

THE MANY BUDDHAS.

To the Editor of The Open Court:

I beg leave to crave indulgence of space in *The Open Court* for a few brief Notes *in re* "Buddha" and apropos of your very interesting article in your September issue called "Comments on the Story of Amitâbha."

In six instances, on p. 565, on pp. 566, 573, and 574-575 the Manuchi Buddha (human or earth-born) Sakya is termed "Buddha" without any qualifying title to distinguish him from the other Buddhas. This is common to most of the books on Buddhism, by missionaries and some others, in writing about the Buddhism of Ceylon, Burma, Siam, etc., where "Gautama" (variously spelled "Godama," "Gotama," etc.) is the usual designation. In Japan this name is not in general use, Sakya (or Shaka) Muni—the Sakya Sage—being the current style. What I venture to presume to call special attention to is, that in the present state of information made accessible to the world's general reading public now, the perpetuation of this use of the term is obsolete and inaccurate, as well as misleading. There are other Buddhas; some sects have lists of hundreds; and in the diagrams—or charts—called Mandala, these, together with the attendant Bodhisattvas, are arranged systematically. Sakya Gautama Buddha is placed in the North, Amitâbha Buddha in the West, as Lord of his paradise in that quarter; other Buddhas in the several directions, including the zenith and the nadir. In the Shingon system Maha Vairochana is the central Buddha, as the personification of the essential Bodhi and of absolute purity. Sakya is revered, but not worshipped, or invoked as a saving help, as Amitâbha is, and certain Bodhisattvas, e. g., Avalokitesvara, the Chinese (so called) Goddess of Mercy. Sakya is considered the Preacher of the Buddhist Gospel, who voiced the doctrines, and thus most of the material of the Sutra Pitaka of the Tri-Pitaka (three baskets—or collections—of sacred texts) is attributed to him.

The Taima Mandala—regarding which I wrote to you some time ago—is the illustration of Sakya's sermon on Amitâbha and the Western Paradise, preached to Queen Vaidehik (after the assassination of the king at Rajagriha) when Sakya was more than seventy years of age. This Sutra is No. 198 of the Catalogue of Tripitaka, and the title is, in Sanskrit, Amitayur dhyana Sutra,—in Japanese, Kwan mu ryô-jiu Kyo, and is one of the series of Sukavati—Paradise—texts.

The picture reproduced on p. 565 as "A Typical Representation of the Mahâyâna Faith" appears to me to be a not very ancient work, and bears evidence of being either a copy or an original by an artist who in either case has not followed the strict rules of the true "Butzu-gwa" canon. It is undoubtedly intended to represent Gautama Sakya Muni, as the Bodhisattvas and disciples are those usually grouped with him, and with him only, and not with other Buddhas; Amitayus and Sakyo usually being grouped thus:

AMITAYUS (Amida)

Mahasthana prapta (Seishi) Avalokitesvara (Kwan ze on)

SAKYA (Gautama)

Samanta bhadra (Eugen) Mandjusri (Monjiu)

The left hand of Sakyo is hidden by Manjusri; but the Mudra (Sign Manual or Seal) of the right hand fingers indicates the same sign as that of the ninth and last of the three times three series of signs and postures of Amitayus. This picture was probably intended to indicate Sakya preaching the Mahâyâna doctrine of sal-

vation and spiritual rebirth—not reincarnation (of Theosophists or others)—by the saving power of Amitayusu, as written in the Sukhavati vyuha class of Sutra.

Buddha is revered by all sects; but the Shin Shiu, who call themselves "The true Sect," do not enshrine his image or picture. Effigies and pictures of their founder, a Japanese courtier's son and son-in-law, receive the most respectful attention; and the Mon-shiu or Pope is treated like the Lama Grand Abbot as a living Buddha, not bound to observe any of the strict ascetic rules of Sakyas' Buddhist discipline, etc.

The other sects call the Shin Shiu by the original title of Sin Jo-do (New Pure Land); the Chinese original ideograph for New has in recent years been replaced by the sect by that for Shin translating true.

As a contrast, the Hokke (Saddharma pundarika sect, which claims as many adherents as the Shin Shiu) do not recognise Amitayus, and revile the idolatry of the Shin and other sects; at the same time they have superstitious practices which the Shin has not, which latter does not offer any consolation or help in mundane affairs.

The Jodo make Amida the chief, but not the sole, object of worship.

The Zen-shiu (Sanskrit Dhyana) quietist contemplative sects place Sakya and the trinity or five figures of your illustration in the highest place.

The Tendai and Shingon recognise Amida; but there are others as well as Sakya which share the honors, Maha Vairochana being the Supreme Buddha. Fudo, the Buddhist policeman (probably a composite personification of a group of Hindu old deities), represented by Akchobhya, etc. The ruddy-faced personification of Trichna, pure love, in Japan called Aizen Mio O, is an alter ego of the terrible Fudo; and they are not Buddhas: A bodhisattvas Kshiti gharba (Japanese Jizo) earth repository is to be seen at cemeteries, with shaven pate in the garb of a Bonze, holding a pilgrim's staff and the Jewel emblem of the soul, or human spirit.

The numerous groups of which the principal Buddhas are centres would occupy too much space to attempt to describe here and now.

C. PFOUNDERS.

BOOK NOTICES.

ESSAYS IN MEDICAL SOCIOLOGY. By *Elizabeth Blackwell*, M. D. London: Ernest Bell, York St., Covent Garden. 1902. Pages, Vol. I., 309; Vol. II., 251.

Dr. Elizabeth Blackwell has gathered together in the present work the various scattered essays and addresses which she has contributed in past years to the ethics of medicine and hygiene. There is a good deal of sound common sense and noble thought embodied in these papers, which deal largely with the problems of human sexuality, in their individual, sociological, and legislative aspect. The point of view of the author is that of the Christian physiologist, which holds that there is a wise and beneficent purpose in the human structure and "seeks to find out the laws and methods of action by means of which human function may accomplish its highest use." We concur with the author in the expression of the hope that her literary labors "may prove helpful to the younger generation of workers," with whom she is in hearty sympathy.

A *Syllabus of Lectures on the History of Education* has been compiled by Ellwood P. Cubberley, Associate Professor of Education in the Leland Stanford Junior University, and is with its exhaustive bibliographies and statistics an im-