

- 26c To me thy love was a wonder
 26d above the love of a woman.
- 21a No dew be on ye, nor rain,¹¹⁸
 21b for ever, ye heights of Gilboa,
 21c Where heroes cast away shields,
 27b abandoned the weapons of war.¹¹⁹

If David wrote this poem, he was undoubtedly a great poet, but not a Psalmist. He was a worshiper of JHVH and forced the Israelites to embrace the religion of Judah, but he was an Edomite, not an Israelite. He had Europeans in his army, but he was not of European extraction. His hair was not red or blond, but black, and his complexion not fair, but brownish or olive. His stature may have been somewhat low, and his frame light. The view that David was an Aryan¹²⁰ is untenable.

THE DEVELOPMENT OF JAPANESE BUDDHISM.

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[In introducing to our readers the Rev. Wm. M. McGovern, priest of the Nishi Hongwanji, Kyoto, Japan, we take pleasure in quoting the following from a personal letter:

"In Hinayana, one cannot become a full priest, much less obtain higher degrees or hold office, until one has spent ten years in a monastery, as of course you know. In Shin, however, promotions are made irrespective of time, and only by passing certain examinations. (In order to become full priest one has to pass examinations in ten studies, six of which are on physical sciences etc.) Accordingly, I have been enabled to obtain, by examinations, quite high posts in the Hongwanji [Shin], which as you know is the largest sect in Japan. A large portion of my time I spend in preaching in the vernacular to the various temples (of all schools) throughout the country.

Naturally I have devoted a good deal of study to all the twelve sects, but have specialized in the Kusha, Sanron, and Tendai sects, the *philosophical* sects, as well as giving special attention to the contemplative sect, Zen, and the practical sect, Shin. I have by no means confined my investigations to Buddhism, however, but have been very much interested from the historical point of view in the various folklore tales and superstitions throughout the country. . . ."—Ed.]

ONE of the interesting, and at the same time most distinctive, features of Buddhism, and especially of the Mahayana, or northern branch, is its great all-inclusive comprehensiveness. In its

¹¹⁸ Cf. No. 189 of the Hudhailian poems in Wellhausen's *Skizzen und Vorarbeiten*, Part I, p. 139 (*lâ sūqiyat Amûlu*).

¹¹⁹ The words omitted represent later additions; see my restoration of the original text (2 Sam. i. 18-27) in *Johns Hopkins University Circular* No. 163, p. 55.

¹²⁰ See above, note 2.

various aspects may be found sects whose doctrines include or approach practically every system of religious or philosophical thought which has ever been formulated. It has on one side its agnostic and even materialistic aspect which has caused it to receive the sympathy of like-minded persons in the Occident, and at the same time it has its dogmatic side to the satisfaction of those who delight in having some external authority which they can regard as infallible. It is difficult to say whether Mahayana comes nearer to its sister faith, Hinayana (Southern Buddhism), or to Christianity, Hinduism, or Taoism, so closely does it approach in many respects the fundamental teachings of each and all of them.

The most amazing part of it all, however,—the feature that is the most important and interesting—is that all these seemingly contradictory ideas have been reconciled, and in a very plausible manner, it must be admitted. Mahayana, when viewed as a whole, is not a jumble of conflicting theories imperfectly grouped together, but rather presents the appearance of a solid whole composed of complementary parts closely welded together. It is, in a word, the missing link in the religious and philosophical world.

In the opinion of most competent authorities Mahayana is not the work of any one man or school but a gradual development, and if such be the case it is one of the most fascinating problems of history to note how from the materialistic philosophy of Hinayana, Mahayana has gradually evolved a system which, while including all the doctrines of the former, yet has room for, in a but slightly modified form, practically every dogma held by orthodox Christianity, such crudities as eternal damnation, etc., alone excepted.

Many persons regard the difference between the two schools of Buddhism as too apparent and too great to be explained by a process of internal development, and have been forced to come to the conclusion that Mahayana has borrowed directly and wholesale from Christianity, and that, accordingly, it is not a genuine Buddhist product at all. It is my intention to show, however, that even the latest features of Northern Buddhism, such as the Shin and the Pure Land sects of salvation by faith alone, are all latent in Hinayana and that their development may be clearly traced from Hinayana itself, through systems verging on both Hinayana and Mahayana and the so-called apparent or undeveloped Mahayana, to Mahayana as we find it to-day. Though the order of the introduction of the sects into Japan by no means coincides in all cases with the order of their original establishment, yet nevertheless, a very accurate idea of the process of this doctrinal evolution may be

found in the history of Buddhism in Japan, ranging from the first Hinayana sects to be introduced down to the latest, the Shin and the Nichiren sects.

The Kusha Sect.

Taking them up more or less in their chronological order, we first come to the Kusha or the Abhidharma-kosa-sastra sect, which was one of the first Buddhist sects to be officially introduced into Japan. It first made its appearance in China in 563 A. D. and was brought over to Japan in the first half of the seventh century. It is chiefly noted as being the sect which approaches more closely than any other to the orthodox Hinayana school of the South, for except for details it may be said to agree more or less with Buddhism as it is found in Burma, Siam, and Ceylon to-day. It is more or less materialistic in tendency, and its important principles may be said to be the existence of the *dharma* (Jap. *ho*), literally "law" or "thing" but actually the "material world," and the non-existence of the ego-entity or *atman* (Jap. *ga*).¹ According to this latter doctrine, the soul, instead of being an unchanging thing in itself, is but a combination of five aggregates (Skt. *skandha*, Jap. *on* or *un*), which are form, sensation, idea, conception, and cognizance. United they form the phenomenal ego, but this ego is purely a combination and has no absolute existence. This system, though called materialistic, is not so in the usual strict sense of that word, since it acknowledges the existence of both matter and spirit, the first of the aggregates belonging to the former division, and the remaining four to the latter.

Nevertheless, one sees there is not one word about God or the Supreme, and even while admitting and affirming the reality of the external world, the sect is entirely silent regarding the nature of its origin or its end. Like most, if not all of the other Hinayana sects it assumes either an attitude of entire agnosticism in regard to the existence of the supraphenomenal, or else definitely denies its reality. What its speculations lack in breadth, however, they more than make up in depth, for this school is noted for its hair-splitting. The principal other doctrines of the sect are comprised in its conception of the twelve *ayatanas* (*sho*) or places, the eighteen *dhatu*s (*kai*)

¹ This doctrine of non-atman, which is one of the principal teachings of all the Buddhist sects, is one of the most difficult things for Western students of the subject to understand. A full explanation lies entirely outside the scope of the present article, but those unacquainted with the idea will find a more detailed account in any standard book on Hinayana, and the fourth chapter of my book on *Mahayana Buddhism*, as well as in Dr. Paul Carus's *Gospel of Buddha*.

or elements, and the seventy-five *dharmas* (*ho*, lit. "laws") or things. Everything in the universe is supposed to be the result of the interaction of these.

The Kusha sect has never had any temples or priests in Japan, nor even an independent existence, having been brought over to Japan by the founder of the Hosso sect and thereafter maintained by that school as a subsidiary system.

The Jojitsu Sect.

An even older sect is the Jojitsu, or Satya-siddhi-sastra school, which was studied by the famous Shotoku Taishi (the Constantine or Asoka of Japanese Buddhism) and the emperors of Japan when Buddhism was first introduced there in the sixth century, but which really belongs to a later stage of development.

In this system may be found the first great step which leads to the true Mahayana system, namely the denial of the real or absolute existence of the dharma. The Kusha sect, as we have observed, denied the existence of the thing but affirmed the existence of that which composed the thing. Even this last, however, the Jojitsu sect denied, chiefly through carrying to its logical extent the Buddhist idea of change and the illusoriness of time, though limitations of space prevent a full presentation of the metaphysical niceties by which this result was obtained. The real and absolute existence of matter and spirit thus being undermined, some other explanation of the nature of existence had to be given, and accordingly the idea that existence is purely mental, arose.

Buddhism was thus transformed into a sort of subjective idealism. This idea was just beginning to manifest itself in this sect, however, so that many questions as to the nature of existence and the origin of the mental action which resulted in the formation of the material world were left unanswered. In fact its very doctrine of non-existence is relative, since it says that matter *as we know it* does not exist, for in reality it is a constantly changing whole, and not a definite thing in itself (much the modern Bergsonian idea), and accordingly that the world as we think it is, is the result of our mental actions rather than actually the world itself. Like the other Hinayana sects, the Jojitsu school has never had an independent existence in Japan, having been the companion philosophy and protégé of the San Ron sect.

The Ritsu Sect.

The third and last Hinayana sect to be found in Japan is the Ritsu or Vinaya sect, which, however, is of little importance for the

purpose of studying the development of Mahayana, since the school practically shut out all metaphysical speculation. Instead, it contented itself with the arrangement and classification of the various moral laws and precepts of Buddhism, so that while it has never had any important direct influence, yet its classifications have been much studied by members of the other sects, as has been, indeed, also the case with the other two Hinayana sects.

The Hosso Sect.

We now leave the realms of Hinayana orthodoxy and come to a more definite systematization of the ideas brought forward by the Jojitsu sect. There we found the vague and general assertion that all existence is mental, but little or no attempt was made to formulate a thoroughgoing logical system based upon that conception. In the Hosso or Dharma-lakshana sect we have a step made in this direction. According to this school there are five divisions of all things, namely, (1) mind kings (*chitta raga*), (2) mental qualities (*chitta dharmas*), (3) things having form (*rupa dharmas*), (4) things separated from mind (*chitta viprayukta dharmas*), and (5) immaterial things (*asamskrita dharmas*). This school holds, however, that though five things are enumerated, yet in reality there is nothing but mind (*chitta*). The first division or "mind kings," consists of eight kinds of knowledge: eye-knowledge, ear-knowledge, nose-knowledge, tongue-knowledge, body-knowledge, mind-knowledge, "soiled mind" knowledge, and finally *alaya vignana*, literally "receptacle-knowledge." As a matter of fact, this last or *alaya vignana* is the most important feature not only of this sect but to a large extent of the other divisions of Mahayana Buddhism as well. In reality it comes very close to the Hindu or Vedanta idea of *maya* or the illusory mind-substance that is the essence and the cause of all material existence. It is, to use a very imperfect metaphor, a thick mist or vapor that arises on the universal water of mind, and which assumes various transformations. These transformations result in the formation of units of consciousness, which result, in turn, in the appearance of the material world. The Hosso school, while apparently advanced but little beyond the teachings of the Jojitsu sect, yet shows one important development inasmuch as it explicitly states for the first time that which was latent in all Hinayana sects and especially in the one just mentioned, namely that we are all but manifestations of one substance, and are thus identified with one another through identity with this One.

The San Ron Sect.

The San Ron or the Three Sastra sect,² introduced into Japan in 625 A. D., witnesses the next important evolution in Mahayana. While Hosso declared the external world to be non-existent, it taught that the phenomena which manifested themselves in it are real, and accordingly it is called the "school of being" or Madyama-yana ("apparent Mahayana"), in contradistinction to San Ron which is termed the "school of non-being." As a matter of fact, however, the difference between them is very slight and is due rather to the emphasis which the San Ron sect lays upon the absoluteness and indefinability of the original mind. In this sect there is in reality neither spirit nor matter but only a single norm of existence which transcends them both, and of which the universe is but a partial and illusory manifestation. According to this school the two greatest possible heresies are, first, to believe that the world exists, and, second, to believe that the world does not exist, since in reality it both exists and does not exist at the same time, i. e., its existence is purely relative.³ The San Ron sect also maintains the idea that the world is manifested through the agency of the *alaya vignana*, or *maya*.

But while, therefore, the actual difference between this sect and the preceding one is small, there may be said to be one especial distinction in general tendency which differentiates them, namely that one is positive and the other negative. Paradoxically enough, the San Ron sect which lays even greater emphasis on the unreality of the world than does the Hosso, is in reality the more positive and affirmative sect of the two, or in fact of all the schools thus far met with.

Up to this time the development of Buddhism has been along an entirely negative line, denying first the *atman*, then the material world, and finally the very phenomena which seem manifested in the material world. In the San Ron sect this negativity reaches its climax, and by its very destructiveness it becomes more constructive than the others, for in thus vigorously denying everything possible it is forced necessarily to formulate more explicitly the doctrine of a one underlying substance. While the other sects were obliged to more or less admit its existence, the San Ron sect was the first

² A *sastra* is a classical commentary upon the *sutras*, i. e., scriptures.

³ For a fuller explanation of the Mahayana conception of the existence or non-existence of the world see Asvaghosha's *Awakening of Faith in the Mahayana*, trans. by D. T. Suzuki.

to show by its denial of both spirit and matter that the ultimate must be superior to both of them—immutable, transcendent, yet immanent, infinite, and eternal. Accordingly, we have here the elements, the foundation of the doctrine of the *Supreme*, which we have seen to be one of the chief features of Mahayana, and the idea which distinguishes it most clearly from Hinayana.

The Kegon and Tendai Sects.

Even in the San Ron sect, however, the idea of the supreme transcendent Mind (Jap. *Myoshin*) is more or less in a latent form, so that the Hosso and the San Ron sects are classified together under the title of "apparent, or undeveloped Mahayana," in contradistinction to the remaining schools which have the doctrine in a more perfect and developed form.

The first sect introduced into Japan having the true Mahayana philosophy was the Kegon or Avatamsaka sect which came to Japan in 736 A. D. This sect and the following one, the Tendai, present the Mahayana philosophy in all its beauty, and in fact may be said to represent the philosophical high-water mark—the later sects all taking their fundamental principles from these two and arranging and adapting them to suit specific needs at different epochs. The theologies (if I may be pardoned that word) of both the Kegon and Tendai schools, though differing widely about details, are much the same in general outline, and may therefore be considered together.

It should be remarked that with the establishment of the Kegon sect the first period of Japanese Buddhism closes. The above six sects were all introduced while the capital of Japan was in Nara and are therefore grouped together as the Nanto (southern capital) schools. Their material prosperity lasted only as long as they were under direct imperial favor, and with the removal of the seat of government to Kyoto and the establishment of the Tendai and Shingon sects they rapidly waned in influence, until all but the Hosso and Kegon sects are entirely extinct and these between them have less than seventy-five out of a total of between fifty and a hundred thousand Japanese Buddhist temples.

The fundamental doctrine of both the Tendai and the Kegon sects is their conception of the *Bhutatahata*. While the Universal Mind had been but an abstraction in San Ron, in these two systems it received systematic and devotional treatment. Starting with the principle that there was an existence which transcended but included matter and spirit, life and death, Samsara and Nirvana, they declared that the only true way of expressing this was by the word *bhutata-*

thata ("suchness of existence") or the Japanese *shinnyo hosho* ("principle of absolute truth"). It is in Mahayana the true form, the norm of existence, the acme of being, the warp and the woof of the universe.⁴ It comes near to Hegel's conception of the Absolute inasmuch as it is not the force behind evolution only, but also the very process of evolution itself. Retaining as Kegon and Tendai do the conception that existence is mental and that it is the illusory and relative manifestation of ignorance working upon the Universal Mind, thus causing the *alaya vignana*, they declare that the *Bhutatahata* is both identical and non-identical with the material universe. It is, to use a simile of Asvaghosha, one of the great Hindu Mahayana patriarchs who lived about the time of Christ, as if the ocean (the *Bhutatahata*) were stirred up by the wind (of ignorance) and the waves (the material worlds) were produced. "The water can be said to be identical in one sense and non-identical in another sense with the waves. The waves are stirred up by the winds but the water remains the same. When the wind ceases the motions of the waves subside but the water remains the same."⁵

Preceding systems had formulated the doctrine that every Buddha has three bodies, the *Dharmakaya* (Jap. *Hosshin*) or body of the law; the *Nirmanakaya* (*Ojin* or *Keshin*), the body of transformation; and the *Sambhogakaya* (*Hōshin*), the body of compensation. In these two sects, however, the *Bhutatahata* is regarded as a sort of Universal Buddha; accordingly it was likewise considered to be possessed of the three bodies, and consequently we have an almost Christian idea of the Trinity. The *Dharmakaya* corresponds to God the Father, consciously guiding the course of evolution, the *Nirmanakaya*, like the Christian God the Son, is the Supreme revealed in the universe for the purpose of bringing the world nearer to enlightenment, while the *Sambhogakaya* takes the place of the Holy Ghost. Every Buddha, or enlightened sage, is supposed to become one in essence with the Supreme so that his appearance on earth is equivalent to an incarnation of divinity.⁶ So, too, the conception of *anatman* (*muga*) received a different interpretation, for from simply de-

⁴ I would suggest that those who are interested in the subject should read Dr. Paul Carus's *Philosophy of Form* for a more detailed account of a similar, though not identical conception to that held by Mahayana.

⁵ *The Awakening of Faith in the Mahayana*, trans. by D. T. Suzuki.

⁶ I might mention here that, in the opinion of modern Mahayana scholars, Christ must be considered as one of the Buddhas, so that they may be said to believe in the divinity of the Christian Saviour. The only difference is that in Mahayana the divine incarnation is not confined to one individual.

claring, as in Hinayana, that there is no such thing as the soul-entity or atman. Tendai and Kegon taught that the atman does exist but that the *atman of me* is not different from the *atman of you*, nor from the essence of the Bhutatathata. Mahayana teaches us to believe, therefore, that we are all but various transformations of an infinite spirit of life which is working toward perfection manifested on earth, and that consequently I am in you and you in me and that we both are one with God.

The Shingon Sect.

The next three sects, the Shingon, the Zen, and the Nichiren, are not so much doctrinal developments as various adaptations of the foregoing philosophical foundation. They are, however, noted for several important and distinctive traits. The first and most interesting of these is the gradual transformation of Mahayana from a philosophy into a religion. This implied practically no dogmatic change, as I have said, but merely the inspiring of a devotional besides the metaphysical spirit.

This tendency was first clearly manifested in the Shingon (Skt. Mantra) or True Word sect, which was introduced into Japan by her greatest abbot, Kukai or Kobu Daishi. This celebrated priest went to China at approximately the same time as did Dengyo Daishi (in the early part of the ninth century). There the two studied the profound doctrines of Chinese Buddhism and finally returned to Japan and promulgated two new sects, the latter Tendai and the former Shingon. Shingon, while holding the same ideas about the Bhutatathata as does Tendai, prefers to give it a more personal touch and calls it by the name of Vairochana Buddha (Jap. Dai Nichi Nyorai), the Great Being of (or coming from) the Sun. The sect is by far the most mystical one in Japan and divides all the schools of Buddhism into two divisions, those teaching the exoteric and those teaching the esoteric doctrine, putting all the other sects into the former division, and itself alone into the latter.

While strictly monotheistic in the sense of acknowledging but one supreme God, Shingon has innumerable minor deities in its pantheon (most of the more important ones being personifications), and one of its chief features is its *mandalas* or pictorial symbols of various classifications of these beings, each mandala, as well as each "god," having a hidden significance of its own. The Tendai sect has much decayed in influence in recent years, but the Shingon sect still maintains a strong hold over a considerable portion of the Japanese

people, though even it is not nearly as virile as some of the more modern of the sects.

Shingon owes part of its popularity to the fact that it, first of all the sects, attempted to combine the ancient native faith of Japan (Shinto) with Buddhism. Kobu Daishi realized that as long as there was no room in the Buddhist religion for the Shinto deities, Buddhism could have no serious hold over the lower classes of Japan, so he declared that the native deities were but incarnations of the various Buddhist Buddhas and gods. The principal other features of the sect are its three secrets (which are too metaphysical and of too little importance to require detailed explanation), and its idea of the ten stages of Buddhism—itsself, of course, being the highest.

The Zen Sect.

Shingon and Tendai belong to the medieval period of Japanese Buddhism, and for two or three centuries after their establishment these two sects continued to exercise an almost undisputed sovereignty over the Japanese religious mind. At the end of that time a great spiritual wave arose, one of its manifestations being the introduction from China in 1191 of the Zen sect by Eisai. Zen in many ways holds a unique position in the history of the world's religions, its nearest approach in the West being perhaps the Quaker sect.

Practically all the other sects of Buddhism have based their doctrines on some one or two sutras (sacred books supposed to have been spoken by Buddha) or sastras, and have given them a worship which quite equaled that of the Protestant Christians for the Bible. Zen, however, cast them all aside and said that the truth was not to be found in books, but hidden in the heart of each man, and that accordingly it could be unlocked by a proper system of meditation or contemplation (Skt. *dhyana*, Jap. *zenna*, whence the name of the sect). The most that books could do was to point out the way. Nor was dependence upon sacred writings the only subject of criticism, for Zen declared it not less injurious to waste time upon the worship of personalities and vehemently decried the idolatry which was given by some believers to the historical Buddha to the detriment of an understanding of the Universal Buddha, and the reverence given by many Zen patriarchs to Gautama is little more than that given by broad-minded members of other religions. As a matter of fact, however, this iconoclasm is found latent in the other sects inasmuch as they all teach that every one is possessed

of the Buddha nature, and that we have only to purify our minds and perfectly realize this truth to reach supreme enlightenment, but Zen was the first to carry this idea to its logical extreme.

One of the most distinctive features of Zen is its system of *koan*, or hidden words or phrases which are given to each student to elucidate, as a means of training the mind. One or two instances will suffice to give a good idea of their general nature. A monk once asked one of the Zen masters named Tung Shang (Jap. Don Zan), "Who is the Buddha?" to which the master replied, "Three pounds of flax." Again a monk asked Tsui Wei (Suibi) what was the significance of the first Zen patriarch's coming over from India to China, which is considered equivalent to asking the first principle of Buddhism. Tsui Wei answered, "Wait until no one is within ear-shot and then I will tell you." They then entered the garden, whereupon the monk said, "There is no one about here, I pray you tell me." Then Tsui Wei pointed to a bamboo, saying, "That bamboo is so high and that one rather short." A similar story is told of Mu Ping (Mokyo) who, when asked what was the first principle of Buddhism, answered, "How large that melon is."

The Nichiren Sect.

The simplicity of Zen in contradistinction to the useless hair-splitting of the earlier sects, its encouragement of manliness, self-reliance, and self-discipline, gradually gained for it the allegiance of a large majority of the noble and intellectual classes of Japan. However, a system which would be more acceptable to the populace, and be more readily understood by them was still wanting, until its place was filled by the school founded by the famous Japanese priest Nichiren whose name it bears. It is worthy of note that the Nichiren sect is the only sect known by its founder's name, but its use in this case is more than justified, for the sect is inseparably bound up with its founder's personality.

Nichiren was born in 1222, the son of a poor fisherman, and he was first a priest in several of the other denominations, until finally, becoming convinced that they were all hopelessly corrupt and degenerate, he went about establishing his own sect, preaching in the market-place and at street corners the glory of his gospel, the Sutra of the Lotus of the Good Law. Ridiculed as a fool and a fanatic, persecuted as a danger to the empire, finally escaping decapitation by a hair's breadth (his followers say by a miracle), he ever went on filled with the ecstasy of proclaiming what he considered his divine mission, until by his piety, his earnestness, and his zeal he

secured the allegiance of thousands and the respect and admiration of all Japan, and this in spite of his narrowness, his bigotry, and his lack of a properly balanced mind. To-day he has practically two million followers, all of them in Japan.

In spite of his vehement denunciation of the other sects and their teaching, Nichiren added practically nothing new to Buddhist speculation, and his chief service lay in simplifying and popularizing. Formerly, while Buddhism had been nominally the religion of the whole of the Japanese Empire, in reality it was only the intellectual classes who were its true adherents, for the common people regarded it as a vast system which one could never fully understand, and at which one could only marvel. As far as the nation as a whole was concerned, Buddhism was more of an ornament than a living faith. Nichiren, however, to a large extent changed all this. By bringing forward and emphasizing the essentials of the Buddhist faith and relegating the details to the background, he managed to let the populace know what he really wanted them to believe, and then by his eloquence persuaded them that they should do it.

The Jodo Sect.

Founded several years before the Nichiren sect, the Jodo (Skt. Sukhavati) or Pure Land school belongs, nevertheless, to a later stage of development. All the other sects taught that a man continued being reborn here on earth (though between lifetimes he would stay for a time in one of the heavens or hells) until he attained Buddhahood, or supreme and perfect enlightenment.⁷ Now it must be remembered that this Buddhahood is not in itself extinction, or a sort of heaven, nor mere freedom from life and death, nor a place of eternal and happy existence. It is nothing more or less than a state of mind, a sort of spiritual ecstasy that preserves one free from sin and doubt while at the same time going about the every-day duties of life. Manifestly, then, being but a mental condition, the place of its attainment is unlimited. In other words, it is a fundamental Buddhist doctrine that it may be gained here on

⁷ It should perhaps be noted here that one of the chief differences between Hinayana and Mahayana is that the former teaches that Buddhahood can only be gained by one or two persons in the course of many thousands of years, ordinary humanity being perforce content with *Arhatship* or ordinary freedom from birth and death, while the latter holds that the supreme goal is open to all who will but earnestly endeavor to reach it. The distinction between *Arhatship* and Buddhahood is primarily one between mere salvation and supreme enlightenment, but it also involves the principle of self-sacrifice, since the *Arhat* is supposed to endeavor to reach the goal for the sake of saving himself alone, while the Buddha strives to do so in order to save the world at large. According to Mahayana, all its followers are *Bodhisattvas* or *Buddhas-to-be*.

earth or in one of the numerous heavens or even hells which Buddhism declares to exist.

We know, however, that amidst the multitudinous distractions which everywhere surround us in the material world the attainment of mental freedom is difficult, and putting together the two ideas that Buddhahood may be gained anywhere, and that it is difficult to obtain it here on earth, the Jodo sect teaches its followers to seek to be reborn at death in the Pure Land (*jodo*), where, the external conditions being more favorable, the attainment of supreme enlightenment is much easier.

How is this rebirth in the Pure Land to be obtained? According to the Jodo sect, it is by means of faith (not mere belief) in, and reliance on, the Supreme, whom they usually know as Amitabha.⁸ By opening our hearts and minds to the realization of the greatness of, and our true oneness with, the Universal Buddha, we become so filled with purity and wholeheartedness that we are supposed to become worthy to enter at death into the Pure Land, which is but a step removed from Buddhahood.

Jodo teaches that there are two ways of acquiring merit and attaining Buddhahood. One is through "self-power" (*ji-ri-ki*) and the other is by means of the "other power" (*ta-ri-ki*), and the school goes on to declare that men should forsake their self-striving after Nirvana and place their entire reliance upon the other power, or in other words gain the Pure Land solely by depending upon the merits of Amitabha. This conception will, of course, appear crude and un-Buddhistic until it is remembered that Amitabha is not a petty anthropomorphic deity but the heart of the universe and the higher self of each one of us. "It is not I that work, but the Father that worketh in me." "Give up thy self if thou wouldst live," etc. In fact, have not all the great books and all the great prophets come to bring the same message?

The Jodo sect teaches, therefore, that we must surrender our love of, and reliance upon, the petty personality, the little you and

⁸ Owing to the wide variety of the names of the Supreme, Western students of Buddhism often meet with a serious misunderstanding. Notwithstanding that Amitabha, Vairochana, Bhutatathata, and Yakushi refer to only one Being or his different aspects, they have come to regard Mahayana as an inexplicable polytheism. Accordingly, it should be strongly impressed upon the mind that Northern Buddhism, while admitting the existence of innumerable minor deities, such as Buddhas and devas (angels), is explicit in its affirmation that there is in reality, behind all differences of terminology, but one norm of existence and fount of life. In the Shingon sect, Vairochana is the Dharmakaya, the glorified Sakyamuni the Nirmanakaya, and Amitabha the Sambhogakaya. In the Jodo sect, however, Amitabha alone is the Universal Buddha, of whom all other deities are but manifestations.

I, and invoke the latent strength of the real You and I, who is the Great Buddha. We can to a certain extent make progress by depending upon, and longing after, the little separate individuality, but all Buddhism teaches, and this school lays especial emphasis upon the fact that rapid progress can only be made and the ultimate goal attained by the forgetting of self in the contemplation of the Supreme Reality, which includes but transcends all ideas.

Furthermore, Buddhism teaches, as we have already noted, that every Buddha is possessed of three bodies, and since we are, according to Mahayana, all Buddhas (only that we fail to recognize the fact), we also are supposed to have the three bodies, though of course in a decidedly latent form. The possession of the three bodies in a perfected form enables one to enter Jodo (which is also a state of mind quite as much as a place), and since the practice of tariki (other power) is supposed to develop the three bodies, it accordingly results in rebirth in the Pure Land. Manifestly, however, "the practice of the presence of God," to use a Christian expression for a typically Buddhist idea, varies with each person in intensity of earnestness, so that the degree of development also varies. Accordingly, instead of having, as Christianity, one reward for the truly devout and for the mere believer, Jodo teaches that there is an ever-varying degree of reward, but with two main divisions, the *hodo* ("true land") for the earnest, and *kwedo* ("apparent land") for those whose faith is tinctured with selfishness and doubt.

One very important feature of the Jodo theology which has often been overlooked by Western students of the subject, is that it teaches that even after being reborn in the Jodo, a man must come back repeatedly to earth for the sake of saving all creatures.⁹ Accordingly there is but very little real difference between the teachings of the salvation-by-works school and that by means of Pure Land, for, to quote a booklet written by S. Kuroda and given the imprimatur of practically all the existing important sects of Japan, "Though there are the two different passages of *shodomon* ('holy path') and *jodomon* ('Pure Land path'), *moksha* (literally, 'emancipation,' here equal to Buddhahood) can be obtained equally through both. . . . Those who follow the former division, though they obtain Buddhahood in this world, must still accomplish the excellent deeds and vows of Bodhisattvas (Buddhas-to-be) in the Pure Land, while the followers of the latter, though they are born

⁹ Called in Japanese the *genso yeko*.

in the Pure Land, must likewise cultivate and practise them, being reborn in the Impure Land (this world)."

The Shin Sect.

It is a matter of general supposition in the West that the teachings of the Pure Land sect are of comparatively recent origin, and that in reality they are not pure Mahayana at all. As a matter of fact, however, we may trace their history back as far as the documents of Mahayana go. We find mention made of them, for example, in the famous book called the *Mahayana Sraddhotpada Sastra* (Jap. *Daijo Kishinron*) or "the Awakening of Faith in the Mahayana," which was written by the great patriarch Asvaghosha who lived at about the time of Christ, and Suzuki argues from his quoting one of the Jodo sutras as authoritative, that these must have been written at least one or two centuries earlier. Then again, Nagarjuna, often called the second founder of Mahayana (Gautama, of course, being considered the first), to whom no less than eight of the twelve Japanese sects trace back their direct origin, explicitly brought out the doctrine of rebirth in the Pure Land through faith in Amitabha, as did also another famous patriarch, Vasubandhu, whose Pure Land sastra I am at present translating. These three men are all of Indian origin, but in China Doshaku, Donran, and Zendo stood as prominent defenders of the idea of salvation by faith, while in Japan we have first Genshin and then Genku, the founder of the Jodo sect as we know it to-day.

Genku, while holding tenaciously to the principle of salvation by faith, retained the ancient ecclesiastical discipline, and it remained for his even greater disciple, Shinran, to carry the conception to its logical extreme by abolishing the vegetarianism, celibacy, abstention, and poverty of the priests. If we are really to be saved by faith in the Supreme and not the mere personal working out of merits, what need is there, demanded Shinran, for ascetic practices?

Accordingly, the sect which Shinran established, the Shin or True sect, while differing but little in doctrine from the parent school,¹⁰ allows its priests to marry, eat meat, etc. While the ideal of the priests of the other sects is to flee from the distraction of the world in order to gain enlightenment and salvation, the aim of the

¹⁰ The chief points of difference are, first, that the Jodo sect teaches that the constant repetition of the name of the Supreme which the believers indulge in has a merit in itself, while the Shin sect teaches that it is only an outward manifestation of a lively faith; and secondly, that according to the Shin sect, entering Jodo is equal to becoming Buddha.

TABLE REPRESENTING THE TWELVE SECTS OF JAPANESE BUDDHISM.¹¹

<p>Hinayana (<i>Shojo</i>).</p> <p>1. <i>Kusha</i>, Materialism: Non-existence of atman, but existence of the things which comprise the atman. (Associated with Hosso sect.)</p> <p>2. <i>Jojitsu</i>, Nihilism: Existence of neither thing nor matter (<i>Vinaya</i>): The moral precepts of Buddha.</p> <p>3. <i>Ritsu</i>, Practical Morality (<i>Vinaya</i>): The moral precepts of Buddha.</p>	<p>Madyamayana (<i>Gondaijo</i>).</p> <p>4. <i>Hosso</i>, Subjective Idealism: All existence purely mental.</p> <p>5. <i>San Ron</i>, Absolute Nihilism: Truth an inconceivable existence beyond matter and spirit.</p>
<p>Mahayana (<i>Jitsu daijo</i>).</p>	
<p>6. <i>Kegon</i> and 7. <i>Tendai</i>, Realistic Pantheism: Bhutatathata (the Absolute) the essence of being.</p>	<p>8. <i>Shingon</i>, Mysticism: Vairochana (Universal Buddha) the principle of all being.</p> <p>9. <i>Zen</i>, Contemplation: Truth not to be found in tradition but in individual realization.</p> <p>10. <i>Nichiren</i>, Realistic Pantheism: Tendai system modified and popularized.</p>
<p>Holy Path (<i>Shodomon</i>).</p>	
<p>11. <i>Jodo</i> and 12. <i>Shin</i>, Mysticism of exclusive adoration: Truth to be attained by the grace of Amida (<i>Amitabha</i>).</p>	
<p>Pure Land Path (<i>Jodomon</i>).</p>	

¹¹ I wish to acknowledge my indebtedness in compiling this chart to Mr. J. Fujishima, author of *Le Bouddhisme Japonais*.

Shin school is to go into the world and endeavor to raise its standards ever higher. Its doctrine of the uselessness of ascetic works is not, of course, meant to lower the standard of morality, since, with Protestantism, the Shin sect holds that good works are an invariable accompaniment of devout faith, and that the greater faith the more unfailing the morality.

JESUS IN THE KORAN.

BY BERNHARD PICK.

THE Koran, the sacred book, the Bible of the Mohammedans, is unquestionably one of the great books of the world, and has left its impress upon the ages. It claims to be the product of divine inspiration by the archangel Gabriel, who performed the function assigned to the Holy Spirit in the Scriptures. In the fifty-third Sura¹ the Koran is thus described:

“The Koran is no other than a revelation revealed to him:
 One terrible in power [Gabriel, i. e., the strong one of God] taught
 it him,
 Endued with wisdom. With even balance stood he
 In the highest part of the horizon:
 Then came he nearer and approached,
 And was at the distance of two bows, or even closer,—
 And he revealed to his servant what he revealed.”

Gibbon calls the Koran an “endless, incoherent rhapsody of fable and precept and declamation, which seldom excites a sentiment or idea, which sometimes crawls in the dust, and is sometimes lost in the clouds.”² Carlyle calls the Koran “the confused ferment of a great rude human soul; rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself in words,” and he speaks of its reading in English as “a toilsome task,” adding, “Nothing but a sense of duty could carry any European through the Koran. We read it, as we might in the State-Paper Office unreadable masses of lumber, that we may get some glimpses of a remarkable man.”³

Leaving aside the various estimates of the Koran as a literary production, we are concerned with the Christian elements which it

¹ Rodwell's translation, which is here followed throughout.

² *Decline and Fall of the Roman Empire*, Chap. L.

³ “The Hero as Prophet,” in *Heroes, Hero-Worship, and the Heroic in History*, London, 1840.