

tioned above) that there are exceptions to the rule that *şade* is generally rendered by sigma, and as even in Hebrew *şade* and *zayin* are interchangeable, words being written either with *şade* or *zayin* with no difference in meaning.

As to whether my discovery has any value in the question under consideration, I will leave this to the judgment of readers interested in the matter.

THE ZEN ORDINATION CEREMONY.

BY BEATRICE SUZUKI.

ON Sunday, July 11, 1915, the ordination ceremony took place of an English gentleman who was admitted to the Buddhist brotherhood, the first Occidental to become a Mahayanist monk. There have been monks admitted into the brotherhood in Ceylon of the Hinayana, but never before had the Mahayana opened its doors to a Westerner.

The novice was an English gentleman who had lived many years in America. In 1913 he came to Japan for the purpose of studying Buddhism and went to Kyoto where for a time he was a teacher of English in a Buddhist college of the Shin sect. He had, however, become interested in the tenets and practice of the contemplative Zen sect, and in May, 1914, became a disciple of the Right Rev. Soyen Shaku, former Abbot of Engaku-ji and Kencho-ji, one of the most popular and brilliant priests of the Zen sect, who came to Chicago in 1893 as a delegate to the World's Parliament of Religions, and in 1905 paid a further visit to the United States and Europe.

In April, 1915, the novice came to Rev. Shaku's temple, Toke-ji, at Kamakura, and received instruction from him. He was then formally received into the brotherhood, and is now a Buddhist monk. The ceremony was interesting, a few guests only were invited. The formalities took place in the Kwannondo of Toke-ji, Rev. Shaku officiating. The novice, clad in a simple white dress, came before his master who applied the razor to his head and with solemn words and with the prayers of those present received the priestly robes and bowls. A little later he returned, now the monk Sokaku, clad in his flowing black *koromo* and *kesa*, to receive the benediction of his teacher and pay his respects to Shakyamuni

whose follower he now is, to Kwannon, the goddess of mercy, and to his teacher, Rev. Shaku.

It may be of interest to read the very words of the formal ceremony. So it is given here as translated from the Zen prayer-book by Mr. Daisetz Teitaro Suzuki:

When all the necessary preparations are made, Roshi, the teacher, takes up the censer, and, burning incense, softly pronounces the following words:

"To all the Buddhas in the ten quarters filling infinite space, to the golden Scriptures which contain the ocean of the Law, to all the holy beings of the Triratna who have gone beyond the ten stages and attained the five fruits and four promises, this incense I dedicate and request their presence to be the witnesses of this ceremony."

Then the following holy names are invoked.

"ADORATION to the All-illuminating Buddha of pure and immaculate Dharmakaya; to the All-illuminating Buddha of perfect and faultless Dharmakaya; to Shakyamuni-Buddha whose manifestations are infinite; to Maitreya-Buddha who is yet to appear on earth; to all the Buddhas, past, present, and future, filling all the ten quarters; to Manjusri-Bodhisattva, incomparable in wisdom; to Samantabhadra-Bodhisattva, incomparable in virtue; to Aryavalokitesvara-Bodhisattva, incomparable in compassion; to all the great and venerable Bodhisattvas; and finally, to Supreme Reason (*prajnaparamita*) which is perfect beyond knowledge."

The gong is struck, and the following is addressed to the novice:

"O thou, son of a good family! How eternally calm the source of the mind! How unfathomably deep the ocean of being! Those who are ignorant are forever sunk in the deeps. But those who are enlightened are free wherever they find themselves. To enjoy oneself in the path of freedom it is necessary to lead the life of a homeless one. For this is the model set forth uniformly by all the Buddhas, and the standard established for the attainment of freedom. This is a truth not to be doubted by any one. No other lives surpass the life of a homeless one if a man wishes to make his mind and body work in accordance with the Way. Why? Because to cut off the hair means the destruction of the root of pas-

sion, and no sooner is this accomplished than the original form becomes manifest; while the changing of the dress means an escape from this earthly life, and no sooner is this done than freedom is realized. For this reason no Buddhas ever attained to the Path by continuing their family lives; nor have there been patriarchs in any time who did not assume the form of homeless ones. Therefore, of all merits nothing exceeds the merit of the life of a homeless one. To build a tower of the seven jewels, whose height may scale the thirty-third Heaven, is meritorious enough; but compared to the merit of a homeless one it does not come up even within one hundredth part of it; in fact, no such numerical comparison is possible between these two kinds of merit. When the jewel tower is destroyed it turns into dust and will cease forever to regain its former splendor. But the merit of a homeless one is ever growing until he attains Buddhahood, when his merit will continue for ages to come. It must then be said that a homeless one, even still retaining his earthly form, is able to go beyond the condition of an ordinary mortal. Though he may not yet have realized the fruit of the holy life he is truly a follower of the Buddha and the most honorable of all beings in the triple world, and his is the most excellent state of existence in the transmigration through the six modes of life. Think of your mind and body destined to migrate throughout eons, but now about to enjoy a birth in the land of Buddhas where there is eternal progress and a state of immortality. The false attachment from the beginningless past has now been put aside and the solid virtue of original being is going to be perfected. For these reasons, when one becomes a homeless mendicant even heaven and earth dare not treat him like other mortals; he is not to be mixed among them. His shaven head signifies that he has now nothing to oppress him. The square sleeve of his robe is the banner of freedom. Whatever he sees or hears is turned into things of vast merit. All his kinsmen are sure to attain excellent fruit. He ranks above the triple world, and his virtues stand high over the ten quarters. Even kings dare not overshadow him; even his parents are willing to honor him above themselves; even gods and spirits rank below him. The only personages he will respect are his masters, seniors, Buddhas, and Fathers. Therefore it is said that as long as one transmigrates in the triple world one cannot cut oneself loose from the bond of love; but that he alone really repays love who, abandoning a life of attachment, enters the Absolute. Thinking of all the love bestowed by your parents to whom you owe your existence and manhood, pay them now most sincerely your last respect.

Thinking of all the benefits you have gained from your king and country, properly show them now your feeling of gratitude. This is the practical proof whereby the fact of your new detached life is demonstrated, and it is the unique sign of your dignity. Let your guardian god be informed of this event and be offered thanks for the protection so far given you through his power. Let the guardian god of your locality be also notified of your awakening in the faith and taking of vows for a new life. When they are duly informed your guardian god will be your protector in the pursuit of the Path, and your heaven and earth gods will be the benefactors of the Law."

The novice bows three times before the Buddha and then another three times before Roshi. Roshi, taking up the razor, recites the following gatha together with the witnesses.

"Behold this great man
Whose insight has grasped the impermanency of things.
Who, abandoning a worldly life, endeavors to realize Nirvana!
How wonderful! how beyond the ken of thought!"

The shaving over, the novice bows three times before Roshi, who thereupon speaks as follows:

"This last tuft of hair is called *chuda*. The master alone is able to cut it off, and I am now going to shave it for you. Do you give your consent?"

The novice answers, "Yes, I do". When this is three times repeated, Roshi recites the gatha of tonsure:

"Changed is thy form. Be faithful to thy vows.
Freed art thou now from desire; have no worldly attachments!
Having abandoned thy home life, walk thou ever on the Path
of Holy Truth.
And exert thyself in order to lead all beings to deliverance!"

This is repeated three times. The last tuft, chuda, is gone. The novice bows three times. Roshi lifts the "nishadanam" which is on the table, and hands it over to the novice who, receiving it, pronounces the following words:

"All the Bodhisattvas and Mahasattvas be gracious enough to hold me in their thought! O my venerable master, this is a *nishadanam* made in accordance with the measures, and I now receive it from the master for it is my garment of protection."

Next the novice is handed the "antarvasa" and he utters the following:

"All the Bodhisattvas and Mahasattvas be gracious enough to hold me in their thought! O my venerable master, this is an *antarvasa* cut according to the measure, and I now receive it from you, for it is the garment of detachment."

Next he is handed the "uttarasanga" and he speaks:

"All the Bodhisattvas and Mahasattvas be gracious enough to hold me in their thought! O my venerable master, this is an *uttarasanga* cut according to the measures, and I now receive it from you for it is the garment of detachment.

"Excellent is this garment of deliverance!

Like the spiritual garden of bliss is this robe!

I now receive it with all reverence;

May I be protected forever in it!"

Lastly, the "patram" is given him, and he speaks as follows:

"All the Bodhisattvas and Mahasattvas be gracious enough to hold me in their thought! O my venerable master, this is a *patram* made according to the regulation, and I now receive it from you and will keep it for my daily use."

The novice retires to put on his new robes, etc., and on his return kneels before the master, who gives him the confession formula.

"O son of a good family, if you seek refuge in the Triratna you ought first to confess and repent; for it is like washing a garment first when it is to be dyed. Confess and repent, therefore, in all sincerity, and you will be thoroughly cleansed of your evils. You may follow me as I recite it:

"All the evil karma created by me in the past

Is the product of the avarice, anger, and infatuation I have had from the beginningless past;

And it has issued from my body, tongue, and mind:

Of all this I now make a full confession."

This confession is recited by all present.

"Thus ridding yourself of the karma produced by the body, tongue, and mind, great purification has come to you, and you are ready now for taking refuge in the Triple Treasure of Buddha,

Dharma, and Sangha. There are three aspects in this Triple Treasure, each of which is full of meritorious signification: They are the Triple Treasure (1) in its absolute aspect, (2) as manifested in the Trikaya (Triple Body of Buddha), and (3) in its concrete expression. When you take refuge in any one of them, all the merit accruing from all three will be fully realized.

“I take refuge in the Buddha,
I take refuge in the Dharma,
I take refuge in the Sangha.

“I take refuge in the Buddha honored as the Incomparable One,
I take refuge in the Dharma honored as being free from suffering,
I take refuge in the Sangha honored as symbol of perfect harmony.

“I have finished taking refuge in the Buddha,
I have finished taking refuge in the Dharma,
I have finished taking refuge in the Sangha.

“The Tathagata, the true, peerless, and most fully enlightened one, he is my great teacher, and in him I take refuge. From this time henceforward the Buddha alone will be my guide; no evil spirits, no false doctrines will lead me astray. Through the mercy of the Buddha, let this be so!”

The above is recited three times, all joining. Roshi then proceeds to give the five precepts.

“The five precepts are the beginning of the discipline in the Law and the standard of morals for the homeless one. Do thou observe them until the end of thy life.

“Do not destroy life.

“Do not steal.

“Do not commit sexual offenses.

“Do not tell falsehood.

“Do not take any intoxicant.

“From now on till the attainment of the Buddha-body, wilt thou observe these five precepts?”

The novice answers, “Yes, I will.”

This is repeated three times and the ceremony is concluded by Roshi's speech which runs as follows:

"The merit of this shaving ceremony and of the receiving of the precepts is wonderful indeed; all the fourfold favor received is herewith requited; the triple existence is universally benefitted; and all the sentient beings throughout the infinite universe will fully mature their original wisdom.

"Live in this world as if in the emptiness of space;
Be like unto the lotus-flower blooming unstained in the mud!
The original purity of the soul far surpasses this;
Bow most reverently before the Honored One who knows no
peers.

"Adoration to all the Buddhas, Bodhisattvas, and all the venerable ones in the past, present, and future, in all the ten quarters. Adoration to Supreme Reason which is perfect beyond all knowledge."

Sokaku will study at Toke-ji for some years, spending his time in meditation, study, and practical training, leading the simple life of a Buddhist monk with his fellow monks.

The training of a Zen monk is chiefly along the lines of meditation where he is taught not to believe but to experience the truth, and the training which a Zen master gives to his pupil is to make him experience for himself the deepest truths and to learn how to put these truths into his every-day living. In a Zen monastery a Zendo or training quarters for monks is attached, and here from ten to sixty monks are congregated. All the practical work is done by the monks themselves, cooking, sweeping, etc., as no women are admitted. At stated periods they go about begging for rice or other necessities, and in return they are always ready to recite prayers for those wishing them. The rest of their time is given to study and meditation.

We often read in Japanese books about Bushido; it was in the Zen monastery that Bushido was first taught and the greatest samurais of the feudal period were Zen followers. We also read of the "tea ceremony" and the "flower arrangement." These, too, originated with the Zen monks. In these modern days there are many methods of meditation, of training in the silence; but they are all offshoots of the Zen. Zen has been the source of many other teachings, yet it itself remains unique. Its system of contemplation and meditation is quite different in its aim; for it is neither for physical nor mental benefit, although these too come. It is also quite different in its result; for what is attained is the spirit of the Buddha's teaching itself, insight into life.