Others, again, maintain that this view is not right because it is impossible for ignorances to

⁶⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁷⁴ It is admitted, there are so many knowledges as there are ignorances.

⁷⁵ Cp. The commentary, *Prakāśa*, p. 39.

⁷⁶ Cp. *Siddhāntaleśa*, quoted on p. 39.

⁷⁷ The thing is, it is contradictory to say that what is concealed should be perceptive at the same time.

The conditions of ignorance are technically known as *Tūlāvidyā*.

⁷⁸ The thing is, it is contradictory to say that what is concealed should be perceptive at the same time.

The conditions of ignorance are technically known as *Tūlāvidyā*.

(continued from the previous page) remain without concealing, their nature being to conceal, but that one particular ignorance is destroyed by a particular knowledge and other ignorances are set aside or obstructed (*parābhūta*) so long as that particular knowledge operates⁷⁹. Now in the case of one knowledge after another, ignorance being destroyed by the first knowledge what is the use of subsequent knowledges⁸⁰? On this point some say that the ignorance overcome by knowledge can again conceal things as that particular knowledge retires and other knowledges become necessary to obstruct further concealment⁸¹. The author of *Nyāyacandrikā* holds that the subsequent knowledges overcome one ignorance each, as all the ignorances cannot be overcome by one and the same knowledge⁸². Others maintain that the ignorance of an object (e.g., the jar) as unqualified is removed by the first knowledge and the subsequent knowledges are necessary to remove the ignorance qualified by time, space etc.,⁸³ while a fourth party is of opinion that there is no difference of knowledges in the case of one knowledge after another⁸⁴⁻⁸⁵.

Of course, perceptive functions can win over concealment but how can functions that are not under the sway of perception do it⁸⁶? Some (e.g., the followers of the *Vivaraṇḍa*) solve this question by saying that ignorance with reference to objects are presented in two ways, one takes to objects and the other to the subject, that is to say, one is the cause of creating a snake in

⁷⁹ *Parābhava* means obstruction of the powers of concealment.

⁸⁰ Cp. *Siddhāntaleśa* quoted on p. 40.

⁸¹ Cp. The commentary, *Prakāśa*, p. 41.

⁸² *Nyāyacandrikā* is a work on Advaita Vedānta that has not yet come to light.

⁸³ Only once seen, Caitra is remembered and then a subsequent feeling is 'I know Caitra but I do not know where he is now.'

⁸⁴⁻⁸⁵ Cp. The commentary *Prakāśa*, p. 42.

⁸⁶ The rule, that any and every kind of knowledge is sufficient for extirpating ignorance, it is feared, is violated.

⁷⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) the place of a rope and the other of the feeling 'I do not know it'⁸⁷. Others (e.g., the followers of Vācaspati) maintain that the ignorance taking to the subject is the concealing element of objects, there is nothing like ignorance taking to objects. The ignorance taking to the subject has no powers of concealment and projection and when knowledge is attained all this fades away⁸⁸. Others hold that as the real thing 'rope' is concealed by the unreal 'snake', it is to be admitted that the concealing power of ignorance lies in its taking to objects and not to the subject alone⁸⁹. It is not correct to say that the function taking to pleasure etc., can not extirpate ignorance, as pleasure etc., are said to be knowable by *Sākṣin* or Pure Intelligence⁹⁰.

(xiv) The characteristics of Saksin or Pure Intelligence (91 – 94).

Now, what is this *Sākṣin* or Pure Intelligence?

In the *Kūṭasthadīpa*, it is said that the *Sākṣin* or Pure Intelligence is what is called *Kūṭastha Cit* himself who is the basis of both the gross and the subtle bodies, who is the direct seer of those two bodies, sustained by himself and who is never modified into some other form⁹¹. In the *Nāṭakadīpa*, again, it is said that the *Sākṣin* or Pure Intelligence is what illumines the ego, the intellect and the objects and also continues to illumine itself in the absence of any of these, as a lamp in a dancing or music hall continues to give light in the absence of any person. In the *Tattvadīpa* i.e., *Tattvapradīpikā*, *Sākṣin* is described as Brahman Itself as he can neither be *Īśvara* nor *Jīva* because he is described in the scriptures as *Kevala*, without any associate, and

⁷¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁸⁷ Cp. *Siddhāntaleśa*, quoted on p. 43.

⁸⁸ Cp. The commentary *Prakāśa* and the lines of Kṛṣṇānanda, p.44.

⁸⁹ Cp. *Siddhāntaleśa*, quoted on p. 44.

⁹⁰ Cp. The commentary *Prakāśa*, p. 45.

⁹¹ Cp. *Pañcadaśī*, viii. 59:

Iti Śaivapurāṇeṣu kūṭasthaḥ pravivecitaḥ;
Jīveśatvādirahitaḥ kevalaḥ svaprabhaḥ Śivaḥ.

(continued from the previous page) *nirguṇa*, without any limitation⁹². In the *Kaumudī*, *Sākṣin* is said to be the *Prājña*, knower, who is nothing but another form of *Īśvara* that has no cause and who is the inner mate (*antaraṅga*) of the *Jīva*⁹³. In the *Tattovaśuddhi*, *Sākṣin* is said by some to be Brahman in the appearance of *Jīva* like the mother o' pearl in the appearance of silver. Others hold him to be *Jīva*, limited by nescience and others, to be *Jīva*, limited by inner-organs⁹⁴.

(XV) *Saksin*, not veiled or concealed by ignorance (95-96).

Now, the question is if *Sākṣin* is veiled by *avidyā*, then how is it that he illumines others? Some say, *Sākṣin* illumines others (*avidyā*, *ahaṁkāra* etc.), just as the moon illumines *rāhu*, which veils herself⁹⁵. Others maintain that really, ignorance veils consciousness except *Sākṣin* that illumines nescience, inner-organs and their properties⁹⁶.

⁷² Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁹² Cp. *Pañcadaśī*, x. ii:

Nṛtyaśalāsthito dipaḥ prabhuṃ sabhyāṃś ca nartakīm;

bhāsayaty aviśeṣeṇa tadabhāve' pi dīpyate.

Tattvadīpa i.e., *Tattoapradīpikā* of Citsukha.

Sākṣi cetā kevalo nirguṇaś ca, *Śvet.* vi. II.

Kṛṣṇānanda,

Kūṭasthādīpe yaḥ sākṣi jīvād bhedenā darśitaḥ;

saiva nāṭakādīpe' pi tato bhedenā darśitaḥ.

Kṛṣṇālarīkāra on *Siddhāntaleśa*, ch. I.

⁹³ Cp. Tad yathā priyā striyā sampariśvaktō na bāhyaṃ veda na kiñcanāntaram evaṃ evāyaṃ puruṣaḥ prājñenātmanā sampariśvaktō na bāhyaṃ veda na kiñcanāntaram, Br. iv. 3. 21; prājñenātmanā'nvārūḍha utsarjan yāti, Br. iv. 3. 35; Br. i. 3. 42.

Eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā;
karmādhyakṣaḥ sarvabhūtādhivaśaḥ sākṣi cetā kevalo nirguṇaś ca.

— *Śvet.* vi II.

⁹⁴ Cp. *Kṛṣṇālarīkāra* on *Siddhāntaleśa*, ch. I.

⁹⁵ Cp. Appayadīkṣita, *Siddhāntaleśa*, ch. I.

⁹⁶ Cp. *Siddhāntaleśa*, quoted on p. 48.

(xvi) The Bliss of Saksin, not covered over (97–99).

Now, if *Sākṣin* is not veiled by ignorance then the element of Bliss should always be manifest in him. As a matter of fact, it is manifest and therefore, it is an object of love but it does not appear to be so on account of its being limited. In salvation there is complete satisfaction because of unlimited Bliss and in bond there is dissatisfaction because of a limited one⁹⁷. Advaitavidyācārya holds that in *Sākṣin*, there is non-excellence of Bliss on account of his being limited and objects being superimposed on him⁹⁸. Others imagine parts of *Cit* though it is an indivisible one. The part “Bliss” is covered, our general experience is “there is no bliss and bliss does not manifest itself”, bliss is manifested through function. The part “Consciousness” is not covered, and hence, it is that in *Sākṣin* there is Bliss to be found and Bliss is illumined being always with a higher and lower type of excellence⁹⁹.

(xvii) The recollection of *Ahamkara* (ego) etc. (100-105).

Now, how is it that the recollection of *ahaṁkāra* etc., illumined by *Sākṣin* independent of *vṛtti*, is possible as *saṁskāra* (impression), the cause of recollection, is the subtle state of knowledge dependent on *vṛtti* and not of *Sākṣin*¹⁰⁰? Some say that it is not the rule that the impression should be subject to that in the form of which there is function, for, in that case, the function cannot hold an impression which is an object of itself and if another function in the form of a function is admitted then it will go ad infinitum. So the thing is that what is illumined by the *Sākṣin*, limited by some function, is followed by an impression in the form of that function¹⁰¹. Others (e.g., Bhāratitīrtha

⁷³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

⁹⁷ Cp. Bhāṣata eva paramapremāspadatvalakṣaṇaṁ sukham
— *Vivaraṇa*.

⁹⁸ Cp. The commentary *Prakāśa*, pp. 48-49.

Advaitavidyācārya's work has not yet come to light.

⁹⁹ Kṛṣṇānanda, n. 1, p. 49.

¹⁰⁰ Cp. The commentary *Prakāśa*, p. 50.

¹⁰¹ Cp. Appayadīkṣita, *Siddhāntaleśa*, ch. 1; the commentary *Prakāśa*, p. 50:
Yadākārā vṛttis tadgocara eva saṁskāro jāyata iti vyavasthā nāsti.

(continued from the previous page) and the author of *Tattvadīpana* or *Tattvapradīpikā*) maintain that impression (*saṃskāra*) is due to Sākṣin which divulges the knower, knowledge and the known and which is subject to destruction on account of its being reflected in the function taking the form of objects; so the recollection (*smṛti*) of *ahaṃkāra* etc., is possible. It should be noted in this connexion that before the creation of the elements etc., the whole was uniform spirit. The distinction between things to be known, the persons who know and the act of knowing collectively called *tripuṭī* was then nonexistent. It is admitted that such distinction usually vanishes at the time when this world comes to an end¹⁰². Others hold that *saṃskāra* is possible by *ahaṃkāra* etc., being known through the function of *avidyā*, admitted in the stage of *suṣupti* or deep sleep (but not by mere Sākṣin)¹⁰³. Others think that the function of *ahaṃkāra* is only an action like *upāsanā* (meditation) and not a knowledge but the recognition “that I am”, which is due to impression, the cause of recollection, is a knowledge relating to ‘that’ (*tat*) and not to ‘I’ (*aham*), that is, the impression, which is the cause of knowledge in the form of memory, is a knowledge in reference to ‘that’ and not in reference to ‘I’¹⁰⁴. Others maintain that the function in the form of *ahaṃkāra* is but a knowledge and not an action because mind is also admitted as an organ of sense (*indriya*) and the effect of the function is the removal of concealment only with regard to the external objects. Thus the result of the function manifests itself in overpowering the veil of ignorance¹⁰⁵.

⁷⁴ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹⁰² Cp. Bhāratītiṭha, *Pañcadaśī*, viii. 4:

Ghaṭaikaikāradhīsthā cit ghaṭamevāvabhāsayet;

ghaṭasya jñātātā brahmācāitanyenāvabhāsyate.

Pañcadaśī, xi. 14; *Tattvadīpana* i.e., *Tattvapradīpikā* of Citsukha.

¹⁰³ Cp. *Siddhāntaleśa*, quoted on p. 51.

¹⁰⁴ Cp. The commentary *Prakāśa*, p. 52.

¹⁰⁵ Cp. Br. Bh. ii. iii:

Buddheḥ karaṇatvābhyupagamāt, Śāṅkara; Br. Bh. ii. iv; *Śrīmadbhagavadgītā*, x: Indriyāṇmā manaś cāsmi.

Thus, the view that the mind is not an organ, pleaded for in the *Vedāntaparibhāṣa* cannot be accepted, as the experience is, ‘I know myself’.

(xviii) False imputation or superimposition with its cause (106-113).

Well, the function does not always overcome concealment. The function in the form of “this” in the perception ‘this is silver’ (caused by nacre) does not overcome concealment relating to nacre, otherwise superimposition of silver on nacre would have been impossible. It is not a rule that any and every function of the internal organ can remove ignorance, because it is seen that when a pearl oyster shell is taken for silver, the veil of ignorance is not overpowered by the function with reference to the mother o’ pearl; could it overpower the veil then the mother o’ pearl would not have been mistaken for silver¹⁰⁶. The function relating to ‘this’ destroys concealment in the part of “nacre” is not removed; so silver etc., coming in existence becomes possible. Therefore, some say that although the veil of ignorance is overpowered by the function with reference to ‘this’ in the case of ‘this is silver’, still, it cannot overpower the veil of ignorance with reference to the mother o’ pearl and this is why the mother o’ pearl is mistaken for silver¹⁰⁷. Hence, the part ‘this’, in the erroneous perception ‘this is silver’, which shines in the error, is called the locus and the part ‘nacre’ which is the object of concealment with all its effects, is called the substratum, so says the author of the *Samkṣepaśārīraka*¹⁰⁸. Others maintain that the function in the form of ‘this’ removes completely the concealment of nacre but the silver is superimposed on account of the power of projection as in the case of the world of *Jīvanmukta* (*sthitaprajña*, *Gītā*), who continues to be under the power

¹⁰⁶ Cp. *Kṛṣṇārīkāra*, ch. 1, quoted on p. 53:

Aparokṣavṛttimātram ajñānanivartakam iti niyamo nāsti, bāhyagocarīparokṣavṛttimātram ajñānanivartakam iti niyamo’pi nāsti.

¹⁰⁷ Cp. *Adhyāsaśikāvivaraṇa* i.e., *Pañcapādikā-vivaraṇa*.

⁷⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁷⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁰⁸ Cp. *Samkṣepaśārīraka*; vilāso rajatādivikṣepaḥ, viśayatvam āvṛtatvam, n. 4, p. 53.

(continued from the previous page) of projection, though the power of concealment in regard to him is totally destroyed¹⁰⁹. Kavi-Tārkika Nṛsiṃha Baṭṭopādhyāya, on the other hand, maintains that there is no authority that there is a function in the form of 'this' prior to the superimposition of silver as there is no such feeling or experience as 'this' is one knowledge and 'this silver' is another knowledge¹¹⁰. Others think that the general function in the form of 'this' only is the cause of error or wrong apprehension. This function manifests Pure Intelligence (*Sākṣin*), who manifests silver. Thus, the function in the form of 'silver' is not to be admitted¹¹¹. Others admit two functions in the case of errors: one in the form of 'this' and the other in the form of identity (*tādātmya*) between 'this' and the 'silver'¹¹². Others conclude that the concealment of consciousness, limited by both 'this' and the function in the form of 'this', produces both the silver and the function in the form of silver, simultaneously¹¹³.

(xix) The utility of the external projection of the function (*crtti*) (114–120).

As both direct knowledge and indirect knowledge have their respective causes, then what is the use of admitting the function going forth to the object in order to make it perceptible¹¹⁴? On this point some say that an object is only perceived when it is illumined by consciousness reflected in the function which goes forth to the object and takes its form but in the case of indirect knowledge, there is no possibility of the function going forth to the object; hence, in the case of

⁷⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁰⁹ *Chāndogya*, vi. 14. 2:

Tasya tāvadeva ciraṃ yāvanna vimokṣye' tha sampatsye.

¹¹⁰ *Kṛṣṇālaṅkāra*, ch. 1:

Idam ityekam jñānam, idam rajatam iti jñānam aparam ity anubhavābhāvāt.

Nṛsiṃha Baṭṭopādhyāya's work has not yet come to light.

¹¹¹ Cp. Appaya Dikṣita, *Siddhāntaleśa*, ch. 1:

Adhiṣṭhānajñānam adhyāsakāraṇam.

¹¹² Cp. The commentary *Prakāśa*, p. 55.

¹¹³ Cp. The commentary *Prakāśa*, p. 55.

¹¹⁴ Cp. *Kṛṣṇālaṅkāra*, ch. 1.

(continued from the previous page) direct knowledge function must be admitted as going forth to the object, which, in the case of indirect knowledge, is not necessary¹¹⁵. others think that as direct contact with Sākṣin makes pleasure etc., perceptible, so in the case of the perception of external objects also, Sākṣin comes in contact with them and this contact is caused through the function going forth to the objects and taking their forms¹¹⁶. Others hold that the going forth of the function is for the distinct perception of objects¹¹⁷. Now, distinctness means the breaking of the veil; so it may be argued that this may be effected by the function which destroys all ignorances without going forth to the objects¹¹⁸. It is not possible, for the nonperceptive function would also destroy ignorance. If to avoid this incongruity it is said that only the functions which are direct can do this, then the question may arise – what does directness consist of? It is not a genus (*jāti*) on account of its nonpervasive character (*āṁśikatvāt=avyāpyavṛttitvāt*) and commingling (*śābdatvādinā saṅkarāt*)¹¹⁹. Others admit the going forth of the function for the purpose of removing the concealment of objects. Others admit it for the purpose of connection between consciousness and objects or for the manifestation of identity (between the subject and the object)¹²⁰.

⁷⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹¹⁵ Cp. The commentary *Prakāśa*, p. 56.

¹¹⁶ Cp. Appayadīkṣita, *Siddhāntaleśa*, ch. 1.

¹¹⁷ Cp. The commentary *Prakāśa*, p. 57:

Parokṣāpekṣayā aparokṣaviśaye spaṣṭatāyā abhivyaktacaitanyāva-guṇṭhanaṁ vinā durupapādatvāt tadarthaṁ nirgamakalpaneti.

¹¹⁸ Cp. The commentary *Prakāśa*, p. 57:

Yadajñānaṁ yaṁ puruṣaṁ prati yadviśayāvarakam, tat tadyatad-viśayajñānanāśyam iti niyamasya nirgamavādinō'pyāvaśyakatvāt.

¹¹⁹ Cp. The commentary *Prakāśa*, p. 58:

'Parvato vahnimān' ity anumitau 'parvataṁ paśyāmi' ity aṁśe eva tadanubhavāc chadbāparokṣyābhyupagameṇa śābdatvādinā saṅkarāc ceti.

¹²⁰ Cp. *Siddhāntaleśa*, ch. 1.

(xx). Conclusion (121).

Thus the identity between the individual soul (*Jīva*) and the Supreme Entity (Brahman) is established on vedāntic authority as all scriptural texts drive at that¹²¹.

⁷⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹²¹ Cp. *Siddhāntaleśa*, ch. 1:

Sarve'pi Vedāntā upakramopasaṃhāraikarūpyādītātparyaliṅgair vimṛśyamānāḥ pratyagabhinne Brahmany advītiye samanvayanti.

The metaphysical views of the Vedānta are embodied in Bādarāyaṇa's *Brahmasūtra* that has four chapters, for a general account of it,

cp. Radhakrishnan, *Indian Philosophy*, Vol. II, PP. 434-35.

The Background and Early Use of the Buddha-Ksetra Concept

BY

TERESINA ROWELL

*A dissertation presented for the degree of Doctor of
Philosophy in Yale University, 1933.*

(Extract from *The Eastern Buddhist*, VI, 3.)

THE BACKGROUND AND EARLY USE OF THE BUDDHA-KṢETRA CONCEPT¹

INTRODUCTION

“The obscurest period in the history of Buddhism,” wrote Sir Charles Eliot in 1921,² “is that which follows the reign of Asoka....”

Now after more than ten years these post-Asokan “dark ages” —as he calls them—are still relatively unexplored, though the researches and insights of the great Buddhist scholars are gradually illuminating them. We are beginning to have some notion of what was going on in North India when the Mahāyāna came into being;³ we are learning to find in primitive Buddhism many elements—ignored or unknown by earlier scholars acquainted only with monastic Hīnayāna—which contained the seeds of the Mahāyāna. We are beginning to have some vague ideas as to how these seeds developed into later doctrines and practices. But we have made as yet only a beginning. Many of the distinctive concepts of the Mahāyāna are still very incompletely understood and their origin and growth almost completely shrouded in darkness.

One of the most significant and least explored of such characteristic Mahāyāna concepts is the Buddha-Kṣetra or Buddha’s Field. There is hardly a Sanskrit Buddhist work but mentions it somewhere—usually tens of thousands of them. In the *Saddharmapuṇḍarīka*⁴ one of the basic scriptures

1

⁸⁰ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹ This is the first part of a dissertation, presented for the degree of Doctor of Philosophy in Yale University, 1933.

² *Hinduism and Buddhism*, Vol. II, p. 3.

³ When the second volume of the Cambridge History of India is made accessible to the public we shall know more. Fortunately Professor de La Vallée Poussin had access to it for his *L’Inde aux Temps des Mauryas* (1930).

⁴ Henceforth generally designated as the *Lotus*.

(continued from the previous page) of the Greater Vehicle, we are almost wearied by the frequent repetitions of descriptions of the Buddha-fields which the various Bodhisattvas are to obtain – “thoroughly purified, charming, even, adorned with jewel-trees....” etc. The Buddha-fields appear to be second only to Buddhahood itself in their importance in the future destiny of the Bodhisattvas. They appear also in this text in myriads as part of cosmic illuminations. The *Avataṃsaka Sūtra*¹ and *Vimalakīrtinirdeśa*² are full of them. The vastly popular *Sukhāvatīvyūha* is centered in the idea of Amitāyas’ Buddha-kṣetra, and the most popular sects of Buddhism today in the Far East are the Pure Land sects, which are based upon this idea.

In view of the great importance of the concept for an understanding of Mahāyāna literature, it is strange how universally the Buddha-kṣetra has been neglected by writers on the Mahāyāna. Seldom have they even explained the term; much less thought of inquiring into its background and development – the problem which shall particularly concern us in the present study. Buddha himself, clearly, never mentioned such a thing as a “Buddha’s field;” whence then did the idea come from? What are these Buddha-fields? *Where* are they? How do the Bodhisattvas attain them, and what do they do with them when each has acquired one of his own?

Kern in his translation of the *Lotus*, a scripture in which the Buddha-fields play a very significant part, gives us no light on their meaning. In his only relevant foot-note³ he explains the Buddha-fields as “obviously the morning sky before dawn!” – an almost amusingly misleading interpretation, based upon the solar-myth theory in terms of which he understood (or misunderstood) the Buddhology of the *Lotus*.

⁸¹ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹ Henceforth generally designated as *Avataṃsaka*.

² Henceforth generally designated as *Vimalakīrti*.

³ SBE XXI, p. 8.

The few other explanations which have been given are far from adequate. The occasional references to Buddha-kṣetra in Professor de la Vallée Poussin's invaluable articles in ERE, "Cosmogony and Cosmology, Buddhist," "Ages of the World," etc., mention it only in its purely cosmological use as a certain aggregate unit of world-systems (equal million world-systems). Burnouf, on page 363 of his notes on the *Lotus*, notes the three kinds of Buddha-fields according to a Singhalese authority but goes no further than that. Dr Barnett's definition, in the introduction to his translation of Śāntideva's *Path of Light*,¹ gives a good idea of the ethical as well as purely cosmological meaning of the Buddha-field, including the Buddha's relationship to it: "Every Buddha," he explains, "has a domain of his own or Buddha-kṣetra, a universe under the rule of the Law preached by him. The magnificence of such a domain is proportionate to the nobility of the deeds performed by its ruling Buddha during his probation as a Bodhisattva." In a later note (p. 97) he defined the kṣetra more briefly as "the domain of a Buddha—the system of a thousand million worlds, each under the guardianship of a Buddha."

Even this definition, however, which is the best I have been able to discover, fails to give the reader much suspicion of the far-reaching ethical and philosophical implications which make the Buddha-kṣetra such a fascinating and complex problem to try to unravel.

The place of the Buddha-field and the Buddha-fields in the Mahāyāna scheme has up to this time never (so far as I can discover) been investigated, and the question of the origin of the concept has never been raised except in a single paragraph in a general book on *Religion in Various Cultures*,² where one would least expect an original suggestion

⁸² Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ *The Path of Light*, Wisdom of the East Series, p. 31.

² *Religion in Various Cultures*, by Friess and Schneider, published late in 1932 (Holt, N. Y.), p. 154.

(continued from the previous page) about an obscure matter of Buddhist doctrinal history which had not hitherto been even thought of as a problem. The authors refer to the field as a “new and distinctively Buddhist paradise-concept”¹ and suggest that it arose as a solution of conflicts between the idea of Nirvāṇa and the idea of heaven. This meaning of the Buddha-kṣetra was probably uppermost in later Mahāyāna; Messrs. Friess and Schneider are particularly to be commended for recognising the importance of the idea of Buddha’s *merit* as helping all those in his field, and their suggestion concerning the origin of the concept is valuable. We shall see in Chapter III how the development of the kṣetra-concept was indeed fostered by people’s need for a concrete realm in which to look forward to being reborn, and by the growing desire to worship Buddha and be with him in person. But this represents only one among many factors leading to the development of the concept which we propose to study. The very development of Buddhology, for example, which is implied in the notion of such a Buddha’s field, implies a considerable evolution of beliefs about the Buddha, and this evolution must be investigated in order to understand how the notion of a Buddha’s field arose. In this study we propose to investigate as far as possible all the factors which played a part in the development of the Buddha-kṣetra concept,²

⁸³ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹ “It was held that each Buddha upon attaining Nirvāṇa acquires a field (*kṣetra*), a sphere throughout which is presence and his vast accumulation of merit continue to exert a saving influence upon all those who call upon him...”

² The chief sources used for the study of development are as follows:

(a) For early Buddhist thought of the third century B.C. and earlier, chiefly the *Dhammapada*, *Sutta-Nipāta*, *Dīgha*, *Majjhima*, and *Saṃyutta-Nikāyas* (supplemented by the later *Aṅguttara*), and *Jātaka*: edicts of Asoka (273-231 B.C.) for lay Buddhism of that period;

(b) For orthodox Hinayāna ideas: the *Visuddhi Magga*, *Atthasālinī* and other commentaries by Buddhaghosa of Ceylon (fifth century A.D.):

(c) For the period from the third century, B.C. on, when the Mahāyāna was taking rise: *Kathā Vatthu* (for doctrinal controversies in the third century, and particularly for the Mahāsāṃghikas), Vasumitra’s *Treatise on the Sects*, *Milinda-pañha* (end of pre-Christian era and beginning of first century A.D.); supplemented by histories of contemporary India, translations from Chinese versions of scriptures (especially in Przyluski’s “Concile de Rājagṛha”; “La Légende de l’Empereur Aśoka”; “Le Parinirvāṇa et les Funérailles, JAS, 1918 ff. etc., and Levi and Chavannes’ translation of the sixteen Arhats cycle), and the evidence of archaeology (*Mus*, “*Le Buddha Paré*,” etc.). Articles and books consulted will be found listed in the Bibliography.

(continued from the previous page) and to elucidate the various sides of its meaning as it is used in Sanskrit Buddhist scriptures¹ up to about 450 A.D.

At the outset of our inquiry into the *background* of the concept of a Buddha's field, we must go to the early Pali scriptures (see note on preceding page) and ask what conceptions or presuppositions we can find there which may

5

⁸⁴ n this page, few of the symbol not found in Book Antiqua font so we have inserted from Tahoma font.

¹ The principal Sanskrit sources studied for the use of the Buddha-kṣetra are as follows, with the dates of their first translation into Chinese (or other dates where possible):

Daśabhūmika Sūtra (ed. Rahder) A.D. 297 (but some text on the bhūmis was translated between 68 and 70 A.D. and another certainly existed under the Parthian king An Shih Kao 148-170 A.D.)

Saddharmapuṇḍarīka (ed. Kern and Nanjio) A.D. 265-317.

Sukhāvatīvyūha (ed. Müller and Nanjio,) first tr. between 148 and 170 A.D., and often thereafter.

Lalitavistara (ed. Lefmann), containing some very old materials but largely representing Buddhist tradition of the second century A.D. (Winternitz).

Mahāyānasūtrālaṅkāra (ed. and tr. S. Lévi), by Asanga (fourth century A.D. or perhaps fifth; there is still disagreement on his dates.)

Śikṣasamuccaya (ed. Bendall), compiled by Śāntideva in seventh century A.D. from earlier sources.

The following translations were made especial use of:

Karuṇāpunḍarīka (used in tr. from Tibetan) tr. into Chinese in sixth century.

Avataṁsakasūtra (used in tr. from Chinese), 317-420 A.D.

Vimalakīrtinirdeśa, (used in tr. from Chinese), frequently quoted by Nāgārjuna (second century A.D.) so probably several centuries earlier. First tr. into Chinese 188 A.D. (this tr. lost.) Idzumi's tr. (*Eastern Buddhist*, Vols. III and IV) is based on the Chinese tr. by Kumārajīva (406 A.D. For this date see Idzumi—Intr. to *Vimalakīrtinirdeśa*, *Eastern Buddhist* II, p. 358-366.) For scholastic theory the *Abhidharma Kośa* of Vasubandhu (brother of Aśaṅga) and the *Vijñaptimātratā Siddhi* of Hiuan-tsang (seventh century A.D. compilation and Chinese tr. of commentaries on *Trimśikā* of Vasubandhu) were consulted in the French translations of de la Vallée Poussin.

(continued from the previous page) have led to the notion of Buddha's having a "field" in any sense whatsoever. Accordingly we shall in the first chapter investigate the use of *khetta* (the Pali form of *kṣetra*) and related words (such as *visaya* and *gocara*) whose use may throw some light on this question. In such an inquiry it is important to remember the Hindu gift (not, however, confined to India!) for using a concrete word at once in a literal and in a symbolic sense, thus investing common expressions with profound ethical and philosophical overtones. This is admirably illustrated in the case of the word *bhūmi*, which meant first of all simply "earth," one of the five great elements (*mahābhūtāni*). Buddhaghosa explains (in *Atthasālinī*,—"The Expositor" II, p. 291) how it may mean "the great earth, or "a state of consciousness" or "the fruition of the religious life" because it is the *ground* or *soil* for associated states which are dependent upon it. It is somewhat in the latter sense that the word *bhūmi* came to mean one of the seven, or ten, *stages* in the career of a Bodhisattva, so that a description of the *bhūmis* (e.g. as in *Daśabhūmika*) covers almost all that matters in Mahāyāna ethics and even metaphysics. Similarly *kṣetra* was used in several ways—literal and physical, psychological, ethical, etc. It is familiar in non-Buddhist literature in the sense of the "body" as the "field" of the *kṣetra-jñā* or "soul" (see especially *Bhagavad Gītā* XIII).¹ In Pali it appears frequently in the phrase *puññakkhetta*—"field of merit" (Sanskrit *puṇyakṣetra*), meaning an object of charity, usually some holy person, by *giving* to whom one produces merit for oneself. This use of *khetta* seems to have had nothing to do with "Buddha-khetta" (though the idea of *merit* is closely related to the Buddha-field, as we shall see). The use of *kṣetra* in the concept we propose to study combines psychological, ethical, and other uses, but its primary meaning is remarkably close to the literal, though on a cosmic scale: a Buddha's

⁸⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ And the later *Upaniṣads*—e.g. *Śvet*, 6, 16; *Maitri* 2, 5, etc. See also *Mahāvastu* iii, p. 398, 1. 14, 399, 1. 2.

(continued from the previous page) kṣetra in *his area of the universe*, his “field” in a *primarily spatial and cosmological sense*. Hence we must explore early conceptions of Buddha’s relation to the world in order to discover the background of the Buddha-kṣetra notion. Then, having found that theories about the range of his *knowledge* were among the earliest ideas of the range of his powers, we shall examine the *implications* of his *knowledge of the world*, to try to discover what is the meaning of calling the whole cosmos “Buddha’s domain” in this sense.

In the second part of the first chapter we shall see what is meant by calling the world (or a particular aggregate of worlds) “Buddha’s field” in the sense of *sphere of his beneficent influence*.

In the second and third chapters we shall try to see what is meant by calling the world “Buddha’s field” in the sense of *the realm of his authority*, asking:

A. What such authority entails in Buddha’s relation to the creatures in his field;

B. How each “future Buddha” acquires such a realm, (i.e. what is the place of the kṣetra in the Bodhisattva-career, and in particular what is the meaning of “purifying the field”?)

C. How the notions of a Buddha’s *duty to enlighten others*, and his *particular local responsibility for a particular world* arose and developed in the history of Buddhist thought.

This will involve consideration of the development of the “Bodhisattva-ideal” (one of the great problems in the rise of Mahāyāna Buddhism), of the belief in many contemporary Buddhas¹ assigned to different parts of the universe, of the “Hinduizing” of Buddhism through such influences as those of the Cakravartin legend, the Hindu deva-paradises, bhakti-cults, etc.

In the fourth chapter and its appendices we shall see the part played by the myriad fields in cosmic apocalypses,

⁸⁶ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹ One of the few really distinguishing marks of the Mahāyāna.

(continued from the previous page) especially as described in the *Lotus*, and we shall try to understand the ontology expressed by these “appearances.” This will involve some consideration of the meaning of the three *kāyas*—the Buddhist “trinity”—in their relation to the Buddha-kṣetra, which involves us deeply in one of the central problems of Mahāyāna origins: the growing tendency to believe in a cosmic *Buddha-kāya* or *Dharma-kāya*, of which the particular Buddhas and Bodhisattvas are thought to be only temporary manifestations. In the latter part of that chapter we shall see how this metaphysical doctrine of the Buddha-kṣetra is interpreted in a subjective and (epistemologically) “idealistic” sense which had far-reaching influence in the later Mahāyāna.

It will be seen that our problem is not an isolated one, but involves for its solution a large number of the most significant problems in the development of Mahāyāna Buddhism. In the present state of Buddhist research it must be obvious that we cannot give a final answer to any single question which so largely involves the solution of others for its full explanation. While scholars of long standing are wrestling with the long-dark history of the early schisms, which must be dug out from the Tibetan and Chinese canon by such a combination of scholarship and imagination as men like Przyluski possess, while texts are still to be published, it would be presumptuous for a beginner to whom only Sanskrit and Pali are accessible to attempt a final solution of any phase of such a complex and relatively unexplored field. But the very fact of its being pioneer territory makes a beginning necessary, and so much can be gleaned from already published texts, with the aid of translations from Chinese and Tibetan and the invaluable work of Sylvain Lévi, La Vallée Poussin, Huber, Przyluski, Senart, and the rest, that it seems worth while to try to put together the data and conjectures that follow, in the hope that they may shed at least a preliminary light on this kṣetra which is so much in need of illumination.

⁸⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

CHAPTER I. BUDDHA AND THE COSMOS

- A. AS FIELD OF HIS KNOWLEDGE
- B. AS RANGE OF HIS BENEVOLENT INFLUENCE

One idea of the relation of the Buddha-kṣetra to the cosmos is set forth in the story of how a certain Sada Kaiseki, afraid lest Copernican astronomy overthrow the Buddhist cosmology of the three worlds, tried to refute Copernican astronomy and to demonstrate Indian cosmology. He called upon the famous sage Yekidō and explained the scriptural construction of the three worlds and the dangers of the Copernican theory. But Yekidō replied:

"Buddhism aims to destroy the three worlds and to establish Buddha's Holy Kingdom throughout the universe. Why do you waste your energy in the construction of the three worlds?"

Told in Nukariya Kaiten's *The Religion of the Samurai*, p. 66.

A. AS FIELD OF HIS KNOWLEDGE

Our problem is to try to understand what was meant by the term *Buddha-kṣetra* or "field of Buddha," and particularly to elucidate its meaning in terms of its background and early development. Whence did the idea probably arise? What ideas are involved in the concept when we first meet it in Buddhist scripture; what relationships or functions exercised by the Buddha are expressed by the Buddhists in metaphorical terms as his relation to a "field?" What presuppositions underlie the notion of a Buddha's field, and where in primitive doctrine may the roots of these presuppositions be sought?

Let us start our inquiry with the third question, for we must begin by asking what ideas underlie the very notion of Buddha's having a "field" of any sort. The tentative answer to this question should give us a clew as to what realms of early Buddhist thought we must explore in order

⁸⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) to discover the pre-history of the Buddha-kṣetra concept.

We have seen already in the introduction that the Buddha-kṣetra seems to be primarily a cosmological concept: back of all the ethical and philosophical interpretations and metaphorical elaborations which cannot be neglected in exploring its history, lie certain primary conceptions about *Buddha's relation to the world*. In these primary conceptions there inhere implications, ethical, etc., which are expanded and developed and given concrete expression in the later complex picture of the Buddha-kṣetra. We shall see how later Buddhists described Buddha's functions and relationships in concrete and picturesque imagery, but our problem now is to find out what presuppositions about his relationships and functions lie back of that later imagery.

We must ask first what notions appear in early Buddhist thought concerning any *special and peculiar province* of influence or knowledge or action on the Buddha's part. Did his followers work out any theory about a *particular scope or range* of his influence or power or power or knowledge? If we can find any idea of limits to his power in the sense of *specialization* as well as spatial limitation, we should be on the track of ideas of considerable importance for the development of the conception of a Buddha-field.

i. *Hīnayāna Ideas of a Buddha's Scope or Range*

When we search through the Pali Piṭakas for an answer to these questions we find that what appears to be the earliest notion of a Buddha's scope or range is connected not so much with the *limitation* of his powers as with the particular and peculiar province of *his* powers as distinguished from those of the rest of mankind. We shall see that theories about the range of a Buddha's *knowledge* were probably among the very earliest to be formulated in any consideration of the *range* or *scope* of his powers; but on the way to investigating these theories and their implications, let us see what notions we can discover in the early

⁸⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) literature with regard to a *Buddha's particular province* or special ability or concern.

There are two suttas in the *Sutta Nipāta*—probably one of the earliest Buddhist scriptures—in which the idea of special power, or sphere of concern or knowledge on the part of the Buddha is implied, and Buddhaghosa in commenting upon these suttas calls this special province Buddha's *visaya*.

One is the “Kasibhāradvājasutta,”¹ in commenting upon which Buddhaghosa² labels as *Buddha's visaya* his ability to digest a certain food which no one in the realms of gods or men could digest.³

The other is the “Ālavakasutta,” in which a certain Yakkha propounds to the Buddha a list of questions⁴ concerning what is of most worth, how one “crosses over,” what is the best life, etc.,—questions which in his commentary Buddhaghosa calls Buddha's *visaya*.⁵ He probably includes the answers as well, meaning that problems such as these are the special province of the Buddhas.⁶ And in so far as the Dhamma realised and preached by the Buddhas is concerned with just these questions, we can see here in Hīnayāna thought an expression of the Dhamma-content of the Buddha's domain which will take an added significance when

11

¹ *Sutta Nipāta*, Uravagga Sutta 4, Tr. SBE X, 2nd part, p. 11 ff.

² *Paramatthajotikā* II, I, 4 p. 154.

³ *Sutta Nipāta*, PTS ed. p. 15; tr. p. 13-14: “No one in the world of men and gods and Māra- and Brahmā-retinues (*sabrahmake*)....could digest this rice-milk with the exception of Tathāgata or a disciple of Tathāgata.”

⁴ SBE X, 2nd part, p. 30. “How lived do they call life lived the best?....How is one purified?” etc.

⁵ “Evam ete buddhapañhā *buddhavisayā* eva honti.” *Paramatthajotikā* II, I, 10 p. 228, 1. 27.

⁶ The father and mother of the questioner had, Buddhaghosa explains, learned these questions together with their answers from the Blessed One Kassapa. They are questions whose answers all Buddhas know. Cf. Childers (Pali Dictionary) who quotes *sub voce Visayo*: “te jānituṃ tava ca avisayo.... buddhānam eva visayo. To know them is beyond (or not) your range; it is the peculiar province of the Buddhas.” Childers refers to Dh. 183 for this quotation, but it does not appear in *Dhammapada* 183.

⁹⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) we come to consider similar conceptions in Mahāyāna texts.¹

In the *Atthasālinī*² Buddhaghosa calls the *province of the Buddhas* their special business of ruling with regard to faults:

“Infinite rapturous joy arises in those Bhikkhus who learn the Vinaya text and reflect that it is *the province of the Buddhas and not of others* to lay down the rule for each fault or transgression according to its gravity.”

These scholastic interpretations of the *Buddha-visaya* do not of course tell us much about early ideas, but they are useful in calling our attention to ideas implied in early scriptures which were later formulated into more clearly defined concepts of a Buddha-province. The process of development they illustrate is instructive in suggesting how the idea of the Buddha-kṣetra may have developed, particularly because the ideas are so closely related that their pre-history must coincide. The meaning of *visaya* in early Buddhist literature may be very significant for the history of the Buddha-field notion, but here Buddhaghosa helps us scarcely at all. To us the most familiar use of *visaya* is in the psychological sense of sphere or object of sense-perception (see, for instance, *Saṃyutta* v. 218). In the *Dhammasaṅgāṇī*, where one would expect its psychological meaning to be explained, I can find it used only once, and then³ in the interesting but not particularly psychological phrase “Māra’s domain”⁴ along with Māra’s fish-hooks and traps. More frequently in the Piṭakas is the use of *visaya* in quite a different connection—in the phrase *petavisaya*⁵ and *pettivisaya*

⁹¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ See quotations from *Karunāpuṇḍarīka* later in this chapter and the discussion of its implications.

² 11, (*The Expositor* p. 14): dosānurūpaṃ sikkhāpadapaññāpanaṃ nāma imasmiṃ dose imasmiṃ vītikkame idaṃ nāma hoti ti paññāpanam aṇṇesam avisayo *Buddhānam eva visayo* ti.

³ *Dhammasaṅgāṇī*, see 1059. *Buddhist Psychological Ethics*, p. 282.

⁴ Cf. *Daśabhūmika*, M, p. 62, line 5.

⁵ *Dīgha* iii. 234; *M.* i. 73; *S.* iii. 224, etc. The psychological use of the term seems to be confined almost entirely to later texts, — *Nettipakaraṇa* and works of Buddhaghosa, (except one reference in *Saṃyutta*).

(continued from the previous page) (realm of the petas or of the manes,)¹ – significant as an illustration of the literal local and geographical connotations belonging to the word from early times.

In one standard and oft-repeated phrase, “*gocaro....sako pettiko visayo*,” the association of *visaya* with *gocara*, in the sense of sphere of application² suggests that the metaphor included an ethical meaning wider than just the application of one’s *mind*:

“Brethren, what is the lawful resort (*gocara*)³ of a brother, his paternal province (*sako pettiko visayo*)? It is the four applications of mindfulness (*satipaṭṭhāna*).”⁴

13

¹ The Pali word has both these meanings through confusion of the Skt. *paitya viśaya* and *pitṛya viśaya* with the word *peta* (Skt. *preta*).

² As in *Dīgha* iii. 58; “Keep to your own pastures (*gocare*), brethren, walk in the haunts where your fathers roamed (*sake pettike visaye*). If ye thus walk in them the Evil One will find no landing place, no basis of attack. It is precisely by the cultivation of good qualities that this merit grows.” Note the suggestion in the last sentence that *gocara* means something like character, in which merit grows by cultivation. *Gocara bhikkhava caratha sake pettike visaye. Gocare bhikkave carataṃ sake pattike visaye na lacchati Māro otārāṃ, na lacchati Māro ārammaṇam. Kusalānāṃ bhikkhave Dhammānaṃ samādāna-hetu evaṃ idaṃ puññaṃ pavaḍḍhatiti.*

³ This is one of three kinds of *gocara* in Buddhaghosa’s classification: *upanissaya gocaro* – as a “sufficing condition: a good friend....owing to whom one hears the new, purifies the old....increases in faith, virtue, learning, self-sacrifice, wisdom.”

ārakkhagocaro – as a “guardian: a brother here on entering a village goes....looking before him not further than the distance of a plough, and is well-restrained. He does not go looking at an elephant, a horse, a chariot....a woman, or a man....”

upanibandhagocaro – as a “bond: the four applications of mindfulness....”

⁹² This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁴ Quoted in *Visuddhi Magga* 19 and elsewhere from *Saṃyutta* XLVI, 7 [v. 146]; e.g. *Jātaka* ii. 59 and vi. 193; *Milinda* 368 (tr. II 283). In the *Milinda* the same statement is quoted in illustration of the moral that one should never give up one’s *presence of mind*, that being the *home in which he dwells*. “And this, O king, has been said by the Blessed One, the god over all gods: ‘And which, O Bhikshu, is the Bhikshu’s resort, the realm which is his own by right? It is this, the four modes of being mindful and thoughtful (*satipaṭṭhāna*).’” The association of the *satipaṭṭhānas* with the phrase “*gocara – sako pettika visaya*” seems to be familiar at least from the time of the Piṭakas, and is probably of long standing.

Gocara is interesting to us because of its close similarity to *khetta*, though it savors even more concretely of the soil, meaning literally, “cow’s grazing” or “pasture.” It is sometimes used in a purely psychological sense, practically synonymous with *visaya*, as in *Samyutta* v. 218 where both words appear. It is more familiar in the Piṭakas in an ethical sense as one’s *sphere of conduct*, particularly in the phrase *ācāragocara-sampanna*.⁹⁴

Similar is its use in *Dhammapada* 22,⁹⁵ where we read of the *ariyānaṃ gocara*, rendered “range of true-aristocrats” in Mrs Rhys Davids’ recent re-translation. And in verses 92 and 93⁹⁶ it appears in an interesting connection where its specific meaning is by no means easy to ascertain:

“They for whom (worldly) store is not, who understand the body’s needs,
the men whose range is in the void, th’ unmarked, in liberty, as bourn of birds in air
so hard it is to trace whither those men are bound.”

This is important for our study, because in verses 179 and 180 we find the phrase *anantagocaram* applied to the Buddha. This must be one of the earliest suggestions of his having a “range” —so the content of the phrase should be significant. To judge from what we have seen of the early use of *gocara*, the phrase must mean something like “realm of conduct and application.” The Chinese version from the *Udānavarga*⁹⁷ seconds this interpretation by translating: “The field of whose activity is the void, the uncharacteristic, and solitude” in verse 93, and in 179 and 180 “the Buddha, the field of whose activity is infinite.” (*Udānavarga* XXIX. 54, Rockhill, p. 150.)

(14)

⁹³ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

⁹⁴ *Dīgha* i, 63; *Majjhima* i. 33; *Samyutta* v. 187; *Itivuttaka* 96.

⁹⁵ *Etaṃ visesato ñatvā appamādaṃhi paṇḍitā appamāde pamodanti ariyānaṃ gacare ratā*, 22. PTS ed. of 1914.

⁹⁶ *Yesaṃ sannicayo natthi, ye pariññātabhojanā, suññato animitto ca vimokkho yesaṃ gocaro, ākāse va sakuntānaṃ gati tesam durannayā*. 92. *Yassāsavā parikkhinā, āhāre ca anissito suññato animitto ca vimokkho yesaṃ gocaro, akāse*, etc. 93.

⁹⁷ *Udānavarga* XXIX. 25 translated in Rockhill, *The Udānavarga from the Buddhist Canon*, p. 146.

In the S.B.E. edition of the *Dhammapada*, Max Müller's rendering of these passages gives a definitely psychological twist to *gocara*, translating in 179 "the Awakened, the Omniscient" and in 92 "who has perceived void and unconditioned freedom." This interpretation, though wandering far from literalness, may have been right in so far as Buddha's peculiar sphere of activity is predominantly his *knowing*, as we shall see in a moment.

ii. *The Range of a Buddha's Knowledge*

We have considered the use of these various words in order to try to find the earliest reachings toward any notion of Buddha's having a particular scope or range, ideas which seemed to be closely related to the notion of his having a "field." We found that the early Buddhists had no clearly defined concepts of this sort, but that ideas leading up to such formulations seemed to be implied in the use of terms like *gocara* and *visaya*. The problem of the *range of Buddha's knowledge* they did however begin to discuss relatively early; phrases referring to the omniscience of the fully-enlightened One are familiar in the early *Dhammapada* and *Suttanipāta*.

Dhammapada 353. Sabbavidū' hamasmi.

Suttanipāta 176. "the all-knowing, the wise." (*sabbavidu sumedha*.)

344. "thou all-seeing." (*samantacakkhu*).

345. "thou all-seeing as the thousand-eyed Sakka of the gods."

And in the *Questions of King Milinda*⁹⁸ one of the principal

(15)

⁹⁸ Probably compiled, according to Rhys Davids (in the introduction to *The Questions of King Milinda* and in the Preface to *Dial.* I) "at or about the time of the Christian era," but perhaps going back to an earlier original (not earlier than the latter half of the second century B.C. when Milinda lived). It seems to be now agreed that Milinda was the Greco-Bactrian king, Menander, mentioned by Strabo and Justin and described in a list of the Greek kings of Bactria as a King of the Yonakas reigning at Sagala. See Rhys David's Introduction to his translation xviii ff. (SBE XXXV.)

(continued from the previous page) “dilemmas” with regard to the Buddha is the problem of his universal knowledge. Apparently some unorthodox sects were teaching that he knew everything in one thought (*ekakṣana-cittena*). The orthodox view is explained by Nāgasena as follows: “Yes, Buddha was omniscient. But the insight of knowledge was not always and continually (consciously) present with him. The omniscience of the Blessed One was dependent on reflection.” But if he did reflect he knew whatever he wanted to know (I p. 154–160. Text 102 ff). Note that behind this answer lies the protest of developing Hīnayāna orthodoxy against any tendency toward Lokottaravāda.

This problem of Buddha’s omniscience will prove to be of decided importance in the early history of the Buddhakṣetra. So it is particularly interesting to find the word *khetta* given in the fourth century B.C. *Dhammasangani*¹⁰⁰ as one of the received metaphors for the “sphere of vision”:

“This that is sight, the sphere of sight (*cakkhāyatanaṃ*), the element of vision (*cakkhudhātu*), the faculty of vision (*cakkhundriyaṃ*), this that is “a world” (*loko*), “a door” (*dvārā*), “an ocean” (*samuddo*), “lucent” (*paññāram*), “a field” (*khettaṃ*),¹⁰¹ “a basis” (*vatthum*),

(16)

⁹⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁰⁰ *Dhammasaṅgāṇī* §597. *Buddhist Psychological Ethics*, p. 173 ff.

¹⁰¹ This is the only metaphorical use of *khetta* which I have been able to find before Buddhaghosa. In the *Sutta Nipāta* verses 75–79, the figure of *ploughing* is used in an ethical sense suggesting strongly that the “fruit of immortality” grows out of a field, but the word *khetta* does not appear. (The word *khetta* does appear later in this sutta, but in the sense of *puñña khetta* which certainly fails to carry out the figure of the ploughing set forth so effectively just before. The point was to develop virtue by cultivating one’s own character, not to sow “roots of merit” by giving alms to another.) In implication, it would mean something like *character*, a meaning which corresponds interestingly with a similar figure in the popular Chinese *Yin Chih Wen*: “Unexpected blessings grow, as it were, in a very actual field which can be ploughed and harvested. The heart, though spiritual and mysterious, yet possesses a solid, tangible soil, which can be tilled and watered” (p. 31). “The Buddhists....will never relax their vigilant guard over the heart, which will by degrees become pure and bright, free from evil thoughts and ready to do good. This enlightenment is called their *most happy land*.” (p. 35. *Open Court*, 1906, tr. Carus and Suzuki.)

(continued from the previous page) ¹⁰²etc....” Mrs Rhys Davids notes that “this and the following similes will be quotations of metaphors applied to the senses in the *Sutta Piṭaka*.”

This psychological use of *khetta*, considered in relation to the problem of the *limits of Buddha's knowledge*, is a more promising approach to the history of the Buddha-kṣetra than the search for unexpressed implications in such vague words as *gocara* and *visaya*, though they are useful in showing us early premonitions of the notion of his having any sort of a range or scope. The problem of his knowledge points more directly to later ideas of the Buddha-kṣetra, because the concept of his omniscience had from the very first a distinct “cosmic reference.” He was not just vaguely “sabbavid,” but more particularly “lokavid,”¹⁰³ Indeed, it seems to have been in the realm of his knowledge that Buddha's relation to the world was first discussed; in other words, his *knowing of the world* was probably the first formulated of his “cosmic relations.” Because he was *completely enlightened* (*Sambuddha*) he must of course have known the *whole* world, all there was of it. All that exists comprised the object of his knowledge, his *visaya* (in the psychological sense of the word, with what practical and ethical implications we shall see further on).

In a sense this involves the notion of *limitation* which we have been looking for: though the Buddha's *powers* are limitless, still the extent of the existing world¹⁰⁴ does set

(17)

¹⁰² *vatthum* is given in the Pali Dictionary as “basis or ground, field, plot, site,” — a word nearly synonymous with *khetta* but even more literally “local.”

¹⁰³ See e.g. *M.* i, 178; *Dīgha* iii, 76; *S.* i, 62; v. 167, 343; *A.* ii, 48.

¹⁰⁴ But even the whole world could not bound him—he was emphatically “*Lokottara*” — particularly in view of his omniscience. In this sense he was “*lokottara*” in the very earliest Buddhist thought, before the fantasies of popular mythology grafted themselves upon the Buddha-legend and made him “*lokottara*” in more spectacular and fantastic ways. But see above p. 214, for the distinction between the orthodox conception of his omniscience and the Lokottaravādin's interpretation. See Senart, *La Légende du Buddha*.

(continued from the previous page)certain bounds to the *range* of his empirical knowing. That “range” is the whole world. (Then with the multiplication of the world-systems, speculation would be necessary to formulate more precisely the meaning of his “cosmic range,” perhaps involving real spatial limitation, but we are getting ahead of our story.)

In the light of our suspicion that the *visaya* in the sense of a Buddha’s field of knowledge represents perhaps the first definite notion of his having any sort of a cosmic field, it is particularly interesting to discover, in the only Hinayāna reference to the Buddha-field which, so far as I can discover, has come down to us, the *visaya-khetta* as one of the three kinds of Buddha-khetts! The list appears in the cosmological section of Buddhaghosa’s *Visuddhi Magga*, where he enumerates the three kinds:¹⁰⁵ the *jāti-khetta* or *birth-field*, which embraces ten thousand *cakravālas* or worlds and¹⁰⁶ which shakes at the coming to rebirth of a Tathāgata; the *āṇ¹⁰⁷ā-khetta* or field of authority, which embraces a hundred thousand *kotis* (sic) of worlds, where there functions (*vattati*) the power of the various kinds of *Pirit*;¹⁰⁸ and the *visaya-khetta* which is infinite and immeasurable, and of which it is said that as far as he may desire, there whatever the Tathāgata desires (to know), that he knows.¹⁰⁹

¹⁰⁵ Buddhakketam nāma tividham hoti: jātikkhettam, anākkhetam, visayakhettañ ca. Tattha jātikkhettam dasasahassa cakkavāla-pariyantaṃ hoti, yaṃ Tathāgatassa paṭisandhiggahaṇādisu kampati.

Āṇākkhetam koṭisatasahassa cakkavālapariyantaṃ, yattha Ratanasuttaṃ Khandhaparittam, etc.....ti imesaṃ parittānam ānubhāvo vattati.

Visayakkhetam anantam aparimāṇam. Yaṃ yāvatā vā pana ākankheyyā ti vuttaṃ, yattha yaṃ yaṃ Tathāgato ākankhati, taṃ taṃ jānāti. (Vis. M. 414).

¹⁰⁶ See p. 218–219 for discussion of cosmology involved here.

¹⁰⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁰⁸ See below, p. 244.

¹⁰⁹ Hardy’s version (*Manual of Buddhism*, 1860, p. 2) supports our emphasis on the meaning of *visaya* as field of knowledge, even field of perception. He sets forth the threefold classification of the “Sakwala Systems”:

1. *Wisayak-Sētra* — the systems that appear to Buddha;
2. *Agūya-Sētra* — the systems (100,000 *kelas* in number) that receive the ordinances of Buddha;
3. *Jammak-Sētra* — the systems (10,000 in number) in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddha ship, or a Bodhisattva, and the birth in which he attains the supremacy,) or in which the appearance of a Buddha is known, and to which the power of pirit, or priestly exorcism, extends.

Turnour’s translation (in the J. As. Soc. Bengal, August 1838, p. 691) explains the *Jātikhetta* as “10,000 *chakkavalāni* (or regions to which his birthright extends) which are bounded by the *Jātiksetra* belonging to the Jāti Buddha; which is subject to do homage in this world to the Tathāgata on all occasions from the day of his being conceived in the womb of his mother.” The last phrase quoted in Pali he renders: “Whatever the Tathāgata may vouchsafe, that he can accomplish.”

It seems that back of this scholastic theory of the Buddha's infinite *visaya-khetta* must lie those early speculations about his omniscience, about the infinite scope of his knowledge, which it was that peculiarly made him Buddha, i.e. "enlightened."¹¹⁰

Having explored the probable background of that phase of the Buddha-ksetra complex involved in the idea of a *visaya-khetta*, we must next inquire how the Buddha's relation to this cosmic field was conceived. It may be well to know something about the nature of the world which comprised the range of his knowledge, and something about the content of his knowing. What, in other words, is implied

(19)

¹¹⁰ This is supported by the use of *viśaya* in *Daśabhūmika* as the *sphere of Buddha's omniscient knowledge*, e.g. in the phrase *sarvajñā-jñānaviśaya* (p. 3, 1.6). Cf p. 62, M. line 9: "*Buddhajñānaviśaya-kośaprāpta*". See also *Bodhisattvabhūmi* (Ch. Vihāra, edited with *Daśabhūmika*), p. 21, "Surpassing by the sphere of his own buddhi the range (of understanding in the wider sense) of all śrāvakas and pratyekabuddhas." The word is used also in a wider sense, e.g. Daś. p. 8, P, where it apparently includes the sphere of the magical as well as intellectual powers of a Buddha:

A ray from Śākyamuni's *ūrṇā*-sheath illumines all the world-systems and audience-assemblies, suppresses suffering, puts down Māra-existences and manifests "the power of the varieties or forms) of a *Buddha-province*." A similar use occurs Daś. p. 16 MM, line 4, and p. 85, line 18. On p. 82, C. line 3-5, *viśaya* seems to be used just like our 'sphere' or 'realm' in the simplest metaphorical sense: "passing beyond the realm of all worlds,...passing beyond the realm of the divine...." Cf. *Bodhisattvabhūmi*, p. 6. line 28.

(continued from the previous page)in calling him “lokavid”? Buddhaghosa gives a gloss on this word which succinctly sets forth its two aspects as probably conceived from very early times:

He knows the characteristics of people – therefore he knows the world of living beings in all respects,¹¹¹ and “by his infinite Buddha-knowledge (he) has known, understood, penetrated the infinite world-systems. Thus he has known the spatial world in all respects.” Hence he is called *lokavidū*.¹¹² Vis. M. 207 (tr. II, 238).

The “spatial world” in Buddhist cosmology of Buddhaghosa’s time was vastly different from the relatively small affair in which the early Buddhists believed. Buddhaghosa can, therefore, give us no help in understanding how they conceived the world which was Buddha’s field of knowledge. They almost certainly had no notion of hundreds of thousands of crores of world-systems, and they may not have believed in the existence of more than one (though the common and early Hindu belief in various heavenly worlds indicates a tendency toward pluralizing the cosmos).

One “world-system” included this Sahā-world with Mt. Meru in the center, encircled by the wall of mountains called *Cakkavāḍa*^{113a} (which later came to be the term for the whole of any one such world), lighted by one sun and moon and surrounded below and above by the various hells and heavens presided over by various divinities.¹ The whole scheme

¹¹¹ For an illustration of how Buddha’s all-knowledge included the karma of creatures, see the charming tale in Aśvaghoṣa’s *Sūtrālaṃkāra* (Section 57, p. 283 ff. tr. by Huber) of how Śāriputra turned away a would-be convert as hopeless, but the Compassionate One knew that this man had a shred of good karma through once having cried “Adoration to Buddha!” when chased by a tiger. Śāriputra was not omniscient, says the Sūtra, and could not penetrate the nature of things, for the principle of karma is very subtle. Buddha alone understands it –

“Lui, qui est l’omniscience personnifiée,
Lui, qui est complaisant et affectueux,
Lui, le Buddha, traverse les trois mondes
Pour chercher qu’il puisse convertir.”

¹¹² Evaṃ anantāni cakkavāḍāni, anantā lokadhātuyo Bhagavā anantena Buddhañāṇena avedī, aññāsi, paṭivijjhi, evaṃ assa okāsaloko pi sabbathā vidito; evaṃ pi sabbathā viditalokattā *lokavidū*.

¹¹³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ See Przyluski, *Brahmā Sahāṃpati*, J. As., July–Sept. 1924, p. 155 for an interesting presentation of the idea that in the earliest Buddhist cosmology the gods were thought of as all on one celestial level, not separated into respective heavenly realms. The dividing up and assorting of this originally “relatively homogeneous heaven” into respective domains under the sovereignty of different gods would, upon this theory, illustrate a tendency reflected also in the assigning of

various regions of the universe to the sovereignty of different Buddhas and Bodhisattvas, a tendency which would have important implications for the history of the Buddha-kṣetra. But Professor Edgerton points out to me that the notion of different heavenly regions presided over by all sorts of celestial or supernatural beings, is certainly older than Buddhism in India. See *Bṛhadāraṇyaka Upaniṣad* 4, 3, 33 which mentions a Gandharva-world, Brahmā-world, Prajāpati-world, etc.

(continued from the previous page)divided into three realms of desire, form, and formlessness.² Each such universe has its own four world-guardians, its own Brahmā,³ Indra (or Sakka), Māra, and all the other varieties of gods and spirits.

Such was one “triple-world,” beyond which the imagination of the early Buddhists probably did not go, especially since they were supposed⁴ to reject, as futile, all discussions of the infinity or non-infinity of the universe. But cosmological discussions soon found their way into Buddhism, and their picture of the make-up of the total cosmos soon outreached the paltry ten-thousand world-systems which seem to have stood for the whole universe in the time of the earlier *Nikāyas* and the *Jātaka*. We cannot say just when the larger round numbers came into use; by the time of the *Aṅguttara Nikāya* the Tisahassīmahāsahassī-lokadhātu – the “Thrice-a-thousand, (i.e. 1000³) Mighty Thousand fold World-System,”⁵ seems to have become standard for the inclusive cosmos. According to the *Aṅguttara*¹ a Buddha can make his voice heard throughout this latter area (a thousand-million-lokadhātus). It is this “great chiliocosm”

(21)

² Kāmadhātu, rūpadhātu, arūpadhātu.

³ In the same way later the Great Chiliocosm was supposed to have *its* Brahmā, who was called Mahā-Brahmā, as he might well be!

⁴ E.g. *Dīgha* i. 23.

¹¹⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

⁵ M. La Vallée Poussin’s article in ERE, “Cosmogony and Cosmology, Buddhist” should be consulted for this whole subject. See especially p. 137b for the identification of this “great Chiliocosm” with Buddha-kṣetra.

¹¹⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ See *Aṅguttara* i. 227-228 (*Gradual Sayings* I, 207) for the explanation of the make-up of the larger cosmic units.

(continued from the previous page) which is later used as the equivalent of the Buddha-kṣ¹¹⁶etra in its purely numerical cosmological use. (However many world-systems were supposed to make up the cosmos, each one, of course, has its sun and moon, its hells and heavens, its four Great Kings—Guardians of the four quarters—its Māra and Indra and Brahmā).

We shall return later to the bearing of this “growth” of the Buddhist universe upon the theory of multiple Buddhas and their Buddha-fields; for the present we are concerned with it only to make clear to ourselves as far as possible what sort of a world and how inclusive a one the early Buddhists thought of Buddha as “knowing.”

But having pictured to ourselves the primitive Buddhist world-view, it becomes apparent that we have not progressed very far toward understanding “Buddha’s field” or what is meant by calling the universe his “field.” As a mere static object of vision it has little meaning; we must know more about his relation to it and the way it was conceived as working.

iii. The Implications of Buddha’s Knowledge of the Cosmos

Probably the most remarkable fact about the Buddhist cosmos in its *dynamic* aspect, was the extent to which it was conceived as *interdependent* and closely knit together—whether it was thought of as embracing one lokadhātu or countless crores of them. Every part of it was linked to every other part; life in any one level was interchangeable with life in almost any other (though here as elsewhere *facilis descensus* applied); even without dying the sage could pass from realm to realm, and the ordinary person did in fact run the gamut of the many spheres of existence in the course of his repeated rebirths. The “chain” upon which it all hung together was Karma, the law of moral causation, the

(22)

¹¹⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) law of retribution, impersonal and automatic and hence absolutely just in assuring to each the fruit of his deeds. This law binds the world, or the worlds, together. Having understood the workings of Karma and the dependence of all existence upon this law of *spiritual causation*, one has understood the universe, however far it extends. One then knows the universe, and can control it.¹¹⁷ The implications of this for Buddha's power are far-reaching. He has seen things as they are; he has understood the whole world as it is, or rather *as it works*, for the essential point of his Enlightenment is the understanding of Karma and the *universal moral causation* involved therein. And the *control* which his understanding makes possible is, as we shall see below, the *stopping* of Karma.

It is not without significance that in every version of the story it is the Twelve fold Paṭ¹¹⁸īccasamuppāda or Chain of Dependent Origination which the Buddha is said to have

(23)

¹¹⁷ This applies not only to the Buddha Śākyamuni but to anyone who can achieve the requisite knowledge. And the principle of control by knowledge holds good also for lesser degrees of understanding: early in his career the Sage is expected to acquire various sorts of "supernatural" powers (called significantly the "higher knowledges," *abhijñā*):—notably clairvoyance and clair-audience (which are known picturesquely in Pali as the "deva-eye" and "deva-hearing"). At a further stage the Sage is believed to be able to cause the earth to shake by his meditations—a doctrine which may make it easier for us to understand in their Hindu as well as in their cosmic perspective the phenomenal powers of a Buddha.

To us such manifestations belong in the realm of magic and crude supernaturalism, but on the basis of Buddhist beliefs about the world they are in the deepest sense consistent with natural law, for since *spiritual* or *moral causation* is the basis of the working of the universe, the Sage is simply using this power when he practises magical feats depending on the domination of matter by mind.

All such knowledge is quite definitely practical; it is sought because it confers *power*—a purpose which seems to be characteristic of all Indian search for knowledge. To the Hindu, knowledge is most decidedly power; it is the most significant of human faculties—not as an end in itself, but as a *means of control*, as a means of attaining other practical powers. This is true of all Hindu philosophy (see *The Upaniṣads: What do they Seek, and Why?* by Franklin Edgerton in JAOS, Vol. 49, 2, p. 97–121).

¹¹⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) revolved in his mind and “completely realised” while sitting under the Bodhi tree. (See particularly *Jātaka, Nidāna Kathā* p. 102.) This metaphysical doctrine about the working of things is absolutely and primarily important in Buddhism. It is as knower of this sequence that Buddha is “Knower of the World,”¹¹⁹ for all that lives is subject to and dependent upon this law for its very existences.

All Dharmas are Dependent upon a Cause—that is the root-word of Primitive Buddhism, that is its basic metaphysics and theory of the universe.

The reader will remember that whatever the Paṭ¹²⁰īccasamuppāda is quoted in Buddhist scriptures, the second and more significant part is always its statement in reverse, showing how “by the *cessation* of the saṃ¹²¹skāras consciousness ceases” and so on up to “the *cessation* of birth, old age, death, grief, lamentation, sorrow, misery, and despair.”

In this reverse statement of the chain of causation we see the practical and ethical implications of the metaphysical theory which we have just been considering. Buddha was,

24

¹¹⁹ Cf. *Dhammapada* 419 where the content of the knowledge of the “Awakened” (Buddha) is described as concerned particularly with “The destruction and return of beings everywhere” —a *concrete* expression of the invariable sequence put in abstract terms as the cycle of rebirth of the Paṭīccasamuppāda. This phrase in the *Dhammapada* might well be a gloss on “lokavid” which would probably be taken here in the sense of knowing the world of living creatures rather than of knowing the spatial world (see above, p. 218). But in the latter sense also, Buddha’s world-knowing means his knowledge of the order of causation, and in practice “the spatial world” meant little or nothing apart from living creatures.

In astronomy, presumably, Buddha was not interested; a cold planet, if there were such a thing, would interest him even less than a cold abstract metaphysical statement. But we must remember that there were no cold planets in the Buddhist universe; Sūrya, the sun, for instance, was a living being in the chain of Karma; so also was Chandra, the moon. Hence it is perhaps meaningless to speak of Buddha’s knowledge of the spatial world apart from the creatures inhabiting it.

Cf. *Dīpavaṃsa* I 69, where an uninhabited island comes into the story, and into Buddha’s ken, only as a potential dwelling place for creatures.

¹²⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹²¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) from the beginning, not interested in pure metaphysics. The Paṭ¹²²iccasamuppāda as a cold abstract statement about reality would have made little difference to him. Emancipation, Release—these were what mattered,¹²³ and these could be achieved only by *stopping* the workings of Karma,¹²⁴ (beginning as it did with ignorance and desire), and so cutting off the very roots of old age and all the other miseries that make life full of *dukkha*.

Wherever the abstract law of causation is stated, the reverse statement is emphatically stated too:

“Given That, This Comes to be; the rise of that makes this arise.”

*“If that comes not to be, this comes not to be; The Stopping of That Makes This Stop.”*¹²⁵

In the Vinaya¹²⁶ the moral of this is pointed with peculiar insistence:

“Whatsoever has Causally Arisen is What may be Stopped.”

Concrete applications of this are interesting:

“Neither self-made the puppet is, nor yet

¹²² This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹²³ Mrs. Rhys Davids to the contrary notwithstanding: She has done admirable service in emphasising the positive and in many cases joyous content of the salvation which the early Buddhists found, but we cannot follow her all the way. How far the negative phraseology is due to “monkish editing” is a far-reaching question; here we can say only that though the monks may have overemphasised the negative side of the doctrine that came down to them—stressing *retreat*—still our knowledge of contemporary Indian thought makes it seem likely that salvation, however positive its content, will have been formulated in negative terms.

¹²⁴ In quite another sense than the Platonic, virtue depends upon knowledge; here upon the knowledge of how to stop what is at the root of sin and evil, for the uprooting of craving depends upon an *understanding* of the chain of causation more than upon moral effort to stop wanting things. Both processes enter in, but it is interesting to note the predominantly intellectual rather than ethical *method* of achieving salvation.

¹²⁵ K. S. II, 23, 45, 46, etc. *Fur. Dial*, II. 17.

¹²⁶ *Vinaya Texts* i. 146.

By other wrought is this ill-plighted thing.
*By reason of a cause it came to be;*¹²⁷
By rupture of a cause it dies away."
"So the five aggregates, the elements,
And the six spheres of sense, even all these,
*By reason of a cause they came to be;*¹²⁸
By rupture of a cause they die away."

And again:
"Lo! when appear true doctrines to the saint
Zealous and thoughtful, all his doubts dissolve;
He knows that all Becoming is through Cause.
Lo! when appear true doctrines to the saint
Zealous and thoughtful, all his doubts dissolve;
He knows the demolition of all cause."

Particularly arresting is the *cosmic* application of the Four Truths:¹²⁹

"The *world (loko)* hath been thoroughly understood by the Tathāgata.
From the world the Tathāgata is wholly detached.

The origin of the world hath been thoroughly understood by the
Tathāgata, and it hath been cast aside by him.

The Cessation of the world hath been thoroughly understood by the
Tathāgata, and it hath been realised (*sacchikaroti*) by him;

The Way leading to the Cessation of the world hath been thoroughly
understood by the Tathāgata, and hath been attained by him."

We see that *understanding of the chain of causation* constitutes the heart of
Buddha's knowledge, both of the world and of men; this constitutes his Dharma, his
Truth: understanding in particular of *how to stop* the wheel of rebirth. This is implicit in
the earliest Buddhist doctrine, but is hardly ever stated outright. In only one scripture,

(26)

¹²⁷ Hetum paṭicca sambhūtam hetubhangā nirujjhati. *Saṃyutta* i. 134, § 9.5.

¹²⁸ K. S. I. p. 169.

¹²⁹ *Itivuttaka* § 112, tr. p. 131. Tr. by J. H. Moore in Columbia Indo-Iranian Series Vol. V. (1908).

(continued from the previous page) so far as I know, is the Karma-causation basis of Buddha's knowledge and Dharma, together with its practical implications, set forth *explicitly*, and in a cosmic setting—in what might be called astronomical perspective. This one scripture is the *Karuṇā-Puṇḍarīka*, which we know only from the Tibetan, translated by Féer in the *Annales du Musée Guimet* (t. V. p. 160 ff.). The most significant portion of the text is a dialogue between Buddha and Mahābrahmā (the Hindu Creator, personified form of the First-Cause) concerning the creator of the world. Mahābrahmā had been under the illusion (common to his orthodox Hindu worshippers: the humour in this dialogue is delightful) that he had created the world, but Buddha proceeds to ask him a long and very inclusive series of embarrassing questions. The course of this inquisition thoroughly roots up the "uncriticised assumptions" of Mahābrahmā; it also contains some very interesting remarks about the relation of Buddha's Dharma (which is the Truth he realised and hence practically the same thing as the "knowledge" which they have been discussing) to the workings of Karma—particularly, of course, in suppressing them. The whole discussion is particularly relevant to our larger subject as illuminating what is meant by calling the whole cosmos "Buddha's domain." It is all so pertinent that we shall quote from it at some length.¹³²

"In the great thousand of three thousand world-systems¹³³ (hereafter Great Chiliocosm) Brahmā and the great Brahmā triumphant and invincible, who exercised over a thousand beings a sovereign power, said to themselves:

" 'It is by us that these beings have been made, by us that they have been made to appear; it is by us that the world has been created, by us....made to appear.' "

"When the Brahmās and Mahābrahmā and the Lokapālas and Maheçvaras observed that their respective

(27)

¹³⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹³¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹³² *Annales du Musée Guimet*, t. V. p. 160 ff.

¹³³ For the make-up of this cosmic unit, see note on p. 219.

(continued from the previous page) realms were plunged in darkness by the power of Buddha (because he was about to go into Nirvāṇa) they were grieved. Then Mahābrahmā asked himself what this meant; he looked over the great chiliocosm and said to himself:

“ ‘Who is the creator, the Lord, the all-powerful master of this great chiliocosm? The Tathāgata, Arhat, Buddha, perfectly accomplished (in knowledge) has arrived today at Nirvāṇa; for what reason do these incomprehensible transformations, such prodigies, take place? It is surely the mark of his Nirvāṇa; it is his power which has produced all these manifestations.’ So Mahābrahmā with his escort of numerous Brahmās, afflicted in his heart, hurried to where Buddha was, revered the Buddha, and asked for instruction as to how he should conduct himself and what he should learn. Buddha replied:

“ ‘Brahmā, at this moment you triumph over all....you know all, you rule over a thousand beings – [or worlds]: well! if I were to say that it is by me that living beings have been made to appear, by me that the world was created....would this proposition be true?’

“Brahmā replied: ‘It is true, Bhagavat; it is true, Sugata.’

“Buddha said: ‘Brahmā, and you – by whom were you created?’

And the great Brahmā replied absolutely nothing, not a sole word, and Bhagavata added: ‘At the time of the fire caused by the end of the Kalpa, when the great chiliocosm was consumed, entirely consumed, consumed to being utterly, totally and completely, when all we reduced to being nothing more than a cinder, at that time....was that phenomenon your work, Brahmā, and these transformations, were they your work?’

“Brahmā replied: ‘No, Bhagavat.’

“Bhagavat asked: ‘Well! this earth which serves as a support for the mass of waters, while the waters support the wind, the wind supports the heaven, and while at the top at a height of 68,000 yojanas it all stays up without falling! – what do you think of all that? Is it you who have created that....?’

¹³⁴ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

“Brahmā replied, ‘No, Blessed One.’

“Bhagavat returned: ‘Brahmā, and the incomparable

(28)

(continued from the previous page) realms of the sun and of the moon, in which the gods dwell in majesty; these majestic and incomparable realms of the gods, what do you think of their apparition, when all was in the void? Brahmā, was it by you that these things were created and made to appear, by you that they were endowed with their properties and their virtues?’

“Brahmā replied: ‘No, blessed one.’

“Bhagavat returned: ‘And the spring, the summer, the autumn, the winter, the end of winter, the spring, these seasons, what do you think of them? [— etc.]....water, mirrors, reflections, moon, sun, stars, Çrāvakas, etc., earth, mountains, rivers, an Indra, a Brahmā, the Lokapālas, men and beings not human, voices and sounds, and their echoes, perceptions and feelings in dreams, the fears and miseries of beings....[etc.]....And the good and bad sides of life....diseases of various sorts....hunger, and deserts and mirage and the middle Kalpa....and the various griefs resulting from separation from loved ones....is it you by whom these were created?’

“ ‘Brahmā, are there not also various kinds of moral and immoral acts on the part of living beings, their liability to suffering, hell, animal birth, the Yama-world, *the chain of divine and human manifestations which proceed from a cause*....bad actions....desires....and this law of the world, whose working is so disgraceful in all the world-systems and which consists in birth, old age, discontent, unhappiness, the law in virtue of which all changes, all passes,....the law by virtue of which friendship and all joys are changed into their opposites....these things again, Brahmā, is it you who have caused them all to appear?’

“ ‘And ignorance, laziness....whose presence causes people to surrender themselves to passion, to attachment, to hate, to folly, and which causes the accumulation of the fruits of one’s deeds to pile up—and the five phases by which one passes (from this life to another) — birth, death, departure, appearance, perishing....and the circle of the future which ever grows and where revolves the world with Brahmā and the gods, creatures and ascetics, like a confused web, like a muddled ball of thread, this circle in perpetual movement, by which one passes from

(continued from the previous page) this world to the other, and from the other world to this; the ignorance produced by this circular notion, these things, what do you think of them? Was it you who created them?’

“ ‘No, Blessed One.’

“ ‘Very well, why did you have this thought: “it is by me that the world has been created”?’

“ ‘Blessed One, I had no sense: I have always kept the notions that I have arrived at and have not rejected them – so I am in error. In fine, Blessed One, since I have never heard in a consecutive fashion the discipline of the Dharma preached by the Tathāgata, I said to myself that it was by me that these beings had been created....And now I ask the blessed Tathāgata concerning the true and precise meaning of these matters.’

“ ‘It is by Karma that the world has been created....made to appear; by Karma that beings have been created; it is from Karma, arising from Karma as a cause that the distinctions (of being) come to be.

“ ‘And why so? From ignorance arise the saṃskāras, from the saṃskāras consciousness, etc. Thus is produced this great mass of suffering....This being so, Brahmā, if one suppresses ignorance, one suppresses all the rest – this great mass of suffering....and the intermediates. Brahmā, when Karma and Dharma are mixed with each other, beings are manifested and produced; *when Karma and the Law are not mixed, beings are not produced*; then nothing is produced, then there is no longer one who acts or one who provokes action....Brahmā, *it is thus that the Karma of this world disappears*, that natural corruption disappears, that sorrow disappears (to give place to) the pacification of sorrow, (to deliverance, to absolute repose, to Nirvāṇa. Yes, Brahmā, everything which is Karma is thus used up (épùisé); everything which is moral corruption is taken away, all that is suffering is appeared, all that is sickness is stopped; it is then complete Nirvāṇa. *And all this exists by the power of the Buddhas*; it is by the properties and virtues conferred by the Buddhas that the Law itself, this Law has appeared.

“ ‘Why so? You will say. Brahmā, when the blessed do not appear, such a teaching of the Law does not appear.

¹³⁵ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) When the blessed Buddhas appear in the world, then, in order to give calm, the categories of the Law are completely taught, so profound, which scintillate in their depth, difficult to understand and to remember. So, in hearing it, beings subject to the law of birth, old age, etc., attain to complete freedom from birth, etc.

“ ‘Yes, Brahmā, it is thus; accordingly all component things¹³⁷ (or the saṃskāras) are like an image, none is eternal, they are fluctuating and changing....they perish and undergo the law of change. That, Brahmā, is what the Buddhas teach....such are the properties and virtues (communicated by) the Buddhas. Even when the blessed Buddhas have entered into complete Nirvāṇa¹³⁸ and when their law is in the decline, it is still thus: all the components are like a reflected image; such is the principle; it is in this that their property and their virtue consist....It is *because the Tathāgatas know* that all the saṃskāras are like a dream....are without duration and subject to the law of change, *it is for that reason that the Tathāgatas teach* that every component thing is nothing but a dream, etc.

“ ‘When one has been instructed on this point....when one has unravelled the characteristic signs, by these evident and obvious signs of *causes and consequences* one grasps the principle that the saṃskāras are without duration and like a dream, etc.

“ ‘Thus wise and learned men, recognising that things do not endure, become sad, and as a result of considering causes and consequences will leave their home and wander as religious mendicants....and will obtain Bodhi. Having seen in the water the disc of the moon...., whether the Tathāgata has taught them or whether some other teacher than the Tathāgata, having realised by their own intelligence that the saṃskāras are like a dream, etc....they will leave home and....will obtain the fruit of Çrotaāpatti...Sakṛdāgāmi...Bodhisattva...the Greater Vehicle.....

31

¹³⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹³⁷ On the *Samskṛta dharmas*—see p. 231.

¹³⁸ Cf. *Samyutta* ii. 24. K. S. II. p. 21: “Whether....there be an arising of Tathāgatas, or whether there be no such arising, this nature of things just (*eva?*) stands, this causal status, this causal orderliness, this relatedness of this to that.”

“ ‘Brahmā, is it thus that one must understand what are the properties and virtues of the Buddhas: Brahmā, *that by which* creatures are wise, *that by which* one comes to say that the saṃskṛtas....are like a dream, etc.....so that having seen these signs one comes to be plunged in the greatest misery, *that is the domain of the Buddhas*, that is the property and the virtue of the Buddha. Born from a previous Karma and former actions, beings, by virtue of a pre-existing cause, must come to complete maturity; it is that which the law proclaims. When one has heard this word, one states that the saṃskṛtas are like a dream, etc.....; then one does homage to the Tathāgata, one arrives at the perfect law. The beings who have learned in the society of the blessed Buddhas to practise purity, or who in leaving home have come to grasp completely the bases of the teaching, they also, by this ‘*enchainment*’ of causes and effects, say to themselves: the saṃskṛtas are suffering, they perish....etc. Coming to reason in this fashion, believing *because of this series of causes and effects*, leaving home, etc., even although no blessed Buddhas had appeared in the world, nevertheless, thanks to the power and properties and virtues (communicated by) the Buddha, thanks to the roots of merit produced toward the Buddha, will come to obtain Bodhi. Brahmā, it is by such deductions and thus that one must know that the *domain of Buddha* exists. Brahmā, this great chiliocosm, *Belonging to the Buddha, is the domain of Buddha.*’ ”

Having entrusted it to Brahmā he tells him to follow the road of virtue and to have an understanding with Maitreya as he has had with him—Maitreya the compassionate who is to rule over the great chiliocosm by the Law as the present Buddha has done. “ ‘Do you then, see to it that nothing shall be interrupted—neither these Ways of merit [“chemins” in the French translation] nor the Law of Buddha, the Dharma, the Order. And why? As long as the rule of virtue shall be perpetuated thus without interruption, the rule of Indra, Brahmā, the Lokapālas, etc.....will not be interrupted. Consequently, Brahmā, *this great thousand of three-thousand world-systems, the field of Buddha, Yes, of Buddha, I entrust it to you, Brahmā.*’ ”

¹³⁹ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

So the world is Buddha's domain and belongs to the Buddha—but in precisely what sense? If it is only *extinction* of the ordinary world which his Law “produces” what is left to be his domain? What the Buddhas teach is, clearly, *cessation* of the cycle created by Karma, extinction of the pernicious “determinations” made to appear by Karma; but the logical result of this cessation would be a complete denuding of the world: is it this bare (and to us barren, though sorrowless) universe which is the Buddha's domain? Three questions should help to clarify our perplexity:

What is the content, if any, of what remains when Karma has been used up?

What is the relation of this residue to the elements of existence in the ordinary world?

And, finally, what are the full implications of Dharma as here used?

First, as to what remains over when Karma has been “used up.” This question must be considered concomitantly with the second one, for obviously if there are any factors in the world not dependent upon Karma, it is they which will survive when Karma has been utterly extinguished. For a formal answer to this question we must turn to technical Buddhist metaphysics. In the standard list of seventy-five dharmas in the *Abhidharma Kośa*, seventy-two are *saṃskṛta*—“composed”—put together (hence liable to change and dissolution); three are *asaṃskṛta*—non-component, not subject to change and hence eternal. These three are *ākāśa* and the two kinds of *nirodha*.

This classification does little more than give us the formal background for our problem, leaving untouched the eternal question of the positive or negative character of Nirvāṇa, an issue which we have touched upon in our first question. We may be able to shed some light upon it if we approach it from the angle of our second query, asking what exists (besides the Karmic chain) in the ordinary state of things. Now our text states that salvation consists in

¹⁴⁰ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) *the separation of Dharma and Karma, i.e. Dharma must have been there all the time! and Dharma will remain when Karma has been extinguished.* Then Dharma must be synonymous with the apparently negative concepts: Nirvāṇa, pacification, extinction, etc. But Dharma has a decidedly positive content. Dharma is the one thing that *is* real, in fact, for the saṃskṛtas (as we are reminded almost *ad nauseam!*) are like dreams and reflected images and echoes. Observe, however, that it is *not* said that the saṃskṛtas are entirely unreal, but only that they are as echoes, images, dreams—figures which imply the existence of some Reality to be dreamed and echoed and reflected. This sounds extraordinarily like the familiar language of Hindu thought, according to which the shifting wheel of birth and death, due to the workings of Karma, is but the illusory reflection of the one Imperishable Reality which is Brahman.

It is extremely interesting to find these common Hindu ideas implied in this Buddhist text, particularly for their significance in the development of the Mahāyāna. It has long been recognised that the Mahāyāna represents in large measure the re-absorption of Hindu ideas into Buddhism, but texts like this, illustrating intermediary stages in the process, are not often discovered. Particularly significant are the ideas about the *Dharma* implied in the *Karuṇā-Puṇḍarīka*, for the notion of Dharma as the Reality underlying shifting phenomena and surviving their dissolution contains all the elements of the Dharmakāya doctrine¹⁴² though this doctrine seems not to have been formulated at the time of the *Karuṇā-Puṇḍarīka*.

Most significant for future doctrine is the further statement that this cosmic Dharma “*exists by the power of the Buddhas: It is by the properties and virtues conferred by the Buddhas that this Law itself, this Law has appeared.*”

¹⁴¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹⁴² For further discussion of this doctrine see Chapter IV and Appendices. Note how the phrase “of the Buddhas” suggests a reaching toward the notion of a Buddha-principle in the universe.

(continued from the previous page) The Buddhas are the ultimate basis of what is Real in the universe. This is the profound meaning which is implied in the *Karuṇā*¹⁴³*āpuṇ*¹⁴⁴*darīka* in calling this great thousand of three thousand world-systems the domain of Buddha, the field of Buddha.

This belief involves assumptions about the relation of Buddha to the universe which go far deeper into metaphysics than the Hīnayāna belief in the world as object of his knowledge. There he was set over against the world as its knower; here “the Buddhas” are part of the fundamental Reality of the world itself, or rather the world is part of their Reality. The world belongs to them.

Our third question on the full implications of Dharma has been partially elucidated in the discussion of the other two. It remains to remind ourselves of its more limited use as the *Teaching* of the Buddhas,—the Truth about the universe which they realised. Even in this sense Dharma is ultimately identified with cosmic law, as suggested in the following picturesque statement of the dependability of Buddha’s “word,” comparing it with the most regular and dependable sequences in the realm of “natural causation”:¹⁴⁵

120. “As a clod cast into the air doth surely fall to the ground,
So the word of the glorious Buddhas is sure and everlasting.
121. “As the death of all mortals is sure and constant,
So the word of the glorious Buddhas is sure and everlasting.

35

¹⁴³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁴⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁴⁵ Cf. *Bhaiṣajyaguru vaidūryaprabhārāja Sūtra* (śikṣ. 174. tr. 170) where the Word of the Buddhas is said to be even more dependable than nature:

“Yonder sun and moon, so mighty and strong, might fall to earth;
Sumeru king of mountains might move from his place.
But the word of the Buddhas could not fail.”

The teachings of the Buddha seem to be synonymous in this passage with the profound *Buddha-gocara*:

122. “As the rising of the sun is certain when night has faded,
So the word of the glorious Buddhas is sure and everlasting.
123. “As the roaring of a lion who has left his den is certain,
So the word of the glorious Buddhas is sure and everlasting.
124. “As the delivery of women with child is certain,
So the word of the glorious Buddhas is sure and everlasting.”¹⁴⁷

The idea of Dharma as the *way* to emancipation, we have seen in studying the practical implications of Buddha’s knowledge, how understanding of the causal chain is necessary for release. The *understanding* is, of course, Dharma. As we read in the *Karuṇā-Puṇḍarīka*:

“*That by which* creatures are wise, *that by which* they realise that all saṃskṛta are like nothing but a dream,” etc. — “*that is the domain of the Buddhas.*”

It is interesting to find this idea in a relatively early Hīnayāna work—the *Saṃyutta*—where the conception of the reality of the world being based or found upon the Buddha is expressed in a positive but quite abstract form:

“For us, Lord, *things have the Exalted One as their roots, their guide, their resort.*”¹⁴⁸ (KS II. 133)

This conception is clearly not confined to the Mahāyāna. Its roots go back much earlier, as we have just seen; but in the Mahāyāna this conviction was given concrete form in the *series of Buddhas and Bodhisattvas* who represented—to use the term made popular by Professor White head—a “concrecence” in personal form of the eternal Buddha.

¹⁴⁶ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹⁴⁷ Jātaka tr. p. 18. This and other passages quoted from the *Nidāna-kathā* are from Rhys Davids’ translation in *Buddhist Birth Stories*, Vol. I.

¹⁴⁸ *Bhagavaṃmūlak?* no bhante dhammā bhagavannettikā bhaga-vaṃpaṭṭisaraṇā. (S. ii. 198, xvi, 3, 5.)

(continued from the previous page) principle which is the basic reality of the universe and which is ever active in the world bringing creatures to enlightenment.

B. AS SPHERE OF HIS BENEVOLENT INFLUENCE

This magnificent Buddhist faith in the essential Buddha-ness of “things” — this confidence that the fundamental reality or “nature of things” is working toward universal enlightenment,¹⁴⁹ must have given great dignity and courage to man’s struggle for full realisation of the truth. In the light of this belief we can better sense how the occasional “conrescence” of this universal Buddha-principle is in the fullest sense a cosmic event: cosmic in its *cause*, since it arises from the cosmic Enlightenment-nature; cosmic in its *result*, in that it forwards by concrete teaching and preaching the enlightening of creatures. It is somewhat surprising to us to realise how literally the appearance of a Buddha is thought of as a cosmic event; how it is classed, for instance, with the destruction of world-systems in the “Great Proclamations,” as told in the Avidūre Nidāna of the *Nidāna Kathā* of the *Jātaka*:¹⁵⁰

“It was when the Bodisat was thus dwelling in the city of Delight, that the so-called ‘Buddha proclamation’ took place. For three such ‘Proclamations’ (*Halāhalan*) take place on earth. These are the three: When they realise that at the end of a hundred thousand years a new dispensation will begin, the angels called Lokabyūha, with their hair flying and dishevelled, with weeping faces, wiping away their tears with their hands, clad in red garments, and with their clothes all in disorder, wander among men, and make proclamation, saying,

“ ‘Friends, one hundred thousand years from now there will be a new dispensation; this system of worlds will be destroyed; even the mighty ocean will dry up; this great earth, with Sineru [sic.] the monarch of mountains,

¹⁴⁹ Though the enlightenment does involve first a negative cessation of the natural world.

¹⁵⁰ Rhys Davids tr. p. 58-59. *Jātaka* I, p. 47-48 in Fausböll’s edition.

(continued from the previous page) will be burned up and destroyed; and the whole world up to the realms of the immaterial angels, will pass away. Therefore, O friends, do mercy, live in kindness, and sympathy, and peace, cherish your mothers, support your fathers, honour the elders in your tribes.¹⁵¹ This is called the proclamation of a new Age (*Kappahalāhalan*.)

“Again when they realise that at the end of a thousand years an omniscient Buddha will appear on earth, the angel-guardians of the world (*lokapāladevatā*) go from place to place and make proclamation, saying, ‘Friends, at the end of a thousand years from this time a Buddha will appear on earth.’ This is called the proclamation of a Buddha (Buddha-halāhalan).”¹⁵²

It is particularly because of the tremendous significance for the cosmos in terms of the enlightenment to result from it, that the coming to birth of a Buddha is welcomed with such manifestations of joy on the part of all creatures. So the Suddha angels are declared in Aśvaghosa’s *Buddhacarita* to have rejoiced at the birth of Buddha “with no selfish or partial joy, but for the sake of religion, – because creation was now to obtain perfect release.” (P. 297 of Beal’s tr.)¹⁵³

Not only creatures but the very earth itself participates in the cosmic joy. As we read in the *Jātaka* (*Nidānakathā* – tr. p. 64):

“Now at the moment when the future Buddha made himself incarnate in his mother’s womb, the constituent elements of the ten thousand world-systems quaked, and trembled, and were shaken violently.”

If we had not been warned beforehand, we might have expected that only one cakkavālī^{154a}, that in which the Buddha actually appeared, would shake at his arrival, but we remember

38

¹⁵¹ Note the simple pre-Buddhist tribal morality inculcated here! The Buddha-halāhalan would seem to have been tacked on to an old doctrine.

¹⁵² The third kind of proclamation is the *cakkavattihalāhalan* or proclamation of a universal-emperor.

¹⁵³ In *The World’s Great Classics*, ed. Dwight, Stoddard, Marsh, etc. Volume entitled *Sacred Books of the East*.

¹⁵⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) that according to Buddhaghosa even the birth field, the Jāti-khetta, which shakes at the coming to rebirth of a Buddha, embraces ten thousand world-systems. But it will be noticed that “the ten thousand world-systems” seems to mean something rather different in Buddhaghosa from what it means in the *Jātaka*. In the *Visuddhi Magga* it is obviously a relatively small group—a sort of aggregate unit—in a cosmos consisting of infinite world-systems. In the *Jātaka* it is quite otherwise. There the phrase the “ten thousand world-systems” seems quite clearly to cover the whole cosmos. I have not found anywhere in the *Jātaka* any mention of *more* than ten thousand lokadhātus or cakkavāl¹⁵⁵ as making up the cosmos, and the use of the phrase in the quoted passage from the *Nidāna Kathā* and throughout the *Jātaka* makes it seem evident to me that this was a round number signifying the whole of the universe. It follows then that the compiler or authors of the *Jātaka* thought of the *whole universe* as shaking at the appearance of a Buddha. Their cosmos included 10,000 world-systems,—and all 10,000 shook; the whole cosmic scheme naturally joined in the general rejoicing. Why then does Buddhaghosa, whose cosmos includes crores of world-systems, limit the earthquaking to 10,000 worlds—a mere infinitesimal section of the grand cosmos which had by his time come to be standard even in Hīnayāna orthodoxy?

The conjecture seems to me unavoidable that from the time when “the ten thousand world systems” meant the total universe, some standard phrases about the shaking of the ten thousand cakkavāl¹⁵⁶ as at the birth of Buddha¹⁵⁷ had

¹⁵⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁵⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁵⁷ Standardization of “jāti-khetta” as equivalent to 10,000 world-systems (or 10 chiliocosms) in a purely numerical sense is shown in *Paramatthadīpāni* (Petavatthu Commentary, by Dhammapāla) III, 138: “The divinities from 10 lokadhātus having assembled,” it is said, “from jātikhetas so called, (that is) from 10,000 cakkavālas (literally from 10 “thousand-cakkavālas” or chiliocosms), the gods of the realms of desire and the Brahmā-divinities,” etc. Dasasu lokadhātusu sannipatitvāna devatā ti jātikhetasāññitesu dasasu Cakkavālasahassesu kāmavacaradevatā brahmādevatāca....

(continued from the previous page) been imprinting themselves upon the tenacious memories of Buddhist monks, who did not always ponder deeply the meaning of the rigmaroles which they passed on into oral tradition (than which no form of orthodoxy is more conservative). Thus in later days when the Buddhist cosmos had expanded, there will still have survived the hoary phrase about ten thousand cakkavā¹⁵⁸ as shaking at Buddha's birth! It was never the way of Buddhism to reject old and apparently inconsistent traditions—it kept them all, giving them if necessary new meanings. So Buddhaghosa, having probably heard in his youth this old tradition that ten thousand world-systems comprise the area—or “field”—which shakes at Buddha's birth, not realising how the contents of the universe had “grown” since the time when that old tradition first took root, will have fitted the phrase as he knew it into his scheme, with the result that we have seen above.

The shaking of these ten thousand worlds was only the beginning of the mighty cosmic éclat which heralded the Buddha's incarnation.¹⁵⁹

“The Thirty-two Good Omens also were made manifest. In the ten thousand world-systems an immeasurable light appeared. The blind received their sight (as if from very longing to behold this his glory). The deaf heard the noise. The dumb spake one with another. The crooked became straight. The lame walked. All prisoners were freed from their bonds and chains. In each hell the fire was extinguished. The hungry ghosts received food and drink. The wild animals ceased to be afraid. The illness of all who were sick was allayed. All men began to speak kindly. Horses neighed, and elephants trumpeted gently. All musical instruments gave forth each its note, though none played upon them. Bracelets and other ornaments jingled of themselves. All the heavens became clear. A cool soft breeze wafted pleasantly for all. Rain fell out of due season. Water, welling up from the very earth, overflowed. The birds forsook their flight on high.

¹⁵⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁵⁹ Cf. the expectations of a reign of kindness and cosmic bloom at the birth of a divine child, expressed in Vergil's Messianic (IVth) Eclogue and in Deutero-Isaiah.

(continued from the previous page) The rivers stayed their waters' flow. The waters of the mighty ocean became fresh. Everywhere the earth was covered with lotuses of every colour. All flowers blossomed on land and in water.... The ten-thousand world-systems revolved, and rushed as close together as a bunch of gathered flowers; and became as it were a woven wreath of worlds, as sweet-smelling and resplendent as a mass of garlands, or as a sacred altar decked with flowers." (*Jātaka, Nidānakathā* tr. p. 64.)

Now this cosmic *éclat* cannot, obviously, be thought of as entirely a *conscious* reaction to the appearance of a Buddha: it is rather the almost automatic reaction of all things to his beneficent influence. Not only is he the one who is to realise the way to emancipation; not only will he proclaim that way "for the welfare of gods and men," but he irradiates such a beneficent influence that within its range evil ceases *now*, and creatures become benevolent. It is by virtue of Buddha's Dharma that men learn how, consciously, to overcome hate and delusion and death, and it is only a slight extension of this belief, in mythological garb, to say that at his mere coming to birth these miseries are temporarily, as it were in anticipation, suppressed. Even at the *prophesy* of his future attainment of Buddhahood similar miracles take place—foretastes for a day of what can be accomplished for ever with the knowledge of his Law:

"All flowers blossom on land and sea,
This day they all have bloomed, verily thou shalt be Buddha.

"In hell the fires of ten thousand worlds die out,
This day these fires are quenched, verily thou shalt be Buddha.

"Then diseases are dispelled and hunger ceases,
This day these things are seen, verily thou shalt be Buddha.

"Then Desire wastes away, Hate and Folly perish,
This day all these are dispelled, verily thou shalt be Buddha.

“Then walls, and doors, and rocks are no impediment,
This day they have melted into air, verily thou shalt be Buddha.

“At that moment death and birth do not take place,
This day these things are seen, verily thou shalt be Buddha.” (*Nidānakathā* § 91-116, *Jātaka*, tr. p. 16-17).

It is Buddha's Dharma which makes a Utopia possible at all, and so even the anticipation of his Enlightenment causes the world to appear as a Utopia for a short space of time; and his first physical appearance on earth in his mother's womb starts the beneficent influences working. These fanciful descriptions of cosmic éclat express in mythological form what the coming of Buddha means to the world; but the mythological form was probably not consciously elaborated by adoring Buddhists. It represents, rather, a quite literal belief in the possibility of what we should call magical inversions of the natural order of things, but which to the Buddhists seem quite rational and explicable within the total scheme of things because the appearance of a Buddha is a sort of irruption of the *spiritual power* which is incalculably superior to matter and the ordinary modifications of matter. It is then in the deepest sense “natural” that wonders should occur in the physical world at the appearance of a Being who is absolutely without equal among gods or men. He incarnates the true Reality of the world; is it then strange that the world should alter its ordinary course when he appears in it? There is in all common humanity a tendency to build up myth around the birth of its gods and to express the greatness of the occasion by a cosmic éclat and inversion of normal order: the Buddhists simply have a better metaphysical basis for this sort of myth than have other religions which have done just the same thing. The reader may remember the story (charmingly retold by Selma Lagerlöf in her “Christ Legends”) of how wild animals and even spears and arrows refused to do any injury on the night of Christ's birth. This tale illustrates

(continued from the previous page) almost exactly the same half-magical notion of the benevolent influence of the Great Being – thought of often literally as a sort of physical emanation.

This “range of benevolent influence” expressed in the *jāti-* and also, as we shall see, in the *āṇā-khetta*, is quite different from the range of the Buddha’s knowledge which we considered first (and which was probably the first kind of “field” he was thought of as having). The *visaya-khetta* represents an abstract and intellectual relationship to the world, common to all the Buddhas and including all the known universe with its one or ten or infinite world-systems. The “range of beneficent influence” on the contrary represents a *concrete*, almost physical (really spiritual, due to beneficent moral or spiritual causation, but thought of as a physical) relationship of a *particular Buddha* to a *limited range of world-systems*. The personal presence of a Buddha (somewhere within ten thousand world-system!) is indispensable to this kind of influence, whereas, as stated in the *Karuṇā-Puṇḍarīka*,¹⁶¹ “even when the blessed Buddhas are entered into complete Nirvāṇa and their Law is in the decline, it is *still* thus in this matter: all component things are like a reflected image; such is the principle; it is in this that their property and their virtue consist” – that is, the whole universe is still in an intellectual and metaphysical sense the *domain of the Buddhas* in that it is truly represented by their Dharma which alone leads to the cessation of ill and to the attainment of Nirvāṇa. Quite otherwise with the sphere of a Buddha’s beneficent influence: when he disappears it is overcome by grief:¹⁶²

“Dans le temps où le Tathāgata vint de se coucher...., en ce temps-là dans le grand millier de trois mille régions du monde les arbres, les herbes, les branches des arbres, les bois, les forêts, tout autant qu’il y en a, se tournant du côté où s’accomplisse le Nirvāṇa du Tathāgata,

43

¹⁶⁰ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

¹⁶¹ See above, page 229. Based on *Aṅguttara* i, 286, § 134. (*Gradual Sayings*, I, 264-265.)

¹⁶² *Karuṇā-Puṇḍarīka*, tr. Féer, Musée Guimet Annales t. V. p. 160.

(continued from the previous page) s'inclinèrent profondément avec empressement et respect, et se tournèrent vers lui en se penchant.

“Dans le grand millier de trois mille régions du monde, les fleuves, les courses d'eau, les citernes, les lacs, les étangs, les sources, les réservoirs, les lotus rouges qui suivent le courant, tout autant qu'il y en a, bénis (Tib. “byin” corresponding to Skt. adhiṣṭ¹⁶³hāna) et doués par la puissance du Buddha, cessèrent de couler....la lumière du soleil et de la lune, des étoiles, des pierres précieuses, du feu, les vers luisant, toutes les choses qui ont l'éclat, tout cela par la puissance du Buddha cessa d'être visible et de briller; tout perdit sa clarté, sa magnificence et sa splendeur.”

This is but a mythological clothing of the Buddhist feeling that all the splendor of the world has vanished with the death of the Tathāgata....In Āśvaghoṣa's *Buddhacarita* the same feeling is beautifully expressed in its philosophical and cosmic perspective but quite without entering any realm of supernatural or magic:

“This world was everywhere asleep, when Buddha setting forth his law caused it to awake; but now he has entered on the mighty calm, and all is finished in an unending sleep. For man's sake he had raised the standard of his law, and now, in a moment, it has fallen; the sun of Tathāgata's wisdom spreading abroad the lustre of its 'great awakening,' increasing ever more and more in glory, spreading abroad the thousand rays of highest knowledge, scattering and destroying all the gloom of earth, why has the darkness great come back again? His unequalled wisdom lightening the three worlds, giving eyes that all the world might see, now suddenly the world is blind again, bewildered, ignorant of the way; in a moment fallen the bridge of truth that spanned the rolling stream of birth and death, the swelling flood of lust and rage and doubt, and all flesh overwhelmed therein, forever lost.” (S. Beal tr., op. cit. p. 449.)

The positive reaction to Buddha's appearance—i.e., the positive side of his influence upon the world—was probably believed in more literally than the abnormal manifestations

¹⁶³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) at his death, for these latter are little more than a fanciful or metaphorical garb for deep grief and loss, while, as we suggested above, belief in the cosmic *éclat* at Buddha's birth contains magical as well as metaphorical elements which lie deep in the undug history of human thinking. The magical element—that is, the belief is a sort of *physical influence* irradiated from the Buddha's person, is illustrated significantly in the description of what happens when Buddha enters a city. On a small scale there occurs an *éclat* and universal benevolence similar to what happened in the ten thousand world-systems when Buddha first appeared in them!

“And thus, being arrived at the city, he touched with his foot the threshold of the gate. Immediately the earth trembled six times.”

(Verses by the reciter): “The earth which has the ocean for its wall as well as the mountains and cities, everything everywhere leaped and shook when the MUNI had touched the doorsill with his foot. When he enters thus into the city, men and women obtain the pure faith; in the city everything transforms itself like the waves of the sea when the wind blows: everything gives forth such a harmonious sound as had never been known in the world before. When the Buddha entered the city, the hills became level; there was no more gravel or rubbish; thorns and ordure disappeared entirely from the earth; the blind saw, the deaf heard, the mute spoke. The envious changed their ways, the foolish became sensible, the poor became enriched; the sick were cured; all the instruments of music resounded without being played....The light which the Buddha projects radiates into the world like a hundred suns; it illumines everything within and without with a clarity like the colour of gold. The light which the Buddha spreads about eclipses the sun and moon. Radiating on creatures, it refreshes them and delights them in great measure; just as when one waves sandal-wood over the fevered, there is not one of them who is not satisfied (*apaisé*) with it.”¹⁶⁴

¹⁶⁴ *Açokāvadāna*: A-yu-Wang Tchouan, *Avadāna de la Terre*, (cf. *Divyāvadāna* p. 364-365) from J. Przyluski, *Le Légende de l'Empereur Açoka dans les Textes Indiens et Chinois*. (Musée Guimet Annales, t. 32) p. 225-226. Cf. Ch. II, *Avadāna du Roi Açoka*, for what happens when Buddha touches the earth with his foot. See also Vimalakīrti quotation on last page of chapter IV.

What the first appearance of the Buddha did to the whole world, his entry into a particular city does to the powers of nature and to the human beings therein. This seems to imply a very literal and *spatial* notion of the Buddha's influence, which is apparently thought of as pervading a certain area about his person.

We are reminded of primitive ideas of influence as a sort of physical emanation which is the endowment of beings more highly empowered than their fellows with Mana, or powers of black magic. Such ideas are closely bound up with the notion of *moral causation* which we found centrally important in the Buddhist theory of the world. We shall continue to find in Buddhist thought examples of this kind of primitive thinking.

This really magical notion of a physical sphere of beneficent influence seems to lie back of the Buddhist concept of Pirit, which is significant for our study because Buddhaghosa's second kind of khetta—the Ānā-khetta—(which embraced 100,000 koṭṭ¹⁶⁵is of cakkavāl¹⁶⁶as) was characterised as the realm within which functioned the power of the various *Parittās*. Now *parittā* is a "warding-charm" or protection—a way of keeping off evil by the exercise of benevolence combined with a formula or some magic object.¹⁶⁷

And the benevolence is thought of as belonging not to the person in danger but to the Buddha, as is shown convincingly by the Canda Pirit Sutta from the *Saṃ¹⁶⁸yutta* (translated by Gogerly in his interesting section on Pirit in "*Ceylon Buddhism*" and K.S. I, 71). When the moon is seized by Rāhu (the demon of Eclipse), she takes refuge in the Buddha as "conquering" and "free from evil." Buddha thereupon addresses Rāhu:

43

¹⁶⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁶⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁶⁷ Which works like our rabbit's foot, or the Italian crooked bow to ward off the evil eye, though our charms are in theory more purely magical.

¹⁶⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

“Rāhu! Canda has taken refuge in the holy Tathāgata. Release Canda! Buddha compassionates the world!”

If he had not released Canda, the text tells us, Rāhu’s head would have split.

In the *Milinda* (II, 215. text 152) the results of the use of Parittā are set forth in language reminding us of what happens at the Buddha’s birth: Snakes won’t bite,¹⁶⁹ robbers won’t harm, etc.

“When Pirit has been said over a man, a snake, ready to bite, will not bite him, but close its jaws—the club which robbers hold aloft to strike him will never strike; they will let it drop, and treat him kindly—the enraged elephant rushing at him will suddenly stop—the burning fiery conflagration surging towards him will die out—the malignant poison he has eaten will become harmless, and turn to food—assassins who have come to slay him will become as the slaves who wait upon him—and the trap into which he has trodden will hold him not.”

A parittā fails through the obstructions of Karma, or of unbelief—another reminder of Buddhist belief in moral causation.

Buddhaghosa apparently believed that around the Buddha to the distance of so many world-systems there is a pervading moral force which protects those who take refuge in it. The power of Pirit is effective within that region, but not outside it. The power seems to rest in the beneficent influence of Buddha, which is ready as it were to be crystallised upon call.¹⁷⁰ It pervades 100,000 kotis of world-systems;

47

¹⁶⁹ *Cullavagga* v. 6, only alleged use of word Parittā by the Buddha of charm against snake bite.

¹⁷⁰ Cf. the Mahāyāna idea of the availability of Buddha’s merit to all in his field. (See Chapter II.) Transfer of merit becomes one of the most characteristic ideas connected with the Buddha-ksetra. A Buddha’s merit helps to “save” all those in his field. Recognition is due to Messrs. Schneider and Friess for being probably the first to call attention to this association. *Religion in Various Cultures*, p. 154 (N.Y., Winter 1932).

(continued from the previous page) there must be a Buddha somewhere within that distance of the creature in need of protection if the Parittā is to work!

Just why Aṇā-khetta would be supposed to embrace this precise (!) number of cakkavālas I cannot imagine, unless, along the line of our former reasoning, this round number represents the next stage after the 10,000 in the growth of the Buddhist universe, and may perhaps mark the period when the theory of Pirit and āṇā-khetas was first committed to memory.

This Buddha's *field of authority* (or *āṇā-khetta*), with its curious magical associations, is obviously more closely connected with the Jāti-khetta and its cosmic éclats than with the more psychological and philosophical Visaya-khetta (*field of knowledge*) which we dealt with first. The āṇā-khetta is more magical and physical than the visaya-khetta and has less to do with "cosmic perspective" (though as we have already seen it did concern the sun and the moon!). It is particularly interesting as an illustration of the way Buddhism took to itself popular charms and exorcisms, but this does not concern us here except to provide a background for understanding other kinds of magic power and emanations and other illustrations of spiritual causation which shall concern us in the next chapter in connection with Buddha's relation, as *lokanātha*, to the creatures in his "field."

¹⁷¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

Three Extracts from The Eastern Buddhist

Extracts from The Eastern Buddhist, Volumes I-V

A Quarterly Magazine Devoted to the Study and Exposition of Mahayana Buddhism

CONTENTS

	PAGE
What is Mahayana Buddhism?	1
The Buddha in Mahayana Buddhism	6
The Teaching of the Shin-shu and the Religious Life.	16
Amida as Saviour of the Soul.	23
Honen Shonin and the Pure Land Ideal.	28
Life in the Zen Monastery.	42

Published for THE EASTERN BUDDHIST SOCIETY,

Kyoto, Japan

Price, single copy, one yen fifty sen; one volume of four numbers, six yen; in foreign countries, including postage: England, 15 shillings;
U. S. A., \$ 3.50

Contributions, notes, news and business correspondence should be addressed personally to the Editor, Daisetz T. Suzuki, 39, Ōno-machi,
Koyama, Kyoto, Japan

MAIN CONTENTS OF PREVIOUS NUMBERS OF THE EASTERN BUDDHIST

VOLUME ONE

No. 1 – The Avatamsaka Sutra (epitomised translation) – Zen Buddhism as Purifier and Liberator of Life – Philosophical Foundations of the Shin Sect of Buddhism – The Buddha – What is Mahayana Buddhism?

No. 2 – Mahayana Buddhism – The Buddha in Mahayana Buddhism – Amida as Saviour of the Soul – The Bodhisattvas – Shinran. Founder of the Shin Sect – The Avatamsaka.

No. 3 – What is the True Sect of the Pure Land? – The Buddha as Preacher – The Revelation of a New Truth in Zen Buddhism – The New Buddhist Movement in Germany – The Avatamsaka Sutra.

No. 4 – The First Step Towards the Realisation of World-Peace – The Washington Conference from the Buddhist Point of View – The Possibility of Permanent Peace – Why do We Fight?

Nos. 5 & 6 – On the Development of Buddhism in India – Hōnen Shōnin and the Jōdo Ideal – The Way to the Land of Bliss – Some Aspects of Zen Buddhism – The Blessed One.

VOLUME TWO

Nos. 1 & 2 – On the Triple Body of the Buddha – The Meditation Hall and the Ideals of the Monkish Life – In Buddhist Temples: Tōfukuji.

Nos. 3 & 4 – The Psychological School of Mahayana Buddhism – Fudō the Immovable – The Enlightened Mind of the Buddha and the Shin Sect – *The Prajñā¹⁷²-Paramita Hridaya Sutra* – The Ten Cow-herding Pictures – In Buddhist Temples: Kiyomidzu-dera.

No. 5 – The Life of Shinran Shonin (*Godensho*) – The Religion of Shinran Shonin – The Buddha and Shinran – In Buddhist Temples: Higashi Hongwanji.

No. 6 – Zen Buddhism as Chinese Interpretation of the Doctrine of Enlightenment – Dengyo Daishi and German Theology – Introduction to the Vimalakirti's Discourse on Emancipation – In Buddhist Temples: Chion-in.

VOLUME THREE

¹⁷² This symbol not found in Book Antiqua font so we have inserted from Tahoma

No. 1—Enlightenment and Ignorance—The Doctrine of the Tendai Sect—Vimalakirti's Discourse on Emancipation (Translation)—Kōbō Daishi—Kyoto Temple Celebrations.

No. 2—Sayings of a Modern Tariki Mystic—Professor Rudolph Otto on Zen Buddhism—The Ruined Temples of Kamakura, I.—Vimalakirti's Discourse On Emancipation—A Deeper Aspect of the Present European Situation—A Comparative Index to the Samyutta-Nikaya and the Samyukta-Agama,

No. 3—The Teaching of the Shin-shu and the Religious Life—Buddhism and Moral Order—Zen Buddhism on Immortality—Vimalakirti's Discourse on Emancipation—The Ruined Temples of Kamakura, II.—Nichiren and Kamakura—A Comparative Index to the Samyutta-Nikaya and Samyukta-Agama (continued)—Poems by the Late Right Reverend Shaku Soyen.

No. 4—Development of the Pure Land Doctrine in Buddhism—The Teaching of Sakyamuni—Vimalakirti's Discourse on Emancipation (continued)—A Comparative Index to the Samyutta-Nikaya and the Samyukta-Agama (continued).

VOLUME FOUR

No. 1—The Secret Message of Bodhi-Dharma, or the Content of Zen Experience—A Discussion of the Origin of Mahayana Buddhism—Vimalakirti's Discourse on Emancipation, an English Translation—Nagarjuna's Mahayana-Vimsaka, the Tibetan Text.

No. 2—Zen and Jodo, Two Types of Buddhist Experience—The Unity of Buddhism—The Buddhist Doctrine of Vicarious Suffering—The Quest of Historic Sakyamuni in Western Scholarship—Nagarjuna's Mahayana-Vimsaka, an English Translation—Vimalakirti's Discourse on Emancipation (in English).

Nos. 3-4—The *Lankavatara Sūtra*, as a Mahayana Text in Especial Relation to the Teaching of Zen Buddhism—The Chinese Tendai Teaching—Vimalakirti's Discourse on Emancipation, as English Translation (concluded).

VOLUME FIVE

No. 1—An Introduction to the Study of the Lankavatara—A Study in the Pure Land Doctrine, as Interpreted by Shoku—The Suvarnaprabhasa Sutra, Sanskrit Text, PP. 1-16, with an Introductory Note.

Nos. 2-3—Passivity in the Buddhist Life—On the Pure Land Doctrine of Tz'u-min—
Milarepa—The Hymn on the Life and Vows of Samantabhadra, with the Sanskrit
Text—The Temples of Kamakura, III.

WHAT IS MAHAYANA BUDDHISM?

By BEATRICE LANE SUZUKI

WHAT is Mahāyāna Buddhism? Why do we have more than one Buddhism? Why should Buddhism be divided into Northern and Southern, or Mahāyāna and Hīnayāna? We might ask as well, Why is Christianity divided? For in Christianity do we not find the Roman Catholic Church, the Greek Church, and the Protestant Church with all its different sects? Yet all of these different branches and sects assert Christ as the mainspring of their religious life and claim to interpret the spirit of their faith and to derive from Christ's teachings the basis of their tenets of belief. It is exactly the same in Buddhism. Just as Christianity has changed according to the different periods of time and peoples with which it has come in contact, so has the primitive Buddhism received new developments as different minds reflected and studied the Buddhist teachings. All these sects and schools of Buddhism, however, claim the Buddha as their inspiration and believe that in their teaching and presentation the spirit of the Buddha is reflected and that the kernel of thought is developed but not radically changed.

When the Buddha was alive, he preached for many long years, but like Christ he wrote nothing himself, and his sermons and discourses were not written down until one hundred years after his death. The monks of the Southern school who wrote in Pali soon began to emphasise the ethical teaching of the Buddha and did not develop the metaphysical and speculative elements. But other monks who wrote in Sanskrit did emphasise this latter element, and from their writings the Northern school resulted.

Later when Buddhism was brought to China and later still to Japan, the teaching was still further developed into what we may call Eastern Buddhism. There are certain differences in these schools of Buddhism, but there are also a great many points of similarity, and as mentioned before they all claim that the great Buddha Shakyamuni himself was the inspirer of their doctrine, and to represent the spirit of the Buddha's teaching, if not always the letter of what is sometimes called primitive Buddhism.

Scholars generally divide Buddhism into two great branches, the Hīnayāna or Southern which is prevalent in Ceylon, Burma, and Siam, but which differs in many points from what scholars call the primitive Buddhism of the Pali texts, and Mahāyāna or Northern found in China, Nepaul, Tibet, Mongolia, and Japan. As the Mahāyāna of Japan has developed so differently from the Mahāyāna of

(continued from the previous page) Tibet, it has seemed well to present the Buddhism we find in the Far-east as Eastern Buddhism.

Why is one school of Buddhism called *Mahāyāna* and the other *Hīnayāna*, *yāna* meaning vehicle? *Hīna* means little and *mahā* means great. Difference had existed in the Buddhist schools for some time before king Kanishka, and when in his reign a council was held the cleavage of thought and teaching was fully recognised and the Mahāyānists gave themselves the name of Mahāyāna, the great vehicle, because they taught that through their doctrine of Bodhisattvaship a greater number of disciples could be carried to the goal of Nirvana than could the smaller vehicle of the Southern school with its narrower conception of Arhatship or salvation for the few.

In India both schools of thought lived side by side for some time, but later the separation became more marked as the Mahāyāna teaching travelled North and East with Sanskrit as its medium and the Hīnayāna remained stationary, geographically and intellectually in the South.

According to the Mahāyānists, the teachings of Hīnayāna are but the beginning of the Buddha's instruction and the Mahāyānist teachings the extension of the Buddha's doctrine pushed to the end, not content to stop where the Hīnayāna does. The teachers of Mahāyāna explain that the development of doctrine corresponds to the successive periods of the Buddha's life after his enlightenment, the Hīnayāna teachings belonging to the first part of his preaching activity. There were other periods of his life and in each period his teaching unfolded itself more fully. The Mahāyānists revere the great Buddha Shakyamuni, but they also revere certain great Buddhist sages, who, seeing into the heart and spirit of the Buddha's teaching, reflected upon it, taught it, and matured it. Scholars and adherents of the Hīnayāna school deny this and assert that the Mahāyānists had no right to do this, that the simple ethical teaching of the Hīnayāna was the direct doctrine of the Buddha, and that the Mahāyāna is only a degenerated form of Buddhism. Be that as it may, the fact remains that the Mahāyāna represents the spirit of the Buddha and a living religion to many men, and therefore worthy of study. Some scholars claim that the Hīnayāna teachings are the true primitive Buddhism, but as practised in Southern countries this is not quite true. There are different sects among the Hīnayānists, and one of their sects, the Mahāsāṅghika, is in many respects more in agreement with the Mahāyāna than with the Hīnayāna. The Buddhism of Burma also has many points of contact with Mahāyāna.

What are some of the main points of difference between the Mahāyāna and the Hīnayāna Buddhism?

1. The Hīnayāna Buddha is an historical character, a teacher of men, a man himself who obtained enlightenment, pointer of the

(continued from the previous page) way to the Four Noble Truths. But in the Mahāyāna the Buddha is not regarded as an ordinary human being, but as a being of the greatest wisdom and spirituality. The Buddha is a manifestation of Dharmakāya the Absolute.

2. The Hīnayāna does not believe in any Absolute, any great spiritual reality underlying the universe. But in the Mahāyāna there is a religious object, the Dharmakāya Buddha or Amitābha Buddha, which is a being of will and intelligence, of thought and action, and the universe is an expression of this Dharmakāya. In the *Avatamsaka Sutra* we read: "The Dharmakāya, while manifesting itself in the triple world, is free from impurities and evil desires. It unfolds itself here, there, and everywhere responding to the call of karma. It is not an individual reality, it is not a false existence, but is universal and pure. It comes nowhere, it goes to nowhere; it does not assert itself, nor is it subject to annihilation. It is forever serene and eternal. It is the one, devoid of all determinations. This Body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom and spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible. All forms of corporeality are involved therein, it is able to create all things. Assuming any concrete material body as required by the nature and condition of karma, it illuminates all creations. Though it is the store-house of intelligence, it is void of particularity. There is no place in the universe where this Dharmakāya does not prevail. The universe becomes, but this forever remains. It is free from all opposites and contraries, yet it is working in all things to lead them to Nirvana."

3. The Hīnayāna will not discuss the ultimate questions of metaphysics and philosophy, but the Mahāyāna does discuss them in their most metaphysical and speculative aspects.

4. The Hīnayāna regards the Mahāyāna as a degeneration of primitive Buddhism, but Mahāyāna regards the Hīnayāna as an incomplete presentation of Buddhism, true as far as it goes, but not going far enough.

5. The greatest difference of all and the jewel in the crown of Mahāyāna Buddhism, is the doctrine of the Bodhisattva. In the Hīnayāna the goal held out to every one is that of Arhatship. An Arhat is a man in whom the evil passions are all extinct, who will never be born again, and who has obtained enlightenment in this life, and who seeks salvation or enlightenment by meditation and a pure life for himself and himself alone. But in Mahāyāna the end is not that of individual saintship and entrance into Nirvana, but instead, in some future existence to become oneself a Buddha, a saviour of all beings. Such a being who is on the road to Buddhahood is a Bodhisattva

(he whose essence, *sattva*, has become intelligence, *bodhi*). The Bodhisattva in distinction from the dispassionateness of the Arhat

(continued from the previous page) has a universal sympathy and compassion for others so great that he voluntarily renounces Nirvana in order to become the helper, the way-shower, the saviour of others. This doctrine of the Bodhisattva is the most characteristic feature of Mahāyāna. Gradually many of these Bodhisattvas took on divine aspects and became the divinities of Mahāyāna theology; but the idea that every one may aspire to Bodhisattvaship and even Buddhahood is held out as the goal of life. Ignorance and imperfection prevent our Bodhi from manifesting completely, but it is present latently and only needs developing. Bodhisattvas are always active, seeking to help, for even a Bodhisattva cannot but be conscious of the sorrow in the world and from his loving heart seek to alleviate it.

The Mahāyāna insists upon the identity of all life; the Dharmakāya is everywhere present; therefore, the merit acquired by one may be turned over for the benefit of another. This is *parināmana* and is the great point of emphasis in the doctrine of the Bodhisattva. From the Dharmakāya come many Buddhas and Bodhisattvas which we find in the Mahāyāna pantheon, but never, when contemplating these gods and divinities, must it be forgotten that all beings are divine, all may become gods, all are on the path of deliverance, and on each path by whatever school or sect or teaching we go, a loving Bodhisattva stands upon that path to help, to guard, to point the way, to give of his own love and intelligence to every lowly follower.

Even in Hīnayāna the idea of the Bodhisattva was found, but it was developed by Mahāyāna and is the very heart of its system. There are some writers who think that this conception of the Bodhisattva is inferior to that of the Arhat. This seems strange to Mahāyānists, for they cannot help but believe that however fine the conception of Arhatship may be, that of Bodhisattva ship is far greater and more worthy of the efforts of mankind.

Let us sum up the main characteristics of Mahāyāna. According to Sthiramati In his *Introduction to the Mahāyāna*,* "The essential difference of the doctrine of the Bodhisattva as distinguished from the other Buddhist schools consists in the belief that objects of the senses are merely phenomenal and have no absolute reality, that the indestructible Dharmakāya which is all-pervading constitutes the norm of existence, that all Bodhisattvas are incarnations of the Dharmakāya, who not by their evil karma previously accumulated, but by their boundless love for all mankind, assume corporeal existences, and that persons who thus appear in the flesh, as avatars of the Buddha supreme, associate themselves with the masses in all possible social relations, in order that they might thus lead them to state of enlightenment."

* See D. T. Suzuki's *Outlines of Mahāyāna Buddhism*, p. 61 et seq.

According to Asanga who is considered, with his brother Vasubhandu, to be the greatest teacher of the psychological school of Buddhism, the seven features peculiar to Mahāyāna are:*

“(1) *Its Comprehensiveness.* The Mahāyāna does not confine itself to the teachings of one Buddha alone; but wherever and whenever truth is found, even under the disguise of most absurd superstitions, it makes no hesitation to winnow the grain from the husk and assimilate it in its own system. Innumerable good laws taught by Buddhas of all ages and localities are all taken up in the coherent body of the Mahāyāna.

“(2) *Universal Love for all Sentient Beings.* The Hīnayāna confines itself to the salvation of individuals only; it does not extend its bliss universally, as each must achieve his own deliverance. The Mahāyāna, on the contrary, aims at general salvation; it endeavours to save us not only individually, but universally. All the motives, efforts, and actions of the Bodhisattvas pivot on the furtherance of universal welfare.

“(3) *Its Greatness in Intellectual Comprehension.* The Mahāyāna maintains the theory of non-atman not only in regard to sentient beings but in regard to things in general. While it denies the hypothesis of a metaphysical agent directing our mental operations, it also rejects the view that insists on the noumenal or thingish reality of existence as they appear to our senses

“(4) *Its Marvellous Spiritual Energy.* The Bodhisattva never gets tired of working for universal salvation, nor do they despair because of the long time required to accomplish this momentous object. To try to attain enlightenment in the shortest possible period and to be self-sufficient without paying any attention to the welfare of the masses, is not the teaching of the Mahāyāna.

“(5) *Its Greatness in the Exercise of the Upaya.* The term *upāya* literally means ‘expediency.’ The great fatherly sympathetic heart of the Bodhisattva has inexhaustible resources at his command in order that he might lead the masses to final enlightenment, each according to his disposition and environment, the Mahāyāna does not ask its followers to escape the metempsychosis of birth and death for the sake of entering into the lethargic tranquillity of Nirvana; for metempsychosis in itself is no evil, and Nirvana in its coma is not productive of any good. And as long as there are souls groaning in pain, the Bodhisattva cannot rest in Nirvana; there is no rest for his unselfish heart, so full of love and sympathy, until he leads all his fellow beings to the

* Op. cit., pp. 62-65.

eternal bliss of Buddhahood. To reach this end he employs innumerable means (*upāya*) suggested by his disinterested loving kindness.

“(6) *Its Higher Spiritual Attainment.* In the Hīnayāna the highest bliss attainable does not go beyond Arhatship which is ascetic saintliness. But the followers of the Mahāyāna attain even to Buddhahood with all its spiritual powers.

“(7) *Its Greater Activity.* When the Bodhisattva reaches the stage of Buddhahood, he is able to manifest himself everywhere in the ten quarters of the universe and to minister to the spiritual needs of all sentient beings.”

A modern Japanese writer on Buddhism, Yenryo Inouyō, who died some years ago, gives the characteristics of the Mahāyāna as follows:

1. Salvation or enlightenment is for all. All may become Bodhisattvas and ultimately attain Buddhahood and Nirvana.
2. Bodhisattvas voluntarily renounce Nirvana in order to work for the enlightenment of their fellow-beings.
3. Everything in the universe is the manifestation of the Dharmakāya.
4. The world of suffering of Hīnayāna Buddhism may be converted through union in the Dharmakāya and through enlightenment.
5. While not ignoring ethical precepts, the emphasis in Mahāyāna is laid upon meditation for wisdom in individual deliverance and upon loving kindness in stepping in the footprints of the Buddha.

In this article certain differences between Mahāyāna and Hīnayāna Buddhism have been pointed out. Let us not forget however the similarities between the two. These are: the idea of impermanency of all things, karma, rebirth, the law of cause and effect, the middle path, the prevalence of sorrow and ignorance, the possibility of attainment of and the reality when attained of Nirvana, which is the dispersion forever of sorrow, suffering, and ignorance.

THE BUDDHA IN MAHĀYĀNA BUDDHISM

By DAISSETZ TEITARO SUZUKI

THE whole system of Mahāyāna Buddhism may be said to depend on its conception of the Buddha. With it the Buddha ceased to be merely historical; he grew to be the object of the religious consciousness which came to assert itself more and more strongly as the Mahāyāna conception of Buddhism gained its force in India. The Buddha for the

Hīnayāna followers so called was a great teacher who revealed the Law to dispel their ignorance. Whatever reverence they showed him was that for an extraordinary human being, who, while far surpassing them in intellect, morality, and spiritual insight,

(continued from the previous page) was still human, subject to the law of karma or birth and death. The Dharma was not his creation, it existed before him, and disclosed itself to his superior spirituality. The Buddha was to the Hinayānists, therefore, a sort of medium through whom the truth became accessible and intelligible to them. They were grateful to him and paid him all the deference due to a rare spiritual seer. To them thus the Dharma and the Buddha were two distinct items of conception, in fact together with their own congregation (*Samgha*) they formed the Triple Treasure (*triratna*) of Buddhism. The Buddha, the Dharma, and the Samgha, as the three essential constituents of Buddhism stood on equal footing. Of course the Buddha was the center of the congregation, without whom the latter could not have any reason of existence, but since the congregation was the only ethical school where human character could be perfected, its importance in the body of Buddhism could never be ignored. Especially, when its component members began to go out and missionarise the entire earth, they were representatives of the Buddha and transmitters and propagators of the Dharma. They and their devotees bowed to the Dharma and honoured it as the agent of enlightenment. While the Buddha was by no means and under no circumstances neglected, he could not surpass the Dharma, that is, he was not regarded by the Hinayānists as a supernatural being from whom the Dharma itself issued. This Hinayāna conception of the Buddha was in perfect accord with his own declaration that he was the revealer of the truth and not its inventor or creator. It is not incorrect to say of the Hinayānists that "the Buddhist saint stands in no relation of dependence to any being above himself. There is no Creator, no Saviour, no Helper in his purview. Religious duties, properly so called, he has none. He has been his own light, his own refuge. He is what he is by grace of himself alone." (Copplestone, p. 63.)

This the Buddha himself has in an unmistakable manner preached to his disciples: "Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone besides yourselves....And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves shall betake themselves to no external refuge, but holding fast to the Truth as their lamp, and holding fast as their refuge to the Truth, shall look not for refuge to anyone besides themselves. It is they, Ananda, among my Bhikshus who shall reach the very topmost height! But they must be anxious to learn." (Coomaraswami, p. 77, quoting Rhys Davids.)

Hinayāna Buddhism was a religion of self-discipline and self-enlightenment. When the Buddha finally passed away, his disciples, gods and men, were assembled about him, their grief was extreme,

(continued from the previous page) their hair was dishevelled, they wept bitterly, stretching forth their arms, or falling prostrate on the ground, or rolling to and fro in anguish, they cried: "Too soon hath the Buddha passed away! Too soon hath the Buddha died! Too soon hath the Light of the World passed away." The loss of a teacher, a guide, or a master was indeed an event of the greatest possible sorrow, but "impermanent are all component things," "even the Buddha cannot escape the karma of birth and death," for "it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them." The Dharma, however, will remain forever, it is only its revealer that has succumbed to the law inherent in all things; as long as the transmission of the Dharma continues in the Samgha, our earthly human sorrow must be quieted by the exercise of logic. Thus reasoning and thus consoled, the Hīnayānists kept up their spirits and went on propagating the Dharma revealed to the superior spirituality of the Master.

Even when we read in the *Last Sermon of the Buddha* that "After this let all my disciples follow them [that is, his teachings] in succession, and then the Tathāgata's Dharma-body will abide forever and not pass away," this does not necessarily refer to the Dharmakāya as conceived later, by the Mahāyāna followers as one of the Trikāya, but merely to the systematised collection of the Dharma, which, being the Truth revealed to the Buddha and not merely formulated by him, will remain forever even after his passing; and it was this that was so strongly urged by the Buddha to be kept holy and unbecloved. The Dharma was, therefore, later symbolised by the Wheel (*Dharmacakra*), the revolution of which was first started by the Muni of the Shakyas. His followers of course lamented deeply the passing of their Great Master, but as long as the Dharma was preserved from decay, his Nirvana was to be accepted as one of the practical examples of the doctrine of impermanence. For there was yet no connection spiritually established between the Dharma itself and its revealer in the minds of his immediate followers.

This was not however the case with the Mahāyānists, it was not in their character to remain so impersonal, so logical, so scientific, and so calmly rational. Their intensely human interest centered in the personality of their Master. Whatever his teachings, they were vital only so far as they were considered in connection with the Master himself. There was something in him besides his mere teachings which deeply touched their hearts, and it was in fact this deep feeling that gave such animation and power to the teachings of the Buddha. The teachings, when taken by themselves and independent of their author, were cold and too logical to satisfy the Mahāyāna disciples, or rather they were ever desirous to understand his teachings as vitally connected with his personality. They wished to

(continued from the previous page) warm up the Buddhist teachings with the fire of his personality. This does not mean that they rejected the logic of the Fourfold Noble Truth and the thought of the impermanence of all things, but that the objective truth as it were of the Dharma had to be interpreted according to the subjective truth which now imperatively demanded recognition in the hearts of the Buddhists who were now with no living energy-imparting guide. And then there were not lacking in the many and varied discourses of the Master statements that would justify the Mahāyāna interpretation as to the personality of their author. There was no thought in them of orthodoxy or heterodoxy, of conservatism or liberalism. They were simply impelled to go their way which was illumined by their inner spiritual light only.

What was this light?

The light in which the Mahāyānists took refuge, the spiritual command which they had no choice but to obey, told them that the Dharma could not be comprehended apart from the Buddha, and that the Dharma in fact was the Buddha himself. When they took refuge in this light, everything became perfectly intelligible, the Buddha ceased to be an enigma, and the Dharma grew full of force and energising spirituality. Not only that, their religious aspirations found full justification in the Master's teachings themselves. The growth of Mahāyāna Buddhism was thus an inevitable event. If the Buddhism of the Hīnayānists is the literal transmission of the Buddha's teachings in their logical and objective form, the Buddhism of the Mahāyānists must be said to be the spiritual interpretation of the same in vital relation to the Buddhahood of the Master himself. With the Hīnayānists the Master remained a master who discoursed on the Dharma, while with the Mahāyānists the Master's personality was so intimately connected with and interwoven into his teachings that it could never be overlooked in their acceptance. The signification of Mahāyāna Buddhism lies in its conception of the Buddha. Those who charge the Mahāyānists as non-Buddhists or even un-Buddhists are entirely forgetful of the fact that, strictly speaking, the Mahāyāna alone can justify the claim to be Buddhism.

A parallelism may be found in Christianity. There are two main currents of thought in Christianity, one is Johannism and the other is Paulinism, and we can say that most of the Christians these days are followers of Paulinism. For it was Paul that succeeded in deifying Christ, in religiously interpreting the crucifixion, and in promulgating the theory of salvation by faith. Paul concentrated his attention on Christ himself rather than on his teachings independently, he made use of the latter to consolidate his theory as to the personality of Christ which so vitally concerned us rather than the teachings themselves. The Mahāyāna advocates have done almost, if not quite, the

(continued from the previous page) same thing to their own spiritual leader. This will grow much clearer as we proceed.

However deep and blissful the Buddha's teachings were, what most profoundly affected his disciples was his own personality. While he was yet alive, they were not quite conscious of all its wonderful attractions. As they listened to his discourses, they felt them so satisfying and thought that this feeling of sufficiency came from the truth of the discourses themselves, which was not in any inseparable manner connected with the personality of the preacher. Indeed he frequently declared himself a Buddha, but they felt this referred more to his intellectual insight than to his superhuman personality. He was great in the latter quality no doubt, but his general emphasis on the Dharma itself turned the hearers' attention more or less away from the person. This unconscious diversion was quite natural as we can see exemplified in our daily intercourse with others. But the disciples had to pay more than double for this when their Master was carried away from their midst. The absence was felt by them most strongly and all the memory was vividly awakened. The mysterious and indescribable power which had hitherto unconsciously been exercising itself over the minds of the disciples raised its head now and most emphatically asserted itself in them. As a natural consequence such questions as the following agitated them:

Who was he really that called himself the Enlightened? Who was he that was the owner of superhuman qualities? He was so good, so lovingly kind, so highly endowed with intellectual powers, so fully morally trained as to break the bonds of ignorance and karma, and so spiritually elevated as not to allow our approach to him. Who could such a being be? What constitutes Buddhahood? He could not be an ordinary mortal, though apparently he was subject to all the ills that flesh was heir to. He said that he would not come back on earth again as he had cut successfully asunder all the bonds of karma, but could *we* think of him as gone forever, as abiding eternally in the serenity of Parinirvana? Could *we* conceive of that wonderful, inexpressively impressive personality as carried away for ever from among us?

Not only the Buddha's personality but his superior intellectual insight was also the subject of inquiry among his disciples. If his moral purity so strongly appealed to the imagination of his followers who were like the rest of us ever prone to hero-worship, his analytical intellect which most deeply penetrated into the nature of things and laid bare all the mysteries of life could not but excite the wonder of his disciples. How could such a mind be merely human? It must have come directly from the source of all things if there is any such. Or there must be something more than human in this world, for if otherwise such a soul as the Buddha could not come among us.

(continued from the previous page) His passing must be only apparent, he must be living somewhere yet, his disappearance must be one of his innumerable contrivances of love just to show us that the sorrow of separation and dissolution is inherent in the nature of things, while in fact he is above all changes. Freedom from evil desires which set the wheel of karma agoing cannot mean mere extinction, absence of all things, which is negative, but there must be something in it to be positively affirmed, though our language may not be adequate enough to point it out affirmatively. As we read in the *Nirvana Sutra* the moon behind a cloud does not mean that she is gone forever, her temporal disappearance has in fact nothing to do with her real existence that is above our visual conditions. So with the Buddha, his passing away from us must be only an event of the phenomenal world, in the spiritual realm which is also the realm of truth and reason, the Buddha divested from all his physical encumbrances, must be eternally living. He was a unique figure while with us, and this uniqueness cannot be in vain.

That the Buddha was designated with so many titles while yet walking among us, the number of which ever increased after his Nirvana, proves sufficiently the naturalness of the questions cited just above. The ten appellations most commonly given to him are: 1. The Enlightened One (*Buddha*), 2. One who hath thus gone (*Tathāgata*), 3. One who is worthy of offerings (*Arhat*), 4. One who is perfect in enlightenment (*Samyaksambuddha*), 5. One who is Perfect in deeds and knowledge (*Vidyacaranasampanna*), 6. The Well-gone One (*Sugata*), 7. The Peerless One in the knowledge of the world (*Lokavidanuttara*), 8. The Controller of Man (*Purushadamyasarathi*), 9. The Teacher of Gods and Men (*Shastadevamanusyanam*), and 10. The World-honoured One (*Lokajyestha*). The *Mahāyutpatti* which is a kind of Buddhist dictionary in Sanskrit mentions eighty-one titles of the Buddha including the ten already referred to. Among the rest I may mention a few here: The Ocean of Merits (*Gunasagara*), The Saviour (*Tayi*), The Leader (*Nayaka*), The Lord of the Law (*Dharmasvami*), The Omniscient One (*Sarvajña*), The Serene One (*Shamita*), The Immaculate One (*Nirmala*), and so on.

So long as we are mortal, finite creatures, we are ever prone to worship great men, to worship divinity enshrined in them and operating through them. They have of course their weaknesses or peculiarities, but when their fleshy structures are finally blown away, the life, the power that used to shine out of them is now revealed in its full glory and strength. All that belonged to their flesh is forgotten, singularly forgotten. It may be due to the innate goodness of human nature, but the fact stands out most prominently that we are generally oblivious of our friends' shortcomings and prejudices when they are dead, and that we easily forgive them for whatever faults they have

(continued from the previous page) committed while alive. In the case of a master or hero whose personality has already deeply impressed us, his good qualities are immeasurably enhanced; in other words his divine virtues shine forth and overwhelm us with their irresistible superhuman power. We bow to them without questioning origin. Indeed we contrive to give some intellectually and spiritually satisfactory interpretation to the source of this mysterious power which so compellingly demands our submission to it. The result is the deification of the master or hero. He grows differentiated from us ordinary mortals, not only in his mental qualities, but in his bodily form. Hence the Buddha's thirty-two major and eighty minor extraordinary marks of personal appearance.

When we know that this sort of superhumanisation or deification was already going on in Hīnayāna Buddhism, we can realise that the process will not stop until it has reached its climax, that is, where our human hearts find a complete satisfaction of their religious yearnings. Siddhartha could not remain even as the Muni of the Shakyas, nor as a historical Buddha who preached the Fourfold Noble Truth and the Eight Ways of Righteousness. He was to be made into an ideal Buddha transcending history or mere facts. It may be better to say that Siddhartha formed a point of crystallisation around which our spiritual yearnings coagulated and solidified, just as Christ formed such a point for his followers.

The physical uniqueness of the Buddha as I referred to before naturally presupposed his superhuman spiritual qualities. He is generally described as the owner of the following powers: the *Dasabala* (ten powers), four sorts of *Vaishradhyam* (usually translated "fearlessness"), and eighteen uncommon virtues. As all these faculties were ascribed to the Buddha by followers of the Hīnayāna, we may infer how far the process of deification had been going on before the Mahāyāna conception of the Buddha was fully established by Nāgārjuna and Asanga.

Miracles are inevitable to religion. Human nature longs for them. A world so rigidly bound up in the law of causation that no miracles are possible, no supernaturalism is allowed, will be an extremely uninteresting place for us mortals to live in. When everything is prearranged, when one thing determines another, and all surprise, all unexpectedness is excluded, our sense of logic may be gratified, but our religious nature will revolt. Whether scientific or not, we are so constituted as to demand something supernatural, that is, something directly coming from the source of all things and not determined by a chain of causes and conditions. Miracles are essential. If the Buddha is endowed with so many superhuman qualities, mentally and physically, how can his life itself be devoid of miraculous deeds?

For these it is not necessary to come to Mahāyāna Buddhism,

(continued from the previous page) for the Hīnayāna is already full of them, showing that the process of deification began soon after the death of the Buddha, as well as that the so-called Hīnayāna Buddhism is by no means primitive or original Buddhism. To cite a few examples. When the Buddha was about to pass away, transfiguration took place, and the colour of his body grew exceedingly bright. When asked by Ananda how this was so, the Buddha replied that transfiguration took place twice in the life of the Tathāgata, when he attained Enlightenment and when he entered Parinirvana. As he was lying on the couch between twin sal-trees, suddenly they all burst forth into bloom though it was not the flowering season, and the blossoms scattered themselves over the body of the Tathāgata. Then the earth shook in six different ways; men and gods from the ten quarters of the universe filled the space about the departing Master, so that one could not find room to stick even the point of a hair. What a miracle this!

The deification of the Muni of the Shakyas has thus been going on in various ways after his death, perhaps even while he was still alive. It was in vain for the Buddha even if he had any desire to avoid this form of supernaturalisation, as far as he himself was concerned, to check the inevitable course of human psychology which ever wants to take hold of something for its support, for its own unification, or for its transcendentalism. What Buddhists, Hīnayāna or Mahāyāna, conceived of the personality of their Master in regard to his physical, intellectual, and spiritual qualifications, was no extravagant outburst of the Indian imagination. To save the truth of the Dharma preached by the Buddha, as well as to fulfil the religious requirements of the human heart, the Buddha had to perform miracles and to be endowed with superhuman qualities both in his personality and spirituality.

All the stage-settings being now thus complete for the Buddha to pass from human to superhuman, it needed the Mahāyānists to give them the final touch. The Buddha was now Vairocana or Amitābha, or Dharmakāya as the case might be. His sermons were then attended with wonderful phenomena. A mysterious light shone forth from his crown, and his voice resounded through the ten quarters of the world, awakening all sentient beings from ignorance and folly. The gods, demigods, Bodhisattvas, Arhats spiritual beings and the rest of the creation hastened to manifest themselves before the Buddha, praising, honouring, and worshipping him in the grandest possible style. The dramatic scene thus projected beggars description, and those who have ever read such Mahāyāna sutras as the *Saddharmapundarika* or *Gandhavyuha* will at once see that the Buddha manifested here is no ordinary mortal subject to the law of the world, but that he is really the Lord of all the universes. Miracle is no word to describe the phenomenon thus produced by the spirituality

(continued from the previous page) of the Master. The superficial critics who try to find in Buddhism an empty, dreamy, abstracted theory of life called a philosophy of nothingness will be completely taken aback by the tropical richness and extravagant luxury of the Mahāyāna imagination.

Here we have the Mahāyāna Buddha in full development. How grand, how poetic, how mystical he is! Compared with the prosaic and altogether too logical concept of the Hīnayāna Buddha, how deep in thought and how rich in imagination and yet how intimately in contact with the religious cravings of human nature is the Buddha in the minds of the Mahāyāna followers of Buddhism.

As to the idea that the Buddha is the Dharma incarnate, that is, Dharmakāya, it was not probably consciously entertained by Shākyamuni himself, but that he was a Buddha, an enlightened one who was not conditioned by the law of birth and death, he cut completely asunder the bondage of karma, that he was the only honoured one above and below the heavens, and that he could by his will either prolong or shorten his earthly life, which means he was absolute master of his fate, points directly to his superhuman character. If this did not do so to the mind of the Buddha, they certainly did to his disciples, especially after his death. The ultimate problem of Buddhahood could be solved only when the Buddha was regarded as a superhuman being or a personal manifestation of the highest principle. In some respects we are also manifestations of the ultimate reason, for we are all in possession of the Buddha-nature as is taught in the Mahāyāna text of the *Mahāparinirvāṇa Sūtra*.

In the Pali text of the *Mahāparinibbana Sutta*, according to Warren, the Buddha gave his final instruction to Ananda in the following words: "It may be, Ananda, that some of you will think, 'The word of the Teacher is a thing of the past, we have now no Teacher.' But that, Ananda, is not the correct view. The Doctrine and Discipline, Ananda, which I have taught and enjoined upon you is to be your teacher when I am gone." In the Chinese translation of the Hīnayāna text, we have that "even the diamond body of the Buddha passes away." The idea that the Buddha passes but the Dharma or Doctrine or Law remains goes well with the ordinary human point of view, but in the case of a supernaturally endowed personage, this idea is sure to be transformed, and the identification of the Buddha and the Dharma takes place. The result is what the *Srimālā Sūtra* endeavours to establish: that is, not only the Buddha is the Dharma itself, but the Saṃgha also has its reason of existence in the Buddha, indeed the Buddha means the unity of the Threefold Treasure; when you take refuge in the Buddha, you take refuge in all of the Triratna (or Threefold Treasure), Buddha, Dharma, and Saṃgha; whereas taking refuge in the other two of the Treasure is incomplete and leaves one still unsatisfied in one's inmost religious

(continued from the previous page) yearnings. When the Buddha was thus interpreted it was quite natural that the Threefold Treasure was considered to be united in one Buddha, and that where he was worshipped all the rest were included in him, that he was the main and sole stay of Buddhism as a system. Therefore, Mahākāśyapa exclaims in the *Mahāparinirvāṇa*, "O ye my fellow-disciples, you need not lament and cry so, this is not an empty world, and the Tathāgata lives for ever, he suffers no change; so does the Dharma and the Saṃgha." The Buddha chimes in, "The Tathāgata indeed abideth for ever, no change takes place on him, and he never entereth into Parinirvana."

This is the Mahāyāna idea intellectually developed, but the foreshadowings of it we find already in the Buddhology of the Mahāsaṃghika school, which was one of the two main divisions of Buddhism rising soon after the Buddha. According to Vasumitra's *Samayabhedoparacana-cakra*,* "The human Buddha who appeared in India was a temporal body and not a real one. The real body of the Buddha was obtained by him as the result of innumerable meritorious deeds he had practised through a long series of kalpas, and therefore it is infinite in duration and spiritual power. When others look at him, they are blessed, their evil passions are subdued, and they are saved from transmigration. Whatever he utters never fails to be in perfect accord with truth. This body of the Buddha will appear on earth whenever conditions are ready for him." The logical development of these ideas is Nāgārjuna's Double Body theory of the Buddha which is discussed at length and in several places in his treatise on *Prajñāpāramitā*. Before the Trikāya theory of Buddhahood came to be fully established, Nāgārjuna's served as a sort of passage through which the primitive conception of the Buddha had to walk. Its culmination later in the triplicity of Dharmakāya, Nirmānakāya, and Sambhogakāya, as an established doctrine of Mahāyāna Buddhism, will be treated in another article in one of the coming issues of this magazine.

* The text exists both in Chinese and Tibetan translations. It is an important work describing different views held by the various schools of Buddhism concerning the Buddha's teaching, which arose in India during one or two centuries after the Nirvana. The passage quoted here is an abridged one.

THE TEACHING OF THE SHIN-SHU AND THE RELIGIOUS LIFE

By GESSHO SASAKI

WHAT is the life of truth? How do we attain the life of truth?

These are the questions left for our solution in the study of the Shin-shu teaching.

I

Whether life is really suffering, or whether it is on the whole an agreeable business, is not to be so readily decided upon as we may superficially imagine. As a mere fact of everyday experience, life contains elements enjoyable as well as painful. Besides, there are individual conditions which we have to take into account, for what appears to be pleasant to one individual may impress another altogether differently. Each one of us has his own way of valuing experiences. But from the common-sense point of view life may be taken on the whole as containing both pains and pleasures – and its practical effect is that we shun what is disagreeable and run after the pleasurable. There may be some who appear outwardly to avoid things agreeable—I mean those self-mortifying ascetics of India who are evidently eschewing even the most innocent pleasures. But in truth they are also seekers after pleasures—pleasures that are not yet actualised but are believed to be coming by virtue of these penances. Sometimes the ascetics are deriving real pleasures in what ordinary people consider unbearable tortures. In a certain sense, therefore, stoicism is at bottom a form of hedonism. We are all Epicureans in various shades of meaning. While it is difficult to decide whether we are all to be Hamlets or Don Quixotes, practically we know that life is partly enjoyable and partly painful and that we try to avoid the latter and embrace the first.

This practical fact of life is also reflected in the Fourfold Noble Truth as enunciated by the Buddha. The first truth is that life is suffering; the second is that this comes from accumulating causes of suffering; the third is that by cutting off these causes Nirvana, the state of absolute bliss, is realised; and the fourth teaches how to attain this. But that the idea of pain and pleasure ought not to be made the ultimate principle of our spiritual life was already expressly taught by the Buddha in the Agama part of Hinayana literature:

“Not to avoid pain when it comes to you,
Not to long for pleasure when it comes to you,
But to be serene and tranquil –
Such I call a Sramana.”

While pain and pleasure so largely enter into the structure of

THE TEACHING OF THE SHIN-SHU AND THE RELIGIOUS LIFE

(continued from the previous page) human life, a life of truth must not be made to depend upon these opposites, but, by going beyond, find its ultimate foundations somewhere else.

II

As long as man cannot rise above the mere notion of pain and pleasure, he has not made much advance over the animal life. To do this he must find some moral meaning in life which distinguishes him from the rest of creation. He cannot get rid of the feelings since he is a sentient being, but his feelings can be sanctified and ennobled so that they can be adjusted to our moral conduct. Pain will then be the feeling when we have not acted morally, whereas a noble pleasurable emotion will be aroused when our duties have been properly discharged. This is an ethical world created by cultured minds, which endeavour to rise above a life of mere feelings, and in this world we find the idea of good standing against that of evil. There is no doubt that this moral life is a step ahead of the one controlled by feeling alone.

“To do all goods,
To avoid all evils,
And to keep the heart pure —
This is the teaching of all the Buddhas.”

This is the gāthā known as the teaching common to the seven Buddhas and constitutes the moral aspect of the so-called primitive Buddhism. The Vinaya is the codification of such moral rules as were applicable to the life of the Bhikshus and Bhikshunis.

Shinran Shōnin was not however satisfied with mere morality, he wanted to go beyond good and evil in order to reach the other shore of the religious life. It was due to him that the later Buddhists came to know the existence of another world which moral life could not attain and which was unknown to the followers of the Vinaya. Here reigns the freedom of the religious spirit unhampered by the dualistic bondage of good and evil.

III

When I say this, the reader may think that the teaching of Shin Buddhism is immoral, anti-ethical, and therefore has nothing to do with our everyday life. But in point of fact Shin has a very keen critical sense of our moral imperfections, and teaches that because of these imperfections we ought to be humble, penitent, and grateful. Moreover, Shin is conscious of the unnaturalness of the monkish life, and its followers

lead an ordinary family life not distinguishable in any way from the rest of the world. Social relations and obligations are confirmed to by them. Humanity is thus strongly upheld by

THE TEACHING OF THE SHIN-SHU AND THE RELIGIOUS LIFE

(continued from the previous page) Shin, and in this respect Shinran was audacious enough to deviate from the course uniformly followed by other Buddhists. For this reason, the Sutra on the Great Infinite One (i.e. the *Sukhāvatīvyūha*) which is the foundation of the Shin-shu is also called the Sutra on Humanity. In no other Buddhist schools is the relationship between morality and religion so emphatically and essentially established as in the teaching of Shin. This relationship is discussed by scholars under the special heading, "Relative Truth and Absolute Truth", in the systematic philosophy of Shin Buddhism.

During the Meiji Era, that is, during the latter part of the 19th century and early in the present one, Shin scholars were divided into two groups in regard to relations existing between morality and religion; the one group held a unitary view while the other was inclined to be dualistic. And among this latter group we could further distinguish two types, one of which asserted a sort of parallelism between moral ideas and religious life. According to this, these two were like the two wings of a bird or the two wheels of a cart, one could not go without the other, for they were complementary. The other class of thinkers took the one as antecedent to the other. And, generally speaking, the conservatives tended to uphold a dualistic parallelism and the liberals tried to establish a unitary relation between religion and morality.

Those who maintained a theory of antecedence thought that moral life was the necessary outcome of religious faith, or that religious faith came to us prior to morality. The late Rev. Manshi Kiyozawa who was the President of the Shinshu College and led the liberal party of the time, stoutly opposed the doctrine of the priority of religious faith and said: "All moral deeds are the products of deliberation and must issue from the will. Therefore, such deeds as flow from our inner necessity, however beneficial results they may bring upon our social or individual life, cannot be regarded as moral deeds. Therefore, in religion, especially in the teaching of Shin Buddhism, moral life must precede the attainment of faith, it finally leads up to a life of faith instead of its following the latter." According to this doctrine, a genuinely religious life is only possible when one grows conscious of his moral imperfections. Rev. Kiyozawa's motto was that morality was our guide to religion, which reminds us of the mediæval saying: "Philosophy is the handmaid of theology." After him, the discussion on the relation between morality and faith has not abated. Whatever the issue, the main point was to clear it up definitely if that was possible.

If religious life is to be distinguished from moral life, it ought to be something transcending the dualism of good and evil. This is the thesis I wish to assert here, and in the meantime let us see into the relation between Purity and Defilement.

IV

When we consider the practical side of Buddhist life, we must not forget the six or ten Virtues of Perfection (*pāramitā*), which are inculcated upon us as the followers of the Buddha. The six *pāramitās* are Charity, Morality, Patience, Energy, Meditation, and Wisdom; and when Means (*upāya*), Vows (*pranidhāna*), Power (*bala*), and Knowledge (*jñāna*), or another group of mental qualities known as the four Immeasurable Thoughts, that is, —Energy, Compassion, Goodwill, and Impartiality, are added, the Perfections are ten in number. Whether six or ten, these virtues constitute what is known as Holy Life (*Brahmacharya*). The holy ones who practise these deeds of virtues one after another will finally reach the stage of Buddhahood. There are ten stages of spiritual development (*dasabhūmi*) corresponding to the ten Virtues of Perfection, and the Mahayanists go up from one stage to another by practising the holy virtues until the Supreme Perfect Enlightenment of Buddhahood is realised. The ten stages are: Joy, Purity, Brilliancy, Burning, Unsurpassableness, Manifestation, Fargoing, Immovability, Good Intelligence, and Dharma-clouds. When Charity, which is the first Virtue of Perfection, is practised in the most thoroughgoing manner, the Mahayanist realises the mental state where he is free from the idea of passion, and his heart is filled with the feeling of joy transcending the time-limits of the present, past, and future. This is the first stage of Joy. When he comes to the sixth stage of Abhimukhi (face-to-face manifestation), he attains to the thought of sameness realised by the exercise of Prajñā. When he still pursues his upward course of spiritual development, he arrives finally at the tenth stage known as Dharmameghā when he becomes the master of love and wisdom. Like the clouds enveloping the whole universe, he has now identified himself with the Dharma and his heart embraces all beings with love and wisdom. He is now the enlightened one, the holy one, the pure one, he has gained an infinite world within himself, which is built in and over the world of relativity and finitude.

These six or ten *Pāramitās* are therefore so many deeds of purity or holiness prescribed as it were by the Buddha for his Mahayana followers. Those who are able to act in accordance with those virtues are holy or spotless ones, while those who are too weak-minded to follow the path of perfection in order to go up the ladder of spiritual holiness are common mortals, technically called the ignorant (*bāla*). And here we see that Buddhism has taken notice of the opposition or contrast between holiness or purity and defilement in the life we lead in the world, and that the principle regulating the life of a holy man is not the idea of goodness so much as that of saintliness. Shinran Shōnin, the founder of Shinshu, distinguished this aspect of Buddhist life as the Holy Path and distinguished

(continued from the previous page) it sharply from Easy Practice. In the religion of the Holy Path, the object is to follow the way of perfection, that is, to practise deeds of purity or holiness until the entire world will be thoroughly transformed into a kingdom of purity or holiness. There is no doubt that this idea of universal sanctification is the highest aim set up for the followers of the Buddha, but in our actual, finite, mundane life it is of no easy task, perhaps it is altogether impossible, to carry out in any thoroughgoing manner even one of the six Pāramitās in our moral relations to one another. We must concede that the distance between the Mahayana ideals and our ordinary everyday life is immeasurably wide. Lately, scholars of the philosophy of religion have advanced arguments for a new moral category to be known as the Holy, and to make it the ultimate goal of religion. Philosophy aspires after the True, the arts the Beautiful, ethics the Good, and religion the Holy. If we accept this distribution of the categories among the several spheres of human activities, the Mahayana ideal must be said to be in full conformity with the scholarly definition of the religious life. But, as things go in this finite life of ours, the wall of holiness is altogether too high for us to scale successfully, and if this were made the only condition by which we were allowed to be saved, there would be indeed very few mortals at the topmost rung of enlightenment. Thus Shinran Shōnin wished to see the basis of religious life set upon something other than goodness as well as holiness. So sings the Shōnin:

“Since eternity, even to the present,
The proof there is that he loveth me;
For was it not through him that I came to the mystery of Buddha wisdom,
In which there is neither good nor evil, neither purity nor impurity?”

After these considerations, we are now ready to take up the problem of Atman which will shed light upon the Shin conception of religious life.

V

Indian thinkers faced the problem of Atman for the first time in the Upanishads where the profoundest of all the philosophical ideas in India found its way in the following dictum: “Tat tvam asi”; and the rest of Indian philosophy became more or less a superstructure over this fundamental idea. If modern European philosophy started from “Cogito ergo sum,” the depths of Oriental thought must be said to be lying in this intuition. While the pre-Upanishad philosophers sought God in the external world, the writers of the Upanishads themselves found it in the soul (Atman). Buddhists

(continued from the previous page) however denied not only the existence of an objective God but also the reality of a soul substantially conceived. And for this reason Buddhism is regarded as an atheistic and soulless religion by those who have been accustomed to think of the world as the creation of a historical God and of the body as the habitat of an immaterial soul. It was chiefly through these Western critics that Buddhism came to be identified with nihilism, or the teaching of absolute nothingness. In this however they fail to understand the exact meaning of Buddhist negation. For the negation applies not only to a thesis but to an antithesis as well; the idea is that by doing this Buddhism wishes to transcend the dualism of intellection. When the absolute ground is reached, Buddhism teaches that there is an affirmation beyond which nothing could be postulated. Therefore, the Buddha's refusal of an objective God ended in the positive notion of the Dharma eternally abiding; and when he realised the Perfect Supreme Enlightenment, his declaration was: "I alone am the Honoured One," instead of "There is none to be honoured but egolessness." Indeed, without this ultimate irrefutable affirmation, the Buddhist theory of non-Atman could not be maintained; for non-Atman is the logical overflow of the "I" in "I alone am the Honoured One" at the time of his Enlightenment, and also of the "I" which culminated, when the Buddha was passing, in the teaching that "Nirvana is Great Self." Thus the doctrine of non-Atman is the criticism given to the ego-essence of the Indian philosophies, and at the same time the outcome of Enlightenment experienced by the Buddha under the Bodhi-tree, and also the meaning of Nirvana in which there takes place the identification of Egolessness and Great Self. In this we see the Buddhist life realised which transcends the dualism of "to be" (*Sat*) and "not to be" (*Asat*).

VI

When we considered the Ego of the Buddha at the time of Enlightenment, I tried to show that there was no real ego-substance which only appeared to exist because of the relativity of all human ideas such as subject and object, self and not-self or the other; in other words, we have the notion of self only when it moves along through its varying phases. And these phases are conceivable as subject-ego, possessing-ego, and object-ego. When these three phases are regarded each as independent of the others a chasm breaks up in one complete undivided I-consciousness, ending in the rupture of the religious life.

The manifold forms of disturbance which are observable in our social organisation may be in a way traceable to the breaking up of the threefold ego in social consciousness. By this breaking up each

(continued from the previous page) ego comes to conceive itself irreducibly independent of the others, the result of which is the assertion of itself against the interests of the other two. Absolute monarchism or statism separates the subject-ego from the rest, and revolution is the outcome, which means that the other egos want to get the subject-ego back among themselves. When a specially privileged class monopolises the possessing ego by wresting it from the labouring classes, we have capitalism. The present social unrest is not merely the question of wages or treatment, its deeper reason lies in the separation of the possessing-ego and in its autocratic assertion. The woman-question also reflects this tendency. The unrest however cannot be remedied by merely transferring the ego-consciousness from one class of society to another or from one sex to the other. So long as the ego is divided and monopolised by one party at the expense of another, social turmoil will never come to cease. The ego ought to be restored to its original, flowing, indivisible, and unsolidifiable state so that it never grows clogged or cramped in its ever forward movement which is its essence.

The three phases of ego may be likened to the three sides of a triangle; every "I" is conceivable only in its triplicity, when one is singled out and lords it over the others, that is, when ego is statically or substantially conceived and loses its fluidity, there will be no declension of "I", the nominative case refuses to be transferred into the possessive or objective case, and the result will be the death of "I". All the factors in social organisation ought to be allowed to have the full liberty of going through these three ego-phases as they find themselves proper and profitable to do so without causing any injury to one another. This is the privilege permitted to human mind as sentient and rational being. We can thus sometimes assert ourselves as lords, sometimes as possessors, and sometimes as servants, as recipients or hirelings. As we have this liberty of transforming ourselves in conformity with the infinitudes of relationships social or otherwise, among which we find ourselves moving on, Buddhism teaches that there is no ego, no Atman, meaning thereby the fluidity of what we in our common parlance designate as "I". The rigidity of the notion of "I" is thus got rid of, and when it is thus got rid of, it is enlarged into Great Self. Therefore only by being selfless the true self is attained, which is Great Self.

In my last article on charity (*Dāna*) I analysed the Buddhistic notion of charity. The giver corresponds to the subject-ego, and the thing given to the object-ego, while the consciousness that I am giving represents the possessing ego. In deeds of charity Buddhism illustrates how the triplicity of ego-phases can be made workable in our practical daily life. The object of Buddhist life will be thus to attain to the perfect fusibility of the three phases of Ego, which is

THE TEACHING OF THE SHIN-SHU AND THE RELIGIOUS LIFE

(continued from the previous page) really no Ego as it transcends itself by freely flowing from one phase to another. When this mutual fusion or flowing-into is attained, we shall have peace and glory prevailing on earth.

In a word, there are five forms of life as it unfolds itself in this world of ours:

1. Those whose lives are regulated by feelings of pain and pleasure;
2. Those whose lives are regulated by ideas of good and evil;
3. Those whose lives are regulated by ideas of purity and defilement;
4. Those whose lives are regulated by ideas of being and no being;
5. Those whose lives are regulated by the truth of egolessness.

While we distinguish these five types of the spiritual life among mankind we may regard these also as the stages of an individual spiritual development. The true life is therefore no other than that which comes to one after the experience of the egolessness of the ego, and when this is really attained, the preceding four stages will now, purified, sanctified, ennobled, and unified, be the content of the egoless life itself.

AMIDA AS SAVIOUR OF THE SOUL

By SHUGAKU YAMABE

IN the conception of Amida, the Buddha of Eternal Light and Infinite Life, the True Sect (Shin-shu) which teaches the doctrine of salvation, finds its reason of existence. The name of Amida is first mentioned in the *Larger Sukhāvati-Vyūha Sūtra* ("the Land of Bliss"). When Buddha Shākyamuni once dwelt in Rājagriha, on the Mount of Gridhrakūta (the Peak of Vulture), with a large assembly of Bhikshus, the venerable Ananda, having risen from his seat, spoke thus to the Blessed One:

"Thy organs of sense, O Blessed One, are serene, the colour of thy skin is clear, the colour of thy face bright and golden. As an autumn cloud is pale, clear, bright, and golden, thus the organs of sense of the Blessed One are serene, ... Moreover, I do not know, O Blessed One, that I have ever seen the organs of (continued from the previous page) sense of the Tathāgata so serene, the colour of his face so clear, and the colour of his skin so bright and golden before now. This thought occurs to me, O Blessed One: probably, the Tathāgata dwells to-day in the state of a Buddha, probably the Tathāgata

dwells to-day in the state of a Mahānāga; and he contemplates the holy and fully-enlightened

(continued from the previous page) Tathāgatas of the past, future, and present." (*Larger Sukhāvati-Vyūha Sūtra*, p. 3., in the "Sacred Books of the East", Vol. XLIX.)

This question of Ananda greatly pleased the Buddha.

"Well said! well said! Ananda; excellent indeed is your question, good your philosophy, and beautiful your understanding! You, O Ananda, have arrived for the benefit and happiness of many people, out of compassion for the world, for the sake of the great body of men, for the benefit and happiness of gods and men, as you think it right to ask the Tathāgata this matter." (*Op. cit.* p. 4.)

The fact is this: when the heart of Shākyamuni, filled with love for all mankind, was about to preach the doctrine of great bliss for the salvation of all beings, his face shone beautifully, and his whole figure became as serene as an autumn cloud, and inspired Ananda to ask the Buddha the question as above cited. The word came from Ananda's own lips, but the spirit of the Master was plainly visible in them. The heart of Shākyamuni, which reached the highest pinnacle of purification naturally moved Ananda who was his beloved disciple, and made his heart reflect like a looking-glass what was going on in the Buddha's. Ananda understood the supreme state of "mutual contemplation of the Tathāgatas." To get a good crop of grains, there must at first be a well-tilled field prepared for sowing seeds. So the appearance of a great spiritual movement in the world is to be preceded by well-cultivated minds that are ready to receive the doctrine of a Holy One; for then the latter will find it easy to penetrate thoroughly into their hearts. The time was ripe now, besides the monastic religion of self-enlightenment and penance, for the seed of a religion of salvation by faith to grow and bear fruit in the well-cultivated minds of the Mahāyāna Buddhists.

Thus was opened the way to the doctrine of salvation by faith. Before making the most excellent vows (*Pranidhānas*), as recorded in the *Larger Sukhāvati Sutra*, in presence of his Master Lokeshvararāja, Dharmakāra still in his disciplinary stage, declared his intentions with these Gāthās:

"May my country be just as the state of Nirvana, and without equal. I will pity and deliver all beings. May those who come to be born there from the ten quarters be pure and joyful, happy and at ease, when they arrive in my country. May Buddha witness that this is my true realisation! I make prayer for that desire, full of strength and vigour. May those Bhagavats of the ten quarters, (continued from the previous page) whose wisdom is unimpeded, know my thought and practice! Even if I abide in the midst of poison and pains, I shall always practice strength and endurance, and be free from regret."

Then, again, after having affirmed the forty-eight Pranidhānas (vows or prayers), this Bhikshu Dharmakāra through the grace of Buddha recited these verses:

“If these prayers, surpassing the world, which I have made and by which I should certainly attain to the highest path, should not be fulfilled, may I not accomplish the perfect knowledge. If I should not become a great giver, so as to save all the poor, for immeasurable kalpas, may I not accomplish the perfect knowledge. If my name should not be heard all over ten quarters, when I attain to the path of Buddha, may I not accomplish the perfect knowledge. May I become the teacher of gods and men, having sought for the highest path, by generosity, deep and right meditation, pure wisdom and practicing the pure practice (*Brahmacarya*).

“The great light produced by the spiritual power [of the Tathāgata] shines over unlimited countries, and destroys the darkness of three [kinds of] defilement, and saves all beings from misfortune.” (From the Chinese version. See Appendix I to “Anecdota Oxoniensia.”)

Generally speaking, we can judge men by their desires and divide them into three groups: (1) those who only feather their nests at the sacrifice of others, (2) those who are satisfied with themselves, neither injuring nor benefiting others, and (3) those who sacrifice themselves for the sake of all mankind. The Bhikshu Dharmakāra was the greatest and deepest of the third group. He considered himself quite one with all beings in the universe, and thought that no self-perfection could be attained without perfecting others thereby. In other words this means the attainment of infinite mercy, supreme wisdom and power, which are embodied in the person of a Saviour.

The number of his so-called Prāṇidhānas (vows or prayers) differs according to the texts, five of which exist in Chinese translations and the sixth is in Sanskrit known as the *Sukhāvatī-Vyūha Sūtra*. They are sometimes counted forty-eight and sometimes twenty-four. The most important ones are those concerning (1) the attainment of enlightenment, (2) the attainment of infinite life and wisdom, (3) the glorification of his name, (4) faith as the reason of enlightenment, and (5) returning to the world for its salvation. Therefore, if one attains to the faith by hearing Amida’s name as mentioned in the Sutras and discourses, then one will surely be born in the Pure Land after death, and becoming an owner of infinite life and wisdom, will begin to manifest great activity to save all beings. These great vows he fulfilled by practising the Six Virtues of Perfection for innumerable kalpas. And it was just ten kalpas ago, so state the Sutras, that he became Amida. So we read in the “Wasan” or Buddhist Hymns by Shinran Shōnin:

“Since He who is Infinite attained unto the Wisdom Supreme, the long, long ages of ten kalpas have rolled away, the light of His Dharmakāya is in this world eyes to the blind” (1).

“The Buddha of Infinite Light, together with the Bodhisattvas of

(continued from the previous page) Compassion and Wisdom, having taken the Ark of the Divine Promise that is voyaging on the ocean of birth and death, have gathered and saved mankind therewith" (286).

This being the case, the Saviour of the Shin-shu as the object of the faith may be said to resemble to a certain extent the God of Christianity. But Amida's attitude towards sin is what distinguishes the Shin-shu from Christianity. The God of the latter is a God of love and justice, while the Buddha is mercy itself and nothing more. In the world the principle of karma prevails, and the Buddha never judges. The God of Judaism was represented by Christ to be the God of love, yet he is made to judge our sins and mete out punishments accordingly. Amida of the Shin-shu, however, knows only of infinite love for all beings, wishing to deliver them out of the eternal cycle of ignorance and suffering, in which they are found migrating. In Amida, therefore, there is no wrath, no hatred, no jealousy.

There is another aspect in the conception of Amida, besides the one we have already referred to; for he is to be interpreted also in the light of the fundamental principle of Buddhism. Amida, as the Tathāgata, naturally appears as a person embodying in himself the Absolute Truth, which is also infinite mercy and infinite wisdom. So we read in the *Wasan*, 85 and 53:

"Having great pity our Eternal Father lighteneth the dark night of ignorance, manifesting himself in that Land of Joy as the Buddha of Infinite Light which enlighteneth all the worlds with its immeasurable glory.

"Ten kalpas of ages have rolled away, since He who is Infinite attained unto the Wisdom. Yet before the myriads of kalpas He was."

So Amida, our Saviour, is an absolute being transcending time and space, and manifesting himself in the Pure Land, the only purpose of which is to save all sinful beings. In short, out of the absolute Buddha or the Dharmakaya has the Buddha of salvation appeared, and naturally, the spirit of Amida is in deep and intimate communion with the Absolute itself. And on our side, as we are also sharers in the being of the Absolute Buddha, we and Amida, must be said to be one in substance, only differing in functions.

When these fundamental ideas of Buddhism are understood, the Shin-shu conception of the faith and salvation characteristically different from that of Christianity grows intelligible. It is true that these thoughts are not consciously recognised with all their metaphysical implications and logical subtleties by followers of the Shin-shu; for

such is not at all necessary in their religious life. Do they not feel perfectly at home, with no sense of fear or humility, and in no way hesitatingly, when they come to an inner realisation that they are one in the Absolute? Do they not indeed feel as if they were filial sons to a father all pitying and infinitely lovable?

Thus we see that there are two aspects in the idea of Amida. First, Amida is the embodiment of the infinite mercy and wisdom¹⁷³ which was obtained, according to the moral law of causation, by perfecting himself through discipline, by performing all that is required of man as a moral being, by accumulating all the merits needed for the salvation of all beings, so that when we believe in him we acquire all those virtues which will immediately be transferred to us and will perfect us. Secondly, Amida is conceived as a person embodying the absolute truth in its highest form, which we also realise in various degrees.

Practically considered, Amida as our Saviour is infinite in love, wisdom, and power; he is the culmination of our religious yearnings. Those who believe in him are thus saved from ignorance and suffering, gain enlightenment, and find in him a guide of their daily life.

We read in a book entitled *Anjin-ketsujō-shō*—("On the attainment of the Faith"—the author is unknown, but probably written by a contemporary of Shinran Shōnin, the founder of the Shinshu): "He who sees the body of a Buddha sees also his mind. The mind of the Buddha is great love. The love the Buddha conceives for us penetrates into our bones and marrows, soaks thoroughly into our heart. It is like unto a charcoal started to burn, we cannot get away from him even if we wanted; minds stained with the evil passions, or with covetousness, hatred and infatuation, are completely cleansed by the virtues of the Buddha. When the saved and the truth are identified, '*Namu-amidabutsu*' comes as a realisation.

In the *Wasan* we have: "Take refuge in the Mighty Consoler. Whenever His Mercy shineth throughout all the world, men rejoice in its gladdening light." (8)

"He who is Infinite never resteth; for, together with the Bodhisattvas of Compassion and Pure Reason, He laboureth that the souls of them that duly receive Him may have salvation, enlightening them with the light of His Mercy." (17)

"Though our eyes are so blinded by illusions that we discern not that light whereby He embraceth us, yet that great mercy forever shineth upon us and is not weary." (211)

As for Amida, infinitely wise, illuminating all the darkness of folly, and making us see things as they are, read the following stanzas from the *Wasan*.

¹⁷³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

“Seek refuge in the true Illumination, for the light of His Wisdom is infinite. In all the worlds there is nothing upon which His light shineth not.” (2)

“The darkness of ignorance perisheth before His light. Therefore He is hailed as the Buddha of Radiant Wisdom. All the Buddhas and the threefold choir of sages praise Him.” (9)

AMIDA AS SAVIOUR OF THE SOUL

"The Buddha of that inexpressible Light that shineth into the worlds of the ten regions, forever enlightening the night of ignorance, hath most certainly opened the way of Nirvana to every man, who even for one moment rejoiceth in receiving His Holy Vow." (154)

Thirdly, as for Amida as embodying infinite powers to save all sentient beings we have the following *Wasan*:

"Seek refuge in the World-Honoured, for His divine power is almighty and beyond man's measure, being made perfect in inconceivable Holiness." (19)

"Great as is the Might of the Divine Vow of our salvation, so light is the heaviest of our sins. Immeasurable is the Wisdom of our Father, and therefore they that are stray, as also the weary, shall never be foresaken." (270)

"*Nembutsu* means to think of Buddha, and to think of the Buddha is to think of the merits attained through the mysterious power of the great vows made by the Buddha, which cuts asunder for all beings their bonds of birth and death and makes them born in the Pure Land of immovable faith. When the mind of the devotee coincides with the great vows of the Buddha, all his being—mind, action, and speech—is born in the being of the Buddha and attains to his perfect enlightenment." (*Anjin-ketsujo-sho*.)

HŌNEN SHŌNIN AND THE JŌDO IDEAL

By BEATRICE LANE SUZUKI

IN order to understand Mahāyāna Buddhism, especially as it expresses itself in the sects in Japan, it is necessary to be familiar with the teaching of Shōdōmon and Jōdomon.

It was the great patriarch of Buddhism, Nāgārjuna, who taught that there are two ways of life: the one of difficulty, the other of ease. In the first, he who seeks salvation must work for his enlightenment through the means of meditation, fasting, study, asceticism, and work out his own realisation according to the Buddha's dying words, "Here is the doctrine, work out your own salvation!" But in the other path the seeker for salvation throws aside his own efforts and pins his faith on another. According to the

¹⁷⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

Paradise sects, that other is of course the Buddha Amitābha, or Amida as he is called in Japan.

Shōdōmon is the holy path. He who walks this road is ever exerting himself, seeking to be saved by his own efforts and not looking for help to any one else. When he attains to enlightenment, it is through his own power, and his way is long and beset with

(continued from the previous page) difficulties. But how different is the path of Jōdo! Here, the struggling one can cast all his self-power (*jiriki*), aside and believing only in Amida and his saving power at one stride can cross over all his difficulties and be saved—born into the Pure Land attain bliss eternal. On this path, one learns that if he keeps in mind, if only for a day or a week, the holy name of Amida, the Buddha himself will meet him at the hour of death and lead him to the Pure Land (*Sukhāvati*)—the western Paradise. He who walks the Shōdōmon is beset with difficulties, he is weighted by the practise of good deeds and discipline. How easy is the lot of his brother upon the Jōdomon, who throws everything away and repeating only the sacred name “*Namu-amida-butsu*,” in faith and love, passes happily along towards his birth in the Land of Purity! This simple and easy way to salvation, the Path of Faith is held out to the ordinary man, “the man in the street.” “Do not be afraid,” he is told, “do not stop to practise austerities, do not spend hours in meditation, practise good deeds indeed, but do not become a slave to them, do not depend upon your own efforts. Come, here is an easier path! Put all your heart into the thought of the Buddha, repeat his name, believe in him—this is all that is necessary; for if you do this with a pure and undivided heart and in perfect faith, the Buddha cannot help but hear you and himself lead you to the land of heart’s desire.”

How did this Paradise teaching originate in Buddhism? It is said by Mahāyānists of the Amida sects to have been taught by the Buddha Shākyamuni himself in three great sutras. These sutras are: I. the *Muryōju-kyō Aparimitayus-sūtra*, called also the *Larger Sukhāvati-vyūha*. This gives a history of the Tathāgata-Amitābha and a description of the Western Paradise. It was first translated into Chinese 252 A.D In this Sutra, we learn that many kalpas ago Amitābha was a man, the Bodhisattva Dharmākara, or Hōzō-bosatsu as he is called by the Japanese. He made forty-eight vows to save sentient beings; for like a true Bodhisattva he relinquished Nirvana for himself, and declared:

“O Bhagavat, if those beings who have directed their thought towards the highest perfect knowledge in other worlds, and who, after having heard my name, when I have obtained the Bodhi (knowledge), have meditated on me with serene thoughts; if at the moment of their death, after having approached them, surrounded by an assembly of Bhikshus, I should not stand before them, worshipped by them that is so that their thoughts should not be troubled, then may I not obtain the highest perfect knowledge.

¹⁷⁵ Some of the symbols on this page don’t exist in Book Antiqua, so Tahoma has been used instead.

“O Bhagavat, if those beings who in immeasurable and innumerable Buddha countries, after they have heard my name, when I shall have obtained Bodhi, should direct their thought to be born in that Buddha country of mine, and should for that purpose bring

(continued from the previous page) their stock of merit to maturity, it these should not be born in that Buddha country, even these who have only ten times repeated the thought [of that Buddha country], barring always those beings who have committed the [five] Ānantarya sins*, and who have caused an obstruction and abuse of the Good Law, then may I not obtain the highest perfect knowledge."

He became the Buddha Amitābha, the Lord of the Western Paradise, the Lord of Eternal Light and Life.

2. The *Kwanmuryoku-kyo Amitāyur-dhyāna-sūtra*. In this sutra the Buddha pointed out to the Queen of Bimbisara, who was troubled and unhappy, the comfort and bliss of the Western Paradise and taught her the thirteen meditations.

3. The *Amida-kyo* or *Smaller Sukhāvativyūha-sūtra* tells of the joys and happiness and peace to be found in the country of the Pure Land.

It is believed that the Buddha taught this doctrine to the Bodhisattva Maitreya and the Mahāyānist of the Pure Land teachings claims that the doctrine was already well known in the Buddha's time. It certainly seems to have been taught very early indeed, and from the beginning it had a wonderful success, for it was attractive to the ordinary man, the common people, to whom the older Buddhist philosophy seemed cold. It was an easy doctrine and a pleasant one and from the early days of the Mahāyāna to its later development in Japan as found in the Jōdo-Shin sects, it has had a wide influence and gained everywhere many converts.

Aśvaghosha in a chapter of his *Awakening of Faith in the Mahāyāna* speaks of rebirth in the Western Paradise. Nāgārjuna, the next great teacher, in the *Jūjūbibasha-ron* or *Dasabhūmivibhāṣhā-śāstra* was the one to teach the two paths of difficulty and ease. Vasubandhu, the great Vasubandhu who left 1,000 written volumes of his pen and brain more definitely taught this Paradise doctrine, and his work, *Wōjōjōdoron*, is considered with the before mentioned sutras the great authoritative works.

The modern Jōdo sect recognises eight patriarchs. The first is Aśvaghosha, the author of the *Awakening of Faith in the Mahāyāna*. Many sects claim him as their founder, so he has been called the father of Mahāyāna Buddhism. The second great teacher was Nāgārjuna, also revered by other sects, and following came in succession Vasubandhu,

¹⁷⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

* These are the sins that will bring immediate retribution.

Bodhiruci, Donran, Dōshaku, Zendō, and the last-and to the Japanese the greatest—is the Japanese teacher, Hōnen Shōnin.

Buddhism had been introduced into China from India 67 A.D. In 252 A.D. Samghavarman translated into Chinese the *Larger Amitāyus-sūtra* on which the Jōdo sect bases its teachings. It is

(continued from the previous page) this sutra which is most important for presenting Amitābha and the Paradise doctrine. It is Zendo who was the greatest exponent of the Jōdo in China. Zendō is most interesting. His turning to the Amida teaching is striking. He had studied all the various teachings of all the sects, and he was troubled and confused. One day he went into the library of the monastery, and after praying for guidance, he chose some book which would be of help to him, he reached out his hand and took up the *Amitāyur-dhyānā-sūtra* which tells of Amida and his mercies, and when Zendō read this, he was comforted and took heart again. This led to further study of this teaching, and for some time he retired to a solitary place. Afterwards he studied with the patriarch Dōshaku and emerged from his tutelage as a teacher of the salvation doctrine. It was Zendō who pushed the doctrine to its fullest, and unlike others recognised Amida only of all the Buddhas.

There are many interesting stories told of Zendō. His seems to have been a striking personality—he was a natural leader, and many were the devotees of his teaching. In China he is considered the greatest exponent of the Jōdo teaching. When we come to Japan and wish to trace the Jōdo way of life here, it is to another that we must look for leadership in the salvation doctrine, and that is to Hōnen Shōnin whose name in this country is always associated with the name of Jōdo, and with the thought of Amida and in the invocation of his blessed name. With him must be united the name of his illustrious pupil, Shinran, the founder of the Jōdo-Shin sect, who carried the Jōdo teaching even further than his master Hōnen Shōnin.

However, before Hōnen the Sukhavāti or Paradise teaching had found its way to Japan. It was taught by the priests of other sects, especially by the Tendai priest Genshin, 942-1017, who recommended the invocation of the name of Amitābha. Then in the period between 1087 and 1165 came the founding of the Yudzū-nembtsu sect, established for the practise of the invocation of the Buddha's name, but still affiliated with the teachings of the older sects of Kegon and Tendai. It was in 1175 that Hōnen began to preach the invocation of the Buddha's name, but before taking up his doctrine more particularly, let us see who this Honōn was.

Hōnen was born in Mimasaka province in 1133 A.D., the son of Tokikuni Uruma, a descendant of a princely family connected with the Imperial court. His parents were childless and wished very much for a son for whom they fervently prayed. At the time of his birth it is said that a purple cloud appeared in the sky, and two white banners alighted upon the branches of a *muku* tree, and after seven days they ascended to heaven. Thereafter, a number of miraculous things happened near his home, so that the people held the place in great reverence, and later built a temple in his honour. The child was called Seishi-maru and it was said that even while a little one,

(continued from the previous page) he was remarkable and had a habit of sitting with his face towards the west. He studied Buddhism while still quite young, and was well spoken of by the learned priests of the Hossō, Sanron, Tendai, and Kegon sects. When he first went up to the great Tendai monastery, his superior wrote to the abbot, "I am sending you a miniature of Manjuśri." (Manjuśri called Monju in Japanese is the Bodhisattva who represents wisdom.)

Seishi-maru, or Genku as he was called then, was not satisfied among the learned priests with their profound studies. He was troubled about the way of attaining deliverance; he studied very hard hoping to find a solution to his difficulties. One day, while reading a commentary by Zendo on the *Amitāyur-dhyāna-sūtra*, he came upon this passage and his heart halted: "Only repeat the name of Amitābha with all your heart, whether walking or standing, whether sitting or lying; never cease the practise of it for a moment. This is the very work which unfailingly issues in salvation; for it is in accordance with the original vow of that Buddha." His mind opened and he felt that he understood the truth. He then and there abandoned preaching, all other teachings and every kind of religious practise, and began to invoke the name of Amitābha. He was then forty-three years old. From that time on, he devoted himself to the name of Amitābha, and urged the people to practise the *Nembutsu* as the invocation is called in Japanese. He had many followers and pupils, among them three emperors. His influence was very great, spreading all over the land. He lived in different places, teaching and explaining. He was called Hōnen Shōnin by order of the emperor. (Hōnen means "the truth as it is," Shōnin a "superior man.") He founded the Jōdo sect of Japan which is still at this time one of the large and influential sects in Japanese Buddhism. Shinran Shōnin, the founder of the Jōdoshin sect, was his disciple.

How much Shinran thought of Hōnen may be seen from the following extracts from his Psalms:

"For from the strength of the wisdom of light, Hōnen, the Great Teacher, came into the world and hath taught the chosen doctrine of the Divine Promise, and he hath built Jōdo-Shinshū upon the rock.

"Though Zendo and Genshin, those great teachers, have well instructed us, yet had Hōnen Shonin kept silence, wherewith should we know the holy teaching of Shinshū, we who dwell in remote country and in an evil day?

"Throughout the long, long kalpas of my lives that are overpast could I never find the way of Deliverance, and if Hōnen Shōnin, the Great Teacher, had not arisen in this world, vainly had I spent the precious hours of my life.

“Before the eyes of men Hōnen Shōnin stood as the Bodhisattva of Wisdom, or, yet more, as the Blessed One again made flesh.

"A chosen vessel of the Blessed One that men might be saved, Hōnen shōnin was manifested in the world, and he opened wide the gates of perfect wisdom, having instructed mankind in the Holy Faith.

"That Buddha, whose light is infinite, was made flesh in this world as Hōnen Shōnin, and when his merciful work was accomplished, he returned into the Land of Purity."

Let Hōnen speak for himself in regard to his view of Jōdo. "Having a deep desire to obtain salvation, and with faith in the teaching of the various scriptures, I practised many forms of self-discipline. There are many doctrines in Buddhism, but they may all be summed up in these three disciplines: the Precepts, Meditation, and Wisdom, all of which are practised by the Followers of the Hinayana and the Mahāyana, and by the Followers of the esoteric and the exoteric sects. But the fact is that I do not keep even the precepts, nor do I practise any one of the many forms of meditation. A certain priest has said that without the observance of the precepts, there is no such thing as the realisation of samadhi. Moreover the heart of the ordinary unenlightened man is always liable to change, due to his surroundings, like a monkey jumping from one branch to another. It is indeed in a state of confusion, easily moved and with difficulty controlled. In what way does correct and faultless knowledge arise? Without the sword of faultless knowledge, how can one get free from the chains of evil passions, from which arises evil conduct? And unless one get free from evil conduct and evil passions, how shall he obtain deliverance from the bondage of birth and death? Alas! What shall I do? The like of us are incompetent to practise the three disciplines: precepts, meditation, and knowledge. And so I inquired of a great many learned men and priests, whether there was any other way of salvation. At last I went into the library where all the scriptures were, all by myself, and with a heavy heart read them all through. I hit upon a passage in Zendō's commentary on the *Amitāyus-sutra*, which runs as follows: 'Only repeat the name of Amitābha with all your heart, whether walking or standing, whether sitting or lying; never cease the practise of it for a moment. This is the very work which unfailingly issues in salvation; for it is in accordance with the original vow of that Buddha.' On reading this I was impressed with the fact that even ignorant people like myself, by reverent meditation on this passage, by an entire dependence on the truth in it, never forgetting the practise of repetition of the sacred name of Amitābha, may, with absolute certainty, lay the foundation for that karma which will issue in birth into the Land of Bliss. Not only was I led to believe in this teaching bequeathed by Zendō but also earnestly to follow the great vow of Amitābha.

"And so I, following the teaching of Zendō and in accordance

(continued from the previous page) with the advice of my predecessor, Genshin, repeated *Nembuisu* over sixty thousand times every day, and I came nearer to the end of ilte I added ten thousand more and repeated it seventy thousand times a day.

"The reason why I founded the Jodo sect was that I might show the ordinary man how to be born in the Buddha's land of real compensation. According to the Tendai sect, the ordinary man may be born in the so-called Pure Land. but that land is conceived of as a very inferior place, and although the conception of it as held by the Hossō sect is indeed profound, still even they do not admit that the ordinary man can be born in the Pure Land. And all the sects, while differing in many points, agree that it is not possible for him to be born in the Buddha's land of real compensation: but, according to Zendo, this is possible and I believe in the truth of it... If I did not start a new sect, the truth that the common man may be born in the real Buddha's land will not be understood nor will the deep signification of Amitabha's original vow be realised."

Hōnen Shōnin died in 1212 A.D. at eighty years of age, and his last words were a passage from the *Amitāyur-dhyāna-sūtra*. "The light of Amitābha illumines the ten worlds, and all the sentient beings who call upon the sacred name, it protects and never forsakes them."*

We must consider not only the character and personality of a man while he is living, but also the character of his followers. We know how wide was the influence of Hōnen, people from all classes of society and priests from all sects listened to him, and at his death he left a large number of disciples to continue the teaching of his doctrine,

The Jōdo sect consists of two main branches. the Chinzei and the Seizan. The powerful Jōdo-Shin sect founded by his spiritual pupil, Shinran Shonin, must be considered as deriving its early inspiration from Hōnen.

In regard to Hōnen's teaching, we have already seen from the quotations from his own words what the main points are. We know that for him the study of metaphysics, philosophy, and doctrinal differences are not necessary for salvation. All that is necessary is the continual invocation of the Buddha's name, "Adoration to the

* The idea was once expressed by Hōnen in the following verse:

"While there is no hamlet
Where the gleam of the moon
Reaches not,
It abides only in the heart
Of the one who gazes upon it."

Eternal Buddha. *Namu-amida-butsu.*" By continually remembering the Buddha and calling on his name, the devotee will be born in the Western Paradise, the Pure Land of the Lord of Life and Light. To

(continued from the previous page) be born there on the part of the believer, there must be absolute trust in the all saving power of Amida.

We will consider the Jōdo teaching a little more fully. As mentioned before, the sect teaches that ten Kalpas ago, Amitābha then called Dharmākara heard Lokeshvāra Buddha preaching the Dharma. He himself wished to reach the highest and truest way, and he gave up his family and kingly life and became a religious recluse under the name of Hōzō-Bosatsu or Dharmākara-Bodhisattva. Looking upon the beings in the three worlds, he took pity upon them and wished to save them, and then he made his forty-eight vows, as recorded in the *Larger Sukhāvati Sūtra*. The vows are all to the effect that the Buddha will give up obtaining the highest perfect knowledge, i.e. Nirvana, unless all beings in all the worlds are able to be happy, to attain wisdom, and to know of him and his vows to save them.

It is in remembrance of these vows of Amitābha that the worshippers repeat the invocation. The Jōdo teaches that the most important thing for the Buddhist is faith or belief. This is called *anjin* or settling of the mind. We must first of all believe or have faith in Amida and his Pure Land. *Anjin* is of two kinds, the general feeling or wish to believe, called *So-no-anjin*, where the mind desires to be born in the Pure Land and dislikes to live in this world of difficulties. But this is not enough for one's religious life. So particular or *Betsu-no-anjin* partakes of three characteristics: first, *Shijo-shin*, sincerity. The devotee must be sincere or he cannot see Amida. Of what use is it to worship the Buddha and to repeat the Buddha's name with an impure mind? There must then be *Jinshin* or devotion, and there must also be *Eko-hotsugwan-shin*, or the mind which wishes to transform its meritorious acts into births in the Pure Land. Briefly, *Anjin* is the way of putting complete faith in the Buddha. As Zendo stated it, "Any one who is endowed with these minds is sure to be born in the Pure Land, while if one is wanting in any one of them he will fail to be born there." The devotee of Jōdo must believe in Amida, the Buddha, with these three minds or mental outlooks.

Now as to practise, *Kigo* (starting practise). 1. Recitation of the three sutras, the *Larger and Smaller Sukhāvativyūha*, and the *Amitāyur-dhyāna*; 2. Meditation upon the Pure Land; 3. Worship of Amida only; 4. Invocation of his name only; and 5. Making offerings to Amida only. It is the fourth practise on which the greatest stress is laid and which is the direct cause of rebirth into the Pure Land. This is the most important practise, everything else is entirely secondly to it.

Kigo is the starting practise and *Sago* is the performing practise: 1. Respect and honour to Amida, Kwannon (Avalokitesvāra), and

(continued from the previous page) Seishi (Mahāsthāma), and other saints, contemplation of Paradise, and praise of the sunras; 2. Single-heartedness, not allowing one's thought to be mixed with the teachings or practises of other sects; 3. Constant practise, not to waste time; and 4. Perseverance in practise and enthusiastic ardent practise.

As Hōnen says, "You should make the *Nembutsu* the business of your life." Is this not another way of practising the presence of God, for surely to him who practises the *Nembutsu* as the true believer should, Amida will reveal himself to his devotee. However, all this practise is not the essential part of the Buddha's name with a pure and believing heart. In the "Ichimai-Kishōmon," Hōnen says.

"By *nembutsu* I do not mean such practise of meditation on the Buddha as referred to by the wise men of China and Japan, nor is it the invocation of the Buddha's name, which is practised as the result of study and understanding as to the meaning of the *nembutsu*. It is just to say 'Namu-amida-butsu' without doubting that this will insure the birth of the believer in the Land of Bliss. Just this, and no other considerations are required. Mention is often made of the three states of mind (*sanshin*) and the four exercises (*shishu no sago*), but these are all included in the belief that a birth in the Pure Land is most conclusively assured by the 'Namu-amida-butsu.' If one imagines something more than this, one will be excluded from the blessings of the two Holy Ones and left out of the Original Vow. Those who believe in the *nembutsu*, however learned they may be in all the teachings [of Shakyamuni], shall behave themselves like an ignoramus who knows nothing, or like a simple-minded woman-devotee; avoid pedantry, and invoke the Buddha's name with singleness of thought."

So it is seen that *anjin*, *kigo*, and *sago* are all contained in the *Nembutsu*. The followers of Jōdo need nothing else.

What are the benefits to be gained by the practise of the *Nembutsu*? The great benefit is of course that the devotee who repeats it with a pure and sincere heart is born in the Land of Purity and Bliss. Then too the good qualities of Amitābha are all contained in the invocation and through the invocation may be participated in. A further benefit is that this is the easiest way.

The invocation is to be practised every day as often as possible, besides there should be special times of practise set aside, abstaining from animal food and with thought directed towards the west. Above all, the invocation should be practised at the hour of death, for this will ensure rebirth in the Pure Land. Therefore, the Buddha's

name should be repeated with the whole heart and be assured it will be heard by him to whom it is directed – the Lord Buddha Amitābha of Infinite and Light.

In the *Sukhāvatī-vyūha Sūtra* there are full descriptions of the

(continued from the previous page) Pure Land, Amida's World of Bliss: "The world called Sukhāvati belonging to that Bhagavat Amitābha is prosperous, rich, good to live in, fertile, lovely, and filled with many gods and man.... The world Sukhāvati is fragrant with several sweet-smelling scents, rich in manifold flowers and fruits, adorned with gem trees, and frequented by tribes of manifold sweet-voiced birds, which have been made by the Tathāgata on purpose....

"There are lotus flowers there, half a yojana in circumference. There are others, one yojana in circumference; and others, two, three, four, or five yojanas in circumference. And from each gemlotus there proceed thirty-six hundred thousand kotis of rays of light. And from each ray of light there proceed thirty-six hundred thousand kotis of Buddhas, with bodies of golden colour, possessed of the thirty-two marks of great men, who go and teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter. Thus also in the southern, western, and northern quarters, above and below, in the cardinal and intermediate points, they go their way to the immeasurable worlds and teach the Law to beings in the whole world.

"In that world of Sukhāvati, there flow different kinds of rivers; there are great rivers there, one yojana in breadth; there are rivers up to twenty, thirty, forty yojanas in depth. All these rivers are delightful, carrying water of different sweet odour, carrying bunches of flowers adorned with various gems resounding with sweet voices. And there proceeds from an instrument which consists of hundred thousand kotis of parts, which embodies heavenly music and is played by clever people, the same delightful sound which proceeds from those great rivers, the sound which is deep, unknown, incomprehensible, clear, pleasant to the ear, touching the heart, beloved, sweet, delightful, never disagreeable, pleasant to hear, as if it always said, Non-eternal peaceful, unreal. Such a sound comes to be heard by these beings.

"And again, the borders of these great rivers on both sides are filled with jewel trees of various scents, from which bunches of flowers, leaves, and branches of all kinds hang down. And if the beings, who are on the borders of those rivers, wish to enjoy sport full of heavenly delights, the water rises to the ankle only after they have stepped into the rivers, if they wish it to be so; or if they wish it, the water rises to their knees, to their hips, to their sides, and to their ears. And heavenly pleasures arise. Again if the beings then wish the water to be cold, it is cold: if they wish it to be hot, it is hot; if they wish it to be hot and cold, it is hot and cold, according to their pleasure.

"And there is nowhere in that Sukhāvati world any sound of sin, obstacle, misfortune, distress, and destruction; there is nowhere

(continued from the previous page) any sound of pain, even the sound of perceiving what is neither pain nor pleasure is not there, how much less the sound of pain. For that reason, that world is called Sukhāvati, shortly, but, not in full. For the whole kalpa will come to an end, while the different causes of the pleasure of the world Sukhāvati are being praised, and even the end of those causes of happiness could not be reached.

“And again, the beings who have been and will be born in that world Sukhāvati, will be endowed with such colour, strength, vigour, height and breadth, dominion, accumulation of virtue; with such enjoyments of dress, ornaments, gardens, palaces, and pavilions; and such enjoyments of touch, taste, smell, and sound; in fact with all enjoyments and pleasures, exactly like the Paranirmitavasavartin gods.

“And again, in that world Sukhāvati, beings do not take food consisting of gross materials of gravy or molasses; but whatever food they desire, such food they perceive, as if it were taken, and become delightful in body and mind. Yet they need not put it into their mouth.

“And if, after they are satisfied, they wish different kinds of perfumes, then with these very heavenly kinds of perfumes the whole Buddha country is scented. And whosoever wishes to perceive there such perfume, every perfume of every scent of the Gandharvarāja does always reach his nose....

“And again, in that Buddha country whatever beings have been born, and are being born, and will be born, are always constant in absolute truth till they have reached Nirvana. And why is that? Because there is no room or mention there of the other two divisions, such as beings not constant or constant in falsehood.

“And again, in the ten quarters, and in each of them, in all the Buddha countries equal in number to the sand of the Ganga, the blessed Buddhas equal in number to the sand of the Ganga, glorify the name of the blessed Amitābha, the Tathāgata, they preach his fame, they proclaim his glory, they extol his virtue. And why? Because all beings who hear the name of the blessed Amitābha, and having heard it, raise their thought with joyful longing, even for once only, will not turn away again from the highest perfect knowledge.

“And again, these beings who meditate on the Tathāgata by giving him the ten thoughts, and who will direct their desire towards that Buddha country, and who will feel satisfaction when the profound doctrines are being preached, and who will not fall off, not fail, but will meditate on that Tathāgata, if it were by one thought only, and will direct their desire towards that Buddha country, they also will see the Tathāgata

Amitābha, while they are in a dream, they will be born in the world Sukhāvati, and will never turn away from the highest perfect knowledge.

“And, after thus seeing the cause and effect, the Tathāgatas of the ten quarters, in immeasurable and innumerable worlds, glorify the name of the Tathāgata Amitābha, preach his fame and proclaim his praise. And again in that Buddha country, Bodhisattvas equal in number to the sands of the Ganga approach from the ten quarters, and in each quarter towards that Tathāgata Amitābha, in order to see him, to bow before him, to worship him, to consult him, and likewise in order to see that company of Bodhisattvas, and the different kinds of perfection in the multitude of ornaments and excellences belonging to that Buddha country.”

As we shall see later, some believers take this description literally and believe in the joys and bliss of a real paradise, but there are others who explain it as wholly symbolical and transcendental.

It is necessary now to consider some of the chief differences between the Jōdo teachings and other Amida sects, especially the Shin. We have seen that the great Jōdo teachers have laid the greatest stress upon faith in Amida, and the repetition of his name, but they do not ignore karma, the merit of good works. But the Shin insists that good works are done as acts of gratitude to the Buddha and are not necessary to entrance to the Pure Land, for even the sinful can enter if their faith in Amida is sufficient. The heart of Faith is the one necessary condition. The Jōdo teaches that at the hour of death Amida with his retinue of Bodhisattvas will come to conduct the faithful believer to the Pure Land. But the Shin believes that the coming of Amida is now. As soon as one believes in Amida, he at once enters into his care and protection and is saved. So salvation begins already in this world according to the Shin and is not a matter of the after-death life as it is in the Jōdo. There is a custom observed in the Jōdo sect in connection with the death of a believer. A picture of Amida is hung up on the wall near the dying person and a cord fastened to the picture is also fastened to the wrist of a dying one. This symbolises the rope, the great Vow which Amida throws to this life of trouble, by which the true believer grasping it in faith may be drawn out into peace and joy.

The Jōdo recognises not only Amida Buddha whom it considers supreme, but other Buddhas like Kwannon (Avalokitesvāra), Seishi (Mahāsthāma), Monju (Manjusri), and Sakyamuni, the human Buddha who revealed the teaching. The Jōdo teaches that Amitabha is the compassionate saviour on whom we should depend for birth into Paradise, but it realises that however noble and grand were the vows of Amitabha, if it had not been for the revelation by Sakyamuni, the world would never have known of them. Therefore, this sect is known as a *Ni-son Ikkyo*, one religion with two divinities, because it gives worship and reverence to Sakyamuni as well as to Amida.

(continued from the previous page) In this respect differs from the Shin sect which allows worship to Amida alone. In the Jōdo petitions for temporal blessings are offered to Amida, but in the Shin these are offered for salvation only. Another difference is that in the Jōdo there are acts of religious devotion, but in the Shin there is nothing but the invocation of the Buddha's name. The Jōdo makes a strong distinction like the older sects between laity and priesthood, but the Shin makes no difference and the Shin priests marry and live actively in the world like ordinary men. The Jōdo accepts women in the order as nuns, but in the Shin they are supposed to lead the regular family life.

There are two other sects in Japan besides Jōdo and Shin, which practise the invocation. They are small sects but still living, each with an interesting history. These are the Yūdzu-nembutsu sect founded by Ryōnin, (1072-1132), the oldest of the Amida sects in Japan, and the Jishu founded by Ippen Shōnin, (1239-1289). We cannot speak of these in detail here. The Jōdo and the Shin remain the great exponents of the Amida teaching.

Now when all is said, after all who or what is Amida? In the Shingon sect, Amida is but one of the five great Buddhas: Vairocana, Akshobya, Ratnasambhava, Amitabha, and Amoghasiddhi (or Sakyamuni). As Amida presides over the western quarter or Paradise, the other Buddhas each presides over a paradise, for example, Ratnasambhava is the Buddha of the eastern quarter or perfect world. But in the Jōdo as we know, Amida and not Vairocana is the supreme Buddha; to Jōdo believers, Amida is the father of all the worlds and of all beings: he is love, wisdom, and power, above all mercy. Amida is the one Buddha, others are only partial manifestations. He is "the one altogether lovely", the one alone deserving worship and adoration.

Has Amida personality according to the orthodox Christian view? Popularly he has, and the ordinary believers in Amida and his Paradise without doubt in a personal Buddha Amida and a real Pure Land, but if you ask some Buddhist philosopher of the Amida sects, he may tell you that Amida is the principle of wisdom and mercy and his Paradise the symbol of Nirvana. Here we come very close to Indian philosophy and also to certain conceptions in the development of Christianity as, for example, Christian Science which teaches that God is not a person but a principle. Mrs Eddy, the founder of Christian Science, says: "God is life, truth, love. Spirit is divine principle. No form is adequate to represent infinite Love. Infinite mind cannot be limited to a form, or it would lose its infinite character."

A modern Buddhist writer, Sōgaku Shaku, has written: “In Amida Buddha we have the ideal counterpart of the historic Gautama Buddha, who is regarded as dwelling in Sukhāvati, the Land of

(continued from the previous page) Bliss, but represents nothing more than Infinite Light dwelling in the heart of man, which, if followed, will lead to the blissful port of Nirvana. The nature of this Western Paradise is our normal nature, confirmed, pure, and at rest, our life of good and bad, right and wrong, love and hatred, while the qualities of this Paradise are those of zeal, wisdom, reflection, investigation, joy, peace, and serenity. In the trees which are tall and straight, we have the virtues symbolised; hatred, jealousy, envy, and ignorance are replaced by the cultivation of purity, calmness, bliss, wisdom, and understanding; while the music that sounds throughout the Paradise, so full of sweetness and harmony, is produced by love and purity. Our minds opening to the higher consciousness, intelligence, and right understanding, are symbolised by different fragrant flowers and as our minds become changed and renovated and our lives in consequence become sympathetic, kind, self-controlled, we become the birds carrying hope and peace to all around us; and in the Buddha Amida, the Buddha of eternal light, we see our minds clear and enlightened, shining in all directions, for where the Buddha Amida shines all shadows flee.... Amida is the totality of all those laws which pervade the facts of life, and whose living reconstitutes enlightenment. Amida is the most comprehensive name with which the Buddhist sums up his understanding and also his feeling about the universe."

According to Buddhist philosophy, the Buddha has three bodies: 1. Dharmakāya, the Body of the Law, Perfect Wisdom, Enlightenment, Nirvana; 2. Sambhogakāya, Body of Enjoyment, in which the Dharmakāya manifests as a Buddha or Bodhisattva; 3. Nirmānakāya, the Body Human. According to this conception, Gautama Sakyamuni is the Nirmānakāya Buddha. Amida as popularly conceived of as a personal God is the Sambhogakāya. When regarded in a more philosophical way as the Infinite. Absolute, resting in Nirvana, then we have the Dharmakāya Buddha. This philosophy of the three bodies of the Buddha is a very interesting part of Mahāyāna philosophy, and is just touched upon here to show that Amida may be accommodated to different minds. In Hināyāna Buddhism, we find all the stress laid upon the human Buddha who walked upon this earth as Gautama. In the Amida sects, as popularly believed in, we find the personal God as in Christianity, the God who is love and mercy, who hears our prayers and takes us to heaven. In other Mahāyāna sects, among which we must include the more philosophically minded even of the Amida sects, we find the conception of the Absolute, the Buddha who is beyond description and attributes, in fact Nirvana itself.

This has brought us to philosophical Buddhism which is not really a part of the present paper, which has aimed merely to give

(continued from the previous page) a presentation of the Jōdo ideal of life as taught by Hōnen Shōnin and generally believed in by his followers.

If any one wishes to know who and what Amida really is, let him invoke his name in perfect faith and sincerity, and the secret will be revealed. *Namu-amida-butsu!*

LIFE IN THE ZEN MONASTERY

BY DAISSETZ TEITARO SUZUKI

Zen Buddhism has its origin in the supreme enlightenment which was attained by the Buddha under the Bodhi-tree on the bank of the River Nairanjana about 25 centuries ago. Zen is Dhyana in Sanskrit, and the Zen sect is one of the most influential in Japan, its followers being drawn principally from among the intellectual classes. It was first introduced into China when Bodhidharma popularly known as Daruma in Japan, came over there from Southern India in 520 A.D., but its real history in China may be said to start with Huineng (Ye-no in Japanese) who flourished in the latter part of the seventh century.

Zen came from China to Japan during the Kamakura era which was a period unique in many ways in the history of Japanese culture, for it was in this period that not only Zen but Jodo, Shin, and Nichiren came into existence, pouring a new blood into the religious life of the people.

What Zen Teaches

Zen has no special system of teaching, for it aims at seeing directly into the inner life of the soul. It tries to avoid the use of language as much as possible. According to it, language is a great mischief-maker. If meaning could be transmitted from mind to mind without any verbal means, Zen attempts to do this. Language is a conceptual product, it describes, it narrates, it reasons, but the meaning itself is not there. Zen despises all mediators, it delights in direct dealings. Therefore, it has no system of teaching. Whatever truth there is in Buddhism, it wants to grasp it without any intermediary. The enlightenment attained by the Buddha is not anything that can be transmitted verbally or by means of concepts. One holds out a bunch of flowers, and the other smiles, not a word is uttered between them, and they are perfect friends because they understand each other. This is, says Zen, what characterizes the enlightenment.

Therefore, in Zen no philosophy no explanation, no reasoning is given, nor does it expect such of its adherents. If they get hold of

(continued from the previous page) life and truth, they are required to demonstrate it in their own lives. Declares a Zen master: "Whether you have something to say or not, I give you 30 blows. Speak, speak!" This is the way Zen sermonizes. Sometimes a master will produce a stick, saying: "If you call this a stick, you assert; if you call this not a stick, you negate. Beyond assertion and negation, say a word!"

Satori

Against all forms of verbal or conceptual teaching and explanation, Zen has what is called Satori. When one has this, he goes beyond negation and assertion, for the truth is not to be sought in things conditioned and limited. Satori is realized when speculation and imagination are pushed to the furthest end they can go. Since the awakening of consciousness we have been educated to respect the intellect, that is, discursive understanding, by which the realm of knowledge is made to cover up a very large area of human life. But unfortunately we have at the same time darkened the light of intuition, which illuminates the deepest recesses of consciousness. The aim of Zen is to uncover this light and restore it to its original brightness. The restoration is Satori.

Zen is thus not a teaching but a discipline, one can say. All that is done is concentrated on removing every substance that has been externally added to the mind. when it is thoroughly cleansed, its native light shines forth. Ignorance is the great enemy of Buddhism, it stands opposed to enlightenment or illumination. Zen believes that the illumination is attainable by discipline and intuition, and not by discursive understanding.

Dangerous Side of Satori

Satori being transcendental, it can turn either side of morality and no values can be attached to it. As the result, libertinism or antinomianism has frequently been associated with Zen. This is, however, the case with all religious mysticism such as Zen is. Such instances can be found in other religions than Buddhism. To counteract this dangerous tendency, Zen has a strict system of discipline.

The ideals of Zen life are taught to consist in working – working not for reward but for the benefit of all beings. A true Zen monk does not mind if nobody, not even a heavenly father, notices what he does and rewards him in secret. When the Emperor Wu, of Liang, asked Daruma if he did some meritorious deeds by building temples, feeding monks and nuns, and reciting the holy scriptures, Daruma replied, "No merit whatever, Sire." Meritless merit is what constitutes the ideal Zen life.

Meditation Hall

The original Brotherhood life of Buddhists may be said to be

(continued from the previous page) still surviving in the life of Zen monks. The Meditation Hall, Zendo in Japanese, is the institution wherein the monks are trained for Satori and at the same time to realize a life of merit less merit. This disciplinary system was first established in China by Hyakujo (Pai-chang in Chinese) more than 1,100 years ago. He is the author of the famous saying, "A day of no work is a day of no eating," corresponding to the Christian "If any would not work, neither should he eat." This spirit thoroughly permeates the monkish life in the Meditation Hall. What saved Zen from the lethargy of the Indian life was probably owing to this Chinese practical spirit.

Zen means meditation, and there is no doubt that without meditation there is no Zen; but we must also notice that without manual labour there is no real Zen either. Hyakujo worked until he could do so no more because of his age, and the Zen masters, Chinese and Japanese, never refuse to work. They spend much time in meditation, naturally, but they also do much manual work outside and inside the monastery. More than that, there is a spirit of democracy among the monks. They work together from the abbot himself down to the meanest brethren that belong to the institution.

Life and Discipline

As the Zen master does not think much of the conceptual understanding of truth, he is always anxious to give object lessons to his disciples. This may sometime involve some very serious consequences, but they are so earnest in trying to grasp the truth that all other practical worldly considerations are not considered worth their attention. In olden days when an old woman was not satisfied with the answer given by a monk whom she was accustomed to help, she did not hesitate to burn up the hut where the monk was sheltered. A master took down a Buddha's image from the altar and burned it to keep himself warm when the cold was too severe. When a monk was challenged regarding his power of concentration, he entered into a state of ecstasy and passed away before a stick of incense had finished burning.

To-impo was pushing a cart one day when the entire Brotherhood was engaged in farming. He found the master resting by the road, his legs stretched out too far. Impo said, "Master, will you please draw your legs in?" The master replied, "A thing once stretched out will not be contracted." Impo's cart went right over the master's legs which were thus hurt. Later, Baso, which was the master's name, came up limping to the Preaching Hall, with an axe in his hand. He said to the monks gathered, "Let the one who wounded the old master's legs a while ago come forward." To-impo came forward and stretched out his neck ready to receive the axe, but Baso, instead of chopping his head off, quietly set the

(continued from the previous page) axe down, and left the Hall. In such wise Zen was studied in those olden times.

Daily Routine

Even the modern life in the Meditation Hall is no easy one. In any Hall you may visit in Japan, you will find its occupants already at work at half past three in the morning. In winter they may be up somewhat later, but they are noted for their early rising throughout the year. After the morning service they eat quite a simple breakfast, and after that they see the master. They are now ready for the day's work. They may go out into the village or city for rice. Or they may work on the farm, as the Hall is often provided with a tract of land where they can raise vegetables or cultivate flowering plants. Or they may be employed to clean the monastery grounds, sweeping, weeding, pruning, etc. Or they may go up to the mountains to gather fallen leaves, twigs, branches, and other material as fuel for their kitchen. Or they may visit neighbouring villages and ask for such farm products as are not worth marketing; and often in the late autumnal afternoon when we are sauntering along the country roads, we meet those monks pulling a cart heavily loaded with huge daikon, pumpkins, potatoes, etc. Blessed be the milk of human kindness, for they are by no means poor specimens of farm industry.

When they return, they take a bath prepared by those who did not go out. After another simple meal, which as a rule consists of the left-overs from the one at midday, they go back to the Meditation Hall and spend the evening in meditation. They retire rather early, probably at 8.30 or 9 at the latest. Their dreams are wrapt up in one futon (quilt) which is all they can have in this ascetic institution.

Lectures and Holidays

As a rule, they are not scholars, not necessarily because they despise book-learning but chiefly because they are so engrossed in life and experience itself. Still they cannot forego learning, for this is the only way they can get acquainted with the old masters. The master, therefore, has lecture days set apart for the study of the textbooks. On such occasions he mounts a high chair which is placed opposite the Buddha image and the audience sits along the aisles so that it appears as if the master is having a talk with the Buddha, to which the monks are permitted to listen. The master is not supposed to explain the text before him, he knows that no explanation will ever explain away the truth of Zen; what he does is to reproduce or demonstrate in him the spirit of the old master which breathes between lines.

The monks have occasional holidays too, but they are not days

(continued from the previous page) meant to be idled away. These are given them to look after their personal wants such as mending clothes, washing underwear, shaving the head and face, writing letters, shaving the head and face, writing letters, etc. Monks are not allowed to grow hair, and the head and face have to be kept clean shaven. The idea is to be shorn of all personal ornamentation, and hair is regarded as something adding to personal beauty or dignity. This is the explanation generally given, but the deeper reason seems to be this, that the shaving symbolizes the notion that the monk has definitely given up all that belongs to him as a creature of this world.

Officials

Officers needed for the maintenance of order in the Meditation Hall are appointed by the master from among the senior brothers. The officials are: 1. One who looks after the monks generally, 2. One who regulates meditation hours and watches over the monks when they are in the Hall, 3. Master of ceremony, who takes charge of the Buddha shrine, etc., 4. Cook, one of the most important offices in the monastery life, 5. Treasurer, whose duty is to keep all accounts in connection with the institution, 6. One who receives visitors and manages all outside relations, 7. One who attends the master. Each office is ordinarily held by two or three monks, one of whom is the chief.

The government of the Meditation Hall is carried on by these officials under the supervision of the master, though the latter is not directly concerned with the affairs of the Hall except the spiritual development of the monks.

The officials take their turn every five or six months. If they stay long enough, therefore, in the monastery, they become experienced not only in Zen but in the management of practical affairs.

Table Manners

At meal times a gong is struck, and the monks come out of the Meditation Hall in procession carrying their bowls to the dining room. The low tables there are all bare. They sit when the leader rings the bell which he has in his hand. The bowls, which by the way are made of wood or paper and well lacquered, are set in order. A set consists of four or five dishes, one inside another. As they are arranging them, the waiter monks go around to serve the soup and rice, a short sutra is recited, followed by the "five meditations" on eating.

After these meditations, they continue to think about the essence of Buddhism: "The first mouthful is to cut off evil desires; the second mouthful is to practise everything that is good; the third mouthful is to save all sentient beings so that everybody will finally attain to Buddhahood.

While eating quiet prevails. The dishes are handled noiselessly, no words are uttered, no conversation goes on. Eating is a serious affair with them. When a second bowl of rice is wanted, the monk folds his hands before him. The waiter-monk notices, comes round with the rice-receptacle, and sits down before the hungry one. The latter takes his bowl and lightly passes his hand around the bottom before it is handed to the waiter. He means by this to take off whatever dirt that may have attached itself to the bowl and that is likely to soil the fingers of the serving monk. While the bowl is being filled, the eater keeps his hands folded. If he does not want much, he gently rubs the hands against each other, which means, "Enough, thank you."

Nothing is to be left when the meal is finished. The monks eat up all that is served them, "gathering up of the fragments that remain." This is their religion. After a fourth helping of rice, the meal generally comes to an end. The leader claps the wooden blocks and the serving monks bring hot water. Each diner fills the largest bowl with it, and in it all the smaller dishes are neatly washed, and wiped with a piece of cloth which each monk carries. Now, a wooden pail goes around to receive the slops. Each monk gathers up his dishes and wraps them up once more with a prayer.

The tables are now empty as before except for those rice grains offered to the spiritual beings at the beginning of the meal. The wooden blocks are clapped, thanks are given, and the monks leave the room in orderly procession as they came in.

Zazen and Sanzen

The Meditation Hall is regulated with militaristic severity and precision to cultivate in the monkish hearts such virtues as humility, obedience, simplicity, and earnestness. While meditation (zazen) is going on, a monk carrying a long flat stick of wood stands in a corner, and if he notices anybody falling asleep he quietly walks up to him. His shoulder is lightly touched, he bends forward, and the flat stick goes strongly over his back with a whack. He is now fully awake.

The object of meditation is to get a view on what is known as Koan, which is a sort of problem given to each monk to solve. In order to see if his view is an acceptable one, he has to interview the master frequently. This interviewing is called "sanzen." It is a formal procedure. When the sanzen time comes, monks file up behind a bell, and as soon as they hear the master's bell, each in turn proceeds to the master's room through a long corridor. This seeing the master used to take place openly in olden days, but nowadays individually in his own room. When the monk is about to cross the threshold of the room where burns a stick of fine

(continued from the previous page) incense, he makes three bows prostrating himself on the floor. He enters the room keeping his hands folded, palm to palm, before his chest, and when he comes near the master, he sits down and makes another bow. Once in the room, all worldly convention is disregarded. If absolutely necessary from the Zen point of view, even blows may be exchanged. To make manifest the truth of Zen with all sincerity of heart is the sole consideration here, and everything else receives only a subordinate consideration. Hence this elaborate formalism. The presentation over, the monk retires in the same way as before. The master shakes his handbell, and a succeeding monk responds by striking a bell at his end twice. This goes on until all the monks are in.

Admittance

The first thing the Zen monk has to learn is humility; for in the study of Zen the power of an all-illuminating insight has to go hand in hand with a deep sense of humility and meekness of heart. A new monk applicant will find this out as he approaches the Meditation Hall which he has chosen for his disciplinary life. He may come duly equipped with certificates of his qualifications and with his monkish paraphernalia, but the Zendo authorities will not admit him at once into their company. Some formal excuse will be forthcoming: they may tell that their establishment is not rich enough to take in another monk, or that the Hall is already too full. If the applicant quietly retires with this, there will be no place for him anywhere, not only in that particular Zendo which was his first choice, but in any other Zendo throughout the land. For he will meet a similar refusal everywhere. If he wants to study Zen at all, he ought not to be discouraged by any such excuse as that.

The persistent applicant will now seat himself at the entrance porch, and, putting his head down on the luggage-box which he carries in front of him, calmly wait there. Sometimes a strong morning or afternoon sun shines right over the recumbent monk on the porch, but he keeps on in this posture without stirring. When the dinner hour comes, he asks to be admitted and fed. This is granted, for no Buddhist monastery will refuse food and lodging to a travelling monk. After eating, however, the novice goes out again on the porch and continues his petition for admittance. No attention will be paid to him until the evening when he asks for lodging. This being granted as before, he takes off his travelling sandals, washes his feet, and is ushered into a room reserved for such purposes. But most frequently he finds no bedding there, for a Zen monk is supposed to pass his night in deep meditation. He sits upright all night evidently absorbed in the contemplation of his Koan. The following morning he goes out as on the previous day to the

(continued from the previous page) entrance hall and resumes his former posture expressive of an urgent desire for admittance. This may go on three or five days or sometimes even a week. The patience and humility of the new comer are tried thus hard until finally he is taken in by the authorities, who, apparently moved by his earnestness and perseverance try somehow to accommodate him.

This procedure is growing somewhat formal nowadays, but in the feudal days when things were not yet settled into mere routine, the applicant monk had quite a hard time, for he would actually be driven out of the monastery by force. We read in the biographies of the old masters of still harder treatment which was mercilessly dealt out to them.

Conclusion

In some respects, no doubt, this kind of education prevailing at the Zendo (meditation hall) is behind the times. But its guiding principles such as simplification of life, not wasting a moment idly, self-independence, not shunning even the meanest manual labour, and what they call "secret virtue" meaning "meritless merit" – these are sound for all ages. Especially, this latter is one of the most characteristic features of Zen discipline. Secret virtue as was referred to before means practising goodness without any thought of recognition, either by others or by oneself. The Christians may call this doing Thy Will. A child is about to drown, and I get into the water, and it is saved. What was to be done was done. Nothing more is thought of it. I walk away and never turn back. A cloud passes, and the sky is as blue and as broad as ever. This is merit less merit, something like a man's work trying to fill up a well with snow.

This is the psychological aspect of the deed. Religiously considered, it is to regard and use the world reverentially and gratefully, feeling as if one were carrying on one's shoulders all the sins of the world. An old woman asked Joshu, a great Zen master of T'ang, "I belong to the sex that is hindered in five ways from attaining Buddhahood; and how can I ever be delivered from then?" Answered the master, "O let all other people be born in heaven and let me, this humble self, alone continue suffering in this ocean of pain?" This is indeed the spirit of Zen, and that of all religion.

Those who want to know more about Zen are advised to study Prof. D.T. Suzuki's "Essays in Zen Buddhism" recently published by Luzac and Company, London.

("Chinese passage omitted here")

Volume III, Number 2

THE EASTERN BUDDHIST

A quarterly unsectarian magazine devoted to the study of Mahayana Buddhism
Published by The Eastern Buddhist Society, Kyoto, Japan.

EDITORS

DAISETSU TEITARO SUZUKI

BEATRICE LANE SUZUKI

CONTENTS

July-August-September, 1924

VIMALAKIRTI

Frontispiece

Page

Sayings of a Modern Tariki Mystic.

DAISETSU TEITARO SUZUKI

93

Professor Rudolf Otto on Zen Buddhism.

PRAJNA

117

The Ruined. Temples of Kamakura, I.

BEATRICE LANE SUZUKI

126

Vimalakirti's Discourse on Emancipation (Continued).

HOKEI IDUMI

138

A Deeper Aspect of the Present European Situation.

WILLIAM STEDE

154

A Comparative Index to the Samyutta-Nikaya and the Samyukta-Agama.

CHIZEN AKANUMA

158

Notes:

Dr Tagore's second visit to Japan—Dr Hodous's work on Chinese Buddhism—
Professor Pratt's lecture in Peking—Buddhism in China—A Kyoto Zen temple
burned by incendiary—A new translation of the *Smaller Sukhavativyuha sutra* by
Professor Utsuki—"A Dialogue of Two Savors" by Mr A.J. Edmunds.....187-194

Price, single copy, one yen fifty; yearly, six yen

Contributions, notes, news, and business correspondence should be addressed personally to the Editors, Otani University, Kyoto, Japan.

Whosoever, being innocent, endures reproach, blows, and bonds, the man who is strong in his endurance and has for his army this strength, him I call a Brahmana.

The man who is free from anger, endowed with holy works, virtuous, without desire, subdued, and wearing the last body, him I call a Brahmana.

The man who, like water on a lotus-leaf or a mustard seed on the point of a needle, does not cling to sensual pleasures. him I call a Brahmana.

The man who is not hostile, who is peaceful amongst the violent, not seizing upon anything amongst those that seize upon everything, him I call a Brahmana.

The man who is stainless like the moon, pure, serene, and undisturbed, who has destroyed joy, him I call a Brahmana.

The man whose way neither gods nor Gandhabbas nor men know, and whose passions are destroyed, who is a saint, him I call a Brahmana.

The man for whom there is nothing, neither before nor after nor in the middle, who possesses nothing and does not seize upon anything, him I call a Brahmana.

Vasetthasutta.



Vimalakirti

(By a Japanese Artist in the Earlier Parts of the Eighth Century)

THE EASTERN BUDDHIST

SAYINGS OF A MODERN TARIKI MYSTIC

PART I

JAPANESE Buddhism may be divided into two groups: *Jiriki* ("Japanese passage omitted here") and *Tariki* ("Japanese passage omitted here"), or "Self-power" and "Other-power." The Self-power School teaches the doctrine of individual salvation, according to which moral purity and enlightenment are the necessary conditions of emancipation; while the Other-power School teaches an absolute reliance on the grace of Amitabha Buddha; for finite beings are not by themselves able to attain to a state of perfect freedom and saintliness. What is needed of a Tariki devotee is therefore an unqualified and whole-hearted faith in the love of the Buddha, and in the absolute efficacy of his Original Vows¹. He may be full of moral shortcomings and cherish evil passions (*kleśa*) which he has not brought under control, but he need not worry about this if only his heart overflows with joy and gratitude for the merciful care of Amitabha; for such a heart which is above morality and intellection, will not be bothered by its moral imperfections, as it knows that the latter are no hindrance to one's rebirth in the Pure Land.

Amida's² love for finite beings and the latter's absolute confidence in his love are often compared to the relations

¹ *Pūroapranidhāna* in Sanskrit. They were made by Amitābha Buddha innumerable ages ago when he was still a Bodhisattva practising the six pāramitās. Finally he realised supreme enlightenment and became the Buddha, which fact, according to the Shinshu followers, most conclusively proves that all his vows are fulfilled. They are forty-eight in number and the most important one, the eighteenth, is that salvation or rebirth in his Land is promised to all beings who would even once sincerely think of him.

² Amida is the Japanese reading of the Sanskrit Amitābha, which literally means "Infinite Light."

(continued from the previous page) between mother and child and have been specified by one¹ of the recent Shinshu scholars as follows:

1. As the child makes no judgments, just so should the followers of Tariki be free from thoughts of self-assertion (*jiriki*).
2. As the child knows nothing of impurities, so should the Tariki followers never have an eye to evil thoughts and evil deeds.
3. As the child knows nothing of purities, so should the Tariki followers be unconscious of any good thoughts they may cherish.
4. As the child has no desire to court its mother's special favour by making her offerings, so should the Tariki devotees be free from the idea of being rewarded for something given.
5. As the child does not go after any other person than its own mother, so should the Tariki devotees not run after other Buddhas or Bodhisattvas than Amitabha himself.
6. As the child ever longs for its mother, so should the Tariki followers think of just one Buddha, the Buddha of Infinite Light.
7. As the child ever cherishes the memory of its own mother, so should the Tariki followers cherish the thought of one Buddha, Amida.
8. As the child cries after its mother, so should the Tariki followers invoke the name of Amida.
9. As the child, thinking of its mother as the only person whom it could absolutely rely on, wishes to be embraced by her on all occasions, so should the Tariki followers have no thought but to be embraced by Amida alone even when in peril.
10. They should have no fears, no doubts, as to the infinite love of Amida, the One Buddha, whose vows are not to forsake any beings in his embrace. When once embraced in his light, no beings need entertain the idea of being deserted by him.

¹ Gido ("Japanese passage omitted here"), sometimes called Iriki-in ("Japanese passage omitted here"), 1805-1881. The translation is a free rendering of the injunctions which he left for his disciples.

Though somewhat repetitious, the above sums up what the Shinshu faith is, and why it is called "Other-power" in contradistinction to "Self-power." While Amida or God or The Other stands all by himself asserting his absolute independence, the "I" symbolising all that is mortal, finite, imperfect, sinful, and bound for Naraka¹ or eternal annihilation is made to find the meaning of its existence in The Other only.

Kōjun Shichiri ("Japanese passage omitted here"), the author of the sayings reproduced below, belonged to this sect of Tariki. He lived at Hakata, a city in the south-western part of Japan, and was sixty-six years old when he died in 1900. He had a large following, and his spiritual influence was great among all classes of people. A burglar once broke into his house and demanded of him to give up his valuables. The way however the intruder was treated by the follower of the all-merciful Amida moved him greatly. When he was later arrested, he confessed everything and told the police how he came to be an entirely new man after his encounter with Shichiri. Shichiri was also a great scholar and left quite a few learned writings; but what interests us here is his practical faith and not his scholarly discourses filled with technicalities, which generally marks those of the learned followers of the Shin sect. The following passages in this section of the article are principally culled from a small book entitled "Sayings of Reverend Shichiri" ("Japanese passage omitted here") which was compiled by Chizen Akanuma, 1912; the translations made from its eighth edition are somewhat free.

As the Tariki doctrine denies the efficacy of "self-power" as the means of salvation, it naturally cultivates the feeling of absolute dependence as the one thing that is needed.

¹ Naraka or Nirriti is Buddhist hell. It is divided into many compartments. The principal difference between Hell and Naraka is that in the latter sinners suffer only as long as their karma is effective, for their souls are never condemned to eternal suffering as is traditionally taught in Christianity.

(continued from the previous page) Negatively, or from the devotee's subjective point of view, this feeling may best be cherished by abandoning all thoughts of selfhood and filling his consciousness with the infinite love of Amida, who does not ask for moral perfection as the condition of rebirth in his Pure Land. This simple faith unadulterated by reflection or self-criticism is all that is demanded of a Tariki follower. Therefore says Kōjun Shichiri:

"Even when you understand that the Nembutsu¹⁷⁷ is the only way to salvation, you often hesitate reflecting within yourselves, 'Am I all right now? Is there something more to be done?' This is not quite right. Better be fully confirmed in the thought that your karma has no other destination but that for Naraka. When you are fully confirmed in this, nothing will be left for you but to hasten forward and take hold of Amida's helping hands. You may then be assured of your rebirth in his Pure Land. Have no scruples in your minds thinking how to curry favour with Amida or whether you are really to be embraced by him. These scruples come from not having fully abandoned the thought of selfhood. Resign yourselves to the grace of Amida and let him do what he chooses with you; whether you are to be saved after or before all your sins are wiped clean, is the business of Amida and not yours."

"Here is a blind man going along the mountain pass. He is about to cross a log-bridge over a river. Being a self-confident man, he walks straight ahead beating his way with a stick. When he comes halfway the bridge turns over. Quickly throwing the stick, he holds on to the log with both hands. The realisation of his impending fall down in the rapids and the consequent sure loss of life frightens him terribly. A merciful man with a boat happens at this moment to be waiting just below the bridge ready to receive the poor blind venturer. 'Let go!' cries the boatsman, 'let go your hold on the log. I am ready to get you down here.' The blind man however refuses to listen to him, saying, 'I cannot. If I let

¹⁷⁷ Invoking the name of Amida.

(continued from the previous page) go my hold, I shall surely be swept down in the rapids.' The boatsman is insistent and urges him to come down. Being still undecided and wavering, he tries to release one hand. Finally, the impatient boatsman tells him that if he does not do what he tells him to do, he will not be bothered any longer. In utmost despair and with the thought of certain death either way, he lets both hands off the log, and to his greatest joy finds himself safely and comfortable in the boat below.

"In a similar way, people at first wander from one god to another sounding their way in vain with the stick of 'self-power,' until they come to Amida's one passageway. But they tenaciously hold on to this passageway and refuse to leave it. Amida who is waiting underneath with his boat of Original Vows ready to take them in with him, tells them to give themselves up to his embrace. But they cling to the Nembutsu believing in its efficacy. When they are told again that the Nembutsu in itself has nothing to do with their salvation, they now cling to the thought that they have a faith. This is like holding on to the log-bridge with one hand. When however even this last string of self-justification is cut off, they are truly embraced in the boat of the Original Vows and assured of their rebirth in the Pure Land of Amida, when they have a feeling of complete relaxation and indescribable happiness."

Therefore, according to this Tariki mystic, "to believe truly, means absolutely to rely on Amida, or to embrace him unreservedly and unconditionally, or to abandon all thought of selfhood and self-assertion. More technically expressed, "to believe is not to have a shadow of doubt concerning the Original Vows of Amida in which he most definitely assures us of our rebirth in his Land of Eternal Bliss. This assurance being absolute, Amida does not lay down any conditions, nor does he expect of us any self-sacrificing and merit-accumulating practice. For where faith is once established, our life will be entirely at Amida's disposal. It is like giving up all our possessions in his hand which distributes them in the way he

(continued from the previous page) thinks best, We receive from him what we need, and we are perfectly satisfied with him as well as with ourselves. Here lies the ultimate signification of Tariki faith."

Theologically, Christian faith and the Tariki seem to be irreconcilably opposed, but psychologically I am inclined to think that the Tariki Buddhist will not hesitate to accept whole-heartedly everything that is quoted below from one of the sermons delivered by the German mystic, Gerhard Tersteegen. Even the terminology may not stand in the way. "Place no confidence whatever," says Tersteegen, "in your own hearts, your courage, your strength, your light, your virtues, or your faithfulness; but, like myself, be as little children who must perish without a mother's care. All that is our own is worthless, and everything else is free grace, for which we must every moment wait and receive. But we can never trust too much to our gracious Redeemer; to Him, the most miserable may approach on the footing of free grace, cordially seek His favour and friendship, pray to Him without ceasing, filially depend upon Him, and then boldly venture all upon Him. Oh, He is faithful, and will perform that in us and through us which neither we nor any other mortal would be able of himself to accomplish."

The Tariki devotees thus come to Amida not only with their feeling of absolute dependence but with all their troubles, passions, and moral imperfections whatever they may be. They have thrown themselves down, body and soul, at the feet of their Lord, with the most unselfish faith that Amida will dispose of them in whichever way he likes. They accept everything and anything from Amida. According to Shinran, the founder of the Tariki School, he is willing even to go to Naraka because of his faith in Amida. Affirmation, "Everlasting Yea," marks the life of the Tariki followers.

This "Yes" attitude towards the world, accepting everything, good or bad, pleasant or painful, and viewing life *sub*

(continued from the previous page) *specie ceternitatis*, is one of the characteristics of all genuine mystics, and we read the same general attitude of mind in the sayings of Shichiri, who has this: "To hear the call of Amida, or believe in his Original Vows, ultimately comes to utter this one word, 'Yes,' in response, Don't say 'but,' and get away from the embrace of merciful Amida." Again, "To trust or to place reliance upon the Original Vows of Amida means to understand or to nod assent to what is given to you,—and this without any thinking or reflection or deliberation. As soon as you hear the call, you respond at once, saying, 'Yes, I come.' In the teaching of Tariki, nothing more is needed, for we just let the Original Vows work by themselves." "It is like the moon reflected in the tub. When we try to take hold of it, the harder we try the more turbulent grows the water and the more disturbed the shadow. But by letting them alone, the full moon serenely shines on the water. Just so, when we are too anxious to feel joyful, this defeats its own end. Better have no such anxieties, but simply believe in the efficacy of the Original Vows, and all that is needed for your happiness will follow by itself."

Zen is generally regarded as the Jiriki end ("self-power") of Buddhism, standing in diagonal opposition to the Tariki. But extremes meet, for Zen is one with Shin in saying "yes," "yes," in response to the kaleidoscopic changes of the objective world. When Hui-chung, the National Master of Nan-yang ("Japanese passage omitted here"), called his attendant, the latter responded. When this was repeated three times without the disciple's awakening to the knowledge of Zen, said the master: "Until now I thought I was not worthy of you, but I find that you have not been worthy of me all this time." This may sound unintelligible as it stands, but what Zen wants us to see here is to have us realise the "yes" attitude of mind in its simplest and most original type. There is however a difference metaphysically between Zen and Shin in this respect. While Shin regards the one who responds to the call of Amida and says "Yes" unconditionally,

(continued from the previous page) as Amida himself in you, that is, The Other standing in opposition to "I"; Zen merges the "I" in The Other, and this synthetic merging forms the basis for the Zen psychology of affirmation. In Zen this consciousness of identification is read in terms of the enlightened "I", whereas in Shin The Other always stands out prominently and the "I" is considered to have been embraced in the wholeness of The Other. Zen is therefore richer in the intellectual elements and Shin in the affective or emotional. Isolation is one of the features of Zen, and sociability of Shin.

The doctrine of identification which is characteristic of all schools of Buddhism as distinguished from Christianity is also taught by the Shin mystic: "When the founder tells us to place reliance upon Amida, it means to make his power my own. It is like a child being carried on the back of its parent. The strength of the latter is the strength of the former." "When we speak of Amida and sentient beings, they appear to be different one from the other; but when in one thought beings are thrown into the fire of mercy, they are one even with Amida himself. Like a piece of live charcoal, fire is charcoal and charcoal is fire, they cannot be separated." Further, writes the Shin mystic, Shichiri, "If I say I have sins of one thousand kalpas, there is Amida on the other side with merits of ten thousand kalpas. But when all is told, these imperfections, these merits, — they both belong to Amida as well as to myself. When we understand this, we realise the state of absolute freedom. In a poor family, there is but one coat for both father and son." Again, "it is like throwing a handful of snow into boiling water, no trace of it will be visible in the cauldron. Let all the faith, all the joy, all the Nembutsu, that you can find in your heart be thrown into the pot of the Original Vows, and you will find yourself in one water of identification."

We must not however forget that with the Shin devotees

(continued from the previous page) this one water of identification is always described in terms of The Other and not "I." "Look into the tub filled with water: how deep it looks! and how gleaming is the crystal at the bottom! But, halt, do not rush to the conclusion, as in the other schools of Buddhism, that the Buddha-Nature is in me, that Amida is an idealistic creation, and that the Pure Land lies nowhere else but in my Mind. But really there is no depth in the tub-water, the depth is the reflection of the sky; there is no crystal at the bottom of the tub, it is the shadow of the moon which shines far above. Therefore, says the founder of the Shin faith: The water looks deep because of the unfathomability of Amida's love, and the crystal shines because of the moonlight of his Buddha-Nature. I therefore tell you, Put your reliance upon Amida."

This putting everything upon the shoulders of Amida may seem to encourage moral irresponsibility and to create the habit of utter indifference to social welfare and advancement. But we must remember that religion has its transcendental domain of activity where facts and events are judged and valued by a standard of its own. It does not teach mere passivity as we may superficially infer. For before one comes to the realisation of absolute dependence one has to go through much of inner struggle; the Tariki realisation is never attained until the last straw of self-assertion is given up. Passivity marks the end of the utmost strenuousness and tension. Without the latter no Tariki experience will take place in anybody's spiritual life. As the Egyptians would have it, "the archer hitteth the target, partly by pulling, partly by letting go; the boatsman reacheth the landing, partly by pulling, partly by letting go." There is something in the mechanism of the human soul that cannot be worked by self-consciousness and critical philosophy.

"To be delivered does not mean to run after Amida while he flees away from you, but it means to pick up the drowning persons on to the boat and save them from death. When the

(continued from the previous page) boatsman says he will save you from being drowned, will you try to swim up to him by yourself? Have you strength enough to do so? Understanding, as you do, how sure your death is and how merciful The Other is, why do you hesitate? The only thing you may do in this case is to let your life-saver do whatever he knows best for your welfare. There is no need for you to look backward and forward and to carry along such old stuff as Nembutsu or faith or joyful heart. As soon as you realise the destiny of your sinful existence and the infinite, unconditional love of The Other, be gone with the last trace of self-assertion in whatever form, and abandon yourself, heart and soul, at the feet of the saviour."

The giving up of everything of mine and the embracing of The Other unconditionally, is to be preceded by humiliation and helplessness. Without the latter no salvation will be possible. Humiliation comes from the sense of unworthiness, and helplessness is the consciousness of finitude and limitation. Being finite and limited on all sides and in every way, we do not know how to get out of this, how to realise the state of freedom. When reflection turns upon the infinite perfectability of moral character, that is, on the impossibility of attaining to a state of self-perfection in which all sinfulness has been thoroughly purgated, we are placed at the last stage of despair and hopelessness. If The Other demanded purity, perfection, and strength as the conditions of rebirth in the Pure Land, who on earth could ever hope for salvation? All is destined for Naraka, every one of us, and the world will be the valley of the utmost misery. Thus, we can see that the background of Tariki mysticism is deeply stained with blood and tears and that the doctrine of absolute passivity is heavily lined with the ugly wounds of merciless self-criticism. "Let go and you come up to the surface," is the Japanese saying. Renunciation is however the last resort we can come to and means so many vain efforts previously made for our own salvation. We clung to one thing after another always connected with the "I", we

(continued from the previous page) could not renounce this last possession, we failed to come up to Amida all naked, all shorn of selfhood. The last possession was the hardest to give up. Riches, fame, honour, and worldly pleasures were abandoned, but the self-consciousness or self-conceit that "I" have abandoned, that "I" have faith, still clings to us. As long as this "I" is still with us, we cannot rise to the surface, we cannot be born in the Pure Land; for we are not yet in the state of absolute passivity, that is, perfectly ready to receive the Original Vows of Amida. The giving up which is the mystic's ambition is by no means an easy task. But when this once takes place in its liveliest form, the infinite light of Amida fills up the darkest corners of our minds, and all the imperfections, weaknesses, and turbulences turn into so many rays of the Infinite Light. "When the stalks are burned, not only their form disappears but they turn into fire. So when the virtues of Amida fill us not only the stalks of our evil passions disappear, but they are transformed into virtues. In the Psalms we read: As the more ice produces the more water, so do the more karma-hindrances the more virtues. This is because Amida's virtues are boundless and know no hindrances."

Renunciation is effected when we make a sudden turn in the course of march which has come to its end. Believing that the thing we seek lies in a certain direction, we make steady efforts towards it; we come to the terminus, there is no way to go further, it is a blind alley, we beat against the wall, when suddenly we turn backward and lo! there lies an open field with an ever-receding horizon and with nothing to hinder one's freest movements. This is the occasion when the Tariki mystic feels as if every piece of luggage he has been carrying was suddenly transferred on the shoulders of Amida. A monk came to a Zen master and asked, "What would you say when I have nothing on my back?" "Throw it down!" said the master. "But, sir, did I not say I carry nothing on

(continued from the previous page) my back?" "If so," roared the master, "carry it on." The monk was not yet free from selfhood, of his individual and self-assertive will, he was not walking in the open field empty-handed. Even when he said he had nothing on his back, his "I" was still at the tip of his shoulder, which was at once detected by the master's trained eye.

Shichiri writes: "When Shên-tsan ("Japanese passage omitted here"), a Zen adept of the T'ang dynasty, was one day sitting in his room he saw a fly trying hard to pass through the paper-screen. It buzzed and fluttered its little wings violently but to no purpose. Shên-tsan composed a poem.

'Why dost thou not fly away through the empty door?
How so very strangely thy thought moveth!
For a hundred years thou mayest strike against the old paper-screen,
But no time will ever come to thee when thou canst get thy head through.'

The master here means to say this: However self-confident a man may be in his power to go ahead, it is in vain. It is best for him to turn backward where he will see an extensive field. Learning, memory, or intellect is of no help as far as salvation is concerned. Abandon the course of your Jiriki efforts and turn round to the Tariki way where Amida awaits you with his Original Vows and infinite love."

Here is a kind of Shin catechism summing up the gist of its teaching:

"Q. What is the Shin faith?

"A. The easiest of all faiths. You have been in it for the last ten years only that you are not conscious of it yourself.

"Q. What shall I do to have the faith?

"A. Nothing much but to hear.

"Q. How shall I hear?

"A. Just as The Other wills. When you hear a story-teller, you just hear him. All the labour is on his side. As

(continued from the previous page) he talks you hear him. There is no special way of hearing. When you have heard, that is the time when Namu-amida-butsu has entered into your heart.

"Q. If so, is just hearing enough?

"A. Yes.

"Q. Even then, I have fears as to my really hearing it: Did I hear or not? What shall I do with this?

"A. That is not hearing but thinking. No thinking is needed here. Faith is awakened by hearing. Don't be caught here. If you reflect and begin to ask yourself whether you have faith or not, you turn your back towards Amida."

PART II

The second section of this paper will consist of thirty-eight sayings by Kōjun Shichiri culled from Akanuma's aforementioned work as well as from Ryōtai Koidzumi's compilation, whose fifth edition appeared in 1920. While writing this paper the author has come into possession of another work on Shichiri entitled, "Anecdotes and Sayings of Shichiri Wajo," ("Japanese passage omitted here") by Yeshō Hamaguchi, in two volumes. It first appeared in 1912 and is published by Kōkyō-shoin ("Japanese passage omitted here"), Kyoto. It saw its fifth edition last year.

(1) According to the other schools of Buddhism, good is practicable only after the eradication of evil. This is like trying to dispel darkness first in order to let the light in. It is not so with us, followers of Tariki: if you have some worldly occupations such as shop-keeping, etc., just begin saying the Nembutsu even with your mind busily engaged in the work. It is said that where the dragon goes there follow clouds. With faith, with your thought directed towards the West, invoke the name of Amida with your mouth, and good actions will follow of themselves. You fail to hit the mark just because you try to catch the clouds instead of looking for the dragon itself.

(2) You cannot stop evil thoughts asserting themselves because they belong to the nature of common mortals. In the "Sayings of Yokogawa" we read that if we recite the Nembutsu we shall be quite certain of our rebirth in the Pure Land like the lotus blooming above the muddy water. The founder of our sect preaches that if we, instead of waiting vainly for the water to recede, start at once to wade through it, the water will recede by itself from under our own feet. Now when the heart is gladdened in the faith of Tariki, there are in it no waters of greed, anger, etc.

(3) Dedicate your mouth to the Nembutsu. When you regard the mouth as belonging to yourself, it always tends to foster the cause of your fall into Naraka.

(4) After enumerating the sins of common mortals, the reverend master said: It is thus that, in spite of our wish to attain the Pure Land, we find ourselves destined for Naraka. Therefore, let us realise that Naraka is, after all our efforts, our destination. As far as our ignorant past is concerned there is no help for it; but as we have now come to the realisation of our own situation, nothing is left for us but to embrace the way of salvation; for herein lies the purport of the Original Vows.

(5) There are some people who think that they understand what is meant by absolute devotion to the Nembutsu, but who are still doubtful as to their possession of the faith and inquire within themselves whether they are really all right. To such I would say: Give up your self-inquisition and have your minds made up as to the inevitableness of your fates for Naraka. When you come to this decision, you will be serener in mind ready to submit yourselves to the saviour's will. To express the idea in a popular way, such people are like those wives whom their husbands do not seem to care for; they are in constant fear of being divorced. Being uncertain about Amida's love, they are anxious to court his favour. This is because they have not yet altogether given up their selves. When we

(continued from the previous page) know that Naraka is inevitable for common mortals filled with evil thoughts and passions,—and in fact we all are such mortals,—there is nothing left for us but to be cheerfully grateful for Amida's promise of salvation. Whether we should be saved after or before our sins are expiated is the business of The Other and not ours.

(6) What? Is it so hard for you to surrender yourself? For, you say, when my advice is literally observed, you cannot carry on your business. Well, if you cannot, why would you keep it up? "If I don't I shall starve to death," you may say: well, but is it after all such a bad thing as you think, this dying? When I say this you may regard me as inhuman and heartless, but is not your real aim to be reborn in the Pure Land of Amida? If so, when you die your wish is fulfilled. If this was not your original wish, what was it? What made you come here to listen to my sermons? You are inconsistent.

(7) Some people are not quite sure of their state of faith. They seem to put their faith on the scale against Amida's miraculous way of salvation, and try to weigh the latter with their own understanding; while salvation is altogether in the hands of The Other. To think that our attainment of the Pure Land is conditioned by our understanding of Amida's plans so that we cease to harbour any doubt as to the wonderful wisdom of the Buddha,—this is relying on the strength of our faith and setting Amida's mercy away from us. When his mercy is not taken into our own hearts and we only ask whether our doubt is cleared and faith is gained, this faith becomes a thing apart from mercy and the one is set against the other. This we call a state of confusion.

(8) The great Original Vows of Amida are his Will, and the ten powers and four fearlessnesses are his Virtues. Both cause and effect are sealed up in the one name of Amida. A paper parcel superscribed as containing one thousand yen may consist, when counted in detail, of so many ten-sen notes and

(continued from the previous page) so many fifty-sen notes, but all the same the total is one thousand yen. Whether we know the contents in detail or not, we are the owner of the one thousand yen as we have the parcel in our hands. Similarly, in whichever way we may embrace Amida, whether knowingly or unknowingly as to his Original Vows and manifold Virtues, we are, as soon as we accept him, the master of Namu-amida-butsu. So says Rennyō, "One is the master of Namu-amida-butsu when one accepts Amida." When his name resounds in your mind you have faith, and when it is expressed on your lips it is the Nembutsu. Oh, how grateful I feel for the grace of Amida! the Pure Land is drawing nigh day by day!

(9) In case we are depending on others, for instance, if we are working as servants we must first win the confidence of the master by showing our loyalty; for otherwise we can never serve him for any length of time. When a poor man wants to borrow money from a rich man he must prove first how honest he is; for otherwise the latter will never have enough confidence in the debtor. The faithfulness of the debtor must be recognised by the creditor. So in the other sects of Buddhism people are encouraged to rely on their own sincere desire to be saved, which they would have Amida accept for the price of his grace. But "reliance" or "dependence" is differently understood in the teaching of Tariki. The feeling of dependence the child has for its mother has not been bought by its own filiality. When the sincerely-loving heart of the parent is taken into its own little heart and when these hearts are made into one heart, the child is truly said to be filial. "Think of your parents with even half as much of the love as is entertained for yourself by the parental hearts," — so goes the old saying. If you had even one-tenth of such love, you would be the most filial child in the world. In like manner we can't come to Amida and ask him to accept us as the reward of our sincere desire to be saved. [From Amida's infinite point of view our sincerity is not worth being taken notice of by

(continued from the previous page) him.] What we can do is to accept his own sincere desire to save us and rest assured of the fulfilment of his Vows. This is the adamant faith of Tariki.

(10) You say that you never count on the Nembutsu as the efficient cause of your rebirth in the Pure Land because it is only the expression of your grateful heart, but you feel uneasy when you find that you do not say it well. As long as an old lady has a stick in her hand she may not be conscious of its utility, but she would feel unsteady with her feet if she should leave it altogether. In like manner while you can say the Nembutsu you feel all right, but as soon as your Nembutsu becomes rarer you are uneasy. Then you come to think that the Nembutsu has nothing to do with your rebirth in the Pure Land. So far so good, but still feeling that faith is somehow necessary you try firmly to take hold of it after all. While getting out of a boat one sometimes falls into water because one kicks off the boat in the effort to jump over to the bank. You fall into the fault of self-power because you jump at faith just as you let go the Nembutsu. Viewed in this light, this is also a sort of self-power, a self-power of mind if not of mouth. If you say that the Nembutsu is not the efficient cause of rebirth in the Pure Land, why should you not advance another step in your way and also quit the faith itself? Then there will be but one mercy of the Buddha that works, and indeed there is nothing to surpass this state of mind.

(11) Referring to children the reverend master said, "Carried on the back of Amida as they are on the mother's, even the wanton, capricious ones will attain the Pure Land."

(12) "To hear" is the whole thing in the teaching of Tariki. Says the sutra, "Hear the name of Amida!" The Buddha, let us observe, does not tell us to *think*, for hearing is believing and not thinking. How do we hear then? No special contrivance is needed; in thinking we may need some method to go along, but hearing is just to receive what is given, and there is no deliberation here.

(13) We should live in this world as in a branch office of the Pure Land.

(14) We feel serene in mind, not because we are assured of attaining the Pure Land, but because we believe the words of Amida who promises to embrace us, to save us in his love.

(15) When holes are stopped in the broken paper screen, no draught will pass through: when we say the Nembutsu continually with our mouth, no evil language will have chance to be uttered. Be therefore watchful.

(16) We read in the sutra, "It is ten kalpas now since the Enlightenment of Bhikshu Dharmakara." This means that family-fortune of father and children is merged in one; that is to say, the merits of Amida are now those of all sentient beings and the sins of all sentient beings are those of Amida. Here lies the uniqueness of the Enlightenment of Amida which distinguishes itself from Enlightenment attained by other Buddhas. According to the latter, thousands of virtues and merits are the sole possessions of the Buddhas themselves, whereas we poor creatures are altogether meritless. There are therefore in this case two independent family legacies; the one rich in endowments and the other next to nothing; while in the Enlightenment of Amida all is merged in one, for in him there is the virtue of perfect interpenetration. When bundles of hemp are burned, not only their original shape is transformed, but they all turn into fire. In like manner, when the merits of Amida enter into our hearts and fill them up, not only the evil passions we have are consumed like bundles of hemp, but they themselves turn into merits. We read in the Wasan: "The greater the obstacles the greater the merits just as there is more water in more ice. The merits of Amida know no boundaries.

(17) The lamp itself has no light until it is lighted, it shines out only when a light is put in. As Amida is in possession of this light of virtue, eighty-four thousand rays shine out of him; broadly speaking, his light knows no impediments and fills all the ten quarters. "Long have I been in

(continued from the previous page) possession in myself of the Original Vows made by the other power and also their fulfilment! and yet how vainly I have wandered about deceived by the self-power's tenacious hold on me!" Again, "There is in the light of the Buddha of Unimpeded Light the light of purity, joy, and wisdom, and its miraculous virtues are benefiting all beings in the ten quarters." Again, "As this is the teaching of Amida who turns all his merits towards the salvation of all beings, his virtues fill the ten quarters." It is thus evident that Amida is surcharging us with his merits.

(18) Certain Tariki followers imagine that as Amida attained his Enlightenment ten kalpas ago which determined the status of sentient beings as ultimately destined for the Pure Land, all that they have to do on their part for salvation is but to remember the fact of Amida's Enlightenment, and that as to their understanding of the meaning of Tariki nothing is needed, for the remembrance is enough. This however is not the orthodox teaching. If we have no inner sense of acceptance as to Amida's infinite grace, it is like listening to the sound of rice-pounding at the next-door neighbour's which will never appease our own feeling of hunger. The ancient saying is, "A distant water cannot put out a near fire." A man comes into town from a faraway frontier district; while staying in an inn, fire breaks out in the neighbourhood and confusion ensues. The traveller quietly remarks: "In my country there is a big river running in front of my house, and there is a great water-fall behind, besides the canals are open on all sides: you need not be afraid of the fire's getting ahead of you." But all the waters thousands of miles away will not extinguish the fire at hand. The inn is reduced to ashes in no time. You may imagine that in your native country of Amida's Enlightenment there securely lies the assurance of your rebirth in the Pure Land ten kalpas ago and also that there runs the great river of oneness in which are merged subject and object, Buddha and sentient beings; and you may nonchalantly say

(continued from the previous page) that you have no fear for hell-fire: but inasmuch as you have no inner sense of absolute dependence your house is sure to be consumed by the flames.

(19) Such old Chinese remedies as kakkonto (arrowroot infusion) may do us neither harm nor good, but with a strong effective medicine there is something we may call toxic after-effect. The grace of Amida as is taught by the other-power school is so vast and overwhelming that its recipients may turn into antinomians. This is the danger one has to be on guard against. Such Tariki followers are inferior to the Jiriki, who cherish a feeling of compunction even in innocently destroying the life of an ant. Whatever the Buddha-Dharma may teach, we as human beings ought to have a certain amount of conscience and the feeling of compassion; when these are missing, there will be no choice between ourselves and the lower animals.

(20) Some say that Buddhism is pessimism and does not produce beneficial results on our lives. But could Buddhists be induced to love this world so full of evils? If they were addicted to saké-drinking, a life of wanton pleasures, an insatiable thirst for fame and gain, how would they ever be expected to see into the true signification of this life? As they are detached from all these evils, they really know how to benefit the world. Since olden days there has been no one who truly worked for our welfare by leading a life of dissipation.

(21) The lower grow the mountains as the further we recede from them, but the nearer we approach the higher they are: so with the grace of Amida.

(22) When they are told this: "If you are going to take refuge in the teaching of Tariki, you must refrain from committing evil deeds such as drinking, smoking, etc.," they are apt to hesitate. Well, let them drink then, let them wander away from the ordinary moral walks, if they are positively so inclined: but let them at the same time only believe in Amida, believe in the Original Vows of the Buddha. When the faith gradually takes possession of their hearts, they

(continued from the previous page) will naturally cease from evil doings. Through the grace of Amida their lives will be made easier and happier.

(23) Knowledge is good, its spread is something we have to be grateful for. But it is like fire or water without which we cannot live even for a day. But what a terrible thing fire is and water too, when we fail to make good use of them! How many human lives and how much property, we cannot begin to estimate, were lost in fire and flood! In proportion to its importance to life, knowledge is to be most cautiously handled. Especially in the understanding of Tariki faith knowledge proves to be a great hindrance.

(24) Knowledge is the outcome of reasoning and knows no limits: faith is the truth of personality. Faith and knowledge are not to be confused.

(25) Knowledge grows as we reason, but love stands outside of reasoning. In the education of children the mother ought to know how to reason about their future welfare and not to give way to her momentary sentiment. Love is the string that binds the two.

(26) Amida holds in his hands both love and knowledge for the salvation of sentient beings. So we read: "In the depths of Amida's love there lies his wisdom beyond calculation." "Namu-amida-butsu" signifies the union of love and wisdom and is the free gift of Amida to us sentient beings.

(27) Doubt is impossible when our salvation by Amida is so positive; and when salvation is so positive we cannot but help saying the Nembutsu.

(28) According to the Tariki teaching, all that we sentient beings have to do in the way of salvation is to accept and believe. Have you ever seen a puppet-show? The marionettes are worked from behind, somebody is pulling the strings. We are all likewise moving through the absolute power of Amida.

(29) While Amida's Original Vows are meant universally for the salvation of all sentient beings in the ten quarters, we

(continued from the previous page) may not experience real joy if we are to receive only portions of Amida's grace as our shares. According to Shinran, Amida's meditation for five kalpas was only for his own sake, for himself alone; why then should not each of us take the whole share of Amida's grace upon himself? There is but one sun in the world, yet wherever we move does it not follow each of us?

(30) "To return to the great treasure-ocean of merits" means throwing oneself into it, that is, throwing oneself into a mass of wisdom, into the midst of Light.

I read somewhere a fine story about a rabbit. As it ran into a heath of scouring rush (*tokusa*), the hunter followed it but could not find any trace of the animal. When he closely searched for it, he noticed that it has been rubbed off by the rush into a nonentity. In a similar way when we throw ourselves into the Light of Amida, all the evil karma and evil thoughts we may be in possession of altogether disappear. When flakes of snow fall into the boiling water they all at once melt away. When we have returned into the great ocean of Merits, that is, when we have thrown ourselves into the midst of Light and Wisdom, nothing of evil deeds and thoughts will be left behind. Think of it, O you, my brethren in faith, while enlightenment is impossible for us unless we reach the forty-first grade, or realise the first stage, we common mortals possessed of ignorance are now firmly established in the faith that we are to be born in the Pure Land of Amida when we have thrown ourselves into his Light where the boiling water of Wisdom melts all our evil karma and evil thought without even leaving a trace of them. This being proved, have we not every cause to be joyous?

(31) We are told to believe deeply in the mercy of Amida, but if you are too concerned with your state of mind the very mercy of Amida may prove to be a hindrance to the growth of your faith. If you strive to grow in faith thinking this must be accomplished for your salvation, the very effort will smother it. For faith means unconditionally to submit oneself

(continued from the previous page) to The Other, and the straining is the outcome of self-power; the heavier you step the deeper you go into the mud of self-power, and the further you stand away from other-power. In this case a step forward means a step backward, and when you think you are deep in it, that is the very time you are receding from Amida.

(32) "To have faith" means not to have any doubt about the Original Vows of Amida; when there is not the least shadow of doubt about the Vows, other things will take care of themselves.

(33) The principle of the Tariki teaching is: "Just ask and you will be saved," and not "You do this and salvation will be its reward." Nothing is imposed upon you as the price of salvation. When you give sweets to your children you do not tell them to do this or that, you simply give them away, nothing is expected of them, for it is a free gift. With Amida, his gift has no conditions attached to it. Let your mortal weaknesses remain what they are, and be absorbed in the infinite grace of Amida.

(34) Saké cannot be poured into an overturned cup, but when it stands in its natural position, anybody can pour saké into it and as fully as it can hold. Therefore, have the cup of your heart upright ready to receive, and hear; it will surely be filled with Amida's mercy.

(35) There are some people who have heard of the Original Vows and say that they believe in them, but somehow they feel uneasy when they think of their last moments. They are like those who feeling dizzy at the surging billows are not at all sure of their safely sailing over the ocean. If they are too frightened at the evil passions that are stirring in their hearts, which they think will assuredly interfere with their ultimate salvation, there will be no end to their vexations. Look at the spacious boat instead of the billows; for the boat is large enough and safe enough for every one of us, however sinful and numerous we are, and there will be no feeling of

(continued from the previous page) uneasiness left in us. When you think of the mighty power of Amida, you cannot have any fear as to your salvation.

(36) We must pay fair prices for things that belong to others. But when they are our own parent's they are justly ours too and we do not have to pay for them. This is because of the parental love that we are allowed to inherit all that belongs to him regardless of our mental capacities. So with Amida, he bestows upon us freely all that he has, — and here is the secret of the Tariki teaching.

(37) There are two ways to get rid of illusions and be enlightened. The one way is to accumulate our own merits and thereby gain enlightenment. The other way is to gain enlightenment depending upon the promise of the Original Vows of Amida; we are then admitted to the Pure Land, not indeed on account of our own wisdom or merit, but solely through the grace of The Other, who is the father of all beings. When we seek the Pure Land, we feel uneasy reflecting on our moral imperfections and the lack of a yielding, believing heart. But this is a state of mind not in accord with the spirit of Tariki, for our attitude here is that of the one who would receive things from strangers and not from his own parent. As we followers of Tariki are all naked with no outward vestments such as virtues or merits, we jump right into the water of the Original Vows of Amida where good men do not stand out any higher than wicked ones; for Amida's grace makes no preference between the two sets of beings.

(38) According to the old Chinese legend, the jelly-fish has no eye and relies upon the crab for its sight. Supposing this true, we are all like the jelly-fish, for we have no wisdom-eye to see through the triple world; and it is only when we are given Amida's own Light of Wisdom that we are really relieved of worry and can see the truth as the one who is destined for the Pure Land.

DAISETSU TEITARO SUZUKI

PROFESSOR RUDOLF OTTO ON ZEN BUDDHISM

Professor Rudolf Otto, of Marburg, is the author of *Das Heilige*, whose English translation entitled, *The Idea of the Holy*, appeared recently. Not satisfied with scholarly achievements he is one of the active workers in the movement of a world's religious union. His view on Zen as a special form of Japanese Buddhism was published in the second report of the said movement. The article is more or less a recapitulation of Professor Suzuki's paper on Zen in one of the previous numbers of the *Eastern Buddhist*, but as it comes filtered through the brains of such a scholarly author, it is reproduced here in an English translation for the perusal of the readers of the present magazine.

PRAJÑA

ZEN, Sanskrit Dhyāna, is the name of a great school of Chinese-Japanese Buddhism whose foremost saint is Bodhidharma. Its peculiar form, which is still living in Japan, was given to it by the Chinese master Hyakujo, circa A. D. 800. The ground of the teaching upon which it rests is Mahayana. And so are its ceremonies, its myth, its pantheon (if it is permitted at all to apply such a distorted expression to the Mahayana). The solemnity of the Numinous that in general lies over Buddhist ceremonies and over the conduct of the better monk is also in keeping with their wonderful temples, halls, religious paintings, acts of worship, and personal conduct. In distinction from the great principal school of Japanese Buddhism, the Shin-Shu, which is essentially personal in nature and which seeks salvation in personal faith in the saving grace of the personal Amida Buddha, the Zen followers are mystics. They are at the same time practical mystics; for like Benedict they couple *ora* and *labora*, like the Benedictines they are tillers of the soil, men of practical labour, or, according to talent, men of creative art in sublime works of painting or sculpture. "He who does not work shall not eat" — was the motto of Hyakujo. Yet all that is not their essential characteristic.

(continued from the previous page) I asked a venerable abbot in a fine quiet abbey in Tokyo the question: "What is the basic idea of Zen?" Since he was wedged in by this question, he was obliged to answer with an idea. He said: "We believe that Samsara and Nirvana do not differ, but that they are same. And that every one should find the Buddha-heart in his own heart." But in truth this is also not the chief thing; for it is still "said," still "doctrine," still transmitted. The main point in Zen, however, is not a basic idea, but an experience, which shuns not only concepts, but even the idea itself. Zen reveals its nature in the following instances in which its artists have drawn without words before our eyes in an incomparably impressive manner by mien, gesture, bearing, facial and bodily expression.

1. One must form here first of all a picture of Bodhidharma himself, the prodigiously heavy man who "sits before a wall ten years in silence," in concentrated, nay, in conglobate force of inner tension like a highly charged Leyden jar, the large eyes almost pushed out of his head by the inner compression, boring their way into the problem, eyes of an exorcist who wishes to conjure up a demon, or a God to stand before him in order that he shall reveal and deliver up his secret. What he is gazing at, what he wishes to compel, who could say? But that it is something monstrous, that it is the monstrous itself, that is revealed in his features. And the great pictures of Bodhidharma are therefore quite monstrous in every nuance of the term as I suggested on page 51 of my book, *Das Heilige*. That this seated person seeks a something, which matters above everything, compared with which all things are viewed with unconcern, a something in word such as only the Numinous itself has, springs directly to the mind. And whoever loses himself entirely in this picture, to him must come the light terror in the presence of the thing which is mirrored in these eyes, in this collectedness.

2. At the same time this collectedness is nothing less than a self-scrutinising, than a self-making or the willing

(continued from the previous page) to find the self. And the final discovery is, God knows, not the product of one's own cleverness, or of one's own doing. And the emancipation which is connected with the discovery is the farthest conceivable from the so-called self-emancipation. The assurances of many expounders of Buddhism who consider that the superiority of Buddhism lies in its teaching of self-emancipation are miles astray. This discovery is a final cracking, a final breaking which comes to one simply as an altogether mystical fact, a fact which however cannot be made by anything. It either gives itself, or withholds itself. No man can make, produce, or find it himself. One can hardly characterise it as "Grace," for to "Grace" belongs a "Gracious One." But it is related to grace, in so far as by grace and the experience of grace the utterly wonderful mystery is meant. It is the using of the "celestial eye" and more fittingly comparable to an entering charm than to an emancipation of self.

3. What is the content of the discovery? The lips of those experiencing it are firmly sealed. And so it must be, for if this school has a dogma, it is that of the inconceivability and complete ineffability of the "thing itself. It is the Truth which has bearing upon all things, which transmutes life in a trice, and which gives a hitherto unseen, misunderstood sense to the existence of himself and of the world. It is accompanied by the most intense heightening of the emotions, and boundless joy. It is linked with a continuous "study of the Inconceivable." This study, however, is nothing intellectual, but an indescribable, ever deeper penetration into the discovered truth of Zen. It streams out into the daily conduct, and illumines the faces of those experiencing it. It engenders readiness to serve, for the meaning of life is service for salvation of all feeling creatures. It is revealed in an oft-repeated fourfold vow:

"How innumerable sentient beings are, I vow to save them all;
How inexhaustible our evil passions are, I vow to exterminate them:

How immeasurable the Holy Doctrines are, I vow to study them;
How inaccessible the path of Buddha is, I vow to attain it."

It stretches the mind to the highest ideal, but it enjoins renunciation of all personal fame, and inculcates willing humility: "Let one's ideal rise as high as the crown of Vairocana (the highest of the Buddhas), while his life may be so full of humility as to make him prostrate before a baby's feet."

All self-discipline, however, and all actions for others are without compulsion, and "without recompense," unconscious of oneself, without emphasising the things and without merit for oneself.

"The bamboo shadows are sweeping the stairs,
But no dust is stirred:
The moonlight penetrates deep into the bottom of the pool,
But no trace is left in the water."

Samsara itself is now Nirvana. The feverish quest for a goal of salvation beyond being comes to an end. For the object of the quest is found in being itself and in union with it. This world of migration, otherwise a heap of sorrow and evil, is itself the blissful Buddha-sphere; it scintillates in transparent mystical beauty and depth, just as the inspired brush of this artist reproduces it with unparalleled impressiveness. It treats with equal disdain all book-learning and scholastic erudition. But it is a rare, deep, inner wisdom which finds expression in a laconic word, in a prompt maxim, in a concise verse, which only suggests. It is a truth which is not at all that of everyday and which expresses itself best in its own peculiar way in contrast to everyday truth, namely, in its apparent loutishness when judged from the outside, by which, as in the case of Socrates, the deep spiritual import becomes doubly visible in its victory over an ugly or bizarre form or face. Such constantly depicted, painted figures are especially Han-shan ("Japanese passage omitted here") and Shi-te ("Japanese passage omitted here") whose representation by Shūbun seems to me to be the greatest physiognomical masterpiece of the world.

(continued from the previous page) In no other place has any one succeeded in making the perfectly ridiculous, grotesque of a given external appearance disappear so entirely into nothing, and to make one forget it before the outbursting depth, and in this manner to make felt the utter non-importance of all material or outer things compared to the Inner. And this quite in the laconic manner of Zen itself, with a few strokes and blurs of the most marvellous India-ink. And it is at the same time like "the bamboo shadow which plays without stirring up the dust," that is, so indifferent to all outer effects and without ambiguity. Some have wished to explain the Mahayana in their favourite way as "a penetration of the Vedanta mysticism into Buddhism." One can learn, however, from the forms of Han-shan and Shi-te, or also from the form of the big-bellied one, of Pu-tai ("Japanese passage omitted here"), how wary one must be of these assertions of smuggling. Such figures were simply unthinkable among the pupils of Sankara. And their experience, however ineffable it is, is in tone utterly different from the Brahman-Nirvana of the Vedanta. It is far more naive, more blissful, more thoroughly illumined, far richer in potentialities; it is not world-rejecting, but world-transfiguring. It is mysticism. But it shows that mysticism is not all one and the same thing, that mysticism is not a separate, self-existent category of being, but a something formal, namely the coming to preponderate of the Irrational, which may take place in various ways and with widely differing content. If one wishes analogies for figures like those named, they are offered most readily among the disciples of St. Francis, as Sant Egidio and Ginepro. The statement: "Nirvana and Samsara are the same," would constitute for Sankara an enormous abomination.

4. In a sudden flaring-up the new viewpoint enters. The content of the experience is utterly ineffable. For that reason it simply cannot be transmitted. It must arise in all its originality in each and every person. Instantaneity and especially intransmissibility are the real dogmas of this peculiar

(continued from the previous page) school. It is for this reason that painters ever and again represent Bodhidharma tearing up and throwing away the sutras, the sacred texts and the writings of the school. And yet there are masters and pupils. And this relationship is of the utmost importance. The pupil is not to be instructed in that which is incapable of being taught, but he is to be led as it were, or better *shoved* until intuition breaks in. That which helps him thereto is manifestly first of all the witnessing of the effects of experience which are listed in 3. In their union vividly experienced they must awaken a preparatory conception in the *a priori* of the receptive person, and in that way prepare the breaking through. There are in addition drastic actions of an unusual pedagogy which must appear to us as mad, but which evidently attain their end with the disciple summoned. Suzuki relates the seemingly very little enlightening story of the enlightenment of Hakuin by his master Shojū. Hakuin considers himself already deeply versed in the Wisdom of Buddha and parades his wisdom in front of his master. "Stuff and nonsense" – answers the master when he has finished. Hakuin vindicates himself. Thereupon the master boxes him many a time, throws him out of the house, so that he falls into the mud, and scolds him: "O you denizen of the dark cavern!" Hakuin comes another time firmly resolved to bring his master to speech. This time the master throws him over the veranda, and he falls to the bottom of the stone wall. And while he is lying half-senseless below, the master laughs scornfully down at him. Hakuin now wants to leave the master. Then as he is going about begging in the village, the miraculous happens: a trivial occurrence – as the glittering of the can in the case of Böhme – gives the impulse which suddenly opens his eye to the truth of Zen. Boundless joy overcomes him, and half beside himself he returns to his old master. Even before he has crossed the front gate, his master recognises him and beckons to him, saying: "What good news do you bring? Quick, quick! Come right in." Hakuin tells what he went

(continued from the previous page) through, and the old master tenderly strokes him: "Now you have it; you have it now." Lectures serve as other aids, the strangest lectures, I suppose, which were ever delivered to salvation-thirsting souls. Their laconic, sometimes literally monosyllabic, statements are not instructions. They are seemingly often quite nonsensical, but in reality they conceal a point which is only not wasted on such as have become accustomed to this enigma-solving through previous training. They are rather a kind of edifying cuffs (knocks) for the soul in order to box it ideogramatically in a given direction. Imagine "conversations" like this one between Ummon and his pupil: What is the (mental) sword of Ummon?—Hung!—What is the one straight passage to Ummon?—Most intimate!—Which one of the three Kayas of the Buddha is it that will sermonise?—To the point!—What is the eye of the true Law?—Everywhere!—What is the way?—Forward!—How is it that without the parents' consent one cannot be ordained?—Shallow!—I do not understand that.—Deep!—How do you have a seeing eye in a question!—Blind. Or a sermon like the following: Ummon is sitting on the master's seat. A monk comes and asks for an answer to questions. Ummon calls out aloud: "O monks!" The monks all turned towards him. Then he arose and left the pulpit without a word.

5. In quite paradoxical utterances, acts, or gestures the utter Irrational and even the quite paradoxical are presented. It shows in an especially remarkable feature its paradoxical and at the same time its completely inner nature, which in the end is contrary to all outer appearance and ostentation. The experiencing of it should be and should remain entirely inner, which withdraws from the realm of the conscious, discursive, uttered into the deepest Inwardness. One should have the matter as completely within oneself as one has one's health, of which one only becomes conscious when it has fled, and as one has one's life within oneself, of which one knows the least and says the least when it is the strongest and most lively. From

(continued from the previous page) this spring the seemingly offensive statements of the masters. They do not want to hear anything of the Buddha or of Zen even. When these two have first come into consciousness, they are no longer possessed in their originality and genuineness. When one reasons about them, they are no longer there.

“When the Soul speaks, then — alas! — it is no longer the Soul which speaks.” Just as nobility which is conscious of its being noble is no longer nobility, so is Zen, when it speaks of itself, no longer Zen. Goso says to his disciple Yengo; “You are all right, but you have a trifling fault.” Yengo asks repeatedly what that fault is. Finally the master says: “You have altogether too much of Zen.” Another monk asks him: “Why do you especially hate talking about Zen?” — “Because it turns one’s stomach,” says the master. He is annoyed when one wishes to speak of that which cannot be spoken of, which can only be lived and possessed in the soundless depths. And from this attitude spring apparently impious actions, as when a master warms himself on a cold day by burning Buddha-images, or when conceptual objectifications of religion are spoken of contemptuously. As Rinzai says: “O you followers of Truth, if you encounter the Buddha, slay him; if you encounter the Patriarch, slay him.” And one day Ummon draws a line in the sand with his staff, and says: “All the Buddhas as numberless as sands are here talking all kinds of nonsense.” Or another time: “Outside in the courtyard stand the Lord of Heaven and the Buddha discoursing on Buddhism. What a noise they are making!” — But then the talk may on occasion swing completely around and proceed in quite another tone. The discourse may gently point out the still speech of the things about us, waiting until it becomes intelligible to the disciple himself. Just as one day Ummon is going to the lecture hall when he hears all at once the deep tone of the temple bell. He says: “In such a wide, wide world, why do we put our monkish robes on when the bell goes like this?” And Buddhist painting, especially, has

(continued from the previous page) taken up such methods of instruction. For example, the last words of Ummon return directly painted in the picture, "Temple Bell at Evening." There is the wide, wide world. One sees half disappearing the cloister. The accompanying strokes suggest the ringing of the bell, which one thinks one hears. That is not nature-sentiment; that is Zen. And Zen is also the paradoxical of so many pictures which people to-day would like to class as immature Oriental expressionism — those peculiar impressive landscapes on which a few flaws, at first glance almost completely undecipherable, like a Zen laconism, comprising an entire microcosm and spiritualising it into an ideogram of the Ineffable-Intransmissible. Here Nirvana becomes in fact visible in Samsara, and the One Buddha-heart as the depth of things pulsates with such plainly audible beat that respiration halts. But both are too much "said."

THE RUINED TEMPLES OF KAMAKURA

I

ONE of the results of the earthquake disaster of 1923 in Japan was the partial destruction of the ancient town of Kamakura and the demolition of numbers of temples and historical sites. The earthquake brought down many of these ancient shrines in a second just as if they were a pack of cards instead of massive weather-beaten old edifices which had withstood the hand of time, some of them for centuries. Kamakura itself, which was the seat of the Shoguns' government in ancient days, and is in modern ones a smiling seaside town noted for its ancient sites, fared sadly from the ruthless shaking of that disastrous day. When most foreigners think of Kamakura, they remember the Daibutsu, the great image of the Buddha Amitabha. Pictures of this Buddha may be found all over the world. It is almost too well known to require description, for when the word Buddha is mentioned to the average globe-trotter, it means the Daibutsu of Kamakura. But to the Japanese, Kamakura was famous not only for the beautiful statue of Amida but also for many other ancient relics of the past. All over the town and in its immediate environs were historic and interesting temples set in beautiful surroundings. Alas! many of these, although happily not all, are now no more or survive in a mutilated state, — an irreparable loss to the historian, the artist, and the religionist.

While the memory of these ancient fanes is still with me, I wish to recall them to those who have seen them and remind those who have not of all they meant to the history, art, and religion of Japan.

First of all, the Daibutsu itself. Fortunately it still stands although it has sunk somewhat and is propped with stones and shows that even its massive bulk must have stood some shaking. Fire, flood, and earthquake each has tried to displace the

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) serenity of this Buddha but in vain. It still sits unmoved, calm, lost in meditation, symbol of the wisdom of the East. It stands in a charming retired grove about a mile from the railway station. Tradition has it that in 1195 A.D. Yoritomo, founder of the Shogunate form of government in medieval Japan, when taking part in the dedication of the restored temple of the Nara Daibutsu, desired to have a similar object of worship in his own capital of Kamakura. He died however before he was able to carry out the plan; but a lady of his court, Itano-no-Tsubone, together with a pious priest, Joku-Shonin, collected funds for the purpose, and in 1252 a large wooden statue was sculptured, the head of which was eighty feet in circuit, and a stately temple to enshrine it was built. But ten years later it was demolished by a great storm and it was then resolved to erect the Buddha in some more enduring material, so the present majestic statue was cast in bronze in 1252 A. D. by the artist known as Ono Goroyemon. We know nothing more of this wonderful artist who has given to the world the perfect statue of Amitabha Buddha. Something, I am sure, of the Buddha's serenity must have been a part of his own soul. The image was enclosed in a spacious temple which was twice destroyed by tidal waves, but the Buddha sat on serenely with downcast eyes and hands folded in meditation. Last year the adjoining temple was again destroyed. I like to think that a woman had the chief part in the erection of this grand statue. It was due to her efforts that funds were collected to built the colossal figure, and this has not been forgotten; for behind the Daibutsu is a stone memorial to the lady Ita-no Tsubone and flowers and incense are still offered to her spirit.

No matter when one sees the Daibutsu, in early morning, at high noon, in the twilight, or by moonlight, it is always wonderful and impressive. What marks it most is the expression of serenity which it reflects. One may come to the Buddha sad or happy, calm or nervous, angry or filled with melancholy, yet the impression is the same. This Buddha touches the soul

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) with something of its own peace and serenity, and looking at its calm face and perfect repose of world-abstraction one is filled even if only for an instant with an admiration which is a combination of appreciation and love.

Lafcadio Hearn felt this for he writes: "No matter how many photographs of the colossus you may have already seen, this first vision of the reality is an astonishment. The gentleness, the dreamy passionlessness of those features—the immense repose of the whole figure—are full of beauty and charm. And contrary to all expectation, the nearer you approach the giant Buddha, the greater this charm becomes. You look up into the solemnly beautiful face—into the half-closed eyes that seem to watch you through their eyelids of bronze as gently as those of a child, and you feel that the image typifies all that is tender and calm in the Soul of the East. Yet you feel also that only Japanese thought could have created it. Its beauty, its dignity, its perfect repose reflect the higher life of the race that imagined it; and, though doubtless inspired by some Indian model, as the treatment of the hair and various symbolic marks reveal, the art is Japanese."

Professor Chamberlain has said in his book, *Things Japanese*, "He who has time should visit the Daibutsu repeatedly; for, like Niagara, like St. Peter's, and several other of the greatest works of nature and art, it fails to produce its full effect on a first or even on a second visit; but the impression it produces grows on the beholder each time that he gazes afresh at the calm, intellectual, passionless face, which seems to concentrate in itself the whole philosophy of Buddhism,—the triumph of mind over sense, of eternity over fleeting time, of the enduring majesty of Nirvana over the trivial prattle, the transitory agitations of mundane existence." According to John La Farge: "Like all work done on archaic principles, the main accentuations are overstated, and saved in their relations by great subtleties in the large surfaces. It is emphatically modelled for a colossus; it is not a little made big, like our modern colossal

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) statues; it has always been big and would be so if reduced to life-size." Speaking of the Daibutsu as a colossus it might be well to remember its dimensions. Its height is forty-nine feet seven inches and its circumference ninety-seven feet two inches. The length of its face is eight feet five inches and its width from ear to ear seventeen feet nine inches, the length of the ear itself being six feet six inches. The circumference of the thumb is three feet. The eyes are of pure gold and the silver boss on the forehead weighs thirty pounds. The image was not cast in a single sheet but made of sheets of bronze cast separately, brazed together and finished off with a chisel.

As I have said, in the old days a great temple encompassed it, but I wonder if much of its charm is not due to the fact that it stands unfettered and unprotected in the open under the sky among the pine trees. It thus makes one think of some great Arhat in India sitting in meditation in a lonely forest, absorbed in contemplation, yet there is no doubt that the Buddha would gain in impressiveness if it were in a more lonely place, in a vaster space, solemn rather than picturesque. In spite however of the rather circumscribed surroundings the coming and going of tourists and pilgrims, the tea-houses and the charm selling booth beside it, in spite of all these drawbacks, I say, the Buddha is perfect to the beholder in its representation of complete repose and pure peace. Here, it must be felt, is the personification not only of Japanese beauty but the symbol of the teachings of Buddhism, which give repose to the spirit and rest and peace to the religious devotee.

There is another great statue in Kamakura much revered by the Japanese. It represents Kwannon, the goddess of mercy. It is made of gilded lacquer over thirty feet high. It stands in the Hase temple. Unfortunately the goddess is hidden behind a wooden door where it is so dark that in order to see the statue well the attendant priest uses a lantern on a pulley so that one can see it only in sections. This is of course a

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) great drawback and the beholder can only imagine how striking the golden goddess might be were she in more fitting and lovely surroundings. Lafcadio Hearn, master of description, has spoken of the Kwannon thus: "The old priest lights a lantern, and leads the way, through a low doorway on the left of the altar, into the interior of the temple, into some very lofty darkness. I follow him cautiously awhile, discerning nothing whatever but the flicker of the lantern; then we halt before something which gleams. A moment, and my eyes, becoming more accustomed to the darkness, begin to distinguish outlines; the gleaming object defines itself gradually as a Foot, an immense golden Foot, and I perceive the hem of a golden robe undulating over the instep. Now the other foot appears; the figure is certainly standing. I can perceive that we are in a narrow but also very lofty chamber, and that out of some mysterious blackness overhead ropes are dangling down into the circle of lantern light illuminating the golden feet. The priest lights two more lanterns, and suspends them upon hooks attached to a pair of pendant ropes about a yard apart; then he pulls up both together slowly. More of the golden robe is revealed as the lanterns ascend, swinging on their way; then the outlines of two mighty knees; then the curving of columnar thighs under chiselled drapery, and, as with the still waving ascent of the lanterns the golden Vision towers ever higher through the gloom, expectation intensifies. There is no sound but the sound of the invisible pulleys overhead, which squeak like bats. Now above the golden girdle, the suggestion of a bosom. Then the glowing of the golden hand uplifted in benediction. Then another golden hand holding a lotus. And at last a Face, golden, smiling with eternal youth and infinite tenderness, the face of Kwannon."

The temple which enshrines the Kwannon is picturesquely situated and being small and low escaped destruction by the earthquake. There is a belfry containing a fine bell, one of the three largest and finest in Kamakura. The boom from it

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) is clear and resonant like a great prayer breathed out to land and sea, and it is interesting to note that when it is sounded it is said that all influences of ill omen, all calamities and catastrophes cease and all prayers are granted. Pity then it did not strike at two minutes before noon of that fateful day, September 1, 1923.

This temple of Kwannon is supposed to be of very ancient date, but the present building was erected by Yoshimasa, the eighth Ashikaga Shogun who died in 1492 at the time that Columbus discovered America.

The following is the legend of the temple as related by Lafcadio Hearn.

“In the reign of Emperor Gensei, there lived in the province of Yamato a Buddhist priest, Tokudo Shonin, who had been in a previous birth Hoki Bosatsu, but had been reborn among common men to save their souls. Now at that time in a valley in Yamato, Tokudo Shonin walking by night saw a wonderful radiance; and going towards it, found that it came from the trunk of a great fallen tree, a kusunoki or camphor-tree. A delicious perfume came from the tree, and the shining of it was like the shining of the moon. And by these signs Tokudo Shonin knew that the wood was holy; and he bethought him that he should have the statue of Kwannon carved from it. And he recited a sutra and repeated the Nembutsu praying for inspiration; and even while he prayed there came and stood before him an aged man and an aged woman; and these said to him. “We know that your desire is to have the image of Kwannon Sama carved from this tree with the help of the gods; continue therefore to pray, and we shall carve the statue.”

And Tokudo Shonin did as they bade him; and he saw them easily split the vast trunk into two equal parts, and begin to carve each of the parts into an image. And he saw them so labour for three days; and on the third day the work was done, — and he saw the two marvelous statues of Kwannon made perfect before him. And he said to the strangers: “Tell

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) me I pray you by what name you are known." Then the old man answered: "I am Kasuga Myojin." And the woman answered: "I am called Ten-sho-ko Daijin; I am the Goddess of the Sun." And as they spoke both became transfigured and ascended to heaven and vanished from the sight of Tokudo Shonin.

And the Emperor hearing of these happenings sent his representative to Yamato to make offerings and to have a temple built. Also the great priest, Gyogi Bosatsu, came and consecrated the images and dedicated the temple which by order of the Emperor was built. And one of the statues he placed in the temple enshrining it and commanding it: "Stay thou here always to save all living creatures!" But the other statue he cast into the sea, saying to it: "Go thou whithersoever it is best, to save all the living."

Now the statue floated to Kamakura. And there arriving by night it shed a great radiance all about it as if there were sunshine upon the sea; and the fisherman of Kamakura were awakened by the great light; and they went out in boats, and found the statue floating and brought it to shore. And the Emperor ordered it that a temple should be built for it, the temple called Shin-Hase-dera, on the mountain called Kaikosan, at Kamakura.

There is a famous Shinto shrine in Kamakura which is known to most tourists. Like the temples at Nikko and the Kasuga shrine at Nara, it is painted red and makes a charming picture in a frame of green pines and cryptomerias. This is the temple of the god Hachiman.

The stage building of the sacred dance and the great red colonade were demolished, but the inner shrine standing at the head of a long flight of steps is intact. The doves still hover about the shrine portal and fly down to eat the grain which visitors may buy, served in tiny plates. The picturesque approach to the shrine has been partly spoiled by the loss of the big

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) drum bridge and other buildings. There remains the lotus pond which in August displays beautiful white and pink flowers, so closely associated with thoughts of Buddhism. When we see the pure and graceful lotus flowers do we not think of the mystic phrase, "Om mani padme hum!" (The jewel in the lotus)? The aged *icho* (gingko) tree, said to be over one thousand years old, is as stately as ever.

In former days there were many grand buildings in the Buddhist style, the guardian gates of the Ni-o, the belfry, the pagoda, the six-sided pavilion, the Gomado where incense was constantly burned, the Rinzo library where the holy books were kept, and the priest quarters, and the great altar building. Hachiman was constructed in the style of Ryobu Shinto; for until the Restoration of 1868 this temple represented the teachings of both Shinto and Buddhism, an amalgamation of the two sects inaugurated by Gyonen and augmented and developed by Kobo Daishi. The present buildings were built in 1828 in this style of architecture, but in 1868 the Buddhist elements were effaced as far as possible in order to preserve Shinto in its simplicity. Except for its brilliant colour it is plain and austere compared to what it must have been in the former days of its Buddhist splendour before the time of the ruthless separation of Buddhism and Shinto. The present temple was erected on the site of a former temple built in Yoritomo's day. The deity worshipped here is Hachiman who was the son of the Empress Jingu, herself a woman of unusual qualities, noted for her manlike spirit, her beauty and intelligence, and who invaded Korea and conquered it. The god had a flourishing reign under the name of Ojin, and upon his death became the patron god of soldiers; for this reason no doubt Yoritomo favoured this god and this temple, and did everything in his power to enhance its beauty and brilliancy. Hachiman was the patron saint of the Minamoto family, and there is a legend to the effect that Yoshiie, ancestor of Yoritomo was born as a son of the god and inherited his

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) bravery and valour and this name was given to him by his father and he was called Hachiman Taro, so there are really two Hachimans who receive worship from the people. In the later times of Ryobu Shinto, the Buddhists found that Ojin incorporated the eight incarnations of a Bodhisatva.

The dancing stage or Maidono before the earthquake was situated in front of the broad flight of steps leading to the main shrine, but now it has been destroyed. This dancing stage was associated with the name of a beautiful woman, Shizuka Gozen. She was the mistress of Yoshitsune, famous youngest brother of Yoritomo. During the exile of Yoshitsune, she was taken prisoner by Yoritomo, brought to Kamakura, and forced to dance in public before him. She obeyed, but as she danced she sang a love song to Yoshitsune exalting his virtues and his heroism and bemoaning his fate. Yoritomo was angry and went away, but he did not take the life of the brave lady as all feared, for another remarkable woman, Masako, the wife of Yoritomo, intervened in her behalf, and her life was saved but saved for sadness, for later when her little son was born he was taken from her side and killed. So was Yoritomo revenged upon her for her spirited song. The poems she sang at that time are famous.

“O village maiden at the spinning wheel,
May it not turn backward just once for me!
Bringing back my old happy times again!”

“Oh, the hills of Yoshino buried snow white,
Where is he whom I love now wandering?
Alas! I know not, but how I long for him!”

Hachiman temple is associated with another interesting character that of Sanetomo, the second son of Yoritomo and the reigning Shogun. There is a great Gingko tree by the steps leading to the main shrine, and this was the scene of a tragedy, for here Sanetomo was murdered one night as he was returning from a ceremony at the temple. His assassin was

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) his nephew Kugyo who believed that Sanetomo had been instrumental in bringing about his own father's death. As Sanetomo descended the steps Kugyo rushed out at him, thrust at him with his sword and carried off his head. So perished the last survivor of the direct line of Yoritomo. One may fancy that the spirit of Shizuka Gozen was now revenged for the murder of her lover and of her little son. But the young Shogun Sanetomo draws our pity, for he seems to have been a fine young man and a poet of wonderful character. His poems are considered among the best in classical literature.

As you walk on past Hachiman towards Ofuna station you will come to a small temple reached by a steep flight of steps called Arai-no-Emma or Ennoji. Now Emma-O is the god of the Buddhist hells who judges the departed souls. He is represented with a judge's cap and with a most fearful and terrible face with wide open eyes and mouth. This Emma was carved by the celebrated artist Unkei seven hundred years ago and it is said that he died and his soul was brought before Emma who said to him: "When you were alive you made no image of me. Look at my face well and go back and carve it." Unkei returned to the land of the living and from memory wrought the fearful face. The image is kept in a shrine-like receptacle, and at a certain time the priest draws the curtain, and Emma, god of the hells, suddenly glares at you. As Lafcadio Hearn says, "And suddenly, out of the blackness of some mysterious profundity masked by that sombre curtain, there glowers upon me an apparition at the sight of which I involuntarily start back,—a monstrosity exceeding all anticipation,—a Face." On the platform around him stood Ju-O, the nine kings, companions of Emma. I say "stood" for since the earthquake they are mutilated and broken, an arm here, a head there. They are all in piles, the pieces of each god in a separate heap, but I understand as they are government treasures they will be repaired. This is not the first time they have

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) suffered disaster, for formerly Ennoji stood near the sea-shore and in the fourteenth century the temple with its treasures suffered from the great tidal wave which destroyed the Daibutsu temple. Kamakura has indeed been a great sufferer from the disastrous forces of Nature,—flood, tidal wave, wind, fire, and earthquake. The dread Emma-O has also been injured but the terrible face is still intact and in time will look out from his shrine again. Unkei was a celebrated sculptor of the Kamakura era and a great master of the art. His sculptures are among the art treasures of Japan. They are always characterised by great force and spirit. Professor Fenolosa says that Unkei and Tankei, another great sculptor of the Kamakura era, are as well known to modern Japanese as Donatello and Michael Angelo are to us and that as individuality was the keynote of the new life in the violent days of Yoritomo, they gave great prominence to portraiture. Unkei did much of his finest work at Nara and Kyoto, but later he came to live at Kamakura, and Kamakura is identified with Unkei as far as sculpture is concerned. Besides the dread Emma and the Devaraja, there are two other notable sculptures at Ennoji, the wrinkled old hag, Shozuka-no-Baba, the demon who is supposed to rob dead children of their garments and compels them to pile up stones upon the banks of the River of the Dead, Sai-no-kawara. The earthquake has shuttered her also, but restoration is contemplated as the face is still intact. The other work of Unkei's here is a small statue of a fierce demon remarkable for the skill in moulding his muscular little body.

As I walked down the steps of Ennoji, I could not help thinking with keen regret of the old straw-thatched Kamakura temples in the Chinese style, now broken or patched, and if patched then roofed with tin and corrugated iron. The whole landscape is changed. One's spirit grows heavy. I retrace my steps to Engakuji where I am lodging and of which I shall write next time, reflecting upon the transitoriness of this terrestrial world, "this fleeting soap-bubble

THE RUINED TEMPLES OF KAMAKURA

(continued from the previous page) world," as a Buddhist poet words it. Suddenly amidst the desolation and waste of Engakuji, the gong belonging to the monks' hall boomed forth and I heard one of the priests intoning the sutra to the goddess of Kwannon. Ah, I thought, the temples may be broken and mutilated, but the spirit of Buddhism is alive even in the waste. It will take more than a great earthquake to destroy it.

BEATRICE SUZUKI

VIMALAKIRTI'S DISCOURSE ON EMANCIPATION

(Continued)

TRANSLATED BY PROFESSOR HOKEI IDUMI

CHAPTER 2.

THE WAY OF THE NECESSARY MEANS

At that time, there dwelt, in the great city of Vaiśālī, a wealthy householder named Vimalakīrti. Having done homage to the countless Buddhas of the past, doing many good works, attaining to the acquiescence of the eternal law, he was a man of wonderful eloquence, exercising supernatural powers, obtaining all the Dhāraṇīs, arriving at the state of fearlessness, repressing all evil enmities, reaching the gate of profound truth, walking in the way of wisdom, acquainted with the necessary means, fulfilling the great vows, comprehending the past and future of the intentions of all beings, understanding also both their strength and weakness of mind, ever pure and excellent in the way of the Buddha, remaining loyal to the Mahāyāna, deliberating before action, following the conduct of Buddha, great in mind as the ocean, praised by all the Buddhas, revered by all the disciples and all the gods such as a Śakra and Brāhman king, the lord of this world, residing in Vaiśālī only for the sake of the necessary means for saving creatures, abundantly rich, ever careful of the poor, pure in self-discipline, obedient to all precepts, removing all anger by the practice of patience, removing all sloth by the practice of diligence, removing all distraction of mind by intent meditation, removing all ignorance by fullness of wisdom; though he is but a simple layman, yet observing the pure monastic discipline; though living at home, yet never desirous of anything; though possessing a wife and children, always exercising pure virtues; though surrounded by his family, holding aloof from worldly pleasures;

(continued from the previous page) though using the jewelled ornaments of the world, yet adorned with the spiritual splendour; though eating and drinking, yet enjoying the flavour of the rapture of meditation; though frequenting the gambling house, yet leading the gamblers into the right path; though coming in contact with heresy, yet never letting his true faith be impaired; though having a profound knowledge of worldly learning, yet never finding pleasure in things of the spirit as taught by Buddha; revered by all as the first among those who were worthy of reverence; governing both the old and young as a righteous judge; though profiting by all the professions, yet far above being absorbed by them; benefitting all beings, going wheresoever he pleases, protecting all beings as a judge with righteousness; leading all with the doctrine of the Mahayana when in the seat of discussion; ever teaching the young and ignorant when entering the hall of learning; manifesting to all the error of passion when in the house of debauchery; persuading all to seek the higher things, when at the shop of the wine dealer; preaching the law, when among wealthy people as the most honourable of their kind; dissuading the rich householders from covetousness, when among them as the most honourable of their kind; teaching Kshatriyas patience when among them, as the most honourable of their kind; removing arrogance when among Brahmins as the most honourable of their kind; teaching justice to the great ministers when among them as the most honourable of their kind; teaching loyalty and filial piety to the princes when among them as the most honourable of their kind; teaching honesty to the ladies of the court when among them as the most honourable of their kind; persuading the masses to cherish the virtue of merits when among them as the most honourable of their kind; instruct the highest wisdom to the Brahman gods when among them as the most honourable of their kind; showing the transient nature of the world to the Sakra gods when among them as the most honourable of their kind; protecting all beings when among the guardians as the most

(continued from the previous page) honourable of their kind; – thus by such countless means Vimalakīrti, the wealthy householder, rendered benefit to all beings.

Now through those means he brought on himself sickness. And there came to inquire after him countless visitors headed by kings, great ministers, wealthy householders, lay-disciples, Brahman princes and other high officials. Then Vimalakīrti taking the opportunity of his sickness, preached to any one who came to him, and said: “Come, ye gentlemen, the human body is transient, weak, impotent, frail, and mortal; never trustworthy, because it suffers when attacked by disease; ye gentlemen, an intelligent man never places his trust in such a thing; it is like a bubble that soon bursts. It is like a mirage which appears because of a thirsty desire. It is like a plantain tree which is hollow inside. It is like a phantom caused by a conjurer. It is like a dream giving false ideas. It is like a shadow which is produced by Karma. It is like an echo which is produced by various relations. It is like a floating cloud which changes and vanishes. It is like the lightning which instantly comes and goes. It has no power as the earth has none. It has no individuality as the fire has none. It has no durability as the wind has none. It has no personality as the water has none. It is not real and the four elements are its house. It is empty when freed from the false idea of me and mine. It has no consciousness as there is none in grasses, trees, bricks or stones. It is impotent as it is revolved by the power of the wind. It is impure and full of filthiness. It is false and will be reduced to nothingness, in spite of bathing, clothing or nourishment. It is a calamity and subject to a hundred and one diseases. It is like a dry well threatened by decay. It is transient and surely to die. It is like a poisonous snake or the hateful enemies or the deserted village as it is composed of the (five) Skandhas, the (twelve) Āyatanas and the (eighteen) Dhātus.

“O ye gentlemen, this body of ours is to be abhorred, and the body of Buddha is to be desired. And why? The

(continued from the previous page) body of Buddha is the body of the law. It is born of immeasurable virtues and wisdom. It is born of discipline, meditation, wisdom, emancipation, wisdom of emancipation. It is born of mercy, compassion, joy, and impartiality. It is born of charity, discipline, patience, diligence, meditation, emancipation, samādhi, learning, meekness, strength, wisdom, and all the Pāramitās. It is born of the necessary means. It is born of the six supernatural powers. It is born of the threefold intelligence. It is born of the thirty-seven requisites of enlightenment. It is born of the concentration and contemplation of mind. It is born of the ten powers, threefold fearlessness and the eighteen special faculties. It is born by uprooting all wicked deeds and by accumulating all good deeds. It is born of truth. It is born of temperance. Of these immeasurable pure virtues is born the body of Tathagata. Ye gentlemen, if one wishes to obtain the body of Buddha and exterminate the diseases of all beings he should cherish the thought of supreme enlightenment."

Thus Vimalakīrti, the wealthy householder, rightly preached for the profit of those who came to visit him on his bed of sickness and made all these countless thousand people cherish the thought of supreme enlightenment.

CHAPTER 3.

THE DISCIPLES

At that time, Vimalakīrti, the wealthy householder, thought to himself thus: "I am on a bed of sickness; surely the Blessed One who possesses great mercy would never leave me unregarded."

Buddha knowing his thought said to Śāriputra: "Go thou to Vimalakīrti and inquire after his health." Śāriputra replied to Buddha and said: "Nay, O Lord, I am not worthy to go and inquire after his health. And why? I remember one day

(continued from the previous page) I was quietly seated meditating under a tree in a forest; then Vimalakīrti came to me and said: 'Well O Śāriputra, to sit thus is not necessarily a quiet sitting. To sit quietly means to withdraw both mind and body from the triple world. Not to rise from the meditation of cessation (i.e., absolute tranquillity) and yet to exercise all manners of daily life,—this is to sit quietly. Following the manner of ordinary people without renouncing the righteous law,—this is to sit quietly. Not to make the mind abide neither within nor without,—this is to sit quietly. Not to be influenced by the heretical views and yet to practise the thirty-seven requisites for attaining the supreme enlightenment,—this is to sit quietly. If one should thus sit he would be approved by Buddha.' At that time, O Blessed One, hearing these remarks, I remained in silence and was unable to reply. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Mahāmaudgalyāyana: "Go thou to Vimalakīrti to inquire after his health." Mahāmaudgalyāyana replied to Buddha and said: Nay, O Lord, I am not worthy to go and inquire after his health. And why? I remember one day I went into the great city of Vaiśālī and was preaching the law to the people in the streets, Vimalakīrti came to me and said: 'Well, O Mahāmaudgalyāyana, to preach the law to the people should not be done in the manner you do. If the law should be preached at all, it should be done in accordance with the Dharma. There are no created beings in the law, because it is free from their taints. There is no self in it, because it is free from its taints. There is no durability in it, because there is neither birth nor death. There is no personality in it, because there is neither the past nor the future. The law is ever serene as it is far above all forms. The law has no name as it is above words. There is no preaching in it because it is beyond sense and meditation. It has no form as it is like the sky. There is no idle talk in it as it is absolute emptiness. There is no thought of selfhood

(continued from the previous page) in it as it is free from the thought of selfhood. It has no discrimination as it is free from all consciousness. There is no object of comparison in it as there is no relativity. It is subject to neither primary nor secondary causation. It is identical with the essence of things as it is immanent in them all. It is in accordance with the truth as it has nothing to be in accordance with. It abides in the ultimate reality as it remains unmoved on all sides. It is immovable as it does not depend on the six sense-objects. It neither comes nor goes as it is ever changing. It is in accordance with emptiness, formlessness, and aimlessness. It is above handsomeness or ugliness. It knows neither increase nor decrease. It knows neither birth nor death. It has no place of attachment. It is beyond eye, ear, nose, tongue, body, and mind. It knows neither altitude. The law ever is, ever abiding and immovable. The law is far above all thought and all work. Well, O Mahāmaudgalyāyana, the nature of the law being thus, how can we preach it? On the part of the preacher there is nothing to preach or declare, and on the part of the hearer nothing to hear or to obtain. Like a magician who preaches to an audience magic-created, are we to preach the law to a phantom audience. One should preach the law in this spirit. Indeed, to preach the law, one should understand various degrees of capacity in beings, be well provided with an intelligence which knows no impediment, with a great heart of compassion, and praise the Mahāyāna, thinking how to requite the grace of Buddha and how to make the three treasures abiding.’ When Vimalakīrti spoke thus, eight hundred householders cherished the thought of supreme enlightenment. As I have no such eloquence, I am not worthy to go and inquire after his health.”

Buddha then said to Mahākāśyapa: “Go thou to Vimalakīrti to inquire after his health.” Mahākāśyapa replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember once I was begging alms in a poor village, then Vimalakīrti came to me and said: “Well, O Mahākāśyapa, though thou possessest

(continued from the previous page) compassionate heart, yet thy compassion cannot be universal, because abandoning the rich thou seekest only the poor in thy begging of alms. O Mahākāśyapa, thou shouldst abide in the way of sameness and beg alms of all, each in its turn. The begging of alms should be done not for the sake of merely bodily nourishment. Thou shouldst receive the rice-ball in order to break up the form of combination. Thou shouldst accept food not cherishing the thought of acceptance. Thou shouldst enter into a village as if it were deserted. Colours should be perceived as if by a blind man. Voice should be heard as if it were an echo. Odour should be perceived as if it were a wind. Taste should be tasted without being affected by taste. Thou shouldst regard all things as illusory, as destitute of selfness as well as otherness, as neither burning by themselves nor going to extinction. O Kāśyapa, if thou, not abandoning the eightfold path of wrong-doing, enter into the eightfold emancipation, and not abandoning false forms enter into the true law, and give one dish of food to all beings and make offerings to all the Buddhas, and Holies then thou mayest take food. One who eats in such a manner neither with passions nor without them, is neither engaged in meditation nor awakeved from it, abide neither in this world nor in Nirvana. In giving there are no merits, great or small, nor should the giver have any thought of gain or loss.

‘This is the way of directly entering the path of Buddha and not that of the Śrāvakas. O Kāśyapa, if thou eatest in such a manner thou partakest not in vain of others’ alms.’ When, O Blessed One, I heard these remarks, I felt that I had never heard the like before, then began deeply to revere all the Bodhisattvas and thought thus: ‘Though still remaining as simple layman, yet such is his eloquence. Who [hearing him] cherishes not the thought of supreme enlightenment? Since that time, I have never persuaded people to the practice of Śrāvakas or the Pratyeka-Buddhas. Therefore, I am not worthy to inquire after his health.’

Buddha then said to Subhūti: “Go thou to Vimalakīrti to inquire after his health.” Subhūti replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I went into his house begging an alms. Then Vimalakīrti taking the bowl from me and having filled it with boiled rice, said to me: Well, O Subhūti, if a man is able to see sameness in food he will see sameness in everything too. If a man sees sameness in everything, he sees sameness in food too. By begging an alms in this manner he is able to take food.

‘If, O Subhūti, thou be above lust, anger, or ignorance, without extirpating them; if thou assume an absolute form without destroying the body; if thou attain to intelligence and emancipation without exterminating ignorance and desire; if thou obtain emancipation of the five unpardonable sins in spite of being in a state neither released nor bound; if thou never see the four noble truths and yet remain not blind to them; if thou attain to the result of full enlightenment without going above thy mortal nature; if thou be neither a common being nor a no-common being; if thou be neither a saint nor a no-saint; if thou be endowed with things yet transcend their nature, – then thou canst take this food.

‘O Subhūti, if thou seest not Buddha, hearest not his doctrine, but dost follow the six teachers of hearsy such as Purāṇa-Kāśyapa, Maskari-Gosariputra, Sañjya-Vairatiputra, Ajita-Késakambala, Karakuda-Kātāyana, and Nirgrantha-Jñatiputra, making them thy teachers, entering into their orders, following what they erroneously teach, then thou wouldst be able to take this food.

‘O Subhūti, if thou followest heresy and arrivest not at the other shore; if thou abidest with the eight difficulties and never strivest to be free from them; if thou caressest passions and keepest thyself away from impure objects; – then thou obtainest the Samādhi of non-resistance, and all beings will also obtain the Samādhi. One who gives alms to thee never makes for

(continued from the previous page) himself a heap of merit; one who offers food to thee enters the three unhappy regions. If thou shouldst make thyself a friend of all passions helping all the evil ones; if thou renderest thyself entirely identical with all the evils and all the passions; if thou cherishest a hostile heart against all beings; and abusest all the Buddhas and their doctrines; if thou shouldst never enter into the order and never enter into Nirvana;—if thou shouldst be thus, then thou wouldst be able to take this food.'

"Then, O World-honoured One, hearing these words I remained stupefied, not understanding what was meant and not knowing what answer to make; but silently leaving my bowl I was about to depart from his house, when Vimalakīrti said: 'Well, O Subhūti, take thy bowl and fear not. What thinkest thou if a phantom being produced by Tathagata spoke those words? Is there any fear in thy mind?' I replied: 'Nay.' Vimalakīrti said: 'All things are of illusory character. Thou needest have no fear. And why? All things are never above such illusory nature. An intelligent man never adheres to words; therefore he has no fears. And why? The nature of words is not characterised by such words as being or non-being. [When this is understood,] there is emancipation, and emancipation manifests itself in all things.'

"When Vimalakīrti spoke thus, two hundred deities attained to the pure-eye of the law. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Purana-Maitrayaniputra, "Go thou to Vimalakīrti and inquire after his health." Purana replied to Buddha and said, "O World-honoured One, I am not worthy to go and inquire after his health. And why? I remember one day I was preaching the law to the novices under a tree in a forest. Then Vimalakīrti came to me and said: 'Well, O Purana, thou shouldst enter into meditation and examine the minds of those people before thou wouldst preach. Filthy food should never be put into a jewelled bowl. Thou shouldst know the thoughts of those Bhikshus. A beryl should not be

(continued from the previous page) taken for a crystal. Thou canst not know the sources of those beings. Never try to awaken them to enlightenment by the doctrine of the Hinayana. Never hurt him whose body is unwounded. A narrow path should not be shown to him who wishes to walk a broad path. A great ocean can never be put into the foot-print of a cow. The light of a fire-fly should never be deemed equal to the light of the sun.

“O Purana, those Bhikshus cherished the thought of the Mahayana in days gone by, yet forgot it only for a period. How can they be taught and led by the doctrine of the Hinayana? I know that the Hinayana knowledge is, like the blind, limited, superficial, and can not discern different capacities of all things.

“Then Vimalakīrti having entered into meditation, restored to those Bhikshus the consciousness of their former existences, during which they had done many meritorious works under five hundred Buddhas, whereby they wished to turn their minds towards the attainment of supreme enlightenment. When they suddenly thus realised the true nature of their minds they prostrated themselves and worshipped Vimalakīrti with their faces touching his feet. Then Vimalakīrti preached the law unto them and their minds never retreated in supreme enlightenment. Since that time, I am convinced that no Śrāvakas, being incapable of understanding of others’ faculties, ought to preach the law. Therefore, I am not worthy to go and inquire after his health.”

Buddha then said to Mahākatyāyana, “Go thou to Vimalakīrti to inquire after his health.” Mahākatyāyana replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I was discoursing on the ideas of transitoriness, suffering’ emptiness, selflessness, and tranquility. Then Vimalakīrti came to me and said: ‘Well, O Katyāyana, measuring with thy mortal ideas thou shouldst not preach the law which is absolute. O Katayāyana, the law is in its nature neither mortal nor immortal; this is the meaning of suffering. All things have

(continued from the previous page) ultimately no reality; this is the meaning of emptiness. Self and selflessness are identical; this is the meaning of selflessness. Nothing has either beginning or end; this is the meaning of annihilation. When he had preached thus, minds of Bhikshus attained to emancipation. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Aniruddha, "Go thou to Vimalakīrti and inquire after his health." Aniruddha replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember once I was walking in a certain place.¹ At that time, a Brahman deity, all shining in pure brilliancy, came to me, and worshipping me with his face which touched my feet, said to me, 'Tell me how many regions thou canst see, O Aniruddha.'² I replied to him, 'Well' O Angel, I can see these three great Chiliocosms belonging to the land of Śākyamuni even as at an Amra fruit in the hand.'³ Then Vimalakīrti came to me and said: 'Well, O Aniruddha, tell me, is thy supernatural sight a created thing, or is it one of the five miraculous powers of the heretic teachers? If it is not a created thing, it would be functionless, and should be incapable of seeing.' Then, O Blessed One, I remained silent. But those Brahman deities, having heard his words, thought that they had never heard the like before and asked him with bowed heads, 'Tell me who of all men in the world has the true supernatural sight.' Vimalakīrti replied, 'Buddha, the World Honoured One, alone has attained to the true supernatural sight. He ever in contemplation sees all the Buddha countries far beyond the duality of things.' Then Vyhūa-Suddha, the Brahman deity and his relatives, the five hundred Brahman

¹ Walking was the daily custom among Buddhist mendicants. They circulate after meals about the temple or in the forest near the monastery. During their walk they recite certain holy names or some portions of the scriptures.

² It is said that Aniruddha was the one who was most richly endowed with supernatural sight among the disciples of Śākyamuni.

³ Amra, *Mangifera indica*, Linn, mango fruit.

(continued from the previous page) deities, all cherished the thought of supreme enlightenment, worshipping Vimalakīrti with their faces touching his feet, and they suddenly disappeared. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Upāli, "Go thou to Vimalakīrti and inquire after his health." Upāli replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember at one time there were two Bhikshus who had committed a breach of discipline.¹ Full of shame they dared not confess it in the presence of Buddha but came to me and said: 'O Upāli, we have committed a breach of discipline and are too ashamed to confess it in the presence of our Lord. We beseech thee for this only that thou will show us the way how to be made free from the sin which causes us doubt and contrition.' I preached to them the law according to the doctrine of discipline. Then Vimalakīrti came to me and said: 'Well, O Upāli, thou shouldst not increase the burden of those poor Bhikshus, rather shouldst thou directly exterminate their pain of contrition instead of disturbing their minds. And why? The nature of sin is neither within nor in the midst; as it is taught by Buddha, all beings are unclean when their minds are unclean; all beings are pure when their minds are pure; the mind is neither within nor without nor in the midst, and so all things are as the mind is.

'O Upāli, when one's mind attains to emancipation by means of meditation, is there any uncleanliness in the mind?' I replied, 'Nay, none.' Vimalakīrti said: 'Even so it is with the minds of all beings. O Upāli, a false idea is uncleanliness, being free from false ideas is pureness; O Upāli, all things are

¹ Nothing is mentioned in the original text as to what trespass against this discipline they have committed. But one of the commentators tells us that one of them was in doubt whether he had committed misconduct with a woman who was gathering fagots while he was sleeping in a shade; and the other was full of contrition as if he had murdered that woman because he seeing her coming to him for the purpose of seducing him, had struck her in his anger so violently that she ran away from him, fell into a pit, and died.

(continued from the previous page) transient; nothing remains unchanged; they are like a phantom or a flash of lightning; nothing waits for another; nothing continues in a stay; all things are illusions; they are as dreams, a mirage, the moon reflected in the water, reflections in a mirror, caused only by false ideas. One who knows this is said to be obedient to discipline, and one who knows this is said to be learned.'

"Then those two Bhikshus said: 'What profound wisdom he possesses, even Upāli cannot be his equal, Upāli who is the first among all the disciples in the observance of discipline, cannot discourse with him.' I remarked, 'Except for Tathagata there are no Śrāvakas, Bodhisattvas, who can stand his irrepressible eloquence which can fulfill every desire, such is his wisdom.' At that time the two Bhikshus had their fear and contrition terminated and whereby the thought of supreme enlightenment was awakened in them; they made this vow: 'May all beings attain such eloquence as that!' Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Rahula; "Go thou to Vimalakīrti to inquire after his health." Rahula replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day the sons of the wealthy householders of Vaiśālī came to me with bowed heads and questioned me: 'Well, O Rahula, thou art the only son of Buddha who has relinquished the throne of a Cakravartin king and hast renounced the world for the purpose of attaining enlightenment. Now tell us what are the advantages of renunciation according to the doctrine.'

"At that time Vimalakīrti came to me and said: 'Well, O Rahula, thou shouldst not preach to them the advantages of renunciation. And why? Not to have any advantages or merits—this is renunciation. It is a created thing of which we can speak as having any advantages or merits; but renunciation is an uncreated thing, and in an uncreated thing, there are neither advantages nor merits to talk about. O Rahula, renunciation

(continued from the previous page) is neither this nor that nor between. It is beyond the sixty-two heresies. It abides in Nirvana attained by the intelligent only. It is walked by the saints alone. If you could subdue evil ones, transcend the five paths of existence, purify the five sights,¹ acquire the five powers, establish the five faculties, were not annoyed by outside things; if you could deliver one from all kinds of wickedness, crush all the heresies, go beyond the unsubstantiality of names, be emerged from muddy pollution; if you were without attachment, free from the idea of possession, free from clinging, not disturbed, and could feel inward joy, watch over others, abide in contemplation, and keep yourself away from all faults: — if you could do these, then you would be said to have true renunciation.'

"Vimalakīrti then spoke to the sons of the wealthy householders and said: 'Ye shall practise renunciation according to the true law. And why? Buddha is seldom seen in this world.' The sons of the wealthy householders said: 'O Sir, we have heard that Buddha said that if it were not permitted by parents no one could renounce the world.' Vimalakīrti said: 'Well, yet if ye cherished the thought of supreme enlightenment this is renunciation, this is perfect fulfilment. At that time thirty-two sons of the wealthy householders all cherished the thought of supreme enlightenment. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Ānanda: "Go thou to Vimalakīrti and inquire after his health." Ānanda replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day my Lord had been somewhat indisposed. Some milk was required to restore him to health. Therefore, holding a bowl in my hand, I stood at door of a wealthy Brahman. Then Vimalakīrti came to me and said: 'Well, O Ānanda, why dost thou stand here so early in the morning with a bowl in thy hand?' I replied: 'O Sir, our Lord is somewhat indisposed. Some milk is

¹ Five sights are: fleshly, divine, true, intelligent, and enlightened sights.

(continued from the previous page) inquired to restore him to health. Therefore, I am here with a bowl in my hand.! Vimalakīrti said: ‘Stay! stay! Ananda, never utter such words; the body of Tathagata possesses the nature of adamant, as in him all wickedness is exterminated, and all goodness is combined together: What illness, what suffering could he suffer? Go thou away in silence. O Ānanda, thou shouldst not insult Tathagata; thou shouldst not let strangers hear these coarse words, thou shouldst not let the deities who have great dignity, and by Bodhisattvas who have come from the pure lands of the other quarters, hear these words, O Ānanda, even Cakravartin, the sacred king even on account of his little merit, is free from illness; how much more would it not be so with Tathagata who, having accumulated infinite merits, surpasses all? Go thou away, O Ānanda: let us not endure such an insult. If the heretical teachers hear this, they might think thus; “Could he be a teacher, who is incapable even of curing his own illness, while pretending to cure the diseases of others?” Go thou away in haste and in silence; never again be heard by anybody. O Ānanda, thou shouldst know that the body of Tathagata is the body of the law. It is not the body of desire; Buddha is the world-honoured one above the three states of existence. The body of Tathagata is above numbers.¹ The body of Tathagata is uncreated. What illness can such a body suffer?’

“Then, O Blessed One, I was full of shame, thinking thus: ‘Might I not probably have misunderstood our Lord even in spite of my nearness to him?’ And there was heard a voice from above, declaring: ‘O Ānanda, true is that which is said by this man; yet the Buddha who made his appearance in the wicked world of the fivefold corruption² has brought illness on himself only in order to awaken all beings to

¹ Numbers mean the five Skandhas, the twelve Ayatanas, and the eighteen Dhatus, which are the component parts of the human body.

² Fivefold corruption: corruption of the present Kalpa, mankind, belief, life, and passions. SBE. XLIX. Part 2, p. 102.

(continued from the previous page) emancipation. Go thou, O Ānanda; never be ashamed of begging for milk.' O Blessed One, such is his wisdom and eloquence. Therefore, I am not worthy to go and inquire after his health."

Thus five hundred great disciples each relating his story, praising the words of Vimalakīrti, declared themselves unworthy to go and inquire after his health.

A DEEPER ASPECT OF THE PRESENT EUROPEAN SITUATION

WHEN, a few months ago, I stood on one of the highest points of the Alps and over looked the snow-clad ranges spreading before my wondering eyes, for miles and miles, without a speck of a stain on them, and the setting sun was steeping the distant mountain tops into a most delicate hue of pink, with the deep blue sky as clear above: then I realised again what peace was and how one could not help feeling the presence of the Eternal in this ideal state of unspoilt Nature. But then I returned to the cities of men, other sights met my eye and other thoughts overwhelmed my brain and brought out to me the terrible disharmony between life as it was and life as it ought to be: for here there was unrest and not peace, misery and not happiness, discontentment and not joy. In one word, there was no sign of an ideal.

For it is ideas and ideals that make for happiness. Is Europe happy? No, decidedly no. Why not? Because of the lack of both. Its ideas are wrong, for they are compared by the visible horizon, by the care of the day, by material wants. Its ideals are missing: the War and after that the continuation of war in peace have crushed all idealism to the ground, and the present life is one of dull resignation into so-called circumstances. As if circumstances were the shapers of man's fate, and not vice-versa! Wherever idealism prevailed, sacrifices were made, sacrifices of material impulses, of wants and of desires to higher impulses, unselfish aims and aspirations. This Western world has forgotten to make sacrifices: for fear of losing what little it still possesses, it sacrifices the ideals to the satisfaction of immediate material wants. The great sacrifice is to give all so that one may gain all on a higher level; and unless this sacrifice is made in Europe, to renounce all that has happened before, to build up a new common state at the

A DEEPER ASPECT OF THE PRESENT EUROPEAN SITUATION

(continued from the previous page) sacrifice of the old treaties, in the place of ancient feuds, of bygone hatred and mutual distrust, no good will and no happiness can ever come out of the present situation. As Tagore has said somewhere: "Europe is not ready to give up her political inhumanity, with all the baser passions of man attendant upon it; she believes only in modification of systems, and not in change of heart." We need [a reconstruction and a reformation of the old system on new lines; new they seem at present and unheard of, because under the stress of the last eight years they have become obliterated, yet they are the old lines which have always been the guiding lines of all the reformers of mankind. This means, to work that the *mettū*, love, will enter the hearts of the Western world once more in its all-pervading power, and bring with it the *karunā*, compassion for all, the *upekhā*, equanimity, and the *muditā*, sympathy. — What a parody of ancient Christianity and what a paradox with simple and pure faith of the Buddha, as set forth in the venerable Pāli, the present civilisation appears. I quote Tagore once more: "The vital ambition of the present civilisation of Europe is to have the exclusive possession of the devil."

The present state of affairs seems to me to be ultimately due to two main errors of belief and conviction, psychologically understandable and founded in the lower nature of man. That is first the idea of retaliation which proclaims that an action must be met by a counter-action on the same level (or at least by "passive resistance"), that one wrong must be met by another wrong; and the other the impossibility of looking into the future, of gauging the relative importance only of the present, the incapability of judging the position of men and things "sub specie æternitatis," under the aspect of eternity. This appears as the main blindness of modern Europe; to have lost the wide view, which measures the fate of men and worlds by the drops of water forming the ocean and the grains of sand building up the mountains. Surely in all these centuries modern Europe should have acquired this view (as it had nearly

(continued from the previous page) achieved in the eighteenth century), and it should have taught it its immense ethical value. It should have taught it that malice and hatred, and revenge are only productions of the moment and of wrongly directed impulses which have no place in the scheme of eternity and will never lead future generations to happiness. The effect of the narrow view is instantaneous misery of body and soul, and how can its effect on the future be good?

To apply with a few words these considerations to the political situation of the West, we find these the outstanding features. The political systems of Europe are guided by envy and ill-will. The character of this "policy" (when shall we be able to do away with this word?) is to the effect of keeping the nations in misery by the wrong idea of "do as you are done to." It ties them to the moment by virtue of its blindness to see farther than the moment, and it imbues them with the hunting spirit of fear instead of uplifting the hearts of the suffering millions into the sphere of confidence and hope.

Nowhere else may the effect of this Western intellectual and moral degeneration be seen more clearly than in the centre of Europe which bears the brunt of the evil consequences of the War: that is, in Germany. It is not the place here to give an account of the present state of this unfortunate country—which would fill books—it may be sufficient to point out a few outstanding features only.

The Rhine cities which contain the greatest master-pieces of Gothic art now lodge negroes who come from mud huts and against whom old women have found their old age no protection from assault. Young German women are taken for houses of prostitution to gratify their lusts. All over the country hope is fading more with every setting of the sun. The soul of the people is withering with despair. Suffering and agony are rife. New-born babes are wrapt in newspapers to keep them warm, and old people die from starvation, because the "Mark", the emblem of money and thus the standard of the "devil's

A DEEPER ASPECT OF THE PRESENT EUROPEAN SITUATION

(continued from the previous page) own" which determines the happiness of modern civilisation, has lost all purchasing power. People are in a constant nervous tension, unable to grasp the problems of the situation. An embittered nationalism is the standard of the rising generation, with, what Tagore calls "the tower of national selfishness, which goes by the name of patriotism" as their highest ideal. With certainty people are being driven into a revolution with counter-revolutions, which will bring back in their train the evils of militarism, and will destroy all hope of peace in Europe for a long time to come – unless something saves the situation.

Why should all this happen? It is not a disgrace to humanity, and does it not burn into the soul of any feeling individual with singleness of heart, with a fire, a thousand time fiercer than the fire of Hell? The answer to the problem is Karma, and the hope is Karma as well, with the confidence in Universal Love and the outlook for Universal Brotherhood.

WILLIAM STEDE

A COMPARATIVE INDEX TO THE
 SAM¹⁷⁸YUTTA-NIKĀYA AND THE
 SAM¹⁷⁹YUKTA-ĀGAMA

WHEN I was staying in Ceylon some years ago, I compiled for my own use a comparative index to the Chinese Āgamas and the Pāli Nikāyas. At the time I wished to get hold of a copy of "The Buddhist Āgamas in Chinese," by Dr Masaharu Anesaki, of the Tokyo Imperial University, but I was unable to do so until recently after my return in Japan. Compared with Dr Anesaki's, my list has not added anything new in the way of scientifically re-arranging the contents of the two texts, Chinese and Pāli. The only claim I can make, naturally as a later worker in the same field, is that I have been able to identify more texts as well as to rectify some of the errors of the predecessor. This fact, added to the impossibility now of obtaining the "Four Buddhist Āgamas in Chinese," due to the destruction of the plates by the earthquake and fire of 1923, has emboldened me to publish my own humble attempt. Against Dr Anesaki's scholarly and scientific treatment of the subject, I have not much to say for myself except that my work has been carried out with the sole purpose of supplying scholars with a practical reference list for the Pāli Samyutta Nikāya and the Chinese Samyukta Āgama. While in the *Japanese Journal of Buddhist Study* for 1924, published by Otani University, I have given a Chinese index to the Āgamas, the following is for the Pāli text. When the Samyutta Nikāya is finished, the author expects to compile a similar index to the Anguttara Nikāya and its corresponding Chinese Āgama.

The Pāli text used here is the Pali Text Society edition of the Samyutta Nikāya, and the Chinese is the Kōkyōshoin or Tokyo edition of 1885.

¹⁷⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁷⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

A COMPARATIVE INDEX TO THE SAM¹⁸⁰YUTTA-NIKĀYA AND THE
SAM¹⁸¹YUKTA-ĀGAMA

The following explanations are to facilitate the reading of the index:

- | | | |
|-------------------------------------|-------|--|
| ("Chinese passage omitted here") 48 | means | 48th Chinese fasciculus; |
| 1 | means | Number of the suttas in the fasciculus; |
| ("Chinese passage omitted here") | means | Provisionary title summarising the content of the sutta; |
| 4 | means | No. 4 of the Case ("Chinese passage omitted here") (<i>ch'ên</i>); |
| 4a | means | First half of sheet 4; |
| 5b | means | Second half of sheet 5; |
| 1.15 | means | Line 15 counting from the right. |

Where no Chinese counterparts are mentioned, it means that the author so far has not been able to locate them in the Samyukta-Āgama.

CHIZEN AKANUMA

¹⁸⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁸¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

SAMYUTTA-NIKAYA

DIVISION I. SAGĀTHA
BOOK I. DEVATĀ-SAMYUTTAM

Chapter I. Nala-Vaggo (Part I, page 1 et seq.)

1. Oghaṃ. ("Chinese passage omitted here") 48; 1.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 78a, 1. 7)
2. Vimokkho. ("Chinese passage omitted here") 48; 2.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 78a, 1. 14)
3. Upaneyyaṃ. ("Chinese passage omitted here") 36; 9.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4. 4a, 1. 5)
4. Accentī. ("Chinese passage omitted here")* 8; 8.
("Chinese passage omitted here") 5, 49a 1. 15)
5. Kati chinde. { ("Chinese passage omitted here") 36; 10.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4. 4a, 1. 15)
("Chinese passage omitted here") 49; 19.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4. 90b, 1. 12)
6. Jāgamaṃ. ("Chinese passage omitted here") 36; 11.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4. 4b, 1. 3)
7. Appatividditā. ("Chinese passage omitted here") 22; 4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 23b, 1. 10)
8. Susammuttā. ("Chinese passage omitted here") 22; 5.
("Chinese passage omitted here") ("Chinese

¹⁸² Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

* This is another translation of the Samyukta-Agama by an unknown translator, consisting of sixteen fasciculi.

- passage omitted here") ("Chinese passage omitted here") 3, 23b, 1. 18)
9. Mānakāma. ("Chinese passage omitted here") 36, 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 2b, 1. 4)
10. Araññe. ("Chinese passage omitted here") 36; 3. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4. 2a, 1. 15)

Chapter II. Nandana-Vaggo (Part I. p, 5 et seq)

1. Nandana { ("Chinese passage omitted here") 22; 1, ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 23a, 1. 4) cf. ("Chinese passage omitted here") 23; 9. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 15a, 1. 18)
2. Nandati. ("Chinese passage omitted here") 36; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 4b, 1. 11)
3. Natthi puttasaṃmaṃ. ("Chinese passage omitted here") 36; 14. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 5a, 1. 7)
4. Khattiyo. ("Chinese passage omitted here") 36; 15. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 5a, 1. 15)
5. Sak¹⁸³amāno (Santikāya)..... { ("Chinese passage omitted here") 50; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98b, 1. 2) ("Chinese passage omitted here") 16; 25. ("Chinese passage omitted here") 4, 108b, 1. 18)
6. Niddā tandi ("Chinese passage omitted here") 22; 23. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 29b, 1. 15)

¹⁸³ Here this symbol not found in any font

7. Dukkaraṃ (Kummo).("Chinese passage omitted here") 22; 25.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 30a, 1. 11)
8. Hirī.("Chinese passage omitted here") 22; 3.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 23b, 1. 2)
9. Kuṭikā.("Chinese passage omitted here") 22; 9.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 25a, 1. 5)
10. Samiddhi.("Chinese passage omitted here") 38; 17.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 21a, 1. 20)

Chapter III. Satti-Vaggo. (Part I. p. 13 et seq.)

1. Sattiyā. ("Chinese passage omitted here") 22; 11.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 25b, 1. 13)
2. Phusati. ("Chinese passage omitted here") 48; 9.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 80a, 1. 20)
3. Jaṭā. ("Chinese passage omitted here") 22; 24
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 30a, 1. 3)
4. Mano-nīvāraṇā. ("Chinese passage omitted here") 48; 15
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 82b, 1. 2)
5. Arahaṃ. ("Chinese passage omitted here") 22; 6-7.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 24a, 1. 20)
6. Pajjota. ("Chinese passage omitted here") 49; 17.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 90a, 1. 18)
7. Sarā. ("Chinese passage omitted here") 22; 26.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 3, 39b, 1. 1)
8. Mahaddhana. ("Chinese passage omitted here") 22; 11.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 26a, 1. 18)
9. Catucakka. ("Chinese passage omitted here") 22; 13.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 26a, 1. 10)
10. Enijaṅgha. ("Chinese passage omitted here") 22; 27.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 30b, 1. 9)

¹⁸⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

Chapter IV. Satullapakāyika-Vaggo. (Part I. p. 16 et seq.)

1. Sabbhi..... ("Chinese passage omitted here") 48; 21.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84a, 1. 16)
2. Macchari. ("Chinese passage omitted here") 48; 22.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84b, 1. 4)
3. Sādhu.
4. Na Santi. ("Chinese passage omitted here") 48; 20.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84a, 1. 5)
5. Ujjhānasaññino. ("Chinese passage omitted here") 48; 11.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 80b, 1. 18)
6. Saddhā. ("Chinese passage omitted here") 48; 20.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84a, 1. 5)
7. Samayo. ("Chinese passage omitted here") 44; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 56b, 1. 19)
8. Sakalikaṃ. ("Chinese passage omitted here") 48; 23.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84b, 1. 16)
9. Pajjunna-dhītā (1) ("Chinese passage omitted here") 48; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 80a, 1. 1)
10. Pajjunna-dhītā. ("Chinese passage omitted here") 48; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 79b, 1. 7)

Chapter V. Āditta-Vaggo. (Part I. p. 31 et seq.)

1. Ādittaṃ. ("Chinese passage omitted here") 5; 4 ("Chinese passage omitted here") 5, 28b, 1. 3)

2. Kiṃdada. ("Chinese passage omitted here") 36; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 3a, 1. 12)
3. Annaṃ. ("Chinese passage omitted here") 36; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 3a, 1. 12)
4. Ekamūla.
5. Anomiya. cf. Suttanipāta 179, 153
6. Accharā. ("Chinese passage omitted here") 22; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 26a, 1. 1)
7. Vanaropa. (Vacanaiṃ). ("Chinese passage omitted here") 36; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 2b, 1. 13)
8. JetaḌana. ("Chinese passage omitted here") 22; 18. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 28a, 1. 11)
9. Macchri.

Chapter V. Āditta-Vaggo. (Part I. p. 31 et seq.)

10. Ghaṭṭikaro. ("Chinese passage omitted here") 22; 20.
 (("Chinese passage omitted here") 2, 28b, 1. 18)

Chapter VI. Jarā-Vaggo. (Part I. p. 36 et seq.)

1. Jarā. ("Chinese passage omitted here") 36; 23.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 7a, 1. 18)
2. Ajarasā. cf. ("Chinese passage omitted here") 48; 25.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 85b, 1. 5)
3. Mittaṃ. ("Chinese passage omitted here") 36; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 3b, 1. 15)
4. Vatthu. ("Chinese passage omitted here") 36; 13.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 4b, 1. 19)
5. Janaṃ (1) ("Chinese passage omitted here") 36; 26.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8a, 1. 2)
6. Janaṃ (2) ("Chinese passage omitted here") 36; 24.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 7b, 1. 6)
7. Janaṃ (3) ("Chinese passage omitted here") 36; 25.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 7b, 1. 15)
8. Uppatho. ("Chinese passage omitted here") 36; 27.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8a, 1. 10)
9. Duttiyo. ("Chinese passage omitted here") 36; 22.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 7a, 1. 9)

¹⁸⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

10. Kavi. ("Chinese passage omitted here") 36; 29.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8b, 1. 6)

Chapter VII. Addha-Vaggo. (Part I. p. 39 et seq.)

1. Nāmaṃ. ("Chinese passage omitted here") 36; 28.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8a, 1. 18)
2. Cittaṃ. ("Chinese passage omitted here") 36; 17.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 6a, 1. 3)
3. Tañhā.....
4. Saṃyojana. ("Chinese passage omitted here") 36; 18.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 6a, 1. 11)
5. Bandhana.....
6. Abbhāhatā. *Thera Gāthā*, 448
7. Uddito.
8. Pihito. ("Chinese passage omitted here") 36; 19.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 6a, 1. 11)
9. Icchā.
10. Loka. ("Chinese passage omitted here") 36; 16.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 5a, 1. 19)

Chapter VIII. Chetvā-Vaggo.(Part I. p. 41 et seq.)

1. Chetvā. ("Chinese passage omitted here") 48; 19.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 83b, 1. 16)
2. Ratha. ("Chinese passage omitted here") 36; 30
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8b, 1. 14)
3. Vitta. ("Chinese passage omitted here") 36; 21.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 6b, 1. 19)
4. Vuṭṭhi. ("Chinese passage omitted here") 36; 16.
("Chinese passage omitted here") ("Chinese passage omitted here")

- passage omitted here") ("Chinese passage omitted here") 4, 5b, 1. 3)
5. Bhītā. { ("Chinese passage omitted here") 22; 21.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 29a, 1. 18)
 ("Chinese passage omitted here") 29; 22.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 91a, 1. 15)
6. Na jīrati. S. 1. 6. 8. *Uppatho* cf. ("Chinese passage omitted here") 36; 27. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 8a, 1. 10)

Chapter VIII. Chetvā-Vaggo.(Part I. p. 41 et seq.)

7. Issaraṃ. ("Chinese passage omitted here") 48; 26.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4. 85b, 1. 15)
8. Kāma.
9. Pātheyyaṃ. ("Chinese passage omitted here") 48; 26.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 85b, 1. 15)
10. Pajjota.
11. Araṇā.

BOOK II. DEVAPUTTA-SAM̐YUTTAM (II).

Chapter I. Pathamo-Vaggo. (Part I. p. 46 et seq.)

1. Kassapo (1) ("Chinese passage omitted here") 49; 24.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 91b, 1. 19)
2. Kassapo (2) ("Chinese passage omitted here") 49; 25.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 91b, 1. 15)
3. Māgho ("Chinese passage omitted here") 49; 16.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 90a, 1. 11)
4. Māgadho ("Chinese passage omitted here") 49; 17
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 90a, 1. 18)
5. Dāmali ("Chinese passage omitted here") 49; 18.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 90b, 1. 5)
6. Kāmādo ("Chinese passage omitted here") 49; 20.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here")

¹⁸⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

	passage omitted here") ("Chinese passage omitted here") 4, 90b, 1. 18)
7. Pañcālacaṇḍo	("Chinese passage omitted here") 49; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 84b, 1. 7)
8. Tāyano	<i>Dhammapada</i> , 313, 314, 311, 312 <i>Thera Gāthā</i> , 277)
9. Candima	("Chinese passage omitted here") 22; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 24b, 1. 11)
10. Suriyo	

Chapter II. Anāthapiṇḍika-Vaggo Dutīyo.
(Part I. p. 51 et seq.)

1. Candimaso	("Chinese passage omitted here") 49; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 88a, 1. 16)
2. Veṇḍu	("Chinese passage omitted here") 49; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 88b, 1. 1)
3. Dīghalaṭṭhi	("Chinese passage omitted here") 49; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 88a, 1. 3)
4. Nandano	("Chinese passage omitted here") 22; 22. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 29b, 1. 6)
5. Candana	("Chinese passage omitted here") 49; 23. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 91b, 1. 2)
6. Sudatto	("Chinese passage omitted here") 22; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 25b, 1. 13)
7. Subrahmā	("Chinese passage omitted here") 22; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 29a, 1. 18)
8. Kakudho	("Chinese passage omitted here") 22; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 25a, 1. 19)

9. Uttaro ("Chinese passage omitted here") 36; 9.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 4a, 1. 5)
10. Anāthapiṇḍiko ("Chinese passage omitted here") 22; 18.
("Chinese passage omitted here") ("Chinese
passage omitted here") 3, 28a, 1. 11)

Chapter III. Nānātitthiya-Vaggo Tatiyo.

(Part I. p. 56 et seq.)

1. Sivo. ("Chinese passage omitted here") 49; 9.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 88a, 1. 9)
2. Khemo. { ("Chinese passage omitted here") 48; 10
("Chinese passage omitted here") ("Chinese passage omitted here") *Milinda panha* III. 4. 3
("Chinese passage omitted here") 4. 80b, 1. 9)
3. Serī. "Chinese passage omitted here") 36; 7.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 3a, 1. 12)
4. Ghatikaro. ("Chinese passage omitted here") 22; 20.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 28b, 1. 18)
5. Jantu. ("Chinese passage omitted here") 50; 19
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 100a, 1. 2)
6. Rohito. ("Chinese passage omitted here") 49; 14.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 89a, 1. 4)
7. Nando. ("Chinese passage omitted here") 8; 8.
("Chinese passage omitted here") 5, 49b, 1. 4)
8. Nandivisālo. ("Chinese passage omitted here") 22; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 26a, 1. 10)
9. Susimo. ("Chinese passage omitted here") 49; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 88b, 1. 13)
10. Nānātitthiyā. ("Chinese passage omitted here") 49; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 89a, 1. 19)

BOOK III. KOSALA-SAMYUTTAM (III).

Chapter I. Pathamo-Vaggo. (Part I. p. 68 et seq.)

- | | |
|-------------------------------|---|
| 1. Daharo | ("Chinese passage omitted here") 46; 5.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 67a, 1. 3) |
| 2. Puriso | ("Chinese passage omitted here") 38; 4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 17a, 1. 19) |
| 3. Rājā | <div style="display: inline-block; vertical-align: middle; font-size: 4em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle;"> ("Chinese passage omitted here") 46; 19,
 ("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 71a, 1. 8)
 ("Chinese passage omitted here") 18; 6.
 ("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 1, 74b, 1. 2) </div> |
| 4. Piya | ("Chinese passage omitted here") 46; 7.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 67b, 1. 15) |
| 5. Attānarakkhita | ("Chinese passage omitted here") 46; 8.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 68a, 1. 8) |
| 6. Appakā | ("Chinese passage omitted here") 46; 9.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 68a, 1. 18) |
| 7. Atthakaraṇ ^{187a} | ("Chinese passage omitted here") 46; 10.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 68b, 1. 7) |
| 8. Mallikā | <i>Udāna</i> v. i. |
| 9. Yañña | ("Chinese passage omitted here") 46; 13.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 69b, 1. 12) |
| 10. Bandhana | ("Chinese passage omitted here") 46, 13.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 69a, 1. 20) |

Chapter II. Dutīyo-Vaggo. (Part I. p. 77 et seq.)

¹⁸⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

1. Jatilo (“Chinese passage omitted here”) 42; 4. (“Chinese passage omitted here”)– (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 42b, 1. 1)
2. Pañca-rājānao { (“Chinese passage omitted here”) 42; 5. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 42b, 1. 12) (“Chinese passage omitted here”) 25; 1. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 23a, 1. 17)
3. Doṇ¹⁸⁸apāko (“Chinese passage omitted here”) 42; 6. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4. 43a, 1. 7)
4. Saṃ¹⁸⁹game dve vuttani (“Chinese passage omitted here”) 46; 15. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 70a, 1. 7)

¹⁸⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁸⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

Chapter II. Dutiyō-Vaggo. (Part I. p. 77 et seq.)

5. Saṃ¹⁹⁰game dve vuttaui. ("Chinese passage omitted here") 46; 16. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4,70a, 1. 16)
6. Dhītā.
7. Appamāda (1) ("Chinese passage omitted here") 46; 18. – ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 70b, 1. 15)
8. Appamāda (2) ("Chinese passage omitted here") 46; 17. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 70b, 1. 3)
9. Aputtaka (1) ("Chinese passage omitted here") 46; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 68b, 1. 17)
10. Aputtaka (2) { ("Chinese passage omitted here") 26; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 69a, 1. 11)
("Chinese passage omitted here") 13; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 1, 55a, 1. 7)

Chapter III. Tatiyō-Vaggo. (Part I. p. 93 et seq.)

1. Puggala. ("Chinese passage omitted here") 42; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 41b, 1. 2)
2. Ayyakā. ("Chinese passage omitted here") 46; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 67b, 1. 1)
3. Loko. ("Chinese passage omitted here") 38; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 17a, 1. 19)

¹⁹⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

4. Issattaṃ¹⁹¹. (“Chinese passage omitted here”) 42; 1. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 41a, 1. 3)
5. Pabbalūpamaṃ¹⁹². (“Chinese passage omitted here”) 42; 3. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 42a, 1. 5)

BOOK IV. MĀRA-SAMYUTTAM (IV).

Chapter I. Pathamo-Vaggo. (Part I. p. 103 et seq.)

1. Tapo Kammñca. (“Chinese passage omitted here”) 39; 14. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 27a, 1. 3)
2. Nāgo. (“Chinese passage omitted here”) 39; 13. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 26b, 1. 17)
3. Subhaṃ¹⁹³. (“Chinese passage omitted here”) 39; 13. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 26b, 1. 17)
4. Pāsa (1).
5. Pāsa (2). (“Chinese passage omitted here”) 39; 16. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 27a, 1. 19)
6. Sappo (“Chinese passage omitted here”) 39; 9. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 24b, 1. 13)
7. Suppati. (“Chinese passage omitted here”) 39; 7. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 24a, 1. 20)
6. Nandanaṃ¹⁹⁴. (“Chinese passage omitted here”) 36; 12. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 4b, 1. 11)

¹⁹¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁹² This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁹³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁹⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

9. Āyu (1). ("Chinese passage omitted here") 39; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 25b, 1. 16)
10. Āyu (2). ("Chinese passage omitted here") 39; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 24a, 1. 4)

Chapter II. Dutīyo-Vaggo. (Part I. 109 et seq.)

1. Pāsāno. ("Chinese passage omitted here") 39; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 24b, 1. 7)
2. Sīho ("Chinese passage omitted here") 39; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 28b, 1. 12)
3. Sakalikaṃ¹⁹⁵ ("Chinese passage omitted here") 39; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 25a, 1. 1)
4. Patirūpaṃ¹⁹⁶ ("Chinese passage omitted here") 39; 17. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 27b, 1. 7)

¹⁹⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹⁹⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

Chapter II. Dutiyō-Vaggo. (Part I. 109 et seq.)

5. Mānasaṃ ("Chinese passage omitted here") 39; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 24a, 1. 12)
6. Pattaṃ ("Chinese passage omitted here") 39; 22. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 28b, 1. 20)
7. Āyatana ("Chinese passage omitted here") 39; 23. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 29a, 1. 7)
8. Piṇḍaṃ ("Chinese passage omitted here") 39; 15. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 27a, 1. 11)
9. Kassakaṃ Gāthā, S. 4.3.4 Sattavassāni
10. Rajjaṃ ("Chinese passage omitted here") 36; 18. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 27b, 1. 16)

Chapter III. Tatiyō-Vaggo (Upari-Pañca)
(Part I. p. 117 et seq.)

1. Saṃbahula ("Chinese passage omitted here") 39; 19. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 28a, 1. 6)
2. Samiddhi ("Chinese passage omitted here") 39; 20. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 28a, 1. 19)
3. Godhika ("Chinese passage omitted here") 39; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 25a, 1. 11)

¹⁹⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

4. Suttavassāni { ("Chinese passage omitted here") 9; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 48a, 1. 17)
 { ("Chinese passage omitted here") 39; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4. 25b, 1. 12)
5. Dhītarō ("Chinese passage omitted here") 39; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 25b, 1. 12)

BOOK V. BHIKKHUNI-SAMYUTTAM (V).
 (Part I. p. 128 et seq.)

1. Ālavikā ("Chinese passage omitted here") 45; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 59b, 1. 3)
2. Somā ("Chinese passage omitted here") 45; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 59b, 1. 15)
3. Gotamī ("Chinese passage omitted here") 45; 3. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 60a, 1. 6)
4. Vijayā ("Chinese passage omitted here") 45; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 61a, 1. 14)
5. Uppalavaṇṇ¹⁹⁸ā ("Chinese passage omitted here") 45; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 60a, 1. 17)
6. Cālā ("Chinese passage omitted here") 45; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 61b, 1. 17)

¹⁹⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

7. Upacālā (“Chinese passage omitted here”) 45; 9. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 61b, 1. 17)
8. Sīsupacālā (“Chinese passage omitted here”) 45; 10. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 62a, 1. 9)
9. Selā (“Chinese passage omitted here”) 45; 5. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 60b. 1. 12)
10. Vajirā (“Chinese passage omitted here”) 45; 6. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 61a, 1. 3)

BOOK. VI BRAHMA-SAM¹⁹⁹YUTTAM (VI).

Chapter I. Pathamo-Vaggo. (Part I. p. 136 et seq.)

1. Āyacanaṃ²⁰⁰ (“Chinese passage omitted here”) 10; 1. (“Chinese passage omitted here”) 1, 39a, 1. 8)
2. Gāravo (“Chinese passage omitted here”) 44; 11. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 55b, 1. 17)

¹⁹⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

Chapter I. Pathamo-Vaggo. (Part I. p. 136 et seq.)

3. Brahmadevo ("Chinese passage omitted here") 4; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2. 22b, 1. 14)
4. Baho brahmā ("Chinese passage omitted here") 44; 18. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 58a, 1. 5)
5. Aparā diṭṭhi ("Chinese passage omitted here") 44; 19. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 58b, 1. 2)
6. Pamādaṃ ("Chinese passage omitted here") 44; 17. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 57b, 1. 6)
7. Kokalika (1) ("Chinese passage omitted here") 44; 16. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 57a, 1. 12)
8. Tissako do.
9. Tudu brahmā ("Chinese passage omitted here") 44; 17. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 57a, 1. 12)
10. Kokaliko (2) { ("Chinese passage omitted here") 48; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 81a, 1. 11) ("Chinese passage omitted here") 12; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 1, 47b, 1. 4)

Chapter II. Dutīyo-Vaggo (or Pañcaka).
(Part I. p. 153 et seq.)

1. Sanaṃkumāro ("Chinese passage omitted here") 44; 13. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 56b, 1. 4)

²⁰¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

2. Devadatta Gāthā("Chinese passage omitted here") 38; 3.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 17a, 1. 8)
3. Andhakavinda ("Chinese passage omitted here") 44; 14.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 56b, 1. 10)
4. Aruṇavatī Gāthā ("Chinese passage omitted here") 29; 2.
("Chinese passage omitted here") 2, 45b, 46a)
5. Parinibbāna ("Chinese passage omitted here") 44; 20.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 59a, 1. 1)

BOOK VII. BRĀHMAṆA-SAMYUTTAM (VII).

Chapter I. Arahanta-Vaggo Paṭhamo. (Part I. P. 160 et seq.)

1. Dhanañjani ("Chinese passage omitted here") 42; 14.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 44b, 1. 12)
2. Akkosa ("Chinese passage omitted here") 42; 8-9.
("Chinese passage omitted here"), ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 43b, 1. 2)
3. Asurinda ("Chinese passage omitted here") 42; 7. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 43a, 1. 17)
4. Bilangka ("Chinese passage omitted here") 42; 10.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 43b, 1. 20)
5. Ahimsaka ("Chinese passage omitted here") 42; 12.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 44a, 1. 12)
6. Jaṭṭa ("Chinese passage omitted here") 44; 9-10.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 55b, 1. 4)
7. Suddhika ("Chinese passage omitted here") 42; 16.
("Chinese passage omitted here") ("Chinese

- passage omitted here") ("Chinese passage omitted here") 4, 45b, 1. 6)
8. Aggika ("Chinese passage omitted here") 42; 17. ("Chinese passage omitted here") ("Chinese passage omitted here") 4. 45b, 1. 17)
9. Sundarika ("Chinese passage omitted here") 44; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 51b, 1. 13)
10. Bahudhīti ("Chinese passage omitted here") 44; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 52b, 1. 19)

Chapter II. Upāsaha-Vaggo.
(Part I. p. 172 et seq.)

1. Kasi ("Chinese passage omitted here") 4; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 22a, 1. 15)
2. Udayo ("Chinese passage omitted here") 42; 13. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 44a, 1. 16)
3. Devahito ("Chinese passage omitted here") 44; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 53b, 1. 14)
4. Mahāsāla ("Chinese passage omitted here") 4; 9. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 21b, 1. 15)
5. Mānatthaddo ("Chinese passage omitted here") 4; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 19a, 1. 15)
6. Paccaṇīka ("Chinese passage omitted here") 42; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 44a, 1. 5)
7. Navakammika ("Chinese passage omitted here") 44; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 54a, 1. 7)
8. Kaṭṭ²⁰²hahāra ("Chinese passage omitted here") 44; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 54a, 1. 14)
9. Mātuposako ("Chinese passage omitted here") 4; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 18b, 1. 10)
10. Bhikkhako ("Chinese passage omitted here") 4; 10. ("Chinese passage omitted here") ("Chinese passage omitted here")

²⁰² This symbol not found in Book Antiqua font so we have inserted from Tahoma

- omitted here") ("Chinese passage omitted here")
2, 22a, 1. 9)
11. Sangāraṇa Gāitiā S. 7. 1. 9. Sundarika.
12. Khomadussa

BOOK VIII. VANGISA-THERA-TAYUTTAM²⁰³AM (VIII).
(Part I. p. 185 et seq.)

1. Nikkhanṭa²⁰⁴ ("Chinese passage omitted here") 45; 18.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 64a, 1. 14)
2. Arati ("Chinese passage omitted here") 45; 16.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 63b, 1. 16)
3. Pesalā-atimaññanā ("Chinese passage omitted here") 45; 19.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 64b, 1. 2)
4. Ānanda { ("Chinese passage omitted here") 45; 17.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 64a, 1. 5)
("Chinese passage omitted here") 27; 9.
("Chinese passage omitted here") 2, 38b, 1. 19)
5. Subhāsita ("Chinese passage omitted here") 45; 21.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 64b, 1. 15)
6. Sāriputta ("Chinese passage omitted here") 45; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 63b, 1. 16)
7. Pavāraṇ²⁰⁵ā { ("Chinese passage omitted here") 45; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 93a, 1. 2)
("Chinese passage omitted here") 25; 5.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 18b, 1. 19)

²⁰³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

8. Parosahassaṃ²⁰⁶ ("Chinese passage omitted here") 45; 22.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 65a, 1. 4)
9. Kondaṇṇo ("Chinese passage omitted here") 45; 12.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 62b, 1. 8)
10. Moggalāna ("Chinese passage omitted here") 45; 14.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 63a, 1. 2)
11. Gaggarā ("Chinese passage omitted here") 45; 11.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 62b, 1. 2)
12. Vangīsa ("Chinese passage omitted here") 45; 20.
 ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 64b, 1. 8)

BOOK IX. VANA-SAMYUTTAM (IX).
 (Part I. p. 197 et seq.)

1. Viveka ("Chinese passage omitted here") 50; 9. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98a, 1. 8)
2. Upatṭ²⁰⁷hāna ("Chinese passage omitted here") 50; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 97b, 1. 19)

²⁰⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁰⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

3. Kassapagotta (cheta) ("Chinese passage omitted here") 50; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 99b, 1. 1)
4. Sambahulā (Cārika) ("Chinese passage omitted here") 50; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 97b, 1. 12)
5. Ānando ("Chinese passage omitted here") 50; 17.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 99b, 1. 13)
6. Anuruddho ("Chinese passage omitted here") 50; 12.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98b, 1. 8)
7. Nāgadatta ("Chinese passage omitted here") 50; 18.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 99b, 1. 18)
8. Kulagharaṇī ("Chinese passage omitted here") 50; 20.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 100a, 1. 10)
9. Vajjiputta (Vesālī) ("Chinese passage omitted here") 50; 16.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 99b, 1. 7)
10. Sajjhāya (Dhamma) ("Chinese passage omitted here") 50; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98b, 1. 16)
11. Ayoniso ("Chinese passage omitted here") 50; 10.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98a, 1. 17)
12. Majjhantiko (Saṇḍika) ("Chinese passage omitted here") 50; 11.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 98a, 1. 17)

²⁰⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

- passage omitted here") ("Chinese passage omitted here") 4, 98b, 1. 2)
13. Pākantindriya (Sambahulā bhikkhū) ("Chinese passage omitted here") 50; 19. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 100a, 1. 2)
14. Paduma-puppha (Puṇḍarika) ("Chinese passage omitted here") 50; 14. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 99a, 1. 4)

BOOK X. YAKKHA-SAMYUTTAM (X).
(Part I. p. 206 et seq.)

1. Indako ("Chinese passage omitted here") 49; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 87b, 1. 12)
2. Sakka ("Chinese passage omitted here") 22; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 23a, 1. 12)
3. Sucilomo ("Chinese passage omitted here") 49; 31. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 93a, 1. 18)
("Chinese passage omitted here") 49; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 91a, 1. 8)
4. Manibhaddo ("Chinese passage omitted here") 49; 26. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 92a, 1. 1)
5. Sānu ("Chinese passage omitted here") 50; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 93b, 1. 14)
6. Piyaṅkara ("Chinese passage omitted here") 49; 28. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 92b, 1. 4)
7. Punabbasu ("Chinese passage omitted here") 49; 24. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 92b, 1. 8)
8. Suddatto ("Chinese passage omitted here") 22; 17. ("Chinese passage omitted here") ("Chinese passage omitted here")

- passage omitted here”) (“Chinese passage omitted here”) 3, 27a, 1. 15)
9. Sukkā (1) (“Chinese passage omitted here”) 50; 3. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 95a, 1. 5)
10. Sukkā (2) do.
11. Cīrā (Vīrā) (“Chinese passage omitted here”) 50; 4. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 95a, 1. 14)
12. Āḷavaṃ { (“Chinese passage omitted here”) 22; 28.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 3, 30b, 1. 19)
 (“Chinese passage omitted here”) 50; 2.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 94a, 1. 13)

BOOK XI. SAKKA-SAM̐YUTTAM (XI).

Chapter I. Paṭhamo-Vaggo. (Part I. p. 216 et seq.)

1. Suvīra (“Chinese passage omitted here”) 40; 12.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 32b, 1. 4)
2. Susīma

Chapter I. Paṭhamo-Vaggo.
(Part I. p. 216 et seq.)

3. Dhajaggaṃ { ("Chinese passage omitted here") 35; 12.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 109a, 1. 10)
("Chinese passage omitted here") 14; 1.
("Chinese passage omitted here") ("Chinese
passage omitted here") 1, 57a, 1. 8)
4. Vepacitti (Khanti) ("Chinese passage omitted here") 40; 7. ("Chinese
passage omitted here") ("Chinese passage
omitted here") ("Chinese passage omitted here")
4, 31a, 1. 4)
("Chinese passage omitted here") 26; 8.
("Chinese passage omitted here") 2, 35b, 1. 18)
5. Subhāsitaṃ-jayaṃ ("Chinese passage omitted here") 40; 6. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 30b, 1. 5)
6. Kulāvaka ("Chinese passage omitted here") 46; 1. ("Chinese
passage omitted here") ("Chinese passage
omitted here") ("Chinese passage omitted here")
4, 66a, 1. 4)
7. Na dubbhiyaṃ ("Chinese passage omitted here") 40; 18.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 35a, 1. 6)
8. Virocana-asurindo (attho) ("Chinese passage omitted here") 40; 17.
("Chinese passage omitted here") – ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 34b, 1. 14)
9. Isayo araṇṇakā (Gandha) ("Chinese passage omitted here") 40; 13.
("Chinese passage omitted here") ("Chinese
passage omitted here") ("Chinese passage
omitted here") 4, 33a, 1. 14)
10. Isayo samuddakā (Sambara) do.

Chapter II. Dutīyo-Vaggo.
(Part I. p. 228 et seq.)

²⁰⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

1. Devā (Vatapada) ("Chinese passage omitted here") 40; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 29a, 1. 17)
2. Devā (2) ("Chinese passage omitted here") 40; 3. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 29b, 1. 10)
3. Devā (3) ("Chinese passage omitted here") 40; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 29b, 1. 4)
4. Daliddo ("Chinese passage omitted here") 46; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 66a, 1. 9)
5. Rāmaneyyakam ("Chinese passage omitted here") 46; 3. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 66a, 1. 20)
6. Yajamānam ("Chinese passage omitted here") 40; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 31b, 1. 3)
7. Vandana ("Chinese passage omitted here") 40; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 31b, 1. 20)
8. Sakka-namassana (1) ("Chinese passage omitted here") 40; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 32a, 1. 9)
9. Sakka-namassana (2) ("Chinese passage omitted here") 40; 14. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 33b, 1. 19)
10. Sakka-namassana (3) ("Chinese passage omitted here") 40; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 30a, 1. 3)

Chapter III. Tatiyo-Vaggo (or Sakka-Pancakam).

1. Chetvā ("Chinese passage omitted here") 40; 14. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 33b, 1. 19)
2. Dubbaṇṇiya ("Chinese passage omitted here") 40; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 30a, 1. 3)

3. Māyā ("Chinese passage omitted here") 40; 16.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 34b, 1. 3)
4. Accaya (akodhano) ("Chinese passage omitted here") 40; 5. ("Chinese
passage omitted here") ("Chinese passage
omitted here") ("Chinese passage omitted here")
4, 30a, 1. 13)
5. Akodho Gāthā ("Chinese passage omitted here") 40; 4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 4, 30a, 1. 3)

DIVISION II. NIDĀNA-VAGGO.

BOOK I. NIDĀNA-SAMYUTTAM (XII).

Chapter I. Buddha-Vaggo.
(Part II. p. 1 et seq.)

1. Desanā ("Chinese passage omitted here") 12; 16.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 69a, 1. 4)
2. Vibhangaṃ ("Chinese passage omitted here") 12; 16
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 69a. 1. 4)
3. Patipadā.
4. Vipassī ("Chinese passage omitted here") 15; 2-3
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82a, 1. 7)
5. Sikhī do.
6. Vessabhū do.
7. Kakusandha do.
8. Koṇāgamano do.
9. Kassapo do.
10. Gotamo ("Chinese passage omitted here") 12; 3. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 64a, 1. 19)

Chapter II. Āhāra-Vaggo.
(Part II. p. 11 et seq.)

11. Āhārā. ("Chinese passage omitted here") 14; 9.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82b, 1. 14)
12. Phagguno. ("Chinese passage omitted here") 15; 10.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82b, 1. 20)

²¹⁰ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

13. Samaṇa-brāhmaṇa (1)	("Chinese passage omitted here") 14; 12-3. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 80b, 1. 15)
14. Samaṇa-brāhmaṇa (2)	do.
15. Kaccāyanagotta.	("Chinese passage omitted here") 14; 19, ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 69b, 1. 7)
16. Dhammakathiko	{ ("Chinese passage omitted here") 14; 23-4, ("Chinese passage omitted here"), ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 81b, 1. 9) ("Chinese passage omitted here") 15; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82a, 1. 3)
17. Acela	("Chinese passage omitted here") 12; 20. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 69b, 1. 13)
18. Timbaruko	("Chinese passage omitted here") 12; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 70a, 1. 11)
19. Bālena paṇḍito	("Chinese passage omitted here") 12; 12. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 68a, 1. 5)
20. Paccayo	("Chinese passage omitted here") 12; 14. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 68b, 1. 3)

Chapter III. Dasabala-Vaggo Tatiyo.
(Part II. p. 27 et seq.)

21. Dasabalā (1)	("Chinese passage omitted here") 42. 3 ("Chinese passage omitted here") 3, 24a, 1. 19)
22. Dasabalā (2)	("Chinese passage omitted here") 14; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 79b, 1. 4)
23. Upanisā	
24. Aññatitthiyā	

Chapter III. Dasabala-Vaggo Tatiyo.
(Part II. p. 27 et seq.)

25. Bhumija (“Chinese passage omitted here”) 14; 1. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 76a, 1. 3)
26. Upavāno
27. Passayo
28. Bhikkhu (“Chinese passage omitted here”) 14; 14. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 80b, 1. 17)
29. Samaṇa-brāhmaṇa (1) { (“Chinese passage omitted here”) 14; 12-3. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 80b, 1. 11)
30. Samaṇa-brāhmaṇa (2) do.

Chapter IV. Kalarakhattiyo-Vaggo Catuttho.
(Part II. p. 47 et seq.)

31. Bhūtaṁ (“Chinese passage omitted here”) 14; 3. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 77b, 1. 1)
32. Kaḷāra do.
33. Nāṇassa vatthūni (1) (“Chinese passage omitted here”) 14; 15. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81a, 1. 3)
34. Nāṇassa vatthūni (2) (“Chinese passage omitted here”) 14; 16. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81a, 1. 6)
35. Avijjāpaccayā (1) (“Chinese passage omitted here”) 14; 17-8. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81a, 1. 11)
36. Avijjāpaccayā (2) do.

²¹¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

37. Na tumhā (“Chinese passage omitted here”) 14; 13.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 68a, 1. 16)
38. Cetanā (1) (“Chinese passage omitted here”) 14; 19.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81a, 1. 15)
39. Cetanā (2) (“Chinese passage omitted here”) 14; 20.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81a, 1. 18)
40. Cetanā (3) (“Chinese passage omitted here”) 14; 21.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 81b, 1. 1)

Chapter V. Gahapati-Vaggo Pañcamo.
 (Part II. p. 68 et seq.)

41. Pañcaverabhayā (1).....
42. Pañcaverabhayā (2).....
43. Dukkha
44. Loko
45. Nātika.....
46. Aññataraṃ (“Chinese passage omitted here”) 12; 18,
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 69b, 1. 2)
47. Jānussoṇi
48. Lokāyatika.....
49. Ariyāsāvaka (1) (“Chinese passage omitted here”) 14; 8. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 79b, 1. 14)
50. Ariyāsāvaka (2) do,

Chapter VI. Rukkha-Vaggo Chattho.
 (Part II. p. 80 et seq.)

51. Parivimamsana (“Chinese passage omitted here”) 12; 10.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 67, 1. 11)

Chapter VI. Rukkha-Vaggo Chattho.
(Part II. p. 80 et seq.)

52. Upādāna { ("Chinese passage omitted here")
("Chinese passage omitted here") 12; 4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 65a, 1. 13)
53. Saṃyojanaṃ (1) ("Chinese passage omitted here") 12; 3. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 2, 64b, 1. 19)
54. Saṃyojanaṃ (2) do.
55. Mahārukkho (1) ("Chinese passage omitted here") 12; 2. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 2, 64b, 1. 7)
56. Mahārukkho (2) do.
57. Taruṇa ("Chinese passage omitted here") 12; 1. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 2, 64a, 1. 16)
58. Nāmarūpain
59. Viññānaṃ
60. Nidāna

Chapter VII. Mahāvaggo Sattamo.
(Part II. p. 94 et seq.)

61. Assutavato (1) ("Chinese passage omitted here") 12; 7. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 2, 66a, 1. 14)
62. Assutavā (2) ("Chinese passage omitted here") 12; 8. ("Chinese
passage omitted here") ("Chinese passage
omitted here") 2, 66b, 1. 4)
63. Puttamaṃsa ("Chinese passage omitted here") 15; 11.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 83a, 1. 12)
64. Atthi rāgo ("Chinese passage omitted here") 15; 12-4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 83b, 1. 6)

²¹² Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

65. Nagarain	{ <div style="display: inline-block; vertical-align: middle;"> ("Chinese passage omitted here") 12; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 65b, 1. 15) ("Chinese passage omitted here") 31; 4. (("Chinese passage omitted here") 2, 52b, 1. 14) </div>
66. Sammasain	("Chinese passage omitted here") 12; 9. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 66b, 1. 14)
67. Nalakalapiyain	("Chinese passage omitted here") 12; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 65b, 1. 15)
68. Kosambī	("Chinese passage omitted here") 14; 9. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 80a, 1. 2)
69. Upayanti	
70. Susīmo	("Chinese passage omitted here") 14; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 78a, 1. 18)

Chapter III. Samaṇa-Brāhmaṇa-Vaggo Aṭṭhamo
(Part II. p. 129-130.)

71. Samaṇa brahmaṇa (1) (“Chinese passage omitted here”) 14; 12-3.
 (“Chinese passage omitted here”) (“Chinese
 passage omitted here”) 2. 80b. 1. 11)

72. Samaṇa brahmaṇa (2) do.

73. Samaṇa brahmaṇa (3) do.

74. Samaṇa brahmaṇa (4) do.

75. Samaṇa brahmaṇa (5) do.

76. Samaṇa brahmaṇa (6) do.

77. Samaṇa brahmaṇa (7) do.

78. Samaṇa brahmaṇa (8) do.

79. Samaṇa brahmaṇa (9) do.

80. Samaṇa brahmaṇa (10) do.

81. Samaṇa brahmaṇa (11) do.

Chapter IX. Antara-Peyyālam.
(Part II. p. 130-133)

82. Satthā.
 83. Sikkhā. ("Chinese passage omitted here") 15; 4. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82a, 1. 15)
 84. Yogo. ("Chinese passage omitted here") 15; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 82a, 1. 19)
 85. Chando.
 86. Ussolhī.
 87. Appaṭivāni.
 88. Atappaṃ.
 89. Viriyain.
 90. Sātaccain.
 91. Sati.
 92. Sainpajaññain.
 93. Appāmādo.

BOOK II. ABHISAMAYA-SAMYUTTAM (XIII).
(Part II. p. 133 et seq.)

1. Nakhasikhā.
 2. Pokkharaṇī. ("Chinese passage omitted here") 5; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 27b, 1. 18)
 3. Sambhejja udaka (1)
 4. Sambhejja udaka (2)
 5. Pathavī (1)
 6. Pathavī (2)
 7. Samudda (1)
 8. Samudda (2)
 9. Pabbatupama (1)
 10. Pabbatupama (2)
 11. Pabbatupama (3)

BOOK III. DHĀTU-SAMYUTTAM (XIV).
Chapter I. Nānatta-Vaggo Pathamo

²¹³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(Part II. p. 140 et seq.)

1. Dhātu.

("Chinese passage omitted here") 16; 51.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 94a, 1 11)

Chapter I. Nānatta-Vaggo Pathamo
(Part II. p. 140 et seq.)

2. Samphassaṃ. ("Chinese passage omitted here") 16; 52.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 94a, 1. 14)
3. No ce taṃ. do.
4. Vedanā (1) do.
5. Vedanā (2) do.
6. Dhātu. do.
7. Saññā. ("Chinese passage omitted here") 16; 53.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 94a, 1. 20)
8. No ce tam. do.
9. Phassa (1) do.
10. Phassa (2) do.

Chapter II. Duttiyo Vaggo. (Part II. p. 149 et seq.)

11. Sattimā. ("Chinese passage omitted here") 17; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 94b, 1. 18)
12. Sanidānaṃ. ("Chinese passage omitted here") 16; 48.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 94a, 1. 3)
13. Giṇṇakāvasatha. ("Chinese passage omitted here") 17; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 95a, 1. b)
14. Hinādhimutti. ("Chinese passage omitted here") 16; 44.
("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 93b, 1. 1)
15. Kammaṃ. ("Chinese passage omitted here") 16; 46.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 93b, 1. 8)
16. Sagātha. ("Chinese passage omitted here") 16; 45, 47.
("Chinese passage omitted here") ("Chinese passage omitted here") 2, 93b, 1. 4)

²¹⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

17. Asaddha.
18. Asaddhamūlakāpaṇca.
19. Ahirikaṃmūlakā cattāro.
20. Anotappamūlakā tīni.
21. Appassutena dve. ("Chinese passage omitted here") 16; 50.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 94a, 1. 9)
22. Kusītaṃ. do.

Chapter III. Kammapatha-Vaggo Tatiyo.

23. Asamāhita. do.
24. Dussilya. do.
25. Pancasikkhāpadāni.
26. Sattakammapathā.
27. Dasakammapathā.
28. Aṭṭhangiko.
29. Dasaṅga.

Chapter IV. Catutta-Vaggo. (Part II. p. 169 et seq.)

30. Catasso.

- 31. Pubbe.
- 32. Acariṃ.
- 33. Yo no cedaṃ.
- 34. Dukkha.
- 35. Abhinandaṃ.
- 36. Uppādo.
- 37. Samaṇabrāhmaṇa (1)
- 38. Samaṇabrāhmaṇa (2)
- 39. Samaṇabrāhmaṇa (3)

BOOK IV. ANAMATAGGA-SAM̐YUTTAM (XV).

Paṭhamo Vaggo.
(Part II. p. 178 et seq.)

- 1. Tiṇakatthaṃ. ("Chinese passage omitted here") 34; 1. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 98a, 1. 3)
- 2. Tathavī. ("Chinese passage omitted here") 34; 2. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 98a, 1. 7)
- 3. Assu. ("Chinese passage omitted here") 33; 20. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 97b, 1. 2)
- 4. Khīraṃ. ("Chinese passage omitted here") 33; 21. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 97b, 1. 10)
- 5. Pabbatā. ("Chinese passage omitted here") 34; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 99a, 1. 4)
- 6. Sāsapā. { ("Chinese passage omitted here") 34; 9.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 98b, 1. 19)
("Chinese passage omitted here") 50; 3.
(("Chinese passage omitted here") 3, 64a, 1. 10)

²¹⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

7. Sāvakā. ("Chinese passage omitted here") 34; 11.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") 3, 99a, 1. 9)
8. Gaṅgā. ("Chinese passage omitted here") 34; 7. ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") ("Chinese passage omitted here")
 3, 98b, 1. 4)
9. Daṇḍo. { ("Chinese passage omitted here") 34; 16.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") 3, 98b, 1. 6)
 cf. ("Chinese passage omitted here") 16; 26.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 91b, 1. 2)
10. Puggala. ("Chinese passage omitted here") 34; 8. ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") ("Chinese passage omitted here")
 3, 98b, 1. 12)

Dutiyo Vaggo.
 (Part II. p. 186 et seq.)

11. Duggataṃ. ("Chinese passage omitted here") 34; 4. ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") ("Chinese passage omitted here")
 3, 98a, 1. 14)
12. Sukhitaṃ. ("Chinese passage omitted here") 34; 3. ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") ("Chinese passage omitted here")
 3, 98a, 1. 11)
13. Tiṃsamattā. ("Chinese passage omitted here") 33; 19.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 3, 97a, 1. 7)
14. Mātā. ("Chinese passage omitted here") 34; 6. ("Chinese
 passage omitted here") ("Chinese passage
 omitted here") ("Chinese passage omitted here")
 3, 98a, 1. 20)
15. Pitā. do.
16. Bhātā. do.
17. Bhagini. do.
18. Putto.

19. Dhītā. ("Chinese passage omitted here") 34; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 98a, 1. 20)
20. Vepullapabbataṃ. ("Chinese passage omitted here") 34; 18. ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 99b, 1. 12)

BOOK V. KASSAPA-SAMYUTTAM (XVI).
(Part II. p. 194 et seq.)

1. Saṇṭuttṭhaṃ.
2. Anottāpi.
3. Candupamaṃ. ("Chinese passage omitted here") 41; 18. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 37b, 1. 2)
4. Kulupagaṃ. ("Chinese passage omitted here") 41; 19. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 37b, 1. 18)
5. Jiṇṇaṃ. { ("Chinese passage omitted here") 41; 23. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 39a, 1. 7) ("Chinese passage omitted here") 35; ("Chinese passage omitted here") 5. ("Chinese passage omitted here") 2, 75a, 1. 10)
6. Ovādo (1) { ("Chinese passage omitted here") 41; 20. ("Chinese passage omitted here") ("Chinese passage omitted here") ("Chinese passage omitted here") 4, 38a, 1. 4) ("Chinese passage omitted here") 23; 11. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 16a, 1. 10)
7. Ovādo (2) ("Chinese passage omitted here") 41; 21. ("Chinese passage omitted here") ("Chinese passage omitted here")

²¹⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

- passage omitted here”) (“Chinese passage omitted here”) 4, 38a, 1. 20)
8. Ovado (3) (“Chinese passage omitted here”) 41; 22.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 38b, 1. 10)
9. Jhānābhiññā. (“Chinese passage omitted here”) 41; 24.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 39a, 1. 16)
10. Upassayaṃ. (“Chinese passage omitted here”) 41; 25.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 39b, 1. 7)
11. Cīvaraṃ. (“Chinese passage omitted here”) 41; 26.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 40a, 1. 2)
12. Parammaraṇaṃ. (“Chinese passage omitted here”) 32; 1. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 3, 85b, 1. 3)
13. Saddhammapatirūpakaṃ. (“Chinese passage omitted here”) 32; 2. (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 3, 85b, 1. 18)

BOOK VI. LĀBHASAKKĀRA (XVII).

Chapter I. Pathamo Vaggo.

(Part II. p. 225 et seq.)

1. Dārūno.
2. Balisaṃ.
3. Kumma.
4. Dīghalomi.
5. Piḷhika (Milhika). (“Chinese passage omitted here”) 47; 23.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 76a, 1. 15)
6. Asani.
7. Diṭṭhaṃ.
8. Singālo. (“Chinese passage omitted here”) 47; 24.
 (“Chinese passage omitted here”) (“Chinese passage omitted here”) (“Chinese passage omitted here”) 4, 76, 1. 18)

9. Veraṃbā. ("Chinese passage omitted here") 17; 8 ("Chinese passage omitted here") 1, 73a, 1. 18)
10. Sagāthakaṃ.

Chapter II. Dutīyo Vaggo.
(Part II. pp. 233-234)

11. Pāti (1) (“Chinese passage omitted here”) 5; 7,8
 (“Chinese passage omitted here”) 2, 17b, 1. 8-12)
 12. Pāti (2) do.
 13-20. Suvannaṇikkha-Janapadakalyāṇi do.

Chapter III. Tatiyo Vaggo.
(Part II. p. 234 et seq.)

21. Mātugāmo
 22. Kalyāṇi
 23. Putto (“Chinese passage omitted here”) 4; 1. (“Chinese
 passage omitted here”) (“Chinese passage
 omitted here”) 1, 13b, 1. 4)
 24. Ekadhītu (“Chinese passage omitted here”) 4; 2. (“Chinese
 passage omitted here”) (“Chinese passage
 omitted here”) 1, 13b, 1. 12)
 25. Samaṇabrāhmaṇa (1)
 26. Samaṇabrāhmaṇa (2)
 27. Samaṇabrahmaṇa (3)
 28. Chavi (“Chinese passage omitted here”) 5; 9. (“Chinese
 passage omitted here”) 1, 20b, 1. 18)
 29. Rajju
 30. Bhikkhu

Chapter IV. Catuttho Vaggo.
(Part II. p. 239 et seq.)

31. Chindi
 32. Mūla
 33. Dhammo
 34. Sukko
 35. Pakkanta
 36. Ratha (“Chinese passage omitted here”) 38; 3. (“Chinese
 passage omitted here”) (“Chinese passage
 omitted here”) 4, 17a, 1. 8)
 37. Mātari

²¹⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

- 38. Pitā.....
- 39. Bhātā
- 40. Bhagini.....
- 41. Puttā

Chapter IV. Catuttho Vaggo.
(Part II. p. 239 et seq.)

42. Dhītā
43. Pajāpati

BOOK VII. RĀHULA-SAMYUTTAM (XVIII).

Chapter I. Pathamo Vaggo.
(Part II. p. 244 et seq.)

1. Cakkhu
2. Rupaṃ.....
3. Viññāṇaṃ
4. Samphasso
5. Vedanā
6. Saññā.....
7. Saccetanā.....
8. Taṇha
9. Dhātu
10. Khanda.....

Chapter II. Duttiyo Vaggo.
(Part II. p. 249 et seq.)

11. Cakkhu
12. Rūpaṃ.....
13. Viññāṇaṃ
14. Samphasso
15. Vedanā
16. Saññā
17. Saccetanā.....
18. Taṇhā
19. Dhātū
20. Khanda.....

21. Anusaya { ("Chinese passage omitted here") 8; 14.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 41a, 1. 19)

²¹⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

	(“Chinese passage omitted here”) 17; 10.
	(“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 96b, 1. 10)
22. Apagataṃ	(“Chinese passage omitted here”) 8; 16.
	(“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 41b, 1. 6)

BOOK VIII. LAKKHAṆA-SAMYUTTAM (XIX)

Chapter I. Vaggo Paṭhamo.

(Part II. p. 254 et seq.)

1. Aṭṭhīpesi ("Chinese passage omitted here") 19; 5.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 8a, 1. 9)
2. Gāvaghāṭaka ("Chinese passage omitted here") 19; 6.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 8b, 1. 1)
3. Piṇḍasakuṇiyam ("Chinese passage omitted here") 19; ("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9a, 1. 8)
4. Nicchavorabbhi ("Chinese passage omitted here") 19; 7-8.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 8b 1. 13)
5. Asi-sukariko ("Chinese passage omitted here") 19; 14.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9b, 1. 2)
6. Satti-Māgavi ("Chinese passage omitted here") 19; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9a, 1. 18)
7. Usu-kāraṇiyo
8. Sūci-sārathi ("Chinese passage omitted here") 19; 10.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9a, 1. 11)
9. Sūcako ("Chinese passage omitted here") 19; 12.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9a, 1. 15)
10. Aṇḍabharī-Gāmakūtako ("Chinese passage omitted here") 19; 17.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9b, 1. 9)

Chapter II. Duttiyo Vaggo.

(Part II. p. 259 et seq.)

11. Kupe-nimuggo-paradāriko ("Chinese passage omitted here") 19; 23.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 10a, 1. 6)

²¹⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

12. Gūthakhādi-Duṭṭhabrahmaṇo ("Chinese passage omitted here") 19; 26.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 10a, 1. 20)
13. Nichavitthi-aticārini ("Chinese passage omitted here") 19; 24.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 10a, 1. 6)
14. Mangulitthi ikkanitthi ("Chinese passage omitted here") 19; 21.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9b, 1. 17)
15. Okilini-Sapattaṅgāraḥakiri ("Chinese passage omitted here") 19; 25.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 10a, 1. 16)
16. Sīsacchinno-Coraghātāko ("Chinese passage omitted here") 19; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 9b, 1. 5)
17. Bhikkhu ("Chinese passage omitted here") 19; 31.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 10b, 1. 20)
18. Bhikkhunī ("Chinese passage omitted here") 19; 32.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 11a, 1. 4)
19. Sikkhamānā do.
20. Sāmaṇera do.
21. Sāmaneriyo do.

BOOK IX. OPAMMA-SAM̐YUTTAM (XX).
(Part II. p. 262 et seq.)

1. Kūitam do.
2. Nakhasikhaṃ ("Chinese passage omitted here") 47; 14.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75a, 1. 15)
3. Kulaṃ ("Chinese passage omitted here") 47; 14.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75a, 1. 6)

BOOK IX. OPAMMA-SAM̐YUTTAM (XX).
(Part II. p. 262 et seq.)

4. Ukkā. ("Chinese passage omitted here") 47; 13.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75a, 1. 2)
5. Satti. ("Chinese passage omitted here") 47; 15.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75a, 1. 10)
6. Dhanuggaho. cf. ("Chinese passage omitted here") 24; 9.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 40a, 1. 9)
7. Āṇi. ("Chinese passage omitted here") 47; 18.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75b, 1. 6)
8. Kalingaro. ("Chinese passage omitted here") 47; 12.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 74b, 1. 15)
9. Nāgo. ("Chinese passage omitted here") 39; 3.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 23a, 1. 20)
10. Bilāro. ("Chinese passage omitted here") 47; 20.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 75b, 1. 20)
11. Singālaka. ("Chinese passage omitted here") 47; 22.
("Chinese passage omitted here") ("Chinese passage omitted here") 4, 76a, 1. 11)
12. Singālaka (2).

BOOK X. BHIKKHU SAM̐YUTTAM (XXI).
(Part II. p. 273 et seq.)

1. Kolito. ("Chinese passage omitted here") 18; 12.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 5b, 1. 13)
2. Upatisso.
3. Ghaṭo. ("Chinese passage omitted here") 18; 14.
("Chinese passage omitted here") ("Chinese passage omitted here") 3, 6a, 1. 12)

²²⁰ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

4. Navo. ("Chinese passage omitted here") 38; 9.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 18a, 1. 14)
5. Sujāto. ("Chinese passage omitted here") 38; 1.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 16b, 1. 10)
6. Bhaddi. ("Chinese passage omitted here") 38; 2.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 16b, 1. 16)
7. Visākho. ("Chinese passage omitted here") 38; 8.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 18a, 1. 6)
8. Nando. { ("Chinese passage omitted here") 38; 6.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 17b, 1. 8)
 ("Chinese passage omitted here") 9, 5.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 1, 36b, 1. 3)
9. Tisso. ("Chinese passage omitted here") 38; 7.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4, 17b, 1. 17)
10. Theranāmo. ("Chinese passage omitted here") 38; 10.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 4. 18b, 1. 3)
11. Kappino.
12. Sahāya.

DIVISION III. KHANDHA VAGGO.

1. Nakulapitā. { ("Chinese passage omitted here") 5; 5.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 27a, 1. 1)
 ("Chinese passage omitted here") 6; 4.
 ("Chinese passage omitted here") 1, 22b, 1. 5)
2. Devadaha. { ("Chinese passage omitted here") 5; 6.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 27a, 1. 19)
 ("Chinese passage omitted here") 35; ("Chinese
 passage omitted here") 4 ("Chinese passage
 omitted here") 2, 74b, 1. 11)
3. Hālidikāni (1) ("Chinese passage omitted here") 20; 15.
 ("Chinese passage omitted here") 3, 15b, 1. 3)
4. Hālidikāni (2) ("Chinese passage omitted here") 20; 16.
 ("Chinese passage omitted here") 3, 16a, 1. 8)
5. Samādhī { ("Chinese passage omitted here") 3; 7-8.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 14a, 1. 11)
 cf. ("Chinese passage omitted here") 3; 1.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 12b, 1. 11)
 cf. ("Chinese passage omitted here") 3; 2.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 12b, 1. 16)
6. Patisallānā. ("Chinese passage omitted here") 3; 7-8.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 14a, 1. 11)
7. Upādāparitassana (1) ("Chinese passage omitted here") 2; 11.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 9a, 1. 8)
8. Upādāparitassana (2) ("Chinese passage omitted here") 2; 12.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 9a, 1. 16)
9. Aīttānāgatapaccuppanna (1) { ("Chinese passage omitted here") 1; 8.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 2a, 1. 2)
 ("Chinese passage omitted here") 3; 29-30.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 16b, 1. 10)

10. Atītānāgatāpaccuppanna (1) { do.
do.
11. Atītānāgatapaccuppama (3) do.
do.
12. Anicca. ("Chinese passage omitted here") 1; 1.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 1a)
13. Dukkha. do.
14. Anattā do.
15. Yad anicca (1) { ("Chinese passage omitted here") 1; 9.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 2a, 1. 5)
cf. ("Chinese passage omitted here") 1; 2.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 1a, 1. 7)
16. Yad anicca (2) { ("Chinese passage omitted here") 1; 10.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 2a, 1. 9)
do.
17. Yad anicca (3) { do.
do.
18. Hetu (1) ("Chinese passage omitted here") 1; 11.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 2a, 1. 12)
19. Hetu (2) ("Chinese passage omitted here") 1; 12.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 2a, 1. 16)
20. Hetu (3) do.
21. Ānanda
22. Bhāra { ("Chinese passage omitted here") 3; 23.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 15b, 1. 18)
("Chinese passage omitted here") 17; 4.
(("Chinese passage omitted here") 1, 70a, 1. 11)
23. Pariññā ("Chinese passage omitted here") 3; 22.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 15b, 1. 14)
24. Parijānaṃ²²¹ (or Abhijānaṃ²²²)..... { ("Chinese passage omitted here") 1; 3.
("Chinese passage omitted here") (("Chinese
passage omitted here") 2, 1b, 1. 1)

²²¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²²² This symbol not found in Book Antiqua font so we have inserted from Tahoma

- (“Chinese passage omitted here”) 1; 5. the latter half of (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 1b, 1. 8)
25. Chandarāga (“Chinese passage omitted here”) 3; 27. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 16b, 1. 4)
26. Assādo (1) (“Chinese passage omitted here”) 1; 14. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 2b, 1. 9)
27. Assādo (2) do.
28. Assādo (3) (“Chinese passage omitted here”) 1; 13. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 2a, 1. 20)

DIVISION III. KHANDHA VAGGO

29. Abhinandanaṃ { ("Chinese passage omitted here") 1; 5. the first
half of ("Chinese passage omitted here")
(("Chinese passage omitted here") 2, 1b, 1. 8)
("Chinese passage omitted here") 1; 7.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 1b, 1. 18)
30. Uppādaṃ ("Chinese passage omitted here") 3; 28.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 16b, 1. 7)
31. Aghamūlaṃ
32. Pabhaṅgu ("Chinese passage omitted here") 2; 19.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 10b, 1. 3)
33. Natumhākaṃ (1) ("Chinese passage omitted here") 10; 14
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 57a, 1. 17)
34. Natumhākaṃ (2) ("Chinese passage omitted here")
35. Bhikkhu (1) ("Chinese passage omitted here") 1; 16.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 3a, 1. 11)
36. Bhikkhu (2) ("Chinese passage omitted here") 1; 15.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 2b, 1. 18)
37. Ānanda (1) ("Chinese passage omitted here") 2; 17.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 10a, 1. 13)
38. Ānanda (2) do.
39. Anudhamma (1) ("Chinese passage omitted here") 1; 27.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 5a, 1. 7)
40. Anudhamma (2) do.
41. Anudhamma (3) do.
42. Anudhamma (4) do.
43. Attadīpo cf. ("Chinese passage omitted here") 2; 4.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 7a, 1. 4)

²²³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

44. Paṭipadā	("Chinese passage omitted here") 3; 15-16 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 15a, 1. 7)
45. Aniccatā (1)	("Chinese passage omitted here") 3; 35, ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 18a, 1. 3)
46. Aniccatā (2)	("Chinese passage omitted here") 3; 36. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 18a, 1. 7)
47. Samanupassanā	{ ("Chinese passage omitted here") 2; 13. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 9b, 1. 2) ("Chinese passage omitted here") 3; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 2. 13b, 1. 4)
48. Khandhā	("Chinese passage omitted here") 2; 23. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 11a, 1. 14)
49. Sono (1)	("Chinese passage omitted here") 1; 30. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 5a, 1. 19)
50. Sono (2)	("Chinese passage omitted here") 1; 31. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 5b, 1. 13)
51. Nandikhaya (1)	
52. Nandikhaya (2)	
53. Upāyo	("Chinese passage omitted here") 2; 8. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 7b, 1. 19)
54. Bijaṃ	("Chinese passage omitted here") 2; 7. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 7b, 1. 8)
55. Udānaṃ	("Chinese passage omitted here") 3; 6. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 13b, 1. 12)
56. Upādānaṃparivattain	("Chinese passage omitted here") 2; 5. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 8a, 1. 2)
57. Sattaṭṭhāna	{ ("Chinese passage omitted here") 2; 10. ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 8b, 1. 2)

	(“Chinese passage omitted here”) 35, (“Chinese passage omitted here”) 3 (“Chinese passage omitted here”) 2, 74b. 1. 4)
58. Sambuddho	(“Chinese passage omitted here”) 3; 25. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 16a, 1. 13)
59. Pañca	(“Chinese passage omitted here”) 2; 25. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 7a, 1. 4)
60. Mahāli	(“Chinese passage omitted here”) 3; 32. (“Chinese passage omitted here”) (“Chinese passage omitted here”) 2, 17b, 1. 8)

61. Āditta
 62. Niruttipatha
 63. Upādiyamāno
 64. Maññamāno ("Chinese passage omitted here") 1; 21.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 4a, 1. 7)
 65. Abhinandamāno
 66. Aniccaṃ
 67. Dukkhaṃ
 68. Anattā ("Chinese passage omitted here") 1; 17.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 3a, 1. 16)
 69. Anattaniya ("Chinese passage omitted here") 1; 18.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 3b, 1. 6)
 70. Rajanīyasaṇṭhitaṃ ("Chinese passage omitted here") 1; 19.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 3b, 1. 16)
 71. Rādho.
 72. Surādha.
 73. Assādo.
 74. Samudayo (1)
 75. Samudayo (2)
 76. Arahanta (1)
 77. Arahanta (2)
 78. Sīha (1)
 79. Sīha (2) ("Chinese passage omitted here") 2; 14.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 9b, 1. 9)
 80. Piṇḍola. { ("Chinese passage omitted here") 10; 17.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 58b, 1. 3)
 ("Chinese passage omitted here") 140
 ("Chinese passage omitted here") 6, 70b, 1. 20)
 81. Pārileyya. ("Chinese passage omitted here") 2; 25.
 ("Chinese passage omitted here") ("Chinese
 passage omitted here") 2, 11a, 1. 19)

²²⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

82. Puṇṇamā. ("Chinese passage omitted here") 2; 26.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 12a, 1. 1)
83. Ānanda. ("Chinese passage omitted here") 10; 6.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 54a, 1. 3)
84. Tissa. ("Chinese passage omitted here") 10; 16.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 57b, 1. 20)
85. Yamaka. ("Chinese passage omitted here") 5; 2.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 25a, 1. 11)
86. Anuruddha. ("Chinese passage omitted here") 5; 4.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 26b, 1. 9)
87. Vakkali. { ("Chinese passage omitted here") 46; 25.
 ("Chinese passage omitted here") 4, 76b, 1. 2)
 ("Chinese passage omitted here") 19; 9.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 1, 78b, 1. 15)
88. Assaji. ("Chinese passage omitted here") 37; 2.
 ("Chinese passage omitted here") 2, 9b, 1. 6)
89. Pāṭali. ("Chinese passage omitted here") 5; 1.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 24a, 1. 19)
90. Channa. ("Chinese passage omitted here") 10; 7.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 54a, 1. 14)
91. Rāhulo (1) { ("Chinese passage omitted here") 1; 23.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 4b, 1. 2)
92. Rāhulo (2) { ("Chinese passage omitted here") 1; 24.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 4b, 1. 11)
93. Nadi. ("Chinese passage omitted here") 10; 13.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 57a, 1. 11)

DIVISION III. KHANDHA VAGGO

94. Pupphaṃ (or Vaddhaṃ). ("Chinese passage omitted here") 2; 5.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 7a, 1. 13)
95. Phena. ("Chinese passage omitted here") 10; 10.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 56a, 1. 5)
96. Gomaya. ("Chinese passage omitted here") 10; 9.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 55a, 1. 15)
97. Nakhāsikaṃ. ("Chinese passage omitted here") 14; 4.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 1, 59a, 1. 3)
98. Suddhikaṃ (or Samuddakaṃ).
99. Gaddula (1) ("Chinese passage omitted here") 10; 9.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 56b, 1. 7)
100. Gaddula (2) ("Chinese passage omitted here") 10; 12.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 56b, 1. 17)
101. Vāsijataṃ (or Nāva). ("Chinese passage omitted here") 10; 8.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 55a, 1. 1)
102. Aniccatā (or Saññā). ("Chinese passage omitted here") 10; 15.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 57b, 1. 8)
103. Ante. ("Chinese passage omitted here") 3; 17-17.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 15a, 1. 15)
104. Dukkhaṃ.
105. Sakkāyo. ("Chinese passage omitted here") 3; 19-20.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 15a, 1. 20)
106. Parinñeyyā. ("Chinese passage omitted here") 3; 22.
 ("Chinese passage omitted here") ("Chinese passage omitted here") 2, 15b, 1. 14)

²²⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

- | | |
|--------------------------------|---|
| 107. Samaṇā (1) | ("Chinese passage omitted here") 3; 21.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 15b, 1. 7) |
| 108. Samaṇā (2) | do. |
| 109. Sotāpanno. | do. |
| 110. Arahain. | do. |
| 111. Chandarāgī (1) | |
| 112. Chandarāgī (2) | |
| 113. Avijjā (or Bhikkhu). | |
| 114. Vijjā (or Bhikkhu). | |
| 115. Kathika (1) | { ("Chinese passage omitted here") 1; 26.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 5a, 1. 3)
("Chinese passage omitted here") 1; 28.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 5a, 1. 11) |
| 116. Kathika (2) | do. |
| 117. Bandhanā. | ("Chinese passage omitted here") 3; 24.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 16a, 1. 5) |
| 118. Parimucchita (1) | ("Chinese passage omitted here") 3; 26.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 16a, 1. 19) |
| 119. Parimucchita (2) | do. |
| 120. Saññojanaṃ | |
| 121. Upādānaṃ. | |
| 122. Silaṃ. | ("Chinese passage omitted here") 10; 4.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 53a, 1. 1) |
| 123. Sutāvā. | |
| 124. Kappo. (1) | ("Chinese passage omitted here") 1; 22.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 4a, 1. 14) |
| 125. Kappo. (2) | |
| 126. Samudayadhamma (1) | |
| 127. Samudayadhamma (2) | |

128. Samudayadhamma (3)
129. Assāda (1) ("Chinese passage omitted here") 10; 1-2
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 52b, 1. 14)
130. Assāda (2) do.
131. Samudaya (1) ("Chinese passage omitted here") 10; 3.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 53a, 1, 13)
132. Samudaya (2) do.
133. Koṭṭhita (1) do.
134. Koṭṭhita (2) do.
135. Koṭṭhita (3) ("Chinese passage omitted here") 10; 2.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 53a, 1. 5)
136. Kukkula
137. Aniccena (1)
138. Aniccena (2)
139. Aniccena (3)
140. Dukkheṇa (1).
141. Dukkheṇa (2).
142. Dukkheṇa (3).
143. Anattena (1).
144. Anattena (2)
145. Anattena (3).
146. Kulaputtana dukkhā (1). ("Chinese passage omitted here") 2; 15.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 10a, 1. 6)
147. Kulaputtana pukkā (2). ("Chinese passage omitted here") 2; 16.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 10a, 1. 10)
148. Kulaputtana dukkhā (3).
149. Ajjhattikaṃ. { ("Chinese passage omitted here") 7; 6.
("Chinese passage omitted here") (("Chinese passage omitted here") 2, 35a, 1. 9)
S. 35. 105 Upādāya

²²⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

150. Etaṃ mama.("Chinese passage omitted here") 7; 3.
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 35a, 1. 2)
151. Eso attā.("Chinese passage omitted here") 7; 12
("Chinese passage omitted here") ("Chinese
passage omitted here") 2, 35b, 1. 1)
152. Na ca me siyā.
153. Micchā.
154. Sakkāya.
155. Attānu.
156. Abhinivesa (1).
157. Abhinivesa (2).
158. Anandena

(To be continued)

NOTES

DR Rabindra Tagore paid his second visit to Japan on his way home from China early this summer. The Buddhists greeted him enthusiastically as before, as a most representative man of India, which is the country of the Buddha, the founder of the religion professed by most Japanese. He delivered a lecture at the Public Hall, Kyoto, to the largest audience that has ever assembled under this roof. He talked on the modern abuse of the sciences which ought to be servile to the spiritual welfare of humanity and not to be utilised for exploitation. He said, among other things, that truth is to be embraced reverentially and in an humble spirit, and therefore that when its missionaries come among a strange people they ought to be full of humility. They cannot claim the monopoly of the truth, they are just as mortal and liable to sin as the people among whom they come. Therefore, it is a great mistake on their part if they ever betray the slightest sign of a sense of superiority and assume an air of pride and self-importance towards others. When they do this, they at once break off from the truth they imagine they have comprehended. This is exactly the position we take with regard to all forms of truth and its propagators. As to the abuse of science we see so many harrowing instances of it all about us. We often wonder if the sciences are really helping to enhance our spiritual enlightenment instead of teaching us how effectively to murder, how rapaciously to exploit, and how mercilessly to crush individuals as well as nations. As long as our hearts are not cleansed of impurities, anything and everything they touch will necessarily be contaminated.

Dr Lewis Hodous, of the Kennedy School of Missions, Hartford, Connecticut, U.S.A., who was a long resident in China

(continued from the previous page) as missionary, has a new book entitled *Buddhism and Buddhists in China*, which belongs to a series of books on the World's Living Religions, edited by Frank K. Saunders and Harlan P. Beach. In this book the author expresses some of his views concerning the "Christian approach to Buddhists." These views are deeply tinged with a spirit of tolerance and sympathy and the editors of this magazine are highly impressed by them, especially as coming from a Christian missionary in the Far East. We say this because some of the missionaries are sometimes unnecessarily prejudiced against Buddhism which they think is a temple of Satan. Such ignorance betrays, on the part of the Christian missionaries, nothing but an utter inability to comprehend their own religion. Professor Hodous refers to a Chinese Christian leader who "longed for the mystic silence and the beauty of holiness which would open the windows of the world of spiritual reality and throw its light upon the problems of life," and suggests that the esthetic element in Christianity may well be emphasised in the future as never before in the missionary activities in China. The author also proposes to give a place to contemplation and meditation in the Christian Church of China, and writes as follows: "Christian Church of China should develop a technique of the spiritual life suited to the East. The formation of habits of devotion should be emphasised. Intercessory prayer should be given a larger place. Contemplation and meditation should be regarded not merely as an escape from the turmoil and strife of the world, but as a preparation for the highest life of service and sacrifice. Buddhist mysticism united the whole universe and was the great foundation of Chinese art, literature and morality. The spiritual world of Christianity must likewise seep through into the very thought of Asia and inspire the new art, literature and morality which will be the world expression of a Christian universe." Christianity so far laid an unusual stress on its moral, doctrinal, and social aspects. But as the East is more idealistic than the West where modern Christianity has been matured, the people

(continued from the previous page) here want to see Christianity not in its too-earthly garb but in its inner mystical raiment. For instance, when Christ says about not thinking of the morrow or about the lilies of the field which neither toil nor spin, he sounds the depths of the Oriental mind. Christianity as depicted and demonstrated by its representatives in the East as well as in the West savours too much of modern materialism.

In this respect Professor Pratt of Williams College is quite right when he speaks in his lecture on "The Nature of Christianity" in the Peking Union Medical College, to the following effect: "Christianity is not a collection of Anglo-Saxon conventions. This assertion again is of course a platitude, yet it too needs stating. Not that any one would explicitly deny it. But there is a large number of persons who regard 'Christian civilisation' as including among other essential things certain methods of dressing, of eating, of talking, of building, and the rest. Of course we should be told, these things are not so important as theology: yet there is a sneaking feeling that no land can be called fully Christian until it does things in the way they are done in 'God's own country.' " This is preeminently true with some of the Christian agents in the Far East. They often fail, in spite of their open declarations, to distinguish what is merely accidental from the essential in their religion and life. When Gandhi was accused of his non-cooperation movement which might result in narrow cultural and intellectual nationalism, he exclaimed: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them. Mine is not a religion of the prison-house. It has room for the least among God's creation. But it is proof against insolent pride of race, religion, or colour." The East has its own life and ideals which it wants to develop according to its own inner necessities and does not wish to see them replaced by those

(continued from the previous page) of Western or "Christian" civilisation. We have no wish to be exclusive or ego-centered but are far from being satisfied with an artificial grafting of alien ways of thinking and living. When we have adopted them it would be when they were thoroughly assimilated by ourselves so that no alien air any longer clings to them.

According to the report of Dr Taiken Kimura, professor of Indian philosophy at the Tokyo Imperial University, who recently came back from China after attending what the Chinese Buddhists termed a World's Buddhists' Conference, Chinese Buddhism is evidently moving towards a revival after so many years of quiescence. While this must be no doubt just an initial step, it seems to promise much, especially when we are told that the principal actors in it are householders and not the priestcraft. Their interest in the study of Buddhist faith and philosophy is quite genuine and full of enthusiasm. They are not yet acquainted with the modern spirit of criticism, being contented with the traditions of Buddhist scholarship, so says Professor Kimura; but this does not prevent their being the vanguard of a Buddhist renaissance in China. We wish to see the real spirit of the Buddha revived among our friendly neighbours, their scholarship is not an essential question. In olden days there were many Chinese Buddhists who came over to Japan to found Zen monasteries here, and there were at the same time many Japanese monks who went to China to learn of whatever they got directly from the Indian missionaries and scholars. Buddhism was thus transplanted in Japan after China had it assimilated in her own ways of thinking and feeling. This was natural and good. Zen cultivated in us a simple unaffected temperament with which to comprehend nature and life, while the Jodo awakened in us a deep religious sentiment to look beyond the present unsatisfying world. Zen and Jodo are the two forms of Buddhism that have really entered the inner life of the Far Eastern peoples, Japanese and Chinese.

(continued from the previous page) Whatever other aspects of Buddhism may affect us with various degrees of potency and success, it is through Zen and Jodo that we can come in intimate touch with the inner experience of the Buddha. The Chinese Buddhists have expressed their desire to have another Buddhists' Conference in Japan next year, and the Japanese Buddhist Federation we are told has the idea under consideration. We are sure that this kind of intercourse between China and Japan will no doubt pave the way to better understanding and closer friendship in matters spiritual. After all, China and Japan are one racially and culturally, and their sincere and unprejudiced cooperation is needed in every way to establish a new Eastern centre of spiritual force against the encroachment of commercial militarism and mechanical civilisation.

A Buddhist nun, early in October this year, set fire to a fine old Zen temple in the centre of Kyoto and reduced it to ashes within an hour. Her motive is variously interpreted, and some are inclined to regard her as too idealistically disposed. There is no doubt about her being somewhat mentally unbalanced, due to her past unhappy experience with life, which grew very much aggravated by recent ones. But it is suspected if she did not find a sort of justification, though quite superficially, in some well-known historical incidents in the lives of the old Zen masters. We know Tanka's bold work of consigning the Buddha's wooden images into the flames and an old lady's burning a hut where she used to shelter a Zen monk. In those ancient days Zen devotees seem to have been so absolutely absorbed in the freest demonstrations of what they understood of Zen, paying no attention whatever to the loss of material property, the desecration of things considered holy, and even the destruction of life. They were all above such trivial incidents of existence. Their ideals were of the highest order, and they were justified in doing what they thought the most legitimate thing at the moment from the Zen point of view. While the

(continued from the previous page) recent case of incendiary is of course far from being classed under the same category as these, there is something in her idea as well as in the present status of Buddhist life which makes us think twice before we can judge her unconditionally. Can we really throw a stone at her without turning that stone into a boomerang upon ourselves? Before the whole edifice of an institution called Buddhism now so heavily covered with old dead material, may burn down one of these fine mornings as the Zen temple did this time, we must pause and reflect within ourselves what to do with it.

Professor Nishu Utsuki's English translation of the *Smaller Sukhāvati-vyūha Sūtra* from Kumarajiva's Chinese version is published by the Nishi-Hongwanji Press. The sutra is commonly known in Japan and China as the *Amidakyo* ("Chinese passage omitted here"), *a-mi-tō-ching*), and is one of the three principal sutras constituting the foundation of the Shinshu faith. It describes the Pure Land of Amitābha, where, the Buddha promises, all the aspirants will finally attain to the highest realisation of truth known as "anuttara-samyak-sambodhi." The one condition in which rebirth in the Pure Land is assured is the invocation of the name of Amitābha Buddha; for no amount of merits or virtues achieved by oneself will be available for the purpose. The English translation has notes and collations at the end of the book, explaining the proper names, technical terms, and other terms. The print is clear and neat.

Mr Albert J. Edmunds' recent *simhanada* as resounds in "A Dialogue of Two Savors" profoundly touches the spirit of one who looks upon the world from the unsectarian point of view. The Dialogue was carried on in "a Hall of Silence in the other world," where, singularly enough, there exist as in this world time and space-relations; it took place in August, 1922. Perhaps the two saviours were too concerned with our earthly human affairs so that they, like good Bodhisattvas, refused

(continued from the previous page) to enter into Parinirvana and really to enjoy the silence of the Pure Land. The saviours are also learned and versed very well in all modern and ancient lore, especially on mystical and spiritualistic subjects, and correct the various wrong readings and later alterations in the bibles. Mr Edmunds is visible in the words and personalities of Christ and Buddha. In spite of their scholarly attainments their hearts are bursting with love for their fellow-creatures. While Buddha acknowledges that Christ's wisdom "wrought a truth of personality," Christ concedes to Buddha "the intellectual strength of his Dharma." Finally, against the defiant declaration of Demiurge:

"Build on, poor fools,
Build in the universe that eye sees not,
Build there, but never here, where life is mine:"

they agree to issue this joint proclamation:

"Get thee behind us, Demiurge accurst,
Master of fragments, king of floating isles.
Thou madest will to wither Intellect.
To dwarf and stultify the larger man,
To curb, to shrivel reservoirs of truth.
Our empire is not thine; in thy seen worlds
Of birth and death, torture and wickedness,
We ne'er aspire to found a house for man.
Our missions are to call him upwards thence,
Teach him to know the nothingness of sense,
Build him a City o'er the sunset bars,
Find him a home beyond the farthest stars."

The Mahayanists may say however that these "seen worlds of birth and death" are worlds of Nirvana and Bodhi; the chasm between the two lies in one's own subjective Ignorance; get it enlightened and there most vividly opens up a course upwards to "a City."

“Again, O the World-honoured One,” said Subhuti,” the Bodhisattva Mahasattva who walks in the Prajñāpāramitā, who reflects on the Prajñāpāramitā, should discipline himself so as, while disciplining himself in it, not to entertain any ideas in that Enlightenment-thought (*bodhicitta*). Why? Namely, that Thought is No-thought, the essence of Thought is pure.” The venerable Sariputra said to the venerable Subhuti, “Can we say that Thought is—that Thought which is No-thought?” Thus addressed, the venerable Subhuti said this to the venerable Sariputra: “O venerable Sariputra, in what is that Thought which is No-thought, is the idea of being or no-being ever conceivable or attainable?” Sariputra said, “Not so, O venerable Subhuti!” Subhuti said, “If, O venerable Sariputra, in what is that Thought which is No-thought, the idea of being or no-being is neither conceivable nor attainable, is your question properly stated, asking whether we can say that Thought is—that Thought which is No-thought?” Thus addressed, the venerable Sariputra said this to the venerable Subhuti, “What then is that Thought which is No-thought?” Said Subhuti, “That which is No-thought is without change (*vikāra*, without discrimination (*avikalpa*).”

ORIENTAL BOOKS.

Indian and Persian Art, Miniature Paintings, MSS., Bronzes, Etc.

Inspection of our Art Gallery is invited.

We specialize in all books for the Study of Oriental languages, and other branches of Oriental Literature, of which we keep a large stock. Catalogues issued periodically and sent gratis on application.

SOME NEW AND STANDARD PUBLICATIONS.

DAVIDS (MRS C.A.F. Rhys). Buddhist Psychology, an inquiry into the analysis and theory of mind in Pali Literature. Second edition, with supplementary chapters. 8vo. Cloth, pp. X. 301. Price 4s. Sewn copies 2s 6d. Supplementary Chapters. 8vo. Sewn. pp. 88. Price 1s.

GASKELL (G.A.) A Dictionary of the Sacred language of all Scriptures and Myths. Roy. 8vo. Cloth, pp. 844. Price £ 2-2s.

NARASU (P, LAKSHMI), The Essence of Buddhism. With illustrations of Buddhist Art. Second edition. Revised and enlarged. 8vo. Sewn, pp. XX. 359. Price 6s 6d.

BUDDHAGHOSUPPATTI, or the Historical Romance of the Rise and Career of Buddhaghosa. Edited by James Gray. 8vo. Cloth, pp. VI. 37. Price 7s.

JINALANKARA, or "Embellishments of Buddha" by Buddharakkhita, edited with introduction, notes and translation, by James Gray. 8vo. Cloth, pp. 112. Price 6s.

Latest Catalogues Issued.

Bibliotheca Orientalis, XXI. Second-hand Books and Manuscripts in and on the Arabic Language, including a few on Arabia. (1283 Nos.)

Bibliotheca Orientalis: XXII. Second-hand Books in and on the Sanskrit, Fâli, Prâkrit, and Jain Languages. (1284 Nos.).

Bibliotheca Orientalis: XXIII. Second-hand books and Manuscripts in and on the Persian Language. (914 Nos.).

Bibliotheca Orientalis: XXIV. Books on Egypt. (481 Nos.).

Bibliotheca Orientalis: XXV. Languages of India. (1922 Nos.).

Bibliotheca Orientalis: XXVI. Oriental Religion and Philosophy. (661 Nos.)

Complete List of Books and Periodicals, Published and Sold by Luzac & Co., 1923.

LUZAC & Co.

ORIENTAL AND FOREIGN BOOKSELLERS.

Royal Asiatic Society; School of Oriental Studies, London; Asiatic Society of Bengal, Calcutta; Bihar and Orissa Research Society, India; Society of Oriental Research, Chicago, etc., etc.

46 GREAT RUSSELL STREET, LONDON, W.C.I.

PHONE: MUSEUM 1462.

ARTHUR PROBSTHAIN
Oriental Bookseller and Publisher

Largest Stock of Oriental Literature in all Branches.

LATEST CATALOGUES.

No. 32. Sanskrit and Allied Literature.

No. 33. Buddhist and Pali Literature.

No. 34. General.

No. 35. China, containing large section on Siberia Mongols, and Indo-China.

PUBLICATIONS.

Nizami. The Haft Paikar, or Life of King Bahram Gur, and the seven Stories told by his Seven Queens. Translated from the Persian, with a full commentary, by C.E. WILSON. Crown 8vo. 2 vols. 1924. £1 12s.

MAYERS, W.F. **Chinese Reader's Manual.** Reprint. Ready shortly. 30s.

GILBERTSON, G.W. **The Balochi Language.** A Grammar and Manual. 8vo, pp. xvi, 312. 1923. 16s.

WHITNEY, W.D. **Sanskrit Grammar.** Reprint. Ready shortly. 30s.

Asia Major. A journal devoted to the Study of the Languages, Art and Civilizations of the Far East, and Central Asia. Subscriptions 4 numbers, £3 3s.; each part separate, £1 1s. No. 1 now ready.

Islamica. A Journal devoted to the study of the Languages, Arts and Civilizations of the Islamic Peoples. Subscription, 4 numbers, £2 10s.; each part separate, 15s.

ARTHUR PROBSTHAIN
41 Great Russell Street, London, W.G.I.

FOR SALE.

Pictures of the Buddhas, Bodhisattvas, and Shinto Gods,

Printed from Ancient Wood-blocks,

Beautifully Coloured by Hand,

And Made into Fine Japanese Scrolls (*kakemono*).

For Sale at the Office of **The Eastern Buddhist Society.**

Prices and Particulars on Application to the **Secretary.**

Volume V, Numbers 2-3

THE EASTERN BUDDHIST

An unsectarian magazine devoted to the study of Mahayana Buddhism
Published by The Eastern Buddhist Society,
Otani Daigaku, Kyoto, Japan

EDITORS

DAISETZ TEITARO SUZUKI

BEATRICE LANE SUZUKI

CONTENTS (April, 1930)

	PAGE
Passivity in the Buddhist Life. DAISETZ TEITARO SUZUKI	129
On the Pure Land Doctrine of Tz' ŭ-min. GEMMYO ONO	200
Milarepa. L. ADAMS BECK	211
The Hymn on the Life and Vows of Samantabhadra, With the Sanskrit Text, Bhadracarīpraṇ ²²⁷ idhāna. HOKEI IDUMI	226
The Temples of Kamakura, III. BEATRICE LANE SUZUKI	248
BOOK REVIEWS:	
Vedanta and Modern Thought, by W.S. Urquhart—The Land of the Lama, by David Macdonald—The Gospel for Asia, by Kenneth Saunders—The Doctrine of the Buddha, by George Grimm—Pilgrimage of Buddhism, by James Bissett Pratt—Gods of Northern Buddhism, by Alice Getty—Tradition and Truth in Chinese Buddhism, by Karl Ludwig Reichelt—Poems, by H.W.B. Moreno—A Buddhist Year-book—Periodicals	262
NOTES: The burnett Animal Mercy Shelter at Kamakura, etc	284

Price, Single copy, one yen fifty sen;
One volume of four numbers, six yen.

Contributions, notes, news and business correspondence should be addressed
personally to the Editors, 39, Ōno-machi, Koyama, Kyoto, Japan

²²⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

MAIN CONTENTS OF PREVIOUS NUMBERS OF THE EASTERN BUDDHIST.

VOLUME ONE.

- No. 1—The Avatamsaka Sutra (epitomised translation)—Zen Buddhism as Purifier and Liberator of Life—Philosophical Foundations of the Shin Sect of Buddhism—The Buddha—What is Mahayana Buddhism?
- No. 2—Mahayana Buddhism—The Buddha in Mahayana Buddhism—Amida as Saviour of the Soul—The Bodhisattvas—Shinran, Founder of the Shin Sect—The Avatamsaka.
- No. 3—What is the True Sect of the Pure Land?—The Buddha as Preacher—The Revelation of a New Truth in Zen Buddhism—The New Buddhist Movement in Germany—The Avatamsaka Sutra.
- No. 4—The First Step Towards the Realisation of World-Peace—The Washington Conference from the Buddhist Point of View—The Possibility of Permanent Peace—Why do We Fight?
- Nos. 5 & 6—On the Development of Buddhism in India—Hōnen Shōnin and the Jōdo Ideal—The Way to the Land of Bliss—Some Aspects of Zen Buddhism—The Blessed One.

VOLUME TWO.

- Nos. 1 & 2—On the Triple Body of the Buddha—The Meditation Hall and the Ideals of the Monkish Life—In Buddhist Temples: Tōfukuji.
- Nos. 3 & 4—The Psychological School of Mahayana Buddhism—Fudō the Immovable—The Enlightened Mind of the Buddha and the Shin Sect—*The Prajñā-Pāramitā Hridaya Sutra*—The Ten Cow-herding Pictures—In Buddhist Temples: Kiyomidzu-dera.
- No. 5—The Life of Shinran Shonin (*Godensho*)—The Religion of Shinran Shonin—The Buddha and Shinran—In Buddhist Temples: Higashi Hongwanji.
- No. 6—Zen Buddhism as Chinese Interpretation of the Doctrine of Enlightenment—Dengyo Daishi and German Theology—Introduction to the Vimalakirti's Discourse on Emancipation—In Buddhist Temples: Chion-in.

VOLUME THREE.

- No. 1—Enlightenment and Ignorance—The Doctrine of the Tendai Sect—Vimalakirti's Discourse on Emancipation (Translation)—Kōbō Daishi—Kyoto Temple Celebrations.
- No. 2—Sayings of a Modern Tariki Mystic—Professor Rudolph Otto on Zen Buddhism—The Ruined Temples of Kamakura, I.—Vimalakirti's Discourse On Emancipation—A Deeper Aspect of the Present European Situation—A Comparative Index to the Samyutta-Nikaya and the Samyukta-Agama.
- No. 3—The Teaching of the Shin-shu and the Religious Life—Buddhism and Moral Order—Zen Buddhism on Immortality—Vimalakirti's Discourse on

- Emancipation—The Ruined Temples of Kamakura, II.—Nichiren and Kamakura—A Comparative Index to the Samyutta-Nikaya and Samyukta-Agama (continued)—Poems by the Late Right Reverend Shaku Soyen.
- No. 4—Development of the Pure Land Doctrine in Buddhism—The Teaching Comparative Index to the Samyutta-Nikaya and the Samyukta-Agama (continued).

VOLUME FOUR.

- No. 1—The Secret Message of Bodhi-Dharma, or the Content of Zen Experience—A Discussion of the Origin of Mahayana Buddhism—Vimalakirti's Discourse on Emancipation, an English Translation—Nagarjuna's Mahayana-Vimsaka, the Tibetan Text.
- No. 2—Zen and Jodo, Two Types of Buddhist Experience—The Unity of Buddhism—The Buddhist Doctrine of Vicarious Suffering—The Quest of Historic Sakyamuni in Western Scholarship—Nagarjuna's Mahayana-Vimsaka, an English Translation—Vimalakirti's Discourse on Emancipation (in English).
- Nos. 3-4—The *Lankāvatāra Sūtra*, as a Mahayana Text in Especial Relation to the Teaching of Zen Buddhism—The Chinese Tendai Teaching—Vimalakirti's Discourse on Emancipation, as English Translation (concluded).

VOLUME FIVE.

- No. 1—An Introduction to the Study of the Lankavatara—A Study in the Pure Land Doctrine, as Interpreted by Shoku—The Suvarnaprabhasa Sutra, Sanskrit Text, pp. 1-16, with an Introductory Note.

THE EASTERN BUDDHIST

PASSIVITY IN THE BUDDHIST LIFE

Preliminary note.—I. The doctrine of Karma—The conception of Self—Mahayana Buddhism on the theory of Karma. II. The development of the idea of sin in Buddhism—A reality beyond self—A new phase in Buddhism. III. The psychology of passivity—Absolute passivism and libertinism—Passive life described—Passivity and Pure Land Buddhism—Passivity is accepting life as it is—Ignorance and passivity—Selflessness and emptiness. IV. Passivity and Patience or humiliation—The story of Sadāprarudita Bodhisattva (from the *Ashṭasāhasrikā-prajñāpāramitā-sūtra*). V. Prayer and Nembutsu—Practice of Zazen and passivity—The function of Koan in Zen. VI. The perfection of passivity in Buddhist life (from the *Daśabhūmika-sūtra*)—Emptiness and the Zen life.

Preliminary Note

“Thy way, not mine, O Lord,
 However dark it be;
 Lead me by Thine own hand,
 Choose out the path for me,
 Smooth let it be or rough,
 It will be still the best;
 Winding or straight, it leads
 Right onward to Thy rest.
 Choose Thou for me my friends,
 My sickness or my health;
 Choose Thou my cares for me,
 My poverty or wealth.
 Not mine, not mine the choice
 In things or great or small;
 Be Thou my guide, my strength,
 My wisdom, and my all.”¹

The feeling of passivity in religious experience, so typically given expression here, is universal and natural, seeing that the religious consciousness consists in realising, on the one hand, the helplessness of a finite being, and, on the other, the dependability of an infinite being, in whatever

²²⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ Horatius Bonar, 1808-1889.

(continued from the previous page) way this may be conceived. The finite side of our being may protest saying, "Why hast thou forsaken me?" but while this protest possesses us there is no religious experience, we are not yet quite saved. For salvation comes only when we can say, "Father, unto thy hands I entrust my spirit," or "Lord, though thou slay me, yet will I trust thee." This is resignation or self-surrender, which is a state of passivity, ready to have "thy will" prevail upon a world of finite beings. This is the characteristic attitude of a religious mind towards life and the world; and we know that all religious experience is psychologically closely connected with the feeling of passivity. The object of the present article is to see how this feeling rules and in what forms it expresses itself in the Buddhist life.

I

The Doctrine of Karma

Superficially, passivity does not seem to be compatible with the intellectual tendency of Buddhism, which strongly emphasises the spirit of self-reliance as is seen in such passages as "The Bodhisattva-mahāsattva retiring into a solitude all by himself, should reflect within himself, by means of his own inner intelligence, and not depend upon anybody else;"¹ or as we read in the *Dhammapada*:

"By self alone is evil done,
By self is one disgraced;
By self is evil undone,
By self alone is he purified;
Purity and impurity belong to one;
No one can purify another."²

¹ *The Laṅkāvatāra*, p. 133, lines 10, 11. Bodhisattvo mahāsattva ekāki rahogataḥ svapratyātmabuddhyā vicārayaty aparapraṇeyah.

² Translated by A. J. Edmunds. *The Dhammapada*, 165.

Attanā 'va kataṃ pāpam attanā saṃkilissati,
Attanā akataṃ pāpam attanā 'va visujjhati,
Suddhi asuddhi paccattaṃ nā 'ñño aññaṃ visodhaye.

(continued from the previous page) Besides, the Four Noble Truths, the Twelvefold Chain of Origination, the Eightfold Path of Righteousness, etc.—all tend towards enlightenment and emancipation, and not towards absolute dependence or receptivity. “To see with one’s own eyes and be liberated” is the Buddhist motto, and there is apparently no room for passivity. For the latter can take place only when one makes oneself a receptacle for an outside power. The attainment of passivity in Buddhism is especially obstructed by the doctrine of Karma.

The doctrine of Karma runs like warp and weft through all the Indian fabrics of thought, and Buddhism as a product of the Indian imagination could not escape taking it into its own texture. The Jātaka Tales making up the history of the Buddha while he was yet at the stage of Bodhisattvahood and training himself for final supreme enlightenment, are no more than the idea of Karma concretely applied and illustrated in the career of a morally perfected personage. Śākyamuni could not become a Buddha unless he had accumulated his stock of merit (*kuśalamūla*) throughout his varied lives in the past.

The principle of Karma is “Whatever a man sows, that will he also reap,” and this governs the whole life of the Buddhist; for in fact what makes up one’s individuality is nothing else than his own Karma. So we read in the *Milindapañha*: “All beings have their Karma as their portion; they are heirs of their Karma; they are sprung from their Karma; their Karma is their refuge; Karma allots beings to meanness or greatness.”¹ This is confirmed in the *Samyukta-nikāya*:

“His good deeds and his wickedness,
Whate’er a mortal does while here;
’Tis this that he can call his own,
This with him take as he goes hence,
This is what follows after him,
And like a shadow ne’er departs.”²

¹ Quoted from Warren’s *Buddhism in Translations*, p. 255.

² Loc. cit., p. 214.

According to the *Visuddhimagga*, Chapter XIX, Karma is divisible into several groups as regards its time and order of fruition and its quality: (1) that which bears fruit in the present existence, that which bears fruit in rebirth, that which bears fruit at no fixed time, and bygone Karma; (2) the weighty Karma, the abundant, the close-at-hand, and the habitual; (3) the productive Karma, the supportive, the counteractive, and the destructive.¹ There is thus a round of Karma and a round of fruit going on all the time. And who is the bearer of Karma and its fruit?

“No doer is there does the deed,
Nor is there one who feels the fruit;
Constituent parts alone roll on;
This view alone is orthodox.

“And thus the deed, and thus the fruit
Roll on and on, each from its cause;
As of the round of tree and seed,
No one can tell when they began.

“Not in its fruit is found the deed,
Nor in the deed finds one the fruit;
Of each the other is devoid,
Yet there’s no fruit without the deed.

“Just as no store of fire is found
In jewel, cow-dung, or the sun,
Nor separate from these exists,
Yet short of fuel no fire is known;

“Even so we ne’er within the deed
Can retribution’s fruit descry.
Not yet in any place without;
Nor can in fruit the deed be found.

“Deeds separate from their fruits exist,
And fruits are separate from the deeds:
But consequent upon the deed
Fruit doth into being come.

¹ Warren, p. 245 ff.

“No god of heaven or Brahma-world
Doth cause the endless round of birth;
Constituent parts alone roll on,
From cause and from material sprung.”¹

The working of Karma is apparently quite impersonal as is explained in these quotations, and it may seem altogether indifferent for anybody whether he did something good or bad. There is no doer of deeds, nor is there any sufferer of their fruit. The five Aggregates or constituent parts (*skandhās*) are combined and dissolved in accordance with the inevitable law of Karma, but as long as there is no personal agent at the back of all this, who really feels the value of Karma, it does not seem to matter what kind of deeds is committed and what kind of fruit is brought forth. Still the Buddhists are advised not to practise wickedness:

“If a man do wrong,
Let him not do it repeatedly,
Let him not take pleasure therein;
Painful is wrong’s accumulation.”²

Why painful? Why pleasurable? The Hinayanist reasoning is logically thoroughgoing, but when it comes to the question of practical psychology, mere reasoning does not avail. Is the feeling no more real than the mere bundling together of the five Aggregates? The combination, that is, unity seems to be more than the fact of combination. Whatever this is, as I am not going to discuss the doctrine of Karma here in detail, let it suffice to give another quotation from Nāgārjuna’s *Mūlamadhyamakakārikās*, Chapter XVII, where the doctrine of Karma appears in a new garment.³

“All sentient beings are born according to their Karma:

¹ Warren, pp. 248-9.

² *The Dhammapada*, 117, translated by A. J. Edmunds.

³ Edited by Louis de la Vallée Poussin. Pp. 302 ff. For a detailed exposition of the theory of Karma, see the *Abhidharmakośa* (translated by the same author), Chapter IV; what follows is an abstract.

(continued from the previous page) good people are born in the heavens, the wicked in the hells, and those who practise the Paths of Righteousness realise Nirvana. By disciplining himself in the Six Virtues of Perfection, a man is able to benefit his fellow-beings in various ways, and this is sure in turn to bring blessings upon him, not only in this but also in the next life. Karma may be of two sorts: inner or mental, which is called *cetanā* (“Japanese passage omitted here”), ‘intention’), and physical, expressing itself in speech and bodily movement. This is technically known as Karma ‘after having intended’ (“Japanese passage omitted here”), *cetayitvā*). Karma may also be regarded as with or without ‘intimation’ (or ‘indication’ *viññapti*, (“Japanese passage omitted here”) or (“Japanese passage omitted here”). An act with intimation is one the purpose of which is perceptible by others, while an act without intimation is not at all expressed in physical movements; it follows when a strong act with intimation is performed and awakens the tendency in the mind of the actor to perform deeds of a similar nature, either good or bad.

“It is like a seed from which a young plant shoots out and bears fruit by the principle of continuity; apart from the seed there is no continuity; and because of this continuity there is fruition. The seed comes first and then the fruit, between them there is neither discontinuity nor constancy. Since the awakening of a first motive, there follows an uninterrupted series of mental activities, and from this there is fruition. Apart from the first stirring of the mind, there will be no stream of thoughts expressing themselves in action. Thus there is a continuity of Karma and its fruit. Therefore, when the ten deeds of goodness and purity are performed, the agent is sure to enjoy happiness in this life and be born after death among celestial beings.

“There is something in Karma that is never lost even after its performance; this something called *aviprat²²⁹āśa* (“Japanese passage omitted here”), ‘not lost’, or ‘unlosable’, or ‘indestructible’) is like a deed of contract, and Karma, an act, is comparable to debt. A man may use up what he has borrowed, but owing to the document he has some day to pay the debt back to the

²²⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) creditor. This 'unlosable' is always left behind even after Karma and is not destroyed by philosophical intuition (*darśanamārga*, ("Japanese passage omitted here")). If it is thus destructible, Karma will never come to fruition. The only power that counteracts this 'unlosable' is moral discipline (*bhāvanamārga*, ("Japanese passage omitted here")). Every Karma once committed continues to work out its consequence by means of the 'unlosable' until its course is thwarted by the attainment of Arhatship or by death, or when it has finally borne its fruit. This law of Karma applies equally to good and bad deeds."

While Nāgārjuna's idea is to wipe out all such notions as doer, deed, and sufferer, in other words, the entire structure of Karma-theory, this introduction of the idea "unlosable" is instructive and full of suggestions. Taking all in all, however, there is much obscurity in the doctrine of Karmaic continuity, especially when its practical working is to be precisely described, and theoretically too, we are not quite sure of its absolute tenability. But this we can state of it in a most general way that Karma tends to emphasise individual freedom, moral responsibility, and feeling of independence; and further, from the religious point of view, it does not necessitate the postulate of a God, or creator, or moral judge, who passes judgments over human behaviour, good or bad.

This being the case, the Buddhist conviction that life is pain will inevitably lead to a systematic teaching of self-discipline, self-purification, and self-enlightenment, the moral centre of gravity being always placed on the self, and not on any outside agent. This is the principle of Karma applied to the realisation of Nirvana. But we may ask, What is this Self? And again, What is that something that is never "lost" in a Karma committed either mentally or physically? What is the connection between "self" and the "unlosable"? Where does this "unlosable" lodge itself? Between the Buddhist doctrine of no-ego-substance and the postulate that there should be something "not to be

(continued from the previous page) lost" in the continuation of Karma-force, which makes the latter safely bear fruit, there is a gap which must be bridged somehow if Buddhist philosophy is to make further development. To my mind, the conception of the Ālayavijñāna ("all-conserving soul") where all the Karma-seeds are deposited was an inevitable consequence. But in the meantime let us see what "self" really stands for.

The Conception of Self

"Self" is a very complex and elusive idea, and when we say that one is to be responsible for what one does by oneself, we do not exactly know how far this "self" goes and how much it includes in itself. For individuals are so intimately related to one another not only in one communal life but in the totality of existence—so intimately indeed that there are really no individuals, so to speak, in the absolute sense of the word. Individuality is merely an aspect of existence; in thought we separate one individual from another and in reality too we all seem to be distinct and separable. But when we reflect on the question more closely we find that individuality is a fiction, for we cannot fix its limits, we cannot ascertain its extents and boundaries, they become mutually merged without leaving any indelible marks between the so-called individuals. A most penetrating state of interrelationship prevails here, and it seems to be more exact to say that individuals do not exist, they are merely so many points of reference, the meaning of which is not at all realisable when each of them is considered by itself and in itself apart from the rest. Individuals are recognisable only when they are thought of in relation to something not individual; though paradoxical, they are individuals so long as they are not individuals. For when an individual being is singled out as such, it at once ceases to be an individual. The "individual self" is an illusion.

Thus, the self has no absolute, independent existence. Moral responsibility seems to be a kind of intellectual makeshift.

(continued from the previous page) Can the robber be really considered responsible for his deeds? Can this individual be really singled out as the one who has to suffer all the consequences of his anti-social habits? Can he be held really responsible for all that made him such as he is? Is his *svabhāva* all his own make? This is where lies the main crux of the question. "How far is an individual to be answerable for his action?" In other words, "How far is this 'he' separable from the community of which he is a component part?" Is not society reflected in him? Is he not one of the products created by society? There are no criminals, no sinful souls in the Pure Land, not necessarily because no such are born there but mainly because all that are born there become pure by virtue of the general atmosphere into which they are brought up. Although environment is not everything, it, especially social environment, has a great deal to do with the shaping of individual characters. If this is the case, where shall we look for the real signification of the doctrine of Karma?

The intellect wants to have a clear-cut, well-delineated figure to which a deed or its "unlosable" something has to be attached, and Karma becomes mathematically describable as having its originator, perpetrator, sufferer, etc. But when there are really no individuals and Karma is to be conceived as nowhere originated by any specifically definable agent, what would become of the doctrine of Karma as advocated by Buddhists? Evidently, there is an act, either good or bad or indifferent; there is one who actually thrusts a dagger, and there is one who actually lies dead thus stabbed; and yet shall we have to declare that there is no killer, no killing, and none killed? What will then become of moral responsibility? How can there be such a thing as accumulation of merit or attainment of enlightenment? Who is after all a Buddha, and who is an ignorant, confused mortal?

Can we say that society, nay, the whole universe is responsible for the act of killing if this fact is once established? and that all the causes and conditions leading to it

(continued from the previous page) and all the results that are to be connected with it are to be traced to the universe itself? Or is it that the individual is an ultimate absolute fact and what goes out from him comes back to him without any relation to his fellow-beings and to his environment, social and physical? In the first case, moral responsibility evaporates into an intangible universality; in the second case, the intangible whole gets crystallised in one individual, and there is indeed moral responsibility, but one stands altogether in isolation as if each of us were like a grain of sand in no relation to its neighbours. Which of these positions is more exactly in conformity with facts of human experience? When this is applied to the Buddhist doctrine of Karma, the question comes to this: Is Buddhist Karma to be understood individually or cosmologically?

Mahayana Buddhism on the Theory of Karma

As far as history goes, Buddhism started with the individualistic interpretation of Karma, and when it reached its culminating point of development in the rise of Mahayana, the doctrine came to be cosmically understood. But not in the vague, abstract, philosophical way as was referred to before but concretely and spiritually in this wise: the net of the universe spreads out both in time and space from the centre known as "myself," where it is felt that all the sins of the world are resting on his own shoulders, and that to atone for them he is determined to subject himself to a system of moral and spiritual training which he considers would cleanse him of all impurities and by cleansing him cleanse also the whole world of all its demerits. This is the Mahayana position. Indeed, the distinction between the Mahayana and the Hinayana form of Buddhism may be said to be due to this difference in the treatment of Karma-conception. The Mahayana thus came to emphasise the "other" or "whole" aspect of Karma, and, therefore, of universal salvation while the Hinayana adhered to the "self" aspect.

(continued from the previous page) As Karma worked, according to the Hinayanists, apparently impersonally but in point of fact individualistically, this life of pain and suffering was to be got rid of by self-discipline, by moral asceticism, and self-knowledge, nobody outside could help the sufferer out of his afflictions, all that the Buddha could do for him was to teach him the way to escape, but if he did not walk this way by himself, he could not be made to go straight ahead even by the power and virtue of the Buddha. "Be ye a lamp and a refuge to yourselves," (*attadīpa-attasarana*), was the injunction left by the Buddha to his Hinayana followers; for the Buddha could not extend his spiritual virtue and attainment over to his devotees or to his fellow-beings. From the general position of the Hinayanists, this was inevitable:

"Not in the sky,
Not in the midst of the sea,
Nor entering a cleft of the mountains,
Is found that realm on earth
Where one may stand and be
From an evil deed absolved."¹

But the Mahayana was not satisfied with this narrowness of spiritual outlook, the Mahayana wanted to extend the function of *Karuṇā* (love) to the furthest end it could reach. If one's *Prajñā* (wisdom) could include in itself the widest possible system of universes, why could not *Karuṇā* too take them all under its protective wings? Why could not the Buddha's wish (*praṇidhāna*) for the spiritual welfare of all beings also efficiently work towards its realisation? The Buddha attained his enlightenment after accumulating so much stock of merit for ever so many countless kalpas, and should we conceive this stock of merit to be available only for his own benefit? Karma must have its cosmological meaning. In fact, individuals are such in so far as they are thought of in connection with one another and also with

²³⁰ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ *The Dhammapada*, 127. Translated by Albert J. Edmunds.

(continued from the previous page) the whole system which they compose. One wave good or bad once stirred, could not help affecting the entire body of water. So with the moral discipline and the spiritual attainment of the Buddha, they could not remain with him as an isolated event in the communal life to which he belonged. Therefore, it is said that when he was enlightened the whole universe shared in his wisdom and virtue. The Mahayana stands on this fundamental idea of enlightenment, and its doctrine of the Tathāgatagarbha or Ālayavijñāna reflects the cosmological interpretation of Karma.

II

The Development of the Idea of Sin in Buddhism

As long as Hinayana Buddhism restricted the application of Karma to individual deeds, its followers tried to overcome it by self-discipline. Life was pain, and pain was the product of one's former misconduct, and to release oneself from it, it was necessary to move a force counteracting it. Things thus went on quite scientifically with the Hinayanists, but when the Mahayanists came to see something in Karma that was more than individual, that would not be kept within the bounds of individuality, their scheme of salvation had to go naturally beyond the individualism of the Hinayanistic discipline. The "self-power" was not strong enough to cope with the problem of cosmological Karma, and to rely upon this self as segregated from the totality of sentient beings was not quite right and true. For the self is not a final fact, and to proceed in one's own religious discipline with the erroneous idea of selfhood will ultimately lead one to an undesirable end and possibly bear no fruit whatever. A new phase was now awakened in the religious consciousness of the Buddhist, which had hitherto been only feebly felt by the Hinayanists; for with the cosmic

The Development of the Idea of Sin in Buddhism

(continued from the previous page) sense of Karma thus developed there came along the idea of sin.

In Buddhism sin means ignorance, that is, ignorance as to the meaning of the individual or the ultimate destiny of the self. Positively, sin is the affirmation of the self as a final *svabhāva* in deed, thought, and speech. When a man is above these two hindrances, ignorance and self-assertion, he is said to be sinless. How to rise above them, therefore, is now the question with the Mahayanists.

Calderon, a noted Spanish dramatist, writes: "For the greatest crime of man is that he ever was born." This statement is quite true since sin consists in our ever coming into existence as individuals severed from the wholeness of things. But as long as this fact cannot be denied from one point of view, we must try to nullify its evil effects by veering our course to another direction. And this veering can take place only by identifying ourselves with the cosmos itself, with the totality of existence, with Buddhata in which we have our being. The inevitability of sin thus becomes the chance of devoting ourselves to a higher plane of existence where a principle other than Karmaic individualism and self-responsibility reigns.

When Karma was conceived to be controllable by the self, the task of releasing oneself from its evil effects was comparatively an easy one, for it concerned after all the self alone; but if it is sin to believe in the ultimate reality of an individual soul and to act accordingly, as if salvation depended only on self-disciplining or on self-enlightenment, the Mahayanist's work is far greater than the Hinayanist's. As this goes beyond the individual, something more than individual must operate in the Mahayanist heart to make its work effective. The so-called self must be aided by a power transcending the limitations of the self, which, however, must be immanently related to it; for otherwise there cannot be a very harmonious and really mutually-helping activity between the self and the not-self. In fact, the idea of sin,

The Development of the Idea of Sin in Buddhism

(continued from the previous page) and hence the feeling of pain and suffering, is produced from the lack of a harmonious relationship between what is thought to be "myself" and what is not. The religious experience with the Mahayanists is to be described in more comprehensive terms than with the Hinayanists.

A Reality Beyond Self

Buddhatā or Dharmatā is the name given by the Mahayanists to that which is not the self and yet which is in the self. By virtue of this, the Mahayanists came to the consciousness of sin and at the same time to the possibility of enlightenment. Buddhatā is the essence of Buddhahood, without which this is never attained in the world. When the Buddha is conceived impersonally or objectively, it is the Dharma, law, truth, or reality; and Dharmatā is what constitutes the Dharma. Dharmatā and Buddhatā are interchangeable, but the experience of the Mahayanists is described more in terms of Buddhatā.

With the conception of Buddhatā, the historical Buddha turns into a transcendental Buddha; he ceases to be merely the Muni of the Śākya, he now is a manifestation of the eternal Buddha, an incarnation of Buddhatā, and as such he is no more an individual limited in space and time, his spirituality goes out from him and whatever power it has will influence his fellow-beings in their advance or development towards Buddhahood. This will take place in proportion to the intensity of desire and the sincerity of effort they put forward for the attainment of the goal. The goal consists in getting cleansed of sin, and sin consists in believing in the reality of self-substance (*svabhāva*), in asserting its claims as final, and in not growing conscious of the immanency of Buddhatā in oneself. The cleansing of sin is, therefore, intellectually seeing into the truth that there is something more in what is taken for the self, and conatively in willing and doing the will of that something which transcends the self and yet which works through the self.

The Development of the Idea of Sin in Buddhism

This is where lies the difficulty of the Mahayanist position—to be encased in what we, relative-minded beings, consider the self and yet to go beyond it and to know and will what apparently does not belong to the self. This is almost trying to achieve an impossibility, and yet if we do not achieve this, there will be no peace of mind, no quieting of soul. We have to do it somehow when we once tumble over the question in the course of our religious experience. How is this to be accomplished?

That we are sinful, does not mean in Buddhism that we have so many evil impulses, desires, or proclivities, which, when released, are apt to cause the ruination of oneself as well as others; the idea goes deeper and is rooted in our being itself, for it is sin to imagine and act as if individuality were a final fact. As long as we are what we are, we have no way to escape from sin, and this is at the root of all our spiritual tribulations. This is what the followers of Shin Buddhism mean when they say that all works, even when they are generally considered morally good, are contaminated, as long as they are the efforts of “self-power,” and do not lift us from the bondage of Karma. The power of *Buddhatā* must be added over to the self or must replace it altogether if we desire for emancipation. *Buddhatā*, if it is immanent—and we cannot think it otherwise, must be awakened so that it will do its work for us who are so oppressed under the limitations of individualism.

The awakening and working of *Buddhatā* in mortal sinful beings is not accomplished by logic and discursive argument as is attested by the history of religion. In spite of the predominantly intellectual tendency of Buddhism, it teaches us to appeal to something else. The deep consciousness of sin, the intensity of desire to be released from the finality of individual existence, and the earnestness of effort put forward to awaken *Buddhatā*—these are the chief conditions. The psychological experience resulting there from will naturally be connected with the feeling of passivity.

The Development of the Idea of Sin in Buddhism

A New Phase of Buddhism

Buddhism whose intellectual tendency interpreted the doctrine of Karma individualistically in spite of its teaching of non-ego (*anatta*), has at last come to release us all from the iron fetters of Karma by appealing to the conception of Buddhata. Finite beings become thus relieved of the logical chain of causation in a world of spirits, but at the same time the notion of sin which is essentially attached to them as limited in time and space has taken possession of their religious consciousness. For sin means finite beings' helplessness of transcending themselves. And if this be the case, to get rid of sin will be to abandon themselves to the care of an infinite being, that is to say, to desist from attempting to save themselves, but to bring about a spiritual state of passiveness whereby to prepare the ground for the entrance of a reality greater than themselves. Thus sings Words-worth:

"Nor less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

"Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come
But we must still be seeking?

" – Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old grey stone,
And dream my time away."

We can thus say that Karma is understood by the Mahayanists rather cosmologically, or that the super-individualistic aspect of Karma came to assert its importance more than its individualistic aspect. Nāgārjuna's attempt to nullify Karma is the negative side of this evolution which

The Development of the Idea of Sin in Buddhism

(continued from the previous page) has taken place in the history of Buddhism. As long as Karma was conceived individualistically by Hinayanists, there was no room for them to entertain a feeling of passivity. But with the Mahayanist interpretation of Karma a sense of overwhelming oppression came to possess the minds of the Buddhists, because Karma was now understood to have a far deeper, stronger, and wider foundation than hitherto thought of. It grew out of the cosmos itself, against which finite individuals were altogether powerless. This feeling of helplessness naturally turned the Mahayanists towards a being who could overcome the enormity of Karma-force.

There was another factor in the religious consciousness of the Mahayanists which made them ever persistent in applying to the super-individualistic powers of Buddhata. By this I mean the feeling of compassion (*Karuṇā*²³¹) going beyond individualism. This is an annoying feeling, to say the least; it goes directly against the instinct of self-preservation. But there is no doubt that its roots are deeply laid, and in fact it makes up the very foundation of human nature. Compassion then walks hand in hand with sorrow, for a compassionate soul is always sorrowful, when he observes how ignorant and confused the world is and grows conscious of something in himself that makes him feel his own participation in universal confusion and iniquity. The sense of sin is the outcome of all this. Perhaps here lies one of the reasons why the practice of asceticism has a strong appeal to the religiously-minded who feel a shadow of penitence not always realising exactly why they do. When the overwhelming force of Karma is thus combined with compassion, sorrow, and even sin, the attitude of the Buddhist towards himself assumes an altogether different aspect, he is no more a self-reliant individualist, he now wants to identify himself with a power that holds in itself the whole universe with all its multitudinousness.

²³¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

III

The Psychology of Passivity

Passivity is essentially psychological, and to interpret it metaphysically or theologically is another question. The feeling that one has been cleansed of sin is passive as far as the sinner's consciousness is concerned. This subjectivism may be objectively verified or may not. But to say that in this consciousness there is absolutely no other feeling than passivity is not correct. This feeling which came upon us indeed quite abruptly or without our being conscious of every step of its progress, is no doubt predominant especially when we know that with the utmost voluntary efforts we could not induce a state of liberation. But when the feeling is analysed and its component factors are determined, we realise that this passivity is made possible only when there is something intensely active within ourselves. Let this active background be all blank, absolutely colourless, and there is not even a shadow of passivity felt there. The very fact that it is felt to be passive proves that there is a power on our side that prepares itself to be in a state of receptiveness. The exclusive "other-power" theory which is sometimes maintained by advocates of the Shin school of Buddhism as well as by the Christian quietists is not tenable.

While a man is attached to individualism, asserting it consciously or unconsciously, he always has a feeling of oppression which he may interpret as sin; and while the mind is possessed by it, there is no room for the "other-power" to enter and work, the way is effectively barred. It is quite natural, therefore, for him to imagine that with the removal of the bar he became altogether empty. But the removal of the bar does not mean utter emptiness, absolute nothingness. If this is the case, there will be nothing for the "other-power" to work on. The abandoning of the "self-power" is the occasion for the "other-power" to

(continued from the previous page) appear at the scene, the abandoning and the appearance take place simultaneously; it is not that the abandoning comes first, and the ground remaining empty there is a vacancy, and finally the "other-power" comes in to claim this vacuity. The facts of experience do not justify this supposition, for nothing can work in a vacuity. On the contrary, there must be a point to which the "other-power" can fix itself, or a form into which it can, as it were, squeeze itself; this self-determination of the "other-power" is impossible if there is nothing but an absolute emptiness of passivity. The suppression of the self does not mean its utter annihilation, but its perfect readiness to receive a higher power into it. In this receptivity we must not forget that there is a power which receives, which has been made passive. The absolute "other-power" doctrine is not psychologically valid, nor metaphysically tenable.

Absolute Passivism and Libertinism

The doctrine of absolute passivity is frequently productive of disastrous consequences in two ways. The one may be called negative as it tends to quietism, laziness, contemplative absorption, or all-annihilating Dhyana or Nirodha; while the other is decidedly positive, being quite aggressive and self-assertive in its practical functioning as is shown, for instance, by the doctrine and life of the advocates of the Free Spirit in the fourteenth century. When the "I" is completely annihilated and altogether replaced by God, it is not then the "I" that thinks, desires, and moves about, but God himself; he has taken complete possession of this "I", he works through it, he desires in it. The following¹ is an extract from Ruysbroeck's *The Twelve Beguines*, in which he gives the position of the Free Spirit sect in Belgium quite clearly:

¹ Quoted in A. Wautier D'Aygalliers' *Ruysbroeck the Admirable*, p. 46.

“Without me, God would have neither knowledge nor will nor power, for it is I, with God, who have created my own personality and all things. From my hands are suspended heaven, earth, and all creatures. Whatever honour is paid to God, it is to me that it is paid, for in my essential being I am by nature God. For myself, I neither hope nor love, and I have no faith, no confidence in God. I have nothing to pray for, nothing to implore, for I do not render honour to God above myself. For in God there is no distinction, neither Father nor Son nor Holy Spirit....since with this God I am one, and am even that which he is....and which, without me, he is not.”

Another writer quotes the following dialogue¹ between a Free Spirit brother and his questioner:

“What is freedom of the Spirit?” Conrad Kannler is asked by Ebernard de Freyenhause the inquisitor.

“It exists when all remorse of conscience ceases and man can no longer sin.”

“Hast thou attained to this stage of perfection?”

“Yes, so much so that I can advance in grace, for I am one with God and God is one with me.”

“Is a brother of the Free Spirit obliged to obey authority?”

“No, he owes obedience to no man, nor is he bound by the precepts of the Church. If any one prevents him from doing as he pleases, he has the right to kill him. He may follow all the impulses of his nature; he does not sin in yielding to his desires.”

Antinomianism upholds a life of instinct and intuition, and it works in either way, good or bad, according to the fundamental disposition of the agent. All religious life tends towards antinomianism, especially that of the mystic. It grows immoral and dangerous when the reason is too weak to assert itself or is kept in the background in too subordinate a position. This frequently takes place with those whose sense of passivity and so-called spiritual freedom

¹ A. Allier, *Les Frères du Libre-Esprit*, quoted by A. Wautier D'Aygalliers in his *Ruysbroeck*, p. 43.

(continued from the previous page) are allied with one another as they are apt to be, and the result is inimical. Read the following passage from D'Aygaliers (pp. 46-47), in which the author describes the view of certain followers of the Free Spirit:

"Hence they go so far as to say that so long as man has a tendency to virtues and desires to do God's very precious will, he is still imperfect, being preoccupied with the acquiring of things....Therefore, they think they can never either believe in virtues, or have additional merit, or commit sins....Consequently, they are able to consent to every desire of the lower nature, for they have reverted to a state of innocence, and laws no longer apply to them. Hence, if the nature is prone to that which gives it satisfaction, and if, in resisting it, mental idleness must, however slightly, be either checked or distracted, they obey the instincts of nature. They are all forerunners of Antichrist, preparing the way for incredulity of every kind. They claim indeed to be free, outside of commandments and virtues. To say what pleases them and never to be contradicted, to retain their own will and in subjection to no one: that is what they call spiritual freedom. Free in their flesh, they give the body what it desires....To them the highest sanctity for man consists in following without compulsion and in all things his natural instinct, so that he may abandon himself to every impulse in satisfying the demands of the body....They wish to sin and indulge in their impure practices without fear or qualms of conscience."

That when the mystic has the feeling that he is entirely possessed of God, or something greater than himself, he is apt to give himself up to a life of sensuousness, is psychologically explainable, for there is a tendency in all religion to assert instincts or native impulses not controlled by reasoned morality. When existence is accepted as it is as part of the inconceivable wisdom of the Buddha or God, the acceptance often involves acquiescence in all ills the flesh is heir to. This is why orthodoxy is always reluctant to lend its ear unconditionally to the gospel of passivism. Grave dangers are always lurking here. The Shin teacher's announcement

(continued from the previous page) that "you are saved just as you are," or the doctrine that Amida's all-embracing love takes in all sinful mortals with their sins and defilements even unwashed, is full of pitfalls unless it is tempered by sound reasoning and strong moral feeling. The injunctions such as "Take no thought of your life," or "Take no thought for the morrow, for the morrow shall take thought for the things of itself," are fine and Buddhists too will whole-heartedly uphold the truth contained in them, but at the same time we must realise that this kind of momentarism is a life essentially at one with that of the fowls of the air and the lilies of the field, and harbours the possibility of sliding headlong into the abyss of libertinism or antinomianism. True religion, therefore, always shuns absolute subjectivism, and rightly so. Still we can ill afford to ignore the claims of the mystic so simply and innocently expressed in the following life of a pious Buddhist, where there is nothing of the aggressive assertions of Brothers of the Free Spirit.

Kichibei was a wealthy farmer of Idzumo province, but when his religious consciousness was awakened he could no more rest satisfied with his old conditions. He sold all his estate and with the money thus realised he wandered about from one place to another to get instructed in Shin Buddhism. Later he sold out even his godowns, furniture, and house itself, thus freeing himself from all his earthly treasures, he devoted himself to the study of Buddhism, that is, he was never tired of travelling far and near listening to the religious discourses of Shin teachers. Many, many years passed like that and his neighbours used to remark, "Kichibei goes around in sandals made of gold," meaning that all his money and property had gone into his religion. He did not at all mind his poverty, saying, "Enough is the living for the day." At seventy he was still peddling fish to get his daily livelihood, though his earning was no more than a few *tōbyaku* (pennies). When a neighbouring child brought him one day a bunch of flowers, he was very grateful. "By

(continued from the previous page) the grace of Amida I live this day to make him this flower-offering"; he went up to the altar. The child was rewarded for it with two pieces of *tōbyaku*, the earning of that day.¹

Is not such a Buddhist a good follower of Jesus too? He had no thought for the morrow, and in these modern days of economic stress how would he have fared? In spite of all this, there is something most captivating in a life like Kichibei's. Rolle speaks of "a contemplative man [who] is turned towards the unseen light with so great a longing that men often consider him a fool or mad, because his heart is so on fire with the love of Christ. Even his bodily appearance is changed, and is so far removed from other men that it seems as if God's child were a lunatic."² "God's fool" or "God's lunatic" are expressive terms. Kichibei was surely changed in his appearance and had become a splendid lunatic.

The Passive Life Described

The psychological state of such religious belief can be explained in the language of Madam Guyon as follows:³

"I speak to you, my dear brother, without reserve. And, in the first place, my soul, as it seems to me, is united to God in such a manner that my own will is entirely lost in the Divine Will. I live, therefore, as well as I can express it, out of myself and all other creatures, in union with God, because in union with His will....It is thus that God, by His sanctifying grace, has come to me All in All. The self which once troubled me is taken away, and I find it no more. And thus God, being made known in things and events, which is the only way in which the I AM, or Infinite Existence, can be made known, everything becomes in a certain sense God to me. I find God in everything which is, and in everything which comes to pass. The creature is nothing; God is ALL."

¹ *Anjin Shōwa* ("Japanese passage omitted here"), XVIII.

² *The Amending of Life*, edited by H. L. Hubbard (1922), p. 91.

³ A letter to her brother Gregory as quoted in Thomas C. Upham's *Life and Experience of Madam Guyon*, p. 305 et seq.

Thomas C. Upham further gives, according to Madame Guyon's autobiography and other literary material, his own version of the conversation which took place between her and Bossuet, Bishop of Meaux, at this time confessedly the "leader of the French Church." The conversation is quite illuminating as regards the quietist point of view of religious experience, and I allow myself to quote the following:

Bossuet.—I notice that the terms and phrases which you employ, sometimes differ from those with which I frequently meet in theological writings. And perhaps the reason, which you have already suggested, explains it in part. But still they are liable to be misunderstood and to lead into error; and hence it is necessary to ascertain precisely what is meant. You sometimes describe what you consider the highest state of religious experience as a state of *passivity*; and at other times as *passively active*. I confess, Madame, that I am afraid of expressions which I do not fully understand, and have the appearance at least of being somewhat at variance with man's moral agency and accountability.

Madame Guyon.—I am not surprised, sir, at your reference to these expressions; and still I hardly know what other expressions to employ. I will endeavour to explain. In the early periods of man's religious experience, he is in what may be called a *mixed life*; sometimes acting from God, but more frequently, until he has made considerable advancement, acting from himself. His inward movement, until it becomes corrected by Divine grace, is self-originated, and is characterised by that perversion which belongs to everything coming from that source. But when the soul, in the possession of pure or perfect love, is fully converted, and everything in it is subordinated to God, then its state is always either passive or passively active.

But I am willing to concede, which will perhaps meet your objection, that there are some reasons for preferring the term *passively active*; because the sanctified soul, although it no longer has a will of its own, is never strictly inert. Under all circumstances and in all cases, there is really a distinct act on the part of the soul, namely, *an act of co-operation* with God; although in some cases, it is a simple co-operation with what *now is*, and constitutes the religious

(continued from the previous page) state of submissive acquiescence and patience; while in others it is a co-operation with reference to what *is to be*, and implies future results, and consequently is a state of movement and performance.

Bossuet. — I think, Madame, I understand you. There is a distinction undoubtedly in the two classes of cases just mentioned; but as the term *passively active*, will apply to both of them, I think it is to be preferred. You use this complex term, I suppose, because there are two distinct acts or operations to be expressed, namely, the act of preparatory or *prevenient* grace on the part of God, and the co-operative act on the part of the creature; the soul being passive, or merely perceptive, in the former; and active, although always in accordance with the Divine leading, in the other.

“Passively active,” or “actively passive,” either will describe the mentality of the quietist type of the mystic. He is not generally conscious of his own active part in his religious experience, and may wish to ignore this part altogether on the ground of his religious philosophy. But, as I said before, there is no absolutely passive state of mind, for this would mean perfect emptiness, and to be passive means that there is something ready to receive. Even God cannot work where there is nothing to work on or with. Passivity is a relative term indicating a not fully analysed state of consciousness. In our religious life, passivity comes as the culmination of strenuous activity; passivity without this preliminary condition is sheer inanity, in which there will be no consciousness, from the very first, even of any form of passivity. “I live, yet not I, but Christ liveth in me.” This is passivism as far as somebody else, and not the self has taken possession of that which liveth, but that which liveth stays there all the time. “Ye are dead, and your life is hid with Christ in God.” (Colos. III, 3.) Something in you is dead, which is to die sooner or later, but that which is to live keeps on living. This does not mean that you are altogether annihilated, but that you are living in the most lively sense of the word. Living is an activity, in fact the highest form of activity. Absolute passivity is death itself.

Passivity and Pure Land Buddhism

It is in the Pure Land school that the idea of passivity is most clearly traceable in Buddhism, though even in the Holy Path school it is not quite absent. Shinran, a great advocate of the *Tariki* (other-power) doctrine, naturally upholds passivity in the religious life of his followers. His idea is manifest in such passages as this, in which he repudiates "self-power" or "self-will" (*hakarai*). "By 'self-power' is meant," says he, "the self-will of the [Holy Path] devotees, relying on which each of them, as he finds himself variously situated in the circumstances of life, invokes the Buddha-names other [than Amida], disciplines himself in good works other [than invoking the name of Amida]; he upholds his own will, by which he attempts to remedy all the disturbances arising from the body, speech, and thought, and, thus making himself wholesome, he wishes to be reborn in the Land of Purity. The 'other-power' devotees, on the other hand, put their whole-hearted faith in the original vow of Amida, as is expressed in the Eighteenth Vow in which he vows to receive all beings to his Land of Purity if they only recite his name and desire to be saved through him. In this, says the Holy One, there is no human scheme because there is here only the scheme of the Tathagata's vow. By 'human scheme' is meant 'self-will', and 'self-will' is self-power which is a human scheme. As to 'other power,' it is a whole-hearted belief in the original vow, and as the devotee is thus assured of his rebirth in Amida's land, there is no human scheme in the whole procedure. And, therefore, again he need not feel any anxiety in his mind as to whether he will be welcomed by the Tathagata because of his sinfulness. Let him remain undisturbed, even with all his passions, because they belong by nature to him as an ignorant and sinful mortal, nor let him imagine himself that he shall be reborn in Amida's land because of his good will and good conduct. For as long as he has the mind of relying on his

(continued from the previous page) 'self-will,' he has no chance for rebirth in the Pure Land."¹

Shinran's vocabulary is rich in such phrases as "artless art," or "meaningless meaning," ("Japanese passage omitted here"), "no scheming whatever" ("Japanese passage omitted here"), "naturalness," or "suchness," or "the natural course of things" ("Japanese passage omitted here"), "the passage of absolute freedom" or "unobstructed path" ("Japanese passage omitted here"), "beyond the intelligence or contrivance of the ignorant" as it is the will of the Buddha, "an absolute trust in the Tathagata's vow which is not tinged with human contrivance," "the great believing heart is Buddhata and Buddhata is the Tathagata," etc.

The ultimate meaning of all these phrases, so common in the lexicon of Shin Buddhism, is the upholding of passivity in the psychology of its followers. Let Amida work out his original vow as he made it in the beginning of his religious career, which means, "Let us believe in it whole-heartedly and it will find its way inevitably, naturally, spontaneously, and without any contrivance on our part, into our sinful hearts and take us up into his Land of Bliss and Purity, after our death." While we are living here on earth as the result of our past Karma, bound by the laws of the flesh and driven by the instinctive and uncontrollable urge of life, we cannot escape its course, but so long as there is the original vow of Amida which has proved efficient in his own attainment of supreme enlightenment, we need not worry about the sinful urge of our earthly life. Absolute faith puts an end to our spiritual tribulations which annoy us on account of our sins. Sins themselves as they are committed by us mortals may not be eradicated, for as long as we are relative existences, limited and governed by forces beyond our "self-power" to control, we cannot rid ourselves completely of defiled passions and desires and impulses. In spite of this fact, we are not troubled about sin, because our sin no more affects our life after death: have we not already been saved by the original vow of Amida which we have unconditionally

¹ *The Mattōshō*, ("Japanese passage omitted here").

(continued from the previous page) accepted? Was it not our worry about our after-death life, or immortality as the Christians would put it, that made us feel concerned about this sinful state of affairs on earth? It is not that we keep on sinning, or that we take delight in sinning, as some antinomians would, indeed we feel gravely concerned about sinning: but this sinning no longer shakes our faith in Amida and our final enlightenment and emancipation. The soul is no more disturbed, and with all its sins and regrets and lamentations it retains its sincerity, its hope, and its transcendental joy.

Richard Rolle, the author of *The Amending of Life*, was a Christian mystic of the fourteenth century. His idea of sin and purity of heart has much to remind us of the view presented above. He writes (pp. 75-76):

“Who can truly say ‘I am free from sin?’ No one in this life; for as Job says, ‘If I wash myself with snow water and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.’ ‘If I washed myself with snow water’ meaning true penitence; ‘and make my hands never so clean’ by works of innocence, ‘yet shalt thou plunge me in the ditch’ of venial sins that cannot be avoided, ‘and mine own clothes shall abhor me,’ that is to say, my flesh makes me loathe myself, and sensuality that is so frail, slippery, and ready to love the beauty of this world, often makes me sin. The apostle said, ‘Let not sin reign in your mortal body,’ that is to say, ‘Sin must be in us, but it need not rule over us.’....Though he sometimes commit a venial offence, yet henceforth, because his whole heart is turned to God, sin is destroyed. The fire of love burns up in him all stain of sin, as a drop of water cast into a furnace is consumed.”

Here lies the teaching of “other-power” Buddhism in a nutshell, and here also the signification of passivity in the psychology of Buddhism.

Ichirenin (1788-1860) was a modern follower of the “other-power” school; he used to teach in the following manner:¹ “If you have yet something worrying you, however

¹ (“Japanese passage omitted here”), “Talks on Mental Peace.”

(continued from the previous page) ever trivial it may be, your faith in Amida is not absolute. When you have a feeling of unrest, this is of course far from believing in Amida; but even when you are rejoicing as having at last found rest, this is not real rest either. To make strenuous effort because you have not yet gained a restful heart, is also not quite right. To put your belief to a test wishing to know if it is firmly resting on Amida, is again wrong. Why? Because all these are attempts to look into your own mind, you are turned away from Amida, you are wrongly oriented. Indeed, it is easy to say. 'Abandon your self-power,' but after all how difficult it is! I, therefore, repeat over and over again and say, 'Don't look at your own mind, but look straight up to Amida himself.' To rely on Amida means to turn towards the mirror of the original vow and see Amida face to face."

Passivity is Accepting Life as it is

Passivity is not self-reflection or self-examination. It is an unqualified acceptance of Amida. So long as there is a trace of conscious contrivance (*hakarai*), you are not wholly possessed of Amida. You and the original vow are two separate items of thought, there is no unity, and this unity is to be attained by accepting and not by striving. In this case passivity is identifiable with accepting existence as it is. To believe then is to be and not to become. Becoming implies a dissatisfaction with existence, a wishing to change, that is, to work out "my will" as against "thy will," and whatever we may say about moral ideals of perfection, religion is after all the acceptance of things as they are, things evil together with things good. Religion wants first of all "to be." To believe, therefore, is to exist—this is the fundamental of all religions. When this is translated into terms of psychology, the religious mind turns on the axle of passivity. "You are all right as you are," or "to be well with God and the world," or "don't think of the morrow": this is the final word of all religion.

It was in this spirit that Rinzai, (Lin-chi, died 867), the founder of the Rinzai branch of Zen Buddhism, said: "The truly religious man has nothing to do but go on with his life as he finds it in the various circumstances of this worldly existence. He rises quietly in the morning, puts on his dress and goes out to his work. When he wants to walk, he walks; when he wants to sit, he sits. He has no hankering after Buddhahood, not the remotest thought of it. How is this possible? A wise man of old says, If you strive after Buddhahood by any conscious contrivances, your Buddha is indeed the source of eternal transmigration."¹ To doubt is to commit suicide; to strive, which means "to negate," is, according to Buddhist phraseology, eternally to transmigrate in the ocean of birth and death.

A man called Joyemon, of Mino province, was much troubled about his soul. He had studied Buddhism but so far to no purpose. Finally, he went up to Kyoto where Ichirenin, who was a great teacher of Shin Buddhism at the time, resided, and opened his heart to him, begging to be instructed in the teaching of Shinran Shonin. Said Ichirenin, "You are as old as you are." (Amida's salvation consists in accepting yourself as you are.) Joyemon was not satisfied and made further remonstrance, to which Ichiren repeated, "You are saved as you are." The seeker after truth was not yet in a state of mind to accept the word of the teacher right off, he was not yet free from dependence on contrivances and strivings. He still pursued the teacher with some more postulations. The teacher, however, was not to be induced to deviate from his first course, for he repeated, "You are saved as you are," and quietly withdrew. It was fortunate that he was a "tariki" teacher; for if he had been a Zen master, I feel sure that Joyemon would have been handled in an altogether different manner.

John Woolman (1720-1772), a Quaker, died of small

¹ Done after the sense, for a literal translation of Rinzai requires a great deal of comments.

(continued from the previous page) pox and towards the end his throat was much affected and he could not speak. He asked for pen and ink and wrote with difficulty: "I believe my being here is in the wisdom of Christ; I know not as to life or death." This confession exactly tallies with that of Shinran when he says in *The Tannisho*, "I say my Nembutsu as taught by my good teacher. As to my being reborn after death in the Land of Purity or in hell, I have no idea of it." Shinran quite frequently makes reference to the inconceivability of Buddha-wisdom. Our being here is entirely due to it, and it is not in our limited knowledge to probe into its mystery nor is it necessary to exercise our finite will about it; we just accept existence as it is, our trust is wholly placed in the infinite wisdom of Amida, and what we have to do is to get rested with this trust, this faith, this acceptance, and with this ignorance. And the wonderful thing is that this ignorance has such a wisdom in it as to give us entire satisfaction with this life and after.

The mystic knowledge or mystic ignorance and the satisfaction derived from it are also illustrated by the poem of thirty-one syllables composed by Ippen Shōnin (1229–1289). When he was studying Zen under Hōtō (1203–1298), the latter wanted to know how Ippen understood the meaning of the statement that "As a thought is stirred there is an awakening." Ippen's answer was in verse:

"When the Name is invoked,
Neither the Buddha nor the Self
There is:
Na-mu-a-mi-da-bu-tsu —
The voice alone is heard."

The Zen master, however, did not think Ippen rightly understood the point, whereby the latter uttered another verse:

"When the Name is invoked,
Neither the Buddha nor the Self
There is:
Na-mu-a-mi-da-bu-tsu,
Na-mu-a-mi-da-bu-tsu!"

(continued from the previous page) This met the master's approval. In Ippen's religion we find Zen and Shin harmonised in a most practical way. When this *sonomama* (*yathābhūtam*) idea is translated into human relations, we have the following in which self-will is denounced as hindering the work of the All-One, that is, Amida.

"When the rebellious will of your self-power is given up, you realise what is meant by putting trust in Amida. You desire to be saved and the Buddha is ever ready to save, and yet the fact of your rebirth in the Land of Purity does not seem to be so easily establishable. Why? Because your rebellious will still asserts itself. It is like contracting a marriage between a young man and a young woman. The parents on both sides want to see them united in marriage. The one party says, 'There is no need of the bride's being provided with any sort of trousseau.' But the other thinks it necessary seeing that the bridegroom belongs to a far richer family, and it would not do for the bride not to be supplied even with one wardrobe. Both are ready and yet the sense of pride is their barrier. If the bride's family took the proposal made by the other party in the same spirit as is made by the latter, the desired end would be accomplished without further fussing. Quite similar to this is the relationship between the Buddha and sentient beings. The Buddha says: 'Come'; why not then go to him even as you are? But here the rebellious will shakes its head and says, 'With all his good will, I cannot go to him just as I am; I ought to do something to deserve the call.' This is self-pride. This is more than what the Buddha requires of you, and anything extraneous coming out of your self-conceit and limited philosophy obstructs the passage of the Buddha's mercy into your hearts. For all that is asked of you is to put your hand forward, into which the Buddha is ready to drop the coin of salvation. The Buddha is beckoning to you, the boat is waiting to take you to the other shore of the stream, no fares are wanted, the only movement you are to make is to step right into the ferry. You cannot protest and say, 'This

(continued from the previous page) is a difficult task.' Why don't you then give yourself up entirely to the Buddha's vow of salvation and let his will prevail over yours?"¹

Molinos writes to Petrucci: "One of the fundamental rules which serve to keep my soul in constant inner peace is this: I may cherish no desire² for this or that separate good, but only for that good which is the highest of all and I must be prepared for all which this highest good gives me and requires of me. These are few words but they contain much."³ If one asks a Shin teacher what are few words containing so much as productive of the highest good, he will at once say, "Na-mu-a-mi-da-bu-tsu, Na-mu-a-mi-da-bu-tsu!" For this is indeed the magic sesame that carries you right to the other side of birth and death.

Ignorance and Passivity

The significant fact about religious experience, which is to be noticed in this connection, is that it always insists on abandoning all knowledge and learnedness acquired by the seeker of God or truth. Whether it is Christian or Buddhist, whether it is the Pure Land or the Holy Path, the insistence is equally emphatic. It is evident that religious experience stands almost diametrically opposed to intellectual knowledge, for learnedness and scholarship does not guarantee one to be a member of the kingdom of God, but "being like a child" not only in humbleness of heart but in simpleness of thought. The stains of vanity, conceit, and self-love which are so-called human righteousnesses, are indeed "as

¹ Condensed from VIII-XIII, of *Sayings of Shūson*, one of the modern teachers of Shin Buddhism, 1788-1860. Compiled by Gessho Sasaki, 1907.

² That the Catholic monks avow absolute obedience to their superior is also an expression of passivism in our religious life. When a man can submit himself to a life of obedience, he feels a certain sense of relief from the oppressing burden of self-responsibility, which is akin to the religious feeling of peace and rest.

³ Kathleen Lyttleton's Introduction to Molinos' *Spiritual Guide*, p. 25.

(continued from the previous page) a polluted garment," which is to be cast off by every one of us, but why is the use of the intellect too to be avoided? The soul may long for solitude and silence, but why does the constant reading of religious books grow wearisome? Why was Jesus thankful for his Father's hiding "these things" from the wise and prudent and revealing them unto babes, who are incapable of "careful meditations and subtle reasoning"?

St. Bonaventura "teaches us not to form a conception of anything, no, not even of God, because it is imperfection to be satisfied with representations, images, and definitions, however subtle and ingenious they may be, either of the will or of the goodness, trinity and unity; nay, of the divine essence itself."¹ St. Augustine soliloquises: "I, Lord, went wandering like a strayed sheep, seeking thee with anxious reasoning without, whilst thou wast within me. I wearied my self much in looking for thee without, and yet thou hast thy habitation within me, if only I desire thee and pant after thee. I went round the streets and squares of the city of this world seeking thee; and I found thee not, because in vain I sought without for him, who was within my self."¹

The reason why intellection is in disfavour with religious teachers is this: it does not give us the thing itself, but its representations, images, explanations, and references; it always leads us away from ourselves, which means that we become lost in the jungle of endless speculation and imagination, giving us no inner peace and spiritual rest. The intellect always looks outwardly, forgetting that "there is an inward sight which hath power to perceive the One True God." So Gerson expresses himself:² "Though I have spent forty years in reading and prayer, yet I could never find any thing more efficacious, nor for attaining to mystical theology, more direct than that the spirit should become like a little child and a beggar in the presence of God."

¹ Quoted from *The Spiritual Guide*, pp. 76, 77.

² Molinos, p. 72.

Buddhism, however, is fundamentally a religion against ignorance (*avidyā*) and not for it as in the foregoing quotations. The ignorant (*bāla*) and confused (*bhrānti*) and simple-minded (*p²³²ithagjana*) are very much condemned in all Buddhist sutras as not being able to grasp the deepest truths of enlightenment. It is true that Buddhism is more intellectual than Christianity and that the whole drift of Buddhist thought tends to encourage an intuitive grasp of the emptiness of existence instead of being embraced in the love of the highest being. But in spite of this fact there is a strong undercurrent in the Buddhist teaching to uphold the futility of all intellectual attempts in the experience of the Buddhist life which consists really in abandoning every self-centered striving and preconceived metaphysical standpoint. This is to keep the consciousness in utter purity or in a state of absolute neutrality or blankness, in other words, to make the mind as simple as that of the child, which is not at all stuffed with learning and pride.

Hōnen Shōnin's (1133–1212) "One-Sheet Document" illustrates the Pure Land attitude towards ignorance and simple-heartedness:

"By Nembutsu I do not mean such practice of meditation on the Buddha as is referred to by the wise men of China and Japan, nor is it the invocation of the Buddha's name, which is practised as the result of study and understanding as to the meaning of Nembutsu. It is just to invoke the name of Amida, without doubting that this will issue in the rebirth of the believer in the Pure Land. Just this, and no other considerations are needed. Mention is often made of the threefold heart and the four manners of exercise, but these are all included in the belief that a rebirth in the Pure Land is most conclusively assured by the Namu-amida-butsu. If one imagines something more than this, one will be excluded from the blessings of the two holy ones, Amida and Śākyamuni, and left out of the original vow. Those who believe in the Nembutsu, however learned they may be in all the teachings of Śākyamuni, shall behave themselves like an ignoramus who knows nothing, or like a simple-hearted

²³² This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) woman-devotee; avoid pedantry, and invoke the Buddha's name with singleness of heart."

Shinran Shōnin (1173–1262) as disciple of Hōnen voices the same sentiment in his *Tannisho*:

"[Some say that] the salvation of those who do not read and study the sutras and commentaries is doubtful. Such a view as this is to be regarded as very far from the truth. All the sacred books devoted to the explanation of the truth of the Other-power, show that every one who believing in the original vow recites the Nembutsu will become a Buddha. Excepting this, what learning is needed to be reborn in the Pure Land? Let those who have any doubt on this point, learn hard and study in order to understand the meaning of the original vow. It is a great pity that there are some who in spite of a hard study of the sacred books are unable to understand the true meaning of the sacred doctrine. Since the Name is so formed as to be recited by any simple-hearted person who may have no understanding of even a single phrase in the sacred books, the practice is called easy."

That Zen representing the Holy Path wing of Buddhism too shies learning and sutra-reading can be seen from the way the historians of Zen treat Hui-nêng, the sixth patriarch of Zen; for he is made an ignorant pedlar of kindling as compared with his rival Shên-hsiu whose scholarship was the object of envy among the five hundred disciples of Hung-jên; and also from one of the chief mottoes adopted by Zen followers, "Depend not on letters!" for it was indeed on this that the T'ien-tai advocates of the Sung concentrated their assaults on Zen. Those who have at all studied Zen know well what attitude is assumed by Zen towards scholarship and intellection. Its literature is filled with such passages as these: "I have not a word to give to you as the teaching of Zen": "I have not uttered even a syllable these forty-nine years of my preaching"; "That is your learning, let me have what you have discovered within yourself"; "What are you going to do with your sutra-reading, which does not at all belong to your inner self?" "With all your erudition, do you think

(continued from the previous page) you can cope with Death?" "All the sutras and commentaries so reverently studied by you, are they not after all mere rubbish to wipe dirt?" and so on.

Of the reasons why ignorance or simple-mindedness is so exalted in religious experience, the most weighty one is perhaps to be found in the nature of the intellect itself. Being essentially dualistic, it requires a point of reference from which it starts to make a statement, or to advance an argument, or to give a judgment. This mental habit of having a proposition definitely ascertained and holding fast to it goes against the religious frame of mind which principally consists in accepting existence as it is without asking questions, without entertaining doubts. Religious experience depicts in plain, unqualified, and straightforward statements, refusing to do anything with quibblings and dialectics. Whether of the Zen or of the Shin kind of Buddhism, mystic intuition thrives best in a mind which has no predilection, especially nursed by learning. When the mirror of consciousness is thoroughly kept clean of intellectual muddle, it reflects the glory and love of God as the Christians would say. Hence ignorance and naïvity go hand in hand with passivity.

Selflessness and Emptiness

When this doctrine of passivity is rendered into philosophical phraseology, it is the doctrine of Anātma or non-ego, which, when further developed, turns into that of *śūnyatā* or emptiness. As I explained elsewhere, the doctrine of no-self-substance is not so nihilistic as non-Buddhist scholars may imagine, for this denial of the ego is also constantly on the lips of the Christian mystics. When St. Bernard, quoting Isaiah, X, 15, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or if the staff should lift up itself, as if it were no wood," concludes, "In fact, the ability

(continued from the previous page) to glory in God comes from God alone"; cannot we draw another conclusion, saying, "God is all in all, there is no ego-substance"? or, "In him we live and move and have our being, and therefore all relative existences are as such empty (*śūnya*) and unborn (*anutpanna*)"? Logically speaking, Buddhist scholars are more frank and radical and self-consistent in developing this theme.

Says the author of *Theologia Germanica*, "We must understand it as though God said: 'He who willeth without me, or willeth not what I will, or otherwise than as I will, he willeth contrary to me, for my will is that no one should will otherwise than I, and that there should be no will without me, and without my will; even as without me there is neither substance, nor life, nor this, nor that, so also there should be no will apart from me, and without my will.' " When this is translated into the language of Buddhist psychology, it is "I am nowhere a somewhatness for any one, and nowhere for me is there a somewhatness of any one."¹ Or, according to the *Visuddhimagga* (chap. XVI):

"Misery only doth exist, none miserable,
No doer is there; naught save the deed is found.
Nirvana is, but not the man who seeks it.
The Path exists, but not the traveller on it."

We must remember that the Buddha's teaching of Anātman or Anatta is not the outcome of psychological analysis but is a statement of religious intuition in which no discursive reasoning whatever is employed. The Buddhist experience found out by immediate knowledge that when one's heart was cleansed of the defilements of the ordinary ego-centred impulses and desires, nothing was left there to claim itself as the ego-residium. It was Buddhist philosophy that formed the theory, but that which supplied it with facts to substantiate it was Buddhist experience. We ought always to remember this truth, that religion first starts

¹ Translated by H. C. Warren.

(continued from the previous page) with experience and later philosophises, and, therefore, the criticism of the philosophy must be based on facts and not on the philosophy as such.

The doctrine of Śūnyatā too is a statement of religious intuition, and not an abstract formulation of empty ideas. If this were not so, it could never be the fundamental concept of all the schools of Mahayana Buddhism and have such an inspiring influence upon the religious consciousness of its followers. The subject was treated somewhat fully in my *Studies in the Laṅkāvatāra Sūtra*,²³³ and I would not repeat it here except that Śūnyatā which is generally translated emptiness or vacuity which is its literal meaning, is not to be interpreted in terms of relative knowledge and logical analysis, but it is the utterance of direct insight into the nature of existence. Whatever philosophy it has gathered about it is later addition and the work of Buddhist scholarship.

IV

Passivity and Patience or Humiliation

While the life of passivity on the one hand tends to libertinism, it shows on the other hand much aloofness from human concerns. There are however some practical moral virtues arising from the experience of passivity, or, stated conversely, where there are these virtues they issue from the experience. They are highly characteristic of the religious life irrespective of its theology, be it Buddhist or Christian. In Buddhism the virtues thus realised are generally estimated at six, called *Pāramitā*: *Dāna*, *Śīla*, *Kṣānti*, *Vīrya*, *Dhyāna*, and *Prajñā*. The latter two, meditation (*dhyāna*) and intuitive knowledge (*prajñā*), may not be in any direct relationship to passivity, and here we will not touch upon them. The first four are important and we may say that the Mahayanist life is summed up in them. Still, of these four, the first, the practice of charity, which in Buddhism also involves the giving up of one's life to the cause, and the second, the

²³³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) observance of the moral precepts, may not engage our attention here. For I wish to give especial consideration to one or two classical instances of *Kshānti* and *Vīrya*, both of which I take to be closely connected with the life of passivity and the philosophy of Śūnyatā. We may think that *Kshānti* (patience) may have something to do with passivity; but how about *Vīrya* (energy) which is apparently an opposite quality of meek suffering? How could energy be thought of issuing from religious passivity and emptiness? This is a significant point in the life of the Mahayana Buddhist and in the teaching of the *Prajñāpāramitā Sūtra*. For according to the latter which is lived by the Bodhisattva, an inexhaustible mine of energy obtains just because of the emptiness of things; if there were something determinable at the back of our existence, we could not put forward such an energy exhibited by the Bodhisattva Sadāprarudita. And, owing to this energy, patience or humiliation is again made possible. To be patient or to practise *Kshānti* does not mean merely to submit oneself to sufferings of all sorts which are brought upon him from external sources, but it means to exert the virtue of energy (*vīrya*) in the life of emptiness, which is no less than what is known in all the Mahayana sutras as the life of a Bodhisattva (*bodhisattvacaryā*). So we read in the *Diamond Sutra*: “O Subhūti, at the time when Kalirāja cut my flesh from every limb, I had no idea of a self, of a person, of a being, or of a living being; I had neither an idea nor no-idea. And why? Because, O Subhūti, if I at that time had an idea of a self, of a person, of a being, or of a living being, I should also have had an idea of malevolence. And why? Because, O Subhūti, I remember the past five hundred births when I was a Rishi Kshāntivādin. At that time also I had no idea of a self, of a person, of a being, or of a living being.”¹

We can thus see that without a philosophical comprehension of Emptiness there will be no real patience or passivity

²³⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ S.B.E., XLIX, pp. 127–8.

(continued from the previous page) in the life of the Mahayana Buddhist, which never grows weary of seeking for the highest good as supported by energy. *Śūnyatā*, *Kṣhānti*, and *Vīrya* are inseparable. The story of the Bodhisattva Sadāprarudita is in this respect quite illuminating. The story runs as follows.¹

The Story of Sadāprarudita

The Buddha said to Subhūti: If thou shouldst really desire Prajñāpāramitā, thou shouldst behave like the Bodhisattva Sadāprarudita who is at present living the life of a Bodhisattva under the Tathāgata Bhīṣma-garjita-nirghoṣhasvara. When he was intently bent upon realising Prajñāpāramitā, there was a voice from the sky, saying, "If thou goest eastward thou wilt have the chance of listening to Prajñāpāramitā. While proceeding there abandon all thoughts about growing tired, about sleep, eating and drinking, day and night, cold and heat; do not trouble thyself at all about such affairs, have no thought whatever about them; be done away with flattery; cherish no self-conceit, no arrogance; free thyself from the idea of a being, from the desire of making a name, of amassing wealth; free thyself from the five hindrances, from envy; assert no dualistic notions as to subject and object, inner and outer, etc.; while walking along, do not turn either side, left or right; do not think of the points of the compass, front or behind, above or below; do not be disturbed in thy form (*rūpa*), sensation (*vedanā*), thought (*saṃ²³⁵jñā*), conformation (*sanskāra*), and consciousness (*viññāna*). Why? Because he who is disturbed in these, walks into birth-and-death and not into the Buddhist life, and will never attain Prajñāpāramitā."

When Sadāprarudita heard this voice from the sky, he said: "I will behave indeed in the way I am instructed. For my wish is to become a light for all sentient beings by storing up all the truths of Buddhism." The mysterious voice gives the Bodhisattva further advice regarding the

¹ *The Aśṭasāhasrikā-prajñāpāramitā-Sūtra*, Chapter on the Bodhisattva Sadāprarudita.

²³⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) Mahayanistic view of the world, absolute confidence to be placed in the teacher of Prajñāpāramitā, the temptations of the Evil One which would appear in various forms to a serious seeker of truth, etc.

Sadāprarudita now following the advice starts on his eastern pilgrimage, but before he is very far off, he thinks again: "Why did I not ask the voice how far east I have to go and of whom to hear about Prajñāpāramitā?" When he was seized with this thought, he felt so grieved over his stupidity that he did not know what to do but giving himself up to intense grief and self-reproach. But he was determined to stay on the spot, no matter how long, if he could only have another advice from the sky. He felt like a person who lost his only child, there was no other thought in his mind than wishing to know about his further procedure, when lo! a form looking like the Tathagata appeared before him and said:

"Well done, Sadāprarudita! All the Buddhas in the past have behaved like thee when they were intently bent upon realising Prajñāpāramitā. Go eastward for a distance of 500 yojanas, where thou wilt come to a city known as Gandhavati which is constructed of seven precious stones and most magnificently decorated in every way. In this city there is a high wide terrace on which stands a splendidly-built palace belonging to a Bodhisattva called Dharmodgata. A large assemblage of gods and men is gathered here, who are desirous of listening to the discourses given by this Bodhisattva on Prajñāpāramitā. Sadāprarudita, he is thy teacher and it is through him that thou comest to the understanding of Prajñāpāramitā. Go, therefore, on thy eastward journey until thou reachest the city. Conduct thyself as if thou wert pierced with a poisonous arrow, have no other thoughts than having it withdrawn from thy flesh at the earliest possible opportunity; have no rest until thou comest into the presence of thy teacher, the Bodhisattva Dharmodgata."

When Sadāprarudita was listening to this voice, he entered upon a state of ecstasy whereby he could see more or less clearly into the spiritual conditions of all the Buddhas. When he came out of the Samādhi, all the Buddhas who were before him suddenly disappeared. He was now troubled with the new question: "Whence are these Buddhas? Whither did they go?" He was grieved but at the same time more determined than ever to reach the palace of Dharmodgata.

He had, however, to think of the offerings¹ he had to make to his teacher. He was poor, and did not know how to get the necessary offerings. But he was not to be daunted, he decided to sell himself, thinking, "I have gone through many a rebirth, but ever being haunted by selfish impulses I have never performed deeds of goodness and purity, which save me from the tortures of purgatories." When he came to a large town, he went up to the market calling out loudly for some one who will buy his person. The Evil One heard the cry and lost no time in keeping the inhabitants of the town away from him, for Mara was afraid of Sadāprarudita's attaining his object and later leading people to the realisation

¹ Offerings are made by Buddhists to their object of devotion for their own spiritual development, which results from giving up all that is regarded as belonging to themselves. Offerings are therefore not meant to please the recipient, for what would the Buddhas do with all those material treasures, musical instruments, or celestial maidens? The practice of self-sacrifice is for the benefit of the donor himself. When this is done in the real spirit of selflessness, the Buddha accepts the offerings. A story is told of a noted Zen master who resided at Engakuji, Kamakura, early in the Tokugawa era, which illustrates the nature of Buddhist donation. When his temple required renovation, a wealthy merchant who was one of his admirers offered him a large sum of money for the work. The master received it nonchalantly, put it aside, and uttered not a word of thanks. The merchant was dissatisfied, and explained how deeply the donation cut into his capital and that it was quite a sacrifice on his part, which perhaps deserved just one word of acknowledgment from the master. The master quietly said, "Why shall I have to thank you for the merit you are accumulating for yourself?" Offerings are thus self-sacrifice, part of the giving-up of selfhood.

(continued from the previous page) of Prajñāpāramitā. There was, however, one maiden of a wealthy householder, whom Mara could not overshadow.

When there was no response, Sadāprarudita was exceedingly mortified: "How heavy my sin is! Even when I am ready to sacrifice myself for the sake of supreme enlightenment, nobody is forthcoming to help me out!" Śakradevendra, god of the gods, however, hearing him conceived the idea of testing the sincerity of this truth-seeker. The god assumed the form of a Brahman and appeared before Sadāprarudita. Finding out what was the reason of his excessive lamentation, the Brahman said, "I do not want your person, but as I am going to conduct a certain religious ritual, I wish to have a human heart, human blood, and human marrow. Would you give them to me?" Sadāprarudita was overjoyed because of the opportunity of gaining some offerings for his teacher and thus enabling him to listen to his discourses on Prajñāpāramitā. He agreed at once to give up everything demanded by the Brahman for any price, he did not care how much it was.

The Brahman took out a sharp knife, and incising it into Sadāprarudita's right arm, he got enough blood needed for his purpose. When he was about to rip up the poor victim's right thigh in order to get the marrow, the maiden of a wealthy householder saw it from her apartment. She at once came down and interfered, "O sir, what is all this for?" Sadāprarudita explained. The maiden was struck with his unselfish motives and promised him that she would see to whatever offerings he needed for his visit to Dharmodgata.

The Brahman then resuming his proper form said to Sadāprarudita, "Well done, indeed, son of a good family! I am now convinced of your devotion to the Dharma. Such was also the devotion of all the Buddhas of the past when they were still seeking after Prajñāpāramitā. My only wish with you was to see how earnest you were in this. What can I do for you now to recompense?"

Said Sadāprarudita, "Give me supreme enlightenment."

The god confessed his inability of giving him this kind of gift, whereupon Sadāpradudita wished to have his mutilated body restored. This was accomplished at once and Śakradevendra disappeared. The maiden of a wealthy householder then took him into her house, where he was introduced to her parents. They were also greatly moved and even permitted their daughter to go along with him. Rich offerings of all sorts were prepared, and accompanied by five hundred attendant-maidens, they proceeded further eastward to the city of Gandhavati.

The city is finally reached, and they see the Bodhisattva Dharmodgata discoursing on the Dharma. As the party of truth-seekers approach him, they are again accosted by Śakradevendra who performs some miraculous deeds over a treasure-casket. The casket is explained to contain Prajñāpāramitā, but nobody is allowed to open it as it is sealed seven times by Dharmodgata himself. Some offerings are made to it.

At the palace of Dharmodgata, Sadāprarudita, the maiden of a wealthy householder, and five hundred maiden-attendants all pay him due respects, flowers, increase of various kinds, necklaces, banners, canopies, robes, gold, silver, precious stones, and other things are offered, accompanied by music. Sadāprarudita informs him of his mission and experiences which he had on his way to Gandhavati; and then he expresses his desire to know whence all those Buddhas came to appear before him and whither they disappeared later, as he wishes to be all the time in their presence. To this answers Dharmodgata:

"From nowhere the Buddhas come and to nowhere they go. Why? Because all things are of suchness and immovable, and this suchness is no less than the Tathagata himself. In the Tathagata there is no going, no coming, no birth, no death; for ultimate reality knows neither coming nor going, and this reality is the Tathagata himself. Emptiness knows

(continued from the previous page) neither coming nor going, and this emptiness is the Tathagata himself. The same can be said of suchness (*yathāvattā*), of detachment (*viragata*), of cessation (*nirodha*), and of space; and all these qualities also belong to the Tathagata. O son of a good family, apart from all these dharmas, there is no Tathagata. As they are of suchness, so is the Tathagata; they are all of one suchness which is neither two nor three; it is above numbers and nowhere attainable.

“Towards the end of the spring when it is warm, there appears a mirage on the fields, which is taken for a sheet of water by the ignorant. Son of a good family, where thinkest thou this vapoury appearance comes? From the eastern sea? or from the western sea? or from the northern sea? or from the southern sea?”

Replied Sadāprarudita, “In the mirage there is no real water, and how can one talk of its whence and whither? The ignorant take it for water where there is really none whatever.”

“And so,” continued Dharmodgata, “it is with the Tathagata. If a man gets attached to his body, form, and voice, and begins to think about his whence and whither, he is an ignoramus who, altogether destitute of intelligence, imagines the presence of real water in a mirage. Why? Because no Buddhas are to be regarded as having the material body, they are the Dharma-body, and the Dharma in its essence knows no whence, no whither.

“Son of a good family, it is again like those magic-created figures—elephants, horses, carriages, foot-soldiers; they come from nowhere, go nowhere. It is again like those Tathagatas who appear to a man in a dream, one, two, ten, twenty, fifty, one hundred, or even over one hundred in number; when he awakes from the dream, he sees not even one of them. All things are like a dream, they have no substantiality. But as the ignorant realise it not, they are attached to forms, names, physical bodies (*rūpakāya*), words, and phrases, they imagine various Buddhas to be coming into

(continued from the previous page) existence and going out of it. They comprehend not the true nature of things nor that of the Buddhas. Such will transmigrate through the six paths of existence, separated from Prajñāpāramitā, separated from all the teachings of Buddhism. It is only those who understand the nature of ultimate reality (*dharmatā*) that will cherish no discrimination as regards the whence and whither of the Tathagata. They live Prajñāpāramitā, they attain supreme enlightenment, they are true followers of the Buddha, they are worthy of being revered by others, they are indeed the fountain of blessings to the world.

“Son of a good family, it is like those treasures in the sea which have not come from the east, from the west, from the south, or from the north, or again from above or below. They grow in the sea owing to the good meritorious deeds of sentient beings. They are there not independent of the chain of causation, but when they disappear they do not go east or west or anywhere. When conditions are so combined, they come into existence; when they are dissolved, things disappear. Son of a good family, it is even so with the Tathagata-body which is not a fixed existence. It does not come from any definite direction, nor does it exist outside the chain of causation, for it is the product of previous Karma (*pūrvakarmavipāka*).

“Son of a good family, it is like the musical sound of a lute which issues from the combination of its frame, skin, strings, and stick as it is played by the human hand. The sound comes not from any one of these parts when they are disconnected. Their concordant action is needed to produce the sound. In a similar manner, the Tathagata is the outcome of numberless meritorious deeds of the past, apart from which his whence and whither cannot be conceived. From any one single cause nothing takes place, there must be several of them which when combined produce a result. When they discontinue to act conjointly, the Tathagata goes out of existence. This being the case, the wise do not talk

(continued from the previous page) of his appearance and disappearance. Indeed, with all things, not only with the Tathagata, there is no birth, no death, no coming, no going. This is the way to reach supreme enlightenment and also to realise Prajñāpāramitā.”

When this discourse was finished, the whole universe trembled violently, including the abodes of the gods and those of the evil ones. All the plants at once burst out in full bloom, and Śakradevendra with his four guardian-kings showered a rain of flowers over the Bodhisattva Dharmodgata. These miraculous phenomena were explained to have taken place owing to the fact that the discourse given by the Bodhisattva Dharmodgata on the whence and whither of the Tathagata opened the spiritual eyes of ever so many beings leading to supreme enlightenment. This pleased the Bodhisattva Sadāprarudita immensely, for he was now more than ever confirmed in his belief in Prajñāpāramitā and his destiny of attaining Buddhahood. More offerings were given to Dharmodgata who, first accepting them in order to complete the meritorious deeds of the Sadāprarudita, returned them to him. He then retired into his own palace not to come out of it again before seven years elapsed; for it was his habit to enter upon a profound Samādhi for that space of time.

Sadāprarudita was, however, determined to wait for seven years by the palace of Dharmodgata in order to listen to his discourses again on Prajñāpāramitā and its skilful means (*upāyakauśalya*). He was so devoted to his teacher that all the while he never laid himself in bed, never tasted any delicious food, never gave himself to his own sensuous pleasures, he anxiously waited for the rise of Dharmodgata from his deep meditation.

Dharmodgata finally awoke from his meditation. Sadāprarudita prepared the ground for his teacher's discourse by shedding his own blood, for he was again frustrated by the Evil One in his attempt to obtain water. But Śakradevendra came to his assistance once more, and all the due decorations

²³⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

Passivity and Patience or Humiliation

(continued from the previous page) and offerings were supplied. Dharmodgata then gave a further discourse on the identity of all things, and, therefore, of Prajñāpāramitā, in which there is neither birth nor death, being free from all sorts of logical predicates. While listening to this profound discourse on the transcendental nature of Prajñāpāramitā, Sadāprarudita realised 6,000,000 Samādhis and came into the presence of the Buddhas numbering even more than the sands of the River Gangā, who, surrounded by a large assemblage of great Bhikshus, were discoursing on Prajñāpāramitā. After this, the wisdom and learning of the Bodhisattva Sadāprarudita was beyond the conceivability of an ordinary mortal, it was like a boundless expanse of ocean, and wherever he went he was never separated from the Buddhas.

V

Prayer and Nembutsu

The Christian method of awakening the religious feeling of passivity is prayer. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret will reward thee openly."¹ This is the example shown by the founder of Christianity how to bring about the state of religious consciousness in which "thy will" and not "my will" is to prevail. And the author of the *Imitation of Christ* simply follows this when he says, "If thou desirest true condition of heart, enter into thy secret chamber and shut out the tumults of the world, as it is written, 'Commune with your own heart and in your chamber, and be still.' In thy chamber thou shalt find what abroad thou shalt too often lose." (Book I, Chapter XX, 5.) To retire into solitude and devote oneself to praying if one is a Christian, or to meditating if one is a Buddhist, is one of the necessary conditions

²³⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ Matthew, IV, 6.

(continued from the previous page) for all religious souls to gain access to the ultimate reality which it is always seeking to be in communion with.

The following story of three monks is taken from the Introduction to Rolfe's *Amending of Life*, by H.L. Hubbard in which each of them "seeks to exercise his vocation in a different direction. One chose the part of peace-making between men, the second to visit the sick, and the third to dwell in quietness in the desert. The first two, finding it impossible to fulfil their self-chosen tasks, went and recounted their failures to the third. The latter suggested that each of them should fill a vessel with water and pour it into a basin. Then he bade them look into the basin immediately and tell him what they saw. They replied that they saw nothing. After the water had ceased to move he told them to look again. Then they told him that they could see their faces clearly reflected in the water. 'So is it with you and me,' said the hermit, 'you who live in the world can see nothing because of the activities of men. I who dwell alone in peace and quietness can see both God and men,'"

Evidently God shuns to cast his image in a body of disturbed water. To use Buddhist terminology, as long as *jiriki* (self-power) is trying to realise itself, there is no room in one's soul for the *tariki* of God to get into it, in whatever intellectual way this concept may be interpreted. A Catholic Father Tissot writes in his *Interior Life*, that "God wishes himself to be the life of my life, the soul of my soul, the all of my being, he wishes to glorify himself in me and to beautify me in himself."¹ To effect this state of spirituality, "my" mind must be like a mirror, freshly polished and with no stain of "self-dust" on it, in which God reflects himself and "I" see him then "face to face."

As regards the spiritual training of the mind so that it may finally experience passivity in the communion with God, Catholics seem to have a fuller literature than the Protestants. It is natural seeing that the latter emphasise faith

¹ Quoted from *The Life of Prayer*, by W. A. Brown, p. 157.

(continued from the previous page) in the scheme of salvation more than any form of mental training. Catholics may tend towards formalism and ritualism, but their “spiritual exercises” are psychologically quite an effective means to induce the state they contrive to bring about, as long as they have no intellectual difficulties in taking in all they teach. The mystical experiences which they consider to be special gifts of God require, no doubt, some such preliminary steps for the devotee, which are variously designated by them as “preparation,” “purgation,” “consideration,” “meditation,” or “contemplation.”

In Buddhism, the Shin, like Protestantism, emphasises faith and as the result its followers have no special psychological method with which they attempt to strengthen the subjective force of faith, except attending religious discourses given by the preacher and being interviewed by him on doubtful points. It is true, however, that it is in Shin more than in any other school of Buddhism that the *tariki* (other-power) or passivity side of experience is most persistently insisted on. As far as their teaching goes, Shin tells us not to put forward anything savouring of “self” but just to listen to the teacher and accept him, that is, his message as transmitted from Śākyamuni onward, who was the first historically to get us acquainted with the original vow of Amida. The Shin is really a consistent passivity-religion.

The Jōdo, however, from which the Shin branched off as a special sect of the Pure Land school of Buddhism, has a way to prepare the mind for the final experience for what is known in Buddhism as *anjin* (*an*=peace, *jin* or *shin*=mind), that is, a restful state of mind, or “interior quiet.” This is saying the Nembutsu, that is, invoking the name of Amida; *Namu-amida-butsu* (in Sanskrit, *namo 'mitābhāya*), “Adoration to the Buddha of Infinite Light.” The formula or phrase is to be repeated in its Chinese form (*na-mo-o-mi-to-fu*) or in the Japanese (*na-mu-a-mi-da-bu-tu*), and not in the original Sanskrit nor in any other translation⁰. Some earnest

(continued from the previous page) devotees are reported to have repeated the phrase ten hundred thousand times a day, for instance, Donran (476–542), Hōnen (1133–1212), etc. The conscious object of course is to be embraced in the grace of Amida by repeatedly pronouncing his name, but psychologically it is to prepare the mind in such a way as to suspend all the surface activities of consciousness and to wake from its unconscious sources a power greater than the empirical ego. Theologically or metaphysically, it may mean many things, but from the psychological point of view the Nembutsu is like a certain kind of prayer¹ an attempt to tap new life for the mind that has reached as it were the end of its rope. The Nembutsu is thus meant to exhaust the power of a finite mind which, when it comes to this pass or *impasse*, throws itself down at the feet of something it knows not exactly what, except that the something is an infinite reality.

The Practice of Zazen and Passivity

In Zen there is apparently no passivity traceable. As it claims, it is the strong “self-power” wing of Eastern Mahayana Buddhism, and besides it is intellectual in the

¹ Prayer is divided, according to the author of *Des Grâces d'Oraison* into two categories, ordinary and extraordinary or mystic. Ordinary prayer may be called natural against the mystic which is supernatural, for the Catholic theologians retain the word mystic for what they designate as supernatural states of prayer which are absolutely impossible to be realised by the human will alone. Psychologically, no doubt the “supernatural” is the continuation of the “natural,” but from the theological point of view the Catholics would naturally desire to reserve a special room for the “supernatural.” Ordinary prayer is regarded to have four degrees: 1. vocal prayer which is a recitation; 2. meditation where there is a chain of distinct reflections or arguments; 3. affective prayer in which affections are made predominant; and 4. the prayer of simplicity where intuition replaces reasoning and affections are not varied and are expressed in few words. The Nembutsu is, to use Catholic terminology, sometimes vocal prayer, sometimes prayer of simplicity, and sometimes even mystic prayer when the devotee is embraced in the original vow of Amida. The character of the Nembutsu varies according to the individuality of the devotee and also to his mental attitude at the time.

(continued from the previous page) sense that it puts its whole stress on the intuitive apprehension of the truth. It is almost a kind of philosophy. But as far as psychology is concerned, things cannot be any different with Zen than with any other religions; the way it works in our empirical mind is the same as in other religious experiences. Whatever metaphysical interpretations and contents we may give to its experience, there is a certain feeling of passivity in it. To go beyond the realm of limited intellection is not to use the strength of the intellect itself; it comes from something more than that, and as long as there is something transcending the mind, and yet its working is manifested in and through the mind, the latter must play the rôle of passivism, there is no other choice for it. The consciousness of “self-power” (*jiriki*) may be too prominent in the Zen mind, but this cannot overrule the principle of the experience by which alone the mind is made to realise what is beyond itself. “Passively active” or “actively passive” — the choice of one term or the other depends upon the individual psychology more than upon the fact itself, for the fact always lends itself to alternative interpretations. To understand the position of Zen in this matter we must have the knowledge of its practice of *dhyāna*¹ or *zazen*, as it is called in China and Japan. Zen does not exactly coincide with Indian *Dhyāna*, though *zen* is an abbreviation of *zenna*, (*channa* in Chinese), which is in turn the transliteration of the Sanskrit *dhyāna*; in practice however the same bodily posture is assumed. The following directions² given by a Zen master may throw light on what Zen proposes to do.

¹ *Dhyāna* is generally translated as meditation, but it is really the practice of mental concentration, in which the reasoning process of the intellect is cut short and consciousness is kept clean of all other ideas except the one which is given as the subject of meditation.

² The author of these “Directions” is not known, but they are generally regarded as coming originally from the “Regulations of the Meditation Hall” compiled by Pai-chang (720–814), the founder of the Zen monastery in China. The original “Regulations” were lost with the downfall of the T’ang dynasty; they were compiled again by Tsung-I, 1103, in the Sung. The work now known as *Pai-chang Ching-kuei* (“Japanese passage omitted here”) is a modern compilation in the year 1265 under the auspices of the Emperor Tai-tsu of Yüan. The present “Directions” are found in these works. The reference to Yüan-tsung of Fa-yüan in them shows that they contain some insertions of Tsung-I himself because Yüan-tsung was his own master.

“The Bodhisattva who disciplines himself in Prajñā should first of all awaken a great compassionate heart, make great universal vows, and thoroughly be versed in all Samādhis, in order to deliver all beings; for the Bodhisattva does not seek emancipation for his own benefit. Let him renounce all external relations and put a stop to all worldly doings, so that his mind and body becoming one can be kept in perfect harmony whether moving or sitting quiet. His food should be regulated, neither too much nor too little; and his sleep also should be moderate, neither too long nor too short.

“When he wishes to practise meditation, let him retire into a quiet room where he prepares a thick well-wadded cushion for his seat, with his dress and belt loosely adjusted about his body. He then assumes his proper formal posture. He will sit with his legs fully crossed, that is, place the right foot over the left thigh and the left foot over the right thigh. Sometimes the half-cross-legged posture is permitted, in which case simply let the left leg rest over the right. Next, he will place the right hand over the left leg with its palm up and over this have the right-hand palm, while the thumbs support against each other over the palm. He now raises the whole body slowly and quietly, moves it repeatedly to the left and to the right, backward and forward, until the proper seat and straight posture are obtained. He will take care not to lean too much to one side, either left or right, forward or backward; his spinal column stands erect with the head, shoulders, back, and loins each properly supporting others like a chaitya. But he is cautious not to sit too upright or rigidly, for he will then feel uneasy before long.

(continued from the previous page) The main thing is to have the ears and shoulders, nose and naval stand to each other in one vertical plane, while the tongue rests against the upper palate and the lips and teeth are firmly closed up. The eyes are slightly open in order to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. Great masters of meditation from of old have their eyes kept open. Yüan-tung, the Zen master of Fa-yün, has also had a strong opinion against the habit of closing the eyes and called such practisers 'dwellers of the skeleton cave in the dark valley.' There is a deep sense in this, which is well understood by those who know. When the position is steadied and the breathing regular, the practiser will now assume a somewhat relaxed attitude, he will not be concerned with ideas good or bad. When a thought is awakened, there is awareness; when there is awareness, the thought vanishes. When the exercise is kept up steadily and for a sufficient length of time, disturbing ideas naturally cease and there prevails a state of oneness. This is the essence of practising meditation.

"Meditation is the road leading to peace and happiness. The reason why there are so many people who grow ill, is because they do not know how to prepare themselves duly for the exercise. If they well understand the directions as given above, they will without straining themselves too much acquire not only the lightness of the body but the briskness of spirit, which finally brings about the clarification of the consciousness. Further, the understanding of the Buddha's teaching will be a great help to the practiser whose mind thus nourished will now enjoy the pure bliss of tranquillity. If he has already a realisation within himself, his practice of meditation will be like a dragon getting into water, or a tiger crouching against a hill-side. In case he has yet nothing of self-realisation, the practice will be like fanning up the fire with the wind, not much effort is needed, [he will soon get enlightened]. Only let him not too easily be deceived as to what he may regard as self-realisation.

“When there is an enhanced spiritual quality, there is much susceptibility to the Evil One’s temptation which comes in every possible form both agreeable and disagreeable. Therefore, the practiser must have his consciousness rightly adjusted and well in balance; then nothing will prevent his advancement in meditation. Concerning various mental aberrations worked out by the Evil One, a detailed treatment is given in *The Lêng-yen Sūtra* (“Japanese passage omitted here”), the *T’ien-tai Chih Kwan* (“Japanese passage omitted here”), and Kuei-fêng’s *Book on Practice and Realisation* (“Japanese passage omitted here”). Those who wish to prepare themselves against the untoward events, should be well informed of the matter.

“When the practiser wants to rise from meditation, let him slowly and gently shake his body and quietly rise from the seat; never let him attempt to rise suddenly. After the rising let him always contrive to retain whatever mental power he has gained by meditation, as if he were watching over a baby; for this will help him in maturing the power of concentration.

“[In the study of Buddhism], the practice of meditation comes foremost. When the mind not being sufficiently brought under control no tranquillity obtains in it, the practiser will entirely be at a loss with the arrival of the critical moment. When looking for a gem, the water must not be stirred up; the waves make it difficult to get hold of the gem. Let the waters of meditation be clear and undisturbed, and the spiritual gem will all by itself shine forth. Therefore, we read in the *Sūtra of Perfect Enlightenment* (“Japanese passage omitted here”), that ‘Prajñā pure and flawless is produced by means of meditation’; in the *Sūtra of the Lotus of the Good Law* (“Japanese passage omitted here”) that ‘Retire into a solitary place and have your mind underfull discipline, and let it be as steady and immovable as Mount Sumeru.’ We thus know that the sure way to realise saintliness which goes beyond worldly trivialities is attained by means of a quiet life. It is all through the power of concentration, indeed, that some of the old masters have

(continued from the previous page) passed a way into eternity even while sitting cross-legged or standing upright. There are many chances of interruption and failure even when one is devoting one's life [to the realisation of the truth]; how much more if illness gains the hold of you! How can you cope with the assault of Karma? So says an ancient teacher, 'If you have not acquired the power of concentration strong enough to destroy the camp of death, you will have to come back with your eyes blindfolded and with nothing achieved. Your life will thus be utterly wasted.'

"Good friends of Zen be pleased to read these words repeatedly, and whatever benefit that accrues [from the practice of meditation] will be not only yours but others' too, for you will thus all finally attain enlightenment."

The Function of Kōan in Zen

When it is said that Buddhism, Mahayana as well as Hinayana, is rich in the intellectual element, it does not mean that Buddhism lays its principal stress on logic or philosophy in the unfoldment of religious consciousness, but that it upholds an intuitive understanding of ultimate religious truth rather than a merely faithful acceptance of the teaching of its founder. And as the most efficient means to come to this intuitive understanding it teaches the practice of meditation known as *dhyāna* or *zazen*. The direction given above is thus followed by all Buddhists Indian, Tibetan, Chinese, and Japanese, except the adherents of the Pure Land school of Buddhism. For they believe that the understanding grows by itself from within when the practice of *zazen* is brought to perfection. As is stated, Prajñā reflects itself on the serene undisturbed water of *dhyāna*. When, however, in the history of Zen the system of Kōan came to be in vogue, meditation so called was pushed behind in order to bring the intuition more to the foreground. Daiye ("Japanese passage omitted here"), Tai-hui, 1089-1163) boldly declares, "Others give priority to *dhyāna* rather than to intuition (*prajñā*),

(continued from the previous page) but I give priority to intuition rather than to *dhyāna*." He was one of the strong advocates of Kōan in China in opposition to his great contemporary Wanshi ("Japanese passage omitted here") Hung-chih 1091-1157). As I have explained in my *Essays in Zen Buddhism*, First Series, and will do so more in detail in the Second Series, the Kōan students of Zen are almost violently aggressive in their attitude towards the realisation of the passivity phase of the religious experience.

No signs of passivity seem to be noticeable in their exercise, but what is aimed at here is intellectual passivity and not an emotional one which comes out in view so much in Christian mystics and also in the followers of the Pure Land school of Buddhism. The method of Kōan, on the other hand, is to blot out by sheer force of the will all the discursive traces of intellection whereby students of Zen prepare their consciousness to be the proper ground for intuitive knowledge to burst out. They march through a forest of ideas thickly crowding up into their minds, and when thoroughly exhausted in their struggles they give themselves up, the state of consciousness, psychologically viewed, which they have so earnestly but rather blindly sought after, unexpectedly prevails. This last giving-up is what I would term a state of passivity in our religious experience. Without this giving-up, whether intellectually or conatively or emotionally or in whatever way we may designate this psychological process, there is generally no experience of a final reality. Let me give here some quotations from a book known as *Zenkwan Sakushin* ("Japanese passage omitted here"),¹ which may be freely translated "The Breaking Through the Frontier Gate of Zen," and which is very much read by Zen students as a most energising stimulant to their wearied nerves.

"Have the two characters 'birth and death' pasted on your forehead until you get an understanding into their meaning; if you spend your time among idlers talking and laughing, the lord of death will surely demand of you a

¹ Compiled by Chu-hung, ("Japanese passage omitted here"), 1531-1615.

(continued from the previous page) strict account of your life when you have to appear before him, Don't say then, 'I have never been reminded of this!'

"When you apply yourself to the study of Zen, what is necessary is to examine yourself from moment to moment and to keep the subject (*kōan*) always before your mental eye so that you can see by yourself when you have gained strength and when not, and also where your concentration is needed more and where not.

"There are some who begin to doze as soon as they are on the cushion and allow all kinds of rambling thoughts to disturb them if they are at all wakeful; and when they are down from the cushion their tongues are at once set loose. If they try to master Zen in this fashion, they would never succeed even if they are alive unto the day of Maitreya. Therefore, you should, exerting all your energy, take up your subject (*kōan*) and endeavour to get settled with it, you should never relax yourself day and night. Then you are not merely sitting quietly or vacantly as if you were a corpse. If you find yourself in a maze of confusing thoughts and unable to extricate yourself in spite of your efforts, drop them lightly, and coming down from the seat, quickly run across the floor once, and then resume your position on the cushion. Have your eyes open, hold your hands clasped, and keeping your backbone straight up, apply yourself as before to the subject (i.e., *kōan*), when you will feel greatly refreshed. It will be like pouring one dipperful of cold water into a boiling cauldron. If you go on thus exercising yourself, you will surely reach the destination."

Another Zen master advises thus: "Some masters there are these days who in spite of their eyes not being clearly opened teach people to remain satisfied with mere empty-mindedness; then there are others who teach people to accept things blindly as they are and contemplate on them as such; there are still others who advise people not to pay any attention to anything at all. These are all one-sided views of Zen, their course of exercise is altogether on the wrong track, it

(continued from the previous page) will never come to a definite termination. The main idea in the study of Zen is to concentrate your mind on one point; when this is done, everybody will get it; that is, when thus the proper time comes and conditions are fully matured, realisation will come by itself all of a sudden like a flash of lightning.

“Let your everyday worldly consciousness be directed towards Prajñā, and then you will avoid coming under the control of your past evil Karma at the moment of death even if you may not attain to realisation while in this life. In your next life, you will surely be in the midst of Prajñā itself and enjoy its full realisation; this is a certainty, you need not cherish any doubt about it.

“Only let your mind have a good hold of the subject without interruption. If any disturbing thoughts assail you, do not necessarily try to suppress them too vigorously; rather try to keep your attention on the subject itself. Whether walking or sitting, apply yourself surely and steadily on it, give no time to relaxation. When your application goes on thus constantly, a period of indifference [literally, tastelessness] will set in. This is good, do not let go, but keep on and the mental flower will abruptly come to full bloom; the light illuminating the ten quarters will manifest the land of the treasure-lord on the tip of a single hair; you will then be revolving the great wheel of the Dharma even when you are sitting in the midst of the world.”

VI

The Perfection of Passivism in Buddhist Life

When the religious experience just described is matured, i.e., when it accompanies moral perfection, Buddhists will finally acquire what is technically known as *anābhogacaryā*, and its wonderful achievements as most elaborately detailed in the *Daśabhūmika Sūtra* will take place in the life of a Bodhisattva, the ideal being of Mahayana Buddhism. The effortless life is the perfection of passivism.

The Perfection of Passivism in Buddhist Life

According to the *Daśabhūmika Sūtra*, the effortless life is attained when a Bodhisattva passes from the seventh to the eighth stage of spiritual life by realising what is known as the “acceptance of all things as unborn” (*anutpattika-dharmakshānti*). To quote the Sutra:

“The Bodhisattva Vajragarbha said, O son of the Buddha, when the Bodhisattva, while at the seventh stage, has thoroughly finished examining what is meant by cleansing the paths with transcendental wisdom and skilful means (*prajñopāya*), has accumulated all the preparatory material (*sambhāra*), has well equipped himself with the vows, and is sustained by the power of the Tathagatas, procuring in himself the power produced from the stock of merit, attentively thinking of and in conformity with the powers, convictions, and unique characteristics of the Tathagatas, thoroughly purified, sincere in heart, and thoughtful, elevated in virtue, knowledge, and power, great in pity and compassion which leaves no sentient beings unnoticed, and in pursuit of the path of wisdom that is beyond measurement; and, further, when he enters, truly as it is, upon the knowledge that all things are, in their nature, from the first, unborn (*anutpanna*), unproduced (*ajāta*), devoid of individualising marks (*alakṣaṇa*), have never been combined (*asambhūta*), are never dissolved (*avināśita*), nor extinguished (*anishṭhita*), nor changing (*apravṛtti*), nor ceasing (*anabhinivṛtti*), and are lacking in self-substance (*abhāvasvabhāva*); when he enters upon the knowledge that all things remain the same in the beginning, in the middle, and in the end, are of suchness, non-discriminative, and entering into the knowledge of the all-knowing one; [and finally] when he thus enters upon the knowledge of all things as they really are; he is then completely emancipated from such individualising ideas as are created by the mind (*citta*) and its agent (*manovijñāna*); he is then as detached as the sky, and descends upon all objects as if upon an empty space; he

¹ Edited by Rahder, p. 63 et seq.

²³⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) is then said to have attained to the acceptance of all things as unborn (*anutpattika-dharma-kshānti*).

“O son of the Buddha, as soon as a Bodhisattva attains this Acceptance, he enters upon the eighth stage called Immovable (*acalā*). This is the inner abode of Bodhisattvahood, which is difficult to comprehend, which goes beyond discrimination, separated from all forms, all ideas, and all attachments; which transcends calculation and limitation as it lies outside [the knowledge of] the Śrāvakas and Pratyekabuddhas and above all disturbances and ever in possession of tranquillity. As a Bhikshu furnished²³⁹ with supernatural faculties and freedom of mind and gradually entering into the Samādhi of Cessation, has all his mental disturbances quieted and is free from discrimination; so the Bodhisattva now abides in the stage of immovability, that is, detached from all works of effort (*ābhoga*), he has attained effortlessness, has put an end to strivings mental, verbal, and physical, and is beyond discrimination as he has put away all forms of vexation, he is now established in the Dharma itself which he enjoys as the fruit of his past work.

“It is like a man who, in a dream finding himself in a great river, attempts to go to the other side; he musters all his energy and strives hard with every possible means. And because of this effort and contrivance, he wakes from the dream, and being thus awakened all his strivings are set at rest. In like manner, the Bodhisattva seeing all beings drowning themselves in the four streams, and in his attempt to save them, exerts himself vigorously, unflinchingly; and because of his vigorous and unflinching exertion, he attains the stage of immovability. Once in this stage, all his strivings are dropped, he is relieved of all activity that issues from the notion of duality or from an attachment to appearance.

“O son of the Buddha, as when one is born in the Brahman world, no tormenting passions present themselves in his mind; so when the Bodhisattva comes to abide in the

²³⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) stage of immovability, his mind is entirely relieved of all effortful activities which grow out of a contriving consciousness. In the mind of this Bodhisattva there is indeed no conscious discrimination of a Bodhisattva, or a Buddha, or enlightenment, or Nirvana; how much less the thought of things worldly. O son of the Buddha, on account of his original vows the Bodhisattva sees all the Buddhas, the Blessed Ones personally presenting themselves before him in order to confer upon him the wisdom of Tathagatahood whereby he is enabled to get into the stream of the Dharma. They would then declare: 'Well done, well done, O son of a good family, this is the Kshānti (acceptance) of the first order which is in accordance with the teaching of the Buddhas. But, O son of a good family, thou hast not yet acquired the ten powers, the fourfold fearlessness, and the eighteen special qualities possessed by all the Buddhas. Thou shouldst yet work for the acquirement of these qualities, and never let go thy hold of this Kshānti.

“ ‘O son of a good family, though thou art established in serenity and emancipation, there are ignorant beings who have not yet attained serenity, but are being harassed by evil passions and aggrieved by varieties of speculation. On such ones thou shouldst show thy compassion. O son of a good family, mindful of thy original vows, thou shouldst benefit all beings and have them all turn towards inconceivable wisdom.

“ ‘O son of a good family, the ultimate essence of all things is eternally such as it is, whether or not Tathagatas have come to appear; they are not called Tathagatas because of their realisation of this ultimate essence of things. All the Śrāvakas and Pratyekabuddhas too have indeed realised this essence of non-discrimination. Again, O son of a good family, thou shouldst look up to our body, knowledge, Buddha-land, halo of illumination, skilful means, and voice of purity, each of which is beyond measurement; and with these mayest thou too be completely equipped.

The Perfection of Passivism in Buddhist Life

“ ‘Again, O son of a good family, thou hast now one light, it is the light that sees into the real nature of all things as unborn and beyond discrimination. But the light of truth the Tathagatas have is beyond all measurement, calculation, comparison, and proportion, as regards its infinite mobility, activity, and manifestation. Thou shouldst raise thy intention towards it in order to realise it.

“ ‘O son of a good family, observing how boundlessly the lands extend, how numberless beings are, and how infinitely divided things are, thou shouldst know them all truthfully as they are.’

“In this manner, O son of the Buddha, all Buddhas bestow upon the Bodhisattva who has come up to this stage of immovability infinitude of knowledge and make him turn towards knowledge of differentiation and work issuing there-from, both of which are beyond measurement. O son of the Buddha, if the Buddhas did not awake in this Bodhisattva a desire for the knowledge of the all-knowing one, he would have passed into Parinirvana abandoning all the work that will benefit beings. As he was however given by the Buddhas infinitude of knowledge and work issuing there-from, his knowledge and work that is carried on even for a space of one moment surpasses all the achievements that have been accomplished since his first awakening of the thought of enlightenment till his attainment of the seventh stage; the latter is not comparable even to one-hundredth part of the former, no indeed even to one immeasurably infinitesimal part of it; no comparison whatever is possible between the two. For what reason? Because, O son of the Buddha, the Bodhisattva who has now gained this eighth stage after starting first with his one body in his course of spiritual discipline, is now provided with infinite bodies, infinite voices, infinite knowledge, infinite births, and infinite pure lands, and has also brought infinite beings into maturity, made offerings to infinite Buddhas, comprehended infinite teachings of the Buddhas, is furnished with infinite supernatural

(continued from the previous page) powers, attend infinite assemblages and sessions, and, by means of infinite bodies, speeches, thoughts, and deeds, acquires perfect understanding of everything concerning the life of the Bodhisattva, because of his attainment of immovability.

“O son of the Buddha, it is like a man going into the great ocean in a boat; before he gets into the high sea he labours hard, but as soon as it is pulled out to sea, he can leave it to the wind, and no further efforts are required of him. When he is thus at sea, what he can accomplish in one day would easily surpass what is done even after one hundred years’ exertion in the shallows. In like manner, O son of the Buddha, when the Bodhisattva accumulating a great stock of meritorious deed and riding in the Mahayana boat gets into the ocean of the life of a Bodhisattva, he enters in one moment and with effortless knowledge into the realm of knowledge gained by the omniscient. As long as he was dependent upon his ordinary knowledge which is always striving, he could not achieve it even after the elapsing of innumerable kalpas.”¹...

When the assertion is made that what has been described in the *Daśabhūmika Sūtra* somewhat diffusely is the Buddhist life of passivity, we may think it to be very different from what is ordinarily, and especially in the Christian sense, understood to be passive or God-intoxicated or wholly resigned to “thy will” or to *Tariki* (other-power). But the fact is that Buddhism is highly tinged with intellectualism as is seen in the so frequent use of the term “knowledge” (*jñāna* or *prajñā*) though it does not mean knowledge in its relative sense but in its intuitive, supra-intellectual sense. Even in the Pure Land school of Buddhism where the sentiment-aspect

¹ Rather freely done, for a literal translation would be quite unintelligible to most readers. The text goes on still further into details of the life of the Bodhisattva at the eighth stage of immovability. But the above may be sufficient to show what the spirituality of the Bodhisattva is like when he realises a life of effortless activities.

The Perfection of Passivism in Buddhist Life

(continued from the previous page) of the religious life is very much in evidence, the giving-up of the self to the unfathomable wisdom (*acityajñāna*) of the Tathagata goes on hand in hand with the trust in the all-embracing love of Amitābha. Indeed, the final aim of the Shin followers is to attain supreme enlightenment as much as any other Buddhists, though the former's ambition is to do it in the Land of Purity presided over personally by Amitābha Buddha, and in order to be permitted to his Land they put themselves unconditionally under his loving guardianship. As a matter of fact, the two sides of the religious experience, sentiment and intellect, are found commingled in the heart of the Shin devotee. The consciousness of sin is its sentimental aspect while the seeking after enlightenment is its intellectual aspect. While passivism is more strongly visible in the sentiment, it is not at all missing in the Buddhist intellect either, as when the intellect is compelled to abandon its logical reasonings in order to experience the supreme enlightenment attained by the Buddha, or the life of the Bodhisattva which is purposeless, effortless, and above teleological strivings.

To show the difference between the Christian and the Buddhist point of view concerning the fundamental notion of passivism, whereby followers of the respective religions attempt to explain the experience, I quote a suggestive passage from *Theologia Germanica* (p. 96), which stands in close relation to the Buddhist sentiment and yet misses the central point of it.

"Dost thou say now: 'Then there was a Wherefore in Christ'? I answer: 'If thou wert to ask the sun, Why shinest thou? he would say, "I must shine and cannot do otherwise, for it is my nature and property, and the light I give is not of myself, and I do not call it mine." So likewise is it with God and Christ and all who are godly and belong unto God. In them is no willing, nor working nor desiring but has for its end, goodness as goodness, for the sake of goodness, and they have no other Wherefore than this.' "

With this the Buddhists are in sympathy no doubt, but “goodness” is too Christian and besides does not touch the ultimate ground of all things which is “emptiness.” Sings P’ang,¹ therefore, in the following rhythm:

“Old P’ang requires nothing in the world:
 All is empty with him, even a seat he has not,
 For absolute emptiness reigns in his household;
 How empty indeed it is with no treasures!
 When the sun is risen, he walks through emptiness,
 When the sun sets, he sleeps in emptiness;
 Sitting in emptiness he sings his empty songs,
 And his empty songs reverberate through emptiness:
 Be not surprised at emptiness so thoroughly empty,
 For emptiness is the seat of all the Buddhas;
 And emptiness is not understood by men of the world,
 But emptiness is the real treasure:
 If you say there’s no emptiness,
 You commit grave offence against the Buddhas.”

Emptiness and the Zen life

“Emptiness” (*śūnyatā*) is the gospel of the *Prajñāpāramitā-sūtra* and also the fountain-head of all the Mahayana philosophies and practical disciplines. It is indeed owing to this emptiness as the ground of existence that this universe is at all possible with its logic, ethics, philosophy, and religion. Emptiness does not mean relativity as is sometimes interpreted by Buddhist scholars, it goes beyond that, it is what makes relativity possible; emptiness is an intuitive truth whereby we can describe existence as related and multifarious. And the Buddhist life of passivity grows out of this intuition which is called *Prajñāpāramitā* in the *Prajñāpāramitā-sūtra* and *Pratyātmāryajñāna* in the *Lar²⁴⁰kāvatāra-sūtra*.

¹ Towards the end of the eighth century and early in the ninth, a younger contemporary of Matsuo.

²⁴⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) The intuition is enlightenment as the culmination of Buddhist discipline and as the beginning of the life of a Bodhisattva. Therefore, we read in the *Vimalakīrti-nirdeśa-sūtra* that all things are established in “non-abiding”, which is emptiness, *apratiṣṭhita*=*śūnyatā*, and in the *Vajracchedikā-sūtra* that *na kvacit pratiṣṭhitam cittaṃ utpādayitavyam*, “thoughts should be awakened without abiding anywhere.” When a thing is established (*pratiṣṭhita*), there is something fixed, definitely settled, and this determination is the beginning at once of order and confusion. If God is the ultimate ground of all things, he must be emptiness itself. When he is at all determined in either way good or bad, straight or crooked, pure or impure, he submits himself to the principle of relativity, that is, he ceases to be God but a god who is like ourselves mortal and suffers. “To be established nowhere,” thus means “to be empty,” “to be unattached,” “to be perfectly passive,” “to be altogether given up to other-power,” etc.

This Buddhist or Zen life of emptiness may be illustrated in three ways, each of which has its own signification as it depicts a particular aspect of the life.

1. When Subhūti was sitting quietly in a cave, the gods praised him by showering celestial flowers. Said Subhūti, “Who are you that shower flowers from the sky?”

Said the gods, “We are the gods whose chief is Śakradevendra.”

“What are you praising?”

“We praise your discourse on Prajñāpāramitā.”

“I have never uttered a word in the discourse of Prajñāpāramitā, and there is nothing for you to praise.”

But the gods asserted, “You have not discoursed on anything, and we have not listened to anything; nothing discoursed, nothing heard indeed, and this is true Prajñāpāramitā.” So saying, they shook the earth again and showered more flowers.

To this Hsüeh-tou (“Japanese passage omitted here”) attaches his poem:

²⁴¹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

“The rain is over, the clouds are frozen, and day is about to break;
 A few mountains, picture-like, make their appearance: how blue, how imposing!
 Subhūti, knowing nothing, in the rock-cave quietly sits;
 Lo, the heavenly flowers are pouring like a rain, with the earth shaking!”

This poem graphically depicts the inner life of emptiness, from which one can see readily that emptiness is not relativity, nor nothingness. In spite of, or rather because of, Subhūti’s “knowing nothing,” there is a shower of celestial flowers, there tower the mountains huge and rugged, and they are all like a painting beautiful to look at and enjoyable by all who understand.

2. While Vimalakīrti was discoursing with Mañjuśrī and others, there was a heavenly maiden in the room who was intently listening to all that was going on among them. She now assumed her original form as a goddess and showered heavenly flowers over all the saintly figures assembled here. The flowers that fell on the Bodhisattvas did not stick to them, but those on the Śrāvakas adhered and could not be shaken off though they tried to do so. The heavenly maiden asked Śāriputra, one of the foremost Śrāvakas in the group and well-known for his dialectic ability, “Why do you want to brush off the flowers?” Replied Śāriputra, “They are not in accordance with the Law, hence my brushing.” “O Śāriputra,” said the maiden, “think not that the flowers are not in accordance with the Law. Why? Because they do not discriminate and it is yourself that does the discriminating. Those who lead the ascetic life after the teaching of the Buddha commit an unlawful deed by giving themselves up to discrimination. Such must abandon discrimination, whereby their life will be in accord with the Law. Look at those Bodhisattvas, no flowers can touch them, for they are above all thoughts of discrimination. It is a timid person that affords a chance for an evil spirit to take hold of him.

(continued from the previous page) So with the Śrāvakas, as they dread the cycle of birth and death, they fall a prey to the senses. Those who have gone beyond fears and worries, are not bound by the five desires. The flowers stick where there is yet no loosening of the knots, but they fall away when the loosening is complete." That is to say, when emptiness is realised by us, nothing can take hold of us, neither the flower nor dirt has a point to which it can attach itself.

The life of emptiness, thus we can see, is that of non-discrimination, where the sun is allowed to rise on the evil and on the good, and rain is sent on the just and on the unjust. Discrimination is meant for a world of particulars where our relative individual lives are passed, but when we wish to abide beyond it where real peace obtains, we have to shake off all the dust of relativity and discrimination, which has been clinging to us and tormented us so long. Emptiness ought not to frighten us as is repeatedly given warning in the *Prajñāpāramitā-sūtra*.

"When all is done and said,
In the end thus shall you find:
He must of all doth bathe in bliss
That hath a quiet mind."¹

Where to find this quiet mind is the great religious problem and the most decided Mahayana Buddhist answer is "In Emptiness."

3. According to the *Transmission of the Lamp* by Tao-yüan, it is recorded that before Fa-yung (594-657) interviewed Tao-hsin, the fourth patriarch of Zen in China, birds used to visit him in a rock-cave where he meditated and offered flowers. Though history remains silent, tradition developed later to the effect that Fa-yung after the interview no more received flower-offerings from his flying admirers of the air. Now a Zen master asks, "Why were there flower-offerings to Fa-yung before his interview with the fourth patriarch? and why not after?" Fa-yung was a great

¹ Lord Vaux Thomas, 1510-1566.

(continued from the previous page) student of the Prajñāpāramitā, that is, of the doctrine of emptiness. Did the birds offer him flowers because he was holy, so empty²⁴²-minded? But after the interview he lost his holiness for some reason, and did the birds cease to revere him? Is holiness or saintliness the same as emptiness? Is there still anything to be called holy in emptiness? When emptiness is thoroughly realised, does not even holiness or godliness or anything else disappear? Is this not a state of shadowlessness (*anābhāsa*)?

Fa-yen of Wu-tsu Shan was asked this question, "Why were there the flower-offerings to Fa-yung before the interview?" Answered the master, "We all admire the rich and noble." "Why did the offerings cease after the interview?" "We all dislike the poor and humble." Does Wutsu mean that Fa-yung was rich before the interview and therefore liked by all beings belonging to this world, but that, growing poor and empty after the interview, he was no more honoured by anything on earth?

Tao-ch'ien ("Japanese passage omitted here") who was a disciple of Wên-i ("Japanese passage omitted here"), 885-958), however, gave one and the same answer to this double question: "Niu-t'ou." Niu-t'ou is the name of the mountain where Fa-yung used to retire and meditate. Does this mean that Fa-yung is the same old hermit-monk no matter what experience he goes through? Does he mean that the ultimate ground of all things remains the same, remains empty for ever, whether or not diversity and multiplicity characterise its appearances? Where Zen wants us to look for a life of passivity or that of emptiness as it is lived by the Buddhist, will be gleaned from the statements of Subhūti and the heavenly maiden and from the remarks on the flower-offering to Fa-yung.

DAISETZ TEITARO SUZUKI

²⁴² This symbol not found in Book Antiqua font so we have inserted from Tahoma

ON THE PURE LAND DOCTRINE OF TZ'Ü-MIN

The recent discovery of two works by Tz'ü-min, *Ching-tu-ts'u-pei-chi* ("Japanese passage omitted here") (Pure Land Mercy Collection) and *Hsi-fang-tsan* ("Japanese passage omitted here") (Western Quarter Hymn), sheds a new light upon the interpretation of his doctrine of the Pure Land, removing the doubt which was entertained by us for a long time and at the same time enabling us to trace the development of the idea which grew out of the attempt of reconciling the Zen meditation with the nembutsu of the Pure Land doctrine—the idea that has ruled the Buddhist world in the Far East since the eighth century.

Life and Works of Tz'ü-min

Tz'ü-min, whose other name was Hui-jih ("Japanese passage omitted here"), was born in the first year of Yung-liu ("Japanese passage omitted here") (A.D. 680) in the reign of Kao-tzu of the T'ang dynasty. When he was but a boy of sixteen years old, he made up his mind to follow the example of I-tsing ("Japanese passage omitted here") who had just then come back from his pilgrimage in India. It was in 702 when he was thirty-three years old that he was able to carry out his long-cherished desire; for he then set out to sail by sea to India. He reached there two years later, where he stayed for several years, studying Buddhist philosophy and making occasional trips to the sacred places. He left India in 716 and, journeying by land, reached Chang-an ("Japanese passage omitted here") in 719. In this pilgrimage which lasted eighteen years a year longer than that of Hsüan-chuang, Tz'ü-min seems to have had a great religious experience. He found in India that there were many ardent believers in Amitābha, and he himself was inspired by Avalokiteśvara in Kapisa (though traditionally the place is known as Gandhara), his faith in Amida was greatly strengthened, he came to regard the propagation of the Pure Land doctrine as a mission of his life. Accordingly on his

²⁴³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) return to China, he kept himself away from such works as the translation of sutras and so forth, he gave himself up as a simple-hearted devotee to the practice and spreading of the nembutsu. It is for this purpose that he composed the "Hymn to the Constant Meditation" and the "Western Quarter Hymn". He evidently endeavoured to introduce the Pure Land doctrine among the lower classes. For these religious deeds he was later given by Emperor Hsüan-tsung of the T'ang dynasty the posthumous title Tz'ŭ-min, meaning the benevolent and compassionate.

At that time the chief obstacle on the path of the Pure Land doctrine was the erroneous idea cherished by some of the disciples of Hui-nêng ("Japanese passage omitted here"), the sixth patriarch of Zen in China, – who recommended their own view of meditation as all-important at the expense of other practices which were then prevalent. They tended naturally to disregard the study of Buddhist sutras as well as the observance of morality; the influence thus exercised by the one-sided discipline of Zen Buddhism served to produce an undesirable effect upon the whole Buddhist world of China. This being the case, Tz'ŭ-min undertook to remind them of their one-sidedness and evil consequences that follow. The *Ching-tu-ts'u-pei-chi* was compiled by him to refute their prejudices of the Zen followers and at the same time to elucidate his own stand-point. He died at the age of sixty-nine in the seventh year of Hai-yüan ("Japanese passage omitted here") in the reign of Hsüan-tsung, that is, in 748.

On the Transmission of the Works of Tz'ŭ-min and the Circumstances of their Loss

During his lifetime as well as after his death, all his works were in circulation. In China, the *Ching-tu-ts'u-pei-chi* was extant during the era of Chao-Sung (960–1279); this is evident from the fact that both Yen-shou ("Japanese passage omitted here") (904–975) and Tsan-ning ("Japanese passage omitted here") (920–1001) quoted, in their works, some passages from the *Ching-tu-ts'u-pei-chi*; and this is especially the fact that Yüan-chao ("Japanese passage omitted here") (1048–1116) had it

²⁴⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) reprinted during the Sung dynasty. In Japan, it was extant till the middle of the Heian period (794-1192). This is known from the fact that we find the book mentioned in the "Catalogue of the Buddhist Scriptures Transmitted into Japan" ("Japanese passage omitted here") compiled by Eichō ("Japanese passage omitted here") in 1094.

In China, however, Yuan-chao's reprint of the book re-awakened the hostile attitude of some Zen followers and owing to the protest of Pao-ying ("Japanese passage omitted here") of Ssu-ming, the secular authorities ordered the printing blocks to be destroyed and its circulation stopped. Since then the book has entirely disappeared there. (This circumstance is described in detail in the *Fu-tsu-ting-chi* ("Japanese passage omitted here"), Successive Records of Buddhist Fathers.) In Japan the book was well read in the early days of Buddhism, but it was lost long before the Pure Land school was established as an independent sect by Honen. Fortunately enough, it was secretly transmitted in Korea, as I-t'ien, to whom Yuan-chao had sent a copy, had it reprinted in his own country.

As regards Tz'ū-min's other works, *Pan-chou-san-mei-tsan* ("Japanese passage omitted here") and *Hsi-fang-tsan* ("Japanese passage omitted here"), they have come down to us in the form of quotations in the works of Fa-chao ("Japanese passage omitted here"), one of the disciples of Ch'eng-yuan ("Japanese passage omitted here"), whose master was Tz'ū-min himself. The one volumed *Ching-tu-wu-hui-nien-fo-fa-shih-tsan* ("Japanese passage omitted here") contains the *Pan-chou-san-mei-tsan* and this was early introduced into Japan and still exists here. But the same author's *Ching-tu-wu-hui-nien-fo-sung-ching-kuan-hsing-i* ("Japanese passage omitted here") in three volumes which contains the *Hsi-fang-tsan* never came over to this shore. It may be that this book was lost even before it became at all popular at the time of the persecution which the Emperor Wu carried out against Buddhism in the fifth year of Hui-chang ("Japanese passage omitted here") (A.D. 845; and accordingly even the existence of the book itself was never suspected in China and in Japan.

The Recovery of the Ching-tu-ts'u-pei-chi and the Hsi-fang-tsan

By good chance, however, both of the books were recovered in succession. A copy of the *Ching-tu-ts'u-pei-chi* which was probably one of those I-t'ien reprinted¹ was discovered in Ting-hua temple ("Japanese passage omitted here") in Korea, while I was searching for some books whose existence is known in history but which we were hitherto unable to recover; my idea is to incorporate them into the "Taisho Tripitaka." To my great regret, however, the *Ching-tu-ts'u-pei-chi* thus discovered accidentally was not a complete copy; being only one of three volumes, of which the original edition consisted.

As regards Fa-chao's *Ching-tu-wu-hui-nien-fo-sung-ching-kuan-hsing-i* in three volumes, the last of which contains Tz'ŭ-min's *Hsi-fang-tsan*, was found in Professor Pelliot's collection of the Tun-huang manuscripts which are now kept in the Bibliotheque Nationale at Paris. Several years ago, I noticed the title of the book mentioned in his catalogue of the manuscripts and the next spring I was fortunate enough to get its lithographic copy which was brought back to Japan by Mr S. Akamatsu who was studying in Europe. This book is a valuable piece of literature to the students of the Pure Land doctrine. The recovered copy, however, was not a complete one; the first volume was still missing, as it consisted of three volumes. We hoped that the missing volume might be found in Dr Stein's collection, but so far we have not been able to get it anywhere.

The Pure Land Doctrine of Tz'ŭ-min

Tz'ŭ-min was a man of virtue rather than a man of intellect, a man of practice rather than a man of learning.

¹ How I-t'ien came to reprint this in Korea is clearly stated in his letter to Yuanchao which is found in Ta-chueh-wen-chi ("Japanese passage omitted here"), the complete collection of his literary works.

(continued from the previous page) Though he studied the Buddhist philosophy in India for eighteen years and had a profound knowledge of the doctrine of Yogācāra (the Yuishikishu), he did not translate any Sanskrit sutra, nor did he write any commentaries on the Chinese translations. He devoted all his time to the practice and propagation of the Pure Land doctrine; all his literary activity was directed towards the encouragement of the nembutsu practice. He exercised great influence on his disciple, Ch'eng-yuan ("Japanese passage omitted here"), of Nan-yo ("Japanese passage omitted here"), known as Mi-to-ho-shang ("Japanese passage omitted here") or teacher of Amida, whose life and works may be regarded as the reflection of those of the master himself.

Now, let us ask, what attitude did he assume towards other sects of Buddhism, and what zeal did he exhibit in the advocacy of his own faith? In the *Ching-tu-ts'u-peichi*, he stood out against those scholars who neglect the practice of piety, though he was at the same time against Zen followers of meditation who disregard the learning of the sutras and so forth as altogether unnecessary. He maintains, without specially favouring any one of the divergent doctrines of Buddha, that learning, meditation, and morality should be pursued with equal force, so that any one of them should not be sacrificed for the sake of others: learning should be backed and strengthened by meditation; and the meditation, with the practice of nembutsu, and the nembutsu, with the observance of morality. He aimed at balancing the three fundamental disciplines of Buddhism.

Thus he founded a new sect on the basis of the following three principal tenets: (1) the harmonious practice of meditation and scholarship; (2) the sympathetic practice of Jōdo nembutsu and Zen meditation; and (3) the practice of the Jōdo nembutsu accompanied with moral deeds. Therefore, he did not object to the meditation practised by the Zen followers of his days, though he did not forget the importance of the nembutsu. He advocated all kinds of nembutsu and did not estimate one kind above the others. It is true that

(continued from the previous page) he preferred the practical nembutsu to the meditative one, but it was for no other reason than that the former was easier to practise than the latter.

The following three manners of the nembutsu followers in their daily service are recommended by him in the *Ching-tu-ts'u-pci-chi* whereby giving his idea of the nembutsu in a nutshell.

(1) One should be strict in deportment and direct one's mind towards the Pure Land of the West, and set one's heart upon Amitabha-Buddha, and invoke his name without interruption: One should always meditate on Amitabha-Buddha, and always invoke his name as well as the names of the two attending Bodhisattvas, Kwannon and Seishi, Avalokiteśvara and Mahāsthāmaprāpta.

(2) One should recite, once a day, the Meditation Sutra and the Smaller Sukhāvatīvyūha Sutra.

(3) One should not take wine, nor meat, nor the five stimulating herbs, nor any drug; but keep Buddha's precepts and have the three ways of action purified. Meditate on Buddha and recite sutras; and thus, desire the first grade of rebirth, turning over one's own good works for the beneficence of other fellow-beings.

In short, Tz'ŭ-min's Pure Land doctrine was determined by his attitude towards the three fundamental disciplines of Buddhism. He insisted that these three should be practised with equal force, so that any one of them should not be sacrificed at the expence of other two. This attitude of his exercised great influence upon the thought of later Buddhists in China and in Korea.

The Pure Land Doctrine after Tz'ŭ-min

It is now generally acknowledged that the Pure Land doctrine originated in India first and then developed in China, and that, in this Chinese Pure Land doctrine, there were three main branches or currents, namely —

- (1) Hui-yüan ("Japanese passage omitted here") branch,
- (2) Tao-cho ("Japanese passage omitted here") and Shan-tao ("Japanese passage omitted here") branch,
- (3) Tz'ŭ-min ("Japanese passage omitted here") branch.

Of these, the first one was founded by Hui-yüan (334-416). His nembutsu is regarded as to be based upon the teaching of the Pratyutpannasamadhi sutra ("Japanese passage omitted here"). His doctrine later merged with the Chinese Tendai, and his nembutsu was transformed into the Jōgyōsammai nembutsu ("Japanese passage omitted here") of the Tendai.

The second one began with Bodhiruci's translation of the "Treatise of Pure Land" by Vasubandhu, and Tan-luan's ("Japanese passage omitted here") commentary on it. When Shan-tao wrote the commentary on the Meditation sutra, this school reached the height of its prosperity.

The third one is based on the doctrine of Tz'ŭ-min. It was founded, as was mentioned above, on the three principal tenets: (1) harmony between meditation and learning, (2) the reconciliation of Zen meditation and Jōdo recitation, and (3) the practice of nembutsu with morality.

The successors of the last branch are:

As direct ones:

Tz'ŭmin – Ch'eng-yüan – Fa-chao – later Buddhism in China;

As collateral ones:

Yen-shou – Zen followers who practise nembutsu with meditation,

Yüan-chao – I-t'ien – The Pure Land doctrine in Korea;

P'u-chao – Korean Buddhism in the present times.

Those who are not in the line but whose views coincide with that of Tz'ŭ-min, are:

Chu-huang,

Chih-kiang.

Fa-chao ("Japanese passage omitted here") (died in 777) was one of the disciples of Ch'eng-yuan, whose master was Tz'ŭ-min himself. He was thus of the direct line from Tz'ŭ-min, retaining many

(continued from the previous page) of the characteristic features of Tz'ŭ-min's doctrine. It was due to the influence of the Tendai doctrine which he studied before he became a follower of the Pure Land doctrine, that he thought the ultimate end of the nembutsu corresponded with the right meditation on the Truth of the Middle Path. He went about in the city of Chang-an, the then capital of China, propagating the Pure Land doctrine. He also went up, Nanyu and Mt. Wutai. Afterwards he founded a temple called Ta-sheng-chu-lin-sśu ("Japanese passage omitted here") at the foot of the Chuang-tai in Mt. Wutai and decided to make it the central place of the Pure Land practice. He propagated the nembutsu known as Wu-hui-nien-fo, Nembutsu in Five Tones. His nembutsu was transmitted into Japan by Jikaku ("Japanese passage omitted here") (794-864), a Japanese priest who went over sea to China in order to study Buddhism. Jikaku came back to Japan in 804 and established the Jōgyōsammaidō Temple on Mt. Hiei and founded there the Nembutsu of Jogyosammai which was the main spring of the various schools of the Japanese Pure Land doctrine of later days.

Yen-shou ("Japanese passage omitted here") (960-1127) was a Zen priest. Therefore, he did not criticise as Tz'ŭ-min did, but rather defended, those Zen followers of meditation who disregarded the learning of the sutras and such other works as altogether unnecessary. Nevertheless, he agreed with Tz'ŭ-min in that, the invoking of Buddha's name, the reciting of sutras, and observing of precepts, should be pursued together with meditation. To this effect, he composed the *Wan-shan-tung-kuei-chi* ("Japanese passage omitted here"), A Treatise on the Oneness of All Good Works, in which he recommended the cooperation of philosophical meditation and practical works; that is, learning, meditation, nembutsu, and morality should be practised on equal terms. In this work, he quotes two important passages from the *Ching-tu-ts'u-pei-chi* of Tz'ŭ-min. Thus he may be well regarded as one of the successors of Tz'ŭ-min. However, he put more stress on the nembutsu philosophically interpreted than on the practical one: he maintained that

(continued from the previous page) the abler men should take up the philosophical nembutsu and attain to the Pure Land of Mind-Only, while the practical nembutsu is the means by which people of inferior capacity are enabled to reach the Pure Land. But it should be carefully recognised that the Pure Land of Mind-Only which he advocated was not that created by one's own mind but by the True Mind which comprises all Universes. He had, therefore, a different view on the Pure Land from those Zen followers of later days, who succeeded Tz'ŭ-min in encouraging the sympathetic practice of Zen meditation and Pure Land nembutsu, but who regarded the Pure Land as a creation of one's own mind.

Yüan-chao ("Japanese passage omitted here") (1048-1116) was a Tendai priest like Fa-chao. He raised a cry against the view of those priests who were then quite influential and favoured the practice of meditation more than any other work. From the standpoint of the *Ching-tu-t'u-pei-chi* of Tz'ŭ-min which he reprinted, he insisted on the sympathetic practice of learning, meditation, nembutsu, and morality. But the nembutsu which he advocated strongly was not the philosophical one which was encouraged by Fa-chao and other Tendai followers. His nembutsu was the practical one – the sixteen kinds of nembutsu either in fixed or unfixed states of mind – which are described in the Meditation sutra. He was one of the benefactors of Korean Buddhism: that the Pure Land doctrine of Tz'ŭ-min branch spread in Korea as far as Hai-tung comes from the fact that he had sent a copy of the *Ching-tu-ts'u-pei-chi* to I-t'ien, of Korea, who reprinted it there in his own country.

P'u-chao ("Japanese passage omitted here"), of Korea, was the restorer of modern Korean Buddhism. He was not of the direct line from Tz'ŭ-min; he rejected the practical nembutsu as the means of salvation for men of inferior intelligence. His central idea was the unification of the teaching of the Kegon and the Zen discipline, which is attained by the harmonious practice of learning and meditation. His attitude towards

(continued from the previous page) Buddhism was somewhat similar to that of Yen-shou, and between his way of thinking and that of Yen-shou we can trace a line of connection. But the nembutsu by which he claims to realise the samadhi of Mind-Only differs from the nembutsu of Yen-shou. According to P'u-chao, the Mind-Only is our own mind and the nembutsu is to be practised in such a way as to get this mind united with tathatā or the suchness of things, that is to say the ultimate truth of existence. This is also the ideal of Zen Buddhism which aims to penetrate into the nature of Buddhahood. What now rules Korean Buddhist thought is this idealism of P'u-chao.

Chu-huang ("Japanese passage omitted here") (1535-1615) and Chih-kiang ("Japanese passage omitted here") (died in 1655), as in the diagram, do not belong to the direct line of successors initiated by Tz'ŭ-min. The former learned the Zen and the latter the Tendai and both upheld the Buddhist rules of morality and practised the nembutsu. In this, they may be said to be following Tz'ŭ-min's steps; the unification of Zen discipline and philosophical training and morality is the pivot on which their doctrine developed.

The Pure Land doctrine of Hōnen ("Japanese passage omitted here") is believed to originate in the nembutsu which was practised at the Jōgyōdō Hall on Mt. Hiei. Therefore, from a certain point of view, he may be said to belong to the Tz'ŭ-min branch. When Hōnen came down from Mt. Hiei, leaving the head temple of the four schools, the Tendai, the Esoteric, the Zen, and the Ritsu (Vinaya), he propagated the Pure Land doctrine of Shantao ("Japanese passage omitted here") which taught the sole practice of invoking Amida's name; the result was the separation of the Jōdo from the Zen, whereas in China and in Korea two schools are united, Jōdo nembutsu going on side by side with Zen practice. From this, we may say that the establishment by Hōnen of an independent Jōdo sect meant the separation of the Jōdo from the Tendai, but really Hōnen's line of nembutsu is derived from Tz'ŭ-min, as the line shows as in diagram represented before, thus:

Hōnen — Jikaku — Fa-chao — Ch'éng-yuang — Tz'ŭ-min.

In summary, as the result of the discovery of the *Ching-tu-ts'u-pei-chi* and the *Hsi-fang-tsan*, the following facts are established:

- (1) that the doctrine of Tz'ŭ-min which was not known accurately and in detail has now come to be assumed in a tangible form;
- (2) that Tz'ŭ-min is the direct father of Fa-chao, and accordingly the historical father of the Pure Land doctrine in Japan which separated itself from the Nembutsu of Jōgyōsammaidō Hall on Mt. Hiei, that is to say, Japanese Pure Land doctrine belongs to Tz'ŭ-min branch;
- (3) that Tz'ŭ-min was the founder of the doctrine which taught the unification of practical works and philosophical meditation and the harmonious practice of Zen meditation and Jōdo nembutsu.

Since the eighth century, the Zen and the Jōdo have ruled the Buddhist thought world of the Far East: especially the harmonious practice of these two has been its main current, Tz'ŭ-min himself was the founder of that doctrine.

GEMMYO ONO

MILAREPA

AN APPRECIATION OF DR EVANS-WENTZ' TRANSLATION OF THE LIFE OF A GREAT TIBETAN YOGIN

It is only of late that the wonderful documents of Tibet have been opened to Western readers by the scholarly labours of Dr Evans Wentz and other scholars who write in English and whom we cannot sufficiently thank. Japan was more fortunate because of her close connection with Chinese literature and religion and the suzerainty of China over Tibet. Yet here also the Japanese stand heavily indebted to these scholars; for one Japanese who can read Tibetan or make research for himself in Tibet hundreds of thousands can read English and obtain knowledge of indescribable value from Dr Evans Wentz and other scholars who use the English language. I recommend the study of the *Tibetan Book of the Dead* translated by Dr Evans Wentz with the help of the Lama Kazi Dawa Samdup to all those who wish their knowledge of the mysterious state before re-birth increased and balanced.

But there is another book by these scholars, the biography written eight hundred years ago by one of his own disciples of a great master of yoga and spiritual insight. I hope to send you to the book itself and therefore I do not enter into the history of religion in Tibet nor of the rival sects. I deal simply with the life and attainment of a great religious genius comparable to some of the mighty masters of Zen. A great corroboration and encouragement. In reading this book the sombre and terrible aspects of life in Tibet must always be remembered. Nature is stern. Religion is stern. Man must be either a victim or a victor. Milarepa made the latter choice and fully justified it.

On the title-page the book is thus named:

"Tibet's Great Yogi, Milarepa
A Biography from the Tibetan."

(continued from the previous page) Can anything more interesting be imagined? An ancient Tibetan biography written by a worthy pupil—it describes and details every step by which his master became a yogin and so attained the mighty supernormal powers.

This is the only book at present accessible to the ordinary reader which gives an intimate view of Tibetan family life in the eleventh and twelfth centuries of this era. Were it for that social interest alone it should be studied, but there are far higher considerations to send readers to it. In addition it is a perfect repository of folklore and legend. It is one of the sacred books of the East, a lamp to lighten the feet of all true mystics. It is a treatise on what may be called the Making of a Yogin written by one of his immediate disciples, which to those who believe in the personal development and evolution of the higher consciousness and in an order of men devoted to the quest of this great spiritual knowledge must be of the most vital interest. Lastly it is a study of psychology that goes to the depths and heights of human mentality and beyond.

Legends have reached the West through Madame Blavatsky and others of the spiritual secrets concealed in the snowy fastnesses of Tibet. Here at last is the truth.

It is also of great human interest for those who are marching with and purpose along the pilgrimage of successive births, for this man Milarepa took what may be called a short-cut across almost inaccessible mountains and terrific deserts to the goal achieving in one life what must almost invariably require millenniums. Very few can follow him and to all it is impossible until former lives have forged the steel of a resolution that nothing can deflect. But those who are students of the Magic Mysteries of Milarepa are the flower of the system of discipline in mystic insight which is called in Tibetan Ta-wa and is taught in many treatises on the Mahamudra Doctrine. This system is declared and practised by the Kargyutpas, the great Tibetan Buddhist school, which devotes itself to the study of the higher consciousness

(continued from the previous page) in man, which enables him to command the power of the universe and the best means of disengaging him from the impediments to its realisation. It is on account of their practical application of these doctrines and the austerity of lives passed in caves, mountains or jungle solitudes that the writer of this biography asserts that they are unsurpassed in the soundness of their Buddhist teaching by any other body of followers of the Great Yogin Gotama Buddha, the Enlightened One.

Of the Kargyutpas Milarepa was one of the mightiest masters not only from his yogic powers but from the terrible range of experience which led him through the depths to the heights. By his biographer many of these experiences are conveyed in his own words and in his strangely touching songs – still profoundly venerated in his own country. I quote one or two versified by myself from Dr Evans Wentz's rendering because for some reasons connected with memorising and so forth I think verse conveys the meaning better than even rhythmic prose and I submit the experiment:

Mighty Milarepa I,
Child of Light and Memory.
Old and naked and forlorn,
From my lips this song is born,
For in wisdom taking heed
Nature is the book I read,
And the staff within my hand
Guides me safe at last to land
Through the ocean waves of Life.
See what I have wrung from Strife!
Mighty lord of Magic I!
Mind and light obediently
Work my marvels. Being made
So divine I need no aid
Of the Earthly Deities
For my Magic Mysteries!"

Not only are doctrines of these yogins of interest to Buddhists but Christians will find many teachings resembling

(continued from the previous page) those of the Gnostic Christians ("Those who know") whom the Church Councils ultimately divorced as heretics and so condemned Europe to the Darkness, superstition and cruelty known to the Christian Churches as the Ages of Faith but as the Dark Ages to scholars.

The book begins thus: I condense:

"I wish to narrate the history of a great yogin who lived in this high snow-clad table-land of Tibet. He was one who had been impressed from early youth by the transient nature of all conditions of earthly existence. He was so captivated by the vision of Immaculate Purity and the Chaste Beauty found in the description of the state of Perfect Freedom and Omniscience bound up with the Nirvana that he cared not though he should lose his very life in the search on which he had set out.

"He was one who eventually ridded himself of the Twofold Shadow of Illusion and Karma and soared into spiritual space till he attained the Goal where all doctrines merge in at-one-ment. Having obtained full power over the mental States he overcame all danger from the elements without and directed them to his own use.

"Having obtained transcendental knowledge in the control of the ethereal and spiritual nature of the mind he was enabled to furnish demonstration thereof by flying through the sky, by walking, resting, and sleeping in the air."

This then is the goal of these Tibetan adepts. — This is the path of one of them, the Great Guru Milarepa.

His name before he entered religion was Thöpaga (Delightful to Hear). He was born in a noble Tibetan family rich in gold, silver and turquoises, possessed of a stately mansion. His mother — named White Garland was also noble. He and his sister Peta entered the world as two of its favourites and so continued until he was advancing toward very young manhood. Then earth's shadow-pictures assumed a very different aspect. His father died.

(continued from the previous page) An avaricious uncle and aunt seized all his property and White Garland and her boy and girl were left in squalid poverty.

White Garland could not suffer in silence. Once when her son came home drunken and singing she rushed out to meet him and overwhelmed him with reproaches.

“Son, you are merry enough to sing? I can do nothing but weep!” and growing in fury she commanded him to learn the art of Black Magic that the wicked uncle and aunt might be destroyed and their posterity be cut off also.

Milarepa promised to obey if she would provide the fees for the Guru who would instruct him in the Black Art. She sold half of a field called Little Famine Carpet for a splendid turquoise known as Radiant Star and a white pony known as Unbridled Lion and with these Milarepa departed to a far-away Lama named Wrathful and Victorious Teacher of Evil.

In Tibet from time immemorial it has been and is believed that just as noble powers can be acquired through the discipline Milarepa was afterwards to undergo, so also this power can be turned to evil account. Of course this belief is not peculiar to Tibet. Power is power and can be used as its wielder wills, but this book throws most interesting light on the dangers as well as the spiritual gains. So for nearly a year Milarepa (then called Thöpaga) studied black magic and felt that in reality he had not received much in return for Radiant Star and Unbridled Lion—and that he could not return unarmed with magic, for his mother had sworn to kill herself if she might not see the desire of her eyes upon her enemies. Prostrated before his teacher he prayed for mightier weapons telling him his pitiful story. The Guru replied that he would no longer withhold full instruction and with the aid of another powerful Lama Milarepa was then instructed in the art of launching death and of producing and guiding disastrous hail-storms. It is a common belief in Tibet that these death-dealing storms are

(continued from the previous page) often produced by vengeful men, and other lamas are often employed to combat them.

Now comes Milarepa's vengeance. His uncle's eldest son was to be married and a magnificent feast was spread for a party including all those neighbours who had taken sides with the uncle and aunt – thirty-five persons in all. Others, kinder-hearted, were also going to the banquet. Choosing that moment Milarepa loosed destruction upon the house. Visions of horrible presences were seen and the great number of horses secured in a courtyard within began kicking and plunging until they broke down the main pillar and the whole house crashed into ruin bearing the thirty-five people and the horses to a horrible death. The uncle and aunt survived. Then the mother of Milarepa exulted in her joy:

"All glory to the Teachers and the Gods! Look at the human beings and animals! Could any moment of my life ever equal of this perfect triumphant joy!"

The neighbours listened partly in fear and partly in disgust for the sight was fearful. White Garland's brother rebuked her sternly, telling her that by infuriating the people she was endangering her own life and her son's which was already threatened.

"Lock the doors. The murderers will come," he said.

In great terror White Garland sent to warn Milarepa that he must not come near the place or they would kill him in revenge for his magic. She sent him seven hidden pieces of gold gained by the sale of the rest of her Famine Carpet field. But even with this her longing for revenge was not yet sated – she wrote –

"They hate us and mean us no good. I now request you to launch a terrible hailstorm. That will complete the satisfaction of your old mother."

Inspired by his mother's hatred Milarepa returned to his teacher of magic and told him that he had need for a plague of hail. Full of pride in his pupil he gave him the charm, asking how tall the barley would be at that time.

“Only tall enough to hide the pigeons,” Milarepa replied, agreeing that this was too early yet for the full harm to be done. At length the time came, he journeyed with a fellow-pupil to the neighbourhood of the place he would destroy and having come he launched a great and terrible hailstorm, striking the earth with his robe and weeping bitterly. And the hail came in three great storms destroying the whole harvest and appalling the people. Escaping their vengeance Milarepa made his way back to his Guru who already knew what had befallen him.

Says Milarepa: “Thus I committed black deeds, avenging the wrongs done by my enemies, waging deadly war with them.”

Now repentance and sorrow stole into his mind in considering the frightful wrongs he had done, and Peace forsook him and fled. This was strengthened by the death of his Guru’s friend, and his Guru spoke to him saying –

“How transitory are all states of existence! Last night that excellent layman passed away and I mourn. Moreover, from a boy I have spent my whole time in the practise of sorcery, by the Black Magic producing death and hailstorms. And you, my son, from your youth have taken to this sinful art and have already gathered a heap of evil karma which will lay a heavy load on me, for I am responsible.”

Deeply moved Milarepa asked if there were hope for such as he and his weeping Guru replied:

“I understand that all sentient beings possess a ray of the Eternal, I wish to devote myself to sound teaching. Go, yourself, learn and practise the holy Dharma (Law) on my behalf as well as your own.”

He then presented Milarepa with the necessary fees – a yak-load of fine Yarlung woollen cloth with the yak himself and directed him to a great and famous Lama who in turn sent him on to a greater known as Marpa the Translator, because he had translated many Buddhist and Tantric scriptures which he had secured in India.

All along the way the heart of Milarepa yearned to see Marpa the Translator and he knew that between himself and Marpa was a strong karmic connection. So he went the long way, thinking:

“When shall I set my eyes upon my Guru’s! When shall I behold his face!”

But before he came the Guru and his wife had each had a dream concerning him, and Marpa the Translator resolved that of his best teaching he should have plenty and of hard abuse and austerity much more so that he should be tempered into the steel of a great God’s sword. For the soil must be ploughed and harrowed and given neither peace nor rest until it is ready for the seed and then it must be watered by painful tears and blown by great winds of misery – and the more so in the case of Milarepa who for the past years had been heaping up a frightful karma and yet dared dream of attainment in the space of one life. When he met him Milarepa bowed down and placed his Guru’s holy feet upon the crown of his head weeping and declared that he had been a very great sinner.

The Guru replied: – “Your sins have nothing to do with me. What sins have you committed?”

Now Marpa the Translator is another of the great Gurus of the Kargyutpas School in Tibet and his life which is told in this biography of Milarepa is that of a strong wise layman such as Vimalakirti of the Buddhist Scripture might have lived, – the very man of all others to whom the sensitive morbid Thöpaga did well to go to. And now began his long and dreadful novitiate.

It would be vain to tell the cruel tests and trials with which he afflicted Milarepa acting as though he hated him while in reality his heart was full of tenderness. For years these lasted and had it not been for the kind patience and affection of his Guru’s wife, Damema, Milarepa must either have escaped or committed suicide. For all the story of these sufferings and their causes I refer you to the book.

(continued from the previous page) Let it be enough to say that Milarepa despaired of himself. Years were paid out like golden coin to obtain in return no helpful teaching. Marpa would call the young man "The Great Sorcerer" thereby keeping open the wound of his remorse.

Yet after many matters of deep instruction and interest in the book he at last condescended to express his mind and spoke with kindness to his young disciple promising to give him all this wisdom now and himself to set him to meditate. The joy of Milarepa was unbounded! It is impossible to relate his gratitude. His heart exulted as he drank from the Consecrated Cup blessed by Marpa his Master until a halo like a rainbow encircled it. Also his Master foretold that Milarepa would certainly attain entire freedom of spirit and that his body would gain complete control over the vital warmth.

This vital warmth is well known to the Himalayan yogins and to those who practise the yoga breathing and meditation in one form or other. It is a bodily warmth rendering a man immune to all coldness and is a great step on the way to power. By this means a student of the higher consciousness until beyond the contraries of heat and cold, damp and dryness which affect the ordinary man.

After this Milarepa, not forgetting his sins, but going far beyond them continued in a great meditation,—indeed for eleven months. In this way years went by and his Guru imparted to him the deep secrets of power which are ear-whispered from Guru to pupil, desiring him to remain with him to attain further knowledge of the esoteric systems of attaining enlightenment and to practise meditation under his guidance. But after many years Milarepa desired with longing to see his mother and sister and permission being given he returned to his own country and there he found his house a desolation where bats and rats alone inhabited and the bones of his mother lay within it and his sister had wandered away as a beggar. Only his aunt and uncle

(continued from the previous page) survived and they treated him as before with rapacious cruelty.

He resolved to present what was left of any possessions to his aunt and to return to meditation in a great cave as one who seeing the treachery and cruelty of this world's appearances disowns it altogether. And there he abode and the people upon whom he had loosed the hail-storms would have killed him if they could.

In addition to the meditations which Milarepa practised his course of life is very interesting:

He took no stimulant nor any narcotic drugs, whether alcohol, tobacco or the universally used Tibetan tea for these stimulants are often used to drown exhaustion and what is called nervous instability and though they appear to do this the last state of the addict is worse than the first. There is but one way of out-pacing sorrow and care and that is to reach the purely spiritual state rejoicing that sorrow and care have been fellow-travellers on the way acting as sharp spurs to goad a man to effort – if it were but to escape from them. His food was purely vegetarian and finally he attempted to live upon boiled nettles which proved insufficient to sustain him and seriously hindered his attainment to enlightenment. His sister and the girl Zezay to whom he had been betrothed in his childhood visited him with affection and reverence yet he would not leave his solitude nor his frugal diet. Steadfastly he held to the spiritual path never once taking his eyes from the goal. A striking contrast to his earlier ambition! When men passed his cave and gazed pityingly at his miserable condition he triumphed in it singing this song –

“Here enfolded in a cave
Milarepa strong to save
Casts aside all thought of life,
Victor in another strife.
Soft to me my mattress bed
Warm the quiet above it spread

Good the simple food I choose
Blessed in nature and in use.
Good the mind as clear as Light
Bathing in its pure delight.
Let your idle prattle cease
Leave the Yogin to his Peace!"

So in his austerity Milarepa committed the same noble error as the Lord Buddha originally did and disowned it through the same experience. He carried his asceticism so far that at last the body could no more respond to the cry of the spirit and he could not in this fashion gain his heart's desire to behold the truth in its nakedness of beauty. Then, much as happened to the World-Honoured his sister brought him nourishing food and this he ate. Marpa the Translator his Guru had warned him that it is desirable that from time to time the food should be changed as a man travels on the Path of Accomplishment. Gradually came a great and marvellous change. It is often the tendency of the seeker to starve and deprive the body but all should acquaint themselves with the simple rules of health in a cheerful temperance and use their bodies as a helper and not an enemy. From a scroll given him by his Master he read the instructions as to the necessary means and exercises to be used at this stage. The result was — to use his own words couched in the terms of the yogin —

"I saw that the minuter nerves of my system were being straightened out, even loosening, and I experienced a state of supersensual calmness and clearness resembling the former states I had experienced but exceeding them in its depth and ecstatic intensity. Thus was a hitherto unknown and transcendent knowledge born in me. Soaring free above the obstacles I knew that the very evil had turned to good. I understood that the Universal Cause is mind. This Universal Cause when directed along the path of Selfishness results in rebirth in earth and its sorrows while if it be directed along the path of Selflessness it results in the Peace. This knowledge

(continued from the previous page) ledge was born of my former devotions and only awaited the accident at the crisis to bring it forth."

So he experienced that spring to life of the supernal consciousness with sudden enlightenment as is almost universally the case with the mystics of East and West. The great lesson to be learned from this experience is that the body is but a raft and when it has brought the man to his destination it can be forgotten – but until that time it must be kept in good condition lest it sink in mid stream. Now his life was changed. He no longer lived in entire solitude but shared his light with others, helping them to tread the difficult path by the light his lamp shed upon it. There gathered about him a band of beloved and devoted disciples one of whom (Rechung) was the writer of his Biography. Far and wide his fame spread among the peoples of the districts and his wisdom was an undying inspiration to the people of Tibet. Also, his personal attainment of Tantric practises and rewards was marvellous. He says –

"At last I could actually fly. Sometimes I flew over to the Castle lying in shadows to the eye-brows to meditate and there a far greater share of Vital Warmth than before possessed me. Others saw me."

He also acquired the power of multiplication of personality referred to by the Gotama Buddha in the reminder of his own powers as a yogin. Milarepa thus describes his –

"To me there is no reality either in illness or in death. I have manifested here the phenomena of illness; I will manifest the phenomena of death at Chubar. For this I need no palankeen. Some of the younger Repas (disciples) may go on ahead to Chubar."

Thereupon some of the younger disciples went on ahead, but they found that Jetsun had already reached the Cave of Brilche (Cow-yak's Tongue.) The elder disciples who followed later, escorted and attended another Jetsun. Another Jetsun was at the Poison to Touch Rock manifesting the phenomena of illness. While the one Jetsun was being

(continued from the previous page) escorted and served by devout followers on the journey to Chubar, another was preaching to those who had assembled for a final sermon at the Red Rock. And, again, to every one who remained at home and made religious offering in farewell to Jetsun, a Jetsun appeared.

.... "Thus everyone claimed Jetsun as having been their honoured guest and recipient of services of veneration, and they could come to no agreement. Finally, in one united group they put the question to Jetsun himself and he said – 'All of you are right. It was I who was playing with you.' "

For the understanding of these powers it is well to study the Raja Yoga of Patanjali and the realisation of the body itself as a mere manifestation of cosmic energy to be controlled in any direction of manifestation and therefore in that which seemed miraculous to the ordinary observer. But like all the Truly Instructed he strongly disapproved of their use for other than selfless and religious purposes –

"I adjure you never to perform sacred Tantric rites with a view to success in worldly pursuits; though selfish folk (who know no better) are not to blame in so doing. I have passed my life in incessant practise of the Highest Tantric Truths in order to benefit all sentient beings."

He spoke as one having bitter experience for he knew the black side of these Tantric rites which had spread ruin among the people of his village, and realised the appalling toil required to remove this evil and its consequences during his novitiate with his Master Marpa. When the time came for him to pass away and his disciples asked for instruction he stressed the simplicity of his bodily life and that there was little for him to do in setting his affairs in order.

"As I own no monastery or temple I need not appoint any one to succeed me. The bleak, sterile hills and the mountain-peaks and the other solitary retreats or hermitages all of you may possess and occupy. All sentient beings of the Six Worlds you may protect as your children and followers.

(continued from the previous page) Instead of erecting memorial stones cultivate loving kindness towards all parts of the Dharma and set up the Victorious Banner of Devotion....For periodical ceremonies (in memory of my passing away) offer me earnest prayer from the innermost recesses of your hearts."

For their own advancement he says —

"If you find a certain practice increaseth your evil passions and tends to selfishness abandon it, though it may appear virtuous; and if any line of action tend to counteract the Five Evil Passions and to benefit sentient beings, know that to be true and holy Dharma and continue it, even though it should appear to be sinful to those bound to worldly conventionalities."

The story of his death that Rechung records is beautiful and mystical. Having overcome the illusions of the ego he manifested himself at several places at once, preaching to many people and exhorting them in a true Buddhist spirit. With a psalm of advice to his disciples Jetsun Milarepa ends his earthly manifestation — this is the last verse:

"If you tread the Secret Path ye shall find the shortest way;
If you realise the Voidness, Compassion will arise within your hearts;
If you lose all differentiation between yourselves and others, fit to serve others
you will be;
And when in serving others you shall win success then shall ye meet with me, —
And finding me ye shall attain to Buddhahood.
To me, and to the Buddha, and the Brotherhood of my disciples
Pray ye, earnestly, without distinguishing one from the other."

After this he sank into the quiescent state of Samadhi — "Thus did Jetsun (Milarepa) pass away at the age of eighty-four years on the fourteenth day of the last of the three winter months of the Wood Hare Year (A.D. 1135) at dawn."

His age was that of Shakyamuni, and his manner of

(continued from the previous page) passing the same. So has it been with many of the great Arhats of Buddhism.

It is impossible in this brief article to do any justice to his spiritual teachings and ecstasies of love and devotion which inspired the knowledge in so many that Life itself is Yoga and every thought word and deed a part of the mystic practice. My sincere hope is that this short resumé of his biography will send many readers to the excellent translation by Dr Evans Wentz in which much of the most beautiful and highest Buddhist philosophy is stated simply, and the example of this true Buddhist yogin finds a fitting commemoration.

“Thus endeth the history of the Great Yogi named Mila-Zhadpa-Dorje the Guide to Deliverance and Omniscience, and the Bestower of the Bliss of Nirvana upon all sangsaric beings alike for ever and ever in the blissful feast of the auspicious gift of eternally increasing blessings.”

L. ADAMS BECK

THE HYMN ON THE LIFE AND VOWS OF SAMANTABHADRA

I

INTRODUCTION

My object of editing the Hymn is to produce a perfect Sanskrit text as far as the present source of information and the facility of obtaining the material and the scholarship of the present editor permit. The importance of the text has been well known in Japan since early days, not only from the doctrinal point of view but as a piece of Buddhist Sanskrit literature accessible to Japanese scholars. Jiun ("Japanese passage omitted here") (1718–1804) and his followers were among the foremost students of the text. The one who brought it first from China was Kōbōdaishi (774–835). When the late Dr Bunyiu Nanjio was studying Sanskrit under Max Müller of Oxford, he collected according to the advice of his teacher as many original Sanskrit texts as he could at the time; among those there were the *Smaller Sukhāvativyūha*, *Vajracchedikā*, *Prajñāpāramitāhṛdaya*,²⁴⁵ and *Bhadracarī*. Nanjio however did not have the chance to study the *Bhadracarī*, and it was possible that his friend Kenju Kasawara was planning to take up this study himself. Dr Kaikioku Watanabe was the first who made a thorough investigation of the text while he was studying in Germany (1900–1910), the result was published in Leipzig;¹ but the pamphlet is almost inaccessible at present. All the problems that may be raised concerning the *Bhadracarīprāṇidhāna*²⁴⁶ are discussed in it. My partial study of the text took place in 1909 and a comparison of the different Chinese and Tibetan translations of the Hymn appeared in a Japanese magazine called *Mujinto* ("Japanese passage omitted here"), but I was unfortunately

²⁴⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ *Die Bhadracarī*, eine Probe buddhistisch-religiöser Lyrik untersucht und herausgegeben. Inaugural Dissertation zur Erlangung der Doktorwürde der philosophischen Fakultät der Kaiser Wilhelms-Universität zu Strassburg, vorgelegt von Kaikioku Watanabe aus Tokio. Leipzig, Druck von G. Kreysing, 1912.

²⁴⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) prevented from pursuing the study any further.

This Hymn sometimes known as an epitomised *Kegongyo* ("Japanese passage omitted here") contains the essence of the Buddhist life expressing itself in the ten vows and culminating in rebirth in the Pure Land of Amitābha. It may be in a way regarded as the foreshadowing of the Pure Land doctrine.

Samantabhadra, frequently abbreviated as Bhadra, is one of the most important Bodhisattvas belonging to Mahayana Buddhism; he symbolises in his life, virtues, and vows everything that is required of a good faithful follower of the Buddha.

It has been widely circulated as an independent Hymn all over the Buddhist countries, but the title varies according to the localities where it is found: in Japan, *Bhadracarīnāma samantabhadra-praṇidhānam*; in Nepal, *Bhadracarī-praṇidhāna*, or *Ārya-bhadracarī(-mahā)-praṇidhāna-rāja*; in Tibet, *Ārya-samantabhadra-caryā-praṇidhāna-rāja*;¹ quoted in Śāntideva's *Śikshāsamuccaya* (pp. 290, 291,² 297) as *Ārya-bhadra-caryā-gāthā*.

Going over these different titles, we conclude that Bhadra is the abbreviation of Samantabhadra, and that carī stands for caryā. It is likely that the Hymn was first written in a dialect form which was later turned into classical Sanskrit.

The composition of the Hymn must have taken place rather early in the history of the Mahayana sutras. When Buddhahadra translated (A.D. 418–420) the *Sixty-Volume-Kegonkyo* in which the sutras belonging to the Keron family are put together, he did not find this Hymn in the *Kegonkyo*, and produced it as an independent work in 420 A.D. under the title, *Wên shu shih li fa yüan ching* ("Japanese passage omitted here") *Mañjuśrīpraṇidhāna-sūtra*.

According to the statement in the *Ch'u san tsang hi chi* ("Japanese passage omitted here"), the following was found inscribed in the Chinese

²⁴⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ "Rāja" is dropped in three of the five commentaries on the Hymn.

² *Ārya* is omitted here.

(continued from the previous page) translation: "The four groups of Buddhists in the foreign country generally recite this Hymn when they worship the Buddha, vowing to seek the truth of Buddhism." From this we may infer that the Hymn was in wide circulation in India at the time of the Chinese translator, both among the ordained and the lay followers.

In one of the esoteric sutras known as *Ch'ên chiu miao fa lien hua ching wang yu ch'ieh kuan chih i kwei (ching)* ("Japanese passage omitted here") ("Japanese passage omitted here") the following reference is made to the Hymn, "After making proper obeisance to the Buddha the devotee should once recite the Samantabhadracaryā-praṇidhāna with singleness of mind, thinking of all Buddhas and Bodhisattvas, and reflecting with a pure heart on the signification of each phrase of the Samantabhadracaryā-praṇidhāna." The Sutra is concerned evidently with the honouring of the Saddharmapuṇḍarīka Sutra, and yet the devotee is asked reverently to recite the Hymn in connection with it. This shows that the recitation of the Hymn formed a regular part in the Buddhist service already in the seventh century when the above-mentioned sutra was translated into Chinese.

We read in the life of Amogha in the *Biographies of the High Priests* completed in the Sung dynasty (988 A.D.) that Amogha when a child was able to recite the *Wên shu p'u hsien hin yüan* ("Japanese passage omitted here") in two nights while other children were supposed to learn it by heart in one year. Amogha was one of the translators of the Hymn. No doubt it was still popularly recited among the Indian Buddhists.

Seeing that during the last two thousand years the Hymn has been treated as containing the gist of Mahayana Buddhism crystallising all the merits in connection with the life of the bodhisattva, the Hymn deserves a careful study on the part of scholars.

There are three Chinese translations of this Hymn. The oldest of them is Buddhahadra's *Mañjuśrī-praṇidhāna Sūtra* ("Japanese passage omitted here"), of which mention is made above;

²⁴⁸ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) compared with the present Sanskrit text here reproduced Buddhabhadra's translation has less stanzas, and as to its contents we notice some disagreement in detail. Buddhabhadra's line consists of five Chinese characters instead of seven as in other cases. Translation is not quite literal, that is, it is not a word-for-word translation, but the translator seems to have a better grasp of the meaning. It is interesting to note that Buddhabhadra's title is *Mañjuśrīprañidhāna* and not *Samantabhadra-caryā-prañidhāna*, by which latter title the Hymn is now better known to us. Is it possible that originally Mañjuśrī and Samantabhadra were different names for the same individual Bodhisattva as is sometimes maintained by some Chinese Buddhist exegetists? It is certain that the Hymn was known at one time in its history as *Mañjuśrīprañidhāna* and not as *Samantabhadra-prañidhāna*.

The second Chinese translation was done by Amoghavajra in the reign of Tai Tsung (763–779) of the T'ang dynasty under the title *P'u hsien p'u sa hin yüan tsan* ("Japanese passage omitted here"). This agrees best with the Sanskrit.

The third one was produced by Prāñña, in the twelfth year of Chên yüan (796) as the concluding Gāthās of the *Forty-Volume Kegongyo* ("Japanese passage omitted here"). The work began on the fifth day of the sixth month of the twelfth year of Chên yüan (796), and a complete copy was presented to the emperor on the twenty-fourth day of the second month of the fourteenth year of the same era. This on the whole agrees with the Sanskrit.

As mentioned above, this Hymn was circulated independently, when it first came to China; perhaps it was so in India too. And it was not until when the *Forty-Volume Kegongyo* was translated that the Hymn was found itself incorporated in the *Kegongyo*. Later on, however, it became detached again from the mother Sutra assuming its independence; in Nepal we find the Hymn circulated as such. And in Japan too it is recited and studied as not necessarily belonging to the *Kegongyo*.

²⁴⁹ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

The fact that it was once taken into the body of the *Kegongyo* is shown by the prose prologue which is found in the Nepalese text as well as in the Japanese even when it is used separately.

According to Ch'eng kuan ("Japanese passage omitted here") who wrote a commentary on the *Fourty-Volume Kegongyo* there was an entry in the two preceding translations, Buddhābhaddra's and Amoghavajra's, to the following effect:

"In each of the two preceding translations we read that 'this is the work of *Hsien chi hsiang p'u sa* ("Japanese passage omitted here") (Bhadrāśrī Bodhisattva), and not a sutra preached by Buddha himself'. But as we know that this is the teaching of *P'u hsien p'u sa* ("Japanese passage omitted here") (Samantabhadra Bodhisattva), there is a confusion of the names [in the above entry], that is between *P'u hsien* ("Japanese passage omitted here") (Samantabhadra) and *Hsien shou* ("Japanese passage omitted here") (Bhadrāśrī); and again as this Hymn has been in circulation generally independently, so it is probable that the ancient masters of the Tripitaka regarded it as not one of the Sutras preached by Buddha himself."

It is difficult to know how *Hsien shou* ("Japanese passage omitted here") came to be confused with *P'u hsien* ("Japanese passage omitted here"), because there seems to be great difference between the two terms, except Bhadra which is common to them. If any confusion were possible, it might take place between Bhadracarī and Bhadrāśrī. And it is likely that the Hymn was known in some quarters under the title of Bhadrāśrī-praṇidhāna instead of Bhadracarī-praṇidhāna, which latter being the title of our text. From this fact the Hymn probably came to be known as the work of Bhadrāśrī, that is, *Hsien chi hsiang* ("Japanese passage omitted here") or *Hsien shou* ("Japanese passage omitted here"). While the Hymn is generally entitled as *Bhadracarī-praṇidhāna* as we have already noted, we have reason to suspect that it was also known among some Mahayanists as *Mañjuśrī-praṇidhāna*;¹ for Buddhābhaddra's Chinese translation bears this title.

²⁵⁰ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

¹ Mañju is the synonym of Bhadra as they both mean "beautiful" or "lovely."

According to Tsung mi's ("Japanese passage omitted here") view which is recorded as a note to this passage, he thinks Bhadrāsri extracted these passages from the Sutra relating to the life and vows of the Bodhisattva and made them into a form of Hymn.

The Hymn that was introduced into Japan was the one brought over to China by Amoghavajra. Amoghavajra who came to China about 747 A.D. was a representative of the esoteric Buddhism which at the time prevailed in the southern India and Ceylon. He brought a number of Sutras belonging to this school and the Bhadracarī-praṇ²⁵¹idhāna was among them. It was Kūkai ("Japanese passage omitted here") who first brought the Hymn to Japan in 806 A.D.; he was the disciple of Hui kuo ("Japanese passage omitted here") and Hui kuo transmitted the esoterism of Amoghavajra.

After Kūkai, Engyo ("Japanese passage omitted here") who was his disciple brought two handwritten copies of the Hymn (836). Eight years after Engyo, Eun ("Japanese passage omitted here") brought another copy of the Hymn from China; Ennin ("Japanese passage omitted here") was the last importer of the text from China. Hitherto the Hymn was brought by the Buddhist priests of the Shingon sect, but for the first time a priest belonging to the Japanese Tendai school carried a copy of it back to Japan. Altogether five different copies came over here from China, but the one we still have belongs to Kūkai's transmission; all the rest are lost now.

Kūkai's original copy is evidently lost, but four different copies of it are still in existence, and the oldest one dates back as far as 966. And the text in circulation at present is the one revised by Jiun who carefully collated the four different copies made from Kūkai's original copy. Jiun's revision probably dates not later than 1767, this being the year when he began to lecture on his own manuscript of the *Bhadracarī-praṇ²⁵²idhāna*.

The text is not written in pure classical Sanskrit throughout; a great deal of the Gatha dialect is mixed as is shown in the following table:¹

²⁵¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

²⁵² This symbol not found in Book Antiqua font so we have inserted from Tahoma

¹ Here the numerical figures refer to the verses, and the annexed letters, a, b, c, d to the divisions of a verse. The pure Sanskrit form is in parentheses.

agri (agre), 3a, 28a.

agru (agras), 48d.

acintiya (acintya), 28b.

atitaku (āitakas), 13a.

adhimucyami (adhimucyāmi), 7b.

adhyeshami (adhyeshāmi), 10c.

anantariyāṇi (anantaryāṇi), 51a.

anuttaru (anuttaras), 10d.

anumodayamī (anumodayīmi), 9d.

abhinirhari (abhinirhare), 34b.

abhiyācamī (abhiyācāmi), 11b.

alaṃkṛtu (alaṃkṛtas), 47b.

aśeshata (aśeshatas), 3c, 29a, 34c.

asaṅgata (asaṅgatā), 10b.

ahu (aham), 1c, 4d, 8d, 9d, 10c, 12d, 16d, 18d, 33b, 35d, 41c, 59c, 60c.

āmukhi (āmukhe), 58b.

imi (ime), 58a.

imu (imam), 42d, 48d, 50b, 51c, 54a, 55d.

²⁵³ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

ekacarī (ekacaryā), 23d.

otari (avatāre or avatāret), 29d, 33c, 34d.
kareya (kurvīya), 25c.

karmatu (karmatas), 20a, 46c.

kāyatu (kāyatas), 1d, 8c, 23c, 43a.

kālakṛyam (kālakriyām), 57a.

keci (kecit), 1a, 14a, 15a.

kriya (kriyām), 44d.

kleśatu (kleśatas), 20a, 46c.

kshipru (kshipram), 49c, 51d, 53a.

kshetrā (kshetrāṇi), 28a.

kshetri (kshetre), 25b.

gatāna (gatānam), 41a.

gatīshu (gatishu), 16b, 20b.

gatebhi (gatais), 14c.

gatva (gatvā), 53b.

gotratu (gotratas), 52b.

cakru (cakram), 10d.

cari (caryā), 22abc, 26bc, 28d, 41b.

cariyāya (cariyāyam), 45c.

cariyāye (cariyāye), 23a.

carī (caryā), 23d.

cariye (caryāye), 42c, 45a.

carya (caryā), 43b.

cārika (carikaḥ), 29d.

jagasya (jagatas), 9a, 11d, 15c, 21c, 30c, 61d.

janetha (jāya or jāyasva), 54d.

jātismaru (jātismaras), 16b.

jānati (jānāti), 55a.

jānaya (jāni), 45d.

jināna (jinānām), 2b, 4c, 26a.

jinebhi (jinais), 14c, 56a.

jinebhiḥ (jinais), 3d.

jñānatu (jñāñatas), 27b, 52a.

jyeshṭhaku (jyeshṭhakas), 42a.

tahi (tatra), 59a.

tāvata (tāvat), 46d.

tebhi (tebhis), 23b, 24c, 56a.

triyadhva (tryadhva), 1b, 29b, 31b, 32c, 33a, 34a, 41a, 56a.

tha (atha), 29c.

thāpayamānaḥ (sthāpayamānaḥ), 21b.

thihantu (tishṭhantu), 11c.

thihitvā (sthitvā), 45c.

dadeyam (dadyām), 47d.

dadyu (dadyām), 47b.

darśitu (drashṭu), 11a.

dukhām (duḥkhāni), 21a.

deśayi (deśaye), 18d.

dveshatu (dveshataḥ), 8b.

dharśayi (dharśayet), 53d.

dhārayamāṇu (dhārayamāṇas), 26a.

dhārayi (dhārayet), 54b.

dharmata (dharmatā), 3c.

dhārmiku (dhārmikas), 15c.

dhimucyami (adhimucyāmi), 3d.

²⁵⁴ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

dheshañā (adhyeshañā), 12b.

dhriyanti (dhriyante), 13b.

nāmana (nāma), 43c.

nāmayamī (nāmayāmi), 12d, 42d, 55d.

nityu (nityam), 16d, 24c.

nishaññaku (nishaññakas), 3b, 28c.

parikshayu (parikshayas), 19d, 51d.

paripūri (paripūrñīya), 58c.

parivṛtu (parivṛtas), 25b.

paśyi (paśyet), 49c.

paśyiya (paśyeya), 33b, 57c.

paśye (paśyeya), 25a.

pāpaku (pāpakas), 51a.

pāpu (pāpas), 8a.

pi (apī), 29c.

puṇyatu (puṇyatas), 27b.

pūja (pūja), 7a.

pūjayamī (pūjayāmi), 7d.

pūjitu (pūjitas), 52d.

pūrayi (pūrayeya), 38d, 41c, 44d.

pratideśayamī (pratideśayāmi), 8d.

pradakshiṇu (pradakshiṇa), 15d.

pramāṇu (pramāṇam), 45ab.

pravartayi (pravartayet), 53c.

bodhayi (bodhaye), 12d, 19b.

bhadraçai (bhadracaryā), 49d, 51c, 54a, 62a.

bhadracarī (bhadracaryā), 2d, 7c, 38d, 61a.

bhadracarīya (bhadracaryāyas or -caryāyām), 24b, 41d, 44a.

bhadracarīye (bhadracarāye), 56d.

bhavi (bhava), 16b, 27a.

bhaveyya (bhaveyam or bhavet), 45ab.

bhaveyya (bhaveyam or bhavet), 16d, 23b, 24c, 46a.

bhaveyyu (bhaveyus), 58b.

bhoti (bhavati), 51d, 52d.

bhotu (bhavatu), 19d, 43d, 52b.

bhontu (bhavantu), 13a, 14d, 15d.

ma (mā), 54d.

mañjuśirī (mañjuśirī), 44b, 55a.

maṇḍali (maṇḍale), 59a.

manena (manasā), 1d, 2c, 8c.

mayi (mayā), 8a, 12c, 61b.

māru (māras), 53d.

mitrā (mitrāṇi), 24a.

yatha (yathā), 55a.

yasyimu (yasyemam), 49d.

yāvata (yāvat), 1a, 14a, 15a, 21d, 46a, 46c, 58d.

yotra (yatra), 54c.

rāgatu (rāgatas), 8b.

tutebhi (tutais), 18ab.

rūpatu (rūpatas), 52a.

labheyya (labbheyam), 59c.

vandami (vandāmi), 1c, 7d.

varebhi (varais), 5ac, 6ab.

²⁵⁵ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

varṇatu (varṇatas), 52b.

vāca (vācā), 1d, 8c.

vācatu (vācatas), 23c.

vācayi (vācayet), 54b.

vikurvitu (vikunvitas), 45d.

vijānati (vijānāti), 54c.

vidusya (idurasya), 42c, 43c.

vibudhyana (vibudhāna), 35b.

vibudhyiya (vibudhyeyam), 41d.

vimuktu (vimuktas), 20b.

virāgayi (virāgaye), 24d.

śubhāye (śubhāyai), 44a.

śobhani (śobhane), 59a.

śrutva (śrutvā), 48b.

saṁcitu (saṁcitas), 12c.

sattvahitaṁkari (sattvahitaṁkare), 58d.

sada (sadā), 15b.

samantatabhadra (samantabhadra), 42b, 50c, 55b.

samāgamu (samāgamas), 24c.

sasainyaku (sasainyakas) 53d.

sarvi (sarve), 1c, 10c, 21a, 22d, 25d, 35d, 41c, 44cd, 45d

sujīvitu (sujīvitas), 50a.

sutāna (sutānām), 3b, 28c.

sutu (sutas), 42a.

sutebhi (sutais), 14d, 25d.

sukhāvati (sukhāvatī), 57d.

stavamī (stavāmi), 4d.

svāgatu (svāgatas), 50b.

II

AN ENGLISH TRANSLATION

1. All the lions of mankind in all the three divisions of time who are in the ten quarters of the universe – all these

(continued from the previous page) without exception, I, the pure one, salute with body, speech, and mind.

2. Making my body as numerous as particles of dust composing the earth I pay reverence to all the Buddhas, imagining in mind to be in the presence of all the Buddhas, by virtue of Bhadra's Life-of-vows.

3. Buddhas as numerous as particles of dust are sitting surrounded by the Bodhisattvas, even at the end of a particle of dust; thus I believe all the universe without exception is filled with the Buddhas.

4. And of them, with an ocean of voice in which all notes of sound are found, I praise all those Buddhas, by exalting all the virtues of these Buddhas, which are like the ocean of inexhaustible nature.

5. With the best flowers, wreaths, musical instruments, ointments, umbrellas, lamps, and incenses, I make offerings to the Buddhas.

6. With the best garments, scented wood, powdered incense in heap equal to the Meru, arrayed with all these excellent (offerings), most exquisitely I make offerings to the Buddhas.

7. This is, I believe, what is to be the best, munificent offering to the Buddhas; it is due to my faith in the life of Bhadra that I salute and make offerings to all the Buddhas.

8. And all the sins that may have been committed by me, due to my greed, anger, and folly, with my body, speech, and mind, I make full confession.

9. And what is the happiness of all beings, the Learners, the non-Learners, Pratyeka-Buddhas, Bodhisattvas, and all the Buddhas, in the ten quarters, — for all that I feel sympathetic joy.

10. Those who being awakened in enlightenment are the light of the world in the ten quarters have attained non-attachment, all these I entreat to revolve the wheel that is unsurpassed.

11. Those who wish to manifest Nirvāṇ²⁵⁶a I entreat with

²⁵⁶ This symbol not found in Book Antiqua font so we have inserted from Tahoma

(continued from the previous page) folded hands, to stay [in this world] for a number of Kalpas equal to particles of dust making up the earth, for the benefit and happiness of all beings.

12. Whatever goodness, accumulated by me accruing from the Salutation, Offering, Confession, Sympathetic Joy, Request, Solicitation, all this I dedicate towards enlightenment.

13. May all the Buddhas of the past be revered, and those residing now in the ten quarters of the world and those of the future—may they be at ease, be fulfilled in their aspirations, and awakened to enlightenment.

14. May all the lands in the ten quarters be pure, extensive, and filled with Buddhas who went under the king of the Bodhi tree and with Bodhisattvas.

15. May all beings in the ten quarters be always happy and healthy; the benefit of righteousness be possessed by all beings; let them be blissful, and their wishes be fulfilled.

16. While practising a life of enlightenment, wherever I may be born in the paths of existence, may I remember my previous lives; in all the forms of life I may be born and pass away, but may I always lead a mendicant's life.

17. Learning after all the Buddhas, perfecting the life of Bhadra, let me always practise a pure and spotless life of morality, without breakage, without leakage.

18. With the speeches of the gods, with the speeches of the Nāgas, with the speeches of Yakshas Kumbhāṇ²⁵⁷ḍas, and mankind,—with all the speeches wherever there are speeches in the world, I will disclose the Dharma.

19. Let him who is disciplining himself in the exquisite Pāramitās, never be confused in mind as regards enlightenment; from those sins that are hindering let him be thoroughly freed.

20. Let me practise in the walks of life emancipation from karma, evil passions and from the way of Māyā; like the lotus that is not stained by water, like the sun and the moon that are not attached to the sky.

²⁵⁷ This symbol not found in Book Antiqua font so we have inserted from Tahoma

21. Extinguishing all pains in the evil paths, establishing all creatures in happiness, let me practise [the life of Bhadra] for the benefit of all creatures, as far as there are lands and paths in the ten quarters.

22. Conforming to the lives of all beings, perfecting the life of enlightenment, and holding up the life of Bhadra, let me discipline myself to the very end of time.

23. May I always be associated with those who would keep company with me in the life [of Bhadra]; let us all practise one life of vows with body, speech, and mind.

24. Those well-wishing friends who are witnesses of the life of Bhadra, with them may I always be associated, and may I never grow tired of them.

25. Let me always be personally in the presence of the Buddhas, leaders surrounded by the Bodhisattvas, and let me make them munificent offerings without growing weary to the end of time.

26. Holding up the true law of all the Buddhas, making the life of enlightenment shine out, and purifying the life of Bhadra, let me discipline myself to the end of time.

27. And transmigrating through all the paths of existence I have infinitely accumulated all merit and wisdom; let me be an inexhaustible store-house, filled with all the virtues such as Supreme Wisdom, Skilful Means, Mental Concentration, and Emancipation.

28. There are lands as numerous as particles of dust at the end of a particle of dust, and in each of these lands there is an inconceivable number of Buddhas, whom I see sitting in the midst of the Bodhisattvas, I disciplining myself in the life of enlightenment.

29. Thus, in all the quarters without exception, even to the hair-like passage through all the three divisions of time, there is an ocean of Buddhas, an ocean of lands, an ocean of Kalpas of [devotional] life: into all these may I, enter.

30. There is one voice containing an ocean of meaning,

(continued from the previous page) a voice of purity uttered by all the Buddhas, which is the voice in accordance with the aspirations of all beings, — this is the eloquence of the Buddha, into which may I enter.

31. And revolving the wheel of the doctrine, and by the power of the understanding, may I enter into those inexhaustible sounds and languages of the Buddhas walking in the three divisions of time.

32. Entering into all future time may I enter in an instant; and into the three divisions of time measure, at an instant point of time, may I discipline myself.

33. May I see all the lions of mankind in the three divisions of time in an instant, and may I always enter into their realms with the power of emancipation which is like Māyā.

34. And may I manifest throughout the three divisions of time excellent lands in full array at the end of one particle of dust; thus may I enter into all the Buddha-lands in full array in the ten quarters without exception.

35. The world-lamps of the future when enlightened will revolve the wheel and show themselves in Nirvāṇ²⁵⁸a in absolute tranquillity: all those leaders may I approach.

36. By the power of the psychic faculties swiftly moving everywhere, by the power of the vehicle in every direction, by the power of deeds productive of all virtues, by the power of all-pervading good-will,

37. By the power of all-purifying merit, by the power of wisdom which is conducive to non-attachment, by the power of Transcendental Wisdom, Device, Mental Concentration; accumulating the power of enlightenment,

38. Purifying the power of Karma, crushing the power of passions, disarming the power of the evil one, may I perfect all the power of the life of Bhadra.

39. Purifying the ocean of lands, releasing the ocean of beings, reviewing the ocean of phenomena, plunging into the ocean of wisdom.

²⁵⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma

40. Purifying the ocean of deeds, fulfilling the ocean

(continued from the previous page) of vows, worshipping the ocean of Buddhas, may I discipline myself untiringly in the ocean of Kalpa.

41. The excellent deeds and vows of enlightenment which belongs to the Buddhas of the three divisions of time, all these without exception, may I fulfil, and awake in enlightenment for the sake of the life of Bhadra.

42. There is the eldest son of all the Buddhas, whose name is Samantabhadra; to those who walk the same path as this wise one may I dedicate all the good works [of mine].

43. Purity of body, speech, and mind, purity of life, and purity of land: such is the name of Bhadra, the wise one, with such as he I wish to be equal.

44. To be thoroughly pure in the life of Bhadra, may I discipline myself in the vows of Mañjuśrī, untiringly through all the future time I wish to fulfil all the deeds without exception.

45. Let me practise all the deeds that are beyond measure, let me practise all the virtues that are beyond measure; establishing myself in the deeds that are beyond measure, let me know all their miraculous powers.

46. Only when space-limits are reached, only when the end of beings is reached, with none left, not even with a single being unsaved, only when karma and passions are exhausted, then my vows would come to an end.

47. There are innumerable lands in the ten quarters which are adorned with jewels, may I give them to the Buddhas; all the excellent happiness that belongs to the gods and men may I give to [them] for Kalpas [as numerous as] particles of dust composing the earth.

48. Listening for once to this king of the turning-over of merit, faith will grow [in one's heart] who will seek after the supreme enlightenment, the merit thereby acquired will be the highest and most excellent of all merits.

49. One who practises the life and vows of Bhadra will be kept away from evil paths as well as from bad friends and will instantly see that Amitābha.

50. They will easily obtain whatever is profitable, they will live a worthy life, when they are born among human beings they will be welcomed; they will be like Samantabhadra himself before long.

51. When a man has committed by reason of his ignorance the five sins of immediate nature, let him recite this hymn called "the life of Bhadra", and have his sins instantly and completely extinguished.

52. He will be endowed with wisdom, beauty, and the auspicious marks, born in a [high] caste, in a [noble] family; he will not be crushed by a host of heretics and evil ones, will be revered in all the triple world.

53. He will immediately go under the Bodhi tree, king [of trees]. going there he will take his seat for the welfare of beings, he will be awakened in enlightenment, revolve the wheel [of Dharma], he will entirely crush evil ones with his army.

54. When a man holds, recites, preaches this life and vows of Bhadra, the Buddha knows what maturity he will attain, have no doubt as to [his attaining] the excellent enlightenment.

55. Mañjuśrī the hero knows, so does Samantabhadra; following them in my study I apply all my good deeds [towards that end].

56. By the turning over of merit which is praised as best by the Buddhas of the past, present and future, I apply all my good deeds towards the attainment of the most excellent life of Bhadra.

57. At the time of my death, all the hindrances being cleared off, may I come in the presence of the Buddha Amitābha, and go to his land of bliss.

58. Having gone there, may all these excellent vows come up in my mind; and may I fulfil them without exception in order to benefit all beings to the full extent of the world.

59. May I be born in the assembly of the Buddhas pure

(continued from the previous page) and delightful, and in a most beautiful lotus, and obtain there the declaration of my future destiny in the presence of the Buddha Amitābha.

60. Having obtained the declaration of my future destiny, I will, then, transforming myself in many hundreds of kotis of forms, benefit all beings in the ten quarters, in a most liberal manner, by the power of my wisdom.

61. By whatever goodness gathered by myself by reciting this life and vows of Bhadra, let all the pure vows of the world be fulfilled in a moment.

62. By the infinite and most excellent merit which is acquired by devoting one self to the life of Bhadra, let the whole world sinking in the flood of calamities go to the most excellent city of Amitābha.

HOKEI IDUMI

("Hindi passage omitted here")

²⁵⁹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

("Hindi passage omitted here")

²⁶⁰ This symbol not found in Book Antiqua font so we have inserted from Tahoma

("Hindi passage omitted here")

²⁶¹ This symbol not found in Book Antiqua font so we have inserted from Tahoma

("Hindi passage omitted here")

²⁶² This symbol not found in Book Antiqua font so we have inserted from Tahoma

("Hindi passage omitted here")

²⁶³ This symbol not found in Book Antiqua font so we have inserted from Tahoma

("Hindi passage omitted here")

²⁶⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

THE TEMPLES OF KAMAKURA

III

ZEN AND KAMAKURA

Kamakura dates its real beginnings as a centre of religion, politics, and art to Minamoto Yoritomo, who in 1192 made the little fishing village the capital of the Shogunate. It was to Yoritomo's religious vein that we owe many of the temples in Kamakura, and it was he who gave an impetus to the development of architecture, sculpture, and painting, which was carried on by his successors, the Hojo regents under whom it culminated. At the time of its greatest prosperity Kamakura rivaled Kyoto in the arts and in religion but not in luxury.

The Zen sect in Japan, we may say, begins with the second return from China in 1191 of the Priest Eisai. He established himself first at the Kenninji in Kyoto and in 1201 at the Jufukuji in Kamakura whose first presiding priest he was, so that from that time on Zen came to be taught in Kamakura.

Zen is popularly called the contemplative sect because in its search for reality it counsels its followers to seek for the essence of mind in silent meditation. It claims to give the true teaching of the Buddha which is beyond verbal or literal description, indeed it abandons these as useless and strives for first-hand illumination. Its simplicity and directness appealed to the military spirits at the time of the Hojo Regency, and Zen with Kamakura, one of its chief centres, second only to Kyoto, attained a great vogue among the warriors of that time and this influence has continued down the centuries. To the Zen influence, we owe the tea ceremony, flower arrangement, the noble sculpture of the school of Unkei and the art of the Nangwa school. Zen and Japanese culture are closely interwoven. But it is Zen in Kamakura

(continued from the previous page) that interests us now, especially in connection with the temples which together with the natural beauties of hills and sea make the town even today attractive. The great earthquake of 1923 lay low many of the famous fanes but they have been restored, partly due to the interest of the Government and partly to the devotion of Buddhists. The restoration is often on a smaller scale, for today we cannot equal the pure architectural style of the past or the grandeur of the Unkei sculptures. But the Zen teaching and its traditions remain and Kamakura is still associated with Zen history and teaching.

Let us take an imaginary journey and visit these Zen temples in Kamakura and see if it will not reveal to us something of interest and perhaps of enlightenment.

Formerly, Kenchoji was the head and chief of Kamakura's five great monasteries. It was founded in 1251 by Tokiyori the fifth Hojo Regent who himself became a priest five years later and who invited over from China to become the first Abbot of Kencho, the celebrated priest Doryu or Daigaku-Zenshi, his posthumous name.

When we enter the gate we find some fine cryptomeria and juniper trees. Set in the midst of these are the main temples, the Butsuden and the Hatto. These were both destroyed in the earthquake but have been rebuilt. The object of worship was a large statue of Jizo and this has been preserved. In a Zen temple the object of worship is generally Śākyamuni, the historical Buddha, but occasionally we find Jizo and Kwannon, and in the Meditation Hall Monju. The quality of mercy is specially considered in Buddhism and both Jizo and Kwannon are Bodhisattvas of mercy. Jizo was specially prominent in the Kamakura era. We find many fine statues of him and many interesting legends. Kenchoji alone has a number of attractive legends concerning him. Two of these legends are told by Lafcadio Hearn in his *Glimpses of Unfamiliar Japan*, Vol. I. "A Pilgrimage to Enoshima." But there is another one which is also

(continued from the previous page) of interest and that is connected with a man named Saita. It is said that the site of this temple was once an execution ground and that this Saita was sentenced to be executed here. But when the executioner endeavoured to cut off the head of the man, his stroke failed and the sword broke in two. Every one connected with the execution was surprised and asked Saita if he could offer any explanation. Then Saita said that he was a special devotee of Jizo and always carried a small image of the Bodhisattva in his hair. His head was examined, the story was found to be true, and what was more a new mark upon his back was seen. Saita was pardoned for he was now considered to be innocent. The little image is still preserved among Kenchoji treasures. Jizo, the Bodhisattva of mercy, is the patron saint of children, travellers, and women. He is represented with a staff in one hand and a *tama* or jewel upon the outstretched palm of the other.

The Jizo statue of Kenchoji has a mandala composed of many small Jizos; they are called the Thousand Jizo and are said to have been carved by the priest Eshin. The garden of Kenchoji laid out in the pure Zen style was very picturesque; it was the first landscape garden made according to the Zen ideas but the earthquake all but destroyed it.

The first Lord Abbot of Ke²⁶⁵nchoji, Doryu, was a famous man. It is said that when he died and his body was burned *shari* of five different colours were discovered among his ashes. A *shari* is a small object something like a pearl mingled in the ashes of a sage. When the Buddha died a number of *shari* were found and these are preserved in many places. In Buddhist temples in Japan these can be seen set in gold or silver reliquaries. When the *shari* are not said to be those of the Buddha they are stated to be those of some holy priest. The large juniper trees near the main temple here are called *shari-ju*, trees of the *shari* from the incident of the finding the *shari* in the ashes of the Lord Abbot Doryu.

²⁶⁵ This symbol not found in Book Antiqua font so we have inserted from Tahoma

Behind the temple on the hill is the cave where he used to practise *zazen* (Zen meditation). Of course, at Kenchoji there is a meditation hall for the *zazen* discipline. The fine old one was destroyed by the earthquake but a small new one is now in its place. But the Kaisando, a very ancient building, the hall for the founder, where the statue of Doryu is enshrined was spared. Behind it on a small hill is the tomb of Doryu. Here in a beautiful solitude repose his ashes. A simple monument resting on a carved lotus covers them. Many of his relics are preserved at Kenchoji, his robes, rosaries, flute, and sutras copied by himself. Here, too, we can see his picture. There is an interesting story told of him that bears repeating. He had brought from China a metal mirror. After the death of the Abbot some one dreamed that the mirror contained a portrait of the Lord Abbot. But as this was known not to be true, Hojo Tokimine who had loved the Abbot very much was disinclined to believe it, but ordered an examination of the mirror. Then it was found to be clouded over and when polished it revealed a picture of Kwannon (the Bodhisattva of Mercy) whose manifestation Doryu was said to be. This mirror can still be seen. The story shows in what high esteem and regard Doryu was held by his contemporaries. It is to these great priests of the early days of Buddhism in Japan that Japanese Buddhism owes so much of its spirit which still is vital today.

Opposite Kenchoji is Ennoji or Arai-no-Emmado, the shrine of Unkei's famous and wonderful statue of Emma, the God of Death, so wonderfully described by Lafcadio Hearn. (See also "The Ruined Temples of Kamakura," I, in *Eastern Buddhist*, Vol. III, No. 2.)

Situated in a valley, back from the main road between Kenchoji and Engakuji is Meigetsuin. Now Meigetsuin is small and unimportant, but it is interesting on account of its association with Hojo Tokiyori, one of the most striking in personality of the Hojo regents. There are many romantic

(continued from the previous page) stories told of him. He it was who as a mendicant priest wandered about the country in order to get in touch with the people. The Nō play, "Hachinoki," dramatises one of these incidents. He was devoted to Zen, and when he gave up public life, he entered the priesthood and retired to Saimyoji on the site of Meigetsuin. It is said that when he died, he was seated in his priest's robes practising *zazen*.

Later the temple Zenkoji was erected on this site and Meigetsuin was attached to it and under its jurisdiction. There are some treasures to be seen here. The famous statue of Uesugi Shigefusa, once exhibited in London, is now in the Ueno Museum, Tokyo, but there are others left in the possession of Meigetsuin including Tokiyori's own bust, said to have been carved by the first Abbot of Engakuji, of a material in which Tokiyori's own ashes had been mixed. And in connection with *shari*, there is one here which was carried by Yoshitsune the celebrated hero. In the grounds of Meigetsuin are buried the ashes of the wise Tokiyori. A simple tomb commemorates him whose body now lies in the peaceful spot to which he had retired in order to practise meditation for the attainment of enlightenment.

As we pass on the main road we come to Jochiji, a Zen temple, which boasts a fine statue of Jizo carved by Unkei, the master sculptor of the Kamakura era.

Further on lies Tokeiji, formerly a nunnery, popularly called in ancient days the divorce temple. It was founded by a relative of Yoritomo, the lady Mino-no Tsubone, and re-established in 1285 by the wife of Tokimune. Tokeiji offered a sanctuary to any woman who wished to leave her husband. Here she could stay for three years serving in the temple and quite unmolested; at the end of that time she could have a divorce. Later the three years were reduced to two. This privilege was enjoyed until the later days of the Tokugawa era. The wife of Tokimune was the first Abbess and the last died twenty-six years ago. The monastery then became the home of an eminent Buddhist priest, the celebrated

(continued from the previous page) Shaku Soyen, who was Abbot of both Kencho and Engaku temples. He had travelled widely and attended the Congress of Religions in Chicago in 1893, and was known all over the world as a great Buddhist teacher. He was one of the most popular and influential priests in Japan. All foreign scholars interested in the study of Buddhism visited him. Tokeiji was indeed a kind of Mecca in the Zen world. Count Hermann Keyserling writes of him in *The Travel Diary of a Philosopher*: "I visited him in his temple at Kamakura. I have never yet had such an impression of inwardness coupled with equal martial energy; this delicately built monk is thoroughly military in appearance. How he must have inspired the troops whom he accompanied through Manchuria. He is a philosopher who understands the spiritual meaning of the Zen doctrine to the full."

Shaku Soyen died in 1919 to the great sorrow of a very large circle of followers. He is buried in the wood back of Tokeiji. On a terrace reached by some steps are buried the former Abbesses, the tomb of the Imperial lady being specially enclosed. Behind them up against the hillside is the grave of Shaku Soyen. His tomb is a rock, shaded by a maple tree, and before it stands a statue of Amida. The heart of Mrs Russell of San Francisco, a pupil of his, is buried in the garden. In his days there was a stream of guests coming and going at Tokeiji, but now the place is very quiet. There are high steps leading up to the terrace on which stands the temple entered by a walk bordered by the *hagi* (bush clover), which Rev. Shaku loved. When I go there it seems as if I could see him yet, alert, kindly, serene, in his yellow robe, walking in the garden or seated amidst his books or talking sympathetically with a guest. Tokeiji is lonely without him.

Now we are ready to enter the precincts of Engakuji, a short distance above Tokeiji. The Engakuji grounds are fourteen acres in extent. The earthquake of 1923 did disastrous damage to the ancient buildings of this historic

(continued from the previous page) temple, but restoration and renovation have been carried on. Even without buildings the natural beauty of Engakuji is as perfect as before. The cryptomeria trees grow as tall and stately as ever. It is the number and beauty of these trees that help to give the impressive effect of quietude and serenity to this spot. The visitor enters the grove of cryptomeria trees and looks up at the great Sammon (gate) which stood firm during the earthquake. The former Butsuden, so graphically and beautifully described by Lafcadio Hearn, was razed by the earthquake and one of the old temple priests was killed in it. It has not been rebuilt. The splendid black Buddha with the amethyst eyes was entirely destroyed.

Engakuji was founded by Hojo Tokimune in 1282 and was and still is a stronghold of the Zen sect and a school for the study of Zen enlightenment.

Engakuji was built by Tokimune in the style of the Sung dynasty of China. He sent architects to China in order to study architecture and upon their return the buildings of Engakuji were constructed. Tokimune invited a Chinese priest to be the first Lord Abbot. He was the celebrated Sogen called after his death Bunko Kokushi the posthumous title given to him by the Emperor. As with Doryu there are many interesting legends told of Sogen.

The Hōjō or main hall was formerly a large and beautiful structure with a charming garden in the Zen style. Here was enshrined Miroku (Maitreya), the Buddha of the future. This building was completely destroyed in the earthquake but has been rebuilt in a smaller and modified style. Gone are the beautiful straw thatched roofs at Engakuji and tiled ones have taken their place, safer but less picturesque.

The buildings have little to boast of now; it is the fine cryptomeria grove that gives beauty and sanctity to Engakuji. But the great treasure of this temple, partially destroyed by the earthquake, the Shariden has been rebuilt by the government and it is listed as a national treasure.

(continued from the previous page) It is a perfect model of the Sung style of Chinese architecture and the most ancient building in Kamakura. It was originally erected to make a shrine for the relic of the Buddha's tooth which had been brought from China through the efforts of the Shogun Sanetomo and installed at Engakuji in 1301. It is said to have miraculous power and is exhibited in its gold and crystal shrine once each year. There are numerous legends handed down as to its miraculous intervention. Prayers have been offered before it at the time of calamities such as earthquakes and floods and tempests as well as wars and famines. In a sutra it is written: "In this world of suffering my relics shall change to an emerald jewel for the sake of the poor and unfortunate, and I shall scatter the seven treasures upon all mankind. I will grant their prayers."

The Hall of the Founder back of the Shariden did not fall in the earthquake. This is the holiest place in Engakuji; it contains a statue of the founder. His tomb stands above on a little hill from which a view of all Engakuji can be obtained.

The Zendo or Hall of Meditation was destroyed but has been rebuilt. Here monks and often laymen come to study meditation under the Abbot. Engakuji's Zendo is one of the quietest of all meditation halls, it seems truly removed from the ordinary world, so silent, so simple is its environment. At certain times the sutra to Kwannon is intoned to the striking of a large bell near at hand but except for this all is silence.

Speaking of bells, the largest bell in Kamakura and one of the largest in Japan is in Engakuji. It is reached by a flight of steep stone steps. It measures 8 feet 6 inches in height and 4 feet 8 inches in circumference. Its tone is great and musical and can be heard at a distance.

Lafcadio Hearn again has described this bell and I cannot forbear quoting what he says of it. "Under a lofty open shed, with a tilted Chinese roof, the great bell is hung.

(continued from the previous page) I should judge it to be fully nine feet high, and about five feet in diameter, with lips about eight inches thick. The shape of it is not like that of our bells, which broaden toward the lips; this has the same diameter through all its height, and it is covered with Buddhist texts cut into the smooth metal of it. It is rung by means of a heavy swinging beam, suspended from the roof by chains, and moved like a battering-ram. There are loops of palm-fibre rope attached to this beam to pull it by; and when you pull it hard enough, so as to give it a good swing, it strikes a moulding like a lotus-flower on the side of the bell. Thus it must have done many hundred times; for the square, flat end of it, though showing the grain of a very dense wood, has been battered into a convex disk with ragged protruding edges, like the surface of a long-used printer's mallet.

"A priest makes a sign to me to ring the bell. I first touch the great lips with my hand very lightly; and a musical murmur comes from them. Then I set the beam swinging strongly; and a sound deep as thunder, rich as the bass of a mighty organ, — a sound enormous, extraordinary, yet beautiful, — rolls over the hills and away. Then swiftly follows another and lesser and sweeter billowing of tone; then another, then an eddying of waves of echoes. Only once was it struck, the astounding bell; yet it continues to sob and moan for at least ten minutes!

"And the age of this bell is six hundred and fifty years."

Hearn also tells an interesting story of the bell.

"In the twelfth year of Bummei, this bell rang itself. And one who laughed on being told of the miracle, met with misfortune; and another, who believed, thereafter prospered, and obtained all his desires.

"Now, in that time there died in the village of Tamanawa a sick man whose name was Ono-no-kimi; and Ono-no-kimi descended to the region of the dead, and went before the Judgment-Seat of Emma-O. And Emma, Judge of Souls,

(continued from the previous page) said to him, "You come too soon! The measure of life allotted you in the Shaba-world has not yet been exhausted. Go back at once." But Ono-no-kimi pleaded, saying, "How may I go back, not knowing my way through the darkness?" And Emma answered him, "You can find your way back by listening to the sound of the bell of Engakuji, which is heard in the Nan-en-budai world, going south." And Ono-no-kami went south, and heard the bell, and found his way through the darkness, and revived in the Shada-world.

"Also in those days there appeared in many provinces a Buddhist priest of giant stature, whom none remembered to have seen before, and whose name no man knew, travelling through the land, and everywhere exhorting the people to pray before the bell of Engakuji. And it was at last discovered that the giant pilgrim was the holy bell itself, transformed by supernatural power into the form of a priest. And after these things have happened, many prayed before the bell, and obtained their wishes."

There are relics of Sogen, the first Lord Abbot, his rosaries, his robes, his writings but most precious of all, his portrait. He sits in a chair and two doves are with him, one at his feet and another on his sleeve. It is said when he was in China and received the summons of Sanetomo to repair to Kamakura, a dove pulled at his sleeve; and when he truly arrived in Kamakura and reached the shrine of Hachiman a flock of doves flew out to meet him. This pleased him and he asked that when his portrait was painted, doves might be painted with him. It is a pretty sentiment found in connection with a vigorous and wise priest like Sogen, for underneath his austerity and sternness which almost all Zen teachers have, was a vein of gentleness and sympathy also to be found in his successors in the Zen discipline.

Jufukuji ranking third among Kamakura's monasteries is the oldest Zen Temple in Kamakura, for Eisai, the introducer of the Zen school of Buddhism into Japan, was its

(continued from the previous page) first priest. It was built on the site of an older temple built by Masako, the wife of Yoritomo, and that in turn had followed one which had been erected by one of Yoritomo's retainers in the life of Yoritomo himself. So associations connected with Jufukuji are very ancient. There are many fine old statues in the main hall, but the most interesting one is a Buddha apparently cast from bronze but really made of paper. The pieces of paper used had sutras written upon them by Masako and then they were moulded into a beautiful statue by a famous Chinese priest and sculptor Chinwakei.

The cemetery back of the temple is wide and beautiful. Here is the tomb of the intrepid Masako and of her ill-fated poetic son, Shogun Sanetomo. They both stand within caves, that of the lady Masako is covered with thick green moss. This graveyard is absolutely quiet, neither a sight nor a sound of man interrupts the stillness, truly it is a city of the dead.

Passing on the road beyond, we come to Eishoji, the deserted temple once belonging to Zen nuns. Now there is nothing but the tombs of the departed nuns and a large and beautiful statue of Jizo, the Bodhisattva who represents mercy and compassion.

Then there is the temple of Kaizo, a dependency of Kenchoji. Its popular name is Juroku-ido (16 Pools) for according to story the saint of Shingon, Kobo Daishi, made these sixteen pools and with the water performed many miracles in healing the sick. There is a red lacquer statue of him enshrined here. The chief Buddha of this temple is however Yakushi-Nyorai, the Buddha of healing, and among the many legends connected with Kaizoji is one about this Yakushi which will perhaps bear re-telling.

This is the story. Even during the life-time of the founder, a wailing cry like that of a child was heard behind the temple. When Genno went to investigate he found a little tomb from which a light was radiated and a perfume diffused. The Abbot recited a sutra and laid his robe upon

(continued from the previous page) the tomb whereupon the wailing ceased. The next day the tomb was raised and there embedded in the earth, but fine and perfect was the carved head of Yakushi. Genno was deeply impressed by this incident and had a new statue of Yakushi made with this head enclosed within it. This statue is called the weeping Yakushi and every sixty years the body of the statue is open and the original head disclosed.

Jomyoji was founded by Ashikaga Yoshikane in 1188, once one of the five prominent temples of Kamakura, is now little more than a ruin; but it is interesting because of its associations with the Shogun Sanetomo and his mother the forceful Masako. The temple has been twice destroyed by fire and twice rebuilt, and now has little attraction beyond the picturesque site and a few treasures of olden times. Behind the temple is the cemetery in which can be found the tomb of the founder.

Hokokuji, another Zen temple, is practically now destroyed, the earthquake of 1923 completing what previous fires had many treasures but now almost nothing remains of its past. It was founded six hundred years ago by Ashikaga Iyetoki. Its grounds are very beautiful and the tomb of the first high priest Tengan is sheltered among lofty cryptomeria trees.

Now we come to the last of the Kamakura Zen temples, Zuisenji. It was founded in 1327 by Ashikaga Motouji. The earthquake played much havoc with the buildings and there is little left but its lovely garden and its historical associations. The garden and its surroundings are filled with plum and maple trees; the azaleas give beauty in the spring. The view from above the temple is very fine. What gives a part of its interest to Zuisenji is its connection with Muso Kokushi who was one of the most striking personalities in Zen history. Kyoto temples have many memories of him, but Zuisenji has also, for he was its first presiding priest. There is a cave here where he practised *zazen*, but his tomb

(continued from the previous page) is not here, for later he went to preside over Tenryuji in Kyoto and there his ashes were buried. This temple is also associated with the patriot Yoshida Shoin, for here he found shelter for a time.

We have now reviewed briefly the Zen temples of Kamakura. We know how strong the influence of Zen must have been to have been studied here for six hundred years. Zendo's for the study of the Zen discipline are maintained at Engakuji and at Kenchoji, and these together with the institutions for the same purpose at Kyoto and other places keep up the life of Zen meditation in Japan.

What is the life of the Zendo? Readers of the editor's article "The Meditation Hall and the Ideals of the Monkish Discipline" in the *Eastern Buddhist* (Vol. II. Nos. 1 & 2) and later reprinted in the book, *Essays in Zen Buddhism*, know about it. Briefly it is a life led in common by a number of monks with the meditation hall as the centre and with work and meditation for their activities. The work consists in taking care of everything connected with the Zendo including cultivation of the garden or farm and in begging. Meditation consists in sitting silently in the Zendo, attempting to arrive at a solution of the problem (*kōan*) which has been given by the teacher (*rōshi*).

Nor do only monks practise *zazen*. At certain times lay-people both men and women are permitted to join with the monks. In the summer vacation many university students are to be found practising Zen meditation; Engakuji is especially popular with them, and there are buildings especially designed for their use, one for men and another for women. Military men are often students of Zen. Besides getting permission to attend the meditation in the Zendo, the *Rōshi* has private pupils who practise *zazen* in the seclusion of their own homes or in quiet temple rooms.

The key to Zen meditation lies in this phrase, "There is something to be transmitted besides verbal teaching, which is independent of letters." What that something is meditation

²⁶⁶ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

(continued from the previous page) will reveal, and we come to know the essence of mind and the reality of life.

We are interested in Zen today in connection with its association with Kamakura, its vitality made into visible art and remarkable men. Whether warrior, artist, or priest. Zen brought out a man's best powers into activity. And one of the fields for this activity, military, artistic, and religious was Kamakura, the city of temples, hills, and the sea.

BEATRICE LANE SUZUKI

BUDDHA

Highest and best of all Earth's great and good,
Thou towerest over all with noble mien,
As far around that lofty height is seen,
Where lies the perfect path of Brotherhood.
There in thy priestine glory thou hast stood
From the dim hoary ages, still to guide
Men from a sorrowing world to goodness' side,
Bidding them tread upon the righteous road.
Like those high hills that skirt thy native land,
Others have fringed along the ethereal height,
And reared their crests to meet the eternal light,
Peak beyond peak, in solemn pomp they stand,
Nathless thy peerless crest, unchallenged, free,
In lonely grandeur, Time shall ever see.

H.W.B. Moreno

BOOK REVIEWS

THE VEDANTA AND MODERN THOUGHT, by W.S. Urquhart, Oxford University Press.

Long ago Max Müller said at the Berlin Congress of Religions, "Vedic teachings may bring us very near to the earliest Christian philosophy, and help us to understand it as it was understood by the great teachers of Alexandria"; and it was a constant thought of Bishop Westcott, who devoted the greater part of a long life to the study of the Fourth Gospel, that we should not understand it in the West until India had made her contribution to its study. It was with such thoughts in mind that Dr Urquhart, now Vice-Chancellor of the University of Calcutta and Professor of Philosophy in Duff's great college, has made this study. It is the ninth in a series of books known as "The Religious Quest of India," which with two other series was printed some two decades ago by Dr J.N. Farquhar, late professor of Comparative Religion at Manchester. After long residence in missionary India, Dr Farquhar determined to make missionary literature respectable, and enlisted an able group of writers and the help of the Oxford University Press. The series has proved itself of great value to many besides missionaries, and will be found in any great library.

The present volume is a worthy successor to Dr Farquhar's own outline of *The Religious Literature of India*, Macnicol's *Indian Theism*, and James Hope Moulton's *Treasure of the Magi*. It deals with the greatest and most typical of Indian systems of thought. India is incurably Vedantic. "As the ocean has only one taste, so there is only one reality"; this is the essence of the Upanishads: "As the ocean has only one taste, so my religion has only one essence, salvation from suffering," said the Buddha. These two systems, the one belonging to about the Eighth Century B.C. and the other to the Sixth Century, are the sources for the philosophy of Sankara, who lived in southern India in the Eighth and Ninth Centuries of our era.

"He asserts one reality, and only one, for there is no such thing as plurality or difference anywhere, and,

(continued from the previous page) therefore, no beginning and no ending, nothing but that nearest experience which comes to each one of us, the consciousness of the self, intelligent just because it is conscious, but essentially universal rather than individual....If we can negate the world we shall find that the world is well lost, for there is really no world, no individuality to lose, nothing but the all-pervading, eternal, infinite Reality, the fundamental, self-luminous Being." (Page 55.)

This clearly is a system related to Western idealism and especially to that of Fichte, who carries his idealism to the same lengths as Sankara, finding in the world only appearance and illusion. These affinities and others with the Hegelians and with Spinoza, Dr Urquhart traces in a learned and yet readable way; and while it may seem as if the book were only for the student of philosophy, there is so much monism in the air, that writers untrained in this field are rather naively offering it to us in place of the old theocratic conception of the universe, so that this book cannot but be a useful tonic to all who feel that the personalist interpretation of things is no longer tenable.

Dr Urquhart, anxious as he is to find in this typical Indian system the foundation-stone for an Indian Christianity, has made such a trenchant criticism of it that one wonders whether what is left is really to be reckoned with. For the Fourth Gospel, with its doctrine of the indwelling Logos, has already emphasised for all intelligent Christians the indwelling God, while emphasising still more strongly the Divine transcendence, and leaving therefore ample room for human freedom and initiative. In contrast with this invigorating Hebraic thought that of Vedantic India results, says Dr Urquhart, in

"a dream-like attitude to life, along with that sense of futility which attaches to dreams and the consequent evaporation of ideals. The ethical life is thus robbed of the necessary energy for dealing with it, and because this life belongs essentially to the sphere of duality, we are required altogether to pass beyond it in reaching the goal of identity. The distinction between good and evil ceases to be the most urgent of contrasts, and presents itself not so much as a stimulus to effort as an opportunity for acquiescence." (Pages 213-214.)

While then we may agree that the Vedanta may be useful in calling the Christian back to the mystic sense of oneness with the universe, which is a need of some exceptionally constituted individuals, on the whole it is truer to the facts to believe that the normal waking consciousness is the channel for communion with the Divine, and that "flight from the world is flight from God, its Creator." These words of Rabindranath Tagore Dr Urquhart quotes with approval, and he offers to India Christ as the Giver of Life abundant.

The critical scholar might urge that this admirable book would have done better to pay more attention to Ramanuja than to Sankara, for he, living three centuries later, seems to have come even more definitely under the influence of Christian thought. It is now well known that the Syrian Church was particularly strong in southern India, and Ramanuja, with his great emphasis upon devotional love to God, declared that he would rather see India embrace Hinduism than follow the rigorous monism of Sankara. His own system is therefore a modified form of this idealism, making room for the demands of the heart, whatever the head may say: man, being a person, required a personal God.

Many of us would indeed claim that the recognition of personal values is also better philosophy, for man can only think in anthropomorphic terms, and it is better to be fully anthropomorphic than partly so. Why think of the universe as pure thought, when we may also think of it as thought, will, and emotion? The Upanishads call it ultimate reality; *ānanda*, joy, as well as *chit*, consciousness, it is true; but however this may be, a very small number of Indian thinkers follow Ramanuja. The vast majority see in Sankara the fine flower of Indian philosophy and religious thought, who made the Vedanta the basis for every religious sect.

This book then is a very weighty yet readable one. In spite of misprints, it is worthy of the University Press from which it comes, and Indian readers will note with approval the increasing tendency amongst such writers as Dr Urquhart to sit at the feet of Indian scholars. Of the books of which he has mostly availed himself, more than half are by Indian writers.

Kenneth Saunders

THE LAND OF THE LAMA, by David Macdonald, Lippincott.

\$5.00.

Mr Macdonald was for sixteen years British Trade Agent in and on the borders of Tibet. He became a personal friend of the Dalai Lama, and was instrumental in getting him safely out of Tibet in 1909. His intimate knowledge of Tibetan, the Tibetan blood in his veins, and his sympathy with the people, are noted in a friendly foreword by the Earl of Ronaldshay, who has himself written a good book in this field. He commends Mr Macdonald's studies to the anthropologists in particular and to the rest of us in general, as "a story of lively and absorbing interest."

I agree: for while there is necessarily repetition in the numerous books upon Tibet which are coming out in recent years, there is here a good deal that is fresh, some things that are very revealing, and some pictures that are repulsive. A book on Tibet should contain all these elements, for it is still a land of strange and picturesque customs, of mystery-plays, of Dances of the Dead, of weird animism and cruel asceticism, of Indian Buddhism overlaid with a tropic growth of local superstition. These things the author describes for us, devoting much space to the life of the monasteries, and to the figures of the Pantheon before he passes on to the life of the laity.

For them he does what Sir Charles Bell has already begun to do, that is, to give us a general yet colourful account of the life of the Tibetan—from the womb of his mother to the maw of the vulture. He does not hesitate to show us pictures of the dead bodies being prepared for this ghastly interment, nor to describe in detail disgusting medical practises and drugs; nor to spare the Tibetan frank statements as to his morals and manners. The Dalai Lama, whose picture makes the frontispiece of the book, has given his official blessing to it. Presumably he will not read all that is here written. To the rest of us it makes good reading, if one is not squeamish, and confirms our impression of the Tibetan as a strange blending of the artist and the barbarian.

How long a modern man could endure the life of a Tibetan household, without chimneys or sanitary arrangements, with little privacy and many lice, with tea containing as much rancid butter as it will absorb, with pariah dogs

(continued from the previous page) everywhere and with a cook "clad in an indescribably filthy robe literally stiff with grease and blood," may be left to the imagination. But our author leaves nothing to the imagination; and his book is all the more valuable for this. Some of us will remember reading the naive and charming apologia for life in Tibet by a Tibetan woman, "We Tibetans." Here is the other side of the picture, and to all this is added certain valuable details of the dances and religious dramas which express, like the marvellous architecture of the Potala and the splendid temple paintings, the real soul of the artistry in Tibet.

It is a pity that so few writers, with the exception of Nicholas Roerich, seem to have made a real study of this great art, nor that of the copper- and silversmiths whose works reach us in abundance, but of whose methods and training we know so little. It would be too much to ask all this of our good friend the author, who as Trade Agent had other interests; and yet he has managed to make sympathetic and careful studies of many aspects of the life of the country. Some of his photographs, such as the Lamas dancing, or watching the dancing boys of the Dalai Lama, like swarms of bees hanging to a rock, are very striking; and there are some useful diagrams.

Here is a typical passage from this very readable and useful book (pages 151-154):

"Air burial is most common on the plateau where fuel for cremation is unobtainable. The cortege now consisting only of two priests and the body, with its carrier, slowly wends its way to the top of a hill, reserved for such rites, in the vicinity of the town or village in which the death has taken place. Here it is received by the *Ragyapa*, who lose no time in commencing their gruesome task of cutting up the dead.

"They first straighten out the corpse and lay it on the platform. Then they flay the flesh with knives from the bones and feed it to vultures. The bones are crushed and pounded to a paste, and thrown to dogs.

"As soon as possible after the removal of the body from the house, a ceremony of driving away the demon or evil spirit responsible for the death must be performed. First, a model of a tiger, fashioned from mud and straw, about a foot in length, with open jaws and fangs of barley-dough,

(continued from the previous page) is prepared. It is painted with the tiger's stripes, and round its neck is placed a cord composed of five threads of the five sacred colours. Astride it is placed the image of a man, representing the man-eating devil, also fashioned from barley-dough, in which have been mixed filings from the five holy metals, and into whose belly has been introduced a strip of paper on which is inscribed the phrase, 'Devouring devil! Avaunt! Turn thy countenance towards the Enemy!' To lead the tiger another human figure with normal limbs but with a bird's head is made from clay, and into its hand is put the end of the cord encircling the tiger's neck. To drive the beast a similar figure with a monkey's head is placed at the rear. The whole model is set up on a plank for ease in carrying. All present now arm themselves for driving out the demons. They take swords, knives, agricultural implements, stones, and pebbles. When night has fallen the ceremony begins; the celebrating lama utters a long incantation while the assembled laymen cry out at the top of their voices, 'Begone! Devil, begone!' They brandish their weapons and hurl the stones at imaginary demons. At a signal given by the priest, a selected person, named by the astrologer, lifts the board on which are the images of the tiger and its attendants, carries it some distance from the house, setting it down at cross-roads. The lama mutters spells and charms and hurls heated pebbles in all directions. To prevent the evil spirit from entering other houses, a Tantric priest surrounds them with a magic circle of enchanted barley-flour across which the malignant spirits cannot pass.

"There still remains one last ritual to be observed. For this, on the day on which the corpse was removed from the house, the effigy of the deceased is drawn on a piece of paper, together with his name, on the back being a charm. Before this drawing, for the period between burial and the forty-ninth day after death, all food and drink that would have been offered to the dead person when alive, is placed. The drawing is replaced by a facsimile every day, the original being buried in the flame of a butter lamp. When the last paper is consumed the soul is free to wing its way to paradise. The ashes of the papers are mixed with clay and fashioned into small cones, which are deposited in caves or other out-of-the-way places, one being kept on the altar in the family

(continued from the previous page) chapel. While the drawings are being consumed, the astrologer carefully watches the flames, and from their colour and from the smoke that arises he determines the fate of the soul. If the flame be white and brilliant, the soul is perfect and has reached the highest heaven; red and spreading like a lotus intimates it will attain to the Paradise of Perfect Bliss, while yellow and smoky declares the soul will reincarnate as one of the lower animals. Full instructions as to the ceremonies to be observed at the time of death, are given in the Tibetan 'Book of the Dead.' " K.S.

THE GOSPEL FOR ASIA. By Kenneth Saunders, Litt. Dr Published by the Society for the Promotion of Christian Knowledge, London, 1928.

Both Christian and Buddhist scholars have reason to be grateful for the books that come from the pen of Dr Saunders, of the Pacific School of Religions, Berkeley, California. His years of residence in Ceylon, wide acquaintance with Pali scriptures, his understanding and sympathetic mind, and his gracious use of words, make him a particularly capable interpreter of Oriental religions to students of Comparative Religions.

In the present book he has taken for his study three great masterpieces of scripture, namely, the Bhagavad-gita, the Song of the Adorable Krishna of Vedantist India; the Lotus of the Perfect Law that is revered by all Mahayana Buddhists; and the Christian Fourth Gospel by Saint John. In successive chapters Dr Saunders describes with painstaking care the historic personality of the founders of the three great religions involved, the times, environment and religious development, bringing out clearly the need in each case after the passing years had disclosed it, for a more philosophic interpretation and idealistic revelation inherent in but undisclosed until the appearance of these scriptures.

Then Dr Saunders explains with admirable insight the three different and characteristic understandings of the Eternal Order: Brahman, Dharmakaya, and Logos. Then follow analyses of the scriptures themselves, an indication of their distinctive ethical ideals and moral goals, their doctrinal teachings, and, finally, a plea for the Christian Gospel as being most excellent in fact and most promising for the

(continued from the previous page) future life of Asia. The book closes with an admirable selection of illustrative readings, and an unusually exhaustive index.

By far the best of the book are the middle chapters that deal with the technical questions, these are handled with painstaking and discriminative scholarship. The same can not be said of the opening and closing chapters which are well over the border of propaganda. Especially is this true of the chapter on the personality of the human beings who by these scriptures are idealised and deified. In the case of Krishna and Gautama Dr Saunders is scholarly and dispassionate, but in the case of Jesus, his loyalty leads him into prejudice. He presents Krishna as a shadowy form, of princely rank, a soldier-scholar, with soldierly ideals, who asserted a pure monotheism in the face of the gross polytheism of Vedantist India. He is remembered more for his amorous nature than for his exact teachings, and, perhaps for that reason, passed the more easily into the hearts of subsequent India, as "the Adorable Lord."

Concerning Gautama, after referring to his renunciation of princely rank and ascetic practices, he writes: "We see him, genial but stately, at once the center of his brotherhood and their authoritative lord, and it is his personal magnetism which often explains the conversion of some opponent, after a few words with him. In hardship and success his band of followers remain with him, and his presence is at once their inspiration and their solace. That his main purpose was to gather a band of celibates and to train them to preach the Dharma, is clear." "His chief aim was to give men a technique of salvation, but he sought also to make religion simple, moral, and universal, and to this aim the Lotus Scripture is true in spirit, if not in letter. It sets forth the great teacher of compassion as himself the Divine Compassion, and reveals the glad news that Love is the meaning of the world, and that by responding to divine love men may become free."

But concerning Jesus, while admitting that the Synoptics picture him somewhat differently, he accepts John's estimate in general and writes: "We think of Jesus as perfect in his humanity and therefore perfectly divine." Dr Saunders repeatedly runs together the Synoptic picture of the historic Jesus and John's picture and leaves the final

(continued from the previous page) impression that the Idealised Christ of the Fourth Gospel is substantially the same as the historic Jesus, and on that ground rests the claim that Jesus is in a unique and true sense: "the Son of God." Dr Saunders quotes approvingly: "Here is the Truth, the Unique Son and express image of the Father."

In the closing chapter, Dr Saunders again passes into propaganda. Concerning Hinduism he writes: "The cult of Krishna is idolatrous in the extreme, and the Krishna of the Gita has not had moral personality enough to resist fusion with the lascivious Krishna of the Puranas, or to subdue the teeming gods and demons of popular Hinduism." Then he writes derogatorily of modern and popular Buddhism. But of modern Christianity he forgets and ignores its shortcomings and irrationalities, and presents only the best. He writes: "The Jesus of history is the differentia of the Christian religion. He is His religion." "May we not say that the Logos dwelt in Him so fully that humanity and Godhead were one, and that we know what God is like because of this perfect Son of Man, in whom was no darkness at all."

Buddhist scholars with their clear insight see that no good is accomplished by emphasising characteristic differences of religions. They recognise that Truth lies in the opposite direction, namely, toward the perceiving and harmonising and identifying of likenesses and similarities. They recognise that particularising differentiations lie on a lower plane than universals, and they by meditation and concentration seek that higher plane where all differences are merged and lost in the harmony of "the One." There the likenesses of ideals in the Bhagavad-gita, the Lotus, and the Fourth Gospel take on a single and convincing beauty, a beauty that Asia will welcome.

THE DOCTRINE OF THE BUDDHA, by George Grimm. Published by W. Drugulin, Leipzig.

When one recalls that the very first facts about the great Buddhist religion trickled into Europe not much over seventy-five years ago, and that for fifty years thereafter exact information was very meager and unsympathetic, translations of sutras were often poor and misleading, then we are little

(continued from the previous page) surprised at the slight impress Buddhism has made on European culture and interest. But one is further impressed by the rapidity and extent with which the Buddha's Dharma has spread during the last twenty-five years. Many, in fact all of the most important Sutras have been carefully translated and collated, technical meanings traced out, and, in general, European scholars have arrived at a common agreement as to general tenets of this great Religion.

Among the many books in European languages bearing on this general subject that have appeared during the past ten years, perhaps none has been received with wider appreciation than has this book of Dr Grimm. It must be said, however, that this acceptance has been more general in Europe among Christian scholars than in Asia among Buddhist scholars. The reason for this will appear as this review develops.

In general, Dr Grimm has proceeded under the conviction that modern Buddhism with all its wide spreading development of doctrine, philosophy and metaphysic, has left behind the simple and true doctrine of the Buddha. He asserts that Gautama had only one theme in mind, namely, "suffering and the extinction of suffering." He asserts that Gautama defended this theme with the most severe logic and scientific precision. And in presenting and urging his Way of Life as the only solution, he warned his hearers and disciples that they must not look to him or to any one else as an authority, but were themselves to consider the rationality of the proposal and were themselves to try the method prescribed, and if the results followed as he predicted, namely, enlightenment, release from bondage to life's illusions, and final peace of mind, then they would convince themselves of the final extinction of suffering in Nirvana.

Following this very limited and clear conviction, Dr Grimm proceeds to prove his thesis in four long sections and an appendix in a book of 532 pages plus XXIV pages of Preface. The Section headings are the Four Most Excellent Truths: 1. Of Suffering, 2. Of the Arising of Suffering, 3. Of the Annihilation of Suffering, 4. Of the Path Leading to the Annihilation of Suffering. Each section is developed with extreme care and logic and is buttressed by his own translations of extended selections of Gautama's own words, or the words of his more prominent contemporaneous associates.

(continued from the previous page) The Fourth Section on the Noble Eightfold Path is particularly good. He enters so sympathetically and understandingly into the deepest and highest spirit of the Buddha's teaching that it sweeps the reader along to the Buddha's own conclusion and conviction. And the name that the Buddha chose for himself, The Tathagata, He-who-has-thus-attained, becomes a winsome possibility for every one, if they too shall follow the Path to the end.

Usually in books about the Buddha's teachings the Seventh and Eighth Steps of the Noble Path are passed over quickly, they seem so simple on their face, only meditation and concentration of spirit, but Dr Grimm is able to reveal a deeper wealth of meaning and significance and possibilities and values, in a most enthralling degree. After reading the book one is convinced and persuaded of the rationality and feasibility and promise of this authentic Doctrine of the Buddha. One feels within him the stirring of a new strength and freedom, and the dissatisfactions and sufferings of life have lost already some of their burden and discouragement.

Most modern European books about the Buddha's teachings give one the impression that the authors "have only learnt the doctrine so as to be able to give discourses and express opinions about it." "This age of science no longer wants to believe but to know." This book gives one an entirely different impression, it persuades one to the adventure itself.

In the beginning of this review it was said that Dr Grimm's book was not entirely satisfactory to Buddhist scholars. The reason for this appears to be that most if not all Buddhist scholars, whether of Hinayana or Mahayana schools, have passed beyond the belief that the Four Aryan Truths and the Noble Eightfold Path comprise the sole authentic teaching of the Buddha. They believe that in the simplest and most primitive discourses there lie half-hidden suggestions and depths of wisdom which time alone will reveal. These fuller teachings have been discerned and elucidated by the Great Teachers since Gautama's day, but in their germ they are just as much the authentic teaching of the Master as were the ones singled out by Dr Grimm. But Dr Grimm does not necessarily contradict this. On page 14 he writes: "Certainly his knowledge was not restricted to these Four Excellent Truths; his mind had

(continued from the previous page) penetrated the abysses of existence in other directions also, more deeply than any other mortal; but with deliberate intention he communicated nothing of it to mankind, but exclusively limited himself to these Four Excellent Truths."

On page 15 he writes: "Accordingly the Buddha does not teach any system of philosophy..... Concerning the world itself, its origin, its duration, its laws, he is indifferent, since any such predictions and statements are ultimately without any practical purpose for mankind.....with which to dabble only leads to perplexity." On page 22: "The Buddha thus wishes to bring about the individual's own perception of truth." Page 27: "Precisely this exclusive limitation of all his strivings to this one point, how to escape suffering, led him at last to his goal. And so he made this point the foundation of his unique way to salvation, which may be briefly characterised as coming to a direct envisagement growing more and more deep, an ever purer contemplation of suffering, regarded according to its compassing bonds, its causes and its relation to ourselves. This contemplation constitutes the goal of all insight and the source of all wisdom."

No one doubts that in the forty years of the Master's companionship with such excellent minds as Sariputta, Moggallana and Kassapa, he discussed these deeper speculations, but the point that Dr Grimm makes is that they did not form part of his determination upon teaching.

Is it not a healthy sign on this present age, given over as it is to materialism, erudition and learning 'about' things, for a modern scholar to again focus attention on this exclusive Doctrine of the Buddha? This George Grimm has done.

THE PILGRIMAGE OF BUDDHISM, and a Buddhist Pilgrimage. By James Bissett Pratt. New York, Macmillan.

The author states that he wanted to get a synthetic view of Buddhism, to grasp it as a whole, and also to discover the actual conditions of the religion as it is believed and lived today. The book was written with this in view, and is naturally a large and comprehensive work beginning with the life of the Buddha and giving the outline of Buddhist thought in the Hinayana as found in Ceylon, Burma, and Siam, and Cambodia.

It is with Chapter 11 that the book is most interesting to us Eastern Buddhists. This chapter tells of the rise of the Mahayana, of the change in the conception of Buddhism which developed into the Mahayana view of many aspects of the Dharmakaya, of the conception of vicarious suffering, of the transference of merit which shows the greatness of the Bodhisattva ideal, and the emphasis upon the new ideal of devotion which marks the beginning of the Amida sects.

In Chapter 12, the author proceeds with the philosophy of the Mahayana, the rise of the Madhyamika school and of the Yogacara, and still further develops the life of the ideal Bodhisattva, which is the very crux and key of Mahayana. Professor Pratt goes on in the next chapter to the explanation of the eternal Buddha and Nirvana according to the Mahayana.

Chapters 14–20 traces the development of Buddhism in China, relates its history, describes its temples, monks, laymen, and the Buddhist revival, and then goes on to its decline. From Chinese Buddhism the author proceeds to Korean and then after this survey, he is ready to take up Japanese Buddhism.

In Chapter 23, Professor Pratt gives the story of Japanese Buddhism, which is a most concise and interesting study of the beginnings of Buddhism and the chief sects with their founders. From this he goes on to describe Buddhist temples and priests and tells about Buddhist life among laymen. He then reviews education and philanthropy among Buddhists. One criticism often made superficially of Buddhists is that they are not sufficiently engaged in charitable work, but we read here of the activities of the Y.M.B.A. and of Sunday Schools, and Professor Pratt observes that Buddhist women of Japan do their part in carrying on various sorts of evangelical and philanthropic work. In this chapter we also read of Buddhist missionary work and of the schools and colleges maintained by Buddhists and the scholarly output of literature and work for prisoners. Many say that the activity of Buddhists in philanthropic and social work is an imitation of Christianity, but as Professor Pratt observes it is a renewal rather than an imitation, for philanthropic activity has always characterised Japanese Buddhism since the time of Prince Shotoku.

(continued from the previous page) The distribution of medicine, famine relief, founding of orphanages, and homes for the aged, and even the care of animals has been known and practised since ancient times. The Buddhist temples did much for earthquake relief. While Buddhist educational and philanthropic movements have been stimulated by the example of Christianity, Professor Pratt asserts that they had their roots in the earlier traditions of Japanese Buddhism and even reach back to the Bodhisattva ideal and the Buddha himself.

Chapter 29 is a thorough exposition of Buddhist thought in Japan not derived from books but from personal interviews with leading priests. Professor Pratt proceeds to make a special study of Zen and of the Amida sects.

His book ends with three interesting chapters: A Review of the Present Condition of Buddhism, Unity of Buddhism which was once printed in the *Eastern Buddhist*, and Buddhism and Christianity. We have nothing but praise for this splendid volume, and little to criticise.

The author makes the mistake of calling a Bosatsu (Sanskrit, Bodhisattva) a Bosatsu. He has it confused perhaps with the Chinese Pusa, but Bosatsu is the correct term.

Professor Pratt's way of writing is extremely engaging. The book is both popular and scholarly—popular in its method of presentation and scholarly in its information. We highly recommend it to the student of Buddhism.

GODS OF NORTHERN BUDDHISM: their History, Iconography, and Progressive Evolution through the Northern Countries. By Alice Getty. With a General Introduction on Buddhism, translated from the French of J. Deniker. Oxford: Clarendon Press. Second Edition, 1928.

This is a noteworthy and splendid work now in its second and revised version. It is an explanation of the gods, or rather we should prefer to use the terms, Buddhas and Bodhisattvas of Northern Buddhism, that is, as found in China, Tibet, and Japan, but there are also many references to those saints found in Southern Buddhist countries. Nevertheless the Tibetan has given most material to the author both in regard to information concerning Buddhas and Bodhisattvas and also the illustrations are mostly Tibetan examples. The history of the Buddha and Bodhisattva

(continued from the previous page) or worthy is given and a description of his images in a very thorough and painstaking manner.

To give an example under Amitabha, we have first his account as Amitabha, the Buddha of Infinite Light, then as Amitayus, Buddha of Infinite Light, then as Amitayus, Buddha of Eternal Life, as Omīto-Fo, the Chinese Buddha of Boundless Light, and as Amida Nyorai the Japanese Buddha of Infinite Life. In these studies his history in Tibet, in China, in Japan is given, and all his forms minutely described. The same is done with the other Buddhas and Bodhisattvas.

Interspersed with the text are many illustrations of Buddhist images which had been collected by Miss Getty's father, Henry H. Getty, and these explain the text and give it further understanding, making the whole book fascinating reading of the subject.

In such a broad field it is inevitable that some small inaccuracies should come up, for example, in regard to Maitreya, the author states that "in Japan he is seated with legs locked, his hands in dhyana mudra holding a vase." It is not a vase which he holds but a pagoda, and this pagoda is a symbol for Mahāvairocana whose manifestation he is, and the pagoda represents the one where the mystic Shingon teaching was found by Nagarjuna. The author also makes the statement that in Japan Manjusri is seldom worshipped; but this is not the fact, for in almost all Zen temples Manjusri is found as a Bodhisattva for worship and almost invariably is the Bodhisattva revered in the Meditation Hall. Again, Sho-kwannon in Japan is not a youth but is looked upon as a beautiful woman, and Binzuru is hardly a form of Yakushi, but of the Arhat Pindola. In regard to serpent worship the author says that as Benten is a very popular divinity, it may be that the serpent has become identified with her as an object of adoration. The truth is that the serpent is the messenger or attendant of Benten just as the fox is the messenger of Inari but not Irani himself. But these are small matters in a work of great interest and the result of painstaking study. All students of Buddhist iconography are indebted to Miss Getty's fine work.

TRUTH AND TRADITION IN CHINESE BUDDHISM, A Story of Chinese Mahayana Buddhism.
By Karl Ludwig Reichelt. Translated from the Norwegian by Katharina van
Wagenen Bugge. The Commercial Press, Shanghai, China.

As the preface by Logan Herbert Roots of Hankow says, the author of this book has supplemented his long and intimate personal observations and studies of Buddhism in China by scholarly and exacting study of original Buddhist texts and the published works of other Western students in this field; but his chief claim on our gratitude is his illuminating appreciation of what is best and even of much which at first sight seems hopelessly superstitious and corrupt in this ancient and prolific faith. We find here illuminating interpretations of everyday matters, temples, idols, names, and phrases. In particular this book helps us to find a way through the tangled confusion which besets Buddhism by setting in relief the great ideas and heroisms which centre around the vows of Amida and the Bodhisattvas for the "salvation of all living beings." The basis for the book is the series of addresses which the author delivered by invitation in the Scandinavian universities during the spring of 1921. Reverend Mr Reichelt finds great similarities between Mahayana Buddhism and Christianity. He asserts that Buddhism in the Far East is not the decadent religion as one sometimes hears, but that it has its deepest springs in the purest form of the higher Buddhism, that form which in so many ways reminds one of Christianity—the Pure Land school. Therefore, he feels that special attention should be devoted to this particular form of Mahayana. This the author proceeds to do by tracing the introduction of Buddhism into China and the inner development of Chinese Buddhism during the early centuries. He tells of the masses for the dead, of the Buddhist pantheon, Buddhist literature, monastic life, and pilgrimages, and describes very fully the Pure Land school. His last chapter on Present Day Buddhism in China is of especial interest.

"For those who study the religious history of the East with spiritual insight these figures of Buddha hewn out of the rock, speak a language of their own. In them we see a symbol of the profound impression made by Buddhism

(continued from the previous page) upon the soul of the Chinese people. Deep, deep have the lines been chiselled—in thought, in viewpoint, in hope for the future, in resignation, in unutterable pain and grief, in deep longing after enlightenment and peace, in inexpressible sympathy with all that lives, and in a quiet and strong hope for the ‘salvation of all living.’ If one wishes to understand China, one must see it in the light of Buddhism.”

It is a pleasure to find a Christian missionary writing so sympathetically and understandingly of Mahayana Buddhism. We hope that Reverend Reichelt will write another book revealing more of Chinese Buddhism.

POEMS, by H.W.B. Moreno. Published by V.C. Batian, Calcutta.

A collection of poems on diverse subjects, patriotic love, friendship, domesticity, nature, and reflection. The poem which we naturally liked the best was the one entitled “Buddha” which we have given elsewhere. The one called “Mysticism” also quoted in these pages shows the Buddhist thought, and the longer poem “Thoughts from Vedanta” contains a number of ideas common to Buddhism well and tersely expressed. Many of these poems have appeared in leading journals, the *Calcutta Review*, *Century Review*, the *Statesman*, the *Englishman*, etc.

A Buddhist Year-Book (“Japanese passage omitted here”) for which there has long been a great need has at last appeared under the editorship of Mr Senkyo Tsuchiya. In this we can survey what the Buddhists in Japan are doing for education, charity, etc., and also who are the important personages in various fields of Buddhist activity and what are the principal historical temples which are scattered all over the country. It also contains various government regulations concerning Buddhist works, a list of the national treasures, the principal events of the year 1929, and a short general survey of the Buddhist world during the Meiji and the Taisho era. It will be interesting to mention that there are about eleven main sects of Japanese Buddhism, seven universities, fifteen colleges, about sixteen middle schools, over sixty girls’ schools, and more than twelve hundred organisations of

(continued from the previous page) various character such as caring for the poor and the aged, free medical attendance, employment bureau, lodging, supplying food, protection of ex-prisoners, of refractory youth, nursing babies, etc.

Incidentally, we wish to note that these social activities shown by the Japanese Buddhists are an eloquent answer to the charge often brought on Buddhism as not at all active in social service work. Those who are not very well informed not only of the doctrinal side but of the practical side of Buddhism blame its followers severely for their not doing enough for the poor, etc. They will be convinced of their mistake when they go over the *Buddhist Year-book* for 1929 now before us.

But apart from this we maintain that religion has essentially nothing to do with these functions which properly belong to society itself. Society ought to see to it that there will be no poverty, no suffering from old age and lack of medical attendance, etc. It is a badly-organised society when there are many cases of suffering from human causes, possibly also from natural causes, as these show that science has not been encouraged enough to probe into ways of escape from the so-called inevitable beyond-human disasters. If war were stopped between nations, all the money recklessly spent for murderous purposes could be diverted into scientific investigations and social improvement works. When society is perfectly organised all religious institutions are a luxury and have no reason for existence. Religion will then go back to its original mission, that is, to establish a harmonious relation between the individual and his surroundings—the latter in its broadest possible sense. No private charity will be practised in such a society—private charity that encourages a spirit of dependence in the receiver and fosters the feeling of superiority and self-importance in the giver. Buddhism, therefore, teaches that real charity is practised when the donor has no thought of giving and the receiver no thought of receiving. What we can do in the present stage of social development, is first of all to stop war of any sort, to do away with all luxurious enjoyments, and to put down all improper profiteering, and then to turn the money thus saved into social work of every description so that there will be no poverty, no ill-health, no suffering of any kind, no egotism, no greed, no anger, no ignorance. Let

(continued from the previous page) Buddhists endeavour by all means to remove the causes of social maladjustment. To do this, education in all forms is absolutely necessary, and especially the cultivation of selflessness and of the virtue of emptiness.

The following books have been received and will be reviewed in any early number: *Wisdom of the Prophets*, by Khaja Khan. Hogarth Press, Madras—*Christos, the Religion of the Future*, by William Kingland. John M. Watkins, London—*The Real H.P. Blavatsky*, by William Kingsland. John M. Watkins, London.—*The Spirit of Buddhism*, by Sir Hari Singh Gour. Luzac and Co., London—*Gotama the Man*, by Mrs Rhys Davids, Luzac and Co., London—*The Vision of Kwannon Sama*, by B.L. Broughton. Luzac and Co., London—*The Tannisho*, translated by Tosui Imadate, The Eastern Buddhist Society, Kyoto—*Buddhism*, by Kenneth Saunders, Earnest Benn, London—*Comparative Studies in Vedantism*, by Mehandranath Sircar. Published by Humphrey Milford, Oxford University Press—*The Saundarananda of Āśvaghosha*, edited by E.H. Johnston. Published by Humphrey Milford, Oxford University Press for the University of the Panjab, Lahore—*The Odyssey of the Tooth Relic*, by H.S. DeZylva, Colombo—*The Path of Perfection*, by Swami Ramakrishnanda. Mylapore, Madras—*Bodhidharma, the Message of the Buddha*, by T.L. Vaswami. Genesh and Co., Madras—*A Religion for Modern Youth*, by Christmas Humphreys. Anglo-America Publications, London—*Buddhism Applied and Selected Buddhist Scriptures*. The Buddhist Lodge, London—*La Sagesse du Bouddha et la Science Du Bonheur*, by Dr Edmond Isnard. Les Editions de la Revue Extreme Asie, Saigon.

PERIODICALS

Mr Dwight Goddard, of Thetford, Vermont, is publishing a little magazine of sixteen pages called *Zen*, Buddha's Golden Path to Self Realisation. Mr Goddard spent sometime in Japan recently and he is deeply interested in the

(continued from the previous page) philosophy and practice of Zen, and he wishes to share his knowledge with others, hence the little magazine. He states that the object in mind in issuing the magazine is to disseminate the truth that he thinks will help the American people to more restraint, more wisdom, more goodwill, and more contentment. We wish all success to his venture.

The January, 1930, number of *Buddhism in England* is No. 7 of Vol. IV, and it is the organ of the Buddhist Lodge of London, which holds bi-weekly meetings at 121 St. George's Road, Westminster. We always welcome the orange-coloured magazine with intense eagerness to know what the Buddhists in England are doing and thinking. In this number we find an interesting lecture by His Eminence, Tai-hsu, on "Is the Universe Progressing or Retrogressing?" This is the concluding lecture on Buddhism in the light of modern thought. The Bhikkhu Silacara writes on "Buddhism in Daily Life," the daily life being that of the people of Burma. Miss Ada Willis writes on "The Third Precept." Mr Christmas Humphreys, president of the Lodge and sub-editor of the magazine has a short play, "The Point of View." Then follows a continuance of the Buddhist glossary, a valuable contribution to the Buddhist student. There is an account of the Students' Buddhist Association. In each number are book-reviews, correspondence, and shorter articles making up a most instructive magazine. We recommend it to all earnest Buddhist students. Recent numbers during 1929 have been quite as vital and informing as the present number. The February number is equally good: Mr Humphreys has a long and illuminating lecture on Buddhism applied. What is especially interesting in this number is the letter written to the editor by Mr C.T. Strauss in which he complains that *Buddhism in England* is gradually drifting into Mahayana, that although it began as a strictly Hinayana organ it has now become in reality a Mahayana one, and he deplors this and asks the question: "Is *Buddhism in England* right in propagating Mahayana, or a mixture of Hinayana and Mahayana?" The Editorial Committee say in reply that the Buddhism promulgated in *Buddhism in England* "is of no one school but of all, as we look upon the schools as complementary aspects of a common

(continued from the previous page) central truth," and assert that they have never been "strictly Hinayana, nor shall they become entirely Mahayana, but as the West has hitherto had to form its opinion of Buddhism almost exclusively from Thera-vada sources, they think it will be of interest to readers to learn more of the Buddhism of China and Japan." This is extremely arresting and in the next issue of *The Eastern Buddhist* the editors propose to discuss the question as to whether Buddhism in England or any other magazine in the West is right in propagating Mahayana. Rather we will say the editors of *The Eastern Buddhist* are convinced that it is right and will give their reasons for their belief.

The January number of the *Maha-Bodhi* has a number of interesting articles by leading writers on Buddhism such as J.T. McKechnie, Bhikkhu Silacara, Mr A.C. March, Editor of *Buddhism in England*, Herr Martin Steinke, Bhikkhu Paanasara, and Pandit Sheo Narain. We are glad to read in this Magazine that the group of American Buddhists in New York City are planning to issue a new journal to be called *The American Buddhist*.

The Shrine of Wisdom contains its studies in the Oriental wisdom. The winter number has an article on the Awakening of Faith in the Mahayana. The editors of this magazine are taking an interest in Mahayana Buddhism and sharing their knowledge of it with others. The greater part of the rest of the number is taken up with two articles: one on Neoplatonism in the Persian mystical poets and the other with an introduction to and comments on Thomas Taylor's dissertation on the Platonic theory of ideas. Readers of *The Eastern Buddhist* will surely find not only these articles but something in every number of the Shrine to serve for reflection.

The Occult Review for January has an editorial on spiritual magic in India. Its departments of Correspondence, Periodical Literature, and Book-reviews and Notes are always of interest.

The British Buddhist for January has two fine articles, Chovi or Cosmos by J.F. McKechnie (Bhikkhu Silacara), and Ahimsa by Mr A.H. Perkins. This article on Ahimsa receives special appreciation by the editors of this magazine. However one may feel about the killing of animals for food or clothing it seems to us specially barbaric and uncivilised to kill them for sport and adornment. Mr Perkins speaks of the throwing away of unwanted dogs, once pets but now destined to the lethal box. But here in Japan there is no lethal box and the poor strays are cruelly clubbed to death by fiends clad in human guise. Sad for the helpless dogs and sad for these miserable men so ignorant that they are willing to earn their livelihood in this way, for the dogs' flesh and skins are commercially used. When will the world learn to be compassionate as the Buddha taught? When will justice be meted out to the long suffering animals? Mr Perkins insists that it is the bounden duty of every Buddhist to face the appalling apathy and callousness to animal suffering and to do everything humanly possible to bring about a higher outlook.

We have seen two numbers of *Calamus*, the quarterly journal of the Order of the Great Companions, edited by Will Hayes, published by the Order of the Great Companions, Dublin. This Order aims at linking together those who are working for world brotherhood along spiritual lines, that is, by preparing the way for a world religion. The articles in the magazine are written with this ideal in view, and as the study of comparative religion is necessary towards this end, there are many articles on the subject and selections from the works of the great religions. We have read the magazine with sympathetic understanding.

The Seer is a monthly review of astrosophy, astrology, and of the psychic and occult sciences. It is edited by Dr Francis Rolt-Wheeler, and published in Carthage, Tunisie. The magazine is chiefly devoted to astrology and seems to be a most thoroughgoing and interesting vehicle of its department of thought. There are however other articles besides astrological which will be of service to the student of occultism.

NOTES

The following circular has been recently issued:

THE BURNETT ANIMAL MERCY SHELTER

About fifteen years ago, an American lady living in Tokyo, spending much time at Kamakura, began to keep at her little house there the many cast-away dogs and cats which she and her housekeeper were in the habit of picking up in the streets and on the roadsides. She noticed with dismay the general practice of throwing away unwanted puppies and kittens, and it grieved her to see the sufferings of these little ones.

Gradually, the number of the animal children grew and the small house became a dog and cat shelter. During all these years this lady supported the shelter out of her college salary. As time went on, this support became too much of a strain for her, and she wondered if there were not others of a like mind as hers who would be willing to share the expense with her. Moreover, the shelter had outgrown the little house and new quarters were needed. In her keen desire to put the shelter upon a firmer basis, she appealed to the well-known worker in humane lines, Mrs Charles Burnett, of the American Embassy. Her appeal was not in vain, for Mrs Burnett responded with a loving heart. Through her efforts the little shelter became a large one. Land was secured, and a house, kennels, and yard erected. The shelter has been named for Mrs Burnett and is called "The Burnett Animal Mercy Shelter." All who were interested in the work were thankful.

Now a new problem has arisen. The land and the buildings have been given and the stray dogs and cats installed, but a fund for maintenance is lacking. At present, there is no endowment, a few subscribers help, a few donations are given, but these cannot keep the home going. Money is needed for a helper, for food, for printing circulars, and so on. Will not those who feel that even the animals are a part of God's thought* and also those who have some pet dog or cat or who have had a beloved one in the past

* This was written for general circulation. Buddhists may substitute manifestation of the Dharmakaya.

(continued from the previous page) help in this work of carrying on the home for these less fortunate ones?

The Shelter is situated at Kita Kamakura adjoining the temple of Engakuji. Visitors will be welcomed. Those persons who wish to send a stray dog or cat may do so by forwarding to Ofuna Station and paying the fare. While not necessary, it is urged that a monetary gift, large or small, be sent for the care of the animal. Such gifts will be welcomed and acknowledged. The desire is that enough people should promise annual subscriptions that the work may continue. The Shelter is self-supporting in that it is not connected with any society, so it must depend upon those who are in sympathy with its work. It is hard to refuse suffering and to send it unhelped away. If those to whom this appeal is made could see these half-starved creatures, they would not pass by on the other side. Will they not see with our eyes and hear with our ears or come and see with their own, but in either case promise an annual subscription, large or small, which will enable us to know how far we may venture in relief.

Persons wishing to give a good home to a dog or cat may apply to us. There is also a separate department for boarding dogs and cats. When people leave their homes and wish to leave their dogs or cats in a safe place and in good care, they may place their pets with us.

Those interested in the work of the Shelter once more ask you most earnestly to help those who cannot help themselves, that you may receive the opportunity of practising the quality of mercy and that you may be assured that in the giving of such gifts there is more for the givers than even for those who receive.

Donations will be acknowledged and a list of donors will be issued on a separate leaflet.

BEATRICE LANE SUZUKI
KONO SEKIGUCHI

Kamakura, January 1930

This Shelter differs from others in that the principle of Ahimsa is practised. The dogs and cats are not killed. For this reason many workers in humane lines are not in sympathy with us, and therefore prefer to support organisations

(continued from the previous page) which dispose of these animals by killing. The Buddha says in the *Mahavagga*, "Whoso belongs to the Order of the Buddha being a member thereof will avoid taking the life of any creature"; and in the *Dharmanika sutra* it says, "The adherent of the teaching does not kill or cause to be killed any living creature, neither does he approve of killing in others." This Shelter is organised according to this viewpoint, and all those who are in sympathy with us are asked to help us. We have found many Buddhists, both priests and laymen, of the same mind. Stray dogs in Japan are collected and killed in a most cruel manner, and every dog which has not a license, even if he is sitting upon his own door-step is regarded as a stray, and even the license is not always a protection.

The business of collecting or rather capturing these poor creatures is given over to the outcast class called "eta," and as their living depends upon the number of dogs they can catch they are ruthless in their methods. It is dangerous to keep a dog unless on a chain and taken out to walk accompanied. Dogs indeed in this Buddhist country are hunted animals. Not only do we propose to give a home to the strays but to issue and circulate literature both in Japanese and in English in regard to kindness to animals. The Japanese unkindness to animals comes from thoughtless ignorance rather than from real cruelty, and as Mr Perkins says in his admirable article referred to elsewhere it is for us Buddhists to endeavour to assist in blotting out the "legacy of a barbaric past—the desire to kill forever."

It is on the eternal law of Ahimsa as Mr Perkins states "of love and compassion to all beings that the Buddha based his teaching and it matters not what the religion of a man or a nation may be, they must eventually come back to those basic truths which the great Tathagata expounded twenty-five centuries ago. The Buddha with the supreme insight of perfect illumination, saw clearly that man, if he is to exist at all as a social being, must remember in his every act the great law of Karma."

Religious themes as the subjects of moving picture films seem to be popular these days. Last year the life of the great Buddhist reformer and saint, Nichiren, was

(continued from the previous page) dramatised and later *Kezuna* telling the story of women's sacrificing their hair to make ropes for the re-building of the Higashi-Hongwanji Temple was made a film. Now we have the life story of Shinran Shonin called *Eternal Shinran* as a cinema film and at the leading Kyoto theatre the play *Shaka* (Śākyamuni) is being produced.

It is of interest to note that the practice of meditation is still a vital element in Japanese Buddhism. On the seventh floor of the Yusei Hospital in Tokyo a large Meditation Hall of Zen Buddhism was established for the patients and also for the doctors. The abbot of Myoshinji, one of the greatest Zen temples, is planning to build a Meditation Hall for the benefit of foreign (that is, Western) Buddhists who wish to come to Japan to practise meditation.

The death of Dr Sensho Murakami, once the president of Otani University and a great Buddhist scholar who wrote many books on general Buddhism as well as on Shin to which he belonged, took place October 31, 1929.

We are pleased to note that a number of Buddhist associations are springing up in the West and in Japan for the benefit of Western people, that in Paris there is an association of Buddhists, and that by the efforts of Dr Sylvain Lévi a Buddhist temple is to be built there. In New York several Buddhist centres have been opened. A number of Western people have recently come to Japan to study Buddhism and practise meditation.

Mrs L. Adams Beck (E. Barrington), the famous novelist and a Buddhist, the author of *The Story of Oriental Philosophy*, is now living in Japan and receiving inspiration for her delightful books which deal sympathetically with Eastern thought.

A religious exhibition has been opened in Kyoto. It is being held specially to commemorate the patriarch of the Jodo school, Zendo (Shan-tao) Daishi. It has many interesting features, chiefly Buddhist, but there are also some exhibits

(continued from the previous page) of early Christianity in Japan. Especially arresting are some life-sized portraits of the early Christian martyrs in Nagasaki. The Omotokyo the new Japanese religion has also a large stimulating exhibit. Its head Wanisaburo Deguchi is a man of great activities and talents, and a mystic, and said to be possessed of much psychic power. His paintings and drawings and the pottery executed by him, his books and letters are all shown and give a glimpse of a highly outstanding personality. The Omotokyo exhibit is in fact one of the most attractive parts of the religious exhibition. There are many old Buddhist paintings, especially ancient portraits of the great teacher, Zendo Daishi.

Dr Daijo Tokiwa's great work on Chinese Buddhist monuments was brought to completion last year. It consists of five cases of large folios accompanied by books explaining the photographs and rubbings which were taken by the author under difficulties. Following them he has just published another work also of great importance for the student of Chinese Buddhism. It is called *A Study of the Buddha-nature (buddhatā)*. Those Western scholars who can read Japanese will no doubt find in this an enormous amount of erudition and a mine of valuable information.

Professor Junjiro Takakusu and Dr Kaikyoku Watanabe are to be congratulated on their having successfully brought a gigantic undertaking to a finish. The undertaking consists in presenting a complete edition of the Buddhist Tripitaka in Chinese scientifically arranged and collated. It also contains some Chinese works excavated at Tun-huang. The editors are now publishing a supplementary collection of Buddhist literature which may be studied to best advantage in connection with the Tripitaka itself. Many rare works by ancient masters both Japanese and Chinese have thus become accessible.

What may be called a comparative analytical index to the Chinese Agamas and the Pali Nikayas has been prepared by Professor Chizen Akanuma of Otani Buddhist university. A part of it was once published in the *Eastern Buddhist*.

The Nippon Buddhist Research Association which was organised in 1928 by the Buddhist Colleges in Japan, had its first and second general meetings in 1928 and 1929. The Report for 1928 contains: "On the Four Classes of Followers of the Buddha," by Chizen Akanuma; "On the Abhisamayalamkara," by Unrai Wogiwara; "Some Characteristic Features of the Buddhism of Central Asia," by Ryotai Hadani; and "A Study of the Dr̥ishṭānta-pañkti and its Author," by Shoson Miyamoto.

Dr Ye-un Mayeda, ex-president of Ryūkoku University of Kyoto, died in April this year. He was reported ill for sometime owing to his advanced age. Though he belonged to Shin and was a great scholar of its philosophy, he was also renowned as an authority of Tendai philosophy. His chief works are: *Historical Development of Mahayana Buddhism*, *Outlines of the Tendai Teaching*, etc.

The sudden death of Professor Taiken Kimura, of the Tokyo Imperial university, took place while this magazine was in the press. The loss is greatly lamented because he was yet comparatively young and at the height of intellectual productivity. He was only fifty. *Philosophies of India*, *Early Buddhist Thoughts*, *Study of the Abhidharma*, etc. are among his best works.

Studies in the Laṅkāvatāra, by D.T. Suzuki, editor of *The Eastern Buddhist*, has recently appeared. The Sutra is one of the most important in the study of Mahayana Buddhism, especially of Zen Buddhism, for it was this which was handed over by Bodhidharma, the father of Zen in China, to his first disciple Hui-k'ê early in the sixth century. The present *Studies* analyses the contents of the Sutra giving a systematic presentation of them. It also contains a Sanskrit-Chinese-English glossary, which will be no doubt of much help to students of Chinese Buddhism.

²⁶⁷ Some of the symbols on this page don't exist in Book Antiqua, so Tahoma has been used instead.

EXCHANGES

We acknowledge with thanks the following magazines: *Buddhism in England*, London; *Mahabodhi*, Calcutta; *The British Buddhist*, London; *Buddhist India*, Calcutta; *Prabuddha Bharata*, Mayavati, India; *Vedanta Kesari*, Madras; *Kalpaka*, Tinnevely, India; *Vedic Magazine*, Lahore; *Quarterly Journal of Mythic Society*, Bangalore City; *Indian Historical Quarterly*, Calcutta; *Bulletin of Oriental Studies*, London; *Message of the East*, Boston, U.S.A.; *Yogoda*, Los Angeles; *Re-incarnation*, Chicago; *Extreme Asie*, Saigon; *Die Katholischen Missionene*, Aachen, Germany; *La Revue Spirite*, Paris; *Rays from the Rose Cross*, Oceaniside, California; *Journal of Religion*, Chicago; *Occult Review*, London; *The Quest*, London; *The Shrine of Wisdom*, London; *Epoch*, Ilfracombe, England; *Le Lotus Bleu*, Paris; *The Theosophical Path*, Point Loma, California; *Liberal Catholic*, London; *The Theosophical Quarterly*, New York; *Christliche Welt*, Gotha; *Logos*, Tubingen; *Journal Asiatique*, Paris; *Il Progresso Religioso*, Genova; *The Young East*, Tokyo; *The Vaitarani*, Digapadia, Arttack (Or²⁶⁸issa), India; *The Meher Message*, Nasik, India.

Exchanges please address the Editors, 39 Ono-machi, Koyama, Kyoto.

MYSTICISM

The Sufi enwrapped in his blanket of wool,
Proclaims as he utters: "Allah and Basul,"
 "Oh, Thou in me
 "As I in Thee —
 "An endless, changeless Unity"
The Yogi of Ind, on the open grass mound,
Repeats, as Aum enters his soul with its sound:
 "A Unity,
 "But One in Three,
 "Thus to attain to samadhi."
The Christian recluse from the depth of his cell
Cries, as he visions a heaven and a hell:
 "Thou, I and He,
 "One Trinity,
 "Eternally! Eternally!"

H.W.B. Moreno

²⁶⁸ This symbol not found in Book Antiqua font so we have inserted from Tahoma