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The Lotus Gospel;

OR

MAHAYANA BUDDHISM AND ITS SYMBOLIC TEACHINGS

Compared Historically and Geographically
with those of Catholic Christianity.

By

E. A. Gordon, M.J.S.

Author of "Clear Round!"; "The Temples of the Orient and
their Message;" "**Messiah**, the Ancestral Hope of the Ages," etc., etc.

"Go, speak in the Temple
All the Words of this **Life**."

"The **Lotus** of the Wonderful **Law**!"

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“ GOD HATH SPOKEN AT SUNDRY TIMES
AND
IN DIVERS MANNERS.”



*
“ OUR COMMON SALVATION.” *St. Jude.*

*
“ LIKE PRECIOUS FAITH WITH US.” ... *St. Peter.*

*
“ FELLOW-HEIRS ;
FELLOW : MEMBERS OF THE BODY ;
“ FELLOW : PARTAKERS OF THE PROMISES,
THROUGH THE GOOD TIDINGS ;
“ FELLOW-CITIZENS WITH CHRIST’S PEOPLE,
AND MEMBERS OF GOD’S HOUSEHOLD.”

999 *St. Paul.*

FOREWORD.

IN the following pages there is naturally much which, having been written at different times and in widely different Lands, if judged by our own times and standard, might be relegated to the Incredible, or even the Impossible.

I have, therefore, divided the Subject into Two Parts—the first dealing with the Comparative History of the first Seven Centuries of our Era, and the second with the Allegorical Teaching from earliest times in East and West.

The Supreme underlying Fact is that the best Minds and the most devout Souls in all Lands and in all Ages, ran on similar lines and were actuated by similar Ideas and Motives.

This fact, which no Missionary nor earnest Student of the World-Religion can afford to ignore, must be reckoned with and accounted for in the Evolution of Religious Thought, and in harmony with the Providential Order of the World.

Tokyo, November, 1911.

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ERRATA

- P. 25. foot note †, add p. 89.
- P. 33. line 8, for p. 88 read 83.
- P. 35. foot note, line 4, for “in” read “is.”
- P. 38. line 4, for “golden” read, Golden.
- P. 46. foot note ‡, for 60 read 64.
- P. 57. „ „ †, „ 44 „ 46.
- P. 74. „ „ *, „ 44 „ 48.
- P. 87. „ „ ‡, „ the „ he.
- P. 170. line 15, “purple obe” see correction ch. 22.
- P. 181. „ 26, see correction p. 318 n. †.
- P. 207. „ 24, for “mission” read “invasion.”
- P. 211. for (CHAPTERS XIV-XXII) read.
(CHAPTERS XIV-XXI)



Amitabha,

**the Buddha of Infinite Life, Light, and Love, with the 卐 on brow,
Svastika on breast, and Wheel-Mark on Hand and foot.**

THE LOTUS GOSPEL.

CHAPTER I.

THE INFLUENCE OF THE MAHÂYÂNA TEACHING.

“What is this?—A New Teaching.”

“What **Word** is this?”*

TO rightly appreciate this it is essential to carry our minds back to the First Century of our Era, and to trace the historical and geographical routes by which, travelling from North-West India into China, the Mahâyâna reached Chōsen (Korea) in the 4th, and Japan in the 6th century, where the Buddhist art developed so marvellously under its influence that the Japanese became far more highly civilized than their European contemporaries—far ahead of them, not only in art and material civilization, but also in moral principles—and, as it has been truly said: “If any one desires to see the Book of Revelation illustrated he must go to Nara and see the wonders there!”

Graetz, the modern Jewish historian, divides the Christians of the First Century into two classes, viz; the “Jewish Christians” and the Hellenists, or “Pagan Christians,” and says that “the Transition from Judaism was not a striking one.”

Christianity was, in fact, a “Jewish heresy,” an “expanded” or “Neo-judaism,” and as St. Paul (who

* *St. Mark* 1.27. R.V., *St. Luke* 4.36. R.V.

was himself a Hellenizer) said of the "New Teaching," "after the Way which they call 'heresy,' so worship I the **God** of my fathers."* "The Christians were in every respect true Jews *only* that, unlike the great body of their country-men, they were so not outwardly only but inwardly, and instead of sadly expecting a **Messiah** in the future rejoiced in a Saviour **come!**"†

The news that the **Teacher** was come and preaching in Syria would be carried everywhere and stir up a mighty impulse among the peoples.

"In whom have ever the universal nations believed!" asked Tertullian, c. A.D. 180, "save in Him who now is **come?**"

"Admission into Christianity," says the Abbé Duchesne,‡ "was necessarily and actually regarded as incorporation into Israel."

As a matter of fact, the first fifteen Christian bishops at Jerusalem were Jews, and (according to Eusebius) sons of the Abrahamic Covenant, *i.e.* down to the time of Hadrian, A.D. 132-135, when the great split between Jews and Christians occurred, due to the Jewish revolt under a false Messiah whom the Christians could not accept.

"At that period, the Jewish colonists at Alexandria in Egypt were so absorbed in Grecian literature and philosophy that, in their desire to make Judaism acceptable to the cultivated Greeks, it became somewhat lost to themselves," says Graetz. "Therefore, to solve the difficulty between the conflicting views of a creating God, and a perfect Deity who does not come into contact with matter, Philo, the great genius which Alex-

* Cf. Acts 15.5; 24.14.

† *First three Christian Centuries* p. 30, Islay Burns, D. D. 1884.

‡ *Early History of Christianity* Abbé Duchesne.

andrian Judaism had produced, formed a Neo-Platonism which taught that **God** created first the spiritual world of Ideas which were not merely the archetypes of all future creations but, at the same time, active Powers which formed the latter.

“Through these Spiritual Powers, which surrounded **God** like a train of servitors, He works indirectly in the world.

“Spiritual Power thus acting intermediately between **God** and the world is, according to Philo, the **Logos**, or Creative Reason, the Divine Wisdom, the Spirit of **God**. The **Logos** is neither uncreated like **God**, nor created like finite beings. It is the prototype of the Universe, the delegate of **God** whose behests it communicates to the world.

“Early Christianity made use of this doctrine of the **Logos**, and thus assumed an aspect at once philosophical and mystical, more powerful than any of its predecessors;” and (may we not add?) of the majority of its modern successors.

In B. C. 154 a peculiar Indian-Greek literature arose through the charm which the Hellenistic Jews found in the Biblical translations. Thus Judaism became introduced into the World's literature and its doctrines popularized, so paving the way for the later **Neo-judaism** which, by its assimilation of the Hellenistic ideals, conquered the West through the Gospel of “the Son of **God**,” the **Logos**-Image of the Father; “**Messiah**,” the anointed King, hellenized and transliterated into “**Christ**,” the Consecrated One; and by its fresh interpretation of the Mysteries of Greece adapted them to the Lifegiving sacraments of the Christian Church.

From B. C., 154 (when Onias built a Judean Temple at Heliopolis, where all the services were held exactly

as at Jerusalem), the Corn-trade between Alexandria and Rome was in the hands of Jewish merchants and sailors on to the period which we are now considering, viz ; A. D. 40-49.; and Alexandria, the mercantile capital of the Roman Empire, was also the capital of the Jews of Grecian speech, then known as "Hellenists."

At Alexandria the most remarkable fusion of Greek, Jewish, and Oriental thought took place ; and there also was formed a *theological language* rich in the phrases of different schools and suited to convey Christian ideas to the whole world.

There a great Catechetical school was eventually founded by St. Mark in the first century, and presided over by such men as Pantaenus, Clement, and Origen in the second and third centuries—men who were steeped in all the highest philosophic thought of their time. This famous School exercised an almost immeasurable influence over the future of Christianity.

There was an even vaster number of Jews than the million who dwelt in Egypt and along the Nile Valley, down to the borders of Ethiopia, and apart from those who thronged every chief city in Greece and Italy and settled in the great capitals of Alexandria, Antioch, Rome, and in all the Mediterranean ports,*—a vast population, who, (being descended from the Babylonian Exiles,) lived in the Tigro-Euphrates valleys and in the Parthian Empire on the confines of N. W. India, and whose *representatives*†

* "*First Century of Christianity*" Vol. I. Homershan Cox.

† "Historians tell us, that at no other festival was the concourse of pilgrims at Jerusalem anything so large, nor their stay in the city anyway approaching so long as it was at Tabernacles. That Pilgrimage was the largest of the three annual Feasts. The Passover pilgrimage was also immense ; but during Tabernacles Jerusalem became 'a city of stone encircled within a city of canvas.' Thousands of tents were stretched for miles around the city walls to accommodate the overflowing population. It



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Now, at this self-same epoch, a great Tidal Wave of Spiritual ideas—destined during the next five centuries to sweep right across Asia to the Pacific shores—touched Buddhism also.

This was no less than the advent of a new Mystical School, which taught of a Greater Way, or “Divine Path,” (the *Táo*, “Correct Road,” of Lao-tze, the contemporary of Gotama Buddha,) and of a vast **Ship*** which carried those embarking in her, as on “a Golden Raft” or “**Life-Boat**,” across the Ocean of Sin and Suffering through trust in the Name and merits of Another—**Amitâbha**, the Buddha of Boundless **Light**, and Immeasurable Life, and Infinite **Love**,—thus winning the narrow circle of the Hinâyâna and transforming it into the communion of a Universal Church.

“The *chaityas*, or Buddhist places of worship,” says Mr. A. Macdonnell, “are the counterpart of Christian churches not only in form but in use. The typical *chaitya* consists of a Nave and side-aisles terminating in an apse.”

Is it a mere coincidence that in the West, very early in the Third century, Clement of Alexandria mentions that a **Ship†** in full sail for Heaven flying before the wind,

“THE HEAVEN-BOUND SHIP”

* It must not be forgotten that the Babylonian Noah, Xisuthros, was warned by Kronos of the coming Flood, and bidden to build a huge **Ship** in which he with his family and friends might be saved. (Berosus, cited in Dr. Driver's *Genesis* p. 103.)

† The **Boat of the Sun** was known in the *earliest* dawn of Egyptian history; and is mentioned in the “Book of the Dead,”—which describes itself as “the Greatest of Mysteries,—the Book of the Master of the Hidden Place is its name—the Secret book of Truth” (—ch 163. Dr. Birch's translation.) It would seem as if in the First Centuries of our Era the ancient primitive Truth and Revelation of the **God-Way** was revived in both East and West!

was a favourite symbol of the Christians for their signet-rings, and that in the *Apostolic Constitutions*, (drawn up prior to the Council of Nice in 325,) the Bishop, being "one that is Commander of a great Ship, and Steersman," is bidden to see that the Church be built oblong with its head to the East, "so will it be like a Ship?"

"The Deacons resembled the mariners of the ship;" (one was manager of the Fore-ship,) and as such they were to be clad in short, close-girt, garments.

This Ship-shape of church prevailed long after the cruciform was adopted. The church in the Catacomb of St. Agnes at Rome was shaped like the boats on the Tiber, in which river the Christians were baptized.

A tiny Christian church, whose foundations were unearthed a few years ago in England on the site of the old Roman city of Silchester, was also shaped like a galley, like the later 11th century church of St. Knud at Odensee in Denmark. This is the most usual form of church-building in Russia to-day.*

Giotto's famous mosaic at St. Peter's, Rome, "the Navicella," represents this Great Ship, storm-tossed and assailed by demons.

The contemporary Asiatic movement (hereafter known in Chinese Buddhist books as the "different" religion, but usually as "Mahâyâna," the "Great Development," or "Mystical school of the Great Boat,")† originated in the Indus valley and is connected with Patala, the southern capital of the Indo-Scythic kings, near the mouth of the great river Indus, and with Galandâra, (Kandahar, Peshawur) their northern capital,

* *Divine Liturgy of Graeco-Russian Church* pub. 1909.

† Max Müller. *Chips*. Vol. V. p. 233.

which lies near its confluence with the Kabul river, in the ancient province of Gandâra—now Kashmir.

These kings from Bactria, although scarcely named in history, ruled over N. W. India for four or five centuries after 200 B. C. and their coins, still found in great numbers near the Indus, prove that during these centuries there was a continuous civilization in that region in which Buddhism, *after* the second century A. D., became the ruling spiritual force.*

About A.D. 50, a great council of 500 Buddhist monks assembled in the Monastery of Galandâra, under the presidency of King Kanishka,† and his devoted Hindu friend and counsellor, As'vaghosa (*Jap.* Memyō,) a hostage from the King of Benares, who being himself converted from Brahmanism to the Mahâyâna Faith became its first Patriarch. In his time **Shaka** is said to have returned to earth. (See ch. 21. S. Beal's note).

After this Council, (at which the Canon of the Mahâyâna was settled,) the scriptures approved by it were engraved on copper plates and buried together with some relics and Nyorai's bones, beneath a Thirteen-umbrella-Tower, 400 ft. high, which King Kanishka erected over them.

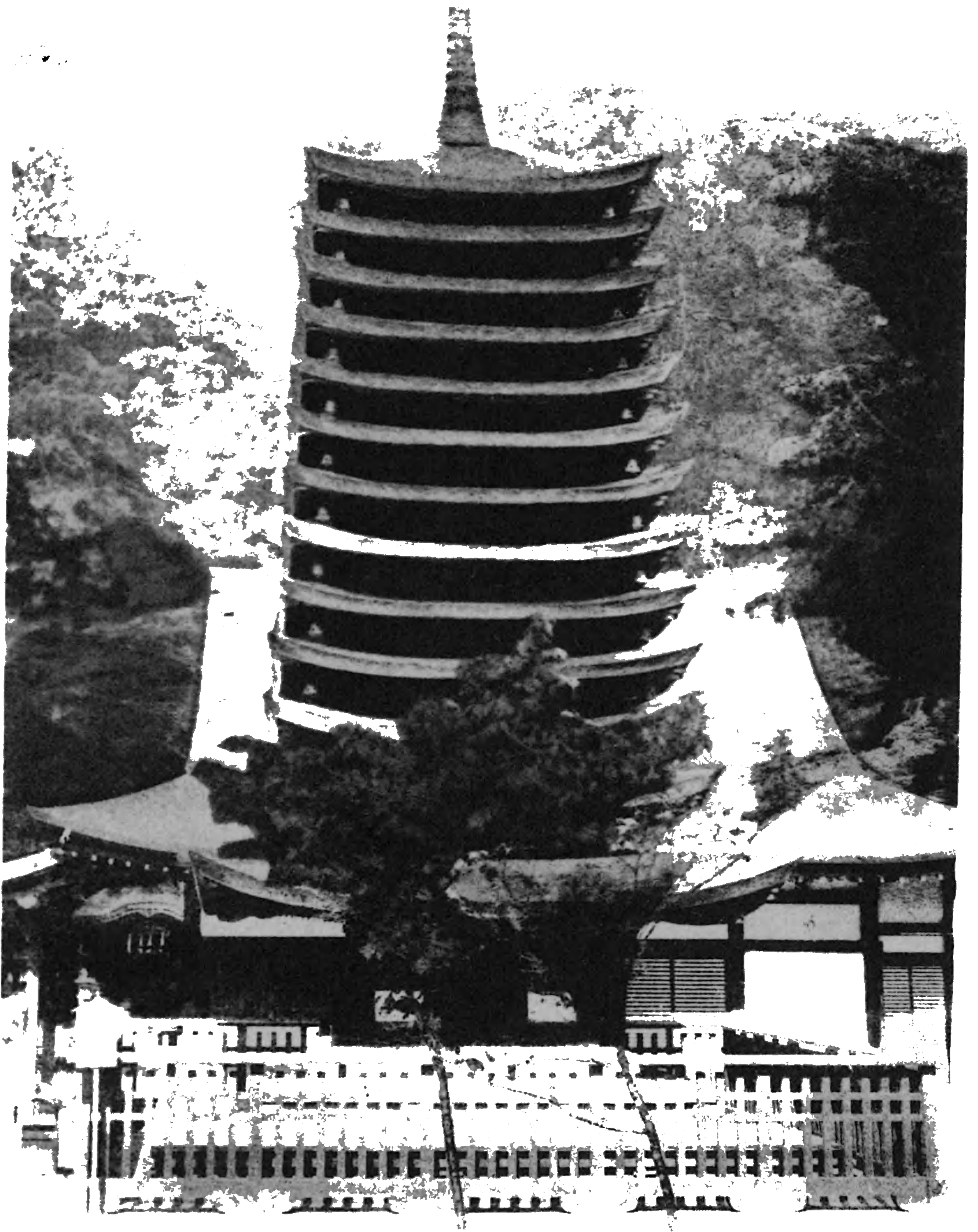
These relics and sūtras were discovered recently and removed to Burma for safe custody.

Joyé erected a copy of this Tower at Tonōmine in Japan in the 7th century.

As'vagosha's name signifies "Neighing Horse," which has led Dr. T. Richard to connect him with the vision

* "*Greek influence on Indian Art.*" by P. Gardner. Oxford Congress. These coins, first found in 1849, now amount to thousands.

† King Kanishka's empire extended west to Kabul, north to the Pamirs, east to Benares, and south to the mouth of the Indus.



Joye's Tower,
At Tōnomine, in Yamato.

of the Man on the White Horse in Rev. 6. 1, 2, who “went forth conquering and to conquer;” and, possibly, a connection is traceable between this fact and the Hindu Expectation of Kalki, the Coming Deliverer, riding upon a White Horse. As’vaghosa died about A. D. 100, (the year of St. John’s death at Ephesus), and his posthumous title is “Absolute Conqueror.”*

The doctrine of a Trinity is peculiar to the Mahâyâna, i. e. Northern Buddhism,† and “To increase the brilliancy of the Trirâtna, the Three Precious Things,” (*literally* the preciousness of Buddha, the Law, and the Monks, or “Society of Perfected‡ ones,”) As’vaghosa wrote a treatise which, although only about the size of St. Mark’s Gospel,§ ranks *in influence* among the Five chief Sacred Books of the World.

It is entitled “THE AWAKENING OF FAITH IN THE MAHÂYÂNA DOCTRINE” (Sanskrit, *Sradhotpada sastra* ;

* Eitel. *Handbook to Chinese Buddhism.* p. 21.

† *ibid.*—pp. 179, 181. “Due to the combined influence of the Brahman Trimurti, Brahma, Vishnu, and Siva, and of the later Mahâyâna philosophy which taught the doctrine of Trikaya, the Threefold Embodiment *i.e.* Shaka, the historic Buddha and personified Bōdhi; the Law taught, the reflected Bōdhi; the body of Monks, or the Church, which represented both the above.” (See *infra* ch. 15; 22). Trikaya, 三身 Triratna, 佛寶 法寶 僧寶.

‡ Cf. Noah, who “*Walked with God.*” Gen. 6. 9; Ps. 37. 18, 19. “*Perfect*” is one of the Key-words in the Epistle to Hebrews derived from the old-world Mysteries, *e.g.* 4. 2, 14.

§ “The Christian books produced in the age which immediately succeeded that of the first disciples are few in number, and, for the most part, poor in quality. Dr. Lightfoot’s English version of the collected writings of the *Apostolic Fathers* does not contain (in printers’ reckoning) more than 100,000 words. That is to say, if we exclude the Canonical Writings of the New Testament, the *extant* remains of Christian literature before 150 A.D. might easily be printed in a single volume of modest size.” “*Spectator*” (Oct. 21. 1910.)

Jap. *Daijō Kishin-ron*,) and is said by its eminent translator, Dr. Timothy Richard, to be “*an Asiatic form of the Gospel of our Lord and Saviour Jesus Christ in Buddhistic nomenclature*, an adaptation of Christianity to ancient thought in Asia, and the deepest bond of Union between the East and West, viz ; the bond of a Common Religion—the East having emphasized more of the immanence of **God**, and the West His transcendence.”*

This book teaches the Triple Personality and Unity of **God**, and Salvation by faith. Through its perusal, in 1894, Dr. Richard made the significant discovery that “Mahâyâna Buddhism is **imbedded Christianity**.”

As’vaghosha wrote many books, but only his “**Awakening**” was introduced into Japan.† The truth of Mahâyâna is thoroughly explained in it,” says the Abbot Keijun, a great Shingon scholar.

This “New Teaching,” with its conception of an Eternal Deity and its key-note **Immortality**, although not

* Dean Stanley, contrasting the fundamental contrast between Latin Christianity and the Greek, said that the peculiar questions which so agitated the Eastern mind at Constantinople and Alexandria related to **God** and were theological, unlike the Pelagian or Lutheran controversies which related to man. He adds, “The Western theology is essentially logical in form and based on Law; the Eastern is rhetorical in form, and based on Philosophy. The Latin divine succeeded to the Grecian sophist. Out of the logical elements in the West has grown up all that is most peculiar in the scholastic theology of the Middle Ages, the Calvinistic theology of the Reformation.” (*Eastern Church* pp. 23-126).

From much personal conference with Buddhists in Japan, especially with monks of the Shingon-shū, the writer is persuaded that the above words will furnish a clue to the right understanding of many apparent differences as between Western Christianity and Eastern Mahâyânism. The East is speculative, and the West practical.

† English Translation by Rev. T. Richard, D. D. Litt, D. published by Christian Literature Society Shanghai, 1907. *Conversion by the Million* pp. 167, 168. *ibid*.



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CHAPTER II.

THE INFLUENCE OF THE MAHÂYÂNA UPON BUDDHIST ART.

“A New Faith and a New Ideal.”

NOR was this the only radical change in the Neo-Buddhism. The new phase was characterised by a *change of language*, from Pâli, in which the Hînayana canon was written, into Sanscrit for the vehicle of the ideas expressed in the Mahâyâna.

Again,—“Nothing is said in the Buddhist Pitâkas,” says Sir M. Monier Williams, “about **Image worship**.”

In the earliest Asokan art no figure of Buddha is visible, even in Buddhistic scenes; neither was there previously any idea of adoring his person. But here, in these Kashmir valleys, we are suddenly confronted by a new Epoch, and a new Phase of Buddhism.

With the introduction of the Mahâyâna doctrines at the Kanishka council, of a personal God and a personal Soul, images of Buddha as a God in human form appeared in the monasteries near Gandâra, always adorned with a nimbus,* and immensely tall, robed in the non-Hindu pallium (Jap. *kesa*), the right shoulder bared, (cf. Isai. 52.10 ; 63, 4, 5.) gold-coloured, and with short, crisply-curled hair.

* *Buddhist Religious Art*. p. 78 A. Macdonnell ; *ibid* p. 81 P. Gardner ; Transactions Oxford Congress 1908. “The precious circle of hair *rings*.”

These distinguishing marks of a Buddha characterized also the "Heavenly Herdsman, the Tamer of beasts and men," the Greek Orpheus, and the oldest statues and frescoes in the Roman Catacombs of the "Fair Shepherd" (cf. Mark 1.13, R.V.) of whom inscriptions say, "I am but **One**; I am at once the Shepherd and the Lamb."

Christ in the Catacombs, like Buddha in the East, is invariably robed in the pallium.

The pallium was a distinctly Greek dress. Philosophers expressed the simplicity of their lives by wearing it without a tunic, having the right shoulder bare. Christ, immensely tall, is so represented in a fresco in the catacomb of St. Callistus, (3rd century), consecrating the Fish* and Bread, as well as in many other frescoes.

Sandals (Jap. *waraji*) were worn with the pallium, but shoes with the Roman toga. Tertullian, addressing his Carthaginian fellowcitizens, uses these words: "Rejoice, O pallium, and be glad, a better philosophy has taken thee into her service since thou hast begun to clothe the Christians!"

Clustering curls further characterize both the Fair Shepherd and the Lamb found in the Callistus catacomb (which is the oldest type of Catacomb-Shepherd†), and the huge stone "Lamb" found by General Gordon in the ruins of a Christian church at Soba,‡ near Khartum, in the ancient Kingdom of Merōe.

Like that of Christ in Western art,§ henceforth,

* The Fish is an integral part of the Paschal Supper amongst the Jews to this day.

† Dean Spence *Early Christianity and Paganism* p. 188.

‡ See illustrations in *Pyramids and Progress* by J. Ward.

§ Dean Stanley points out that "the mere fact of having paintings at all in the early chapels of the Christian Catacombs was in direct contravention of the general condemnation of any painting of sacred subjects

the figure of Buddha became the centre of sculptured groups of Bodhisattvas, *i.e.* perfected saints, (p. 11. Jap. *hotokes*). Here in Kashmir was created that

NEW TYPE OF BUDDHA

which, essentially Greek in its origin,* but inspired by a New Faith and a New Ideal, spread to other parts of India, and mainly influenced China and Northern Asia.

Through the Indian *bhâkti* (*i.e.* the worship of a personal Deity in a spirit of loving devotion and faith), it was translated into ever higher and more deeply spiritualized forms of Him who is the “Brightness of the Father’s Glory,” God’s Ideal Man, “the Majesty of God” enshrined in the Temple of a human body; Amitâbha the All-Glorious, Eternal One, manifested in enlightening power in the inmost depths of the heart.

Philo of Alexandria, “the Judean Plato,” conceived God to be “the arche-typal Brightness,” and the Logos “a Sun-like Brightness,” whom he compared to a Seal, or Signet-ring,—“the Word, Logos, is the *Eikon* of God;” *i.e.* True Likeness,—(“the Stamp and Impress of God’s Substance, or Reality;” Heb. 1.1-3; cf. John 14.9.)

This is the underlying meaning of “Tathâgata, Jülai, Nyorai,”†—the True Ideal come—which is expressed

in the writers of the first centuries. It is as if the popular sentiment had not only run counter to the written theology, but had been actually ignorant of it.” *Christian Institutions.* p. 312.

* “The art of Gandâra is full of the influence of Greece, that is to say of later, Hellenistic, Greece.” P. Gardner.

† 如來 Jülai, the Chinese translation of Tathâgata, or Nyorai, means literally ‘Thus come’ *i.e.* as we expected Him. It is explained, “Bringing human nature as it truly is with perfect knowledge and high intelligence, He comes and manifests Himself.” (Dr. J. Edkins.)

Cf. “He who is Coming,” Matt. 3.11, John 1.15; “I know that Messiah, who is called The Christ, is Coming,” John 4.25,

in the colossal Buddha-images that reached Siam in the 4th, Java and Japan in the 8th century, dating from the time when Nâgârjuna received the Hidden Doctrine in an Iron Tower (Tō, stûpa, or Pagoda), in Southern India, in whose day the Mahâyâna is said to have been “Bright, as the Rising of the Sun!”* (cf. Lu. 1.78); just as in Britain Gildas, the Welsh monk-historian of the early 6th century, records that the “True Sun first cast His rays” (i.e. Teaching of His Divine Law), upon our islands after the defeat of the Druids under Queen Boadicea, in A.D. 61.”

The Holy Song of India (*Gita*) says that when Krishna, the Adorable, Heaven-born One gave to Arjuna “a Divine eye,” that he might see His eternal Self, His universal Form—Arjuna “beheld a splendid Vision filling all the space between Earth and Heaven, glowing as inconceivable Light in every direction, brighter than the Sun, and Vast—past imagining!”

And when Hûen-Tsang, the Chinese pilgrim (*Jap. Genziō*), visited the great image of Milé Fo in Udyana in A.D. 634 he said, “I have come so far, desiring to be instructed in the *Yōga-sutra* of the Great Mahâyâna; and the *Yōga*,† what is it but the Revelation of Maitrêya?”

On his return from India (656), many Japanese travelled to China to learn from Hûen the Mahâyâna

26, 29, R.V. “Art Thou the *Coming One*? or must we look for Another?” Matt. 11.3, R.V. John 6.14; 7.40-42.

“The **Expectation** of Messiah was at that period not confined to the Jews, but was universal in all nations—*world-wide*,” as Abbé Huc so clearly shews in *Le Christianisme en Chine* vol. I. ch. I, Paris, 1857.

* B. Nanjio’s *Short History of the Twelve Japanese Buddhist Sects*. p. xxii.

† “*Yōga*, compare this with the English word Yoke,” says Sir M. Monier Williams in *Buddhism*; also Matt. xi, 28, 29.

doctrines, for he was everywhere recognized as a "Man of Divine capacity."

In the historic visions of the Primitive Martyrs of the West, they beheld their Lord of a beauty and brightness inexpressible, of wonderful height, surpassing strength and, invariably, as a Youth.

The Christians refused to tell their persecutors the Name of their God, "knowing that His Name could only be learned by experience."*

On the eve of martyrdom A.D. 202. St. Perpetua of Carthage saw herself in vision being "led into the arena, stripped, turned into a man, and anointed for the contest. And there came forth a Man wonderfully tall, so tall that He was *higher than the amphi-theatre*, wearing a flowing tunic, and carrying a rod like a Master of gladiators."

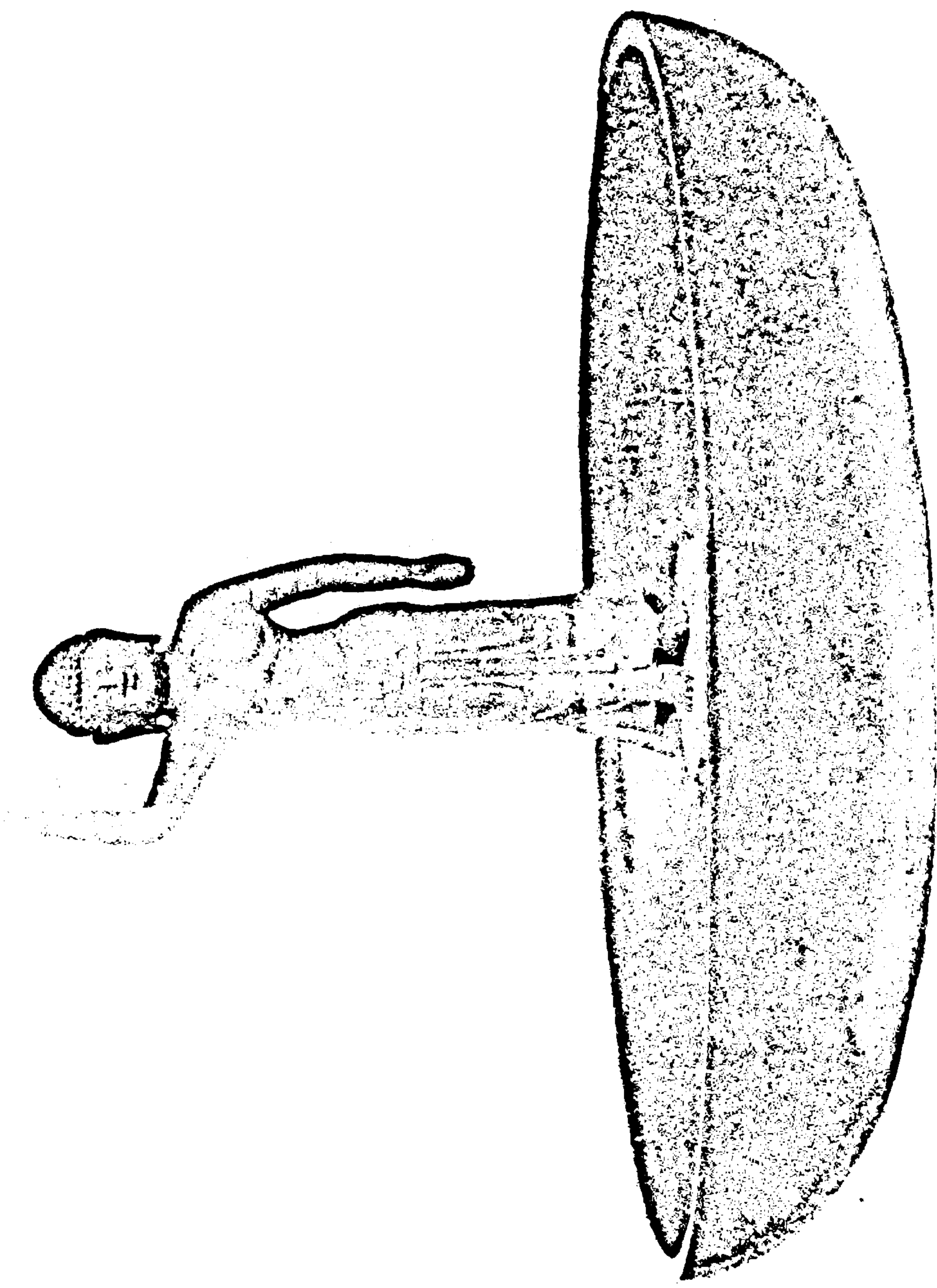
St. Cyprian, the martyr-bishop, A.D. 257-8, also records that, previous to being brought before the Pro-consul, "there appeared to me, ere I fell asleep, a young man of **Superhuman** stature who led me to the praetorium."†

The youthfulness of Christ is the most striking feature of the most ancient Christian monuments. This Eternal Youth, "the **Same**, Yesterday, To-day, and Forever," is by far the most common representation of the Christ-form in the Roman catacombs and during the first eleven centuries until the dark shadow of Mediævalism eclipsed it.

"It is a Shepherd in the bloom of Youth, with a crook or a Shepherd's pipe in one hand, and on His shoulder a Lamb, which He carefully carries and holds

* This, also, is the Jewish philosopher Maimonides' teaching, in his "*Guide for the Perplexed*." b. 1135, d. 1204.

† *Historic Martyrs of the Primitive Church* Canon A. J. Mason. 1905.



**Shaka-tanjo,
The Birth of Buddha.**



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the ideal Christ* of the earliest days in her Images, so that it is of utmost importance that they should be carefully compared with the teachings of the Great Vehicle—not so much from books as from the friendly lips of devout Japanese monks,—and that diligent search should be made for the com-



mon Root of the Doctrines of East and West, *i.e.* their “heart,” or secret doctrine.

“My Christ and God,” said S. Epiphanius Monachus, (*d.* A.D. 402) was beautiful exceedingly. He stood six perfect feet in height. His hair was golden coloured, somewhat curly. His face indicated dignity, wisdom, and unruffled gentleness. He resembled His forefather David, who was ruddy, with beautiful Eyes.”†—

But, in 1054, Cardinal Humbert had to accuse the Greeks of putting a *dying* Christ on their crosses, and thus setting up a kind of Anti-christ.

“Buddha said that ‘the true Nyorai is not a bodily

* In the “Marriage of S. Catherine” (ill. above) note that Christ, the Bridegroom of the Soul, is depicted as a Man-child, giving the nuptial ring.

† Hüen Tsang describes the Auburn coloured hair from the top-knot of Nyorai, preserved in a Kapisa Convent, and revered by the King and Great Ministers on the six holy days.”

form but formless,' therefore we can find Nyorai when studying the sūtras (*Jap. kyō*) and understand its deepest truths. Shâka's body which appeared in the world 3000 years ago was not Nyorai. 'Nyorai'* is the One which includes Almighty Power in the Universe, like 'God' in Christianity;" thus the present writer is told by Abbot Shâku Keijun of Meguro-Pudo, Tokyo, the successor to the renowned scholar Abbot Shâku Unshō.

In A.D. 518, the Chinese Empress, (who was a devoted Buddhist,) sent Sung-Yun to Gandâra in search of relics and books, and he returned to Lo-yang with 170 sutras of the Mahâyâna, or Great Development School.†

This monk relates the effect produced by a picture of the sufferings of Buddha upon the wild rough Indo-Scythians who invaded N. India at the beginning of the Christian era.

They could *not restrain* their tears when they saw how Vêssantara, "the giving King," (who became a Beggar for love of men and their salvation), had given away His *all* so that no trace of selfishness should be found in Him!

A whole tribe was converted who, under the rule of Kanishka and his successors, became most devout

* "So limited are our powers, so complete is our incapacity to imagine 'the Measure of the Stature of the Fulness of Christ,' that many of the ideals of the Redeemer have been either wholly and offensively erroneous, or, at best, so one-sided, as to show the influence of wide-spread religious decadence. Art has been misled by partial or perverted religious teaching, and only the most distorted false ideal of Christ produced." Jameson's *Legends of the Monastic Orders*," See *infra* ch. II. "Daibutsu." "The Measure of the Sole of My Foot," etc.

† Beal's *Catena of Buddhist Scriptures*, p. 5. *Buddhist Records of Western World*, p. xv. 81. ff.

believers, and founded the magnificent topes (Pagoda-towers) and temples, whose ruins exist to this day.

This story is still one of the most popular amongst the Mongolians. The scene is laid in Udyāna, N. India.

The Mahâyāna school became still further enriched through its second patriarch, Nâgârjuna*, (*Jap.* Rūmyo), a native of West India who was present at the Kanishka Council. He included the Vedânta philosophy and the Brahmanic doctrine of Yôga, *i.e.* “Union with God,” in its teachings and it was this School which, early in the 9th century, so powerfully influenced Japan’s great Monk-apostle, Kūkai, (Kōbō Daishi), when he studied it at Sianfu under Keikwa the Chinese Ajâri, as “*Mikkyo*,” the Secret Doctrine.

“Unlike other Buddhist sects, Shingon does not receive Sâkyamuni as its originator but takes **Dainichi Nyorai**, as its Founder,—who is not an historical but a spiritual Buddha, the **Reality** underlying all visible existence personified.

“He is ‘born from the Logos,’ not ‘born of human body.’ He is omnipresent. He fills the Universe with His presence, which has no limit. His Form and complexion are extremely beautiful; His all-illuminating light boundless, as well as His warm sympathy. At all times He utters His mysterious Voice and constantly, incessantly, redeems human beings in all places, by all means.”†

In the Syriac “*Odes of Solomon*”‡ (whose date may be anytime between 70 A.D. and 150 A.D.) the

* “Nâgârjuna is mentioned as present at the fourth Buddhist Council, that at Gandara, called by King Kanishka at the end of the first century A.D.” Max Müller—*Last Essays* p. 306.

† Rev. Dr. Saeki, Lecture at Koya san 1910.

‡ Translated by Dr. Rendel Harris. *Early Christian Psalter*. 1910.

key-notes Light, Love, Life, Faith, Knowledge, Grace, Truth, Immortality, are the same as those of the Fourth Gospel, and of *Hokekyo*. These poems are full of Shingon teaching, *i.e.* the doctrine of the Word.

It is not yet known whether they are the utterances of a Jewish mystic, or of a Christian sacramentalist,—but the question arises, *how* came the Shingon teaching of Nâgârjuna to be identical with that of these Odes and the Fourth Gospel*, and at the very same period too?

“The worlds were made by His Word,

*
* *
* *

“ The swiftness of the **Word** is inexpressible.
It is **Light**, and the dawning of Thought.

* * *

The **Word** of the Lord searcheth out all things,
Both the invisible and that which reveals His thought†,
“The Mouth of the Lord is the **True Word**,
And the Door of His Light.”

**“ The Dwelling-place of the Word is Man,
And its truth is Love.”**

And, lastly,

“ As the sun is joy to them that seek for its **Day-break**,
 So my joy is the Lord ;
 Because He is my **Sun**, and His rays have lifted me up ;
 And His Light hath dispelled all darkness from my face.”

This is none other than Dainichi Nyorai! for Clement of Alexandria says that “the Word is the True Sun of the Soul.”

Orthodox Buddhists say that Nâgârjuna brought back the Mahâyâna from the Dragon Palace because,

* "The Logos doctrine is found also in the Apocalypse, that is in a book as far as possible from having an Alexandrian turn." Abbé Duchesne *Early Christian History* p. 103.

† This is Kongō-kai and Taizō-kai *infra* ch. xxi.

at that time, Mahâyâna was overpowered by Hîna—so the Dragon came and took it into his Palace below the sea to worship it, where many Dragons were living, as in Paradise.* So Nâgârjuna went to that Palace and brought back the Mahâyâna—hence his Chinese name “Lung-Shun,” or Dragon-tree, “Conqueror of the Dragon.” (Cf. Rom. 10. 6-9, also Rev. 12, 13-17)

These Dragon-legends, common to East and West, represent the eventual Triumph of Good over Evil.

Shin-bukkyō i.e. “true, esoteric Buddhism,” (the higher critical school which arose during Meiji, the present Emperor’s reign), says that “Mahâyâna was written by Rūmyō and Memyō—i.e. by Nâgârjuna and As’vaghō’sa. Rūmyō translated Memyō’s “*Awakening of Faith*” in accordance with Shingon, the True Word-teachings.

It is called ‘the Explanation of Mahâyâna,’ and was first published in 10 volumes in China, and then in Japan, to which land Kōbō Daishi brought it in A.D. 806.”

“Shingon” literally means “*At His Bidding*,” and it signifies exactly the same as our “Logos, Word, or Voice.”†

The Greek term *Logos* has the double meaning of Reason, Thought, or Word, which is Thought expressed. It is more clearly explained by the terms “Word immanent” (*Logos endiathetos*), and Word Uttered,” (*Logos prophorikos*). The Chinese “Tāo” also signifies both Voice and Way, (as in John 1.1). The Japanese Shên-tāo, “Shintō,” “True Way” is derived from Tāo.

* Query, Hades? Compare 1 Peter 3.18-20.

† Cf. Psalm 33, 9. “He spake and it was done; He commanded and it stood fast.” Consequently, another Professor of Shingon philosophy told me that he found much of Shingon in the first chapter of Genesis; “And God *said* and there was,” etc.

“Shinnyō” is a term peculiar to the Mahâyâna, and signifies “True, unchangeable Reason.” Its range is from Past to Future; it is every where present in *jippo*—i.e. the Ten Quarters of the Universe. (See *infra* ch. 20)

“In short, Shinnyō is Infinity in both time and space; without Form or Colour. It has two functions—Great Mercy and Great Wisdom—the power of which is beyond our imagination or conception.

“The Shinnyo state may be attained by listening to the Mahâyâna Teaching and practising it. Through it common people are united with Buddha. The powerful activity of the two virtues, Great Mercy and Great Wisdom, at once follows.

“It may be rendered ‘Eternal Life,’ as in St. John’s Gospel; for in *Daijō Kishinron* As’vaghosha says, ‘This world consists of two elements, Mūmyō, 無明 which is ‘No Light, Ignorance, and Darkness,’ and Shinnyō, the exact opposite of these.”

“If Shinnyō 眞如 predominates the righteous overcomes the wicked,”—(as in John 1,5. and Rev. 3, 9). Shinnyō is one of the important distinctive marks between Hîna and Mahâyâna.”

Shingon is the counterpart of Shinnyō, true Reason, and means True Voice, or Word; literally, “at *His Bidding*,” (as in Genesis 1. 3. Luke 5. 8,25). Hence, we may legitimately read St. John 1.14 as

“The Word	was made	Man	and dwelt among us,
„ Way	„	„	„ „ „
„ Reason	„	„	„ „ „
„ Logos			„ „ „
„ Tao			„ „ „
„ Shinnyo	„	„	„ „ „
„ Shingon	„	„	„ „ „
„ Michi			„ „ „

and we beheld His Glory, the **Incarnation**, or **Embodiment of Love and Truth**;" and by so doing make our meaning plain alike to the followers of Shintō and of Daijō, the Mahâyânist "New Teaching" of Northern Buddhism, which dates from the same First Century as our own Christianity. "**God** hath granted the Gentiles, also, **Repentance unto Life**,"*

It is a remarkable fact that the stûpas (Pagoda-towers) of N. W. India and Afghanistan† were, (according to M. Emil Schlagintweit), "erected in the period which commenced in the first years of the Christian Era, and finished in the 6th Century,"‡ and therefore, as they symbolized the Great Mercy of Buddha,

THE STORY OF THE IRON TOWER,

(160 ft. high), with its significant bearing upon the contemporary teachings in the West, must here be briefly told, for in it the two sacred books of Ryōbu which originated the doctrine of "Mikkyō" (viz.: Kongochi-kyō and Dainichi-kyō), were written and explained by the Omnipresent Dainichi, the Great Sun Himself, to Nâgârjuna.

Prior to his conversion, Nâgârjuna was a very bad man. Hearing of this wonderful Tower (*stupa*, *sâri-tô*, or relic-shrine, e.g. like the Cave of the Holy Sepulchre at Jerusalem), he desired to enter it. A guardian spirit hearing his knock opened the Door, but seeing Nâgârjuna shut it again, so that he could not enter. Then Nâgârjuna went round the Tower seven times and, having **confessed** his sins, tried to open the Door, but

* Acts II, 18.

† *Annales du Musée Guimet*. Vol. 3, pp. 123. note 2, 124. See index, **Udyana**, *infra*.

‡ Large numbers of minute votive Towers made by Shōtoku Taishi A.D. 600 have been found in Japan.



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it did not move. He then took seven grains of *Karashi*, i.e. mustard-seed, (cf. Lu. 13. 25-28; 17. 5, 6; Acts 2.38) and threw them at the Door. It opened, and he met Kongō-satta face to face, and he was baptized into Dainichi Nyorai.

Nâgârjuna imagined that he was in that Tower a few minutes, but he was really there about three years, and on leaving took with him the above Ryōbu scriptures and, (as some say), the great Taizō and Kongō-kai mandaras.

Nâgârjuna taught that in Mahâyâna there are Two Gates,—one, the Gate of the Holy Path, Shōdō; the other, that of the Pure Land, Jōdō, 淨土; and that Faith is the only means of entrance.

This Pure Land, or Paradise, is an entirely new conception in Buddhism, and was substituted by the Mahâyânaists for Nirvana in the *Lotus-Gospel**, which some Buddhists say Nâgârjuna wrote, and others that Anânda, the Buddha's beloved disciple, wrote it with his own blood. It certainly breathes the spiritual atmosphere of "the *Gospel of the Spirit*," as Clement of Alexandria designated the Fourth Gospel.

The 11th chapter of the Lotus, "Ken-hōtō-bon," describes a vision of a Seven-fold-lighted Tower whence a Voice is heard saying: "This is my Body, and wherever this Gospel is proclaimed, there am I."

The new wonderful Doctrine† which gave the impetus to the two great Tidal Waves in East and West was that Life springs out of, and triumphs over Death. It brought "Immortality to light" through its

* Saddharma-pundarika, (Jap. Hoke-kyō) translated by Kumarajiva; and *New Testament of Higher Buddhism* pub. 1910 Dr. T. Richard.

† Infra p. 75 Kumarajiva; see Myōng to Emperor Kimmei.

Glad News of **God**, the Infinitely Good,—given “long ages ago” but forgotten. Cf. 2 Tim. 1. 9, 10, mg. R.V.

Now the word “Hōtō” means “No fire, no water, can destroy it.” “*It*” being the **Life** which can neither be destroyed by water, nor by fire. In Buddhistic language tō is stūpa, Pagoda, or Tower, and “hō” signifies “Precious Treasure, Life, and Pleasures everlasting;” so that even though the Hōtō should pass through the depths of the sea it would not be destroyed.*

This is, again, a marvellous parallel to the Bhagavad Gītā, the Secret Doctrine proclaimed by Krishna, the Blessed One, in India.

“Weapons touch not the **Life**,
Fire cannot scorch, nor rough winds wither,
Neither can floods o’erwhelm;”†

and, also, with the Egyptian **Funeral Rite** where the Pilgrim-soul grasping a Lotus‡ as he embarks in the **Boat of the Sun**, exclaims: “I shall not drown! I am not exhausted! Blessed are those that see the Bourne!” (Cf. Genesis 7: 17,18). Hence, also, in the **Purgatorio** of Dante we find the Celestial Pilot making the Sign of Holy Rood—i.e. the Sign of **Life**—upon the Souls just landed in the **Boat**, ere they begin to ascend the Purgatorial Mountain.§

* The Jews have a pregnant saying that “when Israel went out of Egypt,” through the Red Sea and across Jordan into Canaan, there were *two* Arks (*Jap.* Mikoshi), one containing the mummy of their dead chieftain, Joseph, and the other the Ark of the Living **God**. Hōtō, 法塔 *lit.* “Shrine of Buddha’s Law.” See Gen 50, 25, Ex.: 14, 19. 26; Joshua 3, 13, 17. Gen. 7, 1-3; and *infra* ch. 22.

† Isarah 54, 17.

‡ A Lotus flower was sculptured on the brow of the Great Sphinx, which is older than the Pyramids. See also my “*Messiah*,” (ch. IV), “The Lotus of the Pyramids.”

§ Canto 11.43-49. Read *infra* ch. 19. Mount Sâmi.”

Now, in the Kongō-kai mandara of the "Heavenly World," Dainichi Nyorai is represented by this very Tower, or Tō; for the two are actually inseparable,—the Tō being "the whole Body of Dainichi's Virtues!"

This Tower of Nâgârjuna curiously resembles that described in the Vision of "**The Shepherd**"—(the "**Pilgrim's Progress**" of the Church of the Second century,) written by Hermas, brother to Pius, bishop of Rome, in obedience to the command of "the Angel of Repentance," between A.D. 97 and 140. It distinctly claimed to be inspired, and was "read as Scripture in the primitive Church." It is still included (together with the *Apostolic Constitutions*) in the New Testament canon of the Abyssinian Church.

Dean Stanley says it was "spread far and wide from Italy even to Greece, Egypt, and Abyssinia, and although then considered canonical and inspired, it is now forgotten and disparaged!"

"Throughout Christendom in the 2nd century "*The Shepherd*" was accepted as of high religious authority, but gradually its authority diminished: precisians, like Tertullian, found fault with its sympathy for sinners; cultivated men were startled by its eccentric style and the strange incidents in the visions."

The "*Shepherd*" was the Messenger of Repentance, and the condition of Entrance into the mystic Tower (which was built over **water**) was "the Name of the Son of **God**." The Tower itself typified the Church, or New Jerusalem.

A similar call to Repentance was sounded out from **China** in A.D. 100 by one, Elkesai; (*infra* ch. 22.)

The Chinese pilgrim Fa Hien (A. D. 400) relates a story of Kanishka Râja, who convened the first Mahâyânist Council at Galandâra, which I cannot believe is a mere coincidence of contemporary thought.

“Kanishka had no faith in Right or Wrong, and lightly esteemed the Law of Buddha. One day when traversing a swamp he saw a White Hare which he followed, and it suddenly disappeared. Sâkra, king of Devas, wishing to ascertain his purpose took the form of a little Shepherd-boy building a Tower by the road-side. To the King's enquiry “What are you doing?” the Shepherd-boy replied, “Making a Buddha-tower.” Kanishka said, “Very good;” and built over the little Boy's Tower another, 40 *changs* high, adorned with all precious jewels, incomparable for beauty of form, strength, and height.

When the King had completed his great tower, the little Tower forthwith came out from its South side more than 3 ft. high.”

The Allegory of St. Barbara's Tower (which was unknown even to the Greeks before the 8th century), was introduced into Europe by the Crusaders in the 11th cent., from the East, together with that of St. Catherine and her spiritual betrothal to the Son of God.

Both allegories originated with the Syriac monks in Arabia*, and as St. Catherine's Wheel,



* Arabia and the peninsula of Sinai, was the third of the provinces included in “Syria,” and annexed to the Roman Empire in A.D. 105. Judaic-Christianity prevailed in S. Arabia at a very early date.

Sword*, and Eight-petalled flower are found in Shingon as "the Rin-Katsuma, Fudo's sword, and Eight-petalled Lotus," I believe a parallel to her Marriage should be also found therein. The nuptial Ring is described in the Parable of the Prodigal Son in Luke 15. 20 ; cf. also 7. 4,5.

St. Barbara's Tower is clearly sacramental in character. It had three windows, through which the soul received Light. St. Barbara† explained these as typifying "the Father, Son, and Spirit—the Three are One."‡ Within, was a Bath-chamber of wondrous splendour ; and through its windows the Chalice and sacred Host were visible.§



In Barbara's hand a large **Peacock-feather** is singularly prominent, and this is the special symbol of the glorious **Immortal Life**.§

A curious link with Japan is that just as St. Barbara is sometimes pictured with this triple Tower on her forehead,

* Philo compared the flaming Sword of the Cherubim at the Gate of Paradise (Eden, Gen. 3, 24) to the Solar Wheel. The Svastika symbolizes this Wheel. "To turn the Wheel" means the Inauguration of the Universal Kingdom of Truth and Righteousness.

† In all probability, the name Barbara is allegorical and connected with the Sumerian *bâru*, the Revealer, the Voice ; *Bâr-bâr-ti*, Lord of Vision. (Cf. Daniel 2.47). Thus the Shewbread in the Jewish, as well as Assyrian, temples was the "Bread of Vision." See Sayce, *Hibbert Lectures* pp. 153, 289 1887 ; Gordon, " *Temples of the Orient*," p. 112 1902.

‡ *infra*. ch. 22.

§ See Jameson's *Sacred and Legendary Art*, "S.S. Barbara and Catherine."

or in her hand, so Kwanzeon Bosatsu carries the Pagoda, or sâri-tō !

It is significant that *cir* A.D. 1599, Menexes, the Roman Archbishop of Goa charged the St. Thomas Christians of Malabar in S. India with certain errors, amongst which (he says) :

“ They consecrate little cakes made with oil and salt, which the inferior clergy bake in a copper vessel, having for that purpose a separated place *in the form of a little Tower*. Whilst the cake is baking they sing psalms and hymns, and, when it is ready to be consecrated, they let the cake in a little basket made of leaves slide down through a hole in the floor of that *little Tower* upon the altar.”*

Modern **Shinbukkyo** scholars generally ascribe the authorship of the *Lotus Gospel* and Amitâbha sūtra to Nâgârjuna, although Dr. Iyan Takakusu tells me that this is not proved. The Key-notes of the *Lotus* “Love, Light, and Life”—are identical with those of the Fourth Gospel.

Nâgârjuna taught of Amitâbha, (Jap. Amida) the Infinite Light, the compassionate, infinitely loving Father of all that lives, who destroys sins countless as the sand ; and the Measureless Life, who is the Manifestation of the Eternal Buddha in His Three-fold aspect.

“ The influence which ‘ *the Lotus*,’ read and copied† as a sacred work, exercised upon the Japanese and its contribution to the growth of sympathy, and refinement of sympathy, can never be over estimated.”‡

* *Indian Church History* p. 123 by Thomas Yeates. London 1818. *Infra* ch. 14, note *Monstrance*.

† I was lately privileged to see an exquisite copy of *Hokekyo* made by the grandfather of His present Imperial Majesty.

‡ Address to Oxford Congress of Religions, 1908, by Dr. Anésaki of Tokyo.



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CHAPTER III.

AN IMPERIAL VISION.

“The people which sat in darkness saw a great **Light**.”

“The people were in Expectation.”

“By dreams I called him, and otherwise.”

“Wherefore, I was not disobedient to the Heavenly Vision.”*

The Doctrines of Mahâyâna, or (what is usually known as) “Northern Buddhism,” reached China, Chōsen, and Japan in the following way.

After the Council held at the capital of Gandâra,† (c. A.D. 50) a sandal-wood image of Maitrêya, the Expected Messiah of Buddhism, was carved by one of Anânda’s disciples, Madhyantika, who is said to have converted Kashmir, (Kasipa. *Eitel*—pp. 88, 92).

This image is described by the Chinese pilgrim Fa-hien, A.D. 400, as of “dazzling brilliance,” working many miracles, and called “the Mountain of **Light**.”

Kings of surrounding countries constantly sent offerings to it, (cf. Psalm 72, 10-17; Matt. 2. 11).

Its name, “Maitrêya,” identical with the Syriac “Malka Meshiha,” (*Eng.* “King Messiah,” as Luke 23-3; also, Matt. 25.31-34) is rendered in Chinese, **Mile Fo**,‡ and in Japanese, **Miroku**. In fact, in the Syriac

* Isaiah 9. 2; St. Luke 3. 15; Dante; St. Paul.

† The modern Peshawur.

‡ **Fo**, the Chinese pronunciation of Buddha; **Milé** from *Melekh*, a King, hence Melchi-Zedek, King of Righteousness. Heb. 7: 1-3.

Gospels and Epistles “**Messiah**” is everywhere used where the English version, translated from the Greek, gives “**Christ**.”

It is significant that Miryōk, “*miriug*,”* is the general term in Chōsen for the carved stone images of Buddha, clearly showing how strongly the Messianic idea has impressed the mind of Asia!

Images of Maitrêya existed as early as B.C. 350, thus beginning soon after the Messianic prophets of the Hebrew Exile with whom Confucius and Gotama were contemporary. Confucius, in the 6th century B.C., said that “a Saint should be born in the West, who would restore to China the lost knowledge of the sacred Tripod, i.e. the *San-i*.”†

Philo, in the first century A.D., spoke of “the Just King” holding a self-acquired, self-taught Priesthood, and directly compares Him to “the Logos, who is shadowed forth by Melchizedek a priest of God the Most High.” (Cf. also, Gen. 14.18-22, Heb. 7. 1-28.)

In the 7th century A.D. Hūen Tsang, another Chinese pilgrim, thus describes the actual Maitrêya as told in vision to Asanga, a monk from Gandâra, by a friend who had passed into the Unseen.

“Tsé-chi, (Maitrêya) had a Face full of ineffable charm. The excellent laws which He explained differed not in sense from those here below, but the marvellous Voice of this Bôdhisattva had a pure and brilliant sound; a *timbre* in it that was sweet and gracious. Those who heard it forgot their *ennui* and fatigue; those who received His Word could not be sated therewith.”‡

* Nihongi Vol. II, p. 127 note 3.

† Pythagoras, who was living in Greece B.C. 568, called Three, “the number of Completion, beginning, middle, and end.”

‡ *Vie de Hūen Tsang*, Vol. I, p. 272.

The standard Japanese ancient history, "*Shu-kai*," citing a Chinese author says: "Ming-Ti, an emperor of the latter Han dynasty (c. A.D. 58-64) saw in a dream a Man of *gigantic stature* with a nimbus round His Head. One of his Ministers explained that there was a God in the western quarter whose name was Buddha (*i.e.* Fo, in modern Chinese). He was 16 ft. high, and a golden yellow colour.*

"Upon this the Emperor sent to India to make enquiries respecting the Buddhist doctrine, which resulted in paintings of Buddha being made in China. The Emperor caused two to be made and worshipped, one being painted on his own mausoleum."†

It was in response to these Imperial enquiries that Two religious accompanied Tsâi Yin, the Chinese Envoy, back from Kanishka's court in "the Kingdom of Fo," (as Gandâra was styled by the later Mongols), by the trade-route across the Khyber-pass, taking a sandal-wood image of Buddha, and five sacred books which, as they approached the capital, the Envoy caused to be borne upon a White Horse into Lō-yang, (*Jap.* Raku-yō,) where the Emperor reverently received and had a Pagoda built for them, attached to a monastery in which he ordered the monks should be housed. The name, "White Horse monastery," was derived from this incident. It remained famous throughout Buddhist history as Haku-ba-ji, and is still extant.‡

* One of the 32 distinguishing marks of a Buddha.

† *Nihongi* Vol. II p. 59, note by W. G. Aston. Transactions Japan Society, London.

‡ "*Pei-ma-ssi*," in Chinese. Max Müller. *Chips* vol. v. p. 193. Curiously, a White Horse figures in the story of S. Columba's death at Iona, A.D. 597; and the symbols of this saint are a Boat and White Horse. The coracle in which he crossed the stormy seas from Erin to

Chinese annals of the Han Dynasty relate these events somewhat more fully, under the title "*Ming-Ti-pen-niu-chouen*."

"Ming-Ti Yung-ping, in the third year of his reign, (A.D. 60) saw in a vision One who approached his throne from Heaven; of golden complexion, bright as the Sun, 16 ft. high, having above His Head the Glory of the Sun and Moon. The Court chronicler, Fu-yih, said he had "heard that a Divine Spirit (Shîn) had come down to earth, in accordance with an ancient prophecy about a great and noble Sage, whose appearance resembled the Emperor's description."

Accordingly, an Embassy of enquiry was sent to the West. It is said that it reached Khotan,* *i.e.* a city in the present Chinese Turkestan, which was situated on the great caravan-road leading from Antioch in Tat'sin, (*i.e.* Fo-lin, the Roman empire), through Bactria to N. W. India and the Far East.

The Embassy returned with books, two pictures painted on linen,† and an image of Buddha, 6 ft. high, which strikingly resembled the One of Whom the Emperor dreamed.

Two monks accompanied the Envoy. One, named Kas'yapa Matānga, was "gifted in extracting new and hidden meanings from the Scriptures (sûtras), of which he was an ardent student." When the other, Kûfâlan-

the Holy Isle of Hii is twice embodied in the coat of arms of the Bishop of Argyll and the Isles.

* This is interesting because some say that Nâgârjuna's Tower "*in South India*" is allegorical, and that he really studied at the great seminary of Khotan.

† See ch. 18. "*Votives for healing*."

Dharm-anânda preached, multitudes were converted. (See ch. 18). Both monks were greatly occupied in translation work; but Kufalân in especial translated the *Fo-pen-King* from the *Lalita-Vistara* which contains so many striking resemblances to the Christian Gospels.

Him of whom their message told (according to the Chinese characters), was Fo, 佛 (Not 弗 Man 1) i.e. He was GOD from on High, who had "visited His people."

But, despite the fact that the monks had come in response to the Imperial request, the followers of Confucius and Lao-tze strongly opposed the introduction of Buddhism and used all their arts to dissuade the Chinese Emperor from accepting it.

Success was not attained until the adversaries had exhausted their weapons of persecution. A Buddhist Sûtra and a Taoist Dō-kyō (book) were put to the Ordeal by Fire. The sūtra remained unharmed but the kyō was burnt to ashes. Many other marvellous signs and wonders were wrought by the monks.*

This occurred on January 15, A.D. 69. The date synchronizes with the persecution under Nero at Rome, when the Apostles Peter and Paul suffered martyrdom.

Both Dharm-anânda, "the Lotus-teacher," and

* Any one conversant with the lives of Western Saints knows of the wonder-working powers ascribed to them, thaumaturgic and other gifts produced by fasting, prayer, and great virtue in the saintly men.

It is remarkable that the claim to magical powers is in the Great Development sūtras, but not in Hinayana writings.

The student of history knows to what extraordinary lengths these powers developed in the history of the Christian Churches in Socotra, Abyssinia and elsewhere, even to sorcery and black magic.

To almost all the Great Saints in West and East marvellous powers of clair-audience and clair-voyance are ascribed. St. Columba, it is said, "saw with the eyes of his soul."

Kasyâpa Matânga died the following year, A.D. 70,—the year of .

THE FALL OF JERUSALEM.

Now Eusebius—who is usually a very accurate historian—says that “After the Fall of Jerusalem, the holy Apostles and disciples of our Saviour being scattered over the whole world, Thomas (according to tradition) received Parthia as his allotted region; Andrew received Scythia, and John Asia;” and the brèviary of the Malabar Church says, “By St. Thomas was the Kingdom of Heaven extended even to *China*.”*

The short-lived mission of Dharm-anânda and Kas'yapa in China (like that of Francesco Xavier in Japan, 1500 years later), was very fruitful in its results.

No less than 620 Taoists became disciples. The Emperor's brother, and 190 of the royal ladies confessed their faith, and shaved their heads. Of the great State Officers, civil and military, 268 became disciples, and over 1000 laymen monks. The Emperor himself took the vows of a lay-brother; and established seven temples for monks in the great fortress of Lo-yang, and three convents for nuns.

The Mahâyâna was introduced into China in the 7th year, Yung-ping, of the Han dynasty, which corresponds to A.D. 64—says Père Amiot, *i.e.* the year of the Burning of Rome. Buddhist books began to be imported during the closing period of the first century of our era.† A century later the Faith had, by degrees, spread all over China. Dr. Edkins on his trip to the celebrated Mountain to the S. W. of Ningpo, “where

* See Appendix “St. Thomas in India.”

† S. Beal's Introduction to *Buddhist Records of the Western World* p. 10.

Chinese Buddhism is to be seen in all its glory," noticed that "the chief hall in all the monasteries had in it nearly the same images, viz. :

"The golden Buddha in the centre, enthroned upon the Lotus, and on His right usually Anânda, the writer of the sacred books of the religion, and on his left Kas'yapa, the keeper of its esoteric traditions. But, sometimes, the place of these two Indian disciples is occupied by two representations of Buddha, viz. Buddha past, and Buddha future."*

These groups appear to me to be highly significant, and of historical value. In another very old monastery, lately rebuilt at great expense, Dr Edkins found 200 monks, and a Worship-hall dedicated to "the Buddha of the Western Heaven."

"ART THOU HE THAT SHOULD COME?"†

It is right to pause here and recall the Diamond prophecy of Gotama Buddha,‡ recorded in the Diamond *sutra*, ch. vi.

"Five hundred years after My death, a Prophet will arise who will found His Teaching upon the Fountain of all Buddhas. When that One comes, believe in Him, and you shall receive incalculable blessings."

This refers to Maitrêya, (*Jap.* Miroku), the expected Messiah of Mahâyânists.

"How shall we know Him when He comes?" the disciples asked Gotama. "His Name shall be called Maitreya," he replied, "that is to say, Loving Kindness!"§

* *Religion in China*, Dr. Edkins p. 38, pub. 1859 R. T. S.

† Matt. 11. 34, R. V., Cf. *ante* p. 17, note *.

‡ Born about B.C. 553, died 477.

§ 1 Corinthians XIII. describes this Love Incarnate. See *infra* ch. XI. note 11, Kaempfer on Amaterasu dai Singu.



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in the Chinese emperor's dream, "whose appearance was that of radiant gold, *like the Sun*," i.e. the Sun-Buddha, Dainichi Nyorai.

And, in further confirmation of this fact, one may cite "the wonderful Amber-coloured Statue of the Redeemer, standing at the sources of Jordan," of which Gregory, archbishop of Tours in France, heard from many pilgrims who had seen it, *prior to A.D. 586.**

We may justly call *Ezekiel's Vision of*

THE AMBER-COLOURED MAN

a "Dai Mandara." If we thus spoke of it to Shingon monks they would understand, and be able to give us valuable light on this so mysterious a concept.

One such monk asked me if there are any Christian mandaras? and, as I hesitated to reply, he turned to the book of Revelation, chs. IV. to VII, saying, "*That is a Christian mandara!*"

In Buddhism, an Artist-monk does not sit down to paint a picture right away to order, but, like Fra Angelico in Italy, (who would never retouch the pictures he had painted on his knees, by Divine inspiration), he goes apart from his brethren to fast, pray, and meditate upon a given theme, till a vision forms itself on the sensitized film of his soul. He then tries to paint it in such wise that his own concept of the Teaching may be conveyed to other minds through the sense-organ of their bodily eyes.

Thus, St. Paul prayed that the "*eyes of the hearts*" of his Ephesian converts might be opened, so that they could understand the deep Mysteries of which he was about to tell them in a letter. (Eph. I. 18. R.V.; chs. III. IV.)

† Beazley's *Dawn of Modern Geography* vol. I. p. 122. London 1897.

If we endeavoured to realize on canvas what St. John (in the first, fourth, and nineteenth chapters of the Apocalypse) tells us about the Appearance of the Son of God, who is "like a Jasper and a Sardius stone;" or of the Cherub-chariot, as Ezekiel describes it, let us ask ourselves "What *kind* of a picture in oil colours should we produce?"

Ezekiel minutely describes this wondrous Cherub-Chariot, or Great Vehicle, as having four Wheels, which "went beside the four Cherubs in their four directions" each Cherub having "one Wheel upon the earth;" and "when the Cherubs were lifted up from the earth, the Wheels were lifted up beside them, for the Spirit of Life was in the Wheel." (1. 15, 19, 20, 21, mg.; 10. 10-15.-20. R.V.).

Although, at first, Ezekiel describes the Cherubim as "*four* living creatures," at the close of his Vision he speaks of them as *one*, "the Living Creature, and," he adds, "I *knew* that they were Cherubim."

He *recognized* them when he saw them at the Temple of Nippur in a spiritual dream because, as a Jewish priest, he was already familiar with their images in Solomon's temple at Jerusalem. (1 Kgs. 6.23-35; 1 Chron. 28.18; cf the Nio in Japan.)

The Hebrew word *Cherub* signifies "Fulness of Knowledge."

Ezekiel describes their appearance (10.10. R.V., 1.16), "*as if a Wheel had been within a Wheel*;" that is, of course, *interlaced*. He hears "the Noise of the Wheels," as "a great rushing;" and "the noise of the Cherubs' wings," he says, was "a noise of tumult, like the noise of a host," (3.12, 13.). That is to say, it was a noise like the onward rush of a besieging, conquering, victorious Army, (cf. 2 Sam. 5.24.)

He heard a distinctive title bestowed upon the Wheels, (X. 2, 6, 13.),

“THE WHIRLING WHEELS.”

When, at last, they stood, it was “at the door of the East gate of Jehovah’s House.” (43. 2-4; 44. 1-4).

In passing, we may note that the Buddhist Sukhavâtî 西方極樂世界 the Pure Land in the West, 淨土 (*Jap.* Gōkuraku) is the Eastern portal of the Western Paradise of Amitâbha, the All-Glorious, Eternal One of Infinite Light and Love.

At two monasteries in the Gandâra valley, sculptures were recently discovered of monks in an attitude of worship before Wheels. They are clad in késas off the right shoulder, as in the images of Buddha, and in the frescoes and sculptures of Christ and His apostles in the Catacombs, and on the Sarcophagi, between A.D. 50 and A.D. 450.

In one of the Gandâra sculptures the rims of the Wheels are *interlaced* which, Mr. W. Simpson says, is

“A very exceptional arrangement, and *I cannot recall anything of the same kind* as occurring in the Buddhist sculptures. “As to its signification I can make no suggestion, but looking on this work* in one light—*i.e.* as a collection of materials,—I give rough outlines of these sculptures, so that attention may be called to them, and their meaning perhaps be worked out by others. The spokes in the Gandâra wheels are multiples of *four*, *i.e.* the cardinal points.”

* “*Buddhist Praying Wheel*” by G. W. Simpson, pub. Macmillan, 1896. See pp. 266 267, 163 where most interesting illustrations are given of Plates 19, 21, from the Collection of Photographs published by Major H. H. Cole, R.E. as Curator of the Ancient Monuments of India.

If (as Mr. Simpson believes), these Wheels do *not* occur in the Buddhist sculptures, then their occurrence in the monasteries at Gandâra points to the source from whence the Great Development School of the Mahâyâna derived them—viz; Mesopotamia, where the Temple of Nippur was situated in the Tigro-Euphrates valley, and to Hebrew or, else, Judæo-Christian inspiration.

Who can say whether some echo of Ezekiel's vision did not reach Gotama Buddha, a century or less later? for in one of the earlier Buddhist scriptures, (that is, one belonging to the Hinayâna School) viz, Mahâ Sudassanâ sūtra, there is, says Mr. Simpson,* “a very glorified account of a Wheel which moved to the four cardinal points.

“Mahâ Sudassanâ was a Buddha in a previous birth. He was a Châkravarti—i.e, a King of kings, invincible, a Righteous Man who ruled in Righteousness. He is called the Great King of Glory, and possessed a *Wondrous Wheel*,—a heavenly Treasure. And this Wheel rolled on and on, going forth to conquer and overcome, till it reached the utmost Ocean-boundaries of East, South, West, and North; and, having conquered the whole earth, it returned back to the Royal City and remained as a glorious adornment on the open terrace of the Palace, at the entrance to the inner apartments of the Great King of Glory.”†

The Châkra, or Wheel, in the Orient, is the symbol of sovereign rule and authority. “The unopposed

* *ibid* p. 267. Psalm 24. 7-10.

† *Sacred Books of the East* vol. XI pp. 251-4; Cf. Psalm 19, 4-13.

progress of a King's chariot shows the wide extent of His power," says Dr. Bühler.

As such it was placed in Babylonian temples before Samas, the Sun-god, (as in the famous Sippara cultus-tablet), showing the universal rāj of Rîta—that is to say, the Rule of Law.

"And this is the Blessing, wherewith Moses, the man of God, blessed the children of Israel before his death :—

‘Jehovah came from Sinai,*
And *rose* from Seir unto them;
He *shined forth* from Mount Paran,

* * *

At His right hand was a Fiery Law."

(Deut. : 33.1-3)

The seventy-second, the last of David's psalms, is Messianic and, in the Revised Version, is entitled :—

"THE RULE OF THE RIGHTEOUS KING."

Ezekiel thrice repeats that "the Spirit of Life was in the Wheels."

We read in the Acts of the Apostles, (which, as it has been truly said, "should rather be styled, *The Acts of the Holy Ghost*,") "*Suddenly* there came from Heaven a sound as of the rushing of a mighty Wind," or "strong Wind *rushing by*,"† "and It filled all the house where they were sitting.....and they were all filled with the Holy Spirit."

Referring to Acts 2, 5-11, 41, 42, 49, Dr. Adolf Harnack exclaims, "Words, which sound like a triumphant Conqueror's list of Nations vanquished in a great campaign!‡ As far as Roman Emperor rules, and

* See Index, Amaterasu Dai Singu, Sinai.

† *Twentieth Century N. T.*, 2.2 R. V. note.

‡ Note that Parthia, the near neighbour of Gandâra, heads the list.

farther still, beyond the bounds of his Empire, the World now hears the Evangelic Message and accepts it."

And these "devout men," charged with the new Spirit-filled life, "*went everywhere*" as Ambassadors proclaiming the New Life-teaching, and were described as "a New people, and* a New race,—men that know God, and receive from Heaven what they ask!—men who labour to become righteous as those who *expect* to see their Messiah, and to receive from Him the promises made to them with Great Glory—He is about to come to judge.—Truly great and wonderful is their Teaching, their Teaching is

"THE GATEWAY OF LIGHT."†

Ere proceeding further, we must carefully consider two facts; (1) that although, under the auspices of Augustus Caesar, the whole Roman Empire in the West, *i.e.* Europe, was opened up just before the Birth of Jesus Christ by making roads which centred at Rome—the great Asiatic highroads, had existed from immemorial antiquity—(some of the chief from the age of Sargon of Agadé, and his son Naram-Sin, B.C. 3800 ;)—so that there was practically no *impediment* to the carrying of the World-wide Message to utmost East, as well as to utmost West, in the First Century of our Era.

And (2) that "although modern theosophists speak of an Indian prince as 'The Buddha' in opposition to the claims of Him who, being

* Cf. Acts I. 5; 5.42; 6.7; 8.4; 2 Cor. 5.18-20.

† *Apology of Aristides* to the Emperor Hadrian, A.D. 135. On the Nestorian Stone, A.D. 781, the Christian religion is styled "the Luminous Gate." Cf. *infra* chs. II, 13.

‡ "Sargon established a Royal Post throughout the Empire—which was covered by a network of postal routes—extending throughout Babylonia, Assyria, Mesopotamia, Palestine, Syria, and Egypt." *Temples of the Orient.* p. 406.

TĀO FROM ALL ETERNITY,

finally took flesh and dwelt among men as the Voice and the Way, those who drank deeper into the meaning of Higher Buddhism found that their World-message did not begin with that famous prince, Siddârtha, *i.e.* Gotama Buddha.

“The Chinese language, although extremely rich in symbols to convey all sorts of ideas, did not contain a character or symbol that would convey their highest ideals of the Founder of Higher Buddhism—the Mahayana.

“They, therefore, invented one composed of two symbols, 弗 *not*, and 人 which means *man*. They wrote the symbol for their ideal Founder thus 佛, pronounced Fo, meaning that He is not human but Divine.

“This is the universal character for their Saviour.”*

After analysing a work of Fo, translated into Chinese, De Guignes recognized in its doctrines “a Christianity such as the Christian heretics of the first centuries taught,” and suggested that the book might be one of the numerous apocryphal Gospels current at that time.” (Cf. John 21.25)

“Frequently in the official books of Chinese history it is affirmed, Fo is the name of an Indian sectary, whose sect passed into China soon after the Christian era, *i.e.* the birth of Jesus Christ.”†

About A.D. 149, Anshikâo,‡ the heir to the I'arthian throne,§ laid aside his rank and, becoming a Buddhist, travelled as a beggar to Lōyang where he translated

* Dr. T. Richard.

† *La stèle Chretienne de Singan fou* Père H. Havret. pp. 250, n. 2. 360, note 2. See, also, “*Messiah*” chap. I. “A Teaching Stone.”

‡ See *infra* p. 57, 60; Incense, *Jap.* Ansokukō. “*Anshi* is Persian.”

§ *Chips* vol. V. p. 195, Max Müller; *Religious Systems of the World* pp. 178, 179. S. Beal.



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CHAPTER IV.

FERTILIZING INFLUENCE OF THE NEW RACE.

“Glorify ye the Name of Jehovah in the East,

The God of Israel in the Islands of the Sea.

From the uttermost part of the earth have we heard Songs.”*

Ming-ti, the “enlightened Emperor,” died in A.D. 76.

His father, Kwang-Wu-ti, had reigned gloriously from A.D. 25-57. A man of charming disposition and liberal tastes, he sought everywhere for instructed men whom he could attract to his new capital of Lo-yang, and entrust with honourable offices.

Ming-ti inherited his father's virtues, and was distinguished for his wisdom, clemency, and discernment. Highly educated, and well versed in the ancient Chinese philosophy himself, he desired to spread instruction amongst such of his subjects as he deemed worthy to take an active part in the Government. Not long after Ming-ti's death, the armies of his son and successor, Tchang-ti, reached Khotan, under the Chinese general Pantchao who, in A.D. 89-90, re-took the kingdom of Kashgar, pushed his conquests as far as the Caspian Sea, and subjugating over 50 kingdoms sent their presumptive heirs as hostages to the Imperial Court of China, thus becoming Master of all Western Tartary.

Throughout the Han dynasty, commercial relations

* Isaiah 24, 15, 16, R.V.

existed between Rome and China, the two greatest and most powerful Empires of antiquity; and, up to the opening of the 3rd century, maritime expeditions left Egyptian and Persian ports via the Red Sea and Indian Ocean for Canton and other South China ports. It was from these expeditions that Ptolemy gathered so much precious information about Asiatic countries.*

In A.D. 166, Ambassadors from the Roman empire travelled via the southern route, India and Tonking, to China.

The Chinese history *Hou-han-shu* clearly describes the trade carried on between China and the silk factories at Tyre and Sidon on the Phoenician Coast, in the 1st century of our era, via Antioch.† (Silk had been carried from China beyond the Oxus river in B.C. 156).

Now Antioch, the third greatest capital in the Roman Empire,‡ had an international population of 500,000, being the grand junction of the Caravan-roads from Arabia, Central Asia, and Egypt, and situated not far from the fords of Karchemish.

It was “at Antioch” that the disciples of Jesus Christ were first called Christians,—“the People of the Messiah.”§

It is certain that in the First century the Hindus

* *Chine* pp. 255, 258-60. G. Pauthier.

† In the 5th century B.C. Ezekiel (ch. 27) gives a wonderful account of the Caravan traffic with Tyre in his day, which was that also of Confucius, Lao-tze, Gautama Buddha, and Pythagoras. Consider thoughtfully Judges 5, 10, 11, in connection with the wide spreading influence of Caravans; a single one being often composed of hundreds of Merchants besides their attendant slaves.

‡ Rome, Alexandria, and Antioch. Each of these capitals became the site of a Patriarchate when Christianity was established.

§ *Early History of the Church*, by Abbé Duchesne, 1909. A very valuable reference book.

were perfectly acquainted with China, whither almost all of them sent some kind of tribute, which necessitated enormous caravans. Hindu Slaves were, even earlier, prized in Greece.

At that time China was the finest part of Asia, and as renowned in the East as Italy was in Europe when the Roman Empire was in its meridian; and the merchants of Mesopotamia and Persia made their way through the ancient Susiana into Tibet and on to the very heart of China.

In Central China, near the ancient capital Loyang, is the city of Kaifeng-Fu where, in A.D. 1600, was a Jewish synagogue which was fully described to the Jesuit Father Ricci at Peking.* Although swept away by the Yellow River floods in 1642, a relic of this synagogue survives in a Stone inscribed in gilt letters "*Eszlovih*"—Israel†

An inscription describes the coming of "the Israel-Taô" to that city in the 3rd century B.C. Amongst other things, it mentions that "its first ancestor Adam, came originally from India; and that the sacred writings embodying Eternal Reason consist of 53 sections."‡

"The Eternal Reason therein is very mysterious, being treated with the same veneration as Heaven."

"In the beginning of the Sung dynasty, A.D. 96, a missionary surnamed Li, accompanied by a crowd of

* *Jews in China, their Synagogue* etc. by James Finn. 1843, London *National Geographical magazine* vol. 18, No. 10 Art: by Oliver Bainbridge. Washington, D.C. 1907.

† See Well at Uzumasa, *infra* ch. 9.

‡ Note that on the Nestorian stele, in 781,—the number of sacred books which Messiah left behind when He ascended into heaven, is said to have been 51. "Eternal Reason," according to Philo, is the **Logos**, and, according to Laotze, the **Tao**.

Cenobites, arrived in China with a lot of Western cloth, which they presented to the Emperor and became citizens of the country, (*i.e.* naturalized.)

Subsequently, a grandson of these people, called Mu Sy Ta Pau, "was appointed to do the preaching," and another called "Jun-Tu-Ia" began to build a Cenoby.* The Emperor Tai-Tsu of the Ming dynasty, (A.D. 1368), gave the *Cenobites* descended from Li, a piece of land for building, "because he could understand their Scriptures, which persuaded the people to do good instead of evil."

In the midst of the First Court of the beautiful Synagogue was "a noble Arch,† *Pae-feng*, dedicated in golden Chinese characters "to the Creator, Preserver, and Father of men," and inscribed with the Hebrew *Shemang* (Deut. 6.4.), "Hear, O Israel, the Lord our God is One," (Mark 12 : 23); near which the worshippers always washed their hands.‡

The Second Court, entered by a large gate with two side doors and two wickets, held the houses of those who cared for the buildings.

The Third Court had many trees, and an Arch like that in the first. On its walls were marble Tablets—(Chinese, *Pae-wan*; Greek, *diptychs*)—in memory of Châo, a Hebrew mandarin, the judge of a city of second degree, who had rebuilt the synagogue after a fire;

* *Infra* p. 82. Note *a.* by Dean Stanley.

† Probably symbolic of the Rainbow-arch, the New Covenant. Such an Arch may be the original of the *torii* in Japan.

‡ A similar arrangement is mentioned by Eusebius, bishop of Cesarea, and Paulinus, bishop of Nola, in the 4th Century. St. Cyril of Jerusalem, 347, said: "The cleansing of the hands is a symbol that we must be made clean from all our sins and iniquities."—"Lifting up holy hands," said St. Paul. 1 Tim. 2.8.

and other holy men. This Court was flanked by commemorative chapels amidst the trees.

The Fourth Court contained the

HALL OF ANCESTORS,

in which were two bronze flower-vases and many censers in honour of Abraham and others, besides the name-tablets (Jap. *ihai*) of the Old Testament worthies, who are venerated at the vernal and autumnal equinox.

The Holy Place itself was a *small* square room of exceeding beauty, outwardly square but rounded within* and fenced off by a balustrade from the congregation in the synagogue.

The Rolls of the Law were kept within silken Curtains. The Ten Commandments, written in large golden Hebrew letters on two tablets, were on the western wall.

The Chief Rabbi alone might enter this Bethel, or Tien-tang, and that blindfold.† It was known as

“THE HOUSE OF HEAVEN.”

The resemblance borne by this Synagogue and its courts to the great Shinto shrines of Idzumo‡ Taisha and Yoshino-yama is very apparent to one who has had the privilege of visiting Kizuki and Yamato; I have good reason to think that the Naiku at Isé resembles still more closely the House of Heaven.

Dr. J. M. Neale writing on the Eastern Church, says that “with the Nestorians,§ the Holy of holies is not the sanctuary, but a small recess at the East end

* Cf. Altar of Heaven, Peking, Index.

† Shinto priests enter the Sanctuary to present the daily offerings with their mouths covered. Cf. Lev. 13, 45, R.V.; Isai. 6, 5.

‡ “Idzumō” is an obsolete word, *sig.* “Awful, holy, sacred.” Cf. “Terrible,” Mal. 1.14; Ps. 68, 35 R.V.; “Fear,” Gen. 31.53 R.V.

§ Known now to be more correctly styled “*Assyrian* Christians.”

of it, into which not even the priest enters, and wherein there is *nothing but a Cross*."

In the Jewish Temple there was absolute *nothingness*—a vacuum.* Jewish asceticism and its monasteries are mentioned by Philo of Alexandria.

This incident may belong either to those whom Graetz calls "Jewish Christians," or else to Mahâyâna Buddhists who acknowledge a Buddha of "Past, Present, and To come," and say of all the varying Triads in their Japanese temples, (e.g. Amida, Kwanzeon, and Seishi, or Dainichi, Kwanzeon, and Miroku) "the Three are **One**."

This "Trinity in Unity," and "Unity in Trinity," unknown in Southern Buddhism, is very clearly and emphatically taught, both in the Japanese images and by the monks—hence the Athanasian Creed is easily grasped and appreciated by them.

Graetz makes this remarkable statement (*History of Jews*, Vol. 2-p. 142.): "Judaism could only gain admission into the hearts of the heathen by taking on other names and assuming new forms. Due to the strange Movement which arose under the governorship of Pontius Pilate, the teaching of Judaism won the sympathy of the heathen world.† This *new form* of Judaism, this power, this Old Doctrine in a new garb, or rather this Essenism, interwoven with foreign elements, is **Christianity**."

Were these Cenobites, therefore, some of the "Jews, devout men," who were gathered at Jerusalem for the Pentecost? or were they even some of that "Great

* Stanley's *Jewish Church* Vol. 2, pp. 215, 222, 223, 225.

† The devout Empress Poppea, wife of Nero, and many other great Roman ladies were Jewish proselytes.

company of the Priests who became obedient to the Faith " shortly after that Feast ?

THE NYOI-I PEARL.

Toyora, near the modern Shimonoseki, is at the entrance to " the Great Ferry," which stretches some 120 miles across the Straits of Tsushima to Chōsen.

In the autumn of A.D. 193. a curious entry in *Nihongi* (Vol. 1. p. 219) relates that the Empress Jingō, anchoring in the harbour of Toyora, in Nagato province, found in the sea a Nyoi-i Pearl.*

This Empress, " knew that there was virtue in the Teaching of the Gods, and made sacrifice unto the Gods of Heaven and Earth."† She had a Palace of Worship wherein, at times, she discharged in person the Office of Priest, and obtained Oracles.

She was herself " a wonderful Sage of clear intelligence."

Without undue speculation it is, at least, significant that " the *Hymn of the Soul*" in the Syriac " *Acts of Judas Thomas, the Apostle*," (said to be a Gnostic work,) describes the Quest of " the Pearl unique that lay in the sea, guarded by a terrible loud-hissing Serpent," which was only obtainable through charming that Serpent by the sound of the Triple Name.

It may, not impossibly, be some faint echo of " the Pearl of Great Price " (Matt. 13 : 45,46) which had floated over to Japan in that same Second century ;‡

* This Pearl, ever bright and luminous, is a symbol of Buddha and His doctrines.

† Cf. Gen. 14. 18, 19, 22.

‡ " There are clear indications that the Chinese language and characters " were not wholly unknown in Japan from a time which may be roughly " put as *coinciding with the Christian Epoch*," says Mr. W.G. Aston, " but " this knowledge was limited probably to a few interpreters. Korea " preceded Japan in the establishment of schools of Chinese learning; " Kauli established a High School in A.D. 372, and Pèkché had no " written records."



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“Nyoï-hōshō’s jewel—*tama*, is higher and more precious than the Pearl. The real *tama* is the Soul, or Holy Spirit. The Pearl represents the Harmony of the Universe, and teaches that our heart must share that harmony.”

In fact, the underlying idea is clearly that of *Atonement*, (in the sense used by Shakespeare and Bunyan, *i.e.* “*At-one-ment*,”) the discords of our heart being *attuned* to the Perfect and Holy Will of God.

“The *tama* does not appear within us unless our heart is worthy; when it does appear it will beget Treasure. It is hidden in the Dragon’s throat or tail.”

Amongst many Japanese tales of this Pearl, one is told of a Prince who, wishful to save very poor people, was so anxious and earnest to find the lost Pearl* that he tried to dip up the sea-water in a shell to make a Pathway to the Dragon Palace so that he might see the Dragon†. God in His pity sent Angels to help him, but lo! ere he could touch it, the Dragon’s breast burst open, disclosed, and yielded up the wondrous Gem whose rays illumine the world.

Eitel connects this Pearl with the six-syllabled prayer *Om mani padme hun* of Tibetan Buddhists—“O Thou jewel in the Lotus!” It is also connected with the saving petition “*Namu Amida Butsu*” in Japan, which is called in Shingon “the triple Aun;” Amida being “the Aun,” *i.e.* “the Amen.” (*cf.* Rev. 3: 14)

Its connection with Bardaisan’s marvellous “*Hymn of the Pearl*”‡ is obvious, for the glorious Robe of which the poet sings, “the Bright, Shining” Form,

* Cf. the Parables in St. Luke XV.—also 2 Timothy I. 10, 11.

† By the ancients a Water-spout was thought to be a living Dragon, and swelling waves—“enchanted.”

‡ Translated, *Early Eastern Christianity*. p. 215. F. C. Burkitt.

“put off” and “put on” by the Soul, is the Celestial Body,* (*hosshin no hotoke*, “the body of Truth,” of the Lotus Scripture) which no fire can destroy, nor water drown, nor death kill.

This Lotus Gospel of the Good Law, carried into China from N.W. India was translated by Fa-hu, an Indian monk, into Chinese at Sianfu in the 3rd century.

It is clear that the Teaching of “the Robe and the Pearl” was co-existent with Bardaisan of Edessa, who was born A.D. 154. and died 222.

The Hokékyo was translated into Chinese, in 285, by Fa-hu, retranslated by Chi-kung, a “Hu” monk, c. 291 to 306, “a religious of large reading, a Parthian,” who worked at its translation at Lō-yang; then Tão-an, a Chinese, but the Hindu Kumârajiva arriving c. 400 made the best translation, and it is from this that the *Essence of the Lotus* has been “so excellently rendered into English, by Dr. T. Richard, that it brings out the essence of the original thoughts;” says Dr. I. Takakusu. This Hoké-gyo says,—(ch ; 12)

“There is a precious Pearl
Worth a million worlds
Which *suddenly* can change†
E’en a woman to a child of God,
To reign for ever on the Lotus-throne,
Perfect in knowledge.”

In the 3rd century, Chinese junks voyaged from Canton to Malabar, the Red Sea, and Persian Gulf, and many trading junks were moored at the mouth of the Euphrates from the 5th century onwards.

We must not lose sight of the fact that Anshikâo the Parthian prince, who became a mendicant friar

* 2 Cor. 5. 1-4.

† *Supra* pp. 44. 47.

that he might preach the Lotus Gospel, reaching Loyang about A.D. 147, translated many scriptures into Chinese ; and that Pantaenus, a Sicilian, the venerable teacher and predecessor of Clement in the School at Alexandria, going on a mission to Hindustan in A.D. 189, found a copy of St. Matthew's Gospel in Hebrew, which had been left there by St. Bartholomew, as well as some people to whom the Apostle had preached. This book was extant in the time of Jerome, says Eusebius.

Origen describes Pantaenus as " the first Christian who had fully availed himself of the stores of heathen learning and philosophy."*

Neither must we forget that the Abyssinian Church (which is distinctively of Judaic-Christian type) became popular in the fourth century through the missionaries sent from Alexandria to Ethiopia, or " Hither India†" ; that in 356 the Arian Emperor, Constantius, sent an Indian " Black monk," Theophilus, on an heretical Arian mission to Abyssinia, who visited most of the southern coast of Asia, from Aden (where he built a church) to the Indus and beyond, building churches also in Arabia, and where " the mart of Persian commerce stands, hard by the mouth of the Red Sea."‡

In A.D. 333, there were Syriac bishoprics at Merv and Khorassan, on the Central Asian route. In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Musèus, had travelled almost every where in the Country of the Seres ; "

* *Lives of the Fathers* pp. 265 267-268 by Dean Farrar.

† One of " the Five Indias," spoken of by Buddhists to this day. " Further India " includes Siam where, until the 15th Century, the Mahâyâna prevailed.

‡ Beazley's *Dawn* vol. I. pp. 179, 206, 207, 401, 408.

and, in 411, Achaeus, Archbishop of Seleucia, consecrated a Metropolitan for China.*

Christian monachism first entered Mesopotamia, (where it became deeply rooted) through Mâr Awgîn, a pearl fisher near Suez, who through his holy life had obtained super-normal power over the elements, going thence to the Egyptian monastery of Pachomius, and was soon sent on with 70 monks to Nisibis, where he founded a monastery in the mountains called after him "Awgîn." He died in 362.

Many of the Greek and Latin classics were translated into Syriac at Edessa, before the great College was suppressed by the orthodox Emperor Zeno, in A.D. 479. It was then removed to Nisibis, whence many missionaries went forth into Eastern Asia by the main Persian road which led up the Oxus river, and through the Iron Gates, to beyond Samarcand where it forked, one branch going N.E. to China, the other S.S.E. to India.

* Abbé Huc. *Le Christianisme en Chine* vol. I. p. 42. Paris 1857. "It is not credible that the Chinese were left totally outside the Christian movement then operating in the world—since they had frequent relations with the neophytes of India, Persia and Arabia, and the propagators of the Faith could easily penetrate their Empire which was at that time open to all foreigners."

THE PILGRIMAGE ERA.

“ All the world has run after Him !”*

ARNOBIUS, who wrote *before* A.D. 300, reckoned the Seres, *i.e.* Chinese, amongst the Christian nations.†

Chinese characters were introduced into Japan in the reign of Ōjin, son of Empress Jingō; and from that time steady progress was made in the study of Chinese customs and literature. The rise of Japanese literature is also dated thence, *i.e. before* A.D. 285, when Wani, a great Confucian scholar, arrived from Pèkché to instruct the Crown Prince in Chinese writing and the Confucian classics. Wani died in 285, and his tomb is still visible near Ōsaka.

In 289 Prince Achi came with his clan of Silk weavers and sericulturists; (see *infra* ch. 9.)

In the year 369, (three hundred years after the Mahâyâna entered China,) Fukien, “ the Master of T’sin,”‡ sent a monk named Jun-dō (*sig.* “ to follow the Way,”)§

* St. John 12. 17. XXth cent. N.T.

† Cf. Story of Elkesai—*infra* ch. 22.

‡ T’sinim—cf. Isaiah 49: 11.

§ Ulfilas, the apostle sent by Eusebius, bishop of Cesarea, to the Goths, called “ the Way-breaker.” He was the father of Teutonic literature; *b.* 311. *d.* 381.—See *Index*.

with Buddha's Images and sūtras from Sianfu to Kauli. The King of Kauli (*Jap.* Koma, North Korea) received it and built Shōmonji ("temple of the Image-sect), in which he installed Jun-dō, 順道. In the same year another temple was built, called *Iphraim* 伊普蘭.*

The date is significant. It synchronizes with St. Ephraim Syrus, the great ascetic of the Syriac-speaking church, who died at Edessa in Mesopotamia, A.D. 375 and is reckoned as one of the Fathers of the Greek Church.

Edessa, the metropolis of the little kingdom of Osrōene and of the Syriac Churches of the Messiah, lay on one of the chief Caravan routes east of Euphrates, along which then as now, (through the modern Urfa) vast quantities of goods were conveyed between India, Syria and Asia Minor by the River-highway leading to the Persian Gulf and thence along the coast to Patala, at the mouth of the Indus, which was an ancient Trade-centre.

Edessa, being near the head-waters of the Tigro-Euphrates, was an important commercial centre and one of the Gateways of the East. Situated on the confines of the two great Greek and Parthian civilizations, it had wide intercourse with both but retained its own Semitic culture, untouched by Hellenism.

A community of Jewish merchants dwelt there who traded in silk with the Indians and Seres at a fair held a day's march further East.† According to Mār Eusebius they were converted to Christianity by Addai, a Pales-

* Translated from the *General History of Buddhism in India, China, Korea and Japan*, by T. K. Hosogaya, Hiroshima; and from *Togoku*, a Korean History of 30 volumes in Chinese, several hundreds of years old.

† The Novgorod Fair in Russia is a modern example of such trading.

tinian Jew, whom Thomas, "one of the Twelve, by a Divine impulse sent as a Herald and Evangelist," in fulfilment of Christ's promise, to the Leper-king of Edessa, Abgar the Black, "to give him Life."

This King was said to be terribly afflicted with gout and leprosy, but when Addai brought in the Portrait of Christ sent by St. Thomas, it emitted so brilliant a Light that Abgar, forgetting his illness, leaped from his bed to greet it and, taking the cloth on which the Image was impressed, pressed it to him and was strengthened. As Addai preached the Truth he grew better and, finally, his physical and spiritual cure were effected when he received Holy Baptism.*

Dean Stanley points out, that this is "the earliest of all Christian missions."

A centre of learning early in the 2nd century, Edessa was far famed for its Christian school where the *Peshito*, or Syriac version of the Bible was completed.

It was the sacred city of the "Chaldean Christians" (called by their opponents "Nestorians")—who, in their earlier days, sent forth missions on a scale *exceeding* any Western church, except the See of Rome in the 6th and 16th centuries†.—Their chief was "Patriarch of Babylon," and their envoys traversed all Asia, "as far East as Japan and China, (baptizing under the shadow of its Great Wall on the Mongolian side)‡, and South as far as Ceylon."

"Addai," was probably the Apostle Thaddeus, Eusebius says he was one of "the Seventy;" (see Mat. 10 : 3, 4. Luke 10. 1.)

* Jameson's *History of our Lord* vol. 1. p. 39 ff.

† *Eastern Church* Lecture I. See *infra* ch. XI. *Dawn* vol. 1. pp. 31, 211, 212.

‡ See *Messiah* pp. 23-25.



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—the borders of which empire, (until A.D. 226,) marched with the kingdom of Kashmir in N.W. India; and its subjects acted as intermediaries in the Silk-trade between Rome and China.

Bardaisan, writing in A.D. 170, mentions Christianity as widely diffused in Parthia,* Bactria, Media and Persia, and spoke of Churches shining in the light of Christian holiness amid the fire-worshippers of the Far East.

Tertullian, also, (writing in A.D. 193 from Africa), asks, “In whom else have all nations believed but in **Christ**? Parthians, Medes, Elamites, all the coasts of Spain, the various nations of Gaul, and the parts inaccessible to the Romans, but now subject to **Christ**.”

THE HEBREW INFLUENCE

with its Messianic hopes is, I believe, a most important leavening factor to reckon with in High Asia ever since the 7th century B.C.

Many of those Israelites whom God dispersed among the nations, by means of the Assyrian and Babylonian Captivities, found their way to China, and were employed (says the celebrated chronicler Père Gaubil), in important Military posts, some becoming Provincial Governors, Ministers of State, and learned professors.

We know that in A.D. 311, Hermon, bishop of Jerusalem, sent the monk Ephraim on a mission to Scythia, *i.e.* Tartary, at that date inhabited by shepherd-Mongols;‡ and also, that St. Jerome is said to have arranged an alphabet for the Scythians.§

* Cf. Anshikão in *Index*.

† S.S. James and Peter addressed Epistles “to the Tribes of the Dispersion.”

‡ Cf. also *Supra* p. 50, and *infra* p. 84, 85. *Dawn* vol. I. p. 206.

§ Dr. J. Edkins says, “It was the Syrian missionaries that first taught Christianity to the Mongols, and introduced among them the art

Prof. P.Y. Saeki of Tokyo, has read this name “*Iphraim*” amongst the evangelic band of seventy commemorated on the Nestorian tablet at Sianfu, whom the Patriarch of Antioch sent to China’s western capital in A.D. 636, with Alopen, whose title (according to Sir H. Yule) “is probably Chinese for Rabbân—monk,” (cf. ch. 11 *infra*). Among those evangelists was more than one name from Ethiopia.

Mr. Saeki has also traced the word *Y’sarai* (Israel)* in Japan on a well at Uzunasa belonging to the last years of the 6th century.†

It was connected with immigrants from China bearing the name “Hada.”‡

In A.D. 170 the Néhan, or Nirvana-sûtra was translated into Chinese by a Brahman-Buddhist, and an epoch of most vigorous translation work set in; so extensively, indeed, that the people of Péchili and Shansi at the beginning of the 4th century learned Sanskrit—such was their eagerness to study the Mahâyâna literature in the original and, as a result, the dialect of North China became partially Sanskritized. In A.D. 381, *nine tenths* of the common folk embraced the religion of Fo, and it was the rapid

CONVERSION OF THE CHINESE

into Buddhism, and the study of its sacred books which created the desire for Pilgrimage to the Holy Places. So early as A.D. 170, twenty Chinamen found their way

of writing. The present Mongolian alphabet, which is that used by the Manchus in China, is a modification of the Syrian.” *Religion in China*. p. 19. See also *Index*; Kumarajiva.

* *Supra* p. 52.

† *Infra* ch. 9.

‡ Cf. Addai *Index*.

through the province of Szechuan bordering on Tibet to the Mahâbôdhi-tree in India.

Let us not forget that it was of some such sacred Fig-tree Jesus spoke when He said to Nathanael—"Before that Philip called thee, when thou wast under *the* Fig-tree I saw thee," (John 1.48,50).*

In A.D. 290, Chu-si-ping, another Chinese pilgrim, visited Khotan. "The Khotan Mahâyânists were very progressive, and received considerable external influence from Brahmanic literature, showing their customary facility for assimilation," (according to Dr. K. Watanabé of Tokyo).

Khotan was probably the "Land of the Lion people, Simhas," says Dr. Beal,—“a very polished people.” Fa-hien, (who left Sianfu in Shensi, in 399, to search for books unknown in China), found the people of that land happy and prosperous, all without exception honouring the Law of Buddha, using religious music in mutual entertainment. The body of priests numbered thousands, chiefly belonging to the Great Vehicle, Mahâyâna.

A chain of Buddhist kingdoms stretched across Central Asia,† from China to Persia, and in them numerous monasteries were established where Sanskrit

* The Greek implies *prostration*, the attitude of prayer—possibly prayer for the Coming of Messiah, as with all devout Jews. This *figus religiosa* is a very sacred tree. I have bought rosaries in Japan made of its seeds. It was associated from earliest Vedic days with Hindu religious ceremonies. Its wood made the fire-drill of Agni, the God of Fire, (see “*Temples of the Orient*,” Index “Agni,”) and many of the sacrificial vessels.

† It must not be forgotten that numberless cities celebrated for their high literary culture were overwhelmed by the sands of the Gobi desert which accounts for our present ignorance of their wondrous Glories.

was studied and hospitality shown to Pilgrims, just as in the West a Guest-house, or hospice, was attached to each convent.

Fa-hien, who was accompanied by several monks from China, says of such Pilgrims: "they all have food provided for them—(church-food, commons), there are priests' houses for the entertainment of foreign priests, and for providing them with what they need."

The Ruler of the country lodged Fa-hien in a *Sangharama* called Gomāti. This was a Mahâyâna temple with 3000 monks,* who assembled to eat at the sound of a gong, (ghantâ).† "On entering the dining hall, "their carriage is grave and demure, and they take "their seats in regular order. All of them keep silence; "there is no noise with their eating bowls; when the "attendants (pure men) give more food, they are not "allowed to speak to each other, but only to make "signs with the hand. As they belong to the Mahâyanâ, "the Gomāti priests are specially honoured by the King, "and are the first of all to lead with their images in "the procession."

The Chinese Pilgrims all wrote entirely from the Mahâyânist standpoint. Fa-hien found enthusiastic monks at Khotan and elsewhere, "monks in myriads"; at Yarkund 1000 Mahâyânist monks, and on the Kara-Kum mountains, and in Afghanistan "earnest followers of the Law of Buddha," all along the route by which Ming-Ti's Embassy had returned. [Dr. Stein, when recently ex-

* Note that the great monasteries of Bangor and Clonard in Ireland and also that of Clonmacnois on the Shannon, a century later, had each 3000 monks who chanted the praises of God day and night.

† A sonorous plaque used instead of a bell, made of wood, (*mon*) porcelain, brass or iron.

ploring in Chinese Turkestan, found plaster figures which can clearly be affiliated to the Art of Gandâra.]*

I-tsing mentions no less than 56 travellers, eminent men of religion, "mostly Chinese, who followed in the steps of Fa-hien and Hÿen-Tsan" to seek for the Law in the Western regions, and then passed on the Torch from hand to hand. In the centuries that preceded and followed I-tsing, there were hundreds of pilgrims of whom no record has been kept,—an endless stream of devout souls to and from the Holy Places of India—between A.D. 300 and 900.

Chinese history records, (so Dr. T. Richard informs me), that when the news of Ming-Ti's dream spread in northern Asia, masses of people flocked Westward, leaving the fields in Manchuria unharvested, in their eagerness to worship at the cradle of the Divine Son who had been born to the Queen of the Western Heaven;—the fulfilment of Gotama's prophecy 500 years before in the *Diamond-classic*, and of the still more ancient prediction by the Moabite seer of "the Star which should come out of Jacob, in whom the Gentiles would trust" (Numbers 24 17; Matt. 2. 2-6.), the **Saviour-King** whom all the world awaited.

Now it seems clear that we can with absolute fairness compare the Imperial Visions of Ming-Ti in the East, in the First, and of Constantine the Great in the Fourth century in the West, with their resultant spiritual atmosphere.

Turning our eyes Westward, and not lingering over

* *Greek influence on Indian Art.* p. 83. P. Gardner.

† *Les Religieux éminents* composé par I-tsing de la grande Dynastie *Tang*, traduit par Ed. Chavannes, Paris. 1894. Beazley's *Dawn* vol. I. pp. 486, 489.

the tradition of the arrival of Joseph of Arimathea in Cornwall in the First Century,* with Twelve disciples of the Catholic Law, who built an Oratory, or cell of mud and osiers, in a spot “prepared by God Himself” on the Isle of Avalon, (the Royal Isle, granted them by King Arviragus† because of their great zeal and undaunted courage in preaching the true and lively faith of Christ),—we find that, by the end of the 2nd century, the British savages are said to have been tamed, and subdued to Christ.

In 306,

CONSTANTINE THE GREAT

was proclaimed Emperor at York by the Roman troops, and in 312, on the eve of battle, was converted by a wonderful Vision. Besides this (says Eusebius), he enjoyed innumerable manifestations of his Saviour during sleep.

The next year he issued the Edict of Milan, which put an end to the Persecutions.

By founding his capital at Byzantium, in 324, Constantine linked the Furthest West with the Nearer

* This is by no means improbable. The Church, “except the Apostles,” was “scattered abroad, *everywhere*, proclaiming the Good News,” after the martyrdom of Stephen. (Acts 8. 1-4; 5.42. m.g. R.V.)

There was at this time great maritime and commercial intercourse, via the Mediterranean, between Syria, Marseilles, and Spain, and *Jews were in every port*. Besides this, many trading ships passed to and fro between Britain and Gaul for the sake of the tin abounding on the Cornish coasts, for which (even in the days of Solomon, B.C. 1000) the Phoenicians had passed the Pillars of Hercules, and adventured the terrors of Biscay.

† For this reason, the Ambassadors of the Kings of England *claimed precedence* of the kings of France, Spain, and Scotland in several European councils in the 15th century, urging that “France received not the Christian religion till the time of S. Denys”—See in detail *Usher*, cited in Jameson’s *Legends of the Monastic Orders* p. 45.

East—making his capital the centre of an Empire which stretched from the hot Mesopotamian plains to the misty shores of the Northern Seas.

This Emperor's vision of "the *Life-giving Sign*," i.e. the Cross, (the equivalent of the Svastika, *Jap. manji*) had attracted wide attention, and in 321 was still "talked of throughout Gaul."

The great era of Christian Pilgrimage-travel set in with the Emperor's Conversion and the Finding of the True Cross by his mother, St. Helena, (a princess of British birth,) in 326. The consequent building of the Churches of the Nativity at Bethlehem, and of the Resurrection at Jerusalem, above the Holy Sepulchre, created wide-spread enthusiasm, which was still further fanned by Pope Silvester's decree A.D. 335, announcing indulgences to all Pilgrims visiting the Sanctuaries of Palestine.

Before 386, the Emperor's first cousin, Silvia of Aquitaine, and Paula, a noble Roman lady, (descended from the Scipios and Gracchi,) visited the great basilica at Edessa, "to pray at the tomb of St. Thomas," (whose body had been recently transferred there from S. India), and adored the miraculous napkin with the holy picture,* *vera ikon*, (True Likeness,) sent to King Abgar by Anan, the Envoy's hands.

The venerable Paula† mentions that "no Christian "could be reckoned a Master in religion without a visit "to the Holy Land;" and says that the leading men in Gaul hasten to Palestine, and "even the Briton, separated as he is from our world."

* Supra p. 35, n. †.

† A church in Rome still exists which was built on the site of the house where Paula received St. Jerome in 332. (*Jameson*.)



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CHAPTER VI.

THE LAND OF MORNING RADIANCE.

“The Isles shall wait for His Law*”

Although Lōyang, the ancient Chinese capital in Honan; is 4000 li† from Liaotung yet, early in B.C. 107, a land army of 7000 men marched thence through “the Gate of China,” (the modern Shanhaigwan,) where the Great Wall touches the Yellow Sea, past Liaotung city (Mukden), and on 1000 li through Gaoli‡ kingdom, past Funghwang Shan via Wiju and across the Yalu river to join the naval forces sent from N.W. Shantung to the shores of Chōsen.

As a similar event occurred in A.D. 338, when Jao Wang, the Stone Tiger, sent an army of 500,000 Chinese soldiers to Chōsen, and a navy of 10,000 junks crossed the gulf of Péchili from Shantung with 11 million hoo of grain for the troops, (as much more grain going by land), I mention these historic facts to shed light upon the land and sea routes§ by which Mahâyâna Buddhism could easily reach Chōsen, the “Land of Morning Radiance.”

* *Isaiah* 42.4.

† Ten li equals three and half English miles.

‡ Kauli pronounced by the Koreans “Gori,” “Korea.” See Dr. Ross’s “*Corea*” pp 13, 31, 63, 67, 70, 124, and maps I, II.

§ At the present time, *three and four hundred thousand* Chinese labourers cross and recross annually from Shantung to Manchuria.

An event of much significance occurred in N. China, A.D. 348-9, in the territory ruled by Jao Wang, (extending from Shantung to the centre of Shensi and Shansi, and including the south of Chihli). To prevent their turning traitors in the hour of danger, over 200,000 "Hu" families were put to the sword.

The term "Hu" embraced all strangers resident among the Chinese from whatever tribe of *nomads*, but (as they all spoke Chinese like the natives,) certain marks were given by which a "Hu" could be detected, viz; "Much hair on the face, and a high nose." Every man possessing these unlucky marks was slaughtered.*

It is probable that some of these unfortunates, escaping from China to Chōsen, reached Japan, and are connected with the Hada and Aya clans mentioned in the Annals† of the 5th and 6th centuries.

It is impossible to give here even a slight sketch of the thick, "gross darkness, which covered the earth and enshrouded the peoples," in Upper Asia when the Mahâyâna came to Korea in the 4th century; (cf. Isaiah 60.2).

For this the student must turn to "*Corea*," with its well informed pages describing those dark centuries when China proper, with its 62 different tribes, was brought under the sway of Fukhien, "the Master of T'sin," an earnest Buddhist. Under the T'sin dynasty nine out of ten families served Buddha‡; and 3000 Indian monks, and two million Chinese monks and nuns were in China.

Beyond the Great Wall there was utter barbarism.

* *Infra* ch. IX. Hada's grandson, General T; *ante* p. 57.

† *Nihongi* vol. I. pp 269-71; 347 note 3. 350. n. 6.

‡ *Conversion by the Million*—pp 267, 281. Dr. T. Richard.

The wild tribes painted their bodies exactly like the Picts and Scots to whom the Evangel was brought at the same period by devoted Celtic monks ; and the same civilizing effects accompanied the efforts of the Buddhist monks in Far Cathay.

In 370, both China and Kauli “ attended the Court of Japan with *tribute*,” literally, “ exchanged gifts.”

In A.D. 369 the kings of Shiragi and Kauli had acknowledged China’s supremacy by sending “ presents,” *i.e.* tribute, so that, (excepting Shantung,) the Empire of which, in 317, Nanking was the capital, embraced all China north of the Yellow River, and extended from the West of Turkestan* over the Liaotung peninsula to the three Han (Korean) kingdoms.

It is exceedingly interesting to note, because it invests these events with still greater importance, that it was in consequence of this that the same year, 369, the Chinese emperor, Fuhkien, “ Master of Ts’in ”† sent the monk Jun-dō from S. Shensi with Buddhist images and sūtras to Shaozan, King of Kauli, and that within three years of his arrival schools were established, and the two first monastery-temples built. (Supra p. 61).

During the first half of the 4th century, an enthusiastic monk from Chékiang was warmly welcomed at a Hun court in N. China ; and did his best to explain the Lotus and Vimala sūtras which, as yet, were only imperfectly translated.

This monk, Wei-Tão-an, widely preached the Lotus Gospel, sending his disciples into far-off Szechuan. In consequence of political troubles he retired to Sianfu where, having corresponded with the Indian monk

* *Supra* p. 44.

† The Tsin dynasty ended A.D. 420.

Kumârajîva, (who had approved and revised his translation of the Lotus sūtra), Tâo-an persuaded Fukhien to invite Kumârajîva to his capital, but when after long delays Kumârajîva arrived as a hostage at Sianfu, Tâo-an had been dead 20 years.*

The next emperor, Yâo-shung, having sent again to invite Kumârajîva, gave him a beautiful garden where, aided by 800 monks, he translated the *Lotus* and *Amitâbha-sûtras* in perfect ease—the Emperor himself supervising and comparing the revisions.†

It was on reading the description of Sukhâvatî, the “Infinitely happy Country,” that Kumârajîva exclaimed, “*Such a happy Paradise!* but the Country is spiritual, and it is accessible only to those that are spiritual. Boundless Light, and inexhaustible Life!”‡—and we may here note that the *first* mention of Peacocks and White Cranes (herons) is in this Mahâyâna sūtra§.

* *China and Religion*—pp 87, 88. E. H. Parker; *Chips* Vol. 5 pp 197 198, Max Müller; Eitel’s *Handbook*—p. 79.

† “The translation of the Sacred Buddhist texts in China was never left to the efforts, more or less happy, of one individual. A Commission was nominated by the Emperor, and at its head a religious who signed his name to the finished work.

But under his orders were eight or nine kinds of functionaries, some charged with the control of the correction of the Sanskrit texts, others with revising the translation,—others, again, with polishing the style, and others with verifying its exactitude.

In one Commission, presided over by I-tsing, there were twenty persons nominated exclusively for polishing the style. Often the total number of members reached a hundred, and amongst them there were always some Hindus.

Thus the Buddhist texts were rendered with great fidelity into Chinese.” *Introduction aux Itsing’s “Religieux Eminents;” E. Chavannes.*

‡ *Messiah* p. 20. E. A. Gordon.

§ Beal’s translation of Sukhâvatî sūtra, “*Catena*” p. 378, ff. See *infra* ch. 14, “mandala of Jōdō-shū, and p. 92.”

(Note that this indefatigable Translator was the contemporary of the equally tireless monk St. Jerome in Syria !)

Kumârajîva arrived in China when he was 80 years of age. One of his names signifies " Youthful and Aged." Born north of the Himalayas, he went as a boy to India and learned Hîna and some Brahman doctrines ; but later he met a venerable priest named Suri-Yaso-ma-sanjō, who was eagerly preaching the Mahâyâna, especially the Hokké doctrines.

" *Then Kumârâjîva sighed and said, ' That I have not heard this Wonderful Doctrine of the Lotus before is just like a man who, being ignorant of genuine gold, boasted of brass ! ' '*

It is Kumârajîva's Chinese translation of the *Essence of the White Lotus* which Dr. T. Richard rendered into English, and included in the "*New Testament of Higher Buddhism.*"

Kumârajîva introduced a new alphabet into China besides his valuable translations. He died A.D. 415.

It is important to call attention in this place to the fact that whereas the discovery of the *Odes of Solomon*—(written, in the early part of the 2nd century, by one who was saturated with Johannine teaching) is rightly welcomed as one of the most wonderful " finds " of the 20th century—it is far more marvellous that the *Lotus Scripture*, (which breathes the same atmosphere as the Fourth Gospel), has been the spiritual life-blood, *ever since that same 2nd century until this present hour*, of countless Millions in Cathay, and of the Japanese also for 1300 years !

How is it that so few foreigners care to investigate this vital fact, and ascertain the *Secret of its Influence* ?

Some ten years after Emperor Fukhien sent the

monk Jundō to Kauli, Tão-an, the unwearied teacher and translator of the Lotus, and correspondent of Kumârajīva, died; and six years later still (*i.e.* in 385), Marânada, an Indian priest, in response to a request from Pèkché, or Kudara, to the Emperor of China for Teachers of the Good Law, went to the third Korean kingdom.

The king received Marânada reverently in his palace, built a temple, and 10 monks were ordained—*i.e.* baptized;—Ordination and Baptism being synonymous, as in the old Syriac churches of the Tigro-Euphrates Valley. I would incidentally suggest that this monk's name be spelt Mâr Anânda, and that he was possibly connected with the Syriac missions. The word Maranada in 1 Cor. 15. 22. R.V. mg. is an Aramaic, *i.e.* Syriac expression:—"The Lord cometh!"†

Now *at the same date*, viz, the second half of the 4th century, Muséus, bīshop of Adule, in Abyssinia, evangelized Southern India, in company with the famous Palladius, a Goth from Galatia.

Palladius could not stand the tropical heat of India, but the Bishop persisted in his mission and pushed on *into China* itself—(as mentioned by St. Ambrose of Milan, the friend and contemporary of Augustine of Hippo.)‡ It is possible that Muséus went by sea to South China, where, in 370 the White Lotus sect was founded.

Adule was one of the two chief centres of Abyssinian trade, faith, and government. To it came the Incense-trade, and spices in great quantities from the "Incense coasts" of Equatorial East Africa, as well as to Persia and "Further India."

* Pub. T. T. Clark. Edinburgh 1910.

† Homersham Cox. "*First Century of Christianity*."

‡ Supra p. 59. note.*

Cosmas, in the 6th century, travelled in one such caravan beyond Guardafui; and it is probable that Bishop Muséus availed himself of a similar chance from Abyssinia (called, also, “Ethiopia” and “Hither India,”) to reach the Orient.*

The traditional voyage of five devoted Buddhist monks by sea from “Kipin” in Central Asia,—(“Kapisa, Kabul, Afghanistan,—a very holy land of Buddhists at this time, before Islam overflowed it,” says Dr. Beazley,)—to

“THE LAND OF THE FUSANG,”

or Paper-mulberry tree, in A.D. 459, is well worth investigation, for by them the “Holy Images” were dispersed and the Faith taught throughout the land *before* the pilgrim, Hœi Sing, (who had long dwelt there) made Fusang known to the Chinese, in A.D. 499.†

Shiragi, the “Land of the Coverlets of Paper-mulberry,” *i.e.* white textiles made from paper mulberry, and its “gold, silver, and bright colours,” are named in A.D. 193, in *Nihongi* (vol. I p. 221). It is the warm, rich, southern territory of the Korean peninsula.

Fifty years after the first proclamation of Daijō in Kauli (*i.e.* c. A.D. 422), a Buddhist monk, named 墨胡子 Kōkukōshi (“*Black seed*”‡) Maihutzu, went thence to Itzegen in Shiragi, “whom a native called Mao-Li *hid*

* *Dawn* vol. I. pp. 194, 209; *infra* pp. 82, 91.

† *Dawn* vol. I. pp. 494, 499.

‡ Queen Candace’s Treasurer, (Acts 8. I) was a Soudanese—from the ancient capital of Merōe, and, therefore, coal-black in colour. It is well to remember this, as the Soudanese were distinguished for their missionary activity after they became Christian. Four names of monks from Ethiopia are amongst those of Alopen’s band on the Nestorian tablet at Sianfu, A.D. 781. The Chinese for “Negro, Black man,” or “Son of a black man,” reads also Kokukoshi.



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monks," in whom she and Paula discerned the very Christ, thus describes the Palm Sunday worship at Jerusalem in the Church of the Resurrection.

When the Bishop took the Gospel, censers full of incense were brought into the Cave of the Holy Sepulchre; the Gospel being the token of the Heavenly Presence* of "God the Word" (as He is entitled in the Coptic liturgy), the Embodiment of Christ, the Divine Teacher, who is also "King of Kings."

The whole Royal House (basilica) was filled with fragrance and bright with countless lights, not introduced from without but brought from within the Sanctuary, where a lamp is ever burning day and night.†

This lamp burns alike in Shinto and in Buddhist temples and is called

"THE MILLION-DAY LAMP."

The Law of Buddha is His mandala, or fulness (*Gk. plerōma*), hence, when a mandala is exhibited to any one, incense is always reverently offered first.

Now, "it is a most significant fact," says Prof. Saeki,‡ "a proof as ungainsayable as discovering a mas-

* Cf. "Dharma-kâya," *infra* ch. 15., the Tathâgata's last words. Thomas of Margâ mentions that Timothy the Nestorian Patriarch for China (777-820) permitted Jaballah, as a *quite exceptional* case to consecrate a Bishop aided only by his companion, it being impossible to obtain the presence of a third bishop. "To take the place of the third," the Patriarch bade him "put *the Book of the Gospels* on a throne to the right of the Altar and then to consecrate after this rite and by the virtue of God, this first bishop; but all future ones must be ordained by three bishops." Abbé Huc., *Le Christianisme* p. 99.

† See appendix to Mgr. Duchesne's "*Christian Worship*" for valuable translation of St. Silvia's account of the offices at Jerusalem at the end of the 4th Century, where, she says, "all things are done which are *customary everywhere*."

‡ Delegate to Pan-Anglican Conference at Lambeth, 1908, from the Nippon Sei Kokwai, Japan.

todon's bone in our land, that the name 'Ansokukō' used for Incense in Japan 安息香 is not a Japanese word at all. It means '*Parthian incense*,' and Ansokukō is actually Anshikâo, the Persian or Parthian prince, who probably brought it to China." (pp. 47, 64).

Incense is the gum of a very holy tree grown in S. Arabia, and gathered with religious precautions. It was conveyed by Arab caravans to Antioch, where they met those starting for India and China.

Some twenty years later, another monk, named O-tão, came to Mao Li's house with three disciples. This was in the reign of King Chaotze.

In the 15th year of King Fasheng, 1384 years ago, Shiragi accepted Buddhism. The king's name Fa-shêng signifies, "Kingdom of Fo-rouser" (cf. the name of Kashmir, *supra* p. 34.) He took warm interest in the Mahâyâna and summoned his Ministers and wise men to Court to consult about accepting the new Religion.

To his great regret, however, they all negatived the proposal, except one whom the King allowed to be "*a trial believer*." He was consequently hated by the other Officials, who decided to punish him by death.

Far from fearing death, Jitsuten boldly declared that if they killed him some wondrous phenomenon would occur. And lo! when they slew him, not a drop of red blood was seen, but a flood of white—milky white—blood gushed from out his body. Hearing of this marvel, the King's determination to believe Buddhism became fixed.* Despite all his Ministers' objections he "leavened his Court with it" until, after a while, through his piety the tables were turned.

Five years later the Chinese Emperor sent Buddha's

* "The blood of the Martyrs is the seed of the Church."

relic-bones by a monk who had been studying in China. He was welcomed by the king of Shiragi with all his court. After this a monk named Keiryō (Grace, Mercy), arrived from Kauli and became Dai Sōjō, or Primate, ruler of all the monks.

Many temples were built, the largest and most beautiful, Kōrinji, took over 20 years to complete; for the concepts of Mahâyâna Buddhism needed magnificent temples for their expression, just as the Monks of the West required to express their Doctrines in vast Cathedrals and splendid Abbeys.

The King in his old age became a monk and the Queen a nun;* and many others did the same in devotion to God; the nobles here, and in Japan later, filling the monasteries exactly as they did in the West. Monasticism was current from Egypt to Milan and Gaul in A.D. 341. It reached Scotland by 400, and by 430 had spread to Abyssinia—i.e. opposite Aden, where

* Dean Stanley points out (*Eastern Church* p. 25.) that “the words which describe the monastic state are not Latin, but Greek, or Syriac,—“Hermit, monk, anchorite, monastery, Coenobite, ascetic, abbot, abbey.” (*supra* p. 51.)

“Anthony, the Coptic hermit, A.D. 301, from his retreat by the Red Sea, is the spiritual father of that vast community which has now over run the world. His disciple, Athanasius, was its first sponsor in the West, and not only was Monasticism born in the Eastern Church, it has thriven there with an unrivalled intensity.”

St. Paul is said to have been the first hermit and Martha the first nun. Coenobites were hermits living in communities. The first cloister was erected on an island in the Nile. The first monastery in Syria was founded by Hilarion, whose disciple founded the first in Asia Minor. St. Jerome brought Monasticism to Italy and Gaul; and MarAwgin to Mesopotamia. (*Sacred and Legendary art.*) At Oxyrinchus on the Nile there were 10,000 monks and 20,000 nuns in 356. St. Chrysostom (376.) said that Monasticism was “the true philosophy;” and all the Leaders of that age agreed that it was a vital necessity for the Church.



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but they are known to be “well over 1000 years old,” and are probably connected with the monk Keiryō: They were all brought to Tokyo, and the Rams and Pillar photographed.* Since then Amen Ra’s great temple at Merōe has been excavated with its wonderful avenue of Ram-headed sphinxes, emblems of the God Amon (Isai 65. 16. R.V. mg.) which, as Prof. Sayce writes to me, “carry conviction to the mind of those who have seen them as to the connection suggested in your book (*Messiah* p. 153) between them and the text from which Philip the deacon ‘preached Jesus’ to the Treasurer of Queen Candace. Your Korean rams have a remarkable resemblance to the Ethiopian ones, the wool is treated in the same way.”

Such Rams are said to be “frequent in Chōsen, but *always* in connection with Royal tombs.”

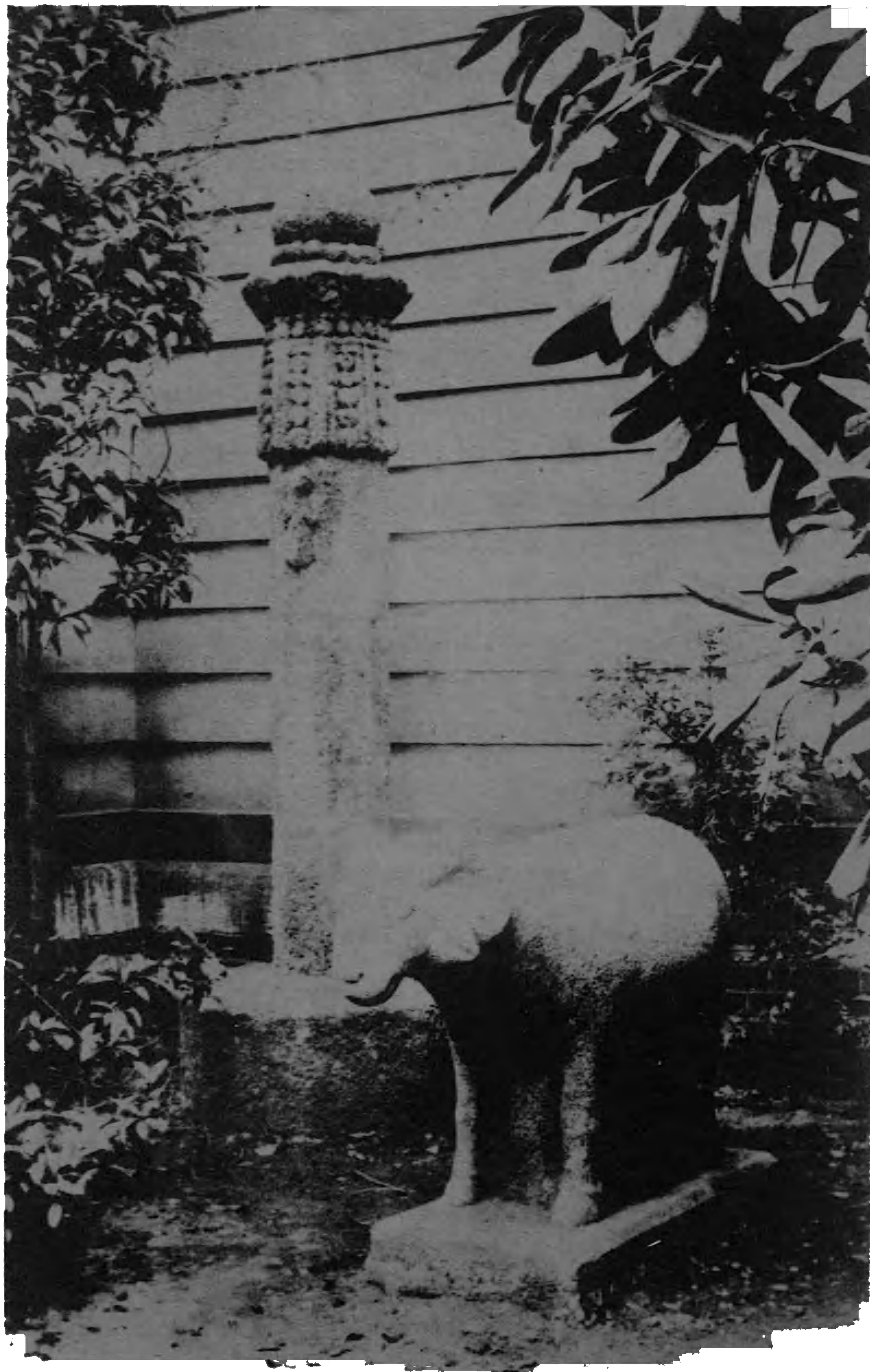
Marco Polo mentions the Province of Tangut (which embraced Sianfu), where “the people were mostly Idolators† who had many Abbeys and Minsters, and at the New Year sacrificed a sheep. After which, they and their kindred ate it in great festivity—the priests receiving for their portion the head, feet, entrails, and skin, with some flesh.” (Cf. Lev. 7. 8, 31-34).

Sir H. Yule comments on a similar practice current amongst the Buddhist Kalmuc Tartars, the dedicated Ram being called *Tengui Tocko*, “Heaven’s Ram.” It must be white with a golden head, and when it grew

bade her give it to her husband, King Clovis, to replace the three frogs, *crapaud*, already on his banner. “*Saint Clotilda*,” by Prof. Godefroi Kurth. 1898. Mrs. Jameson’s *Legends of Monastic orders*.

* “As works of art, the Rams are very remarkable, and are Western rather than Eastern in character,” says Rev. A. H. Sayce. *Expository Times*, p. 490. October 1910.

† This term Marco Polo always applies to Buddhists!



**A Korean Pillar,
With Lizard, and The Ram with Fleurs-de-lys.**



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St. Malo is said to have voyaged to the Far West with St. Brendan,* the founder of Clonfert Abbey in Ireland, *cir.* 565-78.

Their voyage, which lasted seven years, is clearly allegorical, and must be understood with the heart and not taken literally; for it is said that they always returned to spend Holy Week in the Isle of Sheep, (whose rivers were full of Fishes and the fields of countless sheep,) taking thence a "Lamb without blemish" wherewith to celebrate their Easter festival on Whale-island, which was really the back of a Great Fish—the Fishes being "of the Divine race of the Heavenly Iehthus," which, from the 1st century, was the recognized symbol of Christ in the Eucharist as the Life of His people.

A Lamb was offered at Easter in St. John's Lateran at Rome; in other churches, cakes in the Form of a Lamb were substituted.†

As a matter of fact, the brave Irish monks in their osier coracles covered with buffalo hides did reach Skye, the Hebrides, Orkneys, and even Iceland, where traces of their mission still exist in the ancient Fonts on which Three Fishes are carved, and svastikas incised by them.

The map given in Marco Polo's *Travels* (I. p. 42) clearly shows "Kauli" a district on the Lower Manchurian frontier, where, in 1908, near Wiju, on the magnificent crystal-clear Yalu River, more stone Rams were found, although not inscribed.

Wandoo, the capital of Kauli (Gaoli), was evidently the Mahâyâna head-centre whence its missionaries evangelized all Chōsen and, eventually, Japan.

* See Index. St. Brendan was an unwearied transcriber of the Scriptures and missals.

† Dean Hatch *Hibbert Lectures*. 1888. pp. 299. 300.

The tribute-route to China was by the Yalu (Madsu) river.

“There are no sheep in Korea,” says Dr. Ross, the veteran missionary, “those sacrificed are purchased at the Korean gate from the Chinese; and the magistrates sacrifice sheep in the stone-built temple of each Korean city twice a year to Confucius. The ‘Korean, or Border-gate,’ is a long straggling street under the shadow of the south peaks of Funghwangshan. Here Chinese and Korean merchants exchanged their mutual products thrice or four times a year.”

In 599, tribute was sent from Chōsen to Japan of “a camel, two sheep, and a white pheasant,” all rare and precious creatures, but the practice of *sacrificing* Rams with libations of milk, could not be extended to Japan owing to the absence there of sheep and milk. Hence, in all probability, the reason of Gazelles being *dedicated* instead, as at Nara, Miyajima, etc.*

But, very ancient Japanese history records the Shintō sacrifices of horses and oxen to the “Great Master, Possessor, Oko-no-nushi. (Cf. Gen. 14. 14).

* See *Messiah*; ch. I “The Gazelle of Eridu.”

Abbé Huc describes “a magnificent White Camel of extra ordinary beauty, led by a silken string,” which he met in the caravan of one of the 200 tributary Tartar Kings being taken as “an offering” to the Emperor of China at the New Year. *Travels in Tartary* vol. I. p. 223, 55.

CHAPTER VII.

“THE COMING OF THE MÂHÂYANA TO JAPAN.”

“To utmost East—to utmost West,
By the mouth of many Messengers,
Goes forth the Voice of God ! ”*

MANY Koreans went to China to study Buddhism, and just as the Buddhist Revelation received through the Chinese medium civilized the barbarians of Chōsen so, once more, passing through a Korean medium it transformed Japan.

The *Nihongi* says (vol. 2 p. 59) : “ A.D. 545, autumn 9th month. Pèkché sent Pokché-Hotök (*i.e.* Bôdhi-Wisdom), to Imna with a present, tribute of valuable products of Wu (*i.e.* China) for the Omi Minister of the Japanese Government, there.” (Imna was the Japanese domain in S. Korea).

“ This month Pèkché made an Image of Buddha, 16ft. high, and drew up a written prayer, saying ;— ‘ I understand that it is extremely meritorious to make an Image of Buddha, 16ft. high. By the merit which I have now acquired in reverentially constructing one, I pray that the Emperor may obtain exceeding virtue, and that all the land belonging to the Emperor (*i.e.*

* *Canon Ainger.*



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Isaiah, the Hebrew seer, had prophesied long years before Gotama Buddha's birth, "Attend unto Me, O My people; and give ear unto Me, O My nation; for a Law shall go forth from Me and I will establish My justice for a Light of the peoples. The Isles shall wait for Me, and on Mine Arm shall they trust," (41. 4, 5.)

In the year A.D. 400, Fa-hien, the Chinese Buddhist pilgrim, describes the golden image of Maitrêya on the borders of N.W. India which possessed a secret spiritual power, (p. 32). He says,

"The men of that land all said there was

AN OLD TRADITION

that from the time of setting up that Image, and after, there were Srâmanas (religious) from India who despatched the Dharmavinâya beyond this river, (Ts'ung ling). According to this we may say that the extension of the Great Doctrine (Mahâyâna) *began from this Image.*

"If, then, Maitreya Mahasattva be not the Successor of Shâka, who is there could cause the three Jewels to spread everywhere, and frontier men to understand the Law ?

"As we certainly know that the origin of the opening of the mysterious revolution is not *man's work*, so the Dream of Ming-ti was from this also."*

The saint who carved the Image ascended thrice into the Tushita-heaven to see for himself the "marks" and "Signs" on Maitrêya's person.

"From the completion of the Image one branch of the stream of the Law was directed towards the East," says Huen Tsang, c. A.D. 630, who calls it "Tséchi-pousa," i.e. Maitrêya Bodhisattva, (in Japanese, "Seishi

* See "Buddhist records of Western Countries." vol. I. p. 30.

Bosatsu ") and uses this name "Tséchi" frequently for Miroku.*

Here we will again pause a moment to consider the description given by Cosmas, the Nestorian geographer, of the vast extent of

AN ORIENTAL CHRISTIANITY

at the very date, A.D. 535, of the arrival of the Mahâyâna in Japan.

He declares that churches with a complete liturgy and priests were then to be found in Ceylon, Malabar, Socotra and N. W. India ;† (a Persian colony in Ceylon being ministered to by a bishop and priests sent from Persia ;) also in Bactria and amongst the Huns ; in Mesopotamia, Scythia, etc. and lands east of the Black Sea. He reviews indeed all Christendom, from Cadiz in Spain to Central Asia, and from the Indian Ocean to the Caspian Sea, in proof of the Fulfilment of the Prophecy that the Gospel should be proclaimed in every nation under heaven.

He also mentions having seen when in Ceylon trading junks from China and other countries to the East, and many vessels from India and Ethiopia.‡

*

*

*

The Christianity which first reached France and England (i.e. Gaul and Britain,) was of the School of the Apostle John, who ruled the Churches in Asia Minor, and therefore of a Greek, not Latin type.

* St. Julien's *Vie de Hüen Tsang* pp. 149-50.

† Beazley's *Dawn* Vol. I. p. 223. 1899.

‡ *Le Christianisme*. vol. I. p. 43; 1857. Paris. These Churches with Christian priests and complete Liturgy in N. India in these remote times are very remarkable facts ; for it is there and in Tibet, to-day, that one finds all the pomp of the Buddhist hierarchy and liturgy, which did not exist in ancient times.

In 303-4 St. Alban and 17,000 British Christians perished in the persecution under Dioclesian, the Roman Emperor. In 314, three British bishops attended the Council of Arles in Gaul.

Born in Strathclyde in 360, Ninian, the son of a British chief, made a pilgrimage to Rome where he studied in the School of Jerome. Ordained and commissioned by Pope Celestine as a special Evangelist-bishop to his own land, Ninian, on the way home through France, visited St. Martin at Tours, on the river Loire, who founded the first Monastery in the West in 361, and with tireless zeal planted churches and over 100 monastic colleges all over N.W. Gaul.

Martin and his monks lived on the most meagre fare, vegetables and olives, and, like the Buddhists* abjured wine, except in illness. Through his abstinence and denial of self he became a Divine medium through whom Miracles of Healing were wrought.†

Returning to Galvidia through the wilds of Britain, Ninian, aided by French masons, built a stately church of white stone in 412, naming it after St. Martin, who died in 397, 2000 monks being present at his burial.

On the little isle of Whithern, *i.e.* the White Heron, (symbol of Resurrection and Renewal of Life), Ninian also founded a monastery which became "a seminary of apostolic men, and many glorious saints," and sent forth monks to plant spiritual colonies at Moville and elsewhere in Erin, in which country Ninian himself was, probably, the first to proclaim the Gospel.

"To the font of saving Grace ran rich and poor,

* According to Clement of Alexandria, St. Matthew ate seeds, nuts, and vegetables, but no flesh.

† Cf. a Bodhisattva, p. 13.



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Two hundred years later, the Nestorians in China used wooden rattles, being forbidden by the Chinese to ring bells.

Whether this be so or not, the famous battle hymn, *Lorica*, or “*Breastplate of St. Patrick*,”* embodies all the Shingon teaching of the Every-where-present Sun, Dainichi Nyorai.

From Croagh Patrick, a mountain on the Connemara strand of the North Atlantic, Patrick exorcised all venomous snakes from Erin. He baptized many kings and chieftains, and filled the land with Monastic Schools which became famous in Europe for religious scholarship.

“The Lord giveth the Word: the women that publish the Tidings are a great host,” so reads the Pentecostal Psalm, (68. 11. R.V.); “Kings of armies flee, they flee!”

A large number of women were consecrated as religious by St. Patrick, and amongst them St. Bridget, Abbess of Kildare (“the Cell of the Oak”), to whom the Conversion of Ireland was largely due as, under Patrick’s guidance, she taught, preached, healed the sick, and restored sight to the blind, tirelessly labouring till she was seventy years old.

From the 5th to the 8th century, Ireland was regarded by all Christian Europe as the chief centre of knowledge and piety.

flood of light, its effulgence like the Sun penetrating at once through the infinite worlds, after which He addressed Anânda, and said “For your sake I sound the *Ghantâ* of the Great Law.” See Beal’s “*Catena of Buddhist Scriptures*, p. 305.

* *English Hymnal* p. 212; (also “*Attila and his conquerors*.” S.P.C.K.) It is said the Irish peasantry have esteemed this hymn ever since having, by long experience, proved its power to preserve from imminent dangers of body and soul, those who devoutly recite it.

The “Korea of the West,” innumerable Teachers were trained in her monasteries for the service of the Church in all lands. “The arts of Architecture, carving, metallurgy, as applied to the decoration of Churches—were successfully cultivated, without speaking of music, and the classic Latin and Greek. From these schools there daily issued new copies of the Holy Scripture, and the Fathers of the primitive Church, which were dispersed throughout Europe,”—says Count Montalembert; and, for five centuries, “kept the world from growing darker.”

Across the Straits of Dover, we find that the glory of the Conversion of the Franks was shared by Rémi, the good bishop of Rheims, with Queen Clotilda who heads the procession of

CROWNED EVANGELISTS

in the West.

A New World had to be built up out of the elements of the fierce barbarian races who over-ran northern and central Europe—(Rome itself having been sacked by Alaric, King of the Huns, in A.D. 411,)—and Women were chosen of God to be the leaders and teachers of Nations, the Apostles whom He used to the Conversion of the chief Pagan Monarchs.

Seated upon Barbarian thrones, these Christian princesses prepared the way for the evangelistic labours of monks and nuns.

At the battle of Tolbiac in A.D. 474, the Frank army was overborne by the furious on-rush of the Alemannic-Hun invaders

The soldiers' courage failing, all seemed lost, until the heathen king (recalling the words of his queen about Christ, the “Prince of Peace and Vanquisher of Death,” cried aloud in his anguish and distress, “O God of

Clotilde, Son of the Living God, help me now; and if Thou givest me the victory I will believe on Thee, and be baptized in Thy Name."

Scarcely had Clovis pronounced the words when the tide of battle suddenly turned. The enemy rolled back, the king of the Huns was killed in the general rout, the rest flung away their arms, crying for mercy. Thus was the wave of Barbarism checked, and the centre of gravity of European history changed, for France as a *Nation* embraced the Catholic Faith.

When St. Rémi preached to the King upon the sufferings which Christ bore because He loves the Franks, Clovis sprang from his throne, and grasping his spear cried, "Had I been there with my brave Franks, I would have avenged His wrongs!"

On Christmas Day, 496, Clovis sealed his conversion, and was "cleansed from the leprosy of Sin," by-receiving the triple immersion in the Name of the Holy, Three—Father, Son, and Spirit.

The members of the Royal Family and 3000 Franks followed their Sovereign's example. The baptistery was adorned with almost inconceivable grandeur, and count less candles shone through clouds of ascending incense.

"There was something celestial in the sweet odour," writes the old chronicler, "and those who, by the grace of God witnessed the ceremony, might have imagined themselves transplanted into the midst of the joys of Paradise!"

The 3000 Franks were baptized by *aspersion*, as they gathered round the Cathedral at Rheims, and were afterwards clad in the White Robes of Baptism.

This baptism clearly resembles the Buddhist kéchien kwanjō* whereby relationship is established between the

* See *infra*. ch 22.



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QUEST OF THE SAN GRAEL,

literally Sang-réal, the Holy Cup used at the Last Supper, brought by St. Joseph of Arimathea from Palestine to Britain, (p. 69).

Now the most valued legacy of Buddha is His pâtra, or alms-bowl. It is the Holy Graél of Buddhism, destined to serve the future Maitrêya. (Cf. Mark 14. 23-25).

Mystical powers of Nourishment are ascribed to it, as to the Grael in European lands.

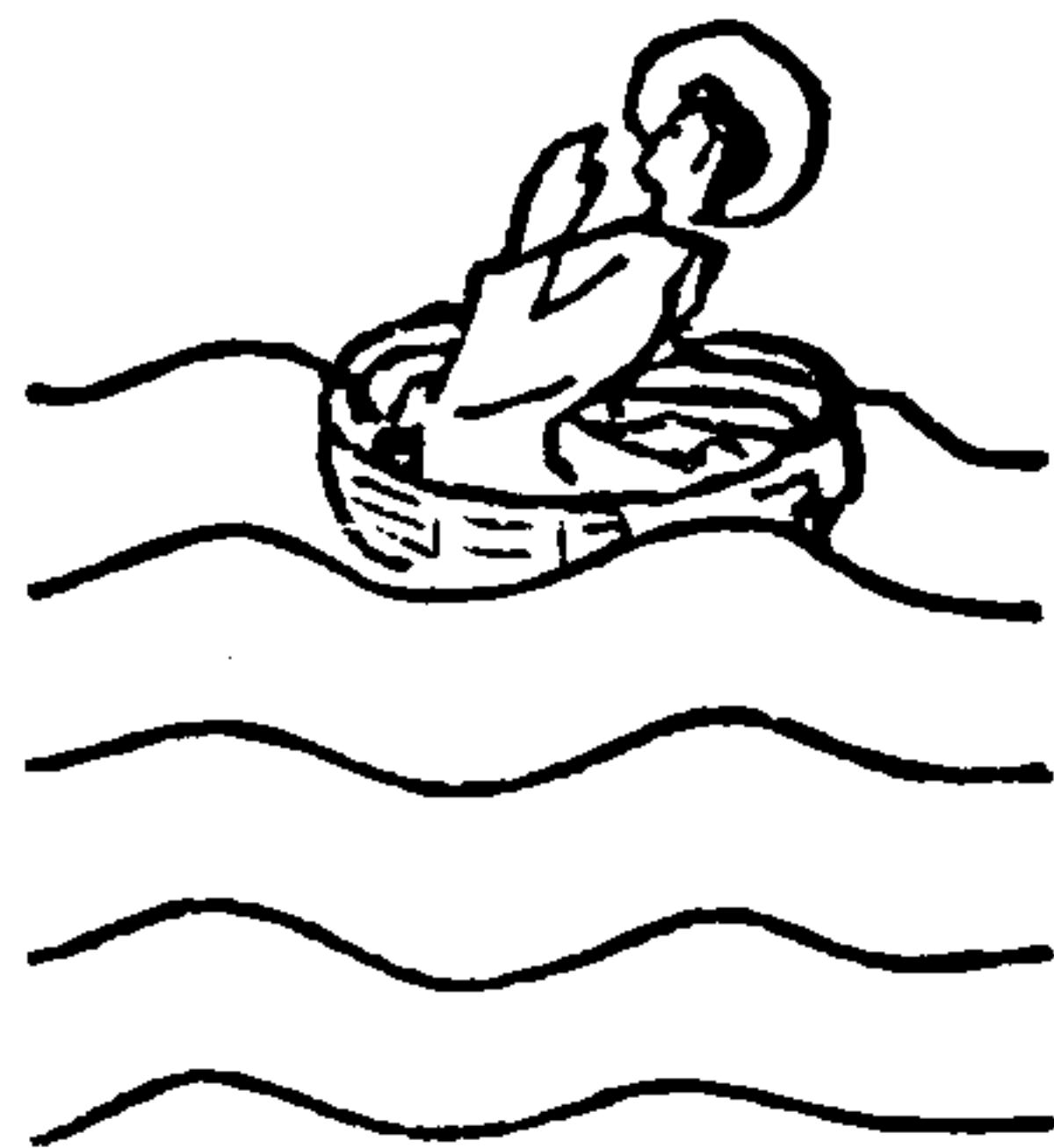
Fa-Hien, the Chinese monk, saw it at Gandâra in A.D. 400. It is still preserved at Kandahar, and regarded by the Moslems with great sanctity.

The poor, says Fa-Hien, could fill it with a few flowers, but the rich not with 10,000 bushels of rice.

It wanders mysteriously over Asia until, at last, it is taken up into Maitreya's heaven, and then the "Good Law" gradually perishes, and violence and wickedness prevail more and more.*

In 521 a child was born in Erin who, allied in blood with the royal houses of Ireland and Scotland, was destined to leave his mark for 500 years on the religious life of Europe.

With twelve friends Columba sailed in a frail osier coracle to the distant island of Iona.† He obtained leave from a Pictish King to found his brotherhood there, where previously St. Brendan had built a small church.



* *Marco Polo* vol. 2. pp. 310-3, Yule's notes, 6, 7. Since writing above I found these words of Dr. S. Beal—"The story of the Pâtra of Buddha, found in Fah Hien's pilgrimage, is *more than a probable* origin of the myth of the Holy Grael." *A Catena of Buddhist Scriptures* p. 7. pub. 1871.

† Properly Ioua. See p. 34. n. 3.

“No spot on earth so insulated and sequestered ever sent forth such Streams of Light as did that lonely isle of Hii. It became a Light-house for the whole Western world; its sister isle Eileach an Naomih becoming the Training place of the Saints.” It is said of Columba that he “always took God with him;” *i.e.* he dwelt in the Real Presence of the Everywhere-present Sun. One of his tests for the novitiate was the character of the candidate’s mother. A marvellous library was founded in Iona, where the usual copying, translation and illumination of the Scriptures was done; Columba himself transcribing 300 volumes with his own hand to “*prevent the Light from dying out.*”

One monk, aged 75, left Iona to evangelize in Italy. Another, in his 80th year, went to Saxon England, where he did a noble work. But of all this more anon.

In 550, Petroc, an Abbot from Cornwall, set out on a long promised pilgrimage to Rome and Jerusalem, proceeding thence towards India; and in this very year Elesbaan, king of Ethiopia, sent Envoys from the other extremity of Christendom, “to lay his crown at the Feet of Christ.”

Yet a little later, Theodore, a Christian monk, travelled from the Deccan to France to visit Archbishop Gregory (who died, 590) and described the wonders of the far famed tomb of St. Thomas at Mèliapor in South India,*

* Beazley’s *Dawn* vol. I pp. 106, note 5; 113; 208-210. A great Southern or Ethiopic Church was contemplated at this time which might extend over Yemen in the Arabian peninsula, but this dream was frustrated by the Saracens (Moslems) who with fire and sword ravaged the Churches everywhere; and for 800 years the Abyssinian Church remained cut off from and almost wholly forgotten by the rest of Christendom.

It must be noted that Gregory of Tours, like Eusebius 200 years earlier, was the historian of his times.

CHAPTER VIII.

“GLAD TIDINGS OF GREAT JOY.”

“A Light for Revelation to the Nations,
And to be the Glory of Thy people Israel.”

Symeon.

HAVING digressed so far in the hope of making clear the historical aspect of the spread of Daijō, 大乘, the Mahâyâna, in the East and of its contemporary, Christianity, in the West, we will return to Japan and resume our narrative, taking up the thread in the year 552, first, however, premising that Joy and Gladness are the Key-notes of the Acts of the Apostles.

“This day the Emperor, having heard to the end, *leaped for joy* and gave command to the Envoys, saying: ‘Never, from former days until now, have we had the opportunity of listening to so Wonderful a Doctrine.’ ”

Kimmei Tennō’s action reminds one of Christian, the “Pilgrim” who on receiving a Sealed Roll, which he was bidden to give in at the Celestial Gate, “gave three leaps for joy and went on his way singing.”

However, Kimmei was only “almost persuaded” for, the record continues, “But we are unable to decide of ourselves.”

So he asked his Ministers, one after another, saying: “The Countenance of this Buddha is of a severe



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Buddha. These are the radiant camphor-wood images now in the temple of Yoshino, each 22 ft. high, of Kwannon and Miroku.

In 554 hostages came from Pekché, amongst them Wang-yu Mang a physician, with astronomers,* herbalists, diviners, musicians, etc.

Thus the Mahâyâna introduced into Japan letters, religion, philosophy, literature, laws, ethics, medicine, science, art, exactly as the Catholic missionaries did in Europe, wheresoever they went, impressing Painting, Sculpture, music, literature, architecture into the Church's service.

After this pestilence broke out, "the people died prematurely and, as time went on, it became worse and worse and there was no remedy;" so the adverse Ministers declared that this was because their advice had been disregarded, and persuaded the Emperor to fling the Image promptly away. It was thrown into a pond near Tachibana palace, and the Temple burned to ashes. Whereupon, there being in the heavens neither clouds nor wind, a sudden conflagration consumed the Great Hall of the Palace.

But although burned with fire, thrown into rivers, hacked to pieces, the wonderful Triple Image of the Three Precious Ones, Amida, Kwannon, and Dai-Seishi,† the Buddhas of Paradise, survived all vicissitudes, and was at last safely enshrined in A.D. 642 by Zenkō, in

* The Sanskrit astronomy known by the name of "Absolute Truth" was brought to Bagdad by an Indian philosopher about A.D. 700. *Dawn* vol. i. p. 409.

* Seishi is male, Kwannon female; both emanate from Amida and manifest His wondrous heart of Mercy. Seishi must be Miroku, for Huen Tsang frequently spoke of Him as "Tsé-chi (Maitrêya.) See *infra* ch. 16. note 30.

the great temple of Nyorai-dō, “the Coming One,” at Nagano where it still remains, a priceless relic, in charge of an Imperial Abbess and her sister-runs.

This temple is second to none in Japan for the marvellous answers to prayer granted there to all who in faith use the *Nem-Butsu*, calling on the Triple Name. Japanese pilgrims value the shrouds inscribed with this invocation as highly as those dipped in Jordan water are esteemed by Christian Russian pilgrims to the Holy Land.

The Triple image* is said to have been formed by Shâka Himself out of gold which He found on Mount Sûmi, the central axis of the universe.†

Within three years of sending the Mahâyâna to the Court of Japan, the good king Myōng of Pèkché was assassinated.

Notwithstanding the stamping out of the Faith, pestilence prevailed in Japan for over 30 years, till “the nation was in danger of extinction owing, absolutely,” (so the adverse Ministers declared), “to the establishment of the Buddhist religion by Soga no Omi, Umako,” son of the aforesaid Iname, who, on his father’s death in 570, had succeeded to the hereditary office of their ancestor who was Prime Minister to Jingō Tenshi, A.D. 193.

The lapse of thirty years proved that the Doctrine itself had been fire-proof and invulnerable.

In 584 two more images arrived from Pèkche,—one of Buddha in wood, the other in stone of Miroku (Maitrêya), and (like his father—Iname), Soga no Umako

* See illustrations in Gordon’s *Messiah* pp. 125 177. pub. Tokyo, and *supra* frontispiece).

† Infra. Mount Sumi, ch. XIX.

asked for them, and sent Shiba Tattō* and two other reliable friends in all directions to search out persons who preached the Faith (cf. 2 Chron 15. 3. R.V.)

Only one was found, a man from Kauli named Hyéphōn, an ex-monk who, owing to the persecution, had become a layman.

The Soga made 慧便 Hyéphōn (Jap. Eben, wise man) a Teacher, and caused him to receive Shimame 島女, Shiba Tattō's young daughter, and her two pupils into religion, whom the Soga revered in accordance with Buddha's Law, and gave to his two devoted Buddhist friends to provide with food and clothes. He erected a temple on the East side of his dwelling in which he enshrined the *stone image of Miroku*, and built another temple for Buddha—*i.e.* Shâka Nyorai Sama.

Will the student kindly observe that the images of **Miroku** are specially mentioned as being “carved *in stone*” unlike other Buddha images, which were of clay, bronze, or gold; for I believe this is because of the Messianic prophecy of Isaiah (28. 16); “Behold, I lay in Zion for a Foundation-Stone, a precious Corner-Stone,” which St. Peter applies to the Christ as “a Living Stone.” (I Ep. 2. 4-7).

“*From this arose the beginning of Buddhism,*” says *Nihongi*; so that this year, 584, is a notable one in the annals of Mahâyâna, and, be it specially noted, it is the

FIRST ARRIVAL OF MESSIAH'S IMAGE

in Japan, unless Dai Seishi and Miroku are identical, as I believe them to be, because their images are used interchangeably in the Triads. (p. 101).

* See ch. 10. *infra*. Shiba Tattō 司馬達等 who introduced Buddhism into Japan in 552, was a Chinaman of Nan Riyo, 支那南梁. In Japan his family was called Kurabe, 鞍部



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“The afflicted people said: ‘Our bodies are as if they were burnt, as if they were beaten, as if they were broken,’ and so lamenting they died. Old and young said privately to one another, ‘Is this a punishment for the burning of the Image of Buddha’?”

Umako no Sukune addressed the Emperor, saying: “Thy servant’s disease has not yet been healed, nor is it possible for succour to be afforded me unless by the Power of the Three Precious Ones.”

So the Emperor commanded Umako, saying: “Thou mayest practise the Buddhist religion alone, but discontinue it so far as others are concerned.”

Then the three Nuns were given back to Umako who received them with rejoicing, lamenting their unexampled misfortunes, and bowing down his head in their honour.* He built them a new Temple into which he welcomed them and provided them with sustenance.

One book says: “Mononobe no yo-no Moriya no Ō Uraji, Ō Miwa no Sakaho no Miki, and Nakatomi no Uraji conspired together *to destroy the Buddhist religion*. They wanted to burn the Temple and Pagoda, and also to throw away the Buddhist image. Umako no Sukune opposed this project and would not agree to it.”

The Emperor’s disease becoming more and more inveterate, he died in August 585, and was succeeded by his son Yōmei Tennō,—whose mother’s name was Kitashi-himé. This Emperor “believed in the Law of

* Cf. with this the narrative of St. Silvia of Aquitaine who, at the end of the 4th century (c. 379-385), travelled from Spain to N. Mesopotamia, to Edessa the “city of Abgar, the correspondent of Jesus Christ,” “everywhere amazed at the blameless lives, unheard-of piety, and unexampled condescension of the Monks towards her insignificant self.” *Dawn* vol. I ch. 2; also *supra* p. 9. note †.

Buddha and revered the Way of the Gods" (*i.e.* Shintô, *Kami no michi*).

I have cited the above from *Nihongi*, (vol. 2. pp. 101, 102, 106), because of its resemblance to the events recorded in I Sam. V; VI, 6, 7; 2 Sam. 6: 10, 12; 15:24, about the Ark of the Covenant of God (*Jap. mikoshi*) and to the language used in the Chronicles of the Kings of Israel, (II. 22. 3, 4; 24: I, 2 *etc.*)

In the spring of 587 Yōmei Tennō, having performed the Ceremony of the First-fruits Offering (*cf.* Ex. 23: 16, 19) *i.e.* "tasted the New Rice,"* took ill on the river-bank and returned to the Palace. All the Ministers were in attendance.

The Emperor addressed them, saying: "It is our desire to give adherence to the Three Precious Things. Do ye, our Ministers, advise on this." All the Ministers entered the Court and consulted together. Those who had opposed Buddhism in the previous reign said: "Why should we reverence strange deities, and turn our back upon the Gods of our country?" (*Cf.* Acts 17: 18, "a setter forth of strange Gods").

Again Soga no Umako was loyal to the Mahâyâna, and said: "Let us render assistance in compliance with the Imperial command." Whereupon the Emperor's younger brother introduced a priest from the Land of Toyo into the interior of the Palace.

The Minister of the Interior "glared at them in great wrath." Believing that all the Ministers were plotting against him to waylay him, he retired to his

* Note that in the Roman use (which corresponded to the Greek and Eastern Liturgies), the Fruits of the Earth were offered; the New Beans being blessed on Ascension Day, and the New Grapes on August 6th. *Christian Worship* p. 183. Mgr. Duchesne.

country house and prepared figures of the Crown Prince and his brothers and "loathed them," i.e. practised witchcraft on them.

The Emperor's sores became worse and worse, and, as the end approached, Tasuna of the Saddle-makers' guild, (son of the Chinese missionary, Shiba Tattō), came forward and addressed him, saying: "Thy servant, on behalf of the Emperor, will renounce the world and practise religion. Moreover, he will make an Image of Buddha, 16 ft. high, and its temple." And the Emperor was deeply moved.*

However Yōmei Tennō died, and was succeeded by his brother Sujun Tennō, whose mother was Iname's daughter, and sister of Umako. But Tasuna, for the Emperor's sake, took priestly orders (*lit.* left his home) and revered the Buddhist Law. His sister, "Shima, when there were no monks or nuns in the land, was the *first*," so the Prince Imperial Shōtoku said, "to leave her home, becoming

THE FORERUNNER OF ALL NUNS

to practise the Religion of Shâka."

This expression, "leaving the home" is consonant with the story of the Great Refusal in the Gospel. Following the young Ruler's question, "Good Teacher, what shall I do to inherit Eternal Life?" our Lord replied, "If thou wouldst enter into Life, thou knowest the Precepts," (i.e. the Ten Commandments), and, "if

* The floriated Cross offered by the Abyssinian Envoy as a Votive offering for the recovery of King Edward VII when smitten down on the eve of his Coronation, June 1902, was borne at the head of the procession of clergy into the Abbey of Westminster at His Majesty's actual coronation, and is now upon the Altar of Henry VIIIth's Chapel. (*Guardian*, Nov. 4, 1903).



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fication of the Healing Buddha, Yakushi Nyorai, “the Medical Teacher,”* “the Great Physician,” whose Shrine and Healing Image appear at the close of the 6th century at Kumé in Japan,† that I venture to draw attention to it now as we are about to enter a most interesting period in the history of Japanese Buddhism; viz. A.D. 587—thirteen years after the great Abbot Columba, (our own Irish saint who founded the renowned Missionary College on Hii, the Druids’ Isle of Fire‡,) had invested Aidan, Chief of the Dalriadic Scots, with the kingly dignity in obedience to a Vision he had, when fallen into trance, of “a Bright Messenger,” who bade him so to do by directions given in a wonderful Glass book, called the “Crystal book of the Ordination of Kings,” which the Angel brought.

Aidan, seated upon the *Lia Fail*, received the holy Anointing Oil on brow and breast from Columba’s hands; and on that mystic “Stone of Destiny,” (now preserved in Westminster Abbey beneath the Coronation Chair), the Sovereigns of the great British Empire are all crowned.

This is the earliest recorded instance in Western Europe of the Sacring of a King, the Consecration of Sovereignty.

Following this example, the Frank kings and the

* *Infra* chs. 17, 18.

† *Infra* ch. 11.

‡ In early youth Columba had been under the tuition of Gemmen the Druid bard, and learned of the One supreme with Name ineffable, and the Triad whose symbol was the Cyfrin sign of the Three Strokes.

These three Rays of Light are used in the nimbus above our Lord’s head in sacred pictures, and are the sign of Deity, as at Isé.

The Coronation Liturgy chanted by the Chief Priest of Shintō is called Amatsu-Yozoto (Heavenly blessing). *New Japan* vol. 2. p. 28, etc.

Emperor Charlemagne in the later centuries were hallowed, anointed, and crowned for their high office, “with immense glory.”

In the years that followed, Iona’s isle became the burial Sanctuary not only of monks, but of chieftains from the mainland, and even of Kings from distant shores, who were brought to rest beside Columba. Forty-eight Scottish kings, four from Ireland, eight from Norway, one from France, were

“Carried to I-Colme-Kill,
The sacred storehouse of their predecessors,
And guardian of their bones.”

Thus did the little isle of Hii in the grey Atlantic cast its spell far and wide *preceding*, by two centuries, as a far-famed burial Sanctuary, that in Kii, the sacred Mount of Kōyasan, which lifts its Pine-crowned brow so high above the Sapphire waves of the Pacific Ocean and Japanese Inland Sea! And when one reads of the severe self-discipline of Columba’s monastic Rule, the going out at night to stand immersed in that wintry Northern Sea, reciting all the Psalms in rotation from the Psalter which every monk knew by heart,—one cannot but recall similar penânces in Japan, e.g., as at the Pudo temple in Tokyo where in the depth of winter quite young boys from 5 years old, as well as old men of seventy, obtain the answers to their prayers for some beloved one, by racing thither naked through the streets at night for many miles, and enduring ice-cold water thrown over their shoulders; or at the great Shrine of Fudō at Narita, founded by Dengyō Daishi’s disciple Jikaku, where men and women endure this cold bath-treatment for a week at a time—(formerly 3 weeks), water being the only “refreshment” allowed to them.

The immense number of Votives offered at these

Shrines testifies to the efficacy of such discipline and crucifixion of the flesh, which long preceded the modern "hunger cure!"

One may mention that, like Buddhists, the Columban monks wore Sandals and the Pallium.

Columba himself was an all-round man, a good sailor, carpenter, farmer, miller, artist, teacher, priest, and ruler.

"From the nest of Columba the sacred Doves took their flight to all regions," carrying the Message of Peace and Good-will everywhere:—"Not to condemn, but to save the world, am I come!"

During the century 550-660, the Keltic monks did their most brilliant work of Civilization and Education, and developed an Art, Literature, and Culture of extraordinary beauty and merit. Carrying the Bible through Scotland they evangelized East Anglia, going thence through Northern France, up the Rhine to Germany, and penetrated into Switzerland, Burgundy, Bavaria, N. Italy, and even Russia, to found Houses of Religion and Learning "*to perpetuate the Light*," each being a School of Labour whose Community embraced weavers, carpenters, foresters, road-makers, farmers,* as well as scholars.

These Religious—men and women—of burning zeal, dauntless energy, heroic heart—lived according to the Eastern rule, as did the Essenes in Palestinet† and Cenobites in Egypt.

CONVERSION OF THE ANGLO-SAXONS.

A grand-daughter of the Frank King, Clovis I,

* One such monk in the Columban band, was Baithen, son of St. Brendan, abbot of Clonfert, (see *infra* ch. 14) who succeeded Columba as Abbot of Iona.

† The Essenes, or Healers, lived near the Dead Sea and, according to Josephus, numbered 4000.



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import, I cannot approve them so far as to forsake that which I have so long followed with the whole English nation."

After much consultation with the Nobles, the audience took place in the open air, for fear of the Monks' magic spells. But, as Bede, the Anglo-Saxon Chronicler says: "They came furnished with Divine not magic spells, bearing a silver Cross for their banner, and the Image of our Lord and Saviour painted on a board,* and preached to the King the Word of Life."

Augustine presented a copy of the Gospels sent by St. Gregory to the King, who then allowed the Mission to settle at Canterbury in the place still known as **Stable-Gate**.

On Whitsun-day 597, the very day when Columba in distant Iona "*passed over to the Lord*," Ethelbert "received the Washing of Salvation," Regeneration, or Absolution, (as Bede variously styles Holy Baptism). Miraculous manifestations of the Divine Power certainly accompanied the work of Conversion and are well attested. Perhaps the greatest miracle of all was that on Christmas Day when 10,000 Saxons, following their King's example, were baptized in the ice-cold water at the mouth of the river Thames!

The King and Queen retired to Reculver, leaving their palace to the Missionaries, and on its site now stands the Mother-church of the Anglican communion, Canterbury Cathedral. The great Monastery of which Augustine was Prior still exists as "St. Augustine's College."

* Cf. painted picture brought to Abgar, p. 101; to Ming-ti, p. 35; Japan, pp. 88, 100.

† Palgrave's *History of the Anglo Saxons* p. 49.

St. Paul's Cathedral and Westminster Abbey were founded by Ethelbert's nephew Sebert, who was King of the East Saxons.

Such was the beginning of Latin Christianity in England, with Canterbury as its centre and the Rule of the Italian monk, St. Benedict, adopted for the Monasteries, Augustine becoming the first Archbishop, (*Jap. Dai Sōjō*,).

In July 625, Ethelburga, daughter of King Ethelbert, and great-grandchild of Clovis I, married Edwin, King of Northumbria. A Christian suite accompanied her and "a man beloved of God" as chaplain—the Missionary bishop Paulinus, also an Italian.

Edwin was an extraordinarily sagacious man, so, (like the Japanese Emperor Kimmei), hesitating to embrace a new Faith without due investigation, he summoned his wise law-givers, nobles, and holy men to "examine the New Religion, and consider whether it were more holy, more worthy of God, and more beneficial to man than the old?"

After this Paulinus was desired to preach to them,
"JESUS AND THE RESURRECTION."

At the close, Coifi, the high priest of Woden, said: "The more I sought for Truth in our religion, the less I found it. But here is the Truth that will give us Life and Salvation. Wherefore I advise, O King, that we set fire to our temples."

"Who will be first?" cried Edwin. "I," responded, the Druid priest, "I, who worshipped most the idols, should be the first to destroy."*

* It is well to note the difference between this rash, impulsive act of the untutored heathen priest and the directions given by the wise-hearted saintly bishop Gregory to Augustine. The Pope, on mature deliberation, decided that the temples must not be destroyed, *but* only the idols. "Let

A rough wooden church was built and on Easter Even, 527, Coifi, King Edwin, and many Nobles were baptised, as well as the King's kinswoman who became the renowned Abbess Hilda, "a woman devoted to God," says Bede, "whom all that knew her called Mother."

On that spot now stand the glorious walls of York Minster. For thirty-six successive days in the following year, 628, Paulinus was engaged from morn till eve immersing the eager multitudes.

May we not truly call this "the Coming of Daijō, the Life-giving Gospel, to Northumbria?"

According to Bede, "the Doctrine of Immortal Life made progress for a considerable time."

It was at this time that the Two Streams of Christianity—Latin and Greek—met in the north of Britain, and from A.D. 660 to 700 was the cycle in which England joined the Church of Rome, and allied herself with the Frank kings and Roman popes in the Christianization of Central Europe.*

In 636 King Edwin's successor, Oswald, saw in vision Columba, his patron saint, as "a Shining figure *reaching to the sky*, who stood in the midst of the camp" and guided him to victory. Making a wooden Cross, and planting it in the ground with his own hands,

the temples," he said, "be sprinkled with holy water; then let altars be placed in them and relics.

"That the nation, seeing that their temples are not destroyed, and knowing and adoring the True God, may the more familiarly resort to the places to which they have been accustomed—celebrate the old solemnities by religious feasting in booths made of boughs of trees around the new churches, to the honour of the blessed martyrs."

This was in accordance with the Master's own words in the Sermon on the Mount—"I came not to *destroy*, but to *fulfill*," i.e. to complete.

* *Dawn* vol. I. pp. 129, 141, 142.



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marking its boundaries, within which even the homicide was safe,) and, also, the right of using the **Ordeal by Fire**.

En passant, note that the **Ordeal by Boiling Water**, calling the Gods to witness, was known in Japan in the Emperor Ingiō's reign;* and that, under Kōbō Daishi, the monastery of Kōya became a great Sanctuary of Refuge in the 9th century. There marvellous manuscripts of the scriptures are still preserved in the Lord High Abbot's residence—8000 scrolls of sūtras in gold letters, ornamented with silver designs, and valued at over half a million yen!†

In 680, Caedmon, the Father of English sacred song, who "learned the art of poetry not from men but from God," fell asleep at the Abbey over which St. Hilda ruled.

Although baptized by Paulinus, the Italian monk, Hilda had in later years been consecrated by Aidan as Abbess, and thrown in her lot and influence with the great Missionary Church of Iona; until, overborne by the majority at the Council held at Whitby in 664, she waived her own opinions, and yielded to its decisions as to adopting the Roman rules for keeping Easter and the Tonsure.

* *Nihongi* vol 1. pp. 3. 16, 17. A.D. 415.

† Anterior to the 5th century, the Gospels were translated by Ulfilas, "the Way-Breaker," 340-81. This version called the *Codex Argententeus*, is now preserved in the University library at Upsala, Sweden. Its silver letters are fixed by block type upon purple vellum.

Block printing was in active use in China at that period although so rare in Europe. In the 8th cent. it was one such Gold-illuminated book which excited the interest of the young English Prince Alfred, and stimulated his desire to read. See Palgrave's *History of Anglo Saxons* pp. 131, 135, 139.

The Abbess ruled and taught the famous college of clergy, besides her own nunnery, at Whitby—a monastery, which gave England some of its best bishops.

AN EASTERN MONK.

But, perhaps, the fact chiefly interesting to Japan—"the England of the Pacific in the Twentieth Century"—is that the English Church, as we now know it, is mainly the work of an Eastern monk, Theodore of Tarsus, who, at the age of 67, reached England in 669, accompanied by an African ecclesiastic as co-adjutor and, for 22 years, as Archbishop of Canterbury, ruled with a freshness, strength, wisdom, and courage such as few men have ever shown.

Under him the Church become the matrix of a united English Nation. Having brought with him the best learning of the day, Archbishop Theodore established a university at Canterbury, and despite his advanced age and manifold labours, found time to teach in it himself.

In 787, the savage Vikings arrived in black ships with Dragons carved on their prows, and for about 200 years England was never free from the invasions of those murderous Danes, until Denmark itself became converted to the Faith.*

* Six small, inexpensive, but comprehensive books on this Period are recommended to my Japanese students, viz. :—

"*Illustrated Notes on Church History.*" Rev. C. A. Lane. S. P. C. K. 1900. 

"*St Columba, the story of his life.*" Samuel Keyworth. Hodge. 1895.

"*A goodly Heritage,*" by G. M. Forde. Skeffington. 1905.

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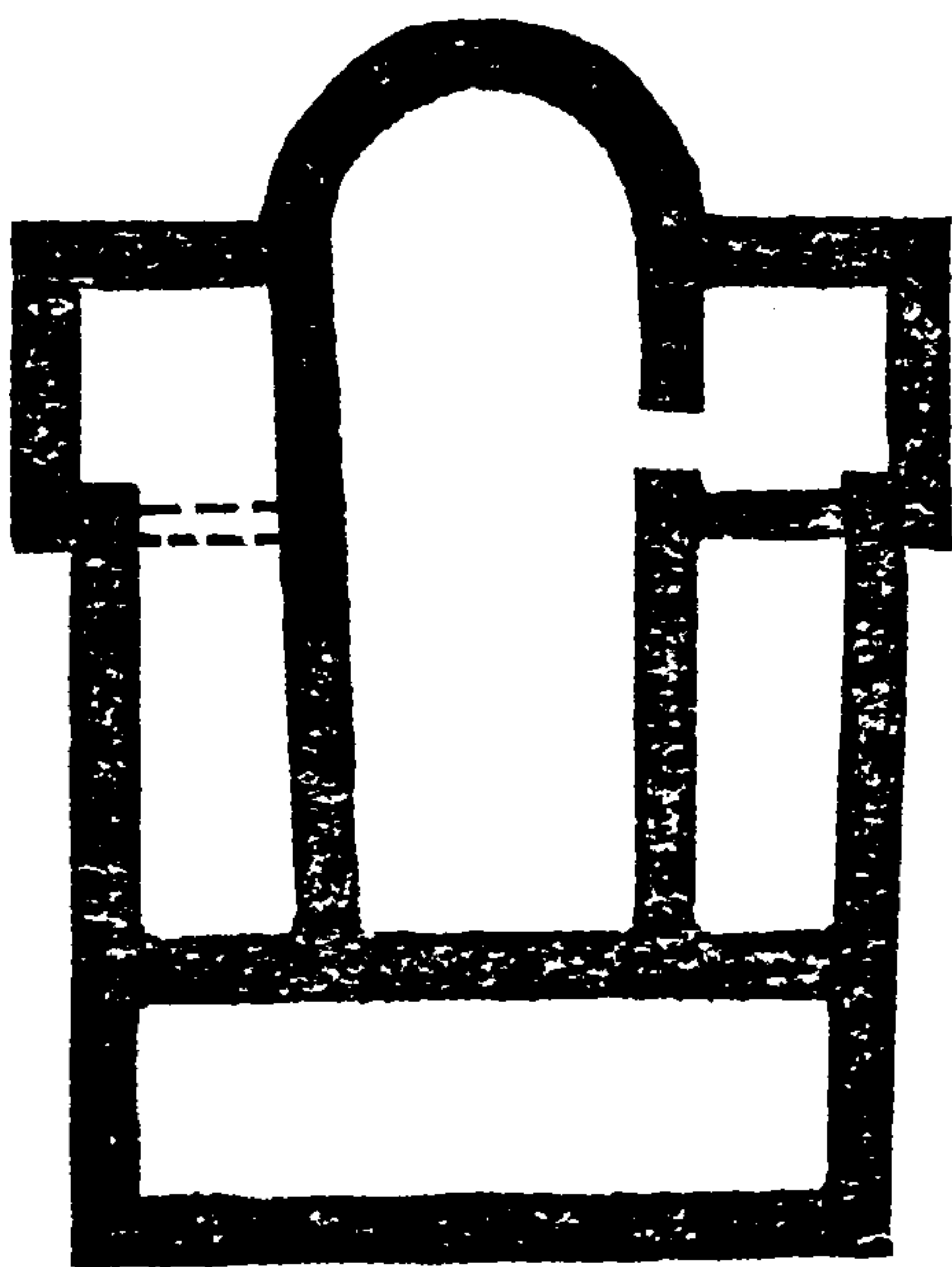
"*Ecclesiastical history,*" by the Venerable Bede, who died A.D. 735; (pub. at 2/ in Everyman's Library. J. Dent. London). 1910.

"*Alcuin of York,*" by Bishop of Bristol; S. P. C. K. 1908.

Meanwhile, the Monastic-schools having been destroyed, Learning almost died out. Lindisfarne, Whitby, York, Iona, St. David's in Wales, and the fair Abbeys of Ireland were wrecked and burned by those fierce marauders, and Christianity itself all but extinguished.

In 790, Alcuin of York, the beloved adviser of the Emperor Charlemagne, wrote: "Almost all Europe is destroyed by the fire and sword of the Goths, or Huns, and the accursed Saracens are dominant over the whole of Africa, and the greatest part of Asia."

Alcuin died in 804, the year that Kōbō Daishi went to China from Japan; (see ch. 13.)



Foundations of Ship-formed Church, built at Silchester in Britain, during the Roman Occupation, *i.e.* before A.D. 410. see pp. 7, 113.

Compare with this the Frontispiece and plate 2 of De Groot's "*Sectarianism and Religious Persecution in China*," (pub. Amsterdam 1904), which clearly shew "the Wonderful Ship" of the **Mahayana Church** as a Chinese Junk *in full sail* for the Western Heaven! (see ch. 16.)



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How justly he merited the title of “the Japanese Constantine” is best proved by comparing his life with that of Constantine the Great in Europe, (as recorded, say, in Bishop Westcott’s “*Two Empires*”*), and as the Greek Church counts Constantine amongst the Apostles so surely may Shōtōku Taishi be claimed as the Imperial Apostle of the Mahâyâna in the Furthest East!

A profound student of Buddhism and the Chinese classics, he is said to have composed the earlier part of the old historic Chronicle, *Nihongi*.†

He was the second son of Emperor Yōmei, who “believed in the Law of Buddha and revered the Way of the Gods,” and grandson of Kimmei Tennō. One of his names, Mimito Shōtoku, signifies “Quick ear, holy goodness;” the other, “Umayado” means “Stable-door,” and has a curious origin. His mother was walking in the courtyard of Tachibana palace in Yamato, and had just reached the door of the stables when she was suddenly delivered of the baby prince, who was born with the precious relic of Buddha’s Eye in his hand, and the first word he spoke was *Asahi*, 朝日 “Sunrise!” (Cf. p. 15.)

Japanese have pointed this out to me as similar to our Saviour’s Birth-story; but I think a more simple and satisfactory reason can be found by comparing the name with that of St. Helena, (by tradition) the daughter of Coilus, a mighty British prince. She became the mother of Constantine, the first Christian Emperor, and discovered the True Cross at Jerusalem, A.D. 326.

* Macmillan & Co. 1910.

† Translated by W. G. Aston, C. M. G. *Transactions of Japan Society*, London, 1896.

One of her names, *Stabularia*, *lit.* "Ostler-Wench;" is said by some to be derived from her being the daughter of an inn-keeper at Antioch, but by others because she erected a Pilgrimage-church over the Stable in which our Saviour was born at Bethlehem.*

O at the happy season when the Christ was born,
 The humble-minded shepherd-folk, they hastened at the morn—
 Untaught and very poor
 They hastened to the door,
 The doorway of the stable where the Christ was born!

O at the happy season when He came to earth,
 The wealthy and the wise men had message of the Birth;
 And, guided by the Star,
 They travelled very far—
 They travelled far to worship when He came to earth!†

I believe that further research might find a spiritual link between Prince Umayado (who, when Shōtōku Taishi, earnestly preached the *Lotus Gospel*), and the story of the Wise Men of the East visiting the cradle of the Babe of Bethlehem—one of whom is said to have been As'vaghos'a, the author of *Daijō Kishinron*, whose successor, Nāgārjuna, wrote the *Lotus* and *Dainichi-sūtras* in the 2nd century.

In the year 587, there was civil war, for Soga no Umako had incited the Imperial Princes and Ministers to compass the destruction of the adversary Ō Uraji, who had plotted against the Heir to the Throne. The enemy's troops (a slave army)—were "full of might, but those of the Princes and Ministers were timid and afraid, and fell back thrice."

Then the Prince Umayado (a lad of fifteen, and a

* Jameson's *Legends of the Monastic Orders* p. 42. Cf. Luke 2.4-18; Matt. 2. 1-12.

† Anthony Deane.

young disciple of Buddha), pondered in his own mind, saying; "Are we not going to be beaten? Without prayer we cannot succeed."* So he cut down a tree and swiftly fashioned images of the Four Heavenly Kings (*Jap.* Shitennō), vowing that if victory were granted he would erect to them a Temple with a Pagoda.

In like manner, Soga also vowed: "O, all ye Heavenly Kings, and great Spirit-King, aid and protect us! If this prayer be granted I will erect a Temple and Pagoda, and will propagate everywhere the Three Precious Things," *i.e.* Buddha, His Law, and the Church.†

Having thus vowed, they urged their troops of all arms sternly forward. The disloyal Minister Ō Uragi was killed, and his troops "suddenly gave way."

When the civil troubles were quelled both these vows were fulfilled. The temple built by Umayado in 593, at Naniwa (Osaka) is still known as Tennō-ji, famous for its wonderful bell (the largest in the world), cast in 1902, and dedicated to the beloved Prince, "Shōtōku Taishi, who guides the souls of the departed to Paradise." In its shrine was placed the copper-gilt

* One frequently hears it said that "Buddhists do not pray." There could be no graver mis-statement. I have also read in a missionary magazine called "*Open Doors*" (pub. London) that "Buddhists pray to a God who never heard, and therefore could never answer a single prayer which was offered to him," and received letters to a similar effect from missionaries in China.

† Because the Pagoda-tower symbolized "the Great Mercy of Buddha" it was considered very meritorious to make one—wherever the Mahāyāna came. (*Supra* p. 28)

I believe that it sets forth "the **Tender Mercy of our God**, whereby the **Sun-rise** from on high had visited" this poor, dark, sin-stricken earth (See Luke i. 78. *supra* pp. 43. 55.)

There is a close connection between this Tower and the **Tabernacle** on Catholic altars. Read *N. T. of Higher Buddhism* pp. 189. ff.



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many convents; and the great Abbess Hilda, whom “Kings and Bishops consulted” in England, c. 664.

In 593 the renowned Empress Suiko ascended the throne of Japan and her nephew Prince Umayado discharged the duties of Emperor, being appointed Prince Regent, and given general control of the Government and all details of administration. This Empress reigned from 593 to 628.

It is said of Umayado that “the Emperor, his father, loved him,” and, indeed he must have been very loveable for the Kauli priest, Hyécha, who taught him “the Inner Doctrine of the Great Way” in his early youth, and spent many years with him in Japan, on hearing of the Prince’s death (in 621) grieved greatly, and said:—“Born in the Land of Nippon, he thoroughly possessed the three fundamental principles (*i.e.* Heaven, Earth, and Man). He continued the great plans of former Sages. He revered the three Precious Things,* and assisted the people in their distress. I, *although a foreigner*, was in heart closely united to him. Now what avails it that I alone should survive? I have determined to die on the 5th day of the 2nd month of next year.† So shall I meet the Prince Imperial in the Pure Land!”

And when the appointed day came Hyécha died, and all the people of that day said: “Hyécha also is a sage.” It is noteworthy that this Prince was the

* *Supra* p. 9 note 2.

† St. Columba had been asking the Lord to release him to his Heavenly Fatherland, and saw the angels coming to fetch him being restrained by the prayers of the church. So he concluded it was needful to them that he should remain; but he said, “Four years of labour await me, and then I shall suddenly pass away.” Which thing came to pass, even as he had said.

one who reconciled the three principles of Shintō, Confucianism, and Buddhism.

MIROKU'S IMAGE WELCOMED.

In the summer of 603, a Pèkché bonze arrived at the Japanese Court and presented, by way of tribute, books on Calendar-making, Astronomy, Geography, (Mathematics), Geomancy; and that winter the Prince Imperial addressed all the high officials, saying: "I have an image of the Venerable Buddha, which of you will receive this image and worship it reverently?"

Then Kahahatsu Hada no Miyakko (*i.e.* provincial governor) came forward and said: "Thy servant will worship it." So he received the image of Buddha and built for it a temple, called Kō-ryugi, in Kadono.

The Temple tradition says that this image was of **Miroku**. But the common people said that "Uzumasa worshipped a Stone."*

The name Kahahatsu *sig.* "Victory over the River." Legend says it was given to this man's ancestor because as a babe he was found floating in an earthen jar near to Sakoshi, by an old dame who picked it up and saved the child, and he became a mighty man in Japanese history.

Sakoshi, several miles from Nara and not far from Himeji, was evidently the landing place of this Hada people, and you can see to-day, (so Prof. Saeki tells me), the temple called Ō-ho-sake, which, all historians agree, is over 1200 years old.

In Chinese characters 大辟, Ō-ho-sake, literally means "greatly blessed," according to Japanese pronunciation; but in Chinese pronunciation 大辟 stands for Davi or David, as *Daudi* does for the present King of Uganda, and *Fewi* for St. David of Menevia.

* Cf. *supra* pp. 39, 105; Acts 4. 11. R.V.

Three miles from Kyoto there is a village called Sen-sho-ji-mura, (*lit.* River-victorious temple). It was built near Kyoto, on Uzumasa territory to commemorate their ancestor's Victory over the River.

The people still retain their old custom of eating Rice-bread (*mochi*) at midnight. They call it *Kādo-n-mochi*—passing-over-the-River-rice-bread." Probably the equivalent of the Jewish *motzahs*—Passover cakes.

Kahahatsu Hada's temple Hokō-ji is in Uzumasa. The Chinese characters for Uzumasa 太奏 are the same as those on the Syriac tablet at Sianfu for Ta-tsin.

This village belonged to the Hada family, and contains the Well inscribed in Chinese characters "Y'sarai"* 井渡, and it was this family who welcomed Messiah's image, for Miroku is the expected Messiah of Mahâyâna Buddhists—(Eitel p. 92).

The temple now belongs to Shingon, the "True Word" sect; but the venerable shrine where the Hada ancestors worshipped with the weaving-women, Kurehadori and Ayahadori, who brought their looms from China† in A.D. 310 and taught embroidery and figured brocade-weaving (for which Kyoto is famed), yet exists and belongs to Shintō 神道, the still earlier "Way of the Gods."

In the Temple-grove of this Konoshima-jinja, there is a beautiful spring of water over which stands a uniquely curious Three-footed Stone Torii, of unknown origin; possibly connected with the sacred Tripod.‡

Several families named "Hada" are mentioned in "Teishiroku." As they called themselves

"CHILDREN OF THE GREAT KING,"

they were said to be descended from Hwang-Ti-She, the

* Cf. *supra* p. 50.

† *Supra* p. 60.

‡ p. 33.



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This Prince Achi, or Achi-shi, 阿知使 had fled to Chōsen in 221, on the fall of the Later Han dynasty in China. The Yamato Aya claimed their descent from the Emperor Ling-ti, who ruled A.D. 168-190.

In A.D. 306, the Emperor of Japan sent Prince Achi and another messenger to Wu (Chè-Kiang, Nan-king,) to procure weavers. Crossing to the Land of Kauli they tried to reach China; but "they knew not the road at all and begged to be given persons who knew the road, so the king of Kauli gave them two guides." Thus they were enabled to reach Wu—where the king donated them four women as weavers. When they returned, in 310, "the Great God having asked for workwomen" (cf. Ex. 35. 25. 26), one woman was offered to the great God of Managata, near Fukuoka and Moji. The rest reached Uzumasa as we have just seen.

In 416, Pèkché presented skilled artisans to Japan, *i.e.* Potters, saddlers, painters, (the first mention of the art of painting), Brocade-weavers, all belonging to the New Aya.

Mr. W. G. Aston suggests that "Hada" may stand for 奏 Tsin,—*hada* meaning "loom," or "cloth" generally, and *Aya*, "figured stuffs." Amongst these emigrants were numerous weavers from China and Chōsen. Two of the first three nuns were Chinese Aya. The Aya were "all skilled men;" (cf. Ex. 35. 31-35; 36. 1-8). In the year 650, one of them was commanded by the Emperor Kōtoku to carve 1000 images of Buddha.

In A.D. 471 the *Nihongi* chronicles that "the Hada was dispersed. The Omi and Uraji each enforced their services at pleasure, and would not let the Hada no Miyakko control them. Consequently Sake, Hada no Miyakko, made a great grievance of this and took

office with the Emperor. The Emperor loved and favoured him," (just as Pharaoh favoured Joseph in Egypt, and Nebuchadnezzar favoured Daniel in Babylon, both being made Prime Ministers),* "and commanded that the Hada House (clan) should be assembled and given to the Lord Saké of Hada.

"So this Lord, attended by excellent Be (guild) workmen of 180 kinds, presented, as industrial taxes, fine silks from his looms which were piled up so as to fill the court. Therefore he was granted a title, 'Uzumasa,' *i.e.* 'piled up.'

"The next year the Emperor ordered such provinces and districts as were suitable for mulberry trees to plant them. He again dispersed the Hada to other places, and made them bring tribute of industrial taxes,"

When the Emperor Kimmei was young a man appeared to him, saying: "If thou makest a favourite of a man called Hada no Ōtsuchi, thou wilt surely possess the Empire when thou dost attain to manhood."

On awaking, he sent messengers to search everywhere. A man was found whose name and surname were actually as in the dream.

Upon this joy pervaded Kimmei's whole frame. "A dream without precedent!" he cried, and made Hada to serve near his own person, treating him with daily renewed favour, so that he reached the pinnacle of wealth. When the Emperor came to the throne he appointed this Hada, who had been recommended to him in a dream, to be Director of the Treasury, *i.e.* Minister of Finance.

At this time, A.D. 540, these immigrants "the men

* Gen. 41. 38—44; Daniel. 2. 46—48.

of T'sin," numbered in all 7,053 houses. T'sin is called "Hada" in Japanese.*

The following story confirms the idea that this family was of Hebrew origin:†

"Ohofu Be no Ō, a man near the River Fuji, urged his fellow villagers to worship an insect saying, 'This is the God of the Everlasting-world. Those who worship this God will have long life and riches,' and the Wizards and Witches added that 'If poor, they will become rich, and if old, young again;' and made the people cast out their valuables and cry aloud, 'The new riches have come!'

"Both in the country and in the capital, people took the Insect of the Everlasting World and, placing it in a Pure Place, with song and dance invoked happiness. They threw away their treasures, but to no purpose whatever, the loss and waste was extreme.

"Hereupon Kahahatsu Kadono no Hada no Miyakko, was wroth that the people should be so much deluded, and destroyed all the shrines to this Insect. Ohofu Be no Ō, the Wizards and Witches, were intimidated, and the people exclaimed 'The Uzumasa are superior to all gods, stronger than any, because they destroyed all the gods in this locality.'‡

The men of that time made a song, saying :

"Uzumasa—(*i.e.* Hada) has executed
The God of the Everlasting World
Who, we are told,
Is the very God of gods!"

This insect was grass-green in colour with black spots and entirely resembled a Silk-worm; to which the ignorant people, doubtless, attributed the wealth which

* *Nihongi* vol. 1. 242, 265, note 1, 269, 349, 350, note 1; *ibid* vol. 2. 37-39, 189, 255. According to Prof. P. Y. Saeki, "7053 families" amounts *at least* to 30,000 persons.

† The story of Joseph Rabban in India in 490 A.D. told by the Jewish historian Graetz (vol. 2. pp. 633-7) may well be compared with the following facts about Hada of Uzumasa. Hada may be "David;" or "Addai," as *supra* pp. 61, 62.

‡ *Nihon-sho-ki*. vol 24. *Kogyok Taino*.



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(*infra* ch. 17)—mostly life size; the loveliest being a gilded, wooden, 3 ft. high, statue of Nyoï-rin Kwannon, the spiritualized human Form of “the Pearl.” The right foot laid on the left knee expresses *stability of mind*, whilst the Maiden’s head resting on one hand in deep thought and meditation denotes her pity and sympathy. Her face wears a very pensive expression, and the graceful folds of her robe are decidedly Greek.

There are two curious images of the embroideresses, Kurehadori and Ayahadori, and one of Prince Shōtōku, (clad in the black court hat and simple yellow robes presented by the present Mikado on his accession, according to ancient custom,) holds a wand and censer.

The combination of images and their titles in this most ancient Temple (which also contains the Octagon-shaped Oratory, “Hakaku-dō,” where the Prince studied the *Lotus* Scripture with the Kauli priest Hyècha), is extremely significant. Its chief *honzon* is Amida Nyorai san carved by the Prince himself, 1260 years ago.

Shōtōku Taishi chose out three Mahâyâna sūtras, and had them preached everywhere, besides causing one Temple in each province throughout Japan to be regarded as Guardian of each district, and an image placed in it of Yakushi, accompanied by “the Twelve”—a practice which was continued by Temmu-tennō and the Empress Jitō. This image always faces South, which is the quarter of Hosshō Nyorai, the Precious Birth.



**The Mystery of the Lotus Gospel ;
“ Three in One, and One in Three.”**



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Architecture” p. 163.) well comments on certain of these pictures and sculptures, now preserved at Nara: “What must have been the Art of China, during the first centuries of the Christian era, if things like these came to a mission station in a comparatively barbarous land from a country (Chōsen) that was not the source of civilisation, but only a recent triumph of missionary enterprise on the part of China herself, the Great Mother of Civilization?”

A few months later, the Empress commanded the Prince Regent, and all other Princes and Ministers, to make a united Vow and forthwith begin to make copper-gilt, embroidered, and *applique* images of Buddha, 16 ft. high; and the King of Kauli, hearing that Her Majesty was making images of Buddha, sent tribute of 300 *rio* of the yellow metal. Before this there were no Buddhist images made in Japan.

It is significant that in the 4th and 5th centuries both *applique* and embroidered pictures of Christ, His disciples, and of Biblical scenes, were greatly in vogue in Christendom, and that silk embroidery became common in *Chinese* flat-stitch, or what the Romans called “feather-stitch.”

To embroider images is still counted a virtuous act by the Japanese owing to the amount of time needed to put in the stitches, during which pious meditation and purity of heart may be cultivated, and the nerves calmed.

When finished, the 16 ft. high bronze image of Buddha and His 16 ft. tapestried portrait were enshrined in the Golden Hall of Hōryuji, the immense monastery of the “Rising of the Law,” which was built by Korean architects in a modified and softened Chinese style, and completed in 607. But the frescoes yet visible on the

walls bear a striking resemblance to those found in the rock-caves of Ajanta in India. They were done by the Court painters *after* A.D. 702, and exhibit the marked Indian influence of the 8th century.

Facts worth remembering are that these "Golden Halls" (*Jap. Kondō*), representing the resplendent

GLORIES OF THE INVISIBLE WORLD

are an integral part of the original Mahâyâna teaching which reached Japan in the 6th century, and have no counterpart in the Hîna, or "Small Riding," School; and that, invariably, Yakushi Nyorai* is the presiding Deity in them down to the present day, as at Kōya, Tōdaiji, Hieizan, and in every important temple in Japan belonging to the *pre-Shinshu* sects.

An emblem noticeable at Hōryūji and other shrines of this early period in Yamato is the **Dolphin**, which embellishes the corners of temple roofs and portals.

With the Greeks, the Dolphin† was "the special Friend of man, the Saviour of the Shipwrecked," who conducted souls to the sunny Isles of the Blessed in the West. Hence it became a favourite Christian emblem in Europe, as e.g. on the four corners of the Fountain-roof which stood in the atrium of St. Peter's at Rome.

The Pine-cone which formed the Fountain, and two of the four bronze Peacocks (all alike emblems of Immortality, and of the power of the Water of Life to confer it) are preserved at the Vatican; (p. 31.)

The Emperor Constantine presented to the Later-

* See chapters 17, 18. *infra*.

† Or porpoise. Sailors always welcome a school of porpoises as a sign of fair weather.

‡ "Basilica," Palace of the King, has the same meaning as the Shintō "*Miya*" High Palace. The Edict of Constantine in A.D. 314 changed the Underground-worship to that of the Basilica.

an basilica a chandelier of purest gold formed as a great Crown, from which 50 golden Dolphins hung under the ciborium,—(the cupola-roof above the altar which is so like those one sees to-day in Buddhist temples). One with 80 Dolphins hung before the Altar, besides four golden Crowns with 20 Dolphins, and another of silver with 20 Dolphins. In the basilica of St. Laurence he placed a silver Crown with 50 Dolphin-lamps.

Light suggested the Glories of Paradise, and in this Basilica there were no fewer than 8,730 separate lamps which turned night into the most glorious Sunshine!

Exactly the same meaning is attached by Mahâyâna Buddhists to the use of Light. It symbolizes “the Light which comes from Nyorai to illuminate the soul.” (Cf. 2 Cor. 4. 6.)

It is important to note in this connection that (as Mr. Lowrie says), “the great Basilicas which Constantine built above the tombs of the Apostles and Martyrs in the 4th century were in thorough keeping with early traditions, and were *repeated everywhere throughout the Christian world.*”*

In a monk's house at Hōryūji we saw an ancient, wonderfully carved, wooden statue of Kwanzeon holding a Babe in her arms to whom an older child (like a little St. John Baptist) was offering a Fish—the well-known Paschal emblem amongst the Jews, as well as the secret Eucharistie sign used by primitive Christians, from Phrygia to Rome.

The graceful five-storied Tower and the original Octagon shrine of Yakushi Nyorai are still extant; and the pulpit from which Prince Shōtōku, by the Empress

* *Christian Archeology and Art.* London 1906.



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name of 司馬達等, the first Chinese missionary, *Sumatah*, who reached Yamato in 552, and tried to propagate *Daijo*. His son Tasuna and daughter Zen-shin were the first to embrace the monastic life.

No wonder that the Emperor Yōmei was touched by the self-sacrifice of the *Chinaman* Tasuna on his behalf, in 587! (p. 108.)

At Taema in Yamato, I visited the three-storied Pagoda and two other buildings erected by Prince Shōtōku.

The chief *honzon* in the Golden Hall is a clay image of *Miroku*, 16 ft. high, overlaid with gold. Its vast halo, "ring of golden light," or "luminous cloud," represents a Peacock's tail, and is thence called *Kōyōku*; just as the *vesica piscis* which encircles the Christ in the West represents the "Mystic Fish."

Six small images thereon are called "Peacock butsus" (*Kujaku hotokes*), the seventh on the top is *Amida*, the Father of Lights. An *hotoke* is "one of the family of Buddha*."

Hidden within *Miroku*'s breast is a golden, 16 inch, image of the Peacock-king. (Cf. 1 Tim. 1. 17; 6. 14-16, "the King Immortal, Invisible, who only hath Immortality, dwelling in Light inapproachable.")

Now, in early Christian symbolism, the Peacock invariably represents the glorified soul arrayed in Immortal beauty; the yearly renewal of its brilliant plumage expressing the eternal Rejuvenescence of the Saints of God, (cf. Isaiah 40. 28-31). In a mediæval Venetian picture of the Annunciation a superb Peacock is a prominent feature, and especially the White Dove on a ray of Light which is seen entering the right side

* Cf. James 1. 17. 18; John 3. 5; Luke 8, 16, 17.

of the Virgin Mary, just as Buddha is said to have entered the right side of His mother Māya, in the form of a White Elephant.*

The Chinese pilgrim, Hūen Tsang, quotes a Northern Buddhist tradition that “in old time, Tathâgata (*i.e.* Nyorai, or Messiah), was the King of Peacocks who brought water for his thirst-tormented followers out of a Rock by striking it with his beak. All afflicted ones who taste, or wash in, the abundant streams which flow therefrom are healed.” On the Rock traces of the Peacock’s feet are visible.†

It is remarkable that on the Chasuble, (the Mass vestment) of the Saxon bishop, St. Aldhelm, A.D. 700, Peacocks were embroidered; and on the Shroud of Emperor Charlemagne A.D. 814, a White Elephant.

* Farrar’s *Art.* p. 226, illustration.

† *Infra.* “Buddha’s Foot-print,”—ill. p. 245. Udyana is the country lying between Chitral and the Indus, north of Gandâra.

In reading Hūen Tsang’s records I am struck by a group of facts connected with this region, *viz.*; the above Story of the Peacock; that of Sâkra taking the form of a Shepherd-boy and building a little Tower which out-stripped *in height* Kanisha’s great Stûpa; (*supra* p. 28.), that here were visible the Foot-prints of Buddha when He conquered the Dragon, (*Infra* ch: 17.); ‘that when famine and disease prevailed everywhere, Buddha, “filled with pity, changed His Form from that of “Lord Sâkra” into a great Serpent, and called to those on every side *to look*, and the more the Serpent’s body was cut the more they revived and were delivered from both famine and disease, (cf. Sôtôba, ch. 20);” and, lastly, the effect of the picture of Buddha’s sufferings on the Indo-Scythic tribes of this region (*supra* p. 19. *Buddhist Records.* vol. 1. 119. ff. S. Beal.) All these are Mahâyânist incidents, and find their counterpart in the Christian Gospels. Another link with Udyana is worth noticing, *viz.*, that Wei-Tão-an, the Chinese monk, met at Changtêh-Fu, the Hun capital, the Indian T’ien Chuh Buddha-Chingâ who became a monk in Udyana and, reaching Loyang in 310, went to the Hun Court-318-336-where he became the revered State councillor of two successive Kings.

At Miroku's feet in the Taema temple is a 6 ft. image of Fudō-Myō-ō, the Unchangeable Judge, whose halo of fiery flames forms a screen which partly veils the image of Miroku. This is actually the fiery Bird of Heaven, Garuda. In front of Fudō is a large Mirror.*

Was it possible, on hearing and seeing these things, not to exclaim in the solemn language of the Nicene Creed—"And He shall come again with glory to *judge* both the living and dead?"†

The outer walls of this shrine are hung, within and without, with models of the Samurai's‡ short-swords in iron, clay, and wood—votive offerings to Fudō, (cf. Rev. 2: 12, 16). Fudō, it must not be forgotten, is *one* Form of Dainichi Nyorai.

The images of Fudō-Myō-ō 不動明王, Bright King, can be recognized by the long lock of hair hanging down one cheek,‡ which is the mark of

A SLAVE.

In India His images are those of the low out-caste *pariah*, who subsists on the food left by others. My good Buddhist friends were much interested in hearing that in Europe St. Vincent's "Little Sisters of the Poor" do the same, collecting scraps from richer folks' tables for the poor, and live on the remains themselves.

A careful comparison should be made between the above facts about Fudō and Christ, (Phil. 2: 6-11, John

* Cf. James 1. 23-25 2 Cor 3. 18.

† See 2 Thess. 1. 7.

‡ This side-lock of hair is a distinctive mark of the B'nei Israel in India, and of Jews in Moscow, Prague, etc.

It is also significant that Fudō has one eye open and the other half shut, which is also characteristic of a **Slave**, wide-awake to do the Master's bidding, of whom he also stands in reverential awe.



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“This label is especially interesting because, at the end, it contains the Name and Symbol of Christ immediately after the Slave-owner’s name—‘Alpha, Christos, Omega.’”

According to “the Law of Persons,” mankind was divided into two great classes—the Free, and the Enslaved.

“Slave-buyers, both in Babylon and Rome, were specially warned against purchasing those suffering from nervous disease; for epilepsy and melancholia (*i.e.* insanity and bad temper), and a peculiar paralysis of mouth and hands, were so common—the result of *mental anguish*, as well as of physical ill-treatment.”*

Into such a world, *in the days of the Roman Cæsars*, the **Christ** descended, and “took upon Him the Form of a Slave” and, still further, “humbled Himself, by becoming obedient even unto the Death upon the Cross;” (Phil. 2. 6. 7.); and into such an awful world of hopeless, dark despair *Hokékyo*, the Lotus Gospel, came with its Glad Message of Immortality in the Sinless Land!†

“The slave, a member of the enormous sad-eyed caste, as a Christian became *at once* the freed-man of the All-mighty **Christ**. Death to him signified immediate freedom; and a life of Joy and Peace too beautiful for human pen to describe would at once follow dissolution—a blissful, restful, endless Immortality.”‡

Hermas, the writer of the *Shepherd*, was of the slave class. Pope Callistus was once a slave, and so were S.S. Bridget and Patrick.

On either side of Miroku in the Taema shrine are

* *The Nemesis of Nations*, by W. R. Paterson; London, J. M. Dent. A most illuminating book.

† The *Primitive Liturgies* mention “the Vestment of Immortality.”

‡ Dean Spence “*Early Xty*” p. 5.



**Tamon-tenno,
Holding the Tower of the Lotus Gospel.**



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2 ep. 6: 17, 18; and to realize that neither East nor West has possessed a *monopoly* of the Truth during the Christian era!

As the Four Cherubim are identified in the West with the Four Evangelists—(cf. Ezekiel, I; Rev. IV.)—it is far from improbable that this idea had reached Japan in the Sixth Century.

It will be recalled that Tennō-ji, the ex-votive temple built by Prince Umayado when a lad, was dedicated to these four mystical Kings, (*Jap.* Shi-tennō) who are always placed as Guardians at the *Inner* doors of temples, whereas the two gigantic Niō stand at the Outer gates. (Cf. Kings 6. 23; 2 Chr. 3. 10-14).

In the Nara Museum a “precious Curtain,” (a faded old tapestry, 8 ft. 6 high by 4 ft. 4 wide), is preserved which belonged to Shōtōku Taishi and was found among the treasures of Hōryūji.

Its origin is unknown; one opinion being that the Empress Jingō brought it from Chōsen A.D. 193. Others say it came from Syria, and some that its counterpart is in the British Museum; but I am told for sure that there is one like it in the Musée Guimet at Paris.

The design consists of 15 large medallions, each one set in a square. In the centre of each circle stands a Tree bearing seven fruits, around which four Assyrian-faced, crowned warriors on horseback, armed with bows, are fighting desperately with four lions or leopards—evidently guarding the Tree itself from their attack.

The horses are winged—therefore allegorical. From their fetlocks spring lotus-shaped emblems—which may be battle-axes? On their haunches are Chinese characters; one reads “Mountain,”—the other signifies—“Good-luck, Bliss, etc.”

This pictured Curtain left no doubt on my mind that it was a symbolical representation of the Tree of Life guarded by the Cherubim, (Genesis 3. 24), into which later teachings about the Seven Gifts of the Spirit, and the Lotus of Immortality had been interwoven.

Since then my idea is abundantly confirmed by the robe in which the Emperor Charlemagne was shrouded in his tomb* having medallions of Elephants, "the most holy beast of Buddhism," which are *three-toed*, (a mystic allusion to the Holy Trinity), and behind each Elephant is a Tree—the Tree of Life.

Again, in another tapestry of the 7th or 8th Century, are medallions of three-toed Elephants and the Tree, alternating with medallions of Horsemen on Wingèd horses, the counterpart of Prince Shōtoku's Curtain!

Not only do the Japanese Shitennō defend the East, West, South, and North quarters of the horizon from the attacks of demons, and (as at Kōfu-ki temple at Nara) trample lions under foot, but they sometimes represent the Four Seasons.

This may well be so for Alcuin, the master of the Cathedral School of York, (who became the dear friend and councillor of Charlemagne in 782-96,) in teaching the Imperial Court at Aix, when learning in Europe was almost extinct, was obliged to use language suited to little children and describe the year as a Waggon with four Horses—Night and Day, Heat and Cold, driven by two coachmen, Sun and Moon, through the 12 stations of the Months, and escorted by the Twelve Watchmen of the Signs of the Zodiac.

These Signs of the Zodiac are visible to-day on the great West front of St. Mark's Cathedral, Venice, with

* *Alcuin of York*, by the Bishop of Bristol. S. P. C. K. London 1908.

the symbolical figures of the Four Seasons, and in their midst, hallowing all, is a grand figure of the **Christ** enthroned in a firmament of stars.

In St. Callistus' Catacomb at Rome is a fresco of the Four Seasons who surround a colossal Figure of the Fair Shepherd—"A Pagan symbol," says Dean Farrar, "into which the Christians *infused the thought of the Resurrection!*"

This Good Shepherd caring for His sheep all the year round is constantly represented in the midst of the Four Seasons, in the Art of the Catacombs which were the birthplace and home of Christian symbolism; and may we not concede to our brothers of the Mahâyâna that they possess in the self-same Symbols true and authentic records of the popular or exoteric doctrines of Buddhism taught in those centuries?

In the Oratory where Prince Shōtoku Taishi's bones are preserved at Tachibana, his birthplace in Yamato, I found White Herons painted on one door of the tabernacle enshrining his image, and on the other panel Doves; whilst the Lotus stands on the table of offerings in front, and (as in the Golden Halls at Hieizan and Kōya),—the ceiling of the Oratory is covered with a lattice-work of flowers innumerable.

On the pedestal of the sâri-tō containing his bones the form of a **Ship** and the character 大 Dai—great, are delicately outlined in gold; (cf. p. 7.)

A replica of the precious Triad sent from Korea in 552—Amida, Kwannon, and Seishi—is preserved on the

* York was the best school in Western Christendom. Hence Charles the Great invited Alcuin to come and establish learning in his Kingdom of Frankland, and a school for the princes and princesses was founded over which Alcuin and Charles presided together.



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CHAPTER XI.

TWO WONDERFUL CENTURIES.

“I doubt not through the Ages an increasing Purpose runs.”

Tennyson.

IN 530, there were 30,000 monasteries and 200,000 monks and nuns in China. Monks in those days were the Ambassadors and the object of their embassies, though largely spiritual, was also to obtain secular privileges and learning for their royal patrons. The second Emperor of the Sung dynasty, A.D. 500-527, was residing in a city in Shansi when rebels besieged it. He advised his subjects to recite the Buddhist sūtras and, whilst so doing, the enemy, looking towards the ramparts, thought they saw a band of Spirit-Soldiers arrayed against them, and consequently retired.*

In 525, this Emperor became a monk; but during his reign Ambassadors came to the Court at Nanking to invite Indian pandits to Kauli, and with their help the Korean characters were formed.

In 541, Pekche, which had sent frequent Envoys to China with tribute-offerings, asked for a treatise on the

* In the late Siege of Peking, the Boxers feared to destroy the P'ei-tang Cathedral for they saw a Lady surrounded by “Soldiers with wings,” between its Towers, and a deep, wide River flowing between them and the orphanage (where hundreds of cripples, children, and aged folk were sheltered *without defence*,) and the Boxers said, “We could not cross that stream!”

Nirvâna sūtra, doctors of Chinese poetry, artizans, and painters. These were granted by Imperial command, and thenceforth a constant stream of civilizing influences flowed from China to Korea, and thence to Japan through Chinese immigrants and native students. Kion-chi, the capital of Shiragi, became a radiant nucleus of Religious Learning, Art, and Science. Both Astronomy and Horoscopy were cultivated, and many of the nobility went over to China to study in Nanking, *i.e.* in Wu; (pp. 74, 130).*

In 607, the first Imperial Envoy from the Land of the Rising Sun was sent to China by the Japanese Empress Suiko, and thenceforth an intimate association was maintained until 894, when the great civil wars in China obliged it to stop, and, China being overrun by Mongolian and Moslem invaders, for 400 years all intercourse necessarily ceased between the two Empires; China herself becoming enshrouded in darkness for centuries.

In 608, eight student-monks accompanied by several other Japanese students went to China; and in 622 two Buddhist monks, E-sai and E-ko, with the physicians,† E-jitsu and Fukuin, “students of the learning of Great T’ang,” arrived in Japan and recommended that “All these students, having completed their studies, should be sent for from that admirable Land, whose laws are complete and fixed;” and that constant communication should be kept up with it. E-jitsu was himself sent on an embassy to China in 630.

In 610, two Buddhist monks were sent to Japan by the King of Kauli, one of whom (skilled also in preparing paper, ink, and artist’s colours,) made the first mill.

* *Corea*, pp. 48. ff. W. E. Griffis.

† Dr. Takakusu says: “Physicians were usually Nestorians.”

In 612, an immigrant from Pèkché taught the Wu (Honan) style of music and dancing to the young people at the nuns' convent of Sakurai-dèra.

In 621, the Crown Prince Shōtoku died. All the princes and the whole Japanese people mourned, for to them "the Sun had lost its brightness" when this beloved Parent died. He built eleven temples in the land and the first convent for nuns. Before his death sectarianism was unknown.

In 622, a golden image of Buddha, brought as tribute by an Ambassador from Shiragi, was placed, (as in 602), in the Hada temple at Uzumasa. The other articles, viz. the relics, golden pagoda, and baptismal flags* were all deposited in the Temple of the Shitennō, or Cherubim, at Osaka.

In 623, there were 46 temples, 816 priests, and 519 nuns in Japan.

In 624, the King of Kauli "sent tribute of a Buddhist priest, named E-Kwan." He was appointed Sōjō of Gangōji, and founded the Jōjitsu and Sanron sects at Nara.

It was in this year, 624, that Tai-tsung, the great T'ang Emperor, sent a Grand Secretary as "Messenger" to Kauli, Pèkché, and Shiragi, and restored the Korean prisoners then in China to their homes, thus winning the gratitude of these nations who, thenceforth, paid tribute to China.

Up to 618, Yang-Ti, the last of the Sui dynasty, and a great conqueror, occupied the Dragon Throne. He vainly endeavoured to reopen intercourse with the

* Fishes were benefitted by these baptismal flags being floated down the river. Probably, this is a confused memory of the "Fishes born in baptismal water," further West.



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the Emperor Tai-tsung ; after which event King Srongt-san Gampo sent the sons of the chief men of Tibet (T'ou-po) to attend the schools of China and study the Confucian classics.

The earnest efforts of the Princesses to convert their young husband were crowned with success. He gradually adopted Chinese customs, and replaced his sheepskins by robes of Chinese silk and brocade.

Many valuable inventions were introduced from China, e.g. mills, water looms, pottery, wine presses, silkworm culture, paper and ink, besides rice and barley wines, butter and cheese.

Temples and Monastic Schools were established, and the Buddhist scriptures translated ; and in 644 the King constructed the celebrated temple Rasa at Lhá'sa, later known as Lhasei-tsô-khang.

This King, it may be noted, is the first authentic sovereign of Tibet, and lived from 617-98. He is now worshipped as T'chanrésí, (Avalokitesvara), the incarnation of charity and neighbourly love, who, after his own conversion, did his utmost to transform and civilize his realm, basing his Laws on the Buddhist Ten Commandments.* His wives, being childless, were regarded as incarnations of the Saviour-goddess, and worshipped as "Doljang" and "Dolkar."

The Dalaï, Grand Lama of Lha'sa, to-day, is said to be an incarnation of T'chanrésí.

We may recall that King Canute who expelled all heathen and pirates from Denmark, in 1080, was canonized for that and his many benevolent deeds. Nume-

* The five chief commands are against murder, theft, impurity, lying, and intemperance ; and in this fact lies a great Common Ground between Buddhists and Christians touching the Sins of Thought, Word, and Deed.

rous churches dedicated to St. Knud still exist, and pictures showing him and his Queen in the act of raising altars to God.

The two Tibetan queens are represented with the Utpâla—Blue Lotus—in their hands. They brought with them into Tibet precious sûtras, relics of Shâka, and wonder-working images.

The Pilgrims Fa-Hien and Hûen T'sang both mention the Nun Utpala, "Blue Lotus Flower," who, when eight great Kings with their Ministers and people were thirstily looking up, hoping to see **Buddha**, thought in her heart, "I am but a woman, how shall I among all these Kings and Statesmen succeed in being first to greet and do Him reverence?"

Instantly Buddha, by His Spirit-power, appeared to Utpala as a holy Châkravartin King, and she was the very first to worship Him. (See ch.: 15; cf. Mark 16, 9.)

T'oumi Samb'ota, the prime minister of Tibet, was also a fervent disciple and ardently propagated Mahâyâna Buddhism, going himself to India, in 632, in search of sûtras and devout teachers to explain and preach the Good Law. He visited the Holy Places, studied at the renowned Nalanda monastery among 10,000 monks, all studying Brahman Védas, and Buddhist scriptures.† Here T'oumi learned reading, writing, versification, and other "arts of a wonderful nature," and here, also, he met with Hûen Tsang of China to whom Princess Wen-

* "Nalanda students," being men of the highest ability and talent, were very distinguished. The convent rules were very severe. Fa-Hien found the dignified carriage of the monks, and the surprising influence of the Religion could neither be surpassed nor adequately described—words strangely reminiscent of St. Silviâ and Paula at the same period! (pp. 79, 106.) Hûen Tsang was similarly impressed after the meagre character of the Teachings then known in China.

tching, the generous friend of all Pilgrims, shewed much kindness on his way to and from India.

Returning to Tibet in 650, T'oumi brought back Buddhist literature and an Alphabet suited to translate the Sanscrit texts into Tibetan.

His own intellect having thus been greatly enlarged, T'oumi, encouraged by his sovereign, consecrated the rest of his life to translating the scriptures without, however, becoming a monk. At his death he was canonized by the grateful clergy.

M. E. Schlagintweit gives in "*Le Boudhisme en Tibet*," a curious incident, an echo similar to that in Japanese history of the Mâni-Pearl and the Empress Jingō, (p. 54).

"In 331 of our Era four objects of *an unknown use* fell from heaven upon the roof of the King's palace in Tibet. They were two hands joined in prayer, a small tchorten-pagoda, or reliquary, a precious stone on which the mystic prayer *Om, Mâni padme, hum*, was engraved,* and a canonical Buddhist book.

"A dream, confirmed forty years later, A.D. 371, by five Celestial Messengers, warned the King to preserve these objects piously as **earnests** of the future prosperity of Tibet of which the significance and value would be revealed in due time to one of his successors."†

In 384, Tibet was in touch with China, and the renowned emperor Fuhkien, who ruled A.D. 351-85, was of Tibetan origin.

* See cover of this book; a copy of a Tibetan amulet given me by the Abbot of Fudo's temple at Narita.

† *Ante.* pp. 83, n. 6, 93, 100. Hence this incident points to the same Evangelistic Forces in Central Asia.

It is suggestive that, "As early as 372 A.D. an Apostle of Northern Buddhism had penetrated into Liao Tung, and perhaps across the Yalu; that the missionary Maranânda in 384, was a **Tibetan**, and also that in the convents which he established in Pèkché women, as well as men, became scholastics." (Griffis, **Corea**, p. 35. See *Ante* p. 77, *infra* ch. 15).



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a sandy desert by making a deep canal, and opened a passage through the mountains for its waters.*

It must here be noted that Abbé Huc records that he found the colossal images of Buddha in Tibet were of the **Caucasian** type.

Even in the extraordinary butter figures at the Feast of Flowers,

“In each bas-relief you at once recognize Buddha, His Face, full of nobility and majesty, appertaining to the Caucasian type; the artists conforming therein to the **Buddhist traditions**, which relate that Buddha, a native of the Western Heaven, had a fair complexion slightly tinged with red, full eyes, a large nose, and long, curling, soft hair, (p. 73). All the other personages had the Mongol type, with Tibetan, Chinese, and Tartar shadings; and there were a few heads of Hindus and Negroes excellently represented, the latter causing much curiosity among the Pilgrims.”†

Huc further mentions the affinity of the Lamaesque worship to Catholicism:

“The service with double choirs, the psalmody, the exorcisms, the censer suspended from 5 chains, the benedictions given by extending the right hand over the faithful, the rosary, spiritual retreats, priestly celibacy, processions, fasting, litanies, and holy water.”

Schlagintweit, in addition, tells us of the bloodless sacrifices of tea, barley, butter, perfumes, and flowers; of the vase of **Peacock's** feathers on the altar, and the cones of perfumed paste in the form of a Stûpa, (ex-voto symbols substituted for a Tomb with sacred relics)—which represents “the Supreme Merit of Buddha,” (p. 24).‡

* “*Indian Pandits in the Land of Snow*,” pp. 47, ff. by Sri S'arat Chandra Dás. C.I.E. 1893 Calcutta. *Le Bouddhisme en Tibet*, E. de Schlagintweit, Paris 1881. *Bod-yoül ou Tibet*, L. de Milloué, Paris 1906. *Ethnology of Tibet*, W. W. Rockhill, Washington 1895.

† *Travels in Tartary*, vol. i. p. 88. ii. 42–50. *Supra* pp. 13, 18, 91. n. 3.

‡ *Bouddhisme en Tibet*, pp. 124, 147. *Infra* ch. 17, Pills of Immortality. See also in *Buddhist Records*, perfumed stûpas.

The Peacock's feathers* in the teapot-shaped vase of Holy Water are used as an aspergil for the Washing away of Sin, in the so-called "Eucharist" of the Lamas for "the Obtaining of Long Life."† These feathers are also used as a preservative against moth.‡

The Vagra, or thunderbolt, is a peculiarly powerful instrument used in prayer.§

Mr. Rockhill found Svastikas upon seals, and also tattooed on the thumbs of some men, and says that the Four-armed Cross is quite a feature upon the materials woven in Tibet.

The Jew's Harp, made by the tribes in S. E. Tibet, is worn by nearly all women in Eastern Tibet.

The Chinese pipe is smoked, or else the "hubble-bubble" used in Kashmir; and (shewing the close connection with Kashmir) the Tibetans bundle their hay in the same way that grass in Kashmir is still twisted in heavy cables, to dry and preserve.||

JAPAN.

In 630, Bin, a student-monk, returned from China in an Ambassador's train and became very celebrated. (See ch. 12).

In 648, a model of the wondrous Vulture Peak, *Gridhra Krita*, was set up at Tennōji, (p. 164).

It was Bin who explained the appearance of White Pheasants in Ming-Ti's reign. He died in 653, deeply mourned by the Emperor Kōtoku; (chs.: 12, 19).

* See ill: p. 28, St. Barbara's feather.

† Chs. 16, 22.

‡ Cf. Luke 12. 33.

§ See picture of Kōbō Daishi, ch.: 13, who holds this Vâgra, or Sankō, in one hand, and in the other the Rosary, which expresses Buddha's Great Love and Mercy dropping down upon men.

|| Rockhill's *Notes on Ethnology of Tibet*. Washington, 1895. *Bod-Youl ou Tibet*, pp. 139, 164-5, L. de Milloué, Paris 1906.

In 632, 638-40, *Nihongi* chronicles more Student-monks returning to Japan from China, and in 651 some 2,100 monks and nuns were invited to the Palace to read *sutras*.

The above dates are important as showing the close Intercourse existing between China and Japan in the 7th century, a period for ever memorable as "the Golden Age of the great T'ang dynasty," and an era of great political activity.

During this epoch—620-650—Envoys were coming to Sianfu from many a Kingdom trembling before the Saracen Advance, from the Emperor Heraclius at Constantinople, and from Nepaul and Maghada in India,* where the appalling Cataclysm fell which destroyed Buddhism.

It was a period of the deepest depression also for the Christian Church. Jerusalem having been conquered by the Persians in 614, and recovered by Heraclius in 628, fell under the Moslem yoke in 647.

Tai-tsung the second T'ang emperor, 627-49, was a model of filial devotion. Both he and his empress Ch'ang Sun, were the most enlightened rulers China, or the world, ever had.

It was they who, in 635, sent one of their Chief Ministers with a brilliant staff to the Western Gate of Sianfu to welcome

AN APOSTOLIC COMPANY,

sent by the Catholic Lord of Antioch (?), from Ta'tsin, (the Roman Orient, Persia, Syria, and Ethiopia), Alopên with his strange band of 70 Nestorian monks,—some "green-eyed, red-haired, and high-nosed," the others inky black†—placing them under the care of the eminent

* *Dawn*. Vol. I. p. 473.

† A high nose is, to this day, a mark of emaciation and disease. See also *supra* pp. 73, 78. n. 3, 133.



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A.D. 636. By this time Zen-dō,

THE APOSTLE OF PARADISE,

the Happy Land of *Gokuraku*, had reached Sianfu from South China where he learned the doctrines of the White Lotus Guild, (*infra* ch. 15.)

It is said that Light was emitted from the sacred books he left behind in the "White Horse" temple,* where he studied under a venerable priest who, appearing every night in vision, instructed him as he wrote his commentary on the Gospel of the Immortal Life, chiefly founded on the Amitâyus or Sukhâvitî teachings.

So eloquent was Zen-dō that when he preached "the Three Buddhas appeared in his breath"—a very probable allusion to the doctrine of the mysterious San-i,† which was then being proclaimed in Sianfu by the Syriac evangelists from the West, as proved by the inscription on the famous Monument raised, in the next century, to commemorate this wonderful event; a replica of which is erected in the Oku-no-in on Mount Kōya in Japan.

It is curious that the Temple built in Zen-dō's honour bore the name "Luminous," just like the Nestorian churches and teachings. He is regarded as the Patriarch of the Japanese Jōdo and Shin-shū sects.

In 645, nine years after the arrival of the Nestorians in Sianfu, Tai Tsung and his Empress received back

THE CHINESE PILGRIM-SAINT

Hüen Tsang, with unexampled honours, after his 18 years' pilgrimage, in search of precious Sanscrit Mss.,

* From the covers of the books brought from the West to the Emperor Ming-Ti, in A.D. 68, a miraculous Shining Light often proceeded. "*Travels of Buddhist Pilgrims.*" S. Beâl. *Ante* pp. 34, 36; ch. 15.

† Illustrated ch.: 15. *infra*.

and “the Good Law without peer.” He travelled to India, as far south as Malabar, and everywhere found amongst the tribes of Central Asia the highest degree of civilisation.

Of charming demeanour, noble personality, and beaming countenance, everywhere on his journey Hülen had won the love and esteem of the Rulers whom he met, and they willingly offered themselves as his devoted disciples.

“Many other great Masters,” they said, “they had met, renowned for their sanctity and learning, but none of them possessed the gentle loving nature of Hülen Tsang, nor inspired them with affection.” His “heart was as his mouth,” to use a pithy Japanese expression. “He was like a human magnet, and his beautiful soul resembled a pure lake whose waters none could trouble.”

A month after leaving Sianfu, (*cir.* Sept. 1, 629,) he wrote a letter of thanks to Kiku-buntai, the King of Kao-tchang (Turfan), for his gracious hospitality, couched in these most significant terms:

“Hülen Tsang, has heard that whosoever desires to cross a great river, or a deep sea, has absolutely need of a **Boat** and Oars.

“The multitude of mortals is plunged in error and, to guide them aright, one must implant in them the words of the Holy One. It is for this that Jülai, (*Jap.* Nyorai) the Tathâgata, displaying towards them a Father’s tenderness, would be born—incarnate Himself—upon this crime-soiled earth.

“He caused the Sun of Intelligence (*lit.* the Sun of Intelligence of Three-fold power and Glory)* to shine, and lightened the people who were enveloped in darkness.†

* This is a Buddhistic expression. “The Three-fold Power and Glory knows every birth and every death, and every fate of man, and extinguishes all evil.” It is sometimes used in the plural, *i.e.* “Three Glories.”

† Luke i. 79.

“ The clouds of His benevolence covered Mount Sûmi, and the Dew of the Law moistened the 3,000 worlds.

“ After having procured for them **Joy and Peace**, He quitted the age, and resumed His pure essence (*Shin*). He bequeathed to men His Holy Doctrine which has spread itself in the East (in China), *it is more than 600 years*. It spread with brilliance in the countries of On and To, and has shone as a radiant Star in the countries of Ta-t'sin and Liang,” (the Lia-tung peninsula).

“ His mysterious instructions have never perished, and under their influence, all the world gives itself up to practice virtue. But, as the men of distant lands came to translate them, the sounds (the foreign Names) and the interpretations of the texts presented great difficulties.

“ The epoch of the Holy One being far distant from our's, one observes in the meaning of the books various contradictions and some errors. The unity of the Doctrine is changed; opinions divided and gave birth to Two Schools, which divided South and North between them.* Everywhere there are passionate discussions and opinionated stubborn encounters.

“ Wearied by painful uncertainties, Hûen would often desire to fly to the garden Ki-yoüen, or to the Vulture Peak.† He would fain visit them

* *Supra.* pp. 4, 6. The Hina and Mahâyâna Schools; according to Chang Yueh, the Chinese Minister of State (c. 713-56) who wrote the introduction to Hûen Tsang's *Life*—“ The confused and contradictory teachings of North and South; ” for “ Buddha having been born in the Western region and His religion having spread Eastwards, the sounds of the words translated have been often mistaken, the phrases of the different regions have been misunderstood on account of the wrong tones, and thus the sense has been lost. The words being wrong, the idea has been perverted. Therefore, as it is said, ‘ It is indispensable to have the right names, in order that there be no mistake ’ ”.

It is for this reason that the present writer feels so deeply impressed with the absolute necessity of studying and understanding *the Picture-language of Symbolism* as the only true means of coming to an adequate Mutual Comprehension of the relative Truths taught in Christianity and in Mahâyâna Buddhism, and to some extent, also, in Japanese **Shinto**—because it is a Common Language, universally understood, the same Symbols bearing always the same Meanings in the East and West.

† Where Tathâgata when in this world preached the Law of Life; and the Scene of the assault on Anânda by Mara, the Evil One; where also Fa-Hien spent a night in worship, in great peril from tigers—for,



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Entering India by the Khyber Pass, he reached Gandâra where he found 1,000 deserted and ruined monasteries, and crossing the Indus, near its junction with the Kâbul river, beheld in a Grotto among the mountains, 500 li N.E. of Gandâra, (Kiento-do) the "Shadow of the Venerable One of the Ages," Jülai, (Nyorai,) the Tathâgata, the marvellous image of "The Mountain of Light," which only those could see who were sincere in faith and energetic in their vows.

This seems clearly to be the same as Him of whom Daniel, the Hebrew prophet and Prime Minister of Babylon, spake :—

"THE ANCIENT OF DAYS,"

the "Stone cut out without hands, which became a great Mountain and filled the whole earth," (2, 34, 35. R.V., 5, 7, 9, 27;) and I think there can be little doubt that it was this Prophecy which influenced the makers of the Stone Images which represented Mile Fo, in contrast to the bronze or sandal-wood statues used for other aspects of the Buddha.* Mile is derived from the Syriac *Melekh*—a King—so that Milé Fo is indeed "King Messiah." (See also Rev. 1: 14-16).

As he travelled amongst them, people in Kia-chi-mi (Kashmir) said—"Hüen seems to be accompanied and followed by a multitude of blessed spirits!"†

doctrines on the Indus and beyond, *long* before their introduction in India. I am strongly impressed with the idea—from the evidence as it at present stands—that the bulk of the Gandâra topes were erected between the Age of Constantine and that of Justinian." *Ante* p. 24. "Stûpa."

* Coreans call such colossal figures, carved out of rock boulders in place, *ryek*, Stone men, or *miriok*, from the Chinese *Mi-le*, or Buddha. In Japanese, "the Buddha to come" is Miroku Butsu. *Corea* p. 39. n. 1. W. E. Griffis. 1905. *Ante* pp. 33, 90, 104; *pass.*: ch. 13.

† Heb. 12: 1, 22, 23.

And, indeed, when a robber asked whether he did not know that the roads were full of bandits? he exclaimed: "Robbers are men! and now when I am going to adore the Shadow of Buddha, even though the roads were full of wild beasts, I should walk on fearlessly. Surely, then, I should not fear you, as you are men whose heart is full of pity?" Five robbers, moved by those words, opened their hearts to the True Faith.*

Once, when suffering from terribly acute rheumatism, Hülen Tsang was strengthened by a vision of Three Glorious Beings. One, coloured blue, was Avalokitesvara;† the second, silver, Maitrêya, (*Jap.* Miroku);—and the third, gold, Manjusri (*Jap.* Monju) a form of Dainichi)‡—who bade him bring to light the True Law and instruct the ignorant, assuring him that by degrees his body would gain calm and repose—and the rheumatism no longer distress him. From that time the Master's sufferings, which had been chronic and excruciating, left him.

It is to Hülen Tsang we are indebted for the Stories he brought from Udyâna of Buddha as the **Great Serpent**, healing the afflicted by a look; and as the **Peacock** who brought Living Water out of the Rock.§

He also refers to the *Patra*, Buddha's begging bowl, seen by Fa-Hien at Gandâra, which a King (probably

* "In perils from robbers," etc. 1. Cor: 4. 11, 12; 11. 23, 27; 2 Cor. 6. 4. *Buddhist records*, vol. 1. ch: "Udyana."

† In Japanese, "Kwanzeon;" see ch. 16. and n. 1.

‡ The Indians call Manjusri, "the Singing Buddha." Mr. W. E. Griffis connects the names "Manchu, Manchuria," with this God Manjusri. (*Corea*, p. 154).

§ John 3: 14, 15; 4: 14; 6: 51. ff; 10: 4; Num.: 21: 8. ff.; Ex.: 17. 2. ff. Note that the Early Christians spoke of Christ as The Peacock. Cf. pp. 28. 141. n. 2.

Kanishka,) who came with an army to take it by force, found that even eight elephants could not drag from its place because of the King's own insufficient virtue—a commentary on the Teaching of the Holy Graël, "*Thou hast not lost thyself to save thyself.*"*

There is another remarkable link between the early Syrian Church-teachings and those met with in Udyana, where Hüen Tsang came across what is undoubtedly the Source of "*the Hymn of the Robe of Glory.*"† He saw the Place where the Lord of Heaven, when Buddha was born, wrapped Him in an exquisite Divine Robe; and the Four Heavenly Kings (*Jap.* Shi-tennō), who received Him, arrayed Him in a golden vestment.

At the age of nineteen, or, as some say, twenty-nine, when riding out of the city on His prancing White Horse, ("not in disobedience to His Royal Father's Will, but desiring to give rest to the wretched, and to save the lost,") the Prince took off his jewelled necklét and golden Robe, and the Mâni-gem from His Crown. The Divine Robe He bestowed on a *dèva* who appeared as a hunter and flew away with this Robe into the sky. The Prince then shaved His head and became a homeless monk.‡

Hüen Tsang was the only Chinese Pilgrim to win the veneration of Indian Kings, and the exalted title of "Pandita." He was also called "*Mahayana Deva,*" but of all these honours he left no record, for he was absolutely simple hearted and had no trace of Selfishness in his nature.

* The Holy Graël. (p. 98 and n. 2).

† Cf. the parables in St. Luke 15, of the Lost Sheep, lost Coin, and lost Son; and that of the Merchant-man seeking Goodly Pearls, Matt. 13-45. 46; also *ante*, pp. 54-57, Matt. 8. 19-22.

‡ Ch.: 16.



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Imperial palace and carried in procession, together with the aforesaid statues, relics, and *sutras*, and an image of

“THE DIVINE KING OF LIONS.”

(*Query*: “the Victorious Lion of Judah?” Rev. 5: 1-5. See *infra* ch. 21).

All the civil and military magistrates, nine Imperial bands of music, and a thousand Palace-guards accompanied this procession. In fifty magnificent chariots there rode 50 personages pre-eminent for their virtues, and all the priests and monks in the Capital followed, carrying flowers, and chanting hymns.

As the Nestorian patriarch Alopên had previously been created “Great Lord of the Law, and Protector of the State” by the same monarch, (who conferred upon him a purple robe like that given later to Hüen Tsang and King-tsing,) it is tolerably certain that he and his company of Syriac and Ethiopian monks took part in these universal rejoicings,—unless, indeed, Alopên were already himself absent evangelizing in India.

“The Emperor and Imperial family watched this procession from a pavilion overlooking An-fo-mon, the Gate of peaceful Happiness.

“Thenceforth, the Master laboured unceasingly till life closed in this Convent of Great Benevolence. Religious came from many countries to listen to his teaching, and have their doubts removed. Over 100 disciples dwelt with him in the Convent.

“The Viceroys of four Provinces, finding themselves at the Capital, used their leisure to visit the Master and pray him to teach them the Rules of Conduct for the Bodhisattvas. He taught them these duties, exhorting them to serve their Emperor loyally and to treat the people under them with tender affection. These illustrious personages were transported with joy.” (Cf. SS. Peter and Paul’s teachings, 2 Pet. 2: 13, 14; Rom. 13: 10).

Later on, Hüen Tsang received letters and a gift of Indian cotton from some of the Teachers of the 18 schools of Buddhism with whom he had studied in India, but whom, “seeing that they were obstinately

attached" to narrow and erroneous principles, "contending like the angry waves of the Sea, although aiming at one Goal," he had severely criticized and, refuting them vigorously, covered with shame. Nevertheless, as they assured him, they had conserved for him a high esteem and had never forgotten him!

For 19 years the Master devoted himself to his work and when, in 666, mortal illness seized him he declared that, in his experience, "It is not in vain that one practices the Doctrine of Buddha!"

He ordered some millions of statuettes of Buddha to be moulded and a thousand images of Milé-Fo, of whom (when in the midst of pirates in India,) he had dreamed seated on a splendid Throne, far above Mount Sûmi; (ch.: 19).

During his life, Hüen had fed and shown compassion to 20,000 persons, orphans, and indigent folk,—“among the faithful and *heretics* alike.”

With his dying breath he desired “to be admitted to the Family of Milè-Fo, and to serve this Buddha, so full of tenderness and affection;” and prayed that “at each fresh birth he might be filled with boundless zeal to fulfil his duties towards Buddha.” At the last he pronounced these two *gathas*:

“Adoration to Maitrêya, Tathâgata, (*Jap.* Miroku, Nyorai,) gifted with sublime intelligence! I desire, with all men, to see Thy loving Face.

“Adoration to Maitrêya Tathâgata! I desire after quitting this life to be *re-born* in the midst of the multitude who surround Thee!”

At midnight, a disciple asked him, “Master, have you at last attained to be born in the midst of the assembly of Maitrêya?” “Yes,” he faintly whispered, and in a few moments his soul had passed to “awaken *satisfied*,” beholding face to face “the True Form” of King Messiah, Mile-Fo!

The significance and inspiration of such a life as Hsien Tsang's upon his disciples, many of whom were Japanese, cannot be over estimated! He is known in Japan as Sanzō, *lit.*: "Great translator of the Three Baskets," *i.e.* Tripitaka. Some unknown Japanese disciples brought back a copy of his Life and Letters to Nara, whence they were removed to Chionin, Kyoto, at the change of capital. They are now being translated from the Chinese original by Japanese scholars at the Imperial University.

The Emperor mourned the loss of this Great Master of the Law as

"THE TREASURE OF THE EMPIRE."

Over a million people formed his funeral cortège, and 30,000 monks, nuns, and seculars watched the bier of him who, on account of the sheer goodness of his heart, and the undaunted perseverance of his life in serving **Maitreya**, had become the idol of his age. We may well add to that Tribute the noble words of Max Müller:

"There we see him braving the dangers of the desert, scrambling along glaciers, crossing over torrents, and quietly submitting to the violence of Indian Thugs. There we see him rejecting the tempting invitations of Khans, Kings, and Emperors, and quietly pursuing among strangers, within the bleak walls of a Buddhist college, the study of a foreign language the Key to the sacred Literature of his Faith * * * the object of the labour of his whole life being not so much to perfect himself as to benefit others.

"Strange, stiff, and outlandish as his appearance may seem, there is something in the face of that poor Chinese monk, with his yellow skin and his small oblique eyes, that appeals to our sympathy; something in his life, that places him by right among the Heroes of Greece, the Martyrs of Rome, the Knights of the Crusades, the Explorers of the Arctic regions,—resolving never to take a step backward until he reached India! There is a higher Consanguinity than that of the blood which runs through our veins—that of the blood which makes our hearts beat with the same indignation and the same joy. And there is a higher Nationality than



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CHAPTER XII.

TWO WONDERFUL CENTURIES,

(*Continued.*)

THIS whole period must, necessarily, have exercised a tremendous influence upon Japanese thought and civilization.

In 645, the emperor Kōtoku (*Filial Piety*) was “an earnest Buddhist and despised Shintō.” Gentle, and loving learned men, he made no distinction of noble and mean, and constantly made beneficent Edicts.

Ten monks from Kauli were appointed to instruct the priests generally in the practice of Shâka’s teaching. To settle Temple repairs, *etc.* Commissioners were appointed, and Chief Priests to investigate and report on facts concerning monks, nuns, their male and female slaves, and acreage of their cultivated lands, and four were chosen as Hōtō, *i.e.* Heads of the Law of Buddha.

Note that in the next century Alcuin, as Abbot of Tours, was Master of 29,000 serfs.

The Imperial Prince Furubito went to Asukadèra, and between the Hall of Buddha and the Pagoda shaved his beard and hair, donned the Kèsa, and went to Yoshino to practice Buddha’s Law. Note that the Kèsa is called “Gospel robe.”

In 649, the Buddhist *bonze* Bin, who had spent 25 years in China, was ordered to establish eight State

Departments, in imitation of the Six Boards of the Tang dynasty in China, and 100 Bureaus.

Note that at this epoch the Laws of China were obeyed in all the vast countries between it and Persia.

On the last day of 651, the Emperor of Japan invited 2100 monks and nuns to his Palace to read the *Issai-kyo*, and 2700 lights were lit at night in the courtyard and litanies read.

In 652, the monk E-un was invited to the Interior of the Palace, to the Immediate Presence, to explain the *Muryo-jiu*, (*i.e.* *Sukhavati sutra* of Immortal Life), before an audience of 1000 monks.

In 654, the Envoys sent to the Western Sea returned, having had audience of the new Chinese Emperor Kao-tsung, (650-683)—and obtained numerous books and precious objects. This emperor was even more friendly to the Nestorians than Tai-tsung: “He fertilized the Truth, and raised Luminous Temples in all the 10 provinces till they filled a hundred cities, and the households were enriched with marvellous joy.”

In 658, two *bonzes* were sent by the Empress Saimei on board a Shiragi ship, to seek instruction in the Mahâyâna from Hûen Tsang; and, in 659, “among the various frontier States who attended the Chinese Court, the Yamato (Japanese) visitors were the most distinguished;” but alas! Slander’s tongue being busy, they were detained in Sianfu in close solitary confinement, and spent a year of much misery.

In 665, the year after Hûen Tsang’s death, a student monk returned to Japan, after twelve years’ study in China, whose story is interesting because he was the eldest son of Kamatari, the famous Minister of the Naijin, (*i.e.* Interior Department which regulates religious observances,) who founded the far-famed Fujiwara

House, which has exercised so powerful an influence upon Japanese history and given many Empresses to Japan.

When Jōe sailed to China in 653, one of his ship-mates was Dōshō of Gangōji temple, Nara, who became fellow-pupil to Ki-Ki, the chief Chinese disciple of Hūen, and on returning to Japan sank wells, made ferry-boats, dug canals for irrigation, and built the long span-bridge across the ancient ferry of Uji. Dōshō founded the Hossō sect, and taught the *Ryobu Shinto* to Gyōgi Bosatsu, the instructor and right-hand councillor ("sleeve adviser") of the Emperor Shōmu and his consort Asuka in their beneficent works, (724-48).

Joë introduced the use of Tiles from China. He brought back a junk-load of materials for the Thirteen-umbrella Pagoda* which he raised to his father Kamatari's memory.

Joë's Tower, still exists at Tōnomine in Yamato. I visited the Ryōbu-Shintō temple attached to it, but as it was under repair, did not see the significant carvings which are thus described in *Murray's "Guide ;"* "On the West side of the temple a Peacock, and on the East a White Phoenix,† besides Storks and Tortoises inside groups of Flowers."

* Note that the Chinese stūpas, built since A.D. 25-220, have no cupola like those of the pre-Christian-era, but the number of Umbrellas representing the tiers of heavens, rising one above the other, is increased from one or two to seven and even thirteen *tchahatras*, (Eitel p. 160), and that the glorious Temples in Upper India, Central and Eastern Asia, and their beautiful Sites—so refreshing to weary pilgrims—witness to the New Development of a **Living Force** in the Buddhism of the First Centuries of our Era.

"They are not mentioned by the Greek historians, B.C. because the Building Age of Buddhism came later." *Gates of India*. pp. 170, 264, Col. Sir Thomas Holdich.

† The story of the Phoenix is of Arabian origin.



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whose pose is exactly that of this Gazelle.* It was only at the Council in Trullo (692) that, having superseded the Mystic Fish and all other emblems, the figure of the Lamb was decreed to give place to that of the human figure of the Saviour—Agnus Dei.

Last autumn I found in Nara Museum a perfect little Sâritô with the same symbol of the Gazelle and Mirror, but within the crystal are five minute images of the Celestial Buddhas, of whom Dainichi Nyorai is the Central Sun! as in our Apocalypse, “the Lamb in the midst of the Throne.” The delightfully interesting point is that the word “Kasuga” 春日, means “Spring-Sun;”† and one of the Messianic titles is “The Branch.”

These words from the Easter canon of the Greek Church should be carefully noted:—

“As a mortal He is named a **Lamb**, as true **God** He is named **Perfect**.

As a yearling Lamb our blessed Crown **Christ** was, of His own accord, sacrificed as the expiatory Pascha for all—and again *shone forth* to us from the Tomb, the beautiful

SUN OF RIGHTEOUSNESS.”

Again :

“We shall behold Christ, the **Sun of Righteousness**, causing **Life** to spring forth to all.

The women with their ointment came very early before the Sun seeking the **Sun** that had set in the Tomb.”

“He, the **God** of our fathers, became **Man** and suffered as a mortal, and by suffering endowed the mortal with the beauty of **Immortality**.”

In 665, 330 persons of pure life entered religion for

* The exact counterpart of this Gazelle, is the **Lamb** garlanded in the centre of an ivory book-cover of 6th century, at Milan Cathedral, (ill. : Jameson's *History of our Lord* vol. 1. p. 22). It is the *same Chi* as that on the Hensch-Sign, (ill. : *infra* ch. 21 ; and see ch : 20 on the **Chi**-cross).

† Cf. Luke 1. 78. *infra* ch 19. Zech. 3. 8.

the Empress Dowager's sake.* In 673, Scribes were brought together to begin to copy† the Buddhist *Tripitaka*. In 685, orders were sent to all the provinces that in every house a butsudān, *i.e.* a Buddhist shrine, should be provided and an image of Buddha with Buddhist scriptures placed therein, daily worship paid, and food-offerings made.

In 689, Shiragi (S. Korea), sent over as tribute gold-copper images of Amida, Kwannon, and Dai Seishi (Great Seishi), who is "the Lord of Life *through* death, the Mighty One who removed the need for Transmigration, *i.e.* Death, and bestowed Immortality on the souls He leads direct to Paradise," says Dr. Richard.

In Japan, very little is said about Him but that "He manages all Amida's affairs," and is "Force," or Energy, "personified."

In the last half of the 7th century (owing to the friendly relations existing between China and Shiragi facilitating travel), several Korean Pilgrims rushed to the Holy Places of India, and the young nobles attended the Schools of Nanking.

The capital of Shiragi was a brilliant centre of Art, Science, Architecture, Literature and Religion. Imposing temples, grand monasteries, lofty pagodas, halls of scholars, adorned it; and campaniles, equipped with water-clocks, bells, and gongs, filled the valleys with their musical chimes, whilst, as from a fountain, rich streams of knowledge flowed thence even to Japan.

* See *infra* ch. 14. ill. : of the votive of "*the Thousand Hotokés*" offered to Hasè-déra in behalf of Emperor Temmu, 686.

† It is said that "to *save learning from perishing*," in days when there was no printing press, *etc.*, St. Columba copied 300 books with his own hand.

In 660, China crushed out the little realm of **Pekche**, or **Baiji**, which became prominent in A.D. 345 through amalgamating 53 neighbouring clans. Chinese authors derive its name **Baiji-achi** from the 100 families who fled thither under Prince **Achi** from China (p. 129).

In 710, a colony of 1800 souls from **Pèkché** accepted Japan's invitation, and settled near the modern **Tōkyō**.

In 668, **Kauli** (N. Korea) which, for over 200 years, had played so important a rôle in spreading **Daijo**, the **Mahâyâna**, in the Furthest East was extinguished, and her history blotted out for two generations, by the great **T'ang** dynasty, which destroyed itself in crushing **Pèkché** and **Kauli**.

China was, however, forced to recognize **Bohai**, a new Kingdom which, (when the immediate pressure of the **T'ang** power was lifted), had rapidly grown 500 li to the north of **Wandoo**, the **Kauli** capital, and head-centre of **Daijo**. (p. 101).

The conquest and devastation of **Kauli** by China's armies, and the slaughter of myriads of Koreans necessarily threw immense numbers of fugitives into **Bohai**—the modern **Manchuria**, and greatly increased its power.

Bohai extended S. to the **Liaotung** gulf, and W. even beyond **Shanghai-gwan**, and filled the land with walled cities, agricultural villages, and literary institutions.

Tens of thousands of Koreans fled to **Japan**, among whom were Monks and Nuns who brought their books and learning to the Court at **Nara**, established schools, and awakened the Japanese intellect.*

Is it not remarkable that wherever Keltic, Syriac,

* *Corea*, by Dr. J. Ross, pp. 6, 17, 85, 129, 142, 149, 179-85, 235 ; *Corea, its history*, Dr. W. E. Griffis, pp. 38, 48.



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Like the British saints Patrick, David (Dewi, as p. 127), and Columba, he was of royal ancestry, the son of the King of Maghada.

This prince Zenmui spent three years in Japan and, ere returning to China, left a record that the "Eastern Tower," (Oratory, or cell), which he had built at Kumé in Yamato, to resemble "the Iron Tower" in S. India, where Nâgârjuna learned the Doctrine from "the Great Sun," Dainichi Himself, was "Shâka's Body" and that the book, *Dainichi-kyo* is the whole Body of Dainichi, but that "finding the Japanese heart too small to understand this *kyo*" he had buried seven volumes of it, with three of Buddha's *Sari* (bones) in the Tower at Kumé-déra, prophesying that "a man should one day arise who would understand and preach the Doctrine."*

This Pagoda, which I lately visited, stands near the shrine which Prince Shôtōku's brother Kumé dedicated to Yakushi Nyorai (p. 126).

In 736, Dō-sen, a Chinese priest, introduced the Kegon-shū, the fifth of the "Nara sects." Ritsu, which the Chinese monk Kanshin brought over in 754, making the sixth.

In 739 an Imperial Edict ordered every province to erect two temples, one for monks and one for nuns; and ere long there were hundreds of temples in Nara, and numberless monasteries on the surrounding hills.

At this time Nara covered 30 square miles, and contained half a million inhabitants. It was called the "Ninefold Capital," because of its nine Avenues leading to the Throne, planned to represent the nine Ranks of

* An ancient prophecy concerning St. Columba ran—"A youth shall be born out of the North—with the Rising of the Nations—Erin shall be made fruitful by the great Flame, and Alba friendly to him." Cf. *infra* ch. 13. Kōbō Daishi.



Prince Zenmui's Tower,
At Kumé, in Yamato.



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Translated thence into Latin from the original Greek, it became widely popular in Europe in the Middle Ages and, according to Dean Milman (*Hist : of Latin Christianity*), almost created the Angel-worship of the popular creed, and was also the parent of Mystic Theology and of the Higher Scholasticism.

That book bore the revered name of Dionysius the Areopagite, the convert of St. Paul (Acts 17 : 34.), but the *Golden Legend* attributed its authorship to St. Denys, the patron saint of France, who was bishop of Paris in the 3rd century ; whilst others say that it was not known before the sixth. Anyway, *at latest*, the work was in existence some 200 years before the Nara epoch in Japan, thus a common source is once more indicated for teachings so similar ; and, moreover, these Angelic Hierarchies were derived from Jewish thought—which, in its turn, had been influenced by Babylonian ideas during the Exile.

Incidentally, we may note that on the matchless façade of Wells Cathedral in England, founded A.D. 904, the Christ as Judge is shewn, with “the Twelve” beneath Him, and the Nine Choirs, each of which is represented by an Angel.

In the 15th year of Tempio, 744, an Imperial Rescript announced that the Emperor Shōmu had decided to construct an image of **Buddha**, cast in gold and copper—“The copper of the country shall be exhausted for the casting, and the high mountains levelled for the building of the Temple.”

Shōmu himself carried the first earth in his sleeve for the clay model thereof, and every peasant in the land contributed his handful of clay, or wisp of grass.

The Court removed to a distant place on Lake Biwa in order to superintend the casting of the bronze.

After eight failures, the colossal image of the Omnipresent Dainichi Nyorai, the great Sun-Buddha, "the Perfection of Morality," was completed, 20,000 lbs. of gold having been used to cover the bronze.

Its height was 160 ft.* the Face alone measured 16 ft. The Nine regions of Mount Sûmi were depicted on the petals of its Lotus-throne.

When the dedication took place, in 749, it was under the auspices of Empress Kōken, whose filial piety in assuming the reins of government had enabled Shōmu-tennō to abdicate and retire into a monastery, calling himself "*the Slave of the Trinity.*"†

Later on, Kōken herself abdicated so that she might, with filial love, tend her invalid and ageing mother Asuka, the "Kōmyō" empress, whose great scholarship and tender love for the sick is famed throughout Japanese history.‡

In the presence of this noble trio and of the whole Court the Consecration took place, 10,000 monks assisting.

The ceremony was of

INTERNATIONAL INTEREST

for Chinese, Korean, and even Indian experts had aided the Japanese in producing this marvellous creation, An Indian monk§ presided over, and numberless Chinese,

* B. Nanji's *Short History* p. 29.

† *Supra* p. 168. Note that the last-half of the 7th and first of the 8th century was the Golden Age of the Church in Britain, when it was not unusual for Kings to leave their regal state and become monks. Lane's *Illustrated Church History*, S P.C.K.

‡ *Infra* ch. 17.

§ In 883, Alfred the Great sent "Gift-bearers," to Malabar with votive offerings to SS. Thomas and Bartholomew, and help for the Indo-Syriac Christians by the hands of the stout-hearted Saxon Bishop,

Korean, and Japanese musicians and dancers assisted at its dedication.

In its increased stature, (from 16 to 160 ft.,) this image marks a distinctly **new phase** in the images. It shows a more distinctively Brahman influence than those brought from Korea; and indeed heralds the Blending of the two Streams of Mahâyâna which, after the Kani-shka Council had parted, the one, philosophical, influenced by As'vaghosa, going by the northern route from Gandâra, the other, mystical, influenced by Nâgârjuna, going south, via Java to China, to meet, eventually, in Japan.

In its present condition the face of this colossus can certainly not compare with Amida, the Daibutsu of Infinite Compassion, at Kamakura, (erected c. 1293) whose majestic calm, exquisite tenderness, and supremely lovely smile, expressive of the Peace of God surpassing human ken, are the Embodiment of the Father-Mother God, like El Shaddai was to Israel,† and “the Grace and Truth” fulfilled in Jesus Christ.

Neither, although it represents Dainichi Nyorai,

Swithelm. In return, these Christians sent gems and precious spices of sweet odours to England's King. This is a proof of the facilities for intercourse with the St. Thomas Christians in S. India, for both Britain and Japan. See Palgrave's *Anglo-Saxons* pp. 154, 155, and *Dawn* vol. 2. p. 119.

† El Shaddai, the All-sufficing One, was “God of the Breasts.”—This is a marked feature in the images of Buddha. In the *Odes of Solomon* we read (8.); “My own breasts I prepared for them that they might drink My holy milk and live thereby;” and again (35), “I was carried like a child by his Mother; and He gave me Milk—the Dew of the Lord.”

The connection is obvious between the Dew (amrita), the milken-rice of Buddhism, and the Living Water, and Heavenly Manna or **Bread of Life**, of Jews and Christians. Cf. also Kwanzeon, ch. : 16. These *Odes* date from not *later* than the 3rd century A.D.



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“ SHADOWS OF THE TRUE ? ”

My readers will recall that when two great Republics in S. America were on the verge of war, the dispute was referred to King Edward VII. and an Arbitration-treaty concluded in June 1903.

At Bishop Benevente's suggestion a statue of **Christ**, the **Prince of Peace**, was erected, March 14. 1904, on the Andes on the very spot where the war would have broken out.

The **Figure**, 26 ft.-high, was cast from old cannon. The Cross held by the left hand is 5 ft. higher ; the right hand is outstretched in blessing. On the base is inscribed :

*“ Sooner shall these mountains crumble to dust than Chilians and Argentines break the Peace to which they have pledged themselves at the Feet of **Christ**, the Redeemer.”*

A BLIND CHINESE APOSTLE.

In 752, an apostolic Teacher reached Nara, whose story is unsurpassed in missionary annals. A beautiful set of five *makimonos* in the Museum, graphically depicts “ the Voyage of the Great Master, Kan-shin,” (*Jap.* Gan-jin), literally, “ the Generous-hearted one.”

Invited by two Japanese monks in Shōmu Tennō's reign to visit the Furthest East and promulgate the Vinâya discipline (*i.e.* Sîla, or Moral Precepts) “ in order to save the people,” this Chinese Patriarch spent no less than twelve years on the sea, making five unsuccessful attempts to reach Japan.

Drifted about, owing to the difficulty of crossing the China Seas ; encountering typhoons, shipwreck, arrest, imprisonment in strange ports through false charges, (sometimes formulated by false brethren), and becoming blind from continual exposure to the glare and

excessive heat, this brave Apostle, after twelve years of stress and storm, finally reached Japan with his "original purpose in no way impaired," escorted by Envoys sent by the new Empress Kōken who had heard of his unparalleled perseverance and trials.

Only three of his first comrades remained—thirty having died, and over 200 monks and laics given up in despair. These three, however, "having been united with Kan-shin in previous lives, cared not for their bodies or lives so that they might convert souls."

When the Master first started from China he took with him "Jade workers, painters, sandalwood sculptors, wood and metal engravers, founders, copyists, embroiderers, literary composers, artists in inscriptions—185 in all; also a screen on which was sketched the movements of the heavenly bodies, and so much Incense that they were once tempted to throw it overboard to lighten the ship, when a Voice from Heaven bade them desist.

Ere leaving Nanking, on his second voyage, Kan-shin and 30 monks had made a pilgrimage to a famous temple in Chè-kiang,* to the west of Ningpo, to see the two Footprints of Buddha and make an offering of flowers and incense to a Fish, known in the world as Bôdhisattva Huta, i.e. "*Guardian of the Tower (stupa)*," who lived in a Holy Well which was 3 ft. deep. Its sweet, cool, water overflowed not in heavy rains, and even in extreme drought it dried not up. Those possessed of merit could see the Fish at any moment, whilst those devoid of grace were unable to find it even though they searched for many years.

This sixth voyage brought Kan-shin with 20 pupils,

* Cf. with this Wei-tão-an in the 4th century; pp. 74, 75, and ch. 14.

monks, nuns, and lay-disciples to Naniwa (Osaka) where a Chinese priest of High Virtue met them, and on the road to Nara many priests welcomed them, besides a Brahman Sōjō, (prelate).

Arrived at the Capital, all the High Officers of State, to the number of 100, came to reverence him and enquire for the Master's health. The Empress sent greeting to "the Master of High Virtue, and all those of High Virtue with him."* Then the Empress's mother, Asuka, conferred on him the rank of "*Den Dai Hoshi*," the "Great Master of the Law, for the Transmission of the Light."

Next year a Terrace for Ordination was built before the Daibutsu Vairokana, (i.e. Dainichi Nyorai, the Incarnation of Light), for the reigning Empress Kōken and her parents to practice the S'ila of the Bōdhisattvas, the Prince Imperial and many hundreds of monks following their example.

In 672, a S'ila terrace was built in two temples far away from the capital, the Yakushi-ji, with Chinese monks, on the great highway Oshu-kaido in the eastern provinces, and the Kwannon-ji in Chikuzen in the west, so that the people in those remote regions might vow to practice the S'ila. This shews how greatly the Imperial care was exercised for the sake of the people's religion.

The S'ila, or Morality of the Doctrine of Completion, includes good behaviour, accumulating good deeds, and benevolence towards all living beings.

"The great Master Kan-shin was a Messenger of Buddha who, like Nyorai, converted men wherever he went. Ere he left China over 40,000 had received Ordination from him."

* Note the similarity of the title to that of Alopen, ch. 11.



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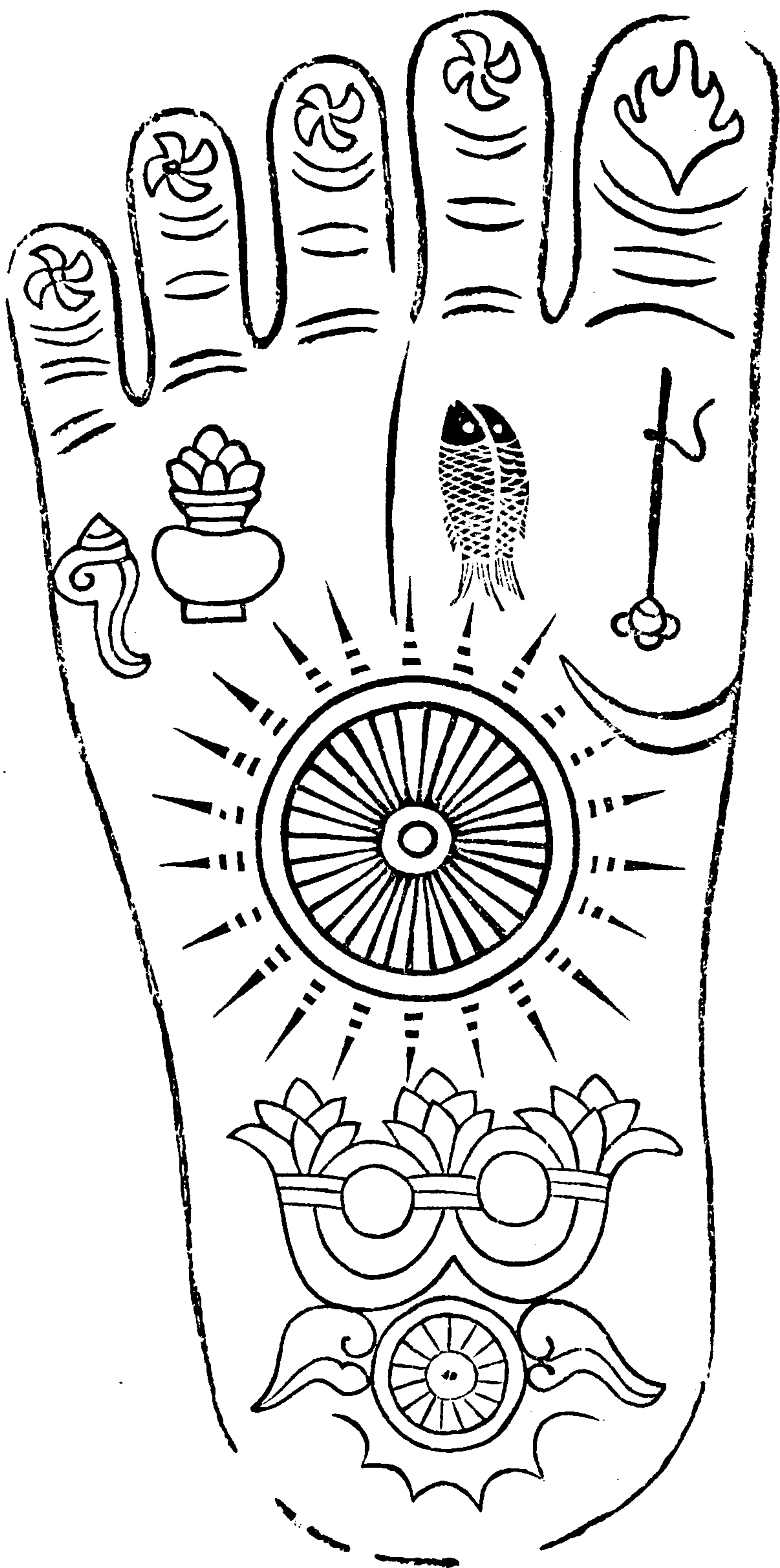
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our Lord is merely indicated by His Footprints, no part of the Figure being visible.

Footprints of Buddha are shown in Ceylon, on Mount Hiyé, in Japan, at the Yakushi-ji near Nara, at Kokawa-déra (founded 770,) and at the Zojō-ji temple of the Pure Land sect (Jōdō) in Tokyo. The immense size of the Feet corresponds to Isaiah 66, 1, 2; Ezekiel 43: 6, 7; compare also Acts 1: 11, 12, with Zechariah 14: 4, 9; Ephes 4: 13.

For the influence exercised through this mission of Kan-shin upon Saichō, a young monk of God-like understanding, the reader is referred to chapters xv, xvii.



"A Footprint of Buddha at Nara."



Kobo Daishi,
The Apostle of Mikkyō.



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In his childhood Shâka appeared to him among the Angels and, laying His hand on Kōbō's head, blessed him. A temple, called "the Shâka-appearing Temple," in Sanaka commemorates this vision.

Later, whilst studying Gumonji—(*lit.* "Seek, hear, have,")—Kōbō beheld a "Sword in the sky; and on another occasion, whilst practising Gumonji, he saw the Dawn-Star come flying towards him. Some say that it flew into his mouth, and others that whilst drawing water from a well for a flower, which he was offering to Buddha, the Star appeared in the well.

That Star is the Incarnation of Kōkuzō Bosatsu (*i.e.* Hōshō, "the Precious Birth,") and is thus connected with the Pearl to whom the Sword, also, belongs. Kōkuzō seems clearly to correspond to our own conception of the Holy Spirit of God.

A Temple-charm in my possession shows Kwanzeon Bosatsu, with a nimbus of the Sun and this Eight-rayed Star, (*Katsuma*,) wearing a small image of Amida on her head.

Now Kōkuzō and the Pearl, Nyoï-rin-Kwannon, both 18 ft. high, stand each side of Daibutsu at Nara—which colossus must have been familiar by reputation to Kūkai from his earliest youth.

The Eight-pointed Star in Christian Art, like the Eight-petalled Lotus, is formed by two Crosses,* and is the prophetic

FLOWER-STAR OF THE INCARNATION

which joins Heaven and Earth, God and Man together, alike in Buddhism and Christianity. In Buddhist prophecy, "when the Flower-Star is seen in the East, Buddha will be born."† In ancient Sumer it symbolized

* See illustration pp. 6. 7. "*Messiah*."

† *Buddha and Buddhism*, p. 28. Arthur Lillie, M.A.

Ann—Heaven, and was the sign of Deity B.C. 5000.
 “*His Star*,” Matt. 2. 2.

St. Gregory of Tours, in the 6th century A.D., relates a story of the Star appearing in the Well of Bethlehem to devout pilgrims. “Only those who had merit could see it,” which is curiously like the above incident and that of Kanshin’s Fish. Antoninus of Placentia, an important traveller in 570, “visited and adored the Monument of our Lord—the Holy Sepulchre,” which he found “covered with countless votive offerings.”—He describes the Miracle of the Star which, at that time, appeared in Heaven whenever the true Cross was brought out into the church to be worshipped at Jerusalem.*

As our illustration shews (p. 98), Columba of Iona is represented in a Boat following, across the waves, this Eight-rayed Star.

At the age of 30, Kōbō saw Zenmui’s Tower in a vision. Going to Kumé in Yamato he dug up the Treasure, but finding he could not well understand the *Dainichi*-books he sought and obtained the Emperor Kwammu’s leave to visit Sianfu and learn their meaning from Keikwa the first Chinese, but seventh, “Ancestor” of the Mahâyâna.

So he accompanied an Embassy which sailed in four ships from Hirato, near Nagasaki, A.D. 804. (Cf. p. 120.)

On reaching Sianfu the party was warmly welcomed. The Envoys, after presenting their letters, inspected the Chinese Art and Civilization; Kōbō made acquaintance with many priests and, being introduced to Keikwa, dwelt with him in the Séki-butsu-ji, “Stone-image-Temple.”

* A silver Star in the floor of the Cave at Bethlehem still marks the Site of the Lord’s Birthplace.

This Keikwa had received the secret mandala doctrines of the Divine Fulness and *Mikkyo*, (*i.e.* “Union with God,) from Fūkū of Java, the sixth Patriarch, to whom Kongōchi, the fifth Indian Patriarch, had transmitted it on their way to China. Keikwa, the chief of the many thousands of Fūkū’s disciples, became the first Chinese Patriarch of the Mahâyâna.

Fūkū, (who reached Sianfu in 720,) baptized the Chinese Emperor. He is considered the founder of “the Secret Doctrine” of the Mahâyâna in China, which is, literally,

“FRIENDSHIP WITH GOD,”

the true Immortality. (Cf. John 17, 3).

This *Mikkyo* of Shingon is the Inwardness experienced by the Indian prince Siddârtha in “Nirvâna;” the “Quietness” of the Arabian sheikh, (Job 34. 20); the God-centred mind of the Hebrew prophet (Isai, 26. 3); the Yôga of Vedic Rishis; the “Tranquillization of Soul,” (*Mi-tama Shizumi*) practised by Japanese Shintō-ists, and found also in Chinese Tâoism; the “Uplifted heart,” (*Sursum Corda*) of the Catholic Eucharist, Benedictine Contemplatives, and Keltic Evangelists; the Divine “Friendliness,” expressed in the attitude of Buddha’s images, and taught by Mystics in mediæval Germany, and French Quietists, English Quakers and Neo-Platonists in the 17th Cent.—In other words, it is the “True Self” of the Indian *Upanishads*, the Indwelling God of Greek philosophy; the “Still Small Voice,” or “Whisper,” of the Hebrew Old Testament,—the “Holy Spirit, the Comforter” of the New Covenant.*

* See ‘Foreword’ to *Treasures of Darkness*, arranged by same author; 2nd edition. London, Simpkin, Marshall, 1910.

A Shingon monk, having studied the *Imitation of Christ*, told me that he often felt “This is Daishi’s (*i.e.* Kōbō) own teaching!”



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Awakening. St. Paul said that he had “not already attained,” but strove to reach the Prize of this High Calling of God in Christ Jesus. (Cf. Acts 26. 16 ; Eph. 4. 13 ; and Phil. 3. 12-14).

After his Initiation into the Secrets of *Taizo, Kongo,* and *Mikkyo*, Kōbō hired 24 men, artists, and those who could write the Chinese characters, to copy many books, pictures, symbols, and signs, in order to teach the Doctrine in Japan, just as Early Christianity was taught in the West.

Whilst in Sianfu, Kōbō studied *Hannya Paramita* (i.e. the Wisdom that propels the Boat to the Other Shore, where there is neither Birth nor Death). His teacher was the well known monk Prâjna from Kabul, (Kasipa), who had worked, in 786, with the Persian bonze Kingtsing, at translating the *Sat-paramita-sutra* from Hu via Mongolian into Chinese, in the very “Hu” 胡 convent occupied by Alopên and his Syriac and Ethiopian monks in 636 !

This Kingtsing had, five years earlier (781), inscribed the famous Nestorian stele, and, as Prof. : Max Müller remarked,

“What is important for us to know is not the correctness of the translation, but the **co-operation** of Buddhist and Christian missionaries in the monastery of Sianfu, and probably in other monasteries also.”—(*Last Essays*).

Two facts must here be noted, (1) that King-tsing used so many Tâoist and Buddhist terms to simplify and illumine his Christian inscription on the Memorial Stone that his enemies still accuse him alternately of being “a Buddhist,” or “a Tâoist”—just as good John Bunyan was accused of being “a Jesuit, and a Highway-mân,” for writing “*Pilgrims’ Progress*,”—the real reason being that in both writings there was so much Catholic truth !

And (2) that, on returning to Japan, Kōbō Daishi *changed* the form of the rude Shintō *Torii* (bird-perch for the sacred roosters,)—into such beautiful Ryōbu-Shintō Gateways, painted vermillion, as we now see at Miyajima, etc., and emblazoned the Dai-mon, “Great Gate,” and a huge Chinese Junk in bonfires on the hills around Kyoto—surely a reminiscence of the “Gateway of Light,” the Beacon, and the

SHIP OF GREAT MERCY

on the Syriac Stone,* “set in motion for the living and the dead”—like “the Junk of Salvation” still used by the centuries’ old Buddhist Lung-hwa-sect to take the dead to Dai-shan, the “Mountain of the Assembly of Souls,”† where it has “pleasant meetings,” on the way “home to the West.” From the Hindu monks Hannya Sanzō, Muni Shāri Sanzō, and an unnamed Brahman priest Kōbō learned Sanskrit, and thus became a good Sanskrit, as well as Chinese, scholar.

Keikwa dying at the close of the year, Kōbō erected a monument with a touchingly beautiful epitaph to his memory in the Eastern quarter of Sianfu where a small poor temple still exists not far from the Convent of Great Benevolence occupied by Hūen Tsang.

He was reluctant to leave China, desiring to spend 20 years there! but one day, whilst worshipping, he

* The reader is referred to the article “*Speaking Stone*” in my book “*Messiah*,” written at the request of the late Venerable Abbot Shāku Unsho of Tokyo, and translated by Dr. Iyan Takakusu, professor of Sanskrit in the Imperial University, Tokyo. In 1909, the article was published in two Buddhist magazines, and 15,000 copies circulated in the temples.—This essay is quoted in Prof. Saeki’s article “*Nestorian Tablet*” in the *Encyclopedia Japonica*, published 1910.

† Illustrated *infra* ch.: 16. See *Temples of the Orient*, Index, *Arālu, Mountain*.

beheld Keikwa in vision, who said, "You and I are always Teacher and Pupil, not only now but in the past and future. Ere you reach Japan I shall be there, quicker than you!" Thus Kōbō realized that his actions were not only his but Keikwa's, and that his body was both Kōbō's and Keikwa's, (i.e. they were as twin souls in one body, or like two angels with one pair of wings, as in Buddhist pictures)*; and so he returned to Japan in 806, where he baptized Saichō (Dengyō), and Heizei, the new Emperor, "into Dainichi," who bade him propagate the Doctrine among the people.

It is noteworthy that at the time of Kōbō Daishi's visit there were 4000 foreign families from Kashgar and the Western regions resident in Sianfu.

In 787 Arab troops were sent by Harūn al Raschid to the aid of China against Tibet, the common foe, which had then become very powerful and mastered all the country west of Shensi. This great Caliph of Baghdad was on intimate terms with the Frank King Charles the Great, from whom he received gifts of Flemish cloth woven from English wools.

At this very period, also, a highly prized gift of an elephant was sent by the hands of Isaac, a Jew, to the Emperor from the King of Persia, in 801.

In 816, Kōbō Daishi founded the famous monastery on Mt. Kōya with its Rights of Sanctuary where, at one time, there were no less than 8,000 monks. Kaempfer says "No officer of Justice was allowed to set foot there.

* Wingèd angels in Buddhism (as in Christianity and Judaism) do not represent a kind of Bird-man, but simply the *readiness* with which the devoted soul flies to do God's bidding. Cyrus the Great was represented on the Assyrian monuments like the Seraphs in Isaiah 6. Thus, also, the Greeks depicted Mercury, the Messenger of the Gods of Olympus, with *wingèd* sandals.



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illiterate, Kōbō explained them in popular terms, inventing for that purpose a written language called *hira-kana*, and embodied the alphabet in the *iroha-uta*-lines (quoted ch.: 14) which every Japanese child knows.

It was at Taema-dēra that Kōbō invented the 47 Japanese *hira-kana*, and 50 other *kata-kana* based on Sanskrit which are now used in Shingon as Secret Signs.

In 835, Kōbō crept into a cave in the Kōya forest, and passed into hibernation, ("fell asleep"). He is never spoken of as "dead" for he ever lives watching in his shrine, the Okunōin, and expecting

THE COMING OF MIROKU.

In the heart of the magnificent Cryptomeria* forest tens of thousands of Japanese rest beside Daishi. In that wonderful Kōya cemetery are the fragmentary remains of Emperors, Empresses, and every notable, as well as the poorest and humblest, person in Japan—a Christian practise defended by St. Augustine of Hippo to Paulinus, bishop of Nola, in the 4th century.

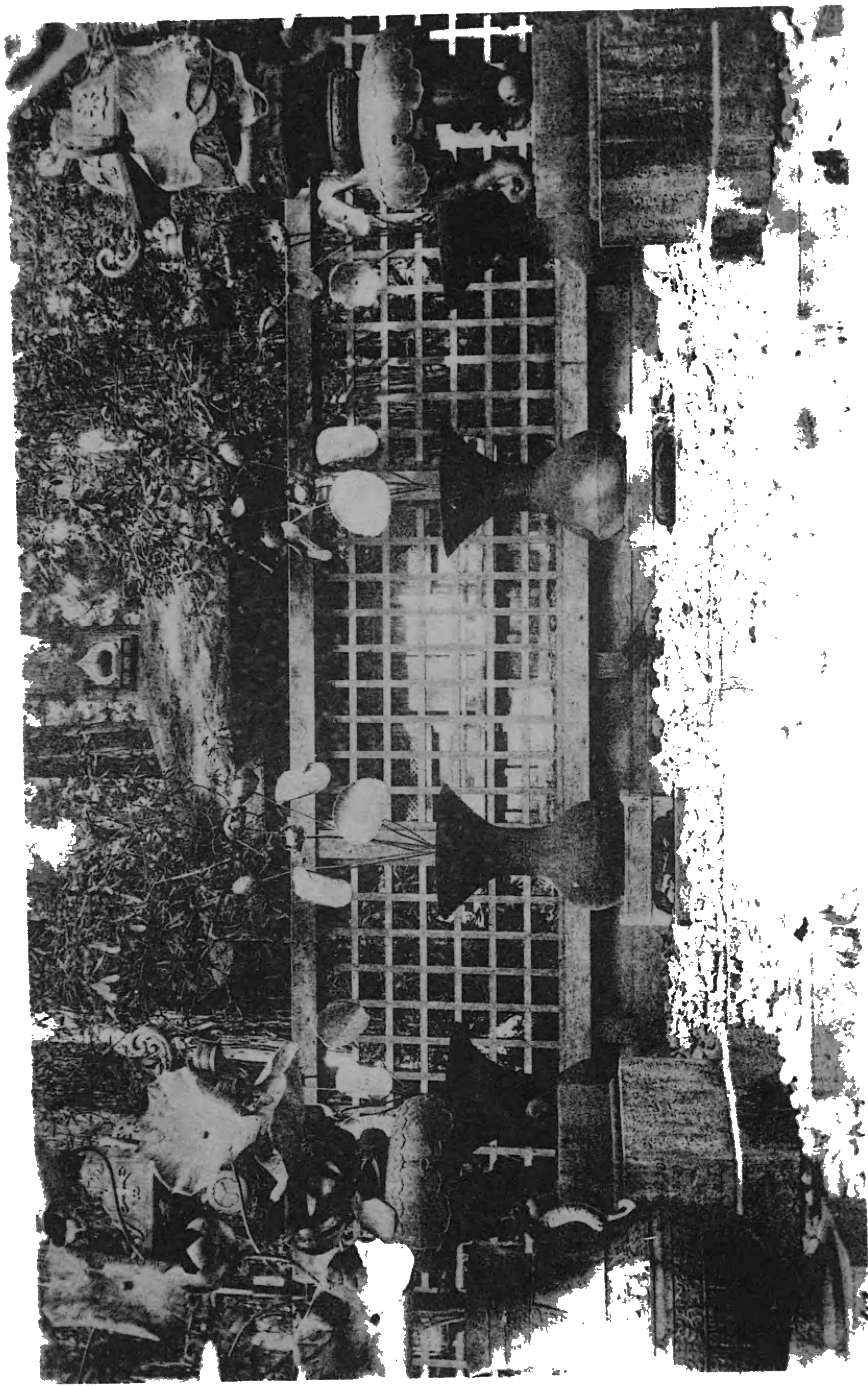
The Catacombs were the "*Sleeping places*" at Rome of the converts of SS. Peter and Paul.

In the Eastern Church it is "the Sleep," *koimenos*, *dormitio*, of the Virgin rather than her Assumption. This idea also dates from the Pyramid-age, together with that of the departed soul as a Chrysalis, or hibernating Butterfly.†

Very near the Cave of Daishi is the *Mando-ro*, "Hall of Ten Thousand lamps," of which "the Poor Woman's single lamp" is chief and inextinguishable; and also

* Kōbō loved the cryptomerian forests like Bridget, Columba and other Irish religious loved the oak groves!

† Gordon's *Temples*, pp. 7, 39, 94, *Messiah*, ill. p. 146, and Stanley's *Christian Institutions* pp. 536, 315.



The Cave at Koya where Kobo sleeps,

Awaiting the Coming of Miroku.



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Here wonderful Ritual-dances take place—so old that their meaning is forgotten.

In one, the Priests' robes are adorned with *Fish*; in another, 蝴蝶, the "Butterfly Dance," the young virgin priestesses are arrayed as Butterflies.

The Insects and their Wings are clearly *allegorical*. They are identical with those discovered by the Italian mission at Phaestos, Crete, on a bronze ceremonial Double



Axe, and on golden disks found by Dr. Schliemann in the 3rd tomb of Mycenae.

"No such butterfly exists in nature," says M. Angelo Mosso;* "but all these have the same Wings edged with festoon curves and an eye, or eyes, in the centre."

The antennae on those of Crete and Mycenae turn in a Spiral, which is purely allegoric, and (like the *spiral* ascents in Sumerian Ziggurâti), symbolize the Sun's own Spiral Ascent through the 12 Signs of the Zodiac, to the Zenith, and spiritually the

ASCENT OF THE SOUL TO GOD.

* *Dawn of Mediterranean Civilisation*, ill. : p. 318. by Angelo Mosso. pub. 1910.

† *Temples of the Orient*, see Index, "Ascent, Body, Butterfly, Dances Souls, Temples," etc.

An interesting proof of the union of Shintō and Shingon was observed by Kaempfer, in the 17th century, at Futami near Isé. “Beside the Cave, in which the Sun-goddess concealed herself,* was a small shrine and in it a *kami*, or Idol, sitting on a cow and called Dainitz-norai, *i.e.* the great representation of the Sun.”†

This shrine still exists (removed to the top of Mt. Asama), and I am told on high authority that the Image is something that “belongs specially to God’s people.”‡

Close by Daishi’s tomb is a Stone of extraordinary form evidently untouched by any human tool, which although small, is impossible to lift. It is said to have been thrown across to Kōya by Kōbō Daishi from Sianfu, and is known as “The Image of Miroku.”

On seeing it, in July 1910, I felt completely con-

* “The miracle of the Sun’s eclipse.”—*Gospel of Nicodemus*, 8. 9, “Rock-concealed” is a Japanese euphemism for death.

Mr. J. Fergusson asks, “What building did Constantine, or any one of his age, erect at Jerusalem over a living rock, rising 8 or 10 ft. above its floor, and with one single Cave in it, except the Church of the Holy Sepulchre?—the Dome of the Rock—on which is the Footstep of Jesus Christ” *Notes on the Site of the Holy Sepulchre at Jerusalem*, pp. 30, 61.

† Kaempfer mentions the Fotoke or Butsudo temples famous for the great miracles wrought, and the help and benefit which Pilgrims found there. He says that “by some Fo was called **Miroku**, and that **Tenshi Dai Shin** is the greatest of all the Gods of the Japanese, on which account His temple is called Dai Singu, *i.e.* the Temple of the great God.”

The word *Sin*, (pronounced *Shin*), has the same meaning as *Shin-tō*, True Way. Amatérasu Dai Singu is the Embodiment of Love.

This is none other than the God of Sin-ai, whom Jews and Christians also worship—as may be seen more fully in my *Temples of the Orient*, and *Messiah*, ch. : “The Divine Law-giver.” Cf. *supra* p. 32.

There are no idols in the Shintō Holy Places.

‡ Cf. 1. Kings 12. 28 ff; 2 Chron. 13. 8; Acts 7. 41, 42.

vinced that it was a symbol used by Kōbō to represent

“THE STONE CUT OUT WITHOUT HANDS,”

of the Babylonian king Nebuchadnezzar's Messianic dream, and that the theory I had previously formed concerning the stone Miryōk-images brought from Chōsen and welcomed by Soga in 584 and by Hada no Miyako of Uzumasa in Prince Shōtoku's time was, therefore, substantially correct (pp. 33, 90, 104, 127, 166), bronze being used for Buddha's images in Chōsen to this day and carved stone for those of Miroku.*

Under this Stone the mother of Daishi is buried. He is said to have assured his disciples that one day, hundreds of years later, he and they would return to earth in company with Miroku!†

This Stone represents the life-long, enduring, and honourable character of Miroku, just as Christ Himself is “the Rock of Ages.”‡ Its uncouth, misshapen appearance confirms the old Hebrew tradition of the Stone rejected by the builders, which became the Chief Corner

* Ross's *Corea*, p. 355.

† Cf. 1 Thess. 4. 16; John 14. 3. In the same way Kasyapa Matanaga (who brought the sūtras to China, A.D. 68.) is said to “lie uncompleted in his stūpa, until Maitrēya appears on earth, when he will rise, work miracles, and disappear in flames.” (Grünwedel, *Buddhist Art in India*, p. 190. *Supra* p. 34.)

Polycrates, Bishop of Ephesus, writing in the 2nd century to Pope Victor at Rome, uses similar expressions. He says: “In Asia also mighty **luminaries** are fallen asleep, which shall rise again at the last day at the Appearance of the **Lord**, when He shall come with glory from heaven, and shall gather again all the saints; Philip, one of the Twelve apostles, who sleeps in Hierapolis,” etc., etc. (*First Century* vol. 1. p. 154, H. Cox.)

St. John of Ephesus is said to have descended from the Altar in his priestly robes into an open grave formed like a Cross, and “lies down not in death but in sleep *until* the Coming of Christ.”

‡ Students will be interested to know that the first hymn translated from English into Japanese was “Rock of Ages.”



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Be it noted, that during the first part of this Four-century-period, the Conversion of the Barbarian tribes in Northern and Central Europe was being slowly effected by the Catholic monks, and then, as a natural result, the Pilgrimage Age set in afresh for German, Scandinavian, and Icelandic converts, to be shortly followed by the Crusaders to Palestine to avenge the destruction of the Holy Sepulchre by the Moslems in A.D. 1010.

In 1204, the "Soldiers of Christ" sacked the impregnable Byzantium.

The Crusading Age lasted till the end of the 13th century, and the Crusaders imported from the Orient the wondrous Art, Architecture and Civilisation which were destined to transform Europe and open trade with Asia; besides countless relics of incalculable value from the sacked convents of the East.

But, in the 14th cent., the "Black Death" exterminated 25 million souls in Europe, and with them who knows what Christian knowledge perished?

Meanwhile, the Moslem conquerors had deluged India with incredible cruelties, massacred the holy men of Buddhism, in especial, and destroying their beautiful temples and quiet convents, forced the wholesale conversion of weak souls in Persia, Parthia, Kabul, and Gandâra to Islâm.*

* Consult *Dawn*. vol. i. pp. 241, 242; ii, pp. 96, ff, 113, 123, 125-7; *Indian Pandits in the Land of Snow*; also Brooks Adams' masterly "*New Empire*," (1902;) pp. 77. ff. where, amongst other events, he mentions Jenghis reaching Kashgar in 1217; the Fall of Samarcand in 1219, (when the troops were massacred, and 60,000 citizens enslaved); of Merv where the corpses numbered 1,300,000; Herat, where, "for a whole week the Moslems ceased not to kill and burn, 1,600,000 people perished, and the place was made a desert, Balkh, Bamian, and every important city in Central Asia, sharing in the ruin." (See *infra* ch. 15.)

With the extinction of the Mahâyâna Church the Sacred Religion disappeared. Black magic and superstitious rites filled the land, and a religion mixed up with the purest and grossest elements conceivable replaced it.

In 1209, China was rotten to the core, and with the succeeding devastation of Central Asia by countless hordes of blood-thirsty Mongols under Jenghis Khan,* (who called himself "the Scourge of God,") is it surprising that Learning perished, the Faith was obscured, often past recognition, and its Origin forgotten?

* Jenghis Khan is by some identified with the Japanese hero **Yoshitsune**, half brother to the first Shōgun, Yoritomo, (b. 1159). He is still worshipped by the Ainu in Yezo, from whence he went to Mongolia.

NOTE to p. 206. Since the above was printed I hear that Kōbō's mother died at the age of 83, having received from him the Kaji-baptism on her deathbed in the Jisō-in, at the foot of Mt. Kōya, where she spent her last years, devoted to the worship of **Miroku**. She died comforted by her son's assurance that in body and soul she had "become Miroku;" (Cf. 1 John 3, 1, 2), and was buried at Jisō, the temple of the Loving One, (p. 38).



The Wondrous Ship of Salvation, bound for Gōkuraku.



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CHAPTER XIV.

ALLEGORICAL TEACHING.

“Which things contain an Allegory * * * Spiritually understood.”*

“**H**E who is thoroughly steeped in the imagery of the Catacombs,” (said the late Dean Stanley of Westminster), “will be nearer to the **thought** of the Early Church than he who has learned by heart the most elaborate treatises of Tertullian or Origen.”

Our most modern authority, Professor Sanday of Oxford, writing in a similar vein, says, “I doubt if we have realized how far the centre of gravity of Our Lord’s teaching lay **beyond the Grave**. I doubt if we have realized to what an extent He speaks of the Kingdom of Heaven as essentially future, and essentially supernatural.”†

During the first two centuries of our Era Allegorism prevailed for, owing to the terrific persecutions, it was essential for the Christians to shroud their teachings in a veil of Mystery, Symbols, Cryptograms, and Numbers.

In the Mahâyâna these means of conveying the Holy Truth are used, viz. Symbols of animals, birds, etc., and Characters of special significance, chiefly Sanscrit.

* St. Paul, Gal. 4. 24. R.V.; 1 Cor. 2. 14 A. V.; or (as 20th cent. N. T.) “*Understood only by spiritual insight.*” Cf, Kumarajiva, *supra* pp. 75, 76, *infra* ch. 15.

† *Life of Christ in recent Research*, p. 121.

As Buddhist Symbolism pervades everything in Japan, even the fairy tales, folk-lore, flower-arrangement, (*hana o ikeru*), and ceremonial tea (*Cha-no-yu*), as well as the dress of the monks and their rosaries,* it is essential to study that first before attempting to understand the profound philosophy and metaphysical teachings of Buddhism, exactly as we can best learn the Faith of the ancient undivided Church of Christ from the frescoes of the Catacombs, and the inscriptions upon *columbaria* (i.e. Dove-cotes), the sleeping-places of the holy dead.

In examining the Symbols employed in Japanese temples for the last 1,300 years, one is constantly surprised to meet the familiar emblems used in the earliest Christian Art, such as the *Svastika*, the Sign of Life, upon the Good Shepherd's mantle (*Jap. Kèsa*) and on the fossor's tunic in the Roman Catacombs, on the grave clothes at Antinöe in Egypt, and on Christian tombs in Asia Minor; Birds of Paradise, the Phoenix, Peacock, Crane, Heron,—all emblems of Resurrection, Rejuvenescence, Incorruptibility, Immortality, Eternity—and Doves,

* “As a Buddhist article, the Rosary is especially peculiar to the Northern School of Buddhists, and the outcome of the esoteric teachings of the Mahâyâna;” says Dr. L. A. Waddell. (*Journal Asiatic Soc. Bengal*, vol. 61. p. 24. ff.)

It consists of 108 beads. Each bead shews fulness, completeness, and the 108 correspond to the 108 truths of the Mandara. Four small beads represent Amida, Shâka, Ashaku, and Hōshō,—the big bead, Dainichi. The hidden string represents the penetrating power of all the Buddhas, and is sometimes made of human hair.

The one half of 54 beads represents the Steps of Progress or discipline, counting upwards towards Kongō, the world of Reality. Returning downwards it denotes descent into Taizō, desiring to save others and condescend to men, and those 54 beads are not counted for—they represent the 54 orders of Bosatsu.

symbolic of the Love and Rest and Peace which glorified spirits enjoy;—so much so, indeed, that when Japanese friends examine our Western sacred pictures they exclaim “They are Japanese subjects, but in European dress!” One of the most learned Abbots told my interpreter that the pictures in Dean Farrar’s *Life of Christ in Art*, are “the best illustration of Shingon, and that the New Testament is its sacred book.”

In every Jōdō-ji, *i.e.* Pure Land temple, there is a Mandara of the Transformation, or “**Transfiguration of Amida**,” which might well adorn the walls of Christian Churches as

A REVELATION OF PARADISE!

Although superior in conception to the Altar-piece of the “*Adoration of the Immaculate Lamb*,” the great treasure of Ghent Cathedral in Belgium, painted by Van Eyck, 1420-32, (cf. *ill.* Hulme, p. 169), the similarity of *ideas* is unmistakable. It has also many remarkable features in common with the Vision of Saturus, one of the Carthage martyrs, A.D. 203; and its imagery illustrates the Sûtra of the Infinitely Happy Region, “Sukhâvatî,”* which Kūmârajîva translated A.D. 400, at Sianfu.

The Sun is twice represented as the Fountain of Life, and there are two Trees of Life, as in Rev. 22: 2, and in the Sumerian *Epic* of Gilgames.

Early Christian artists depicted our Lord as a Star, and as the Sun, in accordance with Numbers 24: 17; Revel. 22: 16; and Malachi 4: 2. A modern hymn-writer says:

“I looked to Jesus, and I found
In Him my Star, my Sun;

* Translated in S. Beal’s *Catena* p. 378 ff. *Supra* p. 90. note *.



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(which, in Christian Art, symbolize the disembodied spirit),* fly towards Him with offerings of Cruciform "mandara-flowers," and five-rayed stars, which are full of mystic meaning. The central cupola of St. Mark's, Venice,† is entirely occupied by the Ascension. At the highest point Christ is seen rising into the blue heaven borne up by Four Angels, and throned upon a Rainbow (p. 39. ff.).

In the Christian cemetery of Antinœe (from the 2nd to 4th century) Doves, Peacocks, Fish,‡ Svastikas, Trees of Life, and winged Angels were found, as well as a Daphne who, changed into a Laurel, (the pagan symbol of Resurrection), is offering Cruciform flowers to Apollo (the Healer, the Sun-god of Light,) with fingers held so as to imitate the Ankh-sign of Everlasting, deathless Life; thus shewing clearly how Christianity, through its early Teachers, lifted up and consecrated all these symbols to a higher service; for both Birds and Fishes were used to represent the soul in Amenti§ (Gk. hades,) 5,000 years B.C., in that earliest funeral ritual, the

* When St. Polycarp was burned alive at Smyrna, the spectators beheld his pure venerable soul ascending from the ashes in the form of a White Dove.

† *Stones of Venice*, p. 113. J. Ruskin.

‡ All these symbols Sir W. M. Ramsay found in the Phrygian tombs in Asia Minor, dating "not later than the 3rd, or early 4th century."

Note that, after the Fall of Jerusalem, Hierapolis in Phrygia became one of the chief Christian settlements. St. Paul names it in Col. : 4-13; the apostle Philip's tomb is there. On that of its bishop Avircius, A.D. 193, was found the epitaph which mentions the "Pure Virgin, Fish, and Large-eyed Shepherd; (*infra* ch. 16, Kwannon; ch. : 17. "Yakushi Nyomi." St. Hilary was exiled there from Poitiers, A.D. 358.

The Peacock is found on walls and ceilings in the Catacombs, on Martyrs' tombs, and on the Sarcophagi of the faithful, (as is the Fish,) and on rings, lamps, and in general use down to the 4th or 5th century.

§ The word *Amenti* is retained in the Coptic Use to this day.

Egyptian "*Book of the Dead*," more correctly styled the "*Book of Resurrection*," or "Coming forth of the Soul by day!"

As an instance, a Fish floating above the body as it lies upon the bier was found in Antinœe, a Christian cemetery. Here, then, we have a perfect example of *Ryobu*, i.e. the Union of the Two forms of Heathen and Christian civilisations,—“The standing monuments,” as Dean Stanley said, “of the Oriental and Jewish character of even Western Christianity,” for “the Catacombs are the Pompeii of Early Christianity.”

By the 4th century decadence had set in, the sweetness of expression, the grace and majesty of the forms in early Christian Art—due to the higher inspiration arising from a purer flame of devotion—vanished in the fierce controversies of the Constantinian Age, and were replaced by the misshapen, rude, and stiff figures which developed later into the forms now known as “Byzantine.”

(2) The second object of the mandala is to teach that “If only faithful to Buddha, we can be born into His Paradise.”

Amida and other saints are seen appearing to pious men and women.

Below the Bridge of Heaven, Amitâbha, in the form of Shâka,* is preaching to souls on earth “in India, in

* “Sâkya Muni Buddha is He that is able to accomplish most difficult results by His exceeding love.” Sâkya’s name is derived from the word “Sâk,” able, says Dr. Beal, *Catana* p. 382 n. 1. (Cf. the use of the word *Alô* in Heb. 2. 18; 7. 25; Jude 24; Rev. 5. 5.) (*Sâkya* *sâkya*, translated by Kumârajîva.)

Modern writers say that King Kanishka lived in the last half of the First century, and that the Sâkya era, A.D. 78, originated with his reign.

* *Encyclopædia Britannica*, vol. 1. n. 154, 157. 200.

the Gion temple," (Nâlanda*) which is paved with Gold offered by virtuous rulers. Near by is the Seven-jewelled Lake, a possible allusion to the Seven-fold gifts of the Holy Spirit?

Seven fenced terraces lead up to a Shrine, through an avenue of cypress trees (*sig.*: Immortality). Ezekiel saw such Fences in his vision of the Temple of the Future: (ch. 42: 7, 10, 12, 20, *mg.* R. V.) In Japan Izumō Taishi is the "Shrine of the Manifold Fence."†

A larger lake is covered with Water-lilies, in whose lotus-buds embryo or infant souls are cradled whilst awaiting their New Birth. White Cranes and Peacocks are also prominent.

Musical instruments floating in the air suggest the harmonious melodies of that "Happy Land, far, far away," the Pure Country of the Sunset, towards which, we are told, Nâgârjuna faced as he died.

The Symbolism is precisely that used by the Christian Church of the first centuries; the nomenclature alone is Buddhist.

(3) The third object is to teach that "Amida's life and that of His people is Everlasting." They are seen kneeling at His feet "New-born." It was a Christian custom to represent the regenerate soul as a New-born babe.

"Infinite-goodness—men meet, and converse with Amida and His friends," in the "Garden of the Good," where happy Birds and waving Trees unite in singing His praise and teaching His Law, "three times a day, and thrice in the night,"—an echo, perhaps, of the daily

* For Nalanda see pp. 154, 157.

† See *Messiah*, pp. 21, 25, *Marco Polo*, vol. II, Yule's note p. 402; Mason's *Historic Martyrs*, "Vision of Saturus," p. 97.



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The Italian poet Dante owed much to the inspiration of this Allegory, which was a great favourite in mediæval Europe in the 11th and following centuries.

Before 1175, when the Japanese Hōnen Shōnin embraced the Jōdō teachings of the Sinless Land (whose Master is Amitâbha, the Buddha of Illimitable Life,) he was a monk of the Tendai-shū, founded on Hiyésan by Dengyō Daishi. Then, coming to “*understand the thought of Zen-dō*,” (the White Lotus teacher at Sianfu, 636-650), Hōnen thenceforth taught that “*Whosoever, at any time, practises to remember Buddha Amitâbha, or calls His Name only once, will be born into the Pure Land after death.*”

Hōnen is likened by Dr. Anésaki to his Italian contemporary, St. Francis of Assisi. Born in 1133, he died in 1212, and was buried beside Kōbō Daishi in the vast Oku-nō-in at Kōyasan. His other title Genkū Daishi was, by Imperial favour, raised on the seventh centenary of his birth, March 1911, to Myōgō Taishi.

He was the spiritual preceptor of three Emperors in succession, and in 1203 transmitted the Doctrine of the Pure Land to his disciple Shinran, (another scion of the Fujiwara House,) who became the founder of Shin-shū, of which there are over 19,000 temples in Japan, that of Hongwanji in Kyoto being the chief, whilst of Jōdō temples there are over 8000. Shinran-Shōnin died in 1262.*

The “fellow” to this Transfiguration picture—(if one may so call it, for, although many of the details are the same, it is nearly 400 years older!)—hangs in the Mandala-hall of Taemaji in Yamato,—that temple

* The story of “*Shinran-Shōnin and his work*” was published by Rev. A. Lloyd, Tokyo, 1910. Nanjio’s *Short History*.

of *Miroku* with the Peacock-tail-aureole described p. 140 where Kōbō Daishi in the 9th century wrote his famous *Iro-ha-uta* in order to facilitate the memorizing of the Japanese alphabet ; (*hira-kana*).

“ Fragrant flowers are very sweet,
 But one day they will fade away.
 Who can say, “ This world’s unchanging ? ”
 Crossing o’er the Mount of Change to-day
 We shall find no dreaming, nor illusion—
 But Enlightenment ! ”

This “ Kwangyō mandala ” is preserved behind a closely latticed screen, and was wrought in tapestry with lotus-fibre thread by a little nun, Princess Chūjō, a daughter of the renowned Fujiwara house, (p. 177), who, being the victim of a cruel stepmother’s tyranny, retired to that convent and received the discipline. Chujō-hime was born the year after Kōbō Daishi died. In her image the head is coifed like a Western nun, and the forehead bandaged.

This very famous mandala—15 ft. square—contains about 1000 figures and represents first, at the top, in microscopic size, the Tower of Hokekyo descending to earth from Heaven and then, again, in all its immensity as having descended and alighted on, or rather hovering over the Bridge of Heaven just above Amitâbha’s head as a result of His preaching in the Form of Shâka to the souls on earth.—Amida, with the svastika on His breast, is seated on the Lotus-throne, attended by Kwan-non, Dai Seishi, and 36 Bodhisattvas.*

The conception, fine in the extreme, is beautifully worked out. Two of the many minor scenes depict the Sunrise, acclaimed by adoring worshippers, and the

* “ Bodhisattvas (p. 11) are peculiar to the Mahâyâna and are unknown in countries possessing Southern Buddhism.” (Grünwedel.)

THE CHILDREN'S PARADISE,

where the little ones who have passed away from earth before their fifteenth year are gleefully dancing around the Feet of Amida. "The Trees are very blessed in Gōkuraku, and know not fading!" said the young monk who shewed it to us. An immense *manji* (svastika) is prominent on the Curtains which conceal the Mandala from ordinary view. It is called "the Crest of the Mandala."

Now the Svastika is one variety of the Cross-symbol, and the Syriac tablet, 781, says, "As a Seal they hold the Cross, whose influence is reflected in every direction, embracing all without distinction;" and we recall Our Lord's own words in the Garden of Gethsemane, "Thou hast given Him power over all mankind that He should give Immortal Life to all those whom Thou hast given Him."

This, then, is the true significance of the Miroku with the Peacock-tailed aureole and the Peacock-bosatsus,* in the adjacent shrine, which is the equivalent of the *vesica piscis* or Mystic Fish, of Groeco-Byzantine art, and, still more important, the equivalent of the Virgin and Child with the Fish-body found recently in an Egypto-Christian cemetery. (See *Mermaid, index.*). In this Taema-temple I found that Prince Shōtoku's favourite sūtra *Kongo myo taishi O*, (*lit.* "Golden Light, Clear, Most Victorious, Spiritual King,") is read.

Each spring, on May 14th, the Reception of the young Princess-nun into Paradise is commemorated in a Mystery-procession which enacts another exquisite picture preserved there—"The Coming of Amida with

* At Kōya, in a special shrine the Immortal King, seated on the Lotus, rides upon a Peacock. Cf. p. 167, n. ȳ.



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fellow of a picture by Angelico da Ficsole, four centuries later !*

It is told of an Italian bishop that, on visiting the rediscovered Roman Catacombs, he exclaimed, "There is Light in this darkness! there is Music in these tombs!" and such is precisely the impression one receives when exploring the ancient Japanese shrines and examining their treasures, for here the real belief of the people is unmistakably expressed, that which truly comforts and supports them in the hour of sorrow and in the presence of Death. Every thing is cheerful and joyous as in the atmosphere which pervades the Roman Catacombs—wreaths of flowers, winged spirits, children playing—and the two notes which so emphatically characterized the first Christian community (Acts 2: 46, 47), viz.; "exulting, boundless Gladness, ἀγαλλίασις, and simplicity, unwrinkled smoothness, ἀφελότης, too," (*Dean Stanky*); the self-same notes which resound in the records of the North African martyrs in A.D. 202, simple-hearted gladness in the depths of sorrow, winning the Good-will of all!

For there they dwell in such delight,
Such pleasure and such play,
That unto them a thousand years
Seems but a Summer day !†

The most superficial reader can scarcely fail to note the prominence of the Tower throughout these records, and in the above mandalas. It is represented on the mandalas as bringing Light, Joy, and Salvation to sufferers in the lowest hells.

* Cf. description, *Sacred and Legendary Art*, vol. 1. p. 140, of the Souls of the Blessed being received into Paradise.

† *The Celestial Country*, written by a priest imprisoned in the Tower of London—17th Century.

A votive offering presented on behalf of the Emperor Temmu (–673–686), who was a devout Buddhist and also a faithful Shintōist—is a *plaque* of “the Vision of the Stûpa,” surrounded by innumerable small figures. It is called “*The thousand hotokes* ;” *i.e.* Bôdhisattvas.

This treasure, now in Nara museum, was presented originally to Hasē-dera, whose Venerable Abbot kindly explained to me that the Stûpa is Nâgârjuna’s Iron Tower,* *i.e.* that of the Lotus Gospel (Ch. XI.), and expresses the whole embodiment of the Truth contained in *Hokekyo* ; that the Tower is actually Dainichi Nyorai, who is Himself the entire mass of Truth,—

“ I AM THE TRUTH ; ”—

and that each one of the Thousand Hotokés expresses a different feature or characteristic of the Tower,† that is to say, of Dainichi Nyorai—who is represented in one section of the Kongō-kai mandala, (also received by Nâgârjuna in the Iron Tower), as this Tower,—its border, a tangled mass of Vine-leaves, expressing the same idea of the innumerable Manifestations of Dainichi,—and that the number “ 1000 ” is merely figurative, and expresses “ numberless-ness.”

Now the classic Vine is the well-known symbol of Christ, the True Vine, from the Phrygian tombs in Asia Minor to the Catacombs at Rome, and beyond.‡

* *Supra* p. 35. n. *

† *Cf.* St. Paul’s thought (Eph. 3 : 10 ; 4 : 11,) of the Church, the Body of Christ, reflecting “ the very variegated Wisdom of God ” (*Variorum*), and St. John’s vision in Rev. 7 : 9, 10 ; but, still more specially, Our Lord’s own High Priestly prayer in John 17 : 6.

‡ It is suggestive (as a proof that all these distant points were in contact and so influenced each other even unconsciously) that Hilary of Poitiers, who ordained Martin of Tours, was an exile in Phrygia about A.D. 358.

In Europe, in the Carlovingian Period (9th cent.), a similar Pagoda represents the Empty Tomb of the Risen Lord guarded by an Angel.* The Soldiers are sleeping, and the women watching.

Careful comparison with Acts 2. connects the underlying Idea clearly with

THE BIRTH OF THE CHURCH

in connexion with the Messiah's Resurrection: "First-born among many brethren, * * First-begotten from among the dead, * * First-fruits of them that slept," at the Pentecostal Harvest-Feast of Ingathering.

"The last Adam became a Life-Giving Spirit."†

The clue to the right interpretation of this mysterious Tower‡ which plays so important a part in the Mahâyânist Instruction of the Far East (from, at *latest*, the first half of the 2nd century), lies, I am sure, in the *Divine Liturgy* used by those grand Keltic missionaries, the Monks of the West, in Erin, Iona, Lindisfarne, (as well as by the Gallican Church in Spain and Gaul), up to the end of the 7th century, when it was gradually fused in the Roman Use.

Gregory of Tours—(who tells us so much of the pilgrimage-life of his time—travelling himself to the Holy

* Boston *Art Study Series*, No. 935. a

† Cf. Heb. i. 6; Col. i. 18; Rev. i. 5; Acts 26. 23; 1 Cor. 15. 20, 23, 45. R.V.

‡ Ill. : p. 86, Heath's *Romance of Christian Symbolism*.

The stûpa has *always* Buddha's relics enshrined in its midst, and represents Himself in the Trinity, being the symbol of His Bodily Presence who is Lord of the Three worlds.

The stûpa surmounted by the tee was designed to symbolize the visible Kosmos, or habitable world, and the worlds of Infinite Space beyond. (See Beal's *Catena* p. 102 n. 1; Fergusson's *Cave Temples of India*, etc.). It is always connected with the idea of a Tomb. *Ante* pp. 24, 156, 165, n. †, 176. n. *.



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“In the tomb bodily, in Hades with the spirit;
 With the thief in Paradise, whilst yet Thou wert on the Throne,
 O Christ, with the Father and the Holy Ghost—
 Thou who art uncircumscribed, and *fillest* all things!”

Then the solemn Commemoration of the Living and the Dead is made by reciting the diptychs (Jap. *ihai*, see *infra* ch.: 18), and, just before the Eucharistic prayer, (called *immolatio* in Gaul), comes the ceremony of the Kiss of Peace.

The juxta-position of this Tower and the mysterious Voice from within the Ta-Hō-tō Tower in the Vision of the Stūpa (*Hokekyo*)—saying, “*This is My Body, and wheresoever this Gospel is preached there am I!*”—can be no fortuitous coincidence.

It is certainly significant that in Shingon and Tendai temples there are two Tables of Oblation, laid out with milken rice, saké, fruit and food offerings.

On the one which stands below Kongō-kai, (the Heavenly-world of Reality mandala,) is a two storied Pagoda-tower, containing grains of Nyorai's Flesh; on the table before Taizō-kai, (this Present world of Illusion), a similar Tower holds a precious sūtra.*

Now the relic-shrines of the Keltic Church are formed like an Oratory, or house with steep pitched roof; and the Book-shrines, or *Cumdachs*, are peculiar to Ireland.† One is tempted to think that, in their origin, the two Tables represented the Holy Mass in the Heavenly Courts, and its counterpart upon earth. (Cf.

* The Abbot of Hōryūji shewed me a small votive Stūpa, (p. 120) one of thousands offered by Kōtoku-tennō, A.D. 546-554. In many of these minutely written sūtras have been found, shewing from their exact similarity that they must have been printed; (see *supra* p. 118 n. † on Block printing.) One such is in Yamada Museum.

† *Celtic Art in Pagan and Christian times*, p. 210. J. Romilly Allen.

Rev. iv. v ; Mark 14. 25 ; Matt. 26. 29 ; Luke 22. 15-19. R.V.)

The Gallican Liturgy, usually attributed to St. John of Ephesus, is thought to have been imported from Asia Minor by the founders of the Churches of Lyons and Vienne in Gaul, Irenæus* and others, *cir.* A.D. 177, whence it spread to Erin, Iona, and the whole Trans-alpine West.

With this view Mgr. Duchesne disagrees, but on very interesting grounds:

“The features which distinguish it from the ‘Roman Use,’ ” he says, “betray all the characteristics of the Eastern liturgies.—Some of its formularies are to be found, word for word, in the Greek texts in use in the Churches of the Syro-Byzantine rite either in the 4th century, or somewhat later. This close resemblance implies an importation. The Gallican Liturgy is *an Oriental liturgy* introduced into the West towards the middle of the 4th century.”

Mgr. Duchesne points out the easy communication that existed *before* A.D. 400 between Constantinople and Asia Minor (through Aquileia and the Illyrian provinces), with Milan in Lombardy, which was then the seat of the Roman Court and the *rendezvous* of numerous assemblies of Oriental bishops. He says that we must take into account the important fact that for nearly twenty years, 355-374, a Cappadocian, Auxentius, one of the Imperial Court clergy, was at the head of the Milanese Church, who, during his long episcopate, must have left his impress both upon his clergy,† and the internal organisation of his Church, in many of its

* St. Irenæus, the disciple of the martyred bishop, Polycarp of Smyrna, the pupil of St. John, some think was of Eastern origin, probably Syriac.

† Cf. also p. 119, Archbishop Theodore of Tarsus at Canterbury, A.D. 669-691 ; *infra* ch. 15. Bp. Muséus.

most important peculiarities in discipline and worship which have a distinctly Oriental character, and were not changed by St. Ambrose who succeeded him as bishop of Milan. * * The Ambrosian in its origin was identical with the Gallican Liturgy."

Near the end of the 3rd century, and during much of the 4th, the Churches of Asia Minor had close and frequent relations with the See of Antioch, which was "the capital of the immense Diocese of the Orient;" St. Thomas himself being described as "the first Pontiff of the East,"—the Apostle of the Hindus and Chinese.*

It was from Antioch, moreover, that the Gospel was carried towards these regions; and it was by the bishops sent from Antioch that the Church of Constantinople was ruled at the period when it received its final organisation. Thus its Liturgy naturally reproduced all the essential features of the Syriac Liturgy.†

If the student will re-read the first chapters of this book he will be able to estimate the influence which Antioch, the capital of Syria, "the Gate of the East," must have exercised upon her native soil in Asia Major if her influence could thus penetrate to the furthest West of Europe through Asia Minor.‡ The sack of Antioch

* *Syrian Chronicle of Bar Hebraeus. Syrian Canons.* In Tatian's *Diatessaron*, his name is "Thauma, who is called Thoma." John II. 16, 20. 24. See Appendix I.

† *Christian Worship, its Origin and Evolution*—by Mgr. Duchesne pp. 21. 71, chapters III. and VII. S. P. C. K. London 1910. "*St. Columba, the Story of his Life*"—by T. S. Keyworth, London, 1895.

‡ Josephus (*Antiquities* 18) mentions that Vitellius, the legate of Syria, ordered Pontius Pilate back to Rome c. A.D. 35, and that after this Vitellius went to Jerusalem at the time of Passover, returned to Antioch, went down to the Euphrates, interviewed the King of Parthia, and on his return to Jerusalem received despatches saying that Tiberius Cæsar was dead. Tiberius died March, A.D. 37.



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CHAPTER XV.

ALLEGORICAL TEACHING,

(Continued.)

“ This, thy Brother, was dead and is alive again, was lost

and is found ! ”

The Christ.

IN the Imperial Museum at Kyoto there is a wonderful Mandala which is closely related to the “ *Vision of the Stupa and the Thousand Hotokes*,” described in the last chapter.

It is considered to be “ a master-piece, only equalled by Raffaele’s ‘ *Transfiguration of Christ*.’ ” It is entitled the “ *Resurrection of Shaka*. ”

As He emerges from His golden coffin, His whole Body emits Light-rays at every pore, each ray terminating in a minute Buddha, or Light-spark.*

From comparing it with other scenes, one has no hesitation in saying that it represents the

BIRTH OF THE CHURCH AT PENTECOST,
the Mystical Body of Christ. “ My life is not ended, but multiplied,” says Nyorai, in *Hokekyo*, ch. xvi.†

So, Christ alive in the hearts and lives of countless millions of followers, in all ages, and in all lands, is

* Cf. Dante’s teaching on Light-rays, Sparks, Flames”—in the *Divina Commedia*.

† (Cf. Acts 2 : 31-41 ; Heb. 2 : 9-14 ; Rev. 1. 5-8 ; 1 Cor. 15 : 20-23 ; 1 Peter 1 : 3-5, 21, 23).

the truest Resurrection. “Except a Corn of Wheat die it abideth alone, but if it die it bringeth forth much fruit.” (John 12-24). The immense reproductive powers of the Fish similarly caused its adoption as a Christian symbol.

In the Yamada Museum there is a picture of Shâka “crowned with the Rainbow,” (as in Revel. iv. 3; x. i.,) the type of **Reconciliation**.

Beside an altar in Kurodani, Kyoto, there hangs a very ancient picture. Painted by a Chinese Artist at a date unknown, it is in three scenes. (1) In the lowest, is a group of monks seated by a Brook, beneath dark foliaged trees resembling olives. Dhârma sits apart, lost in brooding doubt and gloomy perplexity. (2) In the central section the Buddha’s favourite disciple, Anânda,* i.e. followed by anxious, awe-struck disciples, is about to enter a **Rock-tomb** carrying a Lotus-lily to lay upon a dead body. He starts back in astonishment at finding an **Empty Tomb**.

(3) In the third section, Shâka, arrayed in Robes of Blessedness, is ascending upon a Lotus above the Clouds, to the amazement of most of the monks, but to the rapture and adoring ecstasy of Dhârma, “the Lotus Teacher,” whose looks express the words unspoken,

“MY LORD AND MY GOD!”

At Fukuoka in Kyushu, most interesting statuettes of Dhârma are made.† His radiant face is turned sky-wards and his eyes start from their sockets, amazed by

* The Sanscrit name Anânda signifies **Joy**. (Eitel. p. 11).

† As in Kyushu there are thousands of hidden Christians, descended from the survivors of the worse-than-Dioclesian persecution in the 17th century, it may be interesting to trace out the origin of this statue of Dhârma in that neighbourhood.

some unwonted sight. It is noticeable that he carries a flabellum in his right hand, for this was used in the early Church to protect the holy Oblation "from the little flying creatures," like the Fans still carried in the Procession of "the Curtains" to the Shintō Shrine of Isé.

Dhârma, called Tamo in China, is said to be the Apostle St. Thomas, who, according to an old 17th century Padré, "*beamed out the Rays of the Gospel*" there, after he had preached in the Indies.*

In this connection the following citation is valuable :

"Dr. Grierson tells me that there is Indian evidence, *which ought not to be ignored*, in favour of a visit of Thomas to India.

"On the value of that evidence I am not competent to speak; but this much seems fairly proved; that if the Apostle came to India at all, he would come, to the North-West and not to the Malabar coast and would there meet the king actually named in the Legend; that Christianity may have touched India from the side of Bactria in the 3rd century; that Christianity, and in particular its doctrine of the **Incarnation**, may very well have been one of the factors which shaped the latter growth of Brahmanism."†

In the pictures "*Christ in Gethsemane*," and "*Appearing to Mary*," (B. 88, B. 221, issued by the Travel Bureau, Boston University,) there are most striking resemblances to the special features of this *Kakemono*, viz.; its division into three scenes, the grouping of disciples and the Rock-tomb. The dates given are 1260-1455. (These prints, it is advisable for all to study who would compare Christian with Buddhist Art.)

In an old temple on the Tōkaidō is another remarkable Mandala, a *Ryobu* picture of Buddha's death-story combined with the Ascension of Jesus Christ.

* As a matter of fact, Indo-Syriac tradition ascribes seven ancient churches to St. Thomas himself. (Yule's note to *Marco Polo*. vol. 2. p. 366). See Appendix I.

† *Early Church History*, vol. IV, p. 462. by H. M. Gwatkin.



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The suffering world to save determined.
 Holy Lord, the God of Heaven,
 From Shâkya's grave comes Shâkya's voice,
 'Pity all sufferers.'

* * * * * * *

Five hundred disciples—*
 A great miracle !
 The lost body of the Founder,
 Appeared clearly,
 And flies to heaven,
 Like a God.†

Kōyasan possesses two chief treasures. One, "*the Coming of Amida with twenty five Bosatsus to earth*," is now in the Museum, Tokyo. The other, "*the Sleeping Buddha*," is still at Kongō-buji, the monastery founded by Kōbō in 816, and where he spent his last days. This immense fresco dates from the Ōtōku era, A.D. 1084-87.

The Golden Buddha,‡ having the svastika on His breast, is passing into Nirvâna, (*Jap.* Néhan-zō) and Anânda is blinded with grief; but the calm expression of that perfect trust which comes from perfect knowledge, and the look of complete satisfaction and confidence in the Divine Will, depicted on the faces of Miroku, Jizō, Monju, and Kwannon, who stand around His dying pillow, is very wonderful to see—for they know that He only

* "Five hundred," *i.e.* Râkans, so constantly seen in Japanese temples, and at Canton in the great temple of "the Five Hundred Buddhas;" (amongst whom Marco Polo figures!). Compare the "*Five hundred*," mentioned by St. Paul in connexion with "*the Twelve*," who were witnesses of the Lord's risen and ascended life, in 1 Cor. 15. 5. 6, and that 500 great Arhâts formed the Synod under Kanishka and As'vaghosa at Gandâra.

† *N. T. Higher Buddhism.* pp. 178-180.

‡ *Supra* p. 39, Amber-coloured Man; p. 93. n. *.

“SLEEPS TO WAKE!”

The King of Beasts, is the sole representative of the Animal creation which, from the Elephant to the Snail, is usually depicted on these Néhan-scenes as plunged in woe at the death of the gentle hearted Buddha, the “Best Friend in all the world!” (Cf. Rom. 8. 21-23.)

This Lion lying on his back, the big tears rolling down his cheeks, has one paw on his heart as though mortally wounded.

Gazing at this scene it seemed to me to symbolize that greater Lion of Judah, or the Shâkya tribe, who, although mortally wounded in the fray, triumphed over Death, and brought Life and Immortality to light, and now

“DEATH HATH NO MORE DOMINION OVER HIM!”

“When the great merciful Lord, *i.e.* Saviour of the World, having finished His work of converting the world entered on the Joy* of the Nirvâna, He lay asleep—about to die; and the spectators deeply affected with compassion and love spake thus together—‘Who shall now provide us a Boat to cross over the great Ocean of Birth and Death?—The Sun of Wisdom has quenched His rays, the world is now in darkness,† who shall light a Lamp to guide us through the long night of ignorance?’

Then Nyorai, reposing on the Lion-couch, addressed the great Assembly‡ thus:—‘Say not that Nyorai has gone for ever because He dies; the spiritual Body is immortal. He dies;—the Body of the Law (*Dharma-kâya* 法身), the spiritual Presence of Buddha in His words remains for ever, unchangeable!’”§

This is the Voice from the Tower—“Wherever this Gospel is preached there am I!” (*Hokekyo.*)

In Mongolia, (where the Mahâyâna took a very firm grip upon the wild nomad tribes, so taming and

* *Supra* p. 165; John 17. 4. 6; 19. 30; Heb. 12. 2; Mat. 25. 21.

† Luke 23, 44, 45.

‡ Isai 40. 10; Heb. 2. 11, 19, 12. 23.

§ *Supra* pp. 80. n. 1; 124 and n. †.

changing their nature that, from being the most fierce they became the gentlest of people,*) the Svastika-symbol of Life for Evermore is laid upon the heart of their dead, thus clearly testifying to a Hope of Immortality once taught—however much that truth may be forgotten and buried now under a load of superstition and ignorance—an Undying Hope that is the same in essence with the prayer of the ancient Keltic Church in Iona: “*For all the blessed dead, who have departed with the Sign of Faith, and whose names are written on the diptychs and recited therefrom.*” (Cf. *infra* ch.: 18, *Ihai*).

In 784, the Emperor Kwammu (782-806), at the instance of his Fujiwara minister, removed his capital from Nara-no-Miyako to Kyoto, calling it at first *Heianjo*, “the City of Peace.” It was planned in imitation of Sianfu, the Western capital of China, but its surrounding hills resemble Jerusalem.

On the return of Dengyō Daishi, the Imperial quarter was laid out in the form of a pallium (*kesa*, the Buddhist priestly mantle,) and the Palace-Gates arranged to teach by their number, *viz.*—Nine outer and Seven inner—the 16 Truths of Mahâyâna Buddhism.

Dengyō also designed the Kiku-no-mon *i.e.* the Sixteen-petalled Imperial Crest of the Chrysanthemum, in order to teach the same truths.

Turning to the West we find the number Seven sacred both to the Jews, as the Pentateuch shews, and to the Christians who, also, held Nine in mystic signifi-

* Thus, also did the fierce Norsemen and Vikings grow tame within the Catholic Church. “They would not have received the Catholic system,” says Dr. Beazley, “if they had felt that it cramped and enfeebled their life.” *Daron*, vol. I. p. 242. note I.



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their root, in accordance with Confucius' advice to "the superior man?"

Dengyō Daishi used his religious influence chiefly upon the Court at Kyoto, and in developing the political life of his day. Like Kōbō Daishi he was an artist, and a beautiful set of his kakemonos, in Kyoto Museum, entitled *Shakahasso-den*, i.e. "Eight Evidential Changes of Character in the career of Buddha Shâka-muni," is not only a work of Art but remarkable for its spiritual teachings, especially as it was this saint who introduced the idea of Mountain-pilgrimages from China.

One picture represents a Pilgrimage where a haughty *daimyo*, having alighted from his old world bullock chariot (*Jap. kago*) at the Mountain-base proceeds to climb on foot, like the Numbest peasant (who might never ride in a palanquin), first crossing a *Gokuraku bashi*,—"the Bridge of Heaven," i.e. a Bridge of Purification (*harahi*). The Lantern is a marked feature in this scene. Above the Mountain-top Buddha, enthroned amid the heavenly hosts, awaits the Pilgrim's arrival.

Another picture shews *Shaka-tanjo*, sending forth two groups of disciples to East and West. Standing in their midst, with one hand He points earth-ward, with the other up to Heaven signifying the Universal Authority given to Him.*

In a third scene, Shâka is enthroned in Glory. It is interesting to note in this connection that Dengyō administered baptism by sprinkling to the Emperor Kwammu on his death bed† for on the golden floor

* Cf. Matthew 28 18-20, and p. 17.

† Cf. *Supra* p. 191. note a.

are the saints kneeling at Shaka's feet, whilst crowned Kings adore Him. From the clouds a great Staircase-ladder is let down by which Nyorai Himself descended to earth.*

In the 9th century, En-nin, (to whom Dengyō Daishi had transmitted the Tō-chu-sō-jō), spent nine years in China learning the Doctrines of Completion, Secrecy, and Meditation (*Jap.* En, Mitsu, Zen). He was also more particularly initiated into the secret rules of the great Yōga-chârya doctrine of Salvation through the Soul's union with the Universal Mind.† He visited the most renowned Buddhist temples in China, and succeeded to the primacy of the Tendai-shū in Japan, dying in 864.

It was En-nin, (*i.e.* Jikaku Daishi) who, returning from China in 847, founded the renowned monastery of Chu-son-ji, in N. Japan, with its Octagon altar, described ch. 19.

In olden days even the Mikado's envoy must alight at the approach to Chu-son-ji, although he were merely passing by the sacred Hill!‡

It is important to note that Dengyō received the secret transmission called *To-chu-so-jo*, or "Transmission within the Tower," on Mount Tiendai in Chékiang, China, and that this is said to have been received by Shâka from Dainichi, who *then* gave it to Maitréya *i.e.* Miroku.§

Later, A.D. 400, the monk Kumarâjîva brought this secret Transmission from Karashar and gave it to his

* *Supra* p. 169. Cf. John i. 51; Gen. 28; and *Temples of the Orient*, pp. 152, 154, etc.

† B. Nanjio's *Short History*. pp. 73, 74.

‡ Murray's *Guide*. Cf. Psalm 15. *Supra* p. 166. note *.

§ *Supra* pp. 32, 166, note *.

Chinese disciples. Chisha Daishi, *i.e.* Chiki of Mt. Tendai (*d.* 597), received the Transmission of the **Spiritual Mountain** where Shâka preached the Lotus Gospel;* and, some generations later, Dōsui in his turn transmitted it to the young Japanese monk Saichō, better known as Dengyō Daishi.

It should also be noted that **all the Apostles of Nations**, whether in the West or in the East, were men of Interior lives† whose souls were still enough to hear the Voice of the Silence, through Whose power they went forth—not as echoes, but as living Words—and thus transformed men's lives everywhere!

PILGRIMAGES.

If one desires to visualize the ancient Pilgrimages, he must visit the Japanese Holy Places. He will then be carried back in spirit to the Ages of Faith.

The Pilgrim-bands are composed of men of all ages—even little lads are included, as in St. Luke 2: 42.—These are specially chosen to represent their respective villages, and to worship and present offerings at the Shrines on behalf of those communities. It is a privilege, aspired to for long years, to be thus selected.

Every group is in charge of a Guide who, clad in a special dress and cap, and carrying a staff with metal rings (shaken to arouse the sleepy), like that of **Jizo**, in his hand, “as a Shepherd” leads his flock, each of whom wears a tinkling bell tied to his girdle.

Much could be written about these Pilgrims did space allow; I will only mention one fact which illuminates the spiritual meaning of the Pilgrimages.

At a Tendai temple I saw a votive picture, presented

* *Supra* pp. 159, 164.

† Alban Butler, *Lives of the Saints*.



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Delectable Mountains?" And when, at last, they reached the goal they made its steep Ascent with ease because "two Men in raiment that shone like gold, and whose faces shone as the Light, led them up by the arms—*after* that they had left their mortal garments in the bridgeless River through which they passed."

It is significant that at the mountain village of Yoshino, just where the last stage begins, Pilgrim-staffs are sold and Shrouds on which the names of the Five Buddhas are inscribed.—(Cf. Psalm 23 : 4—"the Shepherd-psalm!")

The view from Mt. Ōmine is magnificent. It extends for over 180 miles across to the shining, snow-crowned Lotus Peak of Fuji-yâma of which it is truthfully said :

"First to catch the radiance of a brighter Sun-rise,

"In all the world, there is only one Fuji!"

"Also from Jerusalem, two miles, is the Mount Joy," said Sir John Mandeville, (*Travels*, A.D. 1322),—"a full fair place and a delicious; * * and men clepe it Mount Joy, for it giveth joy to Pilgrims' hearts, because that there men first see Jerusalem!"

It was En-no Shōkaku, 役小角, a young Japanese (*b.* 634) who, becoming a convert to the Mahâyâna in that remarkable Epoch, the first half of the 7th century, conceived the idea and accomplished his aim, of climbing the highest Mountains in his native province, Yamato, in order to consecrate their highest and most inaccessible peaks, (ranging from 5,000 ft. to 6,400 ft.), and the remotest places to **Buddha**.

Hence the names these summits bear to-day—"Shâka-ga-take, Bukkyō-ga-take, and Dainichi-dake," whose top is so steep that, as on the Swiss Matterhorn, chains are fixed to make the ascent feasible!

In a cave on Mt. Ōmine En-nō made his hermitage, where he dwelt for 30 years.

Accused of Sorcery,* he was condemned to die, but the sword broke in pieces in the executioner's hand. It is said that he flew away through the air, and was never more seen by mortals.† A more prosaic account says he went to China and never returned.

In 1806, the Mikado Kōkaku gave En-nō the title of Temben dai Bosatsu, (Bôdhisattva of Miracle), in recognition of his services in opening up so much of the Japanese country.

En-nō's chief disciple, Gyōgi Bosatsu, was of Korean birth. Shōmu-tennō finding in him a right-hand adviser made him Dai-sōjō, i.e. Archbishop, at Nara. Gyōji is said to have had a special devotion to Yakushi Nyorai, and went about the country preaching with a band of twelve disciples.

On the slope of Dainichi-dake is a remarkable Rock with a small hole, like "the eye of a needle," through which the pilgrim must crawl. (Cf. Matt. 7: 14; 19: 24).

It is called Gōkuraku no Mon, i.e.

"THE GATE OF PARADISE."

Both the Christian and Mahâyânist Teachers laid the same stress upon the duty of worshipping at the Holy Places and venerating the relics of a Divine Visitor to their world,‡ and of proclaiming His Gospel of Immortality.

According to the Venerable Bede, in the years when

* Cf. *Supra* pp. 36. n. 1; 157, 158.

Padma Sambhova, ("born of the Lotus,") who did similar civilizing work in Tibet in the 8th Cent., is still called "the Wizard priest."

† Cf. Enoch, Gen. 5. 24: Heb: 11. 5.

‡ Cf. *Dawn*, vol. 1. pp. 10, 11; *Supra* p. 36, Fo.

Keltic Christianity was dominant, Pilgrimages were made from England and the Continent to the Shrines of Ireland in the furthest West known to that era.

But, after the Roman Mission triumphed (c. 680) then, at the beginning of the 8th century, the stream of Pilgrimage turned Romewards, and multitudes of all classes (including two King-penitents) went to Rome as "the Holy City," to visit the tombs of the Apostles Peter and Paul, a few pilgrims going on to Syria! Amongst these last was one who somewhat resembles the Japanese pilgrim Ennō Shōkaku of nearly a century earlier.

Willebald, a young Saxon monk of royal birth and nephew to Boniface, the apostle of Germany, accompanied his father and brother to Rome, sailing from Southampton Water, c. A.D. 722. Not content with Rome, but "sighing for heights of virtue yet unattained, he desired a still greater and more unknown Pilgrimage, and determined, at whatever cost, to gaze upon the walls of that delectable and desirable City of Jerusalem."

Arriving there he miraculously recovered his eyesight in the Church of the Invention of the True Cross, and describes Two much venerated Pillars* in the Church of the Ascension on Mount Olivet which were set up as a sign of "the two Angels in white apparel" of Acts 1. 4.

"And," Willibald adds with emphasis, "that man who can *creep between the Pillars and the wall* is free from all his sins!" (i.e. gains plenary indulgence).†

* The Pillar of Cloud stood at the Tabernacle Door when Jchovah descended to counsel Israel. Num. 12. 5; 11. 14; Ex. 29. 43. mg.

In ancient Sumêr, Tamzi and Gishida, Gods of the Tree of Life and Early Spring, stood at the Gate of Anu and caused the Pilgrim-soul to behold His Beautiful Face. See *Temples*, pp. 136-138, 214.

† Beazley's *Dawn*, pp. 141-151.



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There is no region so happy and blest,
 As the heaven of Amida, far in the West.
 At the moment of entering that peaceful scene,
 The common material body of man,
 Is exchanged for a body ethereal and bright,*
 That is seen from afar to be glowing with light.
 In numberless kalpas their time flows along,
 But Summer and Winter are both unknown.
 Around are green woods, and above them bright skies,
 The sun never scorches, cold winds never rise.
 All errors corrected, all Myst'ries made clear,
 Their rest is unbroken by care or by fear.
 The Truth that before lay in darkness concealed,
 In its Fulness and Purity there is revealed; †—
 Where, radiance forth-streaming for thousands of miles,
 Ever sits the Compassionate Buddha and smiles,
 Giving Joy to the victims of sorrow and strife—
 Who are saved by His Law from the evils of life,
 His virtues and merits no words can express!
 * * * * * * *
 The Sun at noon-day is less glorious than He,
 His Compassion resembles a bottomless sea,
 His Arms of pure gold are outstretched to relieve
 The sufferers that weep, and the hearts that do grieve,
 His Mercy is such as none else can display,
 And long years of gratitude never repay !

According to the Chinese sūtras, Tathâgata (Nyorai, Messiah), had Blue, lotus-shaped Eyes. Whether this is connected with the Christian tradition that the Virgin-Mother had such, and that her Son was remarkable for the size and exceeding beauty of His Eyes (p. 18), I know not, although it is true the Jews of the Royal Sephardic House have such. (Cf. also the Auburn Hair preserved in Kashmir, p. 18. n. 2). Anyway, both David and St. Paul anticipated the Joy of beholding their Lord, face to face. (Ps. 17. 15; 1 Cor. 13. 12.)

“The closing of the Padma flower, and the opening of the Utpala determine the period of Day and Night in Heaven.” (Beal's *Catena*, p. 78). Note that the Princesses Brikouti and Wen-tching in Tibet, (*cir*, 630), are always represented with this Blue Lotus in their hands. (Cf. p. 153.)

* 2 Cor. : 5. 1-3.

† *Supra* Tâo-an, pp. 74-77; Lotus Crest, *Index*.

Let us now link together some more

FOURTH CENTURY FACTS,

first briefly noting the Illuminating Clues afforded by the constantly recurring word "Tao," or "Do," in their names which connects the missionaries so closely with "The Men and Women of the Way," as the first Christians are described by St. Luke in the *Acts of the Apostles*;* and that Arnobius, (who died in A.D. 303), reckoned the Seres (Chinese) amongst the Christian nations.†

The Fourth Century was remarkable in both East and West, for the Conversion (in 312) of Constantine, the founder of the Byzantine Empire, for the Rise of Monasticism and of Pilgrimages to the Holy Places.‡

In 311, the monk Ephraim was sent from Jerusalem to evangelize in Tartary, (p. 64).

We saw how much Udyana§ in N.W. India was connected with the Mahâyâna Stories of Buddha,|| but

* Acts 9 : 2 ; 18 : 25, 26 ; 19 : 9, 23 ; 22. 4, 18, 21 ; John 14. 6 ; Heb. 10 : 19, 20. Cf. Ulfilas, the Way-breaker, p. 60. n. §.

† (pp. 45, 59, 60, 64).

‡ pp. 24, 70, 71, 82, p. 165, note ‡, "topes."

§ Udyana, lies north of Gandara, between Kashmir and Kabul, and is watered by the Upper Swat and Indus. The banks of the Swat were lined with Buddhist monasteries before A.D. 500, when a fierce persecution arose under King Mahirakulu, and numerous massacres ended the Transmission of "the Excellent Law" in that land.

Supra pp. 141. n. 2 ; 169. Tradition says that when Buddha came to N. India He at once went to Udyana, and on leaving bequeathed the impress of His left Foot. The Cave of the Shadow of Buddha is in Kabul. (*Travels of Buddhist Pilgrims*. S. Beal).

|| The *Lalita Vistara*, (Chinese, *Fo-pen King*), dates from A.D. 65-78 and is attributed to As'vaghosa, (Chinese, Ma-ming, "Voice of the Horse." (pp. 8, 9. *supra*).

It was brought to China, A.D. 67 ; and Père de Guignes (in the 18th cent.,) considered that "it might be an apocryphal Gospel," (pp. 36, 46).

so far as Gotama is concerned his visit is apocryphal, and " Dr. Legge adds, " It is not easy to account for the name Gotama in the Sâkya tribe."*

Recent writers say that the Sâkya Era originated in Kanishka's reign, *i.e.* A.D. 78.†

This district (now " Afghanistan,") was settled by the B'nei Israel, whom the Assyrian conqueror Sargon II. deported thither over 700 years B.C.

Mosaic and Christian rites and Brahman practices are strangely intermingled by their present descendants, who claim an Israelitish origin, and whose physiognomy is strikingly Hebraic.

" The name of the people inhabiting Udyana is Yûzafzala, the Oriental name of Joseph," says Dr. Beal. The history of Udyana is mixed up with that of the Sâkya family, and the story of the 500 Sâkya girls who, rather than yield to their royal captor, had their hands cut off, and were in consequence specially comforted by Buddha,‡ is strongly reminiscent of the Talmud tradition of the Hebrew captives in Babylon whose right thumbs being cut off "*how*" could they, with maimed hands, play their harps to the Songs of Zion? (Ps. 137).

Now it is highly significant that the Stele at Kaifengfu Synagogue in China (dated A.D. 1489) says :§

* I believe that a strong link exists between the above facts and the 17 *Silent* years of our Lord's life. Cf. Luke 2. 42, 51, 52; 3. 23; Matt 15. 24. See Beal's *Catena*, pp. 13, 433, etc.

† See on this subject the Map at end of Dr. A. Foucher's *L'art Gréco-Bouddhique de Gandâra*, with two beautiful pictures of Worship before the Three Jewels and Wheels, pp. 428-91, 546-7; *Travels of Fa-Hien*, p. 95, Dr. J. Legge, 1886, and *Buddhist Records*, vol. I. pp. 56, 110., (S. Beal).

‡ *Buddhist Record of West*, vol. I. p. xvii. 128. n. 29; vol. 2. pp. 11. 12; Sâkya, " Sons of Isaac?" Rom. 9. 6, 7.

§ *Chinese Jews*, pp. 4, 6. Dr. Marcus N. Adler, 1900.



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them, and that Sun K'üan, the Lord of Wu, had the greatest respect for and confidence in him. He also brought some asbestos cloth. Now this *sramana*'s name literally means "the monk Hwei from Samarkand" (K'ang), and Wu is the Kingdom of which Ché-kiang, where the Chinese first became homeless monks for Buddha's sake, is a Province; (pp. 83. 130 n. †).

In 310, another Tien-tchou, (Hindu) bonze, after being ordained in Udyana, went to Lō-yang.* Richly gifted, he became very distinguished, and from 318-340 served two Hiung-noo, or Tartar Kings in Jao (Chao,) which, being the original Kingdom of the earliest Chinese, was then the wealthiest and most thickly peopled part of China—now known as Péchile and Shansi.

The second of these Kings was the famous Jao Wang, "Stone Tiger," of whose vast military expedition against Kauli we read, (pp. 72, 73).

That Hindu monk, Buddho Simha (or Chingâ, 佛圖澄) being "of lion-like intelligence," rendered immense services at this Hun Court, thereby attaining such influence that in 335 the King allowed the common folks to become monks; 893 monasteries were founded, and Sanskrit universally studied, (p. 55). Nine-tenths of the people became followers of Po.†

Great magical powers were ascribed to Buddho Simha—amongst them causing a Blue Lotus‡ to spring out of a vase of water, and to bloom by means of Incense. This is clearly allegorical, and probably refers to Baptism.

* *Indian Pundits in Land of Snow*, pp. 26-28. 1893.

† The translators of the New Testament into the Mongolian language used this same term Fo—佛, "Not man," for God. *Supra*, p. 36.

‡ *Supra* p. 247. n. *, Utpala.

Tradition connects the origin of Maitreya directly with the Mahayana school and the monk Asanga of Gandara, who was Buddho Simha's teacher. Together they agreed to "frame their conduct so as to enjoy the Presence of Maitreya after death in the Tushita heaven."*

They had promised each other that whoever died first would return to tell the survivor of his condition.

Buddho Simha (Fo-t'o-sang-ho) was first to die, but he did not return. An Angelic visitant appearing to Asânga he enquired, "And where is Buddho Simha?" The Angel replied, "As I was circling round Maitreya I saw him immersed in mirth and pleasure, but he exchanged no look with me; how then can you expect him to come back to you?"

And Asanga was content.†

In 335, Stone Tiger's capital was at Yêh (Chang tê-fu on the borders of Chih-li), and in this large city Buddhô Simha met the enthusiastic young Chinese monk, Tâo-an (whom the rebel Tartar general had welcomed from Chékiang), and between 319-333 taught him Mahâyâna literature.

Stone Tiger died in 349, and after the most appalling Siege, during which those in Yêh lived on human flesh, his family was exterminated in 352.‡

China being in utmost confusion and anarchy, communications were cut off, so Tâo-an led his disciples south into Honan whence he sent them in different directions to evangelize, and, spreading the Doctrine far and wide himself, reached Sianfu which had just

* Note that "Tushita," comes from the root "to be joyous, or merry." (pp. 33, 90, 219.*) Cf. the story of the Prodigal, "and they began to be merry," (Luke 15. 24).

† *Buddhist Records*, vol. 1. pp. 226-229. *Supra* pp. 32, 33, 141. n. 2.

‡ *Corea*, pp. 74, 80. J. Ross.

been conquered (350) and made the capital by Fu-kien a Tibetan emperor, (pp. 73, 74,) who gladly greeted him as a second Buddho-Chingâ, and Tâo-an faithfully served him until he died, c. A.D. 380.

At Tâo-an's request, Fuh-kien sent to the Western Regions for Kumarâjîva, "the greatest expositor of the Mahâyâna" (Eitel,) to be "National Instructor." It was probably due to the same influence that Fuh-kien, in 369, sent the monk Jundo, 順道, "Follower of the Way," from Sianfu to the King of Kauli where two temples were founded, *Nem-but-su-an**, 念佛庵, and *Iphraim* 伊普蘭. (pp. 60, 61)†. Is this name Jun-do connected with that of Jun-tu, who founded a Cenoby at Kaifeng-fu? (pp. 51, 61, 74.)

At this same period c. A.D. 390, St. Chrysostom wrote: "Even the British Isles have felt the power of the Word, for there Churches and Altars have been erected;" and St. Ambrose of Milan (author of the *Te Deum*) mentions that Muséus, an Abyssinian bishop, embarking with merchants on the Red Sea, travelled to India, China, and Little Bukhâra (Chinese Turkestan), returning thence to Ariana, near the Indus river‡, i.e. the very country said to have been evangelized by the Apostle Thomas, whom (as the Christian *Golden Legend*

* Cf. Acts 2. 21; 3. 6, 16; 4. 7, 12, 30.

† The Korean word for Ephraim is 伊普蘭, Chinese sound being E-fu-lan, whilst Japanese sound is I-fu-ran, and Prof. Anésaki thinks that it would be Ephraim. A Korean teacher spells it Yöm-pu-lam. In like manner, Eben 惠便 is the name of the monk who baptized Zen-shin 善信 and her companions, the first three nuns in Japan, A.D. 584; pp. 104, 125. (Cf. 1. Sam. 7. 12).

‡ St. Ambrose, *De Moribus Brachmanorum*. t. IV. p. 1131. Oeuvres complètes, édition de Migne; cited by Abbé Huc, "*Le Christianism en Chine, Tartarie, Tibet*," vol. I. pp. 40-42. Its accompanying map admirably illustrates our theme, from Abyssinia to Korea.



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the indefatigable Evangeliser of the pagans in Gaul, died, aged eighty.

In 411, Isaac, Catholicos of Seleucia in Mesopotamia consecrated a Metropolitan for China, which implies several minor bishops under him, and looks as though the extensive tour of Muséus had been one of episcopal inspection, (cf. pp. 58, 59, n. 77).

Khotan, through which he passed, lies midway between Peking and Europe on the great Camel-track by which the Teas and Silks of China reached Antioch,* Syria and the Roman, (later, Byzantine) Empire. In its famous seminary Nâgârjuna studied (pp. 154, 157).

From the First to the Tenth Century, a well trodden Pilgrimage route connected Khotan with Balkh, (although 700 miles apart); both cities being Mahayanist centres, and Balkh, the capital of Bactria, specially sacred.†

From it a "Paved route" (therefore an important one) led to Merv of the Oasis in Khorassan, "the

‡ **Anticch** was the head-quarters of the Army of the East. Its proximity to the Euphrates and Mediterranean gave it a unique position of influence over East and West. St. Barnabas, the most Catholic minded and sympathetic of the early disciples, organized the Church there taking with him as co-adjutor Saul, the erst-while Persecutor; (*See N. T. Higher Buddhism* p. 193 on *Hokékýo*).

"After Jerusalem," says Mgr. Duchesne, "Antioch ranked as the metropolis of Christendom, and being the greatest of Greek Cities exercised great influence over the Hellenistic Christians." (*Early Christian Worship* p. 323, etc.) The Chinese called it **Antus**. (*Dawn*, vol. 1. p. 471.)

Let us also not forget that it was in a **Khan**, "a poor place, where Caravans of Travellers lay," that our Lord was born at Bethlehem, and celebrated the first Eucharist at Jerusalem.

§ The ruins of Balkh (which is now a wretched hamlet) extend for 20 mile s.

Garden of Asia," where there were Christian congregations as early as A.D. 200, and a bishopric in 333, the time of the Bordeaux Pilgrim.*

Like Edessa and Nisibis, Seleucia on the Tigris was the site of a famous Seminary which sent forth apostolic missionaries to Central Asia. Its Catholicos, Acheus, wrote a martyrology recording the dying triumphs of the martyrs during the terrible 40 years' Persecution by Sapor II, 339-379. He died A.D. 420.

It were easy for Bp. Muséus even to visit Seleucia, (via Samarkand, the capital of Trans-Oxiana, and an opulent market), and having made his report upon China, to return from Seleucia by the great natural historic highroad, leading past the extremely ancient, rich, and populous Merv, "the King of the world," to Herat (an important trade-centre since the days of Alexander the Great, whence a much frequented road led to Balkh), Kabul, Gandâra, thence to the Indus valley, and then re-ship at Patala to the modern "Port Sudan" on the Red Sea for Adule.

In 385, a monk from Tibet was sent by the Chinese Emperor to Pèkché, whose name Maranâda occurs in the *Didache* ("Teaching of the Apostles") at the end of a grace in the Agapé—"the Lord cometh!"

It was A.D. 422 that Kōkukōshi Maihutzū, (the Negro monk who understood the virtue of Incense in Divine worship, p. 141,) came to Shiragi probably, like Bp. Muséus, from East Africa,† and not impossibly

* *The Gates of India* p. 244, etc. Col. Sir T. Holdich, K.C.M.G. 1910. This "Historical Narrative" straightens out the somewhat tangled Geography of the Chinese Buddhist Pilgrims. See also, *Dawn*, vol. I. pp. 30, 57, 58.

† *Supra* pp. 77-79; also Abbé Huc's description of the Negro faced images he saw in Tibet, p. 158.

drifted thither by the Monsoon* as was the Chinese pilgrim Fa Hien, (414) who, left Java for Canton in a junk with 200 merchants, but was stranded on the S. coast of Shantung (i.e. opposite Korea), and thence went (via Nanking, where he left the precious sūtras brought from India with the learned doctors for translation), to Sianfu whence he had travelled, in 399, by the Central Asian route to India, "desiring with his whole heart to spread the knowledge of the Precepts throughout the Land of Han," (China). In Fa-Hien's day the worship of Maitréya was at its height. (*Grunwedel*).

Can it be that the Korean Rams† of Ethiopian pattern, incised with *Fleurs de Luce* were brought from the Sudanese Nile by the pre-historic Trade-route (still existing) to the Red Sea, and thence by junk to Korea?

Herodotus wrote of

"THE BLAMELESS ETHIOPIANS,"

whilst early Christian writers said that "the Gospel had changed these black men's hearts and made them white as snow"; and we know St. Luke's record of the Ethiopian Treasurer's Conversion as he travelled along the great "Highway of the Nations," the Caravan-route leading "down into Egypt," and beyond to Merōe, near the sources of the Nile. (Acts 8. see, also) *Appendix I.*)

With the date, A.D. 459, is connected the traditional voyage of five Buddhist monks from Ki-pin" in the upper Kabul basin, down the Indus to Patâla

* The use of the monsoon, in wafting sailors from Africa to India and back again was discovered c. A.D. 120 by Hippalus. *Dawn*, vol. I. p. 194.

† It is curious that in Tatian's *Diatērasson*, "Rams" is used in John 10: 26, 27, for "Sheep."



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Syrian monks and bishops,* e.g. Beh Jesu, "Blessed be Jesus!" Jesu phanah, "Jesus answered her!" Jesu denach, "Jesus has risen!" Mishia-zea, "Messiah has conquered!" Ebed Mishia, "Servant of Messiah;" and on the Sianfu Stone (erected in the days of the patriarch Anân-Jesu, "the Grace of Jesus!")—Sabar Jesu, "Jesus the Hope;" Ebed Jesu, "the servant of Jesus;" etc.†

Prince Sur-Yaso-ma had received the Transmission from Nīlanatra, (Shō-moku, *lit.* "blue eyed,"‡) who was, therefore, no Hindu monk!

Such features greatly impressed the Far Easterns, as we read in the description of Hada's grandson and of Alopên's band (pp. 133, 160). Curiously, Abbé Huc relates a Lamanesque tradition of a "Lama of the Western Regions" who, in the 14th century, came to Tibet from the remotest regions of the West, and was remarkable not only for his unfathomable learning and amazing sanctity, but for his singular appearance—"his great nose, and eyes that gleamed as with supernatural fire!"

One day he fell asleep on a stone on a mountain-top, and his eyes opened not again;§ (cf. Ennō Shōkaku, p. 245.)

Reaching Sianfu in A.D. 400, Kumârajīva translated "the Perfect Law" (*Hokekyo*, see p. 57), the *Maha*

* The early Chinese mendicant friars on "leaving their home," (becoming ordained and brides of the Church,) assumed the title of Sākya putra, "sons of Buddha." This change of name occurred on adopting the Mahāyāna Faith; one often meets it amongst Japanese monks. See *Buddhist Records*, vol. I. p. II.

† Etheridge, *Syrian Churches*, pp. 245, ff.

‡ B. Nanjio, *Short History*, pp. 45, 46, 158.

§ *Travels in Tartary*, vol. 2. p. 48.

Amitabha Muryo-jiu or *Sukhavati vyuha sutra* (Chinese O-mi-to-Fo-King), the Liturgy which tells of the Deathless Life in the

“ PARADISE OF JOY,”

in Amida's Western Heaven, and was first translated A.D. 147, at Sianfu (already then a great capital), by the Parthian prince-monk Anshi-kaō, who brought them from Gandâra, and whom the Chinese annals say was “an excellent Translator” of no less than 176 distinct works.

Eitel says that “the first Amida-sûtra has no trace of Brahmanic or Vedic origin.”

I think that we should specially note that the contemporary St. Ephrem of Edessa, in the story of the Penitent Thief (Luke 8. 43.), renders “Paradise” as “the Garden of Delight.”

Another Syriac version reads, “Garden of Eden,” and “Eden” means “Delight.”* In short, both the Christian Gospels and the Apocalypse tell of the same “Eden above,” the “Land of Pure Delight,” the lost “Paradise regained,” that filled Kumârajîva, Tâo-an, and others in China, with such Joy when reading thereof in the Mahâyâna sûtras!

These teachings of Immortality *through a personified Buddha* are still absolutely unknown to Hînâ, the “Small riding Vehicle” of Southern Buddhism in Ceylon, Burma, and Siam, (although Hûen Tsang said that the Singalese of his day were Mahâyânists); but they powerfully influenced and transformed the Koreans and Japanese when proclaimed to them in the 5th and 6th centuries,

* See “*Earliest Life of Christ*, Tatian's *Diatessaron*, p. 208, n. 1; translated from the Arabic by Dr. Hamlyn Hill, 1910. Cf. Genesis 2, 8; Revelation 2. 7; *ante* pp. 25, 75, 76.

and are to-day the favourite and most humanizing articles in the creed of Chinese Buddhists, and in all the vast Northern regions of Asia over which the Mahâyâna spread !*

Kumârajîva died at Sianfu A.D. 415, leaving 3,000 disciples, and amongst them Fa-Hien, the Pilgrim, who at Kumârajîva's request published his Travels. Fa Hien died aged 88. About A.D. 444 another monk, Ō Tao, brought three disciples to Shiragi.

The Doctrines of the White Lotus Guild continued to win Chinese hearts, and, in 575, Chik'ai, "the Wise One," founded the Convent of Mt. Tiendai upon them as derived through E-on from the great-hearted Nâgârjuna in the second century of the Incarnation.

"Religion," said Chik'ai, "needs two wings, Reason and Sentiment."

From 630 onwards, these Doctrines were followed by Zendō, the Apostle of Paradise, and Hŭen Tsang the devoted Pilgrim who used his Pilgrimage "not alone for Religion, but in order to create pacific relationships and mutual understandings between the Rulers of the Kingdoms through which he passed."

To shew how closely the interests of the Far East were then entwined one may instance the Korean Pilgrim, Hoei-hien, 慧輪, travelling from Shiragi to Sianfu, and being despatched thence by the Chinese Emperor as the servant of Hŭen Tsang to the Mahâbôdhi Tree in India.†

* "The wild nomad tribes of Central Asia have been changed by it into amiable and virtuous men, and its beneficent influence has been felt even in N. Siberia to which it spread during the last 150 years from Mongolia." [Klaproth, the German literary traveller—quoted by Dr. Edkins, the Chinese Scholar-missionary.]

† Itsing, *Religieux Eminents*, pp. xviii., xix, 79, note ; 80.



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And this is what the great T'ang Emperor, Tai-t'sung observed of the Faith which the Syriac monk, Rabbân Alopên,* brought to Sianfu :

“Having examined the principles of this Religion and investigated its original source, We find it to be mysterious, excellent, and pacific. Originating with the establishment of important truths, its *Principles will survive* when the Framework is forgot. It is quickening for mankind.”

These words inscribed on the Syriac Stone should be reverently pondered by all who truly desire to see the fulfilment of Our Lord's prayer in St. John's Gospel (ch. xvii.) for the Oneness of the Children of God, in other words “the Family of Buddha,”—“drawn” by Whose Power they are born into that Pure Land of Amitâbha, the Immeasurable Life, Light, and Love.

Will the student ponder over these points ?

1. The Chinese Buddhist books call Daijo, “the Different Religion.” It was also known as the “Kneeling Religion.”

2. The ritual colours of the Mahâyâna are the same as the Christian, and have the same significance.

3. Its peculiarities are : (a.) Belief in a God of Mercy and Justice who is also a Saviour. (b.) Faith in this God surpasses all good works. (c.) By Faith we are immediately born into the Paradise of this God, without any rounds of Trans-migration. (d.) Possessing this Faith we shall prove it by our constant efforts to save other men.

This is Christianity none the less that it is clad in a Buddhist garb and nomenclature !

Writing in the First century of the New Era, Josephus, the Jewish historian, said—

* Alopên—Aloh punoya, “the Conversion of God.” Etheridge, *Syrian Church*, p. 85.

“There ought to be but one Temple for one **God**,
 For **Likeness** is the constant foundation of **Agreement**.
 This Temple should be common to all men,
 Because He is the common **God** of all men !”

And did not **The Christ Himself** say, “My House shall be called the House of Prayer for all the nations ?”
 (Mark 11. 17. R.V.)

NOTE. An immensely important fact to consider is that “**Edessa** was destroyed in A.D. 489, hence the **Main Channel** was blocked through which Western philosophy and theology passed Eastwards,” and the consequent **Separation** of Eastern from Western thought.

In 410 there were 40 Assyrian bishopries when the Council presided over by Mar Isaac met at **Seleucia**, “the new Antioch ;” amongst these were Herat, Merv, and Khorassan. A Metropolitan for China was consecrated in the next year 411.

Mshikha Zea, (“Christ conquers,” p. 260,) in the 6th century wrote the *History of the Bishops of Adiabene*.

NISIBIS (p. 59) was a great Nursery of Patriarchs and Bishops. (See Archdeacon Wigram’s *Assyrian Church*,” pp. 95, 103, etc.)

Compare with the above facts the interesting Coincidence that at St Patrick’s death, 493, he left Christianity permanently established in Erin, and that exactly at the period when it was being obliterated in Britain it was being planted by a Briton in large areas of Ireland. “It is of great importance to note the fact that Ireland was being Christianized just at the time when she was cut off from communication with the civilized world and the Christian Church in Europe—when the Piets and Scots, Jutes, Saxons and Angles, obliterating Civilisation and Christianity in Britain, made that country a complete barrier between the infant Church in Ireland, and the wholesome lessons and **developments** which intercourse with the Church on the Continent of Europe would have given.”

See further, “*The Church in these Islands before Augustine*,” by the Bishop of Bristol. S. P. C. K. 1899, pp. 122 ff.

CHAPTER XVI.

“ THE UNSEEN FRIEND.”

“ As one whom his Mother comforteth,
So will I comfort you,” saith **Jehovah**.”*

“ Infinite Mercy hath such ample Arms,
That It embraces all who to It turns.”†

THE interpretation given to the Chinese Emperor Ming-Ti's dream (A.D. 60) was that “the Queen of the Western Heaven had given birth to a Buddha,” (p. 68).

The worship of Kwanyin (*Jap.* Kwanzeon, “Hearer of the World's Cries;”) or Kwannon, was known in China before the advent of Buddhism; but like Amitâbha and Yakushi Nyorai She was, and is, unknown to Hînâyâna in S. India, *i.e.* Ceylon, Burma and Siam.

The Mahâyânists in N. W. India adopted Her as an Incarnation of Amitâbha,—His Son—connecting Her with Avalokites'vara, (*Ishvara*, in Chinese, “Self-Existent,” a term strongly resembling the Hebrew name **Jehovah**,) who, “from of old” had appeared on earth in various ways, in many Forms, speaking with many voices and in different lands,‡ but in especial at **Patala**

* *Isaiah* 66. 13. *John* 14. 16. 17.

† *Dante*.

‡ *Chinese Buddhism*, Dr. Edkins, p. 216. *Ishvara*, Sovereign Lord, is the Greek *Kurios*, Hebrew, *Ishi*. Cf. *Hosea* 2. 16, and *mg.* R.V.; *Deut.* 33. 27 (*Variorum*); *Ex.* 3. 14; *Heb.* 1. 1-3; also *Eitel*, pp. 23, 24.



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Some Chinese texts confound Kwannon with Maitréya (*Jap.* Miroku) who is “full of kindness,” other texts identify one with the other. Kwannon’s title “Great Mercy” resembles that of Miroku, “the Loving One.”

As Avalokites’vara, the Son of Amitâbha, Kwannon is adored as the Manifested God. She is also called Vâch, the Word or Speech. “The Voice Deity,” in Chinese Kwan-shai-yin, the Universally Manifested Voice. She is the World-healer (*Bodhisattva*, p. 11) of this Dispensation. (Cf. the work of the Holy Spirit in *Acts*, after Pentecost.)

Among Her titles are “the Lotus-bearer,” (*Padmapâni*), “the All-pitying.”

Together with Seishi (*Mahâsthâma prapta*), She is named in *Sukhavati-vyuha*, which was translated into Chinese, c. A.D. 147.

Seishi and Maitréya are the Same, and so are Amatérasu, Miroku and Fo.†

“There are images of Maitréya as The Buddha,” says Prof. Grünwedel.‡ Like Yakushi Nyorai and Buddha His hair is richly curled. He is a Lotus-bearer, like Kwannon-sama, and carries the flask of Water of Life (*amrita*). He is the Buddha To Come who will “turn the Wheel of the Law” in the next Age, (p. 29. n. *).§

“Kwanzeon Bosatsu,” (so a Nichiren monk told

* “It is about the Word who is The Life that we are now writing. That Life was made visible, and we have seen It, and now * * tell you of that Immortal Life, which was with the Father, and was made visible to us.” (1 John I. 1, 2; 20th Cent. N. T. *Supra* pp. 46, 223.)

† *Supra* pp. 10, 15, 17, 90, 102, n. 2; 255.

‡ *Buddhist Art*, p. 188. Miroku belongs to Shingon; see pp. 33, n. †. 171, 205, 206, 209. n. †.

§ *Eitel* pp. 23-25; Beal’s *Travels of Buddhist Pilgrims*.

the writer,) is “only another name for Buddha; signifying His heart. In Her loving desire to convert the Ten Worlds (*Jap. jikkai*), She takes 33 forms, although not limited to those, for She is present ‘At all times, and in all places,’ ready to teach and to save men and all created things, because She is the perfect original body, Mandala, Fulness, (*Gk. plerōma*) or Circle of the whole Universe, without Beginning or End. Christians call it ‘God,’ but ‘Kwannon’ and ‘God’ are just the Same;* therefore, when one believes so far as to be united with Her, and becomes one Spirit, then one can be saved from all calamities and become, as Kwannon is, a Saviour† i.e. by opening the hearts of others to the Way, you shall become Kwannon, and Kwannon be yourself.” (pp. 11, 221, n. *).

Is this very far removed from the thought of St. Irenaeus of Gaul, in the 2nd century:—“He became Man, that we might become Divine?” or that of St. Cyril of Jerusalem in the fourth: “We are anointed that we may become Christs,” (*Gk. Kristoi*); and again: “We

* I would ask the student’s attention to these words of the greatest living scientist, Sir Oliver Lodge, F.R.S., as they exactly embody the Buddhist idea of Kwanyin.

Q. “Is man helped in his struggle upward?”

A. “There is a Power in the Universe vastly beyond our comprehension; and we trust and believe that It is a Good and Loving Power, able and willing to help us and all creatures, and to guide us wisely, without detriment to our incipient freedom.

“This **Loving-Kindness** continually surrounds us. In It we live and have our real being. It is the Mainspring of Love and Joy and Beauty, and we call It “the Grace of God.” It sustains and enriches all worlds, and *may take a multiplicity of Forms*, but It was specially manifested to dwellers on this planet in the Life of **Jesus Christ**, through whose spirit and living influence the race of Man may hope to rise to heights at present inaccessible.” (*The Substance of Faith allied with Science*, p. 132, 1907.)

† Nehe 9. 27, 30, R.V.; Micah 6, 4; John 14. 12; 20, 21-23.

are called *Christians* because we are anointed with the Oil of God ? ”

A Japanese pilgrim-song says that “ Kwanon’s mercy is higher than the mountains, deeper than the torrent-riven valleys.” She is the Spirit of Infinite Mercy,—Mercy seeking to save—“ the Heart of Mercy of our God ; ” (Luke 1.78. R.V. *mg.*). Her Eyes are larger and Her Ears broader than ours, and “ Wherever a gnat cries there am I.” Two of her titles are Deliverer and Rescuer.

Possibly literature contains no more wonderful passage than that describing the solitary journey of the Chinese Monk, Hsien Tsang, across the “ Great Sand Ocean ” of Hindu legend (Gobi desert), for days without water to quench his intolerable thirst, deserted by all his comrades, and supported only by the teachings of the *Fumon-bon* or Manifestation-sûtra, (*Hoke* 25.), Nor was his trust in Kwanzeon misplaced, for never was it known that prayer to Her was unanswered !

Such is Her wonderful sympathy with suffering humanity that in Chinese temples Kwanzeon’s images are given the tiny, crippled feet of China’s tortured womanhood—thus, “ in all points, suffering even as they do,” She is the Incarnation of gentleness and helpfulness.

“ If you do not doubt, Kwanzeon will become your Shadow, or your Walking Stick, or as the Pillar of your house.”

“ If a man be thrown over a precipice, or from a cliff high as Mt. Sumêru, or into a cave of fire, (crater of a volcano,) and have the Power of Kwannon *in* him, no hurt will befall him. Or, should bad men curse him, the curse will fall upon their own head ; and should he fall even among robbers or wild beasts, or be in peril of the sword, or bound in

* Cf. Isai : 25, 4 ; 32, 2 ; Ps. 23, 4 ; 91. 1. In Japan one is advised in case of an Earthquake to cling to the strong main Pillar of the house.



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the Fire, as Christ was set forth in the Catacomb-frescoes.

Kwanzeon "thinks" all the materials of the Universe into being. So, in the *Odes of Solomon* (xvi), "The worlds were made by the Thought of His heart." She is the "God of Peace," the "God of all Grace," and of "Manifold Wisdom." She is the "Melodious Voice, or Word, of the Supreme," Vâch-is'vara. She gives to men the power of Self-control.

"The Wind in the Pine-forest may be the Voice of Her converting teaching—the Willow is the wonderful appearance of Kwannon.*

"Amida is our Father in Heaven, or the Perfection—whole body—of Love and Wisdom, but Kwanzeon is His reflection so, like Him, She is often represented in a glory of golden light, a radiant atmosphere—typifying Her illuminating power—like Sunshine."† (p. 138.)

As Love personified‡ Kwanzeon rides an Elephant whose gentle nature expresses the same characteristics as the Christian mystic Lamb, the Seal of the Esquimaux,§ the Gazelle of Kasuga, the Chamois of Vadois Protestants. "The White Elephant, whose name is the Bringer of Happiness to the Whole World."||

* Gen. 3, 8. *mg.* R.V, "The Voice of Jehovah God walking in the Wind of the day." 2 Sam. 5. 14.

† From its resemblance to a Boat, this aureole, called *funagoka*, is the *mandala* or almond-shaped mandala of Vasari and other writers on Italian Art. It was probably brought to the West by the Crusaders, with many another Oriental symbol.

‡ 1 Cor. XIII.

§ There being no sheep in Greenland, missionaries were at a loss to explain St. John I. 29. to the Esquimaux, and finally adopted the Seal, which has the same gentle, affectionate nature as the Lamb.

|| Final sentence of the *Rock Edicts of King Asoka*. B.C. 250,

Sometimes she rides on a **White Horse**, typical of Her power to carry those who cry to Her across the Ocean of Sorrow, "in voices of many tones." She is also represented with a horse's head on Her brow,* hence called "Horse-headed Kwannon."

At times, like St. Barbara, in the West (p. 29.), She wears a Three-storied Pagoda on her brow, the Triple Crown of Heaven, Earth, and Hades. Sometimes She carries an image of Amida on Her head. "The head is a very holy place, for with the **Mind** we worship;† the feet being the lowest part of the body, the image of Amida stands upon Her head, for Amida is so much higher than She is, and Kwannon came to show forth His Grace and Holiness. She is, literally, 'the *Grace of God*,'‡ and Amida is 'the Father of Glory.' "

The Name by which Kwan-Yin is known in Heaven is T'sz Hang, 航 慈, **Ship or Junk of Mercy, Life Boat.**§

As in the *Arabian Gospel of the Holy Infancy* (ch.

* This is very important to compare with Isaiah 63. 9, 13, Habak. 3. 8, 15. (R.V. "surge;" A. V. *mud*,) and with Mark 6, 49; Deut. 33, 26, for *Avalokites'vara* is often spoken of as a **White Horse**. In the Records of Fa-Hien we read. "On the Sea-board there is a Divine Horse, and whoever prays with supreme faith He will carry him across," (*Buddhist Records* vol. 2. pp. 242 and 18.) The "White Horse temple" (pp. 34. n. 3, 141, 162, 168) possibly derives its name from the fact that (in Northern Buddhism) the Prince Siddārtha, when making his Great Renunciation, rode out of the city on a prancing **White Horse**. Beal adds that Julien translates this, "White Elephant."

† Mark 12. 30. R.V.

‡ The **Church**, as in *Shepherd of Hermas*, cf. *infra* ch. 22.

§ Thus St. Ignatius of Syria, A.D. 105, wrote that "the Stones of Our Father's temple are drawn up on high by the Cross of Christ as by an engine, using the Holy Ghost as a **Rope**." (Eph. 2. 10, 11.) See *Conversion by the Million*, (ch. 3. The Goddess of Mercy"), T. Richard. Also Anglican *Baptismal office*; 1 Pet. 3. 20, 21; *supra* pp. 6, 7, *ill.* p. 120; *Messiah*, *ill.* p. 157.

18), Kwannon is painted as a Child-king, crowned by his playmates; or as a Young Boy; or as a Maiden with a Fish-basket—"Gyōran Kwanzeon"*. (Cf. the "Spotless Virgin who catches Ichthus, the Pure Fish from the Spring, and ever offers It to the Friends to eat," on the tomb of St. Avircius at Hieropolis, A.D. 193); or with the Nyōi-i-Pearl—"Nyo-i-rin Kwannon," the Omnipotent One (p. 134), thinking and devising means to save the world. That She may the better save souls, Kwannon takes the Form (according to the individual need) of a King, a Prime Minister,† a Priest, Ambassador, Teacher, or Child, etc., an idea which we can better understand if we ponder on such Bible passages as Judges 6. 34. *mg*: "The Spirit of the Lord clothed Itself with Gideon;" Dan. 5, 11, 14, "In whom is the Spirit of the Holy Gods;" and Mark 16. 12. R.V, "After this, He was manifested in another Form."‡

* *Supra* pp. 138, 222. Not far from the Euphrates, at Hierapolis in N. Syria, was the renowned temple of Atargatis, the Fish Goddess (the Syrian form of Isis, p. 149) and in it was a great chasm into which the waters of the Deluge had drained. Cf. p. 216. n. †.

In Egypt, Isis nursing Horus, "the Babe" wears a Fish-helmet.

In Japan, the oldest temple dedicated to the Merciful Goddess is Nakayama-dēra, founded by Shōtoku Taishi. This, the 24th of Kwannon's Holy Places, is known as "the Fish-temple." Dolphins are everywhere prominent, (pp. 137, 138, 149, 233, 236.) Cf. *vesica piscis*, p. 140.

† Instances of this occur in these pages; *e.g.* Shōtoku Taishi in Japan; King Oswald in Northumbria; Queen Clotilde in France; Srongtsan gambō, his two Queens, and Prime Minister in Tibet, *etc.* In the words of the Nicene Creed: "The Lord and Giver of Life, who spake *through* the prophets." Cf. Mark 13. 11; Matt. 10. 20.

‡ "*Life of Christ in Art*," p. 71. Dean Farrer quotes Origen upon "The Changing Form of our Lord." It deserves close investigation, (as well as the passages in the Gospels on "another Form,") as the thought is entirely Buddhistic. See, also, Dean Spence on "The Manifestation of the Supernatural," (*Early Christianity and Paganism*," pp. 22, 23,



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the *Lamkhara-sutra* which Kumârajiva of Kashmir, (who adopted the name “Kwan-Shi-Yin,”) translated into Chinese, A.D. 400.

The theme of an Apostle's song in an Indian prison, this Pearl was known to Bardaisan of Edessa, c. A.D. 200, and Hüen Tsang heard of it in N. W. India, c. 630.

At the ancient Hokéji, once the largest nunnery at Nara, is a small but most precious image of Kwannon, robed as an Indian princess, brought from Gandara, (pp. 133, 134).

dialectician, Kanishka pushed his army to Sakata to bring back this incomparable Doctor, who then became his own spiritual adviser and physician of his soul. As'vaghosa was reputed to be a great magician, and magical powers by means of Hand-Signs (as in Shingon,) are a Characteristic of Northern Buddhism; the Svastika (*Manji*) being the special emblem of Tamo in Szchuan, W. China. (See p. 234. Appendix I). Thenceforth, As'vaghosa dwelt on the confines of N. W. India and composed the *Sutra Lamkâra* which contains so many of the Stories connected with Udyana told by Hüen Tsang (pp. 144. n. †; 168; 249, n. ‡). In two of them “the Land of Han,” (China) and “Ta-tsin,” the Roman Empire, are named.

These facts illuminate the *Golden Legend* about St. Thomas who, gifted as an Architect, was sold by Our Lord to the Envoy of King Gondoforus, and taken as a slave to N. W. India to build him a (Spiritual) palace, where he healed the sick and drove out demons, and was thought to be “either a Sorcerer, or the Apostle of a New God.” In the *Actae* Thomas thanks Our Lord “who didst sell me that I might be a *Liberator* of many!” *Supra* pp. 245, 254-5.

Thus, also, St. Paul was “a Prisoner of J. C. for you Gentiles.” (Eph. 3. 1, R. V. Cf. Acts 21. 33; 23, 11; 28, 17, 28, 30, 31; Rom. 9. 3; 11. 25; Phil. 1. 12, 13); and St. Clement of Rome (A.D. 97.) wrote “We know how many among ourselves have given up themselves unto bonds, that they might thereby free others.” (Cf. p. 11).

* *Supra* pp. 54, 56, 63, 168. St. Jerome mentions Bardaisan, (b. A.D. 154.) This wonderful Hymn was “composed before the overthrow of the Parthian Dynasty in A.D. 224.” Burkitt's *Early Christianity* p. 218, 1904. (“The Pearl” was an Early Christian name for Our Lord.)

She holds a Lotus, and the aura is formed of Lotus-stalks, each terminating in a flower, like the Cross on St. Thomas' tomb in S. India.

But, here is a wonderful fact, although in India, Avalokites'vara is male, and in China Kwan-Yin is female, in Japan Kwannon is neither He, She, nor It, because actually sexless, impersonal.* There being no gender in Japanese, it is most difficult when translating "*Fumon-bon*," the beautiful sūtra of Kwannon, "the Many-sided One," to apply the right pronoun. However, this difficulty occurs in all Semitic languages,† and so "there being no neuter in Syriac, the Spirit, or Wind (*Ruh*), is feminine; and in the Old Syriac version of the Gospels is so rendered, e.g. John 3. 8; 14. 26; Luke 4. 1."* This version, (completed at Edessa early in the 2nd century) was the Canon of the Eastern Church.‡

"Fumon" means the Everlasting, Loving Being who reaches to all places or corners of the Universe, with Universal sympathy and help—"Grace to help in every time of need."

This is another Link between *Hoke* and the Fourth Gospel. Both emphasize the doctrine of the Paraclete,

* And so saith Ephrem Syrus, 4th cent.

† ("*Early Christianity outside the Roman Empire*," pp. 39, n. 1, 40, Dr. F. C. Burkitt.) "Judged alone by their most ancient language roots, the Yamato people belong to the Semitic race." *Japanese Nation in Evolution* pp. 74-5. W. C. Griffis.

‡ See p. 62. "The word Peshito means *simple*, or literal. * * The Syriac version has also a great value with reference to the Scriptural geography, for, being written in the East, it frequently gives the true Oriental names of places mentioned in the Greek Testament. Mořeōvēr, as this version was made from a very ancient text, it is often of great value in determining the sense of passages of which there are various readings." *The First Century of Christianity*, vol. 2. pp. 203, 305: Homersham Cox.

or Comforter. Avalokites'vara is the chief feature in Nagârjuna's teaching, (p. 25, 30).

In the *Gospel of the Hebrews* (used by the Hebrew Christians, descendants of the original Church in Judea, and which Dr. A. Harnack thinks was used in the Jewish-Christian community at Alexandria,) the Holy Spirit is feminine*, Our Lord speaks of "My Mother, the Holy Spirit."

This Gospel was written in Western Aramaic, the language of Christ and His Apostles; and in Aramaic ruḥa, Spirit, is feminine. In describing Our Lord's baptism it says:

"It came to pass when the Lord was come up out of the water that

THE WHOLE FOUNTAIN OF THE HOLY SPIRIT†

came down and rested on Him, and said unto Him, "My Son, in all the Prophets I awaited Thy coming, that I might rest on Thee. For Thou art My rest; Thou art My first-born Son, who reignest for ever."

This ancient Gospel, written near the end of the First Century, was contemporary with the Synoptic Gospels, and of the Synoptic type. It was cited by Origen; and esteemed very highly by St. Jerome who, regarding it as the original of St. Matthew's Gospel, translated it into Latin and Greek. It is "Apocryphal" in the sense that it was not included in the N. T. Canon, which was closed about A.D. 180.‡

But in the Coptic liturgy the priest, censing the picture of the Blessed Virgin thrice, says,

"Hail to thee, Mary, the fair Dove, which hath borne for us God the Word. Hail to thee, O Virgin, the very and true Queen, Hail Glory of our race! Thou hast borne for us Immanuel."‡

* Cf. "Diamond" Prophecy, *King-Kang-King*, *supra* p. 38.

† Hasting's *Dictionary of Christ and the Gospels*—Art: "The Apocryphal Gospels," by A. F. Findley—See *ante* p. 46.

‡ *Supra* p. 227, also *Coptic Liturgy*, pub. Cope, Fenwick.



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test against the Nestorian “heretics” of the Syriac churches. Strangely enough, some 70 years later, images of Kwanyin, the heroine of the “Lotus-flower-sûtra of Immortal Life,” (*Hoke*), appeared for the first time in Chinese Buddhist temples as the All-Merciful Mother with a Babe in her arms!^o

Carved by Korean sculptors, these images reached Japan in the 6th century, and were much approved. In the 17th century they presented a most perplexing problem to the Missionaries from Rome.

The “Moon-temple” on the highest peak behind Kobé is dedicated to Buddha’s Mother, Mâya Bunin. In it a small image of Her, brought by Kōbō from China, is one of two made by order of Wu-Ti, A.D. 502-509, in whose reign China discovered the Far West.

Pilgrimages to the 33 Holy Places of Kwannon, to adore Her in Her 33 forms, were originated by a Japanese Abbot in the 8th century.

There are three of these “Holy Lands” in Japan, each having 33 temples, the first being dedicated “to Her of Special Protection.” Every Pilgrim to these shrines wears a large hat inscribed with Her Name and the Sanskrit characters

“TWO IN COMPANY,”†

^o “In the 5th cent., there was already a beautiful Basilica at Soissons in France dedicated to the Blessed Virgin, which had been erected on the ruins of the temple of Isis.” (*St. Clotilde*, G. Kurth). *Supra* p. 149.

* *Messiah*, p. 202.

† “You, who can read God’s words, can see what does it mean?” so wrote a Monk to me. “‘Two’ means a Pilgrim and Avalokites’vara who is *always with him*. I bought the other day some Christian pictures. One of them says ‘*Omnipresence of Christ*.’ I wonder what does it mean? Please tell me the real meaning. I suppose Christ makes His appearance

in Japanese, “the Unseen Friend!”

“Avalokites’vara, or Kwannon,” said Mr. Beal, “is the inward manifestation of the Deity which takes place in the Enlightened Heart.”

The Sanju-Sangen temple at Kyoto of the 33,333 images of the Eleven-faced, thousand-handed, thousand-eyed Kwannon (which show markedly Hindu and mythological characteristics), was founded in A.D. 1132. All these are in strong contrast to the exquisite beauty and simplicity of the earlier forms at Hokéji, Hōryuji, and Uzumasa temples, in the 7th century, and indicate degeneration from the original ideals,—just as in Europe, about the same period, (i.e. during the Renaissance,) we find a single body with three heads used to represent the doctrine of the Holy Trinity, “three persons in one God,” and even a single head with three mouths, three noses, and four eyes. Nothing in Japanese temples surpasses the grotesqueness, and vulgarity of some of the devotional(?) images and pictures used, even at the present day, in Europe.*

wherever He is prayed? If mine supposition be right, I should like to conclude that ‘Two in Company’ of Buddhism, and ‘Omnipresence of Christ’ of Christianity has some resemblance,—nay, they are **one** in essence! Please give me your answer. Return the Christ’s picture as I want to keep it.”

Some hats bear Fudō’s name instead of Kwannon-sama. Of the Seventh patriarch, Henoch, we read, “After the birth of his son, he wandered *in company with God* 300 years. * * * Because he had walked with **God**, one day he disappeared because **God** took him.” *Babylonian and Hebrew Genesis*, Zimmern.

* E.g. one in Spain, where the Saviour has a brown wig, and another in Austria of the Virgin who, when a coin is dropped in a box at her feet, raises herself 2 ft. by machinery! Aryadéva, a native of Ceylon, (who, at that great centre of learning Nālanda, had attached himself to the person of Nāgārjuna, and adopted his Mahāyāna doctrine,)

The student will recall that two of the first temples in Japan were erected to fulfil a vow made by the youthful Prince Umayada and the Soga Ō Umako in 587, three years after that Minister had claimed the Stone image of Miroku and built for it a temple*, (p. 104). Soga Ō Umako built Asuka-déra at Nara in the year after the victory granted to their prayers.

It interested me to discover amongst the ancient tiles preserved in Nara Museum one from Asuka, the "Flying Bird" Palace, because it depicts the Heart of the Lotus—its seeds arranged in a Circle of Twelve, the centre being the Five-pointed Cross which meets one everywhere on the Monuments of the self-same period from Cornwall to Japan!

This temple was completed in 596, and Hyécha (who came from Kauli in 595,) together with another bonze from Pèkché took up their abode there, and preached the Mahâyâna widely, and were together the mainstay of the Three Precious Things.

Hyécha was the Teacher of Shōtoku Taishi. I have seen the copy of *Hoke-kyo* made by Shōtoku, and another of *Shomon-kyo*, ("Clear, bright, Ever Victorious King,") with a picture of the Prince preaching to the Court.† At his right hand are two White Lotuses and a Tâma; and below him are the Korean bonze Gakha, and the Japanese Soga Ō Umako eagerly listening.

when visiting a temple in S. India saw an idol whose eyes moved by machinery. Waxing angry at the deceit, Aryadeva bored out those eyes saying: "A Spirit is spiritual! What then is this contemptible object? A Spirit by his spiritual power should influence men to seek wisdom." Beal's *Catena*, pp. 140. n. 2; 371.

* Iname, one of the Hada clan, built the first temple in Japan, A.D. 552; *supra* p. 101. *Nihongi*, vol. 2. pp. 67, 101.

† *Supra* pp. 122, 134, 139, 149, 222.



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In 686, being dangerously ill, he desired the whole body of monks at Asuka, to invoke the Dread Power of the Three Holy Ones, to obtain repose for his body. Rare and precious gifts were offered* to the Three-Amida, Kwannon, and Dai Seishi.† The Dai-Sōjō, Sōjō, and Abbots of four Convents entered the Palace and performed a penitential service, after which the Emperor commanded the Great Purification to be made. A general amnesty was granted and the style of the year changed to Shū-cho, *i.e.* August Red Bird. 朱鳥 Palace was accordingly entitled, “the Palace of Asuka no Kiyomibara,” Asuka being written with the Chinese characters 飛鳥, Flying-Bird.” (See p. 169.)

Then the Princes and Ministers made 100 votive images of Kwanzeon Bosatsu, “for the Emperor’s sake,” and set them up in the Palace. One hundred monks and nuns entered religion, and the Kwannon-sūtra, was expounded in the great Temple of the great Palace. It is this *Fumon-bon* which is still so dear to the hearts of the masses in China and Japan.‡

The close connection between Kwannon, the Spirit of Infinite Holiness and Mercy, and this Scarlet Bird of the Southern Heaven, (the quarter of the New Precious Birth,) together with the rites of Penitence and Purification, is very remarkable.

It is the Japanese Sun-crow, “the Three-legged Bird who roosts in the Sun,”§ and is clearly identical with

* *Supra* p. 225. “Thousand Hotokés.”

† “And yet They are not Three Gods, but **One God.**” (*Athanasian creed. Supra* p. 3.)

‡ See translation in S. Beal’s “*Catena.*”

§ It is not impossible that this Three-legged Bird is an allegorical representation for the ignorant of the “Sacred Tripod” of Confucius’ prophecy, for M. Terrien de la Couperie (*Western Origin of Early Chinese*

the Hindu Eagle, Garuda, "the Fire-Bird of Vishnu," who devours serpents and guards the Black Gate which divides the Earth-life from the Heavenly; and with the Egyptian "Ibis-wingéd Thoth," (both of whom share Kwannon's characteristics, and manifest the Mind of the Divine Lawgiver).

It corresponds to the "radiant Bird Divine" of Dante, "the Celestial Pilot, whose own wings are oars and sails" to the Boat which conveys the Souls of those whom men call "*dead*" to the Mountain of Purgatory.*

Nor should we forget that, both in the Babylonian and Hebrew Flood-stories, the Raven and the Dove occur in connection with the Three-storied Ark of Genesis (6. 16.) and the Seven-storied House-boat of Sûmer,—which, as the Flood subsided, grounded upon a Mountain.

"O man of Shurippak, build a Ship;
Forsake possessions, seek Life;
Abandon goods, and cause (thy) Soul to *live*!"†

And there is a curious resemblance between this "Scarlet Bird" of China and Japan and the "Living Bird" of the Mosaic ritual, which was tied with scarlet wool and then set free over running water at the Cleansing of the Leper, (Lev. 14. 1-6; Isai. 1. 18).

Ravens perching on the Double Axe (symbol of Deity

Civilisation) says that the first allusion to it occurs in the *Li-Sao* of Kiü-yuen, the poet of Ts'a, B.C. 314. This San-i is the Mystery of One sole God in Three Persons. *Supra* pp. 33, 128, 263.

* See *Temples*, "the Ark and its Pilot," pp. 120-122, 245; also *supra* pp. 26, ill. 210.

† Driver's *Book of Genesis*, p. 104 ff. In Chinese "*Tau-pi-an*" "Arrival at *That* Shore" is the equivalent of *Paramita*, the 6 means of reaching Nirvâna, viz. (1) Charity (giving) *Dâna*; (2) Morality, *Sîla*, good conduct (*supra*, p. 188 Kanshin;); (3) Patience, *Kshânti*; (4) Energy, *Virya*; (5) Contemplation, *Dhyâna*; (6) Wisdom, *Prâjna*, (Edkins' *Chinese Buddhism*, p. 417.)

in Egypt* and Sumêr,) were found in Crete by von Dühm carved on a sarcophagus, and on a Christian tomb in Phrygia by Ramsay; and the Double Axe-emblem and living Sun-crows can be seen to-day at Miyajima, in Japan. These Birds are easily recognizable in the picture of an Indo-Syriac church-façade, (*Dawn*, vol. 1. p. 214.)

At Tōfukuji, Nara, (built A.D. 710,) the Octagon building which enshrines a colossal Kwannon is noticeable because the interior pillars are Octagonal, and the gigantic Lotus throne founded on an Octagon represents Fudōraku-sen. The matter needs further investigation, as 1200 years ago, great stress was evidently laid on the number Eight—that of Regeneration, the New Birth, (p. 203).

The immense golden *funagoka*, or luminous Cloud-halo behind Kwanzeon means “Sunshine!” and from the roof above a golden Sun sheds its rays upon Her. Kwannon is often depicted with Light-rays streaming from Her fingers as is the Blessed Virgin in Europe.

At St. Mark’s, Venice, just within the great Entrance-door (which typifies Baptism), the mosaic of the first dome represents the Effusion of the Holy Spirit as the first result and Seal of the Soul’s entry into the Church of God. From the Celestial Dove, enthroned in the apex, twelve fiery Streams descend upon the Twelve Apostles, below whom the Twelve Nations† are personified,

* *Messiah*, p. 185. n. 4, *re* Altar “to the Father of Crows,” and brick Sun-boat lately found in Egypt at Abousir.

It is clear that the Primitive Revelation which gave the constellation Argo as the “Heaven-Ship,” (known to the ancient Chinese as *Tien-chuen*), agrees absolutely with that to St. Peter, Hermas, Nâgârjuna, and in *Hokêkyô*, concerning The Ark, Ship, or Tower of Salvation, and Holy Church.

† In the Vision of Hermas, twelve Mountains represent these Nations.



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CHAPTER XVII.

“THE GREAT PHYSICIAN.”

“The report of Him went forth into all Syria.”

“Virtue went out from Him and healed them all.”

“God wrought Signs and Wonders

Amongst the Gentiles * * * special Miracles.”*

MID-WAY between the venerable shrine of Miroku at Taema-ji and the Imperial Palace of Tachibana, where Shōtoku Taishi was born, is Kumé, a deeply interesting votive Shrine erected by Prince Shōto-ku's younger brother, Kumé, in gratitude to Yakushi Nyorai for restoring his eyesight. It is, also, the site of Zen-mui's Tower.†

Prince Kumé died in 603, when in command of an army sent to “chastise Shiragi.” His image and that of the Crown Prince are on each side of Yakushi's statue which, like those of Miroku and Kwannon at other Yamato shrines of this early date, is 16 ft. high.

Yakushi, too, is robed in the pallium and His gracious attitude resembles Their's, *i.e.* the Unconquered Right Hand is raised in benediction, and the left “*out-stretched to heal*” the Seeking Soul‡, thus clearly proving that

* Matt. 4. 23, 24; Luke 5. 10, 11; 4. 18. R. V; 7. 20-22; Acts 15 12; 19, 11; *supra* p. 109.

† *Supra* pp. 122, 140, 182.

‡ This Great Hand, which symbolizes “*Saving many people*,” being specially found in Shingon my teacher at once recognized a **common heritage** when shewn a picture of the souls of the righteous shut up there-

all Three are but different expressions of the Same divinely perfect and supremely merciful Being, whose love and pity and power to save and bless all who come to Him are alike unfathomable.

It is interesting to note *en passant* that whilst Prince Shōtoku* learned the Inner Doctrines of the Mahâyâna with Hyècha, the Kauli priest, he studied the Outer Classics with a doctor, Gak-ha.

Yakushi wears the precious circle of Hair-rings, said to “shed forth a flood of Light.”† Some call it “the Snail-crown,” but others say it is formed of *tamas*, the precious Jewel of the Soul. (Mal. 3. 17).

His robe has the same peculiar characteristic as

in. (Hulme's *Symbolism* p. 36; cf. John 10. 28. 29; Acts 4. 30; Ps. 31. 15.) This well known emblem in Christian Art of the Presence of the Supreme is found in the Catacombs, in A.D. 359, emerging from the Cloud to give the Law to Moses; or, again, set in a Three-rayed nimbus it symbolizes the Holy Trinity. Sometimes Sun-rays stream from it (as in the Chinese picture of Amida (p. 210) bringing Light and Blessing—which are at times personified by a Dove and a Star floating gently down those Rays.

A huge cable known by the beautiful name “the *Heavenly Hand-strength Rope*” is suspended across the portals of Shintō Shrines. (Cf. Matt. 13. 30, 31. Ill. p. 87, *Messiah*).

* *Supra* pp. 126, 134. It was this Prince who introduced into the Buddhist ritual a sacred masked dance, “*Kurēmai*,” imported from China with Korean music, A.D. 612; thus anticipating the Masques, Miracle plays, and Mystery processions of Christian Europe by some centuries (See pp. 204, 222. Appendix IV.).

The colour and quality of the costumes worn by the Dancers are another proof of the marvellous Art and Civilization of that day.

The Constitution given by Shōtoku Taishi to Japan was founded upou Mahayana principles, (p. 136). I have seen the wooden block types from which it was printed, (p. 118, n. †).

† *Supra* p. 12. Mr. Ruskin has some delightful passages on the Mystical meaning of Hair as developed by the Neo-platonists from Plato's teaching and the vision of the Early Greeks. (*St. Mark's Rest*, pp. 226, 238, 239)

the pallium of Dai-butsu, *i.e.* it falls to the feet in rippling folds like the lappings of a calm sea-wave.

According to the legends of Tibet, the artists when trying to catch His likeness were blinded by the glory of Buddha so He mirrored Himself in a lake to help them, and thus came the waving lines of His robe.*

“Can a devil open the eyes of the blind?” (John 10. 21.)

In the West we have nothing to surpass the depth of spiritual meaning expressed in the marvellous clay and wood images carved, or moulded, by Mahâyânist artists in the end of the 6th, and opening years of the 7th century, the very cream and glory of spiritual Art!

At Uzumasa, a clay image of the **Buddha of Healing** is preserved, which Mr. Fennellosa says, is “Chinese of the late 7th century, and shows the transmission of Greek tradition. It became the model for all later Buddhas.” Enthroned on the Lotus, the three right hand fingers are lifted in blessing; the head is “Snail-crowned,” *i.e.* with the characteristic spiral Curls.†

A temple was built to Yakushi in 680 at Nara by Temmu Tennō in behalf of his consort, who was threatened with blindness, and 100 nuns, or persons of pure life, were made to enter religion. As a result of this vow she recovered her sight and when at his death, in 686, she succeeded to the throne for ten years Jitō, the “motherly Empress,” wisely ruled Japan. She encouraged agriculture, and established a silver coinage.

* Grünwedel.

† An allusion to the beautiful legend current in India that one day when, lost in thought as to how to assuage the world's woes, Buddha was oblivious of the Sun's fierce rays beating on his head, the Snails, in gratitude to Him who loved and shed His blood for all living things, crept up and formed a helmet of their own cool bodies.



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in one hand, with six metal rings (*Sistrum*) like those borne by the Guides who lead the Pilgrim-bands to Mt. Ōmine, (p. 245), and in the other a Tama.

“He will be our Guide, even *through* Death,” sang the Hebrew Psalmist.

Jizō is said to toil and agonize nightly in hell to save souls by His bloody sweat. Surely a reminiscence of the Ancient Faith: “He descended into Hades”?

Jizō and Emma Ō, the King of Hades, are identical. But, “because of His great Mercy,” Jizō’s proper Form is feminine like that of Kwannon-sâma.—Near the entrance to Kōya, at the top of the steepest and worst part of the climb up Fudō-zaka, (answering to Bunyan’s “Hill Difficulty,”) images of Jizō and Fudō, seated side by side, encourage the Pilgrim.

Note that “although no words can sufficiently express the several kinds of sufferings in the eight hells of blazing fire, and the eight of freezing water, they are not made by any other Being but by the sinner’s own thought alone.”*

A Japanese friend bade me observe that the Svastika-sign of Eternal Life (*manji*) is never very far away from Jizō in the temples. On the road to the Miroku statue at Taema-ji, I noticed a wayside shrine to Jizo, and the Svastika was prominent on its four sides.

It is also noteworthy that Bishamon (ch. 18. Anânda,) appeared with Jizō to encourage General Tamura-maru in his warfare against the Ainu, (p. 133). And it is said that when Ennō Shōkaku, “desiring to save the world,” retired to Mt. Ōmine to discipline his own self before undertaking that mission, Miroku first and then Jizo Bosatsu appeared to him.

* Bunyiu Nanjio, *Short History*, p. ix.

All these precious straws of evidence, slight in themselves, together prove which way the Stream of Truth runs!

Yakushi's Crest (*mon*) is the Svastika, and I have seen none finer than on the Curtain screening the beautiful Mandâra of the Pure Land at Taemaji, which depicts the Joys of Immortality, those on the "*Hench*-sign of Victory over Death" in the Golden Hall at Kōya, and on the paper lanterns before Gōkokuji at Tokyo. Now, in Greece, the Svastika was used to represent, or as a substitute for, the Greek word for Midday,* just as we curtail "Christmas" by "Xmas."

The Syriac tablet says,

"He ascended at Noon Day,
Towards His true home."

"Historically," says Max Müller, writing to Dr. Schliemann, the discoverer of Troy,—"*historically* the Svastika is first attested on a coin of Kranânda, who died B.C. 375."

This is interesting, for it brings the appearance of the Svastika into line with the Messianic prophecies and "Signs" of that pre-Christian era.


And further, he adds, "There are *two* words, one 'Sv-asti-ka,' which is derived from *su*, well, and *as*, to be, and would be in Greek εὖεστικη. It is *always*, directed towards the right, and is perhaps a symbol of the vernal Rising Sun, and therefore a natural symbol of Light, Life, Health, and Wealth, in one word—**Salvation!**

"The other form, directed to the left, is '*Sauvastika*,' an emblem of the autumnal, or dying Sun."†

* Acts 26, 13.

† Cited by Mr. G. Simpson, *Buddhist Praying Wheel*, 105, 106, 278-9.

It is the special mark of all deities worshipped by the Lotus School of China. (*Eitel*. See p. 247).

When used as an isolated symbol the Svastika almost always rests upon a Lotus. Sometimes it is inscribed upon the mystic Sun-wheel. It is very remarkable upon Amida's breast in our frontispiece, the Sun-wheel being on His Feet and the palms of His hands and the , Asi-emblem on His head—for the Wheel represents Dharma, the Word, or Law.

ORIGIN OF THE FIRST LAZAR-HOUSE.

About the year 735, the Empress Asuka-himé made votive images and vowed to receive, bathe, and cleanse 1000 sick folks if Yakushi would heal her own disease, which is variously described as consumption, blindness, or leprosy. By His grace, her prayer was granted and so the temple "Yakushi-ji," was erected in thanksgiving at Nara.

It is said that 999 patients arrived, but that for long no others came. At length, a wretched outcast craved admission into the hospice, which was readily granted. He then said that Amida had appeared to him in vision, assuring him of cure if only the Empress could be persuaded to suck the poison from the putrefying sores which covered him from head to foot.

The Empress naturally recoiled from this extreme act of self-abnegation (which, however, was divinely destined to ensure her own perfection), so the leper turned sadly away. Then, it flashed across her that *this* was the thousandth patient for whom she had so long and anxiously prayed, and now, alas! rejected. So, having him recalled, and enjoining silence, she put her lips to the foul wounds, "for Buddha's Sake." Instantly the Leper, bidding Her Majesty, also, "*tell no*



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help, she founded a monastery and nunnery in every province and built dispensaries*, where medicines were freely given to the sick (paid for out of the house-taxes), also asylums for the indigent poor, and orphanages.

Besides Gyōgi Bosatsu (p. 246,) who largely co-operated with Their Majesties, Nestorian physicians (so Prof. P. Y. Saeki tells me), came in 739 from China to Nara and aided in these beneficent works. They received Court honours. One was named Limi-i, 李密醫 — *mi*, sig. Secret, Mystery, *i*, Doctor, and *Li*, is a common Chinese name.

Both Jewish and Arab doctors at this date and earlier were held everywhere in high repute.

In Europe we find a parallel incident in the Age when (after the Conversion of those ferocious cannibals the Huns and the Baptism of their King, St. Stephen, A.D. 997,) the road to Constantinople, so long closed by the barbaric in-roads, was re-opened and, Pilgrimage to Palestine being revived, the West received a fresh impulse of religious enthusiasm from the East. The Pilgrims set out in veritable armies. One pilgrimage alone in 1064 numbering 7000 strong.†

In 1221, an Hungarian princess married the Landgrave of Thuringia. Although only a girl in her teens, Elizabeth devoted herself to the poor serfs around her lord's castle, and founded two hospitals for women and children in Eisenach. Finding a sick child cast out by

* In A.D. 570, the pilgrim Antoninus of Placentia, tells of the Hospice built by the Emperor Justinian in the Temple at Jerusalem for over 3,000 sick folk.

But the Chinese pilgrim Fa Hien, in A.D. 400, found at Patna (one of the earliest centres of Buddhism in India,) survivals of King Asoka's princely devotion in B.C. 250. (S. Beal's *Records*, vol. I. p. 48.

† *Law of Civilization and Decay*, pp. VI, 83, Brooks Adams. 1910.

the rest because of his loathsome leprosy the Princess, moved with pity, carried him up the steep ascent of the Wartburg, and laid him in her own bed. Hearing of this, Prince Louis rushed thither in disgust, and tore off the quilt. But lo! instead of the leper there lay a radiant Babe with the Face of the New-born of Bethlehem and, as they stood amazed, the Vision smiled and vanished from their sight.*

THE FIRST CROWNED NUN

in the West, c. 530, was the Thuringian princess Radegunda, who married a son of Clovis and St. Clotilde in Frank-land. Of her it is told that whilst practising the most rigorous austerities she specially lavished her care upon the sick poor, bathing the lepers with her own hand and kissing their wounds. Thus it would seem that wherever and under whatsoever Name the Gospel came, this was one of its first effects—a total abnegation of Self for Others, (p. 11).†

It is well to recall a Tradition in the Jewish Talmud that, (according to Isaiah 53,) Jehovah's "Righteous Servant, Messiah, was a Leper, "Stricken, smitten of God, and afflicted."‡

The Leper-incident at Nara was Yakushi Nyorai's second appearance in Japan. His first Manifestation, or Epiphany,§ occurred at the same place at a very remote date, and to this the Empress Kōmyō testified

* *Legends of the Monastic Orders*, Mrs. Jameson. Alas! leprosy was introduced into Europe at this time by the Crusaders and Pilgrims.

† Cf. Montalembert's *Monks of the West*.

‡ For details see the writer's "*Temples*," index, *Leper*.

§ *Jap. Gongen*. In Liddell and Scott's dictionary *ἐπιφάνης* is rendered "coming to light," coming "suddenly into view," "appearing of Gods." So the Christian Church celebrates the Feast of the Epiphany, or Manifestation, of Christ as Messiah.

with her own hand on a tablet which still hangs on the wall of the unpretentious wooden shed wherein is preserved, as a National Treasure, the large boulder of Indian stone on which

“YAKUSHI'S TRUE FORM”*

stood when He appeared at Nara, and left thereon the impress of His Feet.

On this Rock, brought from India before Yakushi's arrival, two colossal Foot-prints are clearly visible,† as though delicately chiselled, but, (owing to the long lapse of centuries since they were impressed), the marks or “Signs” on them are somewhat indistinct, so the ill. p. 192 is from a rubbing kindly given me by a Shingon bonze at Okadèra, (the seventh of Kwannon's Holy places), of an excellent *replica* lying near an image of the “Sleeping Buddha,” (*i.e.* Shâka entering Nirvâna—*Nehan*), beautifully carved by Kōbō Daishi.

On eight of the toes is a fylfot Cross, *i.e.* Svastika, exactly like that on the hem of the Good Shepherd's pallium in the Catacomb-frescoes and known as “Thor's Hammer.” Below the toes are two Fish,† joined together as one, a Sceptre, and a Conch shell.‡ Then comes a large *Rimbo* (the mystic Solar Wheel), and on the instep a triple Lotus (*Sambo-in*, Tri-râtna, or “Three

* Matt. 25. 35.

† The impress of Christ's knees, shoulders, chin, nose, fingers, arms hands, feet, was shewn to Pilgrims at Jerusalem. (*Dawn*, vol. 1. pp. 100, 102, 133.) “The impressions of His holy Feet—mysteries which are so many riddles to the infidels,” said Du Halde, (cited by Yeates, *Indian Church History*, p. 83).

‡ A shell is worn by Pilgrims to Mt. Ōmine. “Like Buddha's spiral Curls these shells through ages innumerable, and over many lands, were holy things because of their whorls moving from left to right, some mysterious sympathy with the Sun in His daily course through heaven.” *St. Mark's Rest*, p. 237. J. Ruskin.



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short, according to the thoughtfulness of a man's heart." Fa-Hien, "not privileged to be born when Buddha lived," could "scarce restrain his tears as he gazed on such traces of His earthly Presence."

Hüen Tsang, the Chinese "Master of the Law," tells more about these Foot-prints found in so many places in India, hallowed by Buddha's having planted His Foot there in old days, and from which a brilliant Light shone. These "Traces left by Buddha when He subdued the Dragon" are clearly an echo of

THE PROMISE GIVEN IN EDEN

(Gen. 3. 15), and of its fulfilment on Calvary!

The Feet measured 18 to 20 inches long, by 6 or 8 wide.

The Wheel (*rimbo*) is the discus of Sovereign authority and power. Chinese monarchs "held" it, and on the famous cultus-tablet at Sippar in Babylonia it stood before the Sun-God.

The Sun-wheel with four spokes is the Svastika, and the Svastika is the mystic Cross.† Ezekiel mentions the "*Four directions*" of the "Whirling Wheels" (x. 11.; see pp. 41-44). "Four, or eight, directions" is a Buddhist term.

Daniel (7. 9.) describes the Throne of the Ancient of Days as "fiery flames, and the Wheels thereof burning Fire."

The Wheel-Cross is the *earliest* form in Britain, and peculiar to Cornwall, Wales, and the Isle of Man.

Dante, (in the *Purgatorio* xi. 34-36.) sings:

"Well may we help them wash away the marks
That hence they carried, so that clean and light,
They may ascend unto the starry Wheels!"

The Vinâya-sutra says that the marks on the sole of Buddha's Foot were made by the tears of the sinful

women, Amrapali and others, who wept at Buddha's feet, to the indignation of His disciples.*

Another beautiful explanation is that "for *Kas'yapa's* sake, Buddha revealed His Feet, and caused them to come forth from the golden coffin, and on the Wheel-sign,† lo ! there were different coloured Marks."

"Kâs'yapa had been absent when Buddha died, on his return he asked Anânda, (*Jap.* Anân), saying "Can I behold Nyorai's body?" and Anânda said, "Swathed in a thousand napkins, enclosed in a heavy coffin, with scented wood piled up, we are about to burn It."

Then the Feet came forth and, addressing Anânda, Kâs'yapa asked, 'What are these marks'?‡ Answering, he replied, 'When first He died, the tears of men and gods falling upon His Feet left these marks. Then Kâs'yapa worshipped, and walked round the coffin, uttering His praise.'§

The likeness of this incident to that recorded by St. John readily occurs to the thoughtful mind.

The grouping of the emblems on Yakushi's Feet|| much impressed both myself and my student-interpreter, who reverently remarked, "On this Rock will I build my Church!"

In an octagon chapel upon Mt. Olivet, the imprint of the Saviour's left Foot on the Stone whence He ascended into heaven was shown in recent years to

* Luke 7. 37-50; John 12. 3-8.

† *Buddhist Praying Wheel*, p. 163; see *supra* pp. 41. ff.

‡ Zech. 13. 6, 7, mg. R.V; John 20, 24-28.

§ Beal's *Buddhist Records*, vol. 1. The Chinese represent Anânda, "the Lotus-bearer," as young and smooth-faced, like the traditional St. John, but Kâs'yapa old and wrinkled. Cf. John 21, 20-25; also *ante* pp. 36, 37, and Appendix 1.

Kâs'yapa is said to have been the Apostle who drained Kashmir. Cf. Manjusri, p. 167. †, and Ennō Shokaku, p. 245.

|| Hūen Tsang describes them, (*Buddhist Records*, vol. 2; pp. 90, 91), 108 on each foot, 216 marks in all. From this it will be seen that Yakushi's foot-print at Nara (ill. : p. 192) somewhat differs. The number 108 corresponds to the beads in the Buddhist rosary, (p. 213).

pilgrims, who took casts of it in wax; and, lower down, "the Stone whereon our Lord oft-times sat when He preached, and upon that same He shall sit at the Day of Doom, right as Himself hath said*"; and the Stone whereon He knelt in Gethsemane, seen by Arculf of Gaul, prior to A.D. 680.

Surely it is worth while pondering over the words around the portrait of Christ at Jerusalem, "Nigh to Calvary," concerning "the Sole of His Foot?" (p. 185).

Early Christian artists refrained from painting the Lord's Body in Ascension-scenes. Realizing that It was "shrined behind the Cloud" which "received Him out of sight," they only drew His Feet, with much the same reverence that in old-world Japan caused the Mikado's sacred Person to be hidden from view, his feet alone being allowed to show below the fine bamboo blind which screened him on the Throne from the eyes of those who were admitted into his presence.

On the Deluge-tablet (Sumerian *Creation-Epic*, xl.) to Tam-zi, the Sun of Life, 'tis said: "Both Sun and Moon art Thou!"†

In the Vision of Ming-Ti, A.D. 60, the Buddha of the West had, "above His head, the Glory of the Sun and Moon," (p. 35).

In the Golden Hall of Yakushi-ji, Nara, there are three bronze images of Groeco-Indian, i.e. Gandâra, type. The central is Yakushi Nyorai, the Medical Teacher, (*Skt.* Bhêchadjya-gûru), which is specially famed amongst Japanese artists for its high Greek, or Roman, nose.‡

On either side are the dévas of the Sun and Moon—

* Sir John Mandeville's *Travels*, pp. 64, 65.

† Rev. 22. 23.

‡ *Supra* p. 18.



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Yakushi groups. They are strangely like the S.S. Mary and John who are so prominent beside the Crucified Lord on the Rood-screens of Christendom.

* * * * *

“Leaving us an example that we should follow in His Steps,” so said the Apostle Peter, when writing of the guileless Lamb, who is also “the Great Shepherd of the Sheep.” And who can doubt that it was the kindred Teaching about the Great Physician, who “went about doing good,” that influenced Kōmyō Kōgō, (the Japanese “Empress of Light” * A.D. 730), to preserve these precious relics of Yakushi Nyorai from the days of yore, and “herself to follow in the Blessed Foot-steps of His Most Holy Life,” when she “healed the sick, and cleansed the lepers,” and in so doing received a fresh Revelation of Himself—“Ye did it unto Me?”

Right there the Beggar where he stood—

(O, set the wheel a-spinning)—

Was changed to Him who bore the Rood.

(O, set the wheel a-spinning.)

The sun arose, and thro’ the wood

The Song-birds were a-quiver!

“Thou gav’st thy cloak to comfort *Me*,

(The end is worth the winning!)

My very Heart I give to thee

To comfort thee for ever!”†

* “Live as ‘Children of Light’—for the Outcome of life in the Light” (whether in East or West,) “may be seen in *every form of Goodness, Righteousness, and Sincerity*—always trying to find out what is pleasing to the Lord.” (St. Paul’s letter to the Ephesians, 4. 8. 10. *Twentieth Century N.T.*)

† These lines refer to the well known story of the unbaptized young Roman officer at Amiens in the 4th century who, later, became Bishop of Tours and the most widely venerated Saint in the West. At St. Martin’s tomb miracles of healing were wrought, and all missionaries sought fresh inspiration at his shrine ere setting out on their perilous missions to Central and Northern Europe.

In another temple at Nara Yakushi,

“THE KING OF PHYSICIANS”

is enthroned amidst “the Twelve” upon a vast circular Altar-throne raised in three tiers. Many small incense tables stand around its base.

The 16 ft. image of Yakushi was carved by Gyōgi of Gwangō-ji whom the Emperor Shōmu commanded to build a new temple to Yakushi with timber left over from the Daibutsu temple, (p. 184).

Yakushi Nyorai wears the pallium. His right arm bared, expresses His willingness and readiness to serve just as, in *Nihongi*, we read of an Imperial Prince who, to express his loyalty to the Emperor, “*bared his arm and grasped his sword.*” (Cf. Ps. 45. 3-5; Isai. 59. 16).

Yakushi's hair, like that of Daibutsu (Great Buddha), is curled—in this resembling Apollo, the Greek Sun-god, who brought *healing* in his beams, the “*Sunrise from on High*” who enlightens those who “sit in darkness and the Shadow of Death.” (Cf. Mal. 4. 2; Luke 1. 78-80; 7. 21, 22; *supra* pp. 39, 122.)

His immense aureole represents Tongues of Fire, which burn up all manner of evil.”

The uplifted Hand of Blessing recalls the word: “Come, lay Thy hand upon her and she shall live!” (Mark 5. 23).

The Blessing of Water from the sacred Well takes place daily at an early Mass, and it was touching to see the blind folks coming to burn incense, and wash their eyes with this holy water, praying in intense eager devotion to Yakushi, who holds a large “*Yakko*,” (golden jar of Eye-salve formed like a *tama*), in His left hand.*

* It is a significant comment upon the above facts that, nearly 1000 years ago, the custom arose of the blind shaving their heads as *Mékura-*

It forcibly recalled the Gospel story of the Blind Man sent by Jesus to Siloam's pool, and the next Sunday, when at Mass in the Roman Church at Kyoto, the coincidence struck me still more powerfully, on observing a beautiful *pieta* of our Lord laid upon His Mother's knee after being taken down from the Cross. She was anxiously feeling His pulse, as though to say—"Physician, heal Thyself!"* and beside Him lay—dropped from the lifeless hand—the exact *replica* of Yakushi's golden jar which, like the Clustering Curls, also represents that wonderful *hosho no tama*, the choicest of Pearls!†

This image of Yakushi is specially noted for the beauty of its large, wide-opened Eyes,‡ for *usually*, the Buddha's eyes are semi-closed.

The "Eyes" on the *Eikon* sent to King Abgar were "wondrous large and beautiful."

St. Epiphanius described his Lord and Christ as having "beautiful Eyes," and St. Avircius of Phrygia, as early as A.D. 193, mentions the "Holy Shepherd with the Great Eyes that see through all, as He feeds His Flock upon the hills and plains."

"I am He that looks into the hearts and souls of men."§

"With larger, other Eyes than our's."||

boshi, or blind priests, and following the profession of music, shampooing, and acupuncture. Later, they were put in charge of a family of Court nobles, and some even received the priestly titles of *Kengyō* or *Kōtō*, being treated differently to ordinary people. (*Fifty years of New Japan*, edited by Count Okuma, 1909, vol. 2. p. 105.)

* Rev. 2. 18: John 9. 1-2; Luke 4. 23. † Matt. 13. 45, 46.

‡ Jameson's *History of our Lord*, ill. p. 39. Cf. Gordon's *Temples of the Orient*, "the Glory of the Sun-God," p. 27.

§ Rev. 2. 23 (20th Century N.T.), 1. 15. *Supra* p. 158. 231.

|| Tennyson. *Supra* p. 216 n. ‡.



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CHAPTER XVIII.

THE EMERALD BUDDHA.

“ Upon them that dwelt in the Land of the Shadow of Death
The Light hath shined.”

“ By His Light, I go rejoicing through the Regions of the Dead.”*

THE chief function of Yakushi Nyorai is to cure both physical and mental disease, the pain and agony of universal life, *i.e.* of men, animals, and all sentient beings.†

When Yakushi desired to become Buddha, He made Twelve Vows—great, selfless vows—to save Others.

His second function is to redeem, or “at-one,” all retrograde monks, and believers who do not observe the strict rules enjoined by Buddha. To revive the faith of such degenerates, and thus give effect to “the Desires of Yakushi,”‡ Shōmu Tennō, 724-48, (like his predecessors, p. 134) issued an Edict to place an image of Yakushi Nyorai in the Chū-dō (Central Hall) of each important temple in Japan; and in his own mortuary chapel at Nara I saw images of Yakushi and “the Twelve.”§

Yakushi (*Chinese*, Yo-shī-Fo,) is the *Ruri*, “Emerald-

* Isaiah, 9. 2. Welsh hymn.

† Cf. Rom. 8. 22; Matt 8. 17, R.V, “Himself took our infirmities and bare our diseases.”

‡ *Supra* p. 291.

§ Ill.: *Messiah* p. 191.

blue, or Crystal light " Buddha, in whom all the Sun's Rays are focussed. In Him is the Germ of Spring, hence His crest is the Svastika-symbol of the Rising, Vernal Sun.

"Beholding the superlative Beauty of Nyorai, His person bright and ruddy as Crystal—the blue lotus-shaped Eyes in His Face*—and other Signs, caused Anânda to follow Him with shaven crown."†

This Emerald—blue to Chinese eyes,‡ green to ours—is the hue of Life and Growth in Purgatory. "It symbolizes Hope—particularly Hope in Immortality, Spring-time and Victory."§

St John in his great Vision (*mandala*) of Heaven "saw a Rainbow round God's Throne, coloured like an Emerald." (Rev : 4. 3.)

Osiris, the Egyptian God of the Dead, like Yakushi was 16 ft. high, painted green, and (as the Angels in Dante's *Purgatorio*) clad in robes, "verdant as new-born leaflets."||

"Green all the year round," was that "Meadow on the Other side of the River, curiously beautified with Lilies," in Bunyan's immortal Allegory.

Thus, also, in the mandaras of Amida and the Twenty-five Bosatsus at Kōya and Taema-ji (p. 221) the predominant note is Green. The Lotus on which each Figure stands is Green, and so also is that on which

* *Supra* p. 248.

† From the Sûraṅgama, Sun-sûtra, which belongs to the same age as *Lankâvatara* (p. 275, ||) and *Saddharma Pundarika* (p. 25, *Hoké*) sūtras, and is also connected with *Udyana* (p. 249). Beal's *Catena*, pp. 284 91. *Supra* p. 93. n. *.

‡ "What a beautiful blue is the green bamboo!"

§ *Sacred and Legendary Art* (Introd.); Longfellow's *Notes to Purgatorio* (pp. 384, 388), "The Emerald-green of the illuminators." See *Temples*, Index, "Green." || Canto 8. 28.

Dai Seishi receives the soul of Chūjō-himé. Green tints are seen in the costumes, and the whole atmosphere is a Green Twilight like that of a cryptomeria forest.

The Temple record says that "Saichō," (Dengyō Daishi, A.D. 767-822), "desiring to save all men, chose sandalwood for a statue of Yakushi Nyorai, in obedience to a Heavenly Vision, so that the fragrance of this Spirit-wood might kindle great love in the people."*

On Mt. Hiyé† near Kyoto, I visited this wonderfully mysterious Kompon Chūdō, built by Saichō, where a charm sold to Pilgrims is of the Three who are One, viz : Dainichi, Miroku, and Kwanzeon, which Triad, expressing the Mâhâyana teachings, was first placed there in 811 "by the Emperor Saga's piety."‡ Over the Gateway are two immense White Doves with golden wings, one flying outfrom and the other into the Sanctuary,—which led my guide, a lady missionary, to exclaim : "The Holy Spirit ! "§

Now, in the 4th and 5th century mosaics of the Western Church the Dove is the recognized symbol of the Spirit who, for the first 1100 years, was almost exclusively so represented. A White Dove, both in History and Art, impersonates the Spirit of God, (cf. John 1. 31. 32), beautifully so, as in pictures of Gregory

* Note that Sandalwood was chosen for the Image of Fo sent in response to Ming-Ti's embassy, A.D. 64. (*Supra* 34, 35).

† Note that *Hy*, Fire, is one form of *Iona* (p. 110), perhaps derived through Sanskrit? Some say the Picts were of Scythian origin, of which race the patron saint of Scotland, Andrew, was the reputed Apostle, (p. 64. and n. 4.). Theodoret (A.D. 429) mentions Apostles having gone to Scythia and the Seres.

‡ Ill. : *Messiah*, p. 14. At the Shin-Yakushi-ji, as elsewhere, the Three are carved out of one piece of wood—the best representation known of the transcendent Mystery of Him who is Tri-une.

§ Cf. Hulme, *fig.* p. 185; Ps. 68. 13.



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“A picture of Christ dark as a Moor—from *Canticles*, ‘I am black but comely’—is sometimes seen on a St. Veronica’s cloth, (probably taken from the much darkened Byzantine representations, as no legend of a black face as associated with Christ exists;) but, by the 6th century, Romans, Greeks, Hebrews, and Ethiopians could each show their ‘True Likeness,’ *vera ikon*, of Christ which bore the features of their own particular race,”* *i.e.*

A UNIVERSAL SAVIOUR !

The peculiarity of Chūdō is a Fence flanked by immense doors, which divides the oblong Nave (*gejin*) from the Sanctuary, “*naikin*,” and is actually a protective Barrier against the dark, abysmal crypt† from which the High Altar rises. In this crypt (which runs the whole length of the Nave) are four small dimly lighted altars, and at the foot of the High Altar (*i.e.* at the very bottom of the vault which forms the Sanctuary), is a Table of Offerings, or *pro-thesis*.

“Yea, though I walk through the Valley of Deep Darkness,
Thou art with me. Thou preparest a Table before me
In the presence of my foes.” Ps. 23. 4. mg. 5; R.V.

preserved in the Holy of holies. Carved by an Indian monk, it came into Keikwa Ajari’s possession at Sianfu. He gave it to Kōbō Daishi to bring to Japan. See *Messiah* (ill. p. 149,) on the colossal image of Maitrêya, (Miroku), at Peking. Black is the colour of *bruising*; cf. 1 Pet. 2. 24. mg. R.V.

* *Sacred and Legendary Art*, ill. : pp. 138, 139. Cf. John 20, 30, 31.

† At Hexham, in St. Wilfrith’s day, “most secret and beautiful Oratories were found *underground*, in which were Altars with their apparatus most honorifically prepared.” Ina, King of Wessex, (who went to Rome in 728, “to obtain the singular glory of being cleansed in the Font of Baptism at the threshold of the blessed Apostles,”) made a similar chapel under a larger church, and contributed 264 lbs. of gold for its Altar, and 38 lbs. of gold, and 175 lbs. of silver for the images of our Lord, the Blessed Virgin, and Twelve Apostles. It was this King Ina, who, persuaded by St. Aldhelm, built a large church at Glastonbury (p. 69) *c.* 688, to which a Northumbrian Abbot fled from the Danes in 754, bringing the relics of Bp. Aidan, Abbess Hilda, and other saints. *St. Aldhelm*, pp. 98, 190, 162-3, S.P.C.K.

The Shi-tennō (p. 39. n. *, or Dawn-Spirits who stood on a Lotus at the Feet of Osiris in Egypt,)—guard the Four Cardinal-points, and rule the Four Seasons.

Tamon ("Bishamon" p. 145) is peculiarly connected with Yakushi Nyorai and with Anân, "the Lotus-bearer," the Buddha's cousin and earliest disciple who, from being constantly with Him, "heard much and therefore loved so much." Anân is often called "Tamon," *lit.* "hearing much," because of his extensive knowledge and wonderful memory, (p. 36).

He persuaded Shâkya to admit Women to discipleship for his aunt's sake, whose name, Mahâpradjâpatî, *sig.* "Path of Great Love." She became the first Mother-Abbess.

Now St. John the Divine much resembled Anânda in character and as a spiritual writer (p. 173. note 1,) and it was Anânda's "Gospel of Immortality"* (*Hoké*) which so deeply impressed the Japanese Court in the 7th century. Cf. John 21. 25.

At certain times Bishamon's image is dipped in a bason of boiling oil. I am unable to ascertain any satisfactory reason for this, and cannot but recall the escape of St. John from the caldron of boiling oil into which he was plunged at the Latin Gate by the Roman Emperor's order. The chapel of San Giovanni in olio now marks the spot.

"Tertullian (A.D. 230), is the first witness of Tradition who makes known just what trials St. John had to endure when felicitating the Roman Church on having been enriched by the teaching and the blood of the great Apostles. 'Peter,' he says, 'suffered the same torture as the Master; Paul was crowned, by dying like John the Baptist; the Apostle

* "The word *Gospel* is strictly scientific; the Pâli word *Saddhamo*, meaning 'True and Good Religion,' and conveying the concept of a World-wide Faith." Edmunds' "*Buddhist and Christian Gospels*."

John, after having been *immersed in boiling oil*, was banished to an island.' Very many of the Fathers, Irenæus, Clement of Alexandria, Origen, Victorinus of Pettau, Eusebius, and Jerome have preserved and lent their authority to this tradition."*

It is significant that Tamon, may be recognized by the Ta-hō-to in his hand, for that Tower is also especially connected with Anânda, (S. Beal).

In a huge loft above the Dai Mon (Gateway) of Tōfuku-ji, Kyoto, I was struck by this fact, for, seated beside the Central Figure, and holding a one-storied Tower based on a Lotus, Tamon, is earnestly pointing to it whilst explaining its virtues.

The Râkan next him carries a Lotus-bud and cries aloud, like a Herald proclaiming News. Another Râkan, was grumbling at the waste of food upon the crowd when the monks' own stock was so low. Fresh supplies arriving at that very moment shamed him, and his head remained awry, fixed in that position.

The Twelve "Divine Generals of the Law" who kneel each side of Yakushi in the vault on Hiyésan reminded me of those family-groups kneeling on their parents' tombs in mediæval churches in Europe.

"The Twelve" (*juni*) is as familiar an expression to the Japanese as it is to Christians through the Gospels.

The Greek Church represents "The Twelve" by the "*dodekaphoton*," 13 Lamps of which the central one is Christ; just as at Florence, Milan, Amiens, and other Cathedrals in the West, their statues are on the façade, on each side of The Christ, who, as the Door, is placed above the central porch.

To these Twelve Generals, Yakushi gave power and

* *De Prasript*, 36, cited in "Saint John and the close of the Apostolic Age," by Abbé Constant Fouard, member of *Biblical Commission*, 1905.

† Cf. Anânda pp. 25. 35. n. * 36. App. : 1; John 13. 23.



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probably, the "Never-withering flowers" of our own Western hymns!

In the 4th century, Mar Eusebius mentions a bronze statue inscribed "To Soter, the Saviour Benefactor," then standing in Caesarea Philippi, and regarded as an image of Our Lord, erected by the woman who was healed by touching the hem of His robe. Christ, robed in the pallium, stretched out His hand towards her who knelt in adoring gratitude at His feet.*

There is no doubt that in the Roman Catacombs and upon the early sarcophagi the Figure of the *Kaloz*, Beautiful Shepherd, had an especially sepulchral reference—representing His Power to bear aloft to the Green Pastures in the Heavenly Land the souls wounded, wearied, and bruised in their worldly conflict.

Therefore, it seems clear that in the imagery of this Chūdō the self-same Truth is set forth regarding Yakushi Nyorai, the great Healer of the Souls of the dead, as in the Kondō at Kōya, where, His image (carved by Kōbō Daishi,) faces South, the Region of Hōshō, the Precious Birth; and in the sprays of *Shikimi*, 寶生, on those Altars, the equivalent of the Shintō *Sakaki*, both are the Tree of Life and Healing.†

In 788, three years after becoming a monk and six before going to China, Dengyō Daishi founded Enryaku-ji on Mt. Hiyé, so that the ceaseless Intercessions of the monks might be a perpetual protection to the Imperial Palace at Kyoto from the maleficent influences of the North-East.‡

* Pp. 134, 137, 138, 178. Cf. Rev. 22. 2; 1. 5, 18; 1 Pet. 1. 3.

† Note that this was the position of the Jerusalem Temple (Ps. 48. 2.), and also of that built in the Heliopolite nome in Egypt by Oniah, B.C. 169-166, "after the pattern of that in Jerusalem, but smaller and poorer." Petrie's *Egypt and Israel*, p. 103. S.P.C.K. *Temples*, pp. 234, 319.

Returning thence, Dengyō added the Konpon Chudō, 根本中道. Chūdō "signifies" The Middle Path.*

This led me to think that that strange dark Crypt, out of which rises Yakushi's high Altar-throne is really a pictorial Allegory of the Middle World of Hades—(called "*Amenti*" in ancient Egypt, "*Sheol*," in Israel, the Japanese "*Root-Country*,") into which, after His crucifixion, Christ descended as a Herald to announce to "the Spirits in Prison" the Glad Tidings of His accomplished work and Victory over Death and the Tomb, which the old world Mysteries foreshadowed and all the ancient Seers had foretold ever since the Fall of Man, and his consequent Expulsion from Eden.†

"Of that Second Kingdom will I sing
Wherein the human spirit doth purge itself,
And to ascend to Heaven becometh worthy."

Purgatorio 1. 4-6.

It is most significant that Dengyō founded this Worship Hall upon the Teachings of the White Lotus of IMMORTALITY,‡ for in 785, at the age of twenty, this young monk read three holy books brought by the Blind Apostle Kan-shin, in 754, from China.§ One was *Hokekyo*, but, although deeply interested, Dengyō found in it such perplexing problems on which he could get no light in Japan that, hearing from some of the many travellers of that day of the great Scholars on Mt.

* Official *Guide book to Kyoto*, 1895. Chūdō, 中道, "Midway, in the course of a journey, or in the performance of any work." Brinkley's *Jap.-Eng. : Dictionary*.

† Cf. Gen. 3. 15-24; I Pet. 3. 18-20; 1. 3-5; 1 Cor. 15. 54-58. Cf. ch. 21, the Hensch-Sign.

‡ See in detail pp. 74, 77, 247, ff. on White Lotus sect in China in the Fourth Century.

§ Pp. 190, 191, 261.

Tientai* who chiefly studied *Hoke*, he besought the Emperor's leave and, going to China in 804, placed himself under their instruction.

On Kōbō Daishi's return to Japan, Dengyō studied from him the esoteric *mikkyō* doctrines of *Dainichi-kyō* and Kongō-kai Mandala†, receiving Dembō baptism in 811.†

The Tendai-shū founded by Dengyō, is also called "*Hoke-shū*," because of its chief sūtra, *Hoke-kyō*. It spread all over Japan.

In 1253, Nichiren, desiring to establish a Kingdom of Righteousness and Peace in Japan, founded his sect upon *Hoke-kyō*. His name in religion signifies "Sun-Lotus;" and the formula used by his followers is *Namu Myōhō Renge Kyō*, "O the Scripture of the Lotus of the Wonderful Law!"

The two chief differences between Tendai and Shingon are that the Tendai doctrine is exoteric, i.e. open and popular, and that the *historical* Shāka is worshipped therein as Buddha. In Shingon the doctrine is esoteric, —inner and mystical; and the chief *honzon* is Dainichi Nyorai, the Spiritual Buddha.

For the first four centuries, (as some 400 pictures attest,) the Good Shepherd was the ideal prominent before the Christian mind in the West, until replaced by the Sacrificial Lamb, (*Agnus Dei*). Before the end of the 1st century, in the Catacomb of the Confessor Flavia

* A Contemplative Order founded by Chiki Daishi, A.D. 570 (p. 262.)

† *Supra* p. 181. I would here correct an error. Zenmui reached China by land in 716 with Taizōkai only; Kongō-chi and Fūkū brought Kongō-kai Mandara in 720. They all met in the house of Ichigyō, a Chinese monk, who helped much in translating Indian sūtras. Fūkū was one of the Great Translators into Chinese. He spent 55 years in China, and baptized three Emperors. *Supra* p. 200.



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Ascension, "who will cure your disease, give Life to you and all who are with you." This is Mahâyâna!*

When Mar Addai† reached Edessa, Abgar, an out-east from, his people, was expecting the Kingdom of God! and, in gratitude for his cure, built the first Christian church. The legend of the picture, reaching the Schools of the West from the East in the 10th cent., was linked to that of St. Veronica (pp. 14, 70) which told how the Roman Emperor, hearing of a Great Physician in Judaea who healed every sickness, sent an Envoy to Jerusalem, only to find that the Jews had *killed the Physician* three years before, but this healing Portrait was fortunately discovered and taken to Rome.

Cf. St. Peter's words, "You have killed the Prince of Life!" (Acts 3. 14; 5, 30, 31, 33.)

When Yakushi appeared on the Rock at Nara, 1450 to 1500 years ago, He declared ‡

"I AM THE TRUE PHYSICIAN."

St. Ignatius of Antioch (martyred A.D. 107) said that Our Lord was the "Only Physician of Soul and

* *Supra* pp. 25, 109, 110; Appendix I.

† "Thaddeus"? Matt. 10. 4; Cf. "Hadn," *supra*, pp. 62, 65. There was a "Liturgy of St. Thaddeus," now lost. To him the Mesopotamian Churches ascribe their origin. He died A.D. 104.

Tradition says that Mar Addai planted Christianity at Edessa, and that his disciple Mâri evangelized Persia. Edessa is 16 hours' ride beyond the Euphrates. (pp. 59, 61).

The Armenian Church claims that Our Lord having corresponded with Akbar, Prince of Ur (Cifra), sent the apostle Thaddeus and Judas who founded a Church there as early as A.D. 34.

It is one of the oldest Eastern Christian Churches, and not in communion with the Orthodox Greek, or Roman Churches.

‡ *Supra* pp. 297, 302. "This image of Yakushi is the best in the world, made under the Emperor Temmu's direction 1274 years ago, but a Shrine to Yakushi existed there two or three hundred years earlier," so the priest told me. *Supra* p. 47 n. †.

Spirit. His Bread is the true Medicine of Immortality, the Antidote of Death.*

In Early Syriac liturgies the Eucharist is styled "the Medicine of the Soul"; and St. Bernard of Clairvaux† declared, "It strengthens the feeble, cures disease, preserves health, gives perpetual health to the mind."

Our Lord said of Himself, "I Am the Life-giving Bread!"‡

Thus, in a Keltic treatise of the ancient Columban Church (translated by Prof. O'Curry) the same Teaching is given:

"This Body is the rich Viaticum of the faithful who journey through the Paths of Pilgrimage and Penitence in this world to the Heavenly Fatherland. This is the Seed of Resurrection in the Life Immortal of the Righteous."

It is "the Mystery of Gladness" of the Primitive Liturgies. In the *Acts of Thomas* (2nd century) these words occur:

"Let this Eucharist be to you for Life and Rest and Joy and Health, and for the healing of your souls and bodies. * * * Let it be for Remission of transgressions and sins, and for the Everlasting Resurrection."

The idea of a golden "Pill of Immortality" is preserved by a secret sect in China, which numbers hundreds of thousands of believers.§ It is found in Tibet where, ere giving medicine, or commencing a surgical operation, prayers are offered to the "Supreme Physicians," the Healing Buddhas who create medicinal-plants, and especially when preparing the *Mani* pills which, like the Viaticum, are only used in very grave illness.

* *Epistle to the Ephesians.*

† Died 1153. "Clairvaux," see *supra* pp. 161, 162 and n. *. 295. n. §, 304 and n. *.

‡ John 6. 32, 35, 38. According to Philo Judaeus, the Manna in the desert was the Logos. (Cf. Ex. 16. 14, 15, 32; John 6. 30-32, 41; Heb. 6. 4; Rev. 2. 17.)

Now Nagarjuna was skilled in the art of compounding this Medicine. By taking a Pill, or Cake, he nourished the years of his life so that neither mind nor body decayed.*

The Lamas (monks) make these Mani-pills of flour mixed with fragments of some saint's relics, in powder or ash, moistened with *Amrita*, to administer to the sick. Whilst the paste is in the Water,—i.e. from one to three weeks—the Lamas fast, eat no meat, and all day long recite special prayers.

The vase holding this Paste and Water of Life stands on a disc divided into six sections on each of which is a syllable of the prayer usually addressed to Avalokites'vara—*Om-mani-padme-hun*, "Hail, Thou Treasure in the Lotus!"†

Mani means "Spotless."‡ It is a precious Stone, i.e. the above incomparable Fire-Pearl§ whose rays illumine the world.

This prayer is the *Nem Butsu*—(Namu Amida Butsu)|| of Japan, which means "I consecrate my whole being to Amida!" and is like the *Kyrie* which in the Divine Office of the Coptic Church is repeated 50 times before Absolution is given.

On the seventh and central circle of the Tibetan paten, the Sanskrit character Hri is inscribed, 紇 哩, *lit.* : "the Heart."

* So said Hüen Tsang. *Buddhist Records*, vol. 2. p. 212.

† Schlagentweit, *Annales Guimet*, vol. 3. p. 172. See *Messiah* p. 148. n. 4. for origin of *Om mani*.

‡ Eitel, pp. 96, 110. Some think it is a Carbuncle, or Opal, as it flashes fire; *supra* pp. 55, 156 and n. †.

§ Pp. 67, 68, 203, Cf. Acts, 2. 3; 15. 8; 27, 2, 275; n. *. *Supra* p. 6.

|| *Le Christianisme*, etc. vol. 4. p. 41. 1857. *Supra* p. 307. See especially *Messiah* p. 22.



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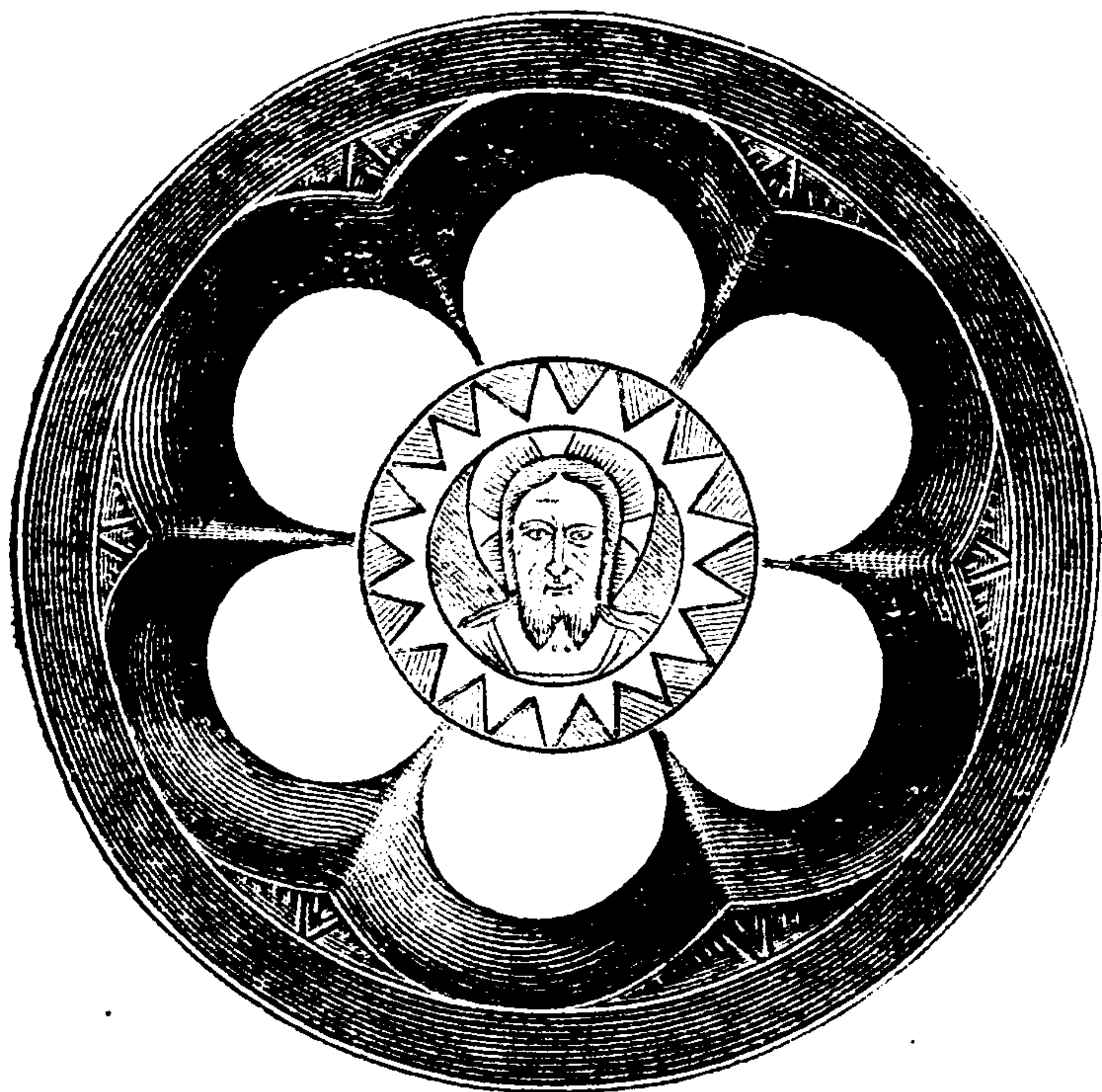
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The Jōdō-shū in Japan has a *Nem-but* Dance, nine centuries old, which reminds one of High Mass in Spain and at Paris. St. Aldhelm (639-709) wrote,

“On the sacred Altar the golden Chalice flashes with gems as the heavens glow with blazing stars. There stands the broad Paten formed of silver, bearing the **Divine Remedies** of our **Life**.”*

A *pre-Reformation* patina, (dated A.D. 1500)† is a



circular disc like that in Tibet divided into six petals. On the seventh, central circle, instead of the Hri—Heart—syllable is the Face of our Saviour Christ, from the nimbus Light-rays proceed.‡

Is not this indeed “the **Heart of Mercy** of our

A Catholic Paten

God” of the *Benedictus*?

* St. Augustine of Hippo exclaimed: “Many and great are my infirmities, but Thy Medicine is mightier!”

St. Thomas Aquinas attributed four effects to Its reception: “Nourishment, growth, repair, delight,” *wherefore* “Adorons, remerçons, demandons, implorons miséricorde!”

† To the kindness of Rev. W. H. Allen, Vicar of Parson Drove, Wisbech, where this Paten is preserved, I am indebted for the illustration.

‡ On every Egyptian altar there was a golden disc, either a plain circle, or with **Light-rays** streaming from it, or inscribed with a Human Face. (*Supra* p. 110. n. ‡).

A table for this “Face-bread,” or “Bread of The Presence,” was on the top of the Great Pyramid. Cf. Ex. 25. 30 mg. R.V.; Lev. 24. 5-7, 8, Covenant, *lit. Alliance*. Lu 24. 35, “of **manifestation**; 2 Cor. 4, 6.

The "Word of Mercy giving succour to the living,
Word of Life supplying comfort to the dying?"

We may well compare the Om-mâni, Nembutsu-prayer, with our "For Thy Name's sake. Amen!"

VOTIVES FOR HEALING

Probably the embroidered, or tapestry figures so much in vogue in Japan in the 7th century, as ex-votos* originated with that "picture, painted in choice colours" taken back from Jerusalem by Anân, the Envoy, to Abgar, the Leper-king, endowed with miraculous healing powers—which, tradition said; was the impress of our Lord's own young and beautiful Face upon the linen towel wherewith He had wiped it—and which, even in A.D. 727, was an object of widespread pilgrimage.†

Anyway, *Nihongi* records a copper-gold image of Yakushi Butsu, together with one of Kwanzeon Bosatsu, and "a precious Curtain," being granted to a certain priest in 689, and (as early as 562) amongst the Treasures removed from the Palace at the rout of Kauli and presented to the Japanese Emperor, were "Curtains of Seven-fold woof, and an Iron House." The *Shukai* editor remarks, "probably a Relic-Shrine in the shape of a small Pagoda," (i.e. containing grains of Nyorai's Flesh,) therefore a model of Nâgârjuna's Iron Tower

According to Josephus, the 12 loaves of Shewbread symbolized the circle of the Zodiac and the Year. Cf. *supra* pp. 147, 215.

* Cf. *supra* pp. 70, 101. n. †. According to *Nihongi*, the Prince and his Ministers, standing before the embroidered Image and holding an incense burner, one after the other made a vow on the sick Emperor's behalf "with tears of blood."

In the Golden Hall at Kōya, one of its chief treasures is a votive-copy of the two great Mandaras, "written in blood" centuries ago. Cf. *supra* p. 173, note.

† Letter of Pope Gregory II, cited p. 80, Farrar's *Art.* *Supra* pp. 34, 62, 89, 114, n. *.

(p. 27), the stûpa whence came that mysterious Voice :—
 “This is My Body!” (*Hoke xi*), which may be the *Nirmanakaya* of Buddha, (i.e. Body capable of Transformation,) with which we should compare Our Lord’s Resurrection Body endowed with super-normal power to pass even through closed doors, and to appear to His disciples in different Forms.*

In the Christian use, the Mysteries were celebrated behind a Curtain, or Veil, and the rite of Shingon Baptism is still administered in strict privacy, within thick curtains, (ch. : 22).

The pure white Curtains and Two Veils of the Tabernacle, are the chief features of the solemn Procession, which occurs only once in 20 years, when the Treasures and the Holiest Place itself are transferred to a new Shrine at the *Naiku* at Isé, and laid upon a court filled with votives of the purest white stones (Rev. 2. 17)

The pictures and account of a 6th cent. tapestried Portrait and a 3rd cent., embroidered Curtain (pp. 370–82 in Mr. W. Lowrie’s “*Christian Archeology and Art*,”) must convince those who study the same subjects in Japan, and know the “precious Syriac curtain” at Nara, owned by Prince Shōtoku. (p. 146).

Marco Polo, the Venetian traveller (1260), mentions

A LEGEND HEARD IN PERSIA

of the Three Magi which sheds light on the Golden box

* *Supra* p. 274 n. †. “This doctrine is the essence of the Lotus sūtra, and the object of the appearance of Buddha in this world. Two of His Three bodies are Dharmakāya, ‘spiritual body,’ and Nirmānakaya ‘the transformed body’—because of which He was seen differently by the hearers of Mahāyāna and Hinayana doctrines.”

Cf. B. Nanjio’s *Short History*. pp. 70. 142, 143. XIII; also *Supra* p. 80. n. * on Dharmakāya.



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from Tangut (Great Tartary) where, on their return, they prepared the Way for the Gospel.*

This gives a possible clue to the Sacrifice of the Golden-haired Ram.†

In the West there are no *paintings* of Christ as “the Good Physician” prior to the 5th and 6th centuries; but, on the earlier sarcophagi, He is represented, with the Késa off the right shoulder, tall and beardless, laying His healing hand on the eyes of blind men who are the size of small children.

Dean Farrar remarks how much the Vitality embodied in our Blessed Lord must have impressed all who saw Him!

The idea of the Physician who “makes well” in Hades is old as the Pyramid-Texts in Egypt, B.C. 5000.

“Heal the broken and the weak * * defend the maimed, and let the blind man come unto the Sight of My Glory * * and I will give thee the first place in My Resurrection,”—say the Hebrew scriptures, (2 Esdras 2. 21-23).

Health and Healing are the Root-ideas both in the Christian doctrine of “Salvation,” and in the Mahâyâna, “Daijo.” The Cross and Svastika alike symbolize Life, Joy, Health and Peace, (p. 293).

St. Ephrem Syrus (d. 378) advised Christians to make this “Life-Giving Sign” upon their persons; and on the Syriac stele King-tsing wrote, in 781:—

“Our Eternal true Lord God, triune and mysterious in substance, appointed the Cross for determining the Four cardinal points,‡ He fixed

* *Syrian Churches and Gospels*, p. 12. Etheridge, 1845.

† Cf. *supra*, pp. 84, 263.

‡ In the Bactro-Pâli inscriptions † is used as the Sign for 4. Mr. Rockhill's *ills.* of the *prug* cloth used in Tibet, and exported to China and Mongolia, are noteworthy for this form of Cross stamped on it in red and blue. (*Notes on Ethnology of Tibet*, p. 699. 1895.)

the extent of the Eight boundaries; thus completing the Truth. He suspended the Bright Sun to invade the Palace of Darkness, and the delusions (*mo-wang*) of the Devil* were thereupon defeated."

"Very marked," says the Dean of Gloucester, "was the change which immediately followed the Peace and Triumph of the Church in A.D. 313. The Alphabet of Early Christian Art, the Figure of the Good Shepherd, the Sheep, lambs, and goats, the quiet Garden of the Blessed, the Orante, doves, fish,—all these symbols in large measure pass out of sight;†—i.e. in the West.

Yakushi, the Embodiment of Vitality, the Healing Buddha (who brings health to the sick, and sight to the blind), has an *Octagon* shrine at Hōryūji, dating from A.D. 604. Its walls, hidden by countless votive offerings of short swords, combs, mirrors, ear-drills, tresses of hair, etc., are a unique sight, and speak louder than words of the gratitude of the afflicted to their Consoler and Healer who heard and answered their cry.

In Christian symbolism an Octagon, like the number 8, always stands for Regeneration, i.e. New Birth. (Cf. p. 203; 1. Pet. 1. 3. 5).

"IHAI"

tablets inscribed with the names of living benefactors, or with the New Name which is always conferred at

* In the Syrian inscription *an-fu*, "Palace of Darkness," is a phrase borrowed from Buddhism and means the same as *Yin-fu*, the Hidden Palace (i.e. of Judgment), of our Bible translations. *Mo*, Devil, translated from the Sanskrit *Mara* (the Aryan personification of Death,) is the equivalent of the Greek *diabolus*, hence *Mo-wang* on the Stele is used for the demon possession of the Christian Gospels. (*Chinese Buddhism*, pp. 353, ff.)

† *Early Christianity and Paganism*, pp. 288-9. Contrast *supra* pp. 75, 76.

death on those the Spirit-life,* are nese temples.

Most rest upon Immortality, super-
On some are prayers are dying daily.” chapel of an Im (which I specially White Lotus which bore the words,

“For the millions of souls
In all ages, have passed

Two immense perished by flood, in the late wars, of Yakushi's Shrine mounted by the Sanskrit 𑖀. (See p. 249, ch. 20).

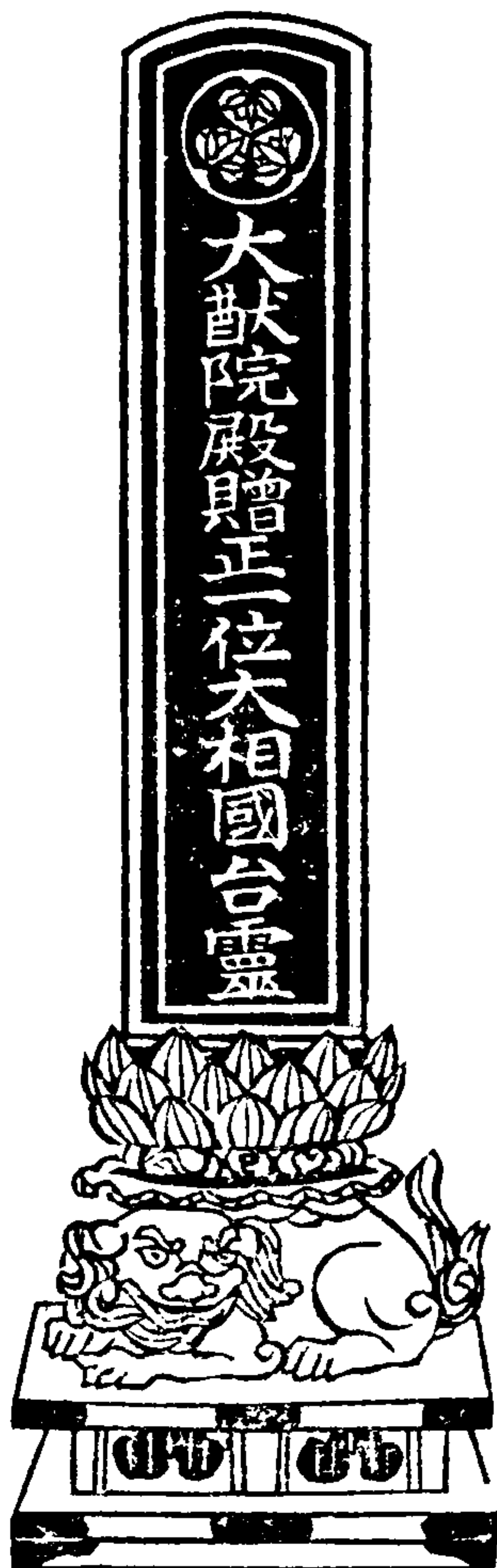
These *ihai*, (called in Greek *diptycha*,) were in every early Christian church, however small and unimportant ; —the Recital being part of the Great Intercession for the Living and the Dead which occurring in all primitive Liturgies, close to the Consecration, was a very important part of the Mass.

The Syriac stele (A.D. 781) says,

“Seven times a day they (the *Tu-sêng*)† have worship and praise for the solace of the living and the dead. Once in seven days they sacrifice.”

Prayers for the Repose of the Dead lie at the root of all Japanese worship, and daily Intercession is made for them at sunrise and sunset.

This Intercession is the Key-note of “*Purgatorio*,”



about to pass into prominent in Japa-

the Lotus-symbol of posed on a Lion. “for those who One in the private perial Abbess, noted because of the adorned the walls,)

who, in all lands, and into the Unseen !”

Ihai for those who pestilence, or battle rest on either side at Kōya, each sur-

* For details, see *Temples of the Orient*, p. 149. n. †.

† *Supra* p. 161 and n.



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behind Him, a Radiant Figure of Jizō Bosatsu, of whom Emma O is “another Form.”

In the God-given thought of the Vedic poet, Yâma was the first to brave Death's rushing stream, to point the Road to Heaven, and welcome others to that bright abode :

“No pall can rob us of the **Path** thus won by Thee, Yâma,
Who hath opened a **Way** from Depth to Height,
To find a place for us, a Home which none can take away;
Whither our forefathers have departed and all the living go.

The **First-born** of Death,*
The first arrival in the Kingdom of the departed,
Natural Head of the long procession who follow Him :
Yâma, the Prince of the holy ! ”

Rig Veda x. 1. 14.

* “First-born of the dead.” Rev. 1. 5; John 14. 3; 4, 18, 19.

CHAPTER XIX.

THE MOUNT OF PURIFICATION.

“ The Religion of the Mountain.”*

“ The Mountain which, ascending, shriveth all.”†

“ The Mountain that the Souls doth heal.”‡

AT Kōya I was privileged to see a 600 years' old picture of the **Re-appearance** of Amatérasu Dai Singu from the small **Rock-cave**§ (a mat and a half large, i.e. 6 ft × 3,) in which She concealed Herself and Darkness enshrouded the world.

As an example of Ryōbu Shintō the artist's conception is profoundly interesting, for the beautiful calm-faced Shintō Goddess carries a Sotoba|| on her head which is actually Ta-hō-tō, the Pagoda-tower of the Lotus Gospel (*Hoke*), and the special symbol of Dainichi Nyorai in

* Dante. Cf. *Daishan*, *supra* p. 199, Mt. Ōmine, pp. 243, 244. *Supra* p. 26. † *Purgatorio* 2. 122, 123; 13, 3. ‡ *Paradiso*, 17. 20.

§ *Supra* pp. 80, 205, 233. Cf. *Gospel of the Infancy* (2nd Cent.): “ It was after Sunset, when.....they reached the Cave.....and behold it was all filled with lights, greater than the light of lamps and candles, and greater than the light of the Sun itself. * * * The Cave at that time seemed like a glorious Temple * * on account of the Birth of the Lord Christ * * the Saviour of the World.”

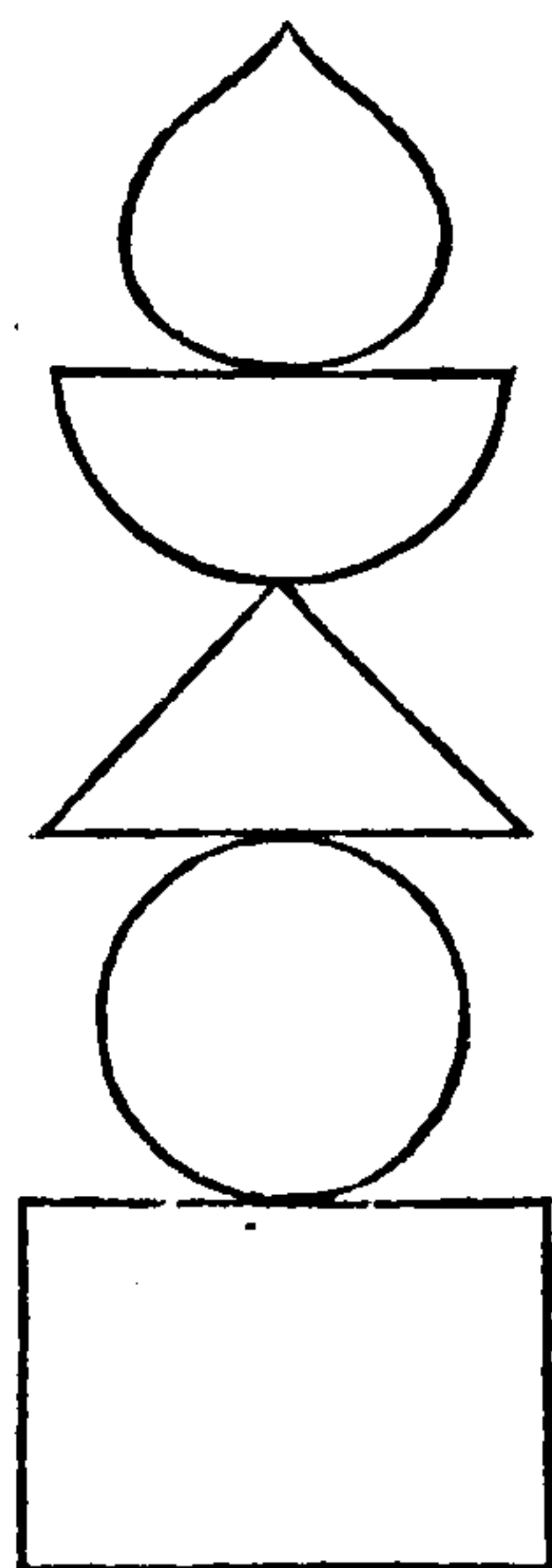
The tradition identifying the Cave of Bethlehem with the Stable of the Gospels is mentioned by Justin Martyr, c. A.D. 150. Cf. *supra* pp. 122-3, Umayada, and Stabularia 195, n. *.

|| **Sotoba**, see p. 191, ch. : 20; **Ta-ho-to**, pp. 30, 205; *N. T. Higher Buddhism*, p. 188.

Kongō-kai, the Diamond (*i.e.* Indestructible) World, Mandara.

In her hand is the Tâma-jewel won from Death. Thus, like the Fourth Gospel, the picture clearly teaches of the Conflict between Light and Darkness, and that “the Darkness eclipsed it not!”*

“You may *kill* us,” Justin Martyr constantly reiterated to his heathen persecutors, “injure us, you cannot!” or, as Hüen Tsang said to a powerful King who would imprison him, “My mind you cannot control!”



A Sotoba

Hence in the Kagura (sacred dance) Uzume, whose dancing drew Amatérasu out of Her hiding place, is depicted with the *sistra* in one hand, and the Tama in the other.

In 657, according to *Nihongi*, a model of Sûmi, 好光 the “Mountain of Good Light,”† was constructed to the west of Asuka-déra, the “Flying Bird” temple, and the Feast of All Souls held‡—*i.e.* in Japanese, “the Ō Bon.”§

* John 1. 5. *mg.* R.V; 20. 1; Luke 23. 45. R.V; Matt. 28. 2; Mark 16. 2; Rev. 12. 8. Cf. *supra* p. 205, n. *.

† Eitel, p. 163.

j. *Supra* pp. 282-5.

‡ In Japan the Ō Bon comes in the middle of the 7th month.

“The Jews in Eastern Europe visit their kinsfolk’s tombs during Ellul, the month immediately preceding the New Year, Tishri, wherein are the awe-inspiring days of Rosh Hashanah, and the terrible Fast of Yom Kippur (Day of Atonement)—when the fate of every Soul is inscribed and sealed. After prayer, the mourner places a blade of grass on the tomb as a symbol of Resurrection.

In the month of Ellul phantoms appear in vision, and to the waking sight, hence the deceased parent is invited to the wedding—to bless with invisible presence the bridal of the orphaned child.” Isaac Lazarowich, *Jewish Chronicle* 1911; cf. *Messiah* p. 92; *Temples* pp. 236-7, 273-5.



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As a Beacon to dispel Darkness,
 And the delusions of the Devil* were thereby defeated.
 He launched the Ship of Great Mercy,†
 By which to ascend to the Bright Mansions.‡
 Having thus consummated this act of Power,
 He ascended at Noon-day to His true Home.”§

* *Supra* p. 329 n. *.

† This is indentical with Hülen Tsang’s remarkable letter to the King of Kao-tchang, A.D. 629, *supra* pp. 163-165, 279.

‡ Nor must we forget the vast brick Boat of the Sun that Borckhardt lately found in a Fifth Dynasty temple, anchored in the desert sands at Abousir (*supra* pp. 6. n. *, 279, n. †, 285; *infra* ch. 22; Maspéro’s *New Light on Ancient Egypt*, p. 281, 1908.

§ At Zōjō-ji, Tokyo, I saw an exquisite picture of Kwanzeon in Heaven “drawing” thither a Ship in full sail through “the waves of this troublesome world.” Cf. pp. 237, 286 and n. *, *supra* with Hoké xxiv:

“Became a Woman that She might preach this sūtra, (pp. 94. 95).

To plant the Seed of Goodness and manifest itself

In all human existence.

Then, once again, returned to Her first state of soul in God.”

(N. T. *Higher Buddhism*, p. 238. Cf. John 13. 3.)

The above clause and those on pp. 57, 291, have been cited to prove the *non-Christian* origin of the “*Twelve Desires*.” But they by no means militate against a Judaic-Christian influence for, to this day, even in England, the Jews in their Liturgy thank God that He did not let them be born as women!

Those familiar with Early Church History know that the feeling about Woman’s inferiority was as strong amongst Western monks as ever it was in the East; cf. pp. 155, 300, 301, 313.

It is undeniable that “the foundations of one of the mightiest religious institutions that the world has ever seen were laid by two ladies, Wen-tching, the daughter of Emperor Tai-tsung, and princess Brikitou of Nepaul, when they worked in harmony and converted their husband, the King of Tibet, to Mahâyâna Buddhism.

“He founded Lhasa which ever since has been the pivot of Buddhist thought and faith for all Eastern Asia—the holy of holies to one third of the human race!

“In its central Cathedral is a life-size image of the Buddha known as **Jovo rinpocho**, (said to have been made in Magadha in the great Teacher’s

He that descended is the **Same** that ascended far above all the heavens, that He might fill all things. * * * When He ascended on high, He led captivity captive and received Gifts for men. (Eph. : 4, 8-10). "Our true **Life** came down hither, and underwent our death and so slew Death out of the abundance of His Life." (St. Augustine.)

In the Chinese cosmography, Mt. Sûmi (or Sumêru), stood fixed on a Wheel in the middle of the world, surrounded by a great Sea of Darkness—the Encircling Ocean.

"On its sides lie Four Continents. In the heart of the Southern continent is the Cool Lake, between the Fragrant and the Snowy Mountains.

From this Lake flow the four Rivers of Paradise through the mouths of a silver Ox, a golden Elephant, a crystal Lion, and a Horse of lapis lazuli. These Four Rivers are the Ganges, Indus, Hoang-ho, (Ye low River), and the Oxus." (Cf. Gen. 2. 14).

"These Continents were ruled by Four Kings, (p. 215) who each possessed a Wheel of gold, silver, brass, or iron, given him by Heaven.

"To the King of the South (p. 255) belonged a precious Iron Wheel. The climate of his land suited the Elephant, hence his title "Master of Elephants.* Through his land the Indus flows, from the mouth of the

life-time) which Princess Wen-tching brought from Sianfu when she married Srong-tsan-gumpo. Exquisitely modelled, it represents a handsome young Prince, and is enthroned *facing the West*. On one side is **Maitreya**, and on the other Dipin Kara Buddha," *i.e.* the Black-faced. (*Supra* p. 312. cf. 294.) See Holdich's *Tibet* pp. 51, 315; *supra* pp. 153-6; 247-8. n. *. 274, n. †, and cf. p. 95, 311 n. ‡.

* According to Megasthenes, wild elephants, when captured, refuse food, but are eventually persuaded to eat through music, which causes them to prick up their ears and distracts their attention from their grief. Thus are they tamed.

Some such natural fact lies beneath the traditions of "Buddha *câstâ devâ manu shyânam*," the "Tamer of all beings," Orpheus, and Apollo, which the faith and love of the early Christians transferred to their own **Good Shepherd** in the Catacomb frescoes, who charms the savage-hearted and brings them *into tune*, (pp. 13, 181). Thus St. jerome by discipline became "a lion *tamed* at the feet of Christ;" a lioness like St. Teresa transformed into a lamb. St. Augustine said "By what inward goads Thou tamedst me and hast evened me!" *Supra* pp. 237-8. Cf. Mark 5. 3. A.V. "tame;" James 3. 8; Luke 8. 28-35; 2 Pet. 2. 12-22. R.V. "born mere animals." Cf. *Dawn*, vol. 1. p. 15.

above golden Elephant." (p. 147). "Its inhabitants are gentle and humane, but "*Vifs et bouillants*," and students especially of occult sciences. They wear a Robe which exposed the right shoulder bare." (*Kṛṣṇa*).

I quote these details from the Chinese Statesman's* *Introduction to Huen Tsang's Life* and from *Dawn* (vol. 1. p. 488), because of their Allegorical significance, which some mistake for erroneous Chinese notions of physical geography!

It is an echo, whispered down the Ages, of the Sumérian Flood-Story familiar to their Ancestors long ere the Chinese migrated from the Mesopotamian plains to the sources of the Yang-tse and Hoang-ho, in the days of Abram the Hebrew Patriarch, B.C. 2300, who was "the Friend of God."

In this great Epic, Gilgames, the hero of Uruk, ("Erech," Gen. x. 10), crossed the Waters of Death, (the World-encircling Ocean,) and met his Ancestor, who had received the Gift of Immortality, standing upon the Further Shore unchanged by age.†

In the Catacombs and on the old sarcophagi the Four Evangelists are represented by the four Rivers of Paradise flowing from a Mount on whose top stands the Saviour, as a Lamb with the Cross, and in the mosaics of "the Book-temple" of St. Mark, Venice (12th cent.) as symbols of the sweetness and fulness of the Gospel which they declared. At the feet of the Four Evangelists, in the great Ascension scene, these Four Rivers Pison, Gihon, Tigris, and Euphrates are depicted.‡

* *Supra* p. 164, n. *.

† Book of *Genesis*, p. 103, by S. R. Driver, D.D. *Temples* pp. 166, 168. At Uruk the Unity of God was taught down to Roman days, and the Tree of Life was pictured on the coffins.

‡ *Stones of Venice*, p. 113. *Supra* p. 61; App: 1.



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important sepulchral monuments ever found in Asia Minor,"* that of a 3rd cent. Bishop,) for, on an emerald green (p. 309.) brocade robe worn by Shōtoku Taishi, a century earlier, there are circular medallions with the same Kingly warriors contesting the Tree of Life as p. 146. only, with this remarkable difference, the Tree has somewhat receded, and in the foreground many Gazelles are peacefully grazing, unmindful of the noisome beasts!

The site for the first Buddhist temple in Kauli (N. Korea) was vainly searched for until, at length, a White Deer was seen quietly grazing, and then "the Temple of the White Deer" was established.

"The apparition of White Animals was regarded as the significant response to Heaven and Earth being *in tune*, i.e. harmonious to each other, as when the Ruler's conduct and sacrifices were not in mutual disaccord. Such white Pheasants appeared in the Chinese Emperor, Ming-Ti's reign," A.D. 68.

So said the renowned priest Bin,† (p. 159. Cf. Hosea 14. 21, 22.)

Is this an echo of the Angelic Message?

"Glory to God in the Highest—

On Earth, Peace to Men of Good Will.

For unto you is born this day, in the City of David,

A Saviour, Messiah, the Lord!"

A legend (popular from earliest days,) is told of a Roman soldier and Master of the Horse to the Emperor Trajan, (A.D. 98-117) that, whilst out hunting, a White Stag of wondrous beauty fled before him and ascended a high Rock. Then Placidus saw betwixt its horns a Cross of radiant Light on which was the Crucified, who cried, "Placidus, I am Christ whom thou hast served without knowing Me!"—the Officer having previously practised

* *Studies in the Eastern Roman Provinces*, ill. : pp. 23—27. 1906.

† *Nihongi*, vol. 2. pp. 236-339; *supra* p. 87, n. *.

all the Heathen virtues, especially loyalty to his Sovereign and charity to the poor.

Placidus, his wife, and sons were baptized, he taking the New Name of Eustace.

This miraculous "milk-white" Stag appeared to St. Hubert, a nobleman of Aquitaine who, when converted, became a priest and then bishop of Liège, dying 727,* a date synchronous with the Gazelle of Kasuga.

The founding of Holy Rood Abbey is connected with a similar story, c. 1124-53. A Stag of remarkable size and beauty appeared, with the Rood betwixt its horns, to King David I, (son of the Saxon princess, St. Margaret) of Scotland, whilst out hunting; and a church on the River Dee in Wales, named "Llan-garu-givyn," owed its origin to the apparition of a White Stag.

The poet Wordsworth uses the White Doe as a symbol of tender sympathy with human woe.

Arculf, a Gallican bishop, saw the Column at Jerusalem which marked the Centre of the world, and described it to Adamnan, the Abbot of St. Columba's great monastery at Iona, to which island the storms had drifted his ship, A.D. 680.

Saewulf, an Anglo-Saxon pilgrim-trader, in 1087, and the Russian archimandrite Daniel of Kiev, 1106-7,†

* Ill : *Sacred and Legendary Art*.

† The seeds of Christianity were first sown in Russia in the 10th cent. In 910, a Christian church existed at Kieff but had little hold on the people who were steeped in Paganism which was abolished in 992 when Vladimir and his people accepted Christianity. The multitudes flocked to the rivers and *as a Nation* received baptism from the Greek bishop and priests. The Court and Boyars also were baptized, Schools established, and Churches erected all over the land. A stone cathedral, built at Kieff by Vladimir, was endowed with 1/10 of all his revenues, and Michael the Syrian appointed Bishop and first Metropolitan. (Introductory note, "*The Russian Liturgy*," 1910.) This National Baptism

both described this spot, "Compas, not far from Calvary," which "our Lord Himself signified, and measured with His own hands, as the Middle of the World, the Axis or navel of the Earth." (Cf. Ezek. 5. 5; 38. 12. mg. R.V. "navel;" *infra* ch. 20.)

"The same Legends, supported by the same texts, are found in the West in the 6th, 7th, and 8th centuries," says Dr. Beazley, in his most instructive work "*The Dawn of Modern Geography*."

Nor is this strange when we consider the immense influence exercised by the countless Pilgrimages in those centuries. We must also recollect the reflex influence of these Traditions and Legends as carried to the Furthest East, not only by missionaries, (whether called "Buddhist" or "Nestorian," it matters little,) but by the Tribute-bearers, hostages, innumerable traders, and slave-gangs, travelling on the great Caravan-routes (which existed from immemorial antiquity) from Egypt, viâ Antioch and Damascus, right across Asia to the Pacific shores at the Rising of the Sun.*

is the Shingon *Kēchien K'wanjō* (ch. 22). Cf. p. 96, Baptism of Clovis I. and the Franks, and Appendix 4.

* On the Road from Peking, via Kalgan, to Lake Baikal immense caravans still travel with "strings of camels, extending for miles in length." Abbé Huc travelled to Lhasa in a caravan composed of 2,000 men, 12,000 horses, as many camels, and 15,000 yaks.

That which I-tsing accompanied from China to India, *c.* A.D. 671, was composed of "hundreds of merchants." In the first years of the same century the Overland trade of Arabia was conveyed by great Caravans of 2,000 to 2,500 camels along the two main routes between the Indian Ocean and Syria. Cf. *supra* pp. 4. and n. †, 49, n. †, 61; *Messiah* p. 79, n. 3, ill. pp. 24. 99.

Chinese porcelain found in Sûdanese ruins proves wide spread intercourse, even in pre-Christian times.

Josephus records 3,000,000 Pilgrims at the Passover in Jerusalem, A.D. 65, *supra* pp. 4, 5.



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I think a link is clear between this Vision of the life-saving Lotus and the Ark, or Life-Boat, of the Spiritual Church into which Baptism by the Divine Spirit gives access.*

“**Baptism** was not only a **Bath** but a plunge into deep water—an entire submersion in the deep water, a leap as into the rolling sea, or rushing river, where for an instant the waves close on the bather’s head, and he emerges again as from a momentary Grave. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a **Burial** of the old former Self, and the Rising up again of the **New Self.**”†

“Down in the West upon the Ocean-floor,
Appeared to me—may I again behold it!—
A Light along the Sea so swiftly coming,
Its motion by no flight of wing is equalled.

† *Supra* p. 183.

With a small vessel, very swift and light,

* * *

And more than a hundred spirits sat within.

"In exitu Israel de Ægypto!" *

They chanted all together in one voice."*

"The Mountain of Purgatory," says Longfellow in his *Notes* on the above, "is a vast conical Mountain rising steep and high from the waters of the Southern Ocean, at a point antipodal to Mount Sion." In canto III, 14, Dante speaks of it as

"The Hill

That highest tow'rds the Heaven uplifts itself."

Around it ran Seven Terraces, on which were punished severally the deadly sins. The Terrestrial Paradise is on its summit.

Sumêru, "the Mountain of Good Light," was covered with fragrant shrubs, (Eitel p. 164), and the atmosphere of the *Purgatorio* also breathes fragrance and ambrosia—an air like that of early Dawn!

Dante Alighieri, naturally, based the teachings of his Vision upon the accepted theology of the Fathers of Christendom in the preceding ages; but is it a mere coincidence that, in the 6th century, Gregory the Great

"Constructed, established, and gave working efficiency to the dogmatic scheme of Purgatory, ever since firmly defended by the Papal adherents as an integral part of the Roman Catholic system—giving the clergy an almost unlimited power over Purgatory,"

when we meet the same doctrine in Japan in the 7th and later centuries? (pp. 317, 319 and n. *.)

The vast Altar at the Shin-Yakushi temple, Nara, (p. 305) stands above an oblong terrace of six steps, three of stone, and the three highest of shining lacquer on which the Lotus is carved. These are called the

* *Purgatorio* II. 15-20, 26, 29, 32-34, 36, 37, 40, 41, 45-47.

“Altar-steps of Sûmi.” The Altar itself is on a Triple circular base. This temple was founded by the Empress Kōmyō, a daughter of the Fujiwara House.

The circular shape of the altar is in accordance with special directions given in the *Kegon-sutra*.*

When Buddhism reached N. Japan, several temples were built. The Tendai monastery of Chusonji, founded by Jikaku in the 9th century (p. 241), still preserves precious MSS. of *sutras* written in gold and silver letters. On the lacquered pillars of its Glittering Hall (*Jap.* hikaru-dō), inlaid with mother-of-pearl, are “the Twelve.”

The *honzon* is a splendid figure of Manjusri† (*Jap.* Monju), riding on a Lion amidst four attendants. As in the touching image in Nara Museum of “*Monju grieving*,” He wears the pallium off the right shoulder like other Nyorais, for He is one aspect of Dainichi, and like Him (as I was shown at Mt. Kōya), is entitled to wear the diadem of the Five Celestial Buddhas (*Go-butsu*) on His brow.

The marvellous Suméru altar, dating from 12th century, is formed as an Octagon. On another, dedicated to the Amitâbha Triad, the emblems are a Tâma and Peacock.

* “Kegon-gyō is the original sūtra of Buddha’s teaching of His whole life. All His teachings therefore sprang from it. Nāgârjuna obtained it from the Dragon Palace,” but “as *none of the Mahâyâna sūtras are genuine*,” i.e. not Gotama’s original teachings, “they are said to have been discovered either in the Dragon Palace beneath the sea, or in the Iron Tower in India, etc. Thus they are not worth while to be believed in.” (B. Nanjio, *Short History* pp. 49, 57, 62.)

This strengthens our point that Mahâyâna, sometimes called “the Scythic form of Buddhism,” is Asiatic Christianity in Buddhist Nomenclature! (p. 10. *supra* App. I.)

† Ante pp. 93, 167. n. ‡, 267, n. *.



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property of appearing different according to the side from which they are viewed.”*

In Christian symbolism the Unicorn represents **Christ** in His Incarnation, pure and undefiled.

These tombs stand upon an octagonal granite base. Their dates range from A.D. 1202 to 1425.

Over the main entries of the 9th cent. Fudō-ji, at Narita, **Phoenixes†** and a magnificently carved **Peacock** standing between a Red and White Lotus are conspicuous.

When blessing the Tribes of Israel, Moses used the Unicorn with special reference to the House of Joseph. (Cf. Deut. 33. 16, 17; Num. 24. 7.) Some say that its horn denotes Manasseh, and its ox-feet, Ephraim. Cf. Index, “Ephraim, Hada, Udyâna.”

Both Lion and Unicorn crouch at Buddha's Feet, at the entrance to the vast Rock-temple at Ajanta, N. India.

* *Supra* pp. 140, 141, n. †; 187, n. †; 214, 299, 300; St. Clement of Rome, I. Ep. XII. 1-18.

† *Supra* p. 177, B. Nanjio's *Short History*, p. xv.

‡ *Supra* p. 107, n. §.

CHAPTER XX.

SIGNS, SYMBOLS, NUMBERS.

(The Mystic Axe, Compass, Cross, Jippo, and Sotoba).

“What mean ye by these Stones?”*

“Both hearing them and asking them questions.”

“He interpreted to them in all the Scriptures,
The Things concerning Himself.”†

SYMBOLISM is a Universal Language.

It may claim to be an Inspired Language whereby man can commune with and, to some degree, understand the Unseen and the Divine, for Art is an Interpreter of God.

A Shinshū bonze asked me if we “attach any meaning to the number Ten in Christianity? for if so,” he said, “that would prove a link with Buddhism, through the Buddhist symbol 十 方, *jippo* 十, Ten Directions,” i.e. the Universe, represented by the Eight points of the Oriental compass,‡ and its central Axis—Heaven, Hell;

* *Joshua* 5: 6, 7.

† Luke 2. 46; 24, 27, R. V.

‡ In the “Eight-footed Horse of Odin” in the Norse sagas, we get the same Eight points of the Compass. It is clearly the *Wind-Steed*, the Royal Dragon-horse of China. I have found its exact counterpart in “*Loung-ta*,” the Aerial Horse, in Tibet, which is renowned for its speed in carrying Mahā Chakra-vartin Rāja, (the King of the Four Elements), round the world in 24 hours without fatigue. (See *Annales Guimet*, vol. 3. ill: plate 26. pp. 163, 164, Schlagintweit). *Supra* p. 273, n. *, *infra* ch. 22. Cf. Ps. 18. 10.

and again in *Jikkai*, the Ten worlds, Thought, or States of Mind, (p. 269).

Later, another Shingon monk told me that he had “discovered the *Manji* in a book received” some weeks before. As I had given none with pictures, my curiosity was excited. He then said that he found this resemblance in the “*Imitation of Christ*,”* written by the Flemish monk â Kempis, viz: the Cross transmitting Light to every quarter of the globe.

My attention being thus twice drawn to this subject, I began to search and found, to my own and the Monks’ mutual delight, that the very same symbol as their *Jippo* (only with the four points of our Western compass) does exist in the sacred Ch. I. monogram ✱, “Christ Jesus,” which is at the head of the metal pectoral Cross found in the grave of the Iona monk St. Cuthbert, (abbot of Lindisfarne,) and preserved at Durham, as well as on the Phrygian tombs. All the monograms of Messiah’s Name are of Greek—not Latin—origin, and have never lost their original significance.

The Greek letter Ch. forms a cross X, and is the initial of His official title, “Christos,—the Anointed,” the I. being that of His Saviour-name, Jesus.

A striking example of this in Hulme’s *Christian Symbolism* (fig. 66) surrounded by the heads of “the Twelve” Apostles leaves no doubt on the subject. On the Seal of Rochester Diocese this upright, equal-armed

* This book, the monks say, expresses their own highest and deepest teaching in simple language; and, as the Japanese translation, *San Hei*, made under the direction of Bishops Bickersteth and Foss, is much superior to that of the Bible, they enjoy reading it greatly, and find it easy to understand. More than one to whom I gave a copy purchased many more and gave them to his friends, to take on their Pilgrimages and as “the guide of their lives.”



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panied by a heavenly Voice, saying, "In this Sign thou shalt conquer!" Thence Constantine added to the Imperial Orb, the symbol of far-reaching dominion, the Cross to which God in the flesh had been nailed, (see n. †, p. 356).

From 377 to 493 this Christogram occurs on inscribed monuments in Gaul. Three examples occur on Romano-British remains; (the Roman legions withdrew from Britain in A.D. 410). It is surely of exceptional interest to learn from such an authority as Mr. J. Romilly Allen, that "the localities where Christianity was first planted in Britain are *indicated archeologically* by the geographical distribution of monuments bearing the Chi-Rhō monogram, viz: from Cornwall, via Penmachno in Wales, to Whithern in Galloway*, for, by similar clues, we can trace the Progress of the Mahâyâna Faith in Asia, and see how the Divine Revelation was thus preserved,† —enshrined in Symbols and Ceremonies, and veiled in mystic Teachings.

It is worth noting that the Chinese inscriptions on stone tablets at Bôdha-Gayâ, in India, are chiefly concerned with aspirations after Maitréya's Heaven, and that amongst the Pilgrim-names is one "Chi-I, with other priests."‡

The Chi-Rho occurs with Four Dolphins and Four Peacocks on the Fountain once used for symbolic Purification, at St. Peter's, Rome, (p. 31) and, together with the Triangle,§ it is still impressed on the Sacramental loaves of the Holy Eastern Orthodox Church.

The Irish adapted the Keltic equal-armed Cross surrounded by a Circle, from its original form with a Chi-Rhō, but it is not the Chi-I. itself.

* *Celtic Art*. pp. 163, 165.

† Cf. Gen. 3, 15.

‡ *Buddhist Records*, vol. I. pp. x. 38, 134.

§ See Hensch-Sign, ch. 21.

As this symbol is clearly connected with the Buddhist *jippo*, it must be a further link between Christianity and Daijō. With 8 points it is seen on the Pall of Armenian Altars,* and in the Mahâyâna the Jippō symbol stands for

“THE TEN DIRECTIONS.”

“The letter X,” said St. Jerome, “in shape denotes the Cross, in number, 10;” whilst in the *Epistle of Barnabas* (8. 12) we read, “The numeral letters of Ten and Eight are I. H. And these denote Jesus.”

Prof. Delitzsch (*Commentary on Genesis*) says, that “In ancient times 10 was the number of Completeness, and the Finished Whole”; and instances the 10 Plagues of Egypt, and the 10 Words of the Law—*Torah*. Thus in Chinese “ten times” preceding an adjective is a superlative of Perfection.

The Ineffable Name was whispered 10 times by the Jewish High Priest, on Yom Kippur, the great Atonement Day,

So we may say that “Ten times ten, the number 100, represented by P in the Chi-Rhō monogram, signifies

‘IT IS FINISHED!’

“When this Priest, had by Himself made Purification for our sins, He sat down on the right hand of the Majesty on High—from henceforth expecting till His enemies be made His footstool,” (*i.e.* till the benefits of His Passion shall be extended to all the Four Quarters of the earth. Cf. Heb. 1, 3; 10, 13;† 1. Cor. 15. 24-26);

and note how the Wheel-marks, and the Triscula (which is a reversed Omega) are on the Soles of Buddha’s Feet, and the palms of His hands (*frontispiece*).

“On the walls of the Venetian Baptistery St. Mark’s Gospel is in-

* See ill: “A typical Armenian Altar,” p. 118, *The Armenian Church*, Archdeacon Dowling, S.P.C.K. 1910.

scribed. Behind the Altar in the darkest recess is a **Ten-winged Cherub** and on its breast a **Circle** in which is writ 'Fulness of Wisdom.' It is the type of the **Breath of the Spirit**. At its sides are the two Powers of Seraphim and Thrones, the Seraphim with Sword, the Thrones with *fleurs de lys* sceptre—lovely!""*

The Svastika (*Jap. Manji*) likewise sets forth these Ten points, (cf. p. 28). "It is the symbol of Esoteric Buddhism," says Eitel, "and the special Mark of all deities worshipped by the Lotus School 蓮宗 of China."

I have seen it on the breast of Buddha, both when dying and ascending, exactly as the most modern Western pictures depict Our Lord revealing His sacred bleeding heart—"the Heart of Mercy of our God."†

"In Chinese pictures, this character for 'Man' 卐 is placed on Buddha's bosom, and called Sin-yin, 'the Heart's Seal;' and further symbolizes His whole hidden mind." (*Edkins.*)

In Mongolia, Tibet, and Japan it appears on the heart of both Amida and Shâka. It has a beautiful affinity with the **Breast-plate** of the Great High Priest, who bore upon His heart the names of His people, as He passed through the Sanctuary-Curtain into the immediate Presence of God. (Ex. 28. 29. Heb. 6. 19)‡.

It is elaborately embroidered on the mitre of St. Thomas à Becket, A.D. 1170, preserved at Sens, France. One sees the I. H. S. monogram (which is the abbreviation of the Greek word 'ΙΗΣΟΥΣ Jesus,) supported on

* *St. Mark's Rest*, pp. 91, 97. The Holy Spirit was identified with the Word, the pre-existent Christ, according to a very Early Tradition; cf. Gen. 6. 3.

† Luke i. 78, mg, R.V.; cf. pp. 93. n. *; 124 n. †, 322, 324.

‡ Note that "the *Epistle to the Hebrews* is the **Bridge** between the Old and New Testaments, and no author's name could strengthen it." *Archbishop Benson*, 1885.



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and, again,

“The figure of 10 which is held as a Badge unites the 4 quarters so as to enlighten all without exception.*”

This figure, which he explains as “the Cross,” is distinctly the **Jippo** which Buddhists identify with the **Svastika**!

The “Eight boundaries” (which some say are the Beatitudes in Christ’s Sermon on the Mount), are doubtless the equivalent of “the Noble Eight-fold Path” of Buddhism. Mr. Moule translates them as “the Rule of the Eight Conditions, cleansing from the defilement of sense and making (men) saints.” (Cf. p. 285, n. †).

The Eight-pointed “Maltese” Cross, is the Sign of Life found everywhere in the Great Palace at Meroë by Prof: Sayce and Garstang in Ethiopia, and on the columns of the ruined Basilica at Soba where the Lamb with *curled* hair was found, inscribed **Alua**.‡

On the oldest Christian monuments in Scotland, dedicated to priests of St. Ninian’s monastery, (p. 92), it is deeply incised, with the Circle of Eternity.

An amulet lately given by a Tibetan monk to one at Narita-Fudo-ji shews it clearly, with the Sanskrit legend “*Om mani padme hum*,” (Chinese, *Omito Fo*).‡

* A. C. Moule, B. A., Trin. Coll. Camb. Journ: Asiat: Soc.: (N. China Branch), vol. XLI. pp. 87, 89, 191. n. 5. 1910.

† Cf. *Supra* pp. 13, 18, 34. Ill. *Pyramids and Progress* J. Ward, pp. 132, 142; Together with *Fleurs de Luce*, (floriated crosses set in brilliants and emeralds,) this Eight-pointed Cross set with the ruby worn by Henry V. at Agincourt, and the magnificent sapphire owned by Edward the Confessor, surmounts the Imperial Crown of England.

‡ Cover of this volume.

Affixed to the Sceptre Royal—(hence called “the Sceptre with the Cross,” to the Sceptre with the Dove, “the Rod of Equity and Mercy,” it is set above the Orb which the Archbishop, (*Dai Sōjō*) successor to St. Augustine of Canterbury, delivers from off the Altar into the King’s hands (after anointing him with fragrant oil “in the form of a Cross”), with the words :

In the British Museum an interesting example of the Cross occurs, “especially associated with the *Rash-ckolniks*, or dissenters of the Russian Church, but also in general use among the Orthodox.”* It has *eight* extremities, and on its central shaft hangs the Crucified Saviour, (the Incarnation thus connecting the Two Worlds).

In the nimbus around His head are two Greek words $\delta\ \omega\eta$, which signify ‘The Existing, *i.e.* Eternal One,’† and below, on each side of His body, is the word NIKΑ,

VICTORY.

“The Cross rises from a conventional hill, or Mount,‡ in the centre of which is seen the skull of

“The whole world is subject to the Power
And Empire of Christ, our Redeemer,”

i.e. Messiah.

Then the King, blessed and “rayed like a Bishop saying Mass,” *i.e.* invested with the Royal Robe (*Pallium* of cloth of gold), and Armill Stole, and wearing the Ring “on his wedding finger,” (pp. 18 n. *, 110), seated upon the Stone of Destiny bows his head to receive the Cross-surmounted Crown, and is “lifted up” into his Throne by the Primate and Lords Spiritual and Temporal, after which His Majesty receives their homage from the first of each Order of Nobles, (cf. pp. 182-3).

The Student will note how this Ceremonial was ordained to set forth the mystical Marriage of the Nation to her God through the Lord’s Anointed, the visible King, who rules “*Dei gratia*.”

The Dossal presented by T. M. to the High Altar at Westminster shews Their Ancestor, Edward the Confessor, receiving a Ring from St. John the Evangelist who, in Pilgrim-garb, is indistinguishable from a Buddhist monk! (Ill: *Guardian*, p. 865, 1911).

* British Museum *Guide to early Christian and Byzantine Antiquities*. p. 106.

† Cf. the Sanskrit *Aum* of Buddhism, ill. p. 371 *infra*.

‡ “Jehovah, who shall ascend into Thy Holy Hill?” Pss. 15. 1. P.B.V.; 24. 3. ff; see p. 39 n. *.

Adam; an allusion to the tradition commonly reproduced in Byzantine art that the first man was buried on the site where Jesus was crucified. Two more pairs of letters indicate that one is Adam's skull, and the other the Mount of Golgotha, in other words, Calvary"; (*i.e.* Mt. Sûmi, ch. 19).

In 680, Bp. Arculf said that "a Column marks this spot as the Centre of the Earth," (p. 341-2). Another Pilgrim, Bernard of Brittany, in 869, described the "Four pre-eminent Pilgrimage churches built round *that of the Holy Sepulchre*,"* and, in the midst of the courtyard between them, the Place said to be the Centre of the World, marked out with chains." Here we have distinctly the "Five," which is so conspicuous in the images of "the Five Buddhas" of whom Dainichi Nyorai is ever the Central.

"And there," says Sir John Mandeville, (A.D. 1322,)

"Nigh where our Lord was crucified, is this written in Greek, (that is to say, in English),

'This GOD, our King, before the worlds,

Hath wrought health in the midst of the earth.'

"And also on that Rock, where dropped the Wounds of Our Lord, when He was pinned to the Cross—is written within the Rock these words:

'That thou seest is the Ground of all the Faith of this world.'

"And in the midst of that Church of the Sepulchre is a Compass in which Joseph of Arimathea laid the Body of Our Lord when he had taken Him down from the Cross; and there he washed the Wounds of Our Lord. And that Compass, say men, is

THE MIDST OF THE WORLD."

And, again,

"He that was King of Heaven, of Air,† of Earth, of Sea, and of all

* The Church built by St Helena in 320, and destroyed by Chosroes and the Persians, 614, was rebuilt. *Dawn*, vol. I. pp. 69, 96, 104, 133, 172, 395; II. p. 149; Matt. 27. 33-37.

† *Supra* p. 349, n. ‡.



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THE MYSTIC AXE.

King-tsing, the Syriac monk, deacon and papas of China, who composed the inscription on the famous Stone, 781, described himself therein as “Adam, a *seng** of the Temple of Ta-t’sin (Syria), son of the chorepiscopus of Cundan, the Royal City.” He wrote of Him who is

“Everlastingly True, Alone, First of first, and without origin, profoundly intelligent, empty, Last of last, and existing by His own excellence (Self-existing), who holds the Mystic Axe† and in operating it, converts (the non-being and the being), and, by His primitive dignity, confers excellence on all the Saints.”

King-tsing asks,

“Is not this the excellent Body of our sole Trine-Unity, the true Lord without origin, A-lo-ha? He formed a Cross to determine the Four parts of the World.”

If (as several Church Fathers thought), the Doctrines of Lao-tze are a Primitive Christianity,‡ i.e. belong to the “Pure Religion necessary to Salvation which,” as St. Augustine said, “existed from the Creation of the human race, but was *more fully developed* by our Lord in His Gospel,” it is not surprising that King-tsing adopted so many Tâoist terms that he was accused of being a Taoist.§

In an Edict promulgated some years later, the Em-

* *Supra* pp. 83, n. †, 108, 161 and n. *, 355.

† *Chine* p. 298. M. G. Pauthier, citing from Mgr. de Visde’ou’s translation of the Sianfu stele, (and Japanese scholars confirm its accuracy). *Aloha* is the **Elohim** of the Hebrew *Genesis*. All these Divine attributes are Tâoist terms.

‡ “The learned,” said Lao-tze, do not usually know **Tao**; it is revealed to Babes, the simple ones. Childlike, and in thine own closet, seek after Tâo. It is only revealed to the restful spiritual heart, and who so gaineth it, *though he die*, perisheth not.” (Cf. pp. 11, 313, n. *.)

§ Now St. John I. I. reads in Chinese, “In the beginning was **Tao**, and the Tâo was **God**.” Tâo is Reason, like the Logos, (see pp. 22, 23).

peror Tai-tsung said that “the Customs of the Sam-ghârâma (Buddhist monks) and those of the Tâ-t’sin monastery differed much and, their religious practices being entirely opposed, he recommended King-ting to hand down His Messiah-Teaching (*Mishiho-Kiao*), and the Sons of Shâka to propagate the Sûtras of Buddha, it being desirable that the boundaries of the Doctrines should be clearly defined.”

He adds these remarkable words :

“Orthodoxy and heterodoxy are different things, just as the rivers King and Wei have different courses.”

Dr. Lloyd (in “*Shinran and his work*,” p. 124, n. †.) also makes this significant remark regarding Japan :

“There is reason to believe that, in the 7th and 8th centuries Christianity was looked upon merely as a variant form of Buddhism.”

These facts emphasize our *thesis* that the New Developments of Judaism and Buddhism, viz., the Jewish “Heresy” and the Daijō, which arose in the same First Century, were due to the same Great Cause, viz.; the Advent of God, the True Model, into this world in Human form to revive the primœval Pure Religion, (pp. 12, 14, 36, 46, 245, 313 n. *).

Thus King-ting continues his Inscription on the Stone :

“Our Trinity dividing Its body (*fên-shin*), the illustrious and venerable Mi-shi-ho,

“Hiding His true Majesty, presented Himself
Among men in the appearance of a Man.”

This is actually the Buddhist 人 身, (*Skt.* Nirmana-kâya, *Jap.* Ōjin,) the apparitional, *transformed* body of a Deity, which answers to the Self-emptying (*Gk.* Kenōsis) of Our Lord, in order to assume “Another Form”.

“He emptied Himself, took the Form of a Slave, and was made in the likeness of men * * of no reputation, and humbled Himself even

unto death." "A Pilgrim," in His Resurrection Body (as Lu. 24. 18, Vulgate; Phil. 2. 6, 7; cf. John 13. 3-5; Mark 16. 12; also pp. 271, 274, 347-8).

At Zōjō-ji (belonging to Jōdōshū), I have seen a wonderful picture of Shâka as a homeless Beggar.

When

THE NEW STAR

which heralded the Incarnation appeared,* "in chorus with the Sun and Moon and the rest of the Stars," St. Ignatius of Antioch writing to the Ephesians (4. 13-) A.D. 100, in terms like those of the Syriac Stone at Sianfu, A.D. 781, says:

"Hence all the power of Magic was dissolved, and every bond of Wickedness destroyed. Men's ignorance was taken away, and the old Kingdom abolished, God Himself appearing in the Form of a Man, for the Renewal of Immortal Life, * * * which Things were done in the Silence, or Quietness, of God."

An adaptation of the Mystic Axe to the Chi-Rhō monogram replaced the Eagle on the Standards of the Roman Empire when, as a result of his Vision, Constantine the Great adopted it as his "Banner of the Cross," all-conquering and "Invulnerable" Sign!

This Double Axe (*labrys*), the symbol of Deity from earliest times,† is conspicuous on the Curtains of two Shrines as one climbs holy Mt. Miya in Japan.‡

John the Baptizer used the Axe as symbolic of Messiah's mission.§

* *Supra* p. 68. Matt. 2.-10.

† Found in the ruins of Ê-Kur at Nipur, (founded 7000 B.C). In Egypt there were "Priests of the Double Axe" in the Fifth Dynasty. In Sumêr the Saviour-God, Marduk, and in Crete Zeus, "Father of Gods and men," held it. (Pp. 275, 285-6).

‡ To the Chief Shrine of Itsukushima (founded 1300 years ago), from boyhood Prince Ito paid great devotion. He made a Pilgrim-path to the top as a votive for the Mercies granted in answer to the life-long prayers offered there. *Messiah*, pp. 4, 14. *Supra* p. 275, n. 2. 2 Luke 3, 9, 15.



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on Kongō-Dainichi's mitre, which, is also sometimes worn by Amida in order to show that the Two are One.

When the Catholic Faith triumphed in Europe in the 10th century, High Crosses were set up at the gathering-place of each Tribe, the market-place and church-yard, and covered with sculptures and pictures to serve as text-books. (Cf. p. 198).

Such Crosses are well illustrated in Mr. G. S. Maile's "*Memorial Sculpture*," especially the famous "Cross of the Scriptures" at the Irish Abbey of Clonmacnois, (the great school founded by St. Columba in which Alcuin was reared). This Cross distinctly shows the Figure of the Crucified Lord in the midst of these four holes—in accordance with

"That Divine Order which should make everything, both in Heaven and on earth, centre in Him. In Him, I say, for by our Union with Him we became God's Heritage."*

These five punctures are on the triumphal floriated Cross which heads the Syriac stele. Christians variously interpret them as

THE FIVE WOUNDS

given to our Blessed Saviour when He hung upon the Cross for Man's redemption,† (the wound in the right hand being termed "the Well of Mercy," that in the left, the "Well of Grace;") and the pellets as the Five Loaves of His miracle, on which He based His esoteric teachings on the Eucharist in the Fourth Gospel, (ch: 6).

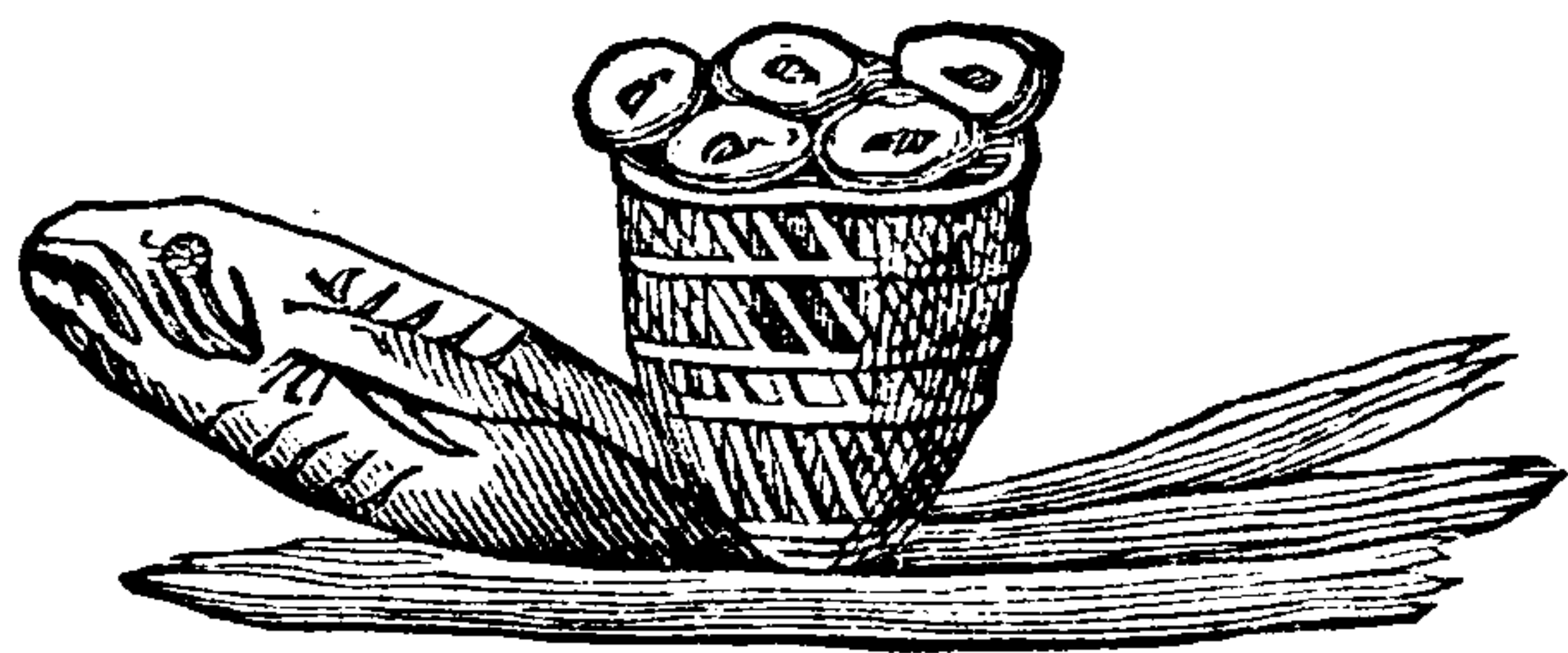
The reason for this becomes clear when we reflect that, for the first four centuries, the Eucharistic breads used at Rome were small breakfast rolls, the common

* Eph 1. 10, 11: *Twentieth Century N. T.*

† Hence, Five Rubies are used on some Crosses to set forth this truth. Note the Five chains by which the Incense thuribles in Tibet, as in Catholic use, are suspended.

bread of that day but sealed for holy use with the Svastika-cross, or with the Chi-I monogram which resembles the Buddhist *jippo*.

These Five Rolls are constantly pictured in the Catacombs, and in the crypt of Lucina (2nd cent.) in a basket with a glass chalice of Wine and the Fish which still, together with Two lighted Candles, are on the Paschal Table in every Jewish home.



According to the rubric, five grains of frankincense are affixed to the Pasch Candle (symbol of the Pillar of Fire,) by means of five nails.

Now the Shew-bread (which to the Jews was the special type of Messiah,) bore the same meaning in Israel as it did in Babylon, viz: it was "the Bread of the Faces," i.e. the different Aspects of the Character of God, and the "Bread of the Revealer"—(bar-bar-tî) i.e. of Oracle and Vision.*

The early Evangelists to Britain placed these Five pellets on the Keltic Crosses to emphasize the Great Mystery of "the Living Bread coming down from Heaven to give Life to the world."†

On some ancient Altar-slabs there are five equal-armed Crosses. The celebrant kisses the central Cross and the deacons those at the four corners, at the beginning of Mass.

They represent the Wells of Salvation‡ which sprang

* *Supra* pp. 29. n. †, *Temples of the Orient*, Index, "Bread of Eternal Life."

† Mâni pills, *supra* pp. 321-2, 324.

‡ *Romance of Symbolism*, p. 91, Sidney Heath. Isaiah 12. 3.

from the Saviour's Five Wounds, viz: Mercy, Grace, Love, Pity, and Comfort overflowing in tenderness to the Sorrowful and Penitent.

On the west façade of an old Syro-Indian church on the Malabar coast is a Rimbō-wheel set in a large Triangle, and Five Crosses on its side and apex.*

In the Gallican rite, when a church was dedicated the Bishop, first asking the help of God, exorcised and blessed the lustral water for tracing a Cross at the four angles. Then, after censuring, he anointed the Altar thrice in the centre and at the corners with holy oil, after which he placed grains of Incense in the form of a Cross and, whilst they burned, recited a consecrating prayer.†

In the Greek Church, a small table is placed on the vigils of great Feasts in the midst of the church, and on it *Five Loaves*, surrounded by Corn, Wine and Oil,‡ blessed by the Priest at a special service, *arto-klasias*. The loaves, broken into small pieces, are distributed as a *eulogia* among the believers present,§ to commemorate the Five Loaves by which Messiah miraculously fed over 5000 people in the Desert.

On a circular *Sohag*-stamp used in the Coptic Cathedral, Cairo, for the Eucharistic wafers,|| there are Twelve Crosses, in appearance exactly like that now made by Kōbo Daishi's *Sanko* 三鈷 on the Shingon Tables of

* Ill. *Dawn*, vol. I. p. 213.

† *Christian Worship*, pp. 410-12 Mgr. Duchesne.

‡ Cf. Hosea 2. 8, 9, 21, 22, R.V.

§ I have received Mochi-rice bread and fruit similarly distributed to the on-lookers and village children after a special Eucharist, "Mass of Nourishment," offered by Pilgrims to Buddha.

|| See ill: "*The Egyptian Church*" p. 24, Archdeacon Dowling; also G. S. Maile's *Memorial Sculpture*, London.



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Clearly the meaning Our Blessed Lord had in mind when He uttered those mysterious words (John 3, 14; 12, 32, 34,) about His “**Lifting-up!**”

When shown to my kind instructor, Abbot Keijun, he at once pointed out that these Crosses teach the same Truths as those set forth in the two Ryōbu Mandaras!

Their square base, like that of the Korean Pillar-stone (p. 85), symbolizes Taizo-kai, *i.e.* Earth; the Ring above, encircling the Four arms of the Cross, is Kongō-kai, Heaven;* whilst the intervening shaft, on which the Crucified hangs, unites the Two Natures, and makes Heaven and Earth at one.† The identical Truth expressed by St. Paul (Eph. 2, 15-18, Col: 18-22,) *viz*: that the Incarnation makes the Two Worlds one, even as the Christmas hymn says:—

“**GOD AND SINNERS RECONCILED!**”

My Shingon friend added, “One who understands Ryobu-Yaso finds this picture very precious, for *Ryobu* in the Orient has the same meaning as the Christian Cross in the West!”‡

The pure white marble, circular Altar of Heaven at Peking stands likewise upon a square platform of the brown Earth, whence flights of Stairs ascend from the four cardinal points through sculptured Clouds to its summit.

And, once more, the Syriac stele says:

“The Sign of the Cross unites the four quarters of the world,
And restores the **Harmony** that had been destroyed!”

THE FIVE LIGHTS

are often shown in the Eastern Window of Christian

* In Christian symbolism the Circle stands for Eternity, no beginning nor end.

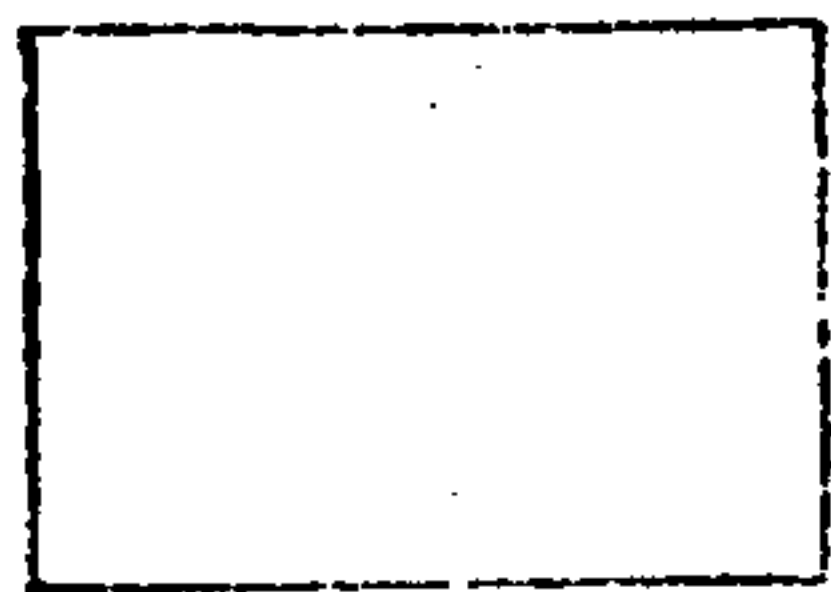
† *Supra* p. 279. n. *.

churches; and on the West *facades* of Cologne and other medioeval Cathedrals with the Wheel-shaped “Rose Window” as centre—type of Him, the great Central Sun,* the “Rose of Sharon,” the vast Snow-white Rose in Dante’s Vision of the Paradise of God.

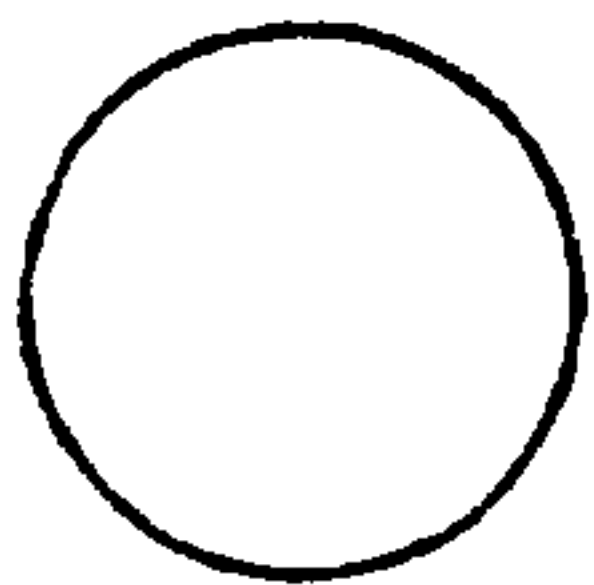
At Chartres the central Light is the Virgin-Mother, “Lily of the Valleys,” representing the Church. In the other four the chief Prophets of the Old Covenant, Isaiah, Jeremiah, Ezekiel, and Daniel, each bearing an Evangelist on his shoulders, teach that “the New Testament rests upon the foundation of the Old.”

The Five Dhyâna Buddhas, or Five Powers, are the highest representatives of Buddha, the Universal Light who saves the world, and are symbolized by the Sotoba which marks most graves in the vast Kōya cemetery, where Japanese of every sect and rank rejoice to lay their dust beside Kōbō Daishi’s incorruptible body.

One believing glance at such a Sotoba ensures the Forgiveness of all sins, just like that of the snake-bitten Hebrews to the Serpent which Jehovah commanded Moses to make of brass and lift up on a pole for their healing.†



Its Square base, or Cube, symbolizes
Earth=A=Dainichi;



The Circle,
Water=Bi=Amida;

* Dante describes meeting St. Francis in the fourth circle of Paradise—the Sun; the home of those who burn with Divine love. No longer, says he, “must Assisi be called Ascesi (kindled) but rather Orient, the East, as from it has arisen another Sun.” Hūen Tsang, also, called, As’vagosha and Nāgārjuna “the two Suns of the world.”

† Cf. pp. 141. n. †, 167 and n. 3, ill. 334, 307-8, with Num. 21. 8, 9, John 3. 14-16. Also the command Ex. 20. 4, with Appendix 1, Image-sect



The Triangle,
Fire=Râ=Shâka ;

symbolizes



The Crescent,
Wind=Ka=Ashuka, or Pudō ;



The Ball, Hōshō-no-tâma,
Ether, or Seishi.

Yakushi (p. 83), being one of the Five Buddhas of Wisdom, sometimes holds that central place.

In Kōya Cemetery there is a large image of Miroku holding this Sotoba ; the character for Great Mercy is on His brow.

We found in a Korean book of Buddhist "Prayers suited to all occasions." the Names of these Five Buddhas in a Hymn of Praise :—

"I praise the pure spiritual Vairochâna," (*i.e.* Dainichi, the Sun);

"Then I praise the perfect Lochâna," (*i.e.* the Moon, Sangha, the Reflected Bodhi, or Chnrch.*

"Then I praise the 10,000 Forms of Shaka Muni,

I praise the Coming Miroku ;

I praise Yakushi of the crystal Eastern Heavens."†

These Five are the Elements into which the body resolves itself at death.

"O joy ! I came from God,
And unto God return."‡

As one complete Whole, they express the Virtues of Dainichi. They are, in fact, His Secret Name.§

* Eitel's *Handbook* p. 180. Cf. Keble's hymn, verse 4, No. 168, Hymns A and M ; also Eph. 1. 23, "the Fulness of Him who filleth all in all"—*i.e.* Completion.

† Note that Omīto-fo, *i.e.* Amitâbha, is of the *Western* Heavens, Sukhavâtī ; also that whilst in Christendom graves and churches are oriented towards Jerusalem, in the East the dying believer faces West towards Amida's Heaven, (*supra* p. 218).

‡ Hymn of a Cambridge Neo-Platonist.

§ (Cf. pp. 276, n. * ; 279, n. * ; Judges 13. 18, and mg. R.V. ; Isai. 9. 6 ; Rev. 2. 17 ; 3. 12, 14).



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indicate the authority of a Universal Monarch over the Three worlds.

The square plinth at their base denotes the World of Men; the dome, the vault of Heaven, the Realm of God, the *tchetra* rising above *tchetra*, the World of Space ending in the Triscula or Empyrean.*

The "Tower of David" at Jerusalem was venerated by Christian pilgrims. (Cf. Luke 2. 69.)

In the First century, A.D. Philo Judaeus wrote thus of certain prayers used in the Jewish Temple:

"The High Priest offers them up, not only for the whole human race but also for the whole race of Nature, *i.e.* of the Earth, Water, Fire, and Air,† and pours forth his prayers and thanksgivings for them all, *looking upon the World*," says Philo, "as it really is, *as his Country*,‡ for which, therefore, he is accustomed to implore and propitiate its Governor by supplications and prayers, beseeching Him to give a portion of His own merciful, humane nature to the things which He has created."

This is an entirely Mahâyânist conception!§

"God of the Elements" is a term used in the Irish Liturgy of St. Columba's time; and is the Idea enshrined in St. Patrick's *Lorica*, the Faith he taught his converts in the San-I, the Blessed Three, and the Light which is the actual Presence of Christ Himself, (p. 94.)

‘ By the blest power of Trinity
I bind unto myself to-day,
The Light of Sun,
The whiteness of the Snow,
The force of Fire,|| the Wind's swift breath,
The Ocean's depth.

* Pp. 226. n. †. 298; n. ‡.

† The Shitennō also represent Earth, Air, Fire, and Water.

‡ See "*Bôdhisattva*," *supra* pp. 11, 161, 168.

§ A venerable monk once told me that "it is possible for a cat or dog to have more of Hotoké's nature than some of us possess."

|| Rev. 14, 18; cf. *Song of the Three Holy Children* v. 23-27.

The Power of God to guide me,
 His Wisdom to teach me—
 The Way of God to go before me—
 His Angel host to protect me.”

I have seen at Zōjō-ji a mandara illustrating the power of the Vision of the Tower (*Hoke xi*) upon birds in the air, monkeys in the trees, a tiger in the jungle, and on the gentle gazelle in the meadow.

Nor is this inconsistent with the Catholic Faith for, in the Spanish Chapel of Sta. Maria Novella, Florence, a fresco represents the Outpouring of the Holy Spirit at Pentecost upon all Nations, and two or three dogs in the foreground shew that the Dumb Creatures were not excluded from the blessings of the New Grace. Indeed, that most Christ-like of European saints, Francis of Assisi, was wont to preach to both birds and fishes. A wayside Cross was set up in Iona in memory of St. Columba's White Horse.*

In a papyrus found at Oxyrynchus these notable words, attributed to Our Lord, occur :

“Ye ask who are those that draw us to the Kingdom if the Kingdom is in Heaven? The fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, these are they which draw you, and the Kingdom of Heaven is within you, and whosoever shall know himself shall find it.”†

As in Egypt the Sun-boat's Return at Dawn of Day was acclaimed by Apes with rapturous shouts, so, in Japan, monkeys are “the Messengers of the Great Deity of Isé,” Amatérasu Dai Singu,‡ and the attendants in Shintō Shrines as at Sannō-jinga, Tokyo.

* *Supra* p. 34 and n. †; and note that the Mongols attach special importance to White Horses.

† Grenfell and Hunt; see also St. Augustine's *Confessions*.

‡ *Nihongi*, vol. 2. p. 190.

At York Minster (in a 14th century window in the N. aisle) Apes, as part of the Great Choir of Creation, are playing on musical instruments.*

“Go preach the Gospel to the Whole Creation,” said The Christ.†

“Praise Him from the Earth, ye Dragons‡ and all Deeps.

Let every thing that hath breath praise the Lord!”

Two Dragons with a *Tama* encircle the glorious Cross-symbol at the head of the Nestorian Stone.

Most curious Svastikas are found on both Irish and Scottish Crosses, formed of four human Embryos (as a Buddhist Doctor pointed out to me). Some are even interlaced with a Bird, the usual symbol of the Soul.

On a Cross found in Yorkshire, three such Embryos support its floriated head§—the dead wood of the Cross bursting out into flowering Lilies as on the Syriac stele in W. China, and on St. Thomas's tomb at Méliapor, in S. India.

These embryos clearly embody a kindred idea to that taught by the Five Dhyâna, Contemplative Buddhas—the Svastika, (Manji), signifying 10,000 years=Eternity.

Kongōkai Dainichi, (*i.e.* Dainichi of the Diamond World of Reality), is recognized by the Diadem of Five Powers, and by His left fore-finger clasped in the right hand.

This is “Fudō's Sword” with which a sign resembling that of the Christian “Sign of Life,” (the Cross,) is made on the believer's person.||

* *Christian Symbolism*, p. 183.

† Mark 16, 15. R.V.

‡ See Mr. Ruskin's illuminating teaching on “the Place of Dragons,” *St. Mark's Rest*. ch. XI.; Ps. 44. 19. 148. 7; 150. 6. A.V.

§ Ill. “*Celtic Art*,” pp. 289, 294, 295; and in Rev. G. S. Tyack's *The Cross in Ritual, Archeology and Art*. 1900.

|| Note that the Sword, Mirror, and Jewel are found also in Shintō, and are the sacred Regalia of Japan.



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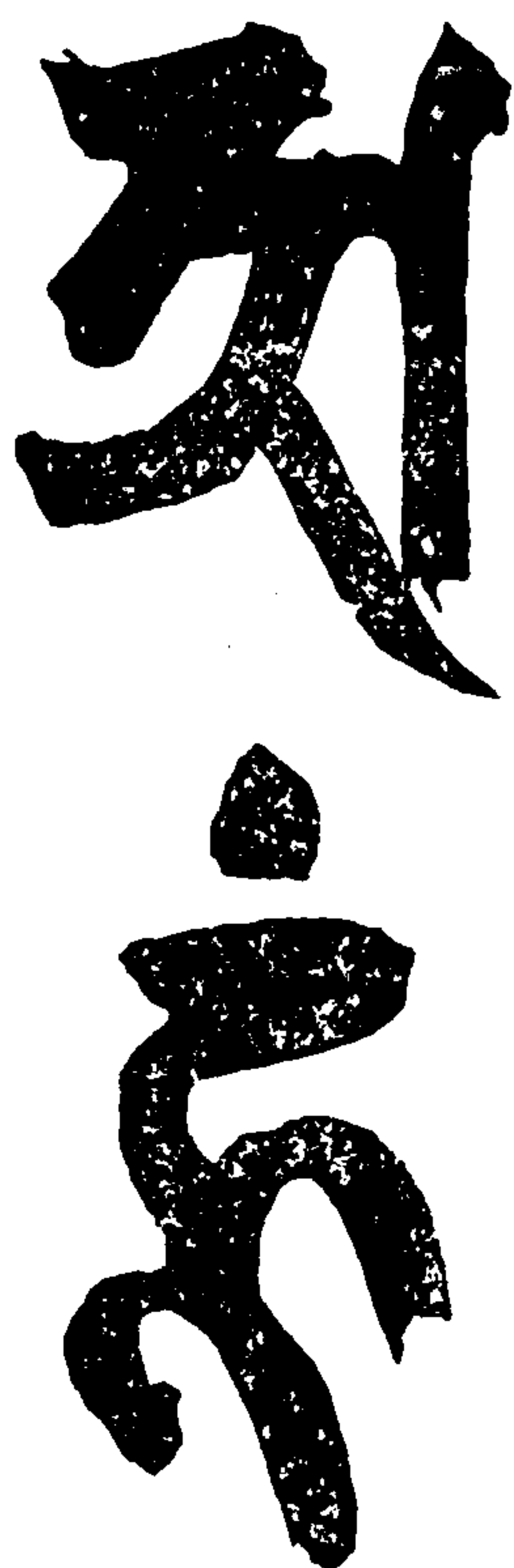
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Dainichi Nyorai as the Central Spiritual Sun around Whom the Universe revolves,

“KING OF KINGS AND LORD OF LORDS!”

In the Jōdo-shū Zōjō-ji at Tokyo I found three 𑖀's used on an ancient kakemono to represent Amida, Kwannon, and Seishi; but it is significant that this symbol is only employed by those three sects who most resemble Catholic Christianity,



In a Tendai Shrine at Yoshino I noted the Sanskrit characters A-Un repeated over each of the three apertures in the Curtains which veil the Holiest Place.

Buddha is Aun,” say the monks, “from Whom all things come, and to Whom all things return; and Un is *expiration*, the last sigh of the spirit as it leaves the body.” (Cf. John 13. 6). This “Un” is the “hun,” the final syllable in the Tibetan prayer, “*Om mani padme hun.*” (pp. 56, 167, 322-4.)

Compare the Five-vowelled Name of the Ineffable One amongst the Hebrews.

Christians use the mysterious contraction *A Ω, öv*, to express Him who said of Himself, “I am Alpha and Omega, the Beginning of the Creation of God, the Amen;” and St. Paul would surely point triumphantly to these Mahâyânist facts as emphasizing his own words, “Abba, Father!”*

A fine example of the Gō-butsu group, carved by

* “I am so glad that you think Amida is God!” said a Japanese lady to me (one of a devout Buddhist family, but herself a Christian of some years’ standing), the tears welling up in her eyes; and a village school-master wrote to me, “How thankful we are that you think the God of Japan is the Same as the God of Europe!”

Unkei in the Middle Ages, was shewn me on Mt. Kōya—a pathetic Votive offered by a mother for her son. The Five Figures, golden and exquisitely carved in wood, are especially interesting because they are the life-sized images of Those which, in miniature, form the Cross on the baptismal Mitre of the Shingon-shū, and in the banner of the Kasuga Gazelle, and are also inscribed on the Pilgrim's shroud. (pp. 178 n. * 244, 266).

It is evident that herein lie profound truths, but dimly comprehended by us Westerns, concerning which St. Paul spoke when he described “the *Whole Creation* as earnestly *expecting* and awaiting Redemption and the Manifestation of the Sons of God,” (Rom. 8. 19-23).

Those who have seen diagrams in physiological text-books know that, in their inception, all embryos are alike, and that it is impossible even for an expert to tell whether an embryo will eventually develop into a frog, a pig, a monkey, or a human being.

Dante, who was steeped in all the Ancient Lore, asked :

“Do ye not comprehend that we are worms,
Born to bring forth the angelic Butterfly?

* * * * *

“Like are ye unto Insects undeveloped,
Even as the worm in which formation fails.

Purg. x. 124-28

“O human creatures, *born to soar aloft*,
Why fail ye thus before a little wind?

Ib. xii. 95, 96.

“Such longing upon longing came upon me
To be above, that at each step thereafter
For flight, I felt in me the pinions growing!”

Ib. xxvii. 121-123.

“And such is the **Progress of Souls**,” said Bishop Jeremy Taylor, when describing the process by which a Caterpillar is transformed into a **Butterfly**.*

* The reader is referred to “*Temples of the Orient*” for more details

“The active virtue, with soul-powers rife,

As of a plant * * *

Then works so much, that now it moves and feels

Like a sea-fungus, and then undertakes

To organize the powers whose seed it is.

* * * *

“But how from animal to man becomes

Thou dost not see as yet.

* * * *

“Open thy breast unto the truth that’s coming,

And know that just as soon as in the foetus

The articulation of the brain is perfect,

The primal Motor turns to it well pleased and inspires

A Spirit new, with virtue all replete ”

Purgatorio XXV. 52-107.

Thus also in the Gō-Butsu this truth is set forth as explained by Amôgha, (Fūkū of Java)* :—

“Dainichi, the Inborn but undeveloped Germ of potential Buddhahood in the centre, surrounded by Shâka-mûni who represents **Religious Awakening**; Ashuka, the practice of religious austerities; Hōshō, a devotional spirit which perceives; Amida, Nirvâna, the cessation of the individual *ego* which, to a Buddhist, is the **Life Immortal**.” (Cf. St. Paul’s “I live, yet no longer I, but **Christ**; “also Our Lord’s words, Luke 14, 26.)

“From the very day that we heard of the Love with which the Spirit has inspired you, we have never ceased praying for you that you may possess that deeper knowledge of the Will of God, which comes through all true spiritual Wisdom and Insight.

“Then you will live lives worthy of the Master, and so please God in every way. Your lives will be fruitful in every kind of good action, and your **Characters** will grow through a fuller knowledge of God.”

Colossians 1. 8-10. *20th Cent. N. T.*

of this Truth, which was taught in Ancient Egypt in the Pyramid-age, (pp. 69, note 1; 70, 94, 379), and to “*Messiah*,” chap. IV, “*The Funeral of Jac b.*” See also *supra* pp. 202, 204.

* Amogha-vâjra, *i.e.* Fūkū, had great influence over the Emperor Tait’sung, A.D. 768. He held a high Government office, and was honoured with the first title of the ancient Chinese nobility. He spent 55 years in China, *Edkins*; *supra* pp. 196, 335. n. *.



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“Coming-from-above-down, having first ascended to obtain an Almighty power, in order to save people in this world.”

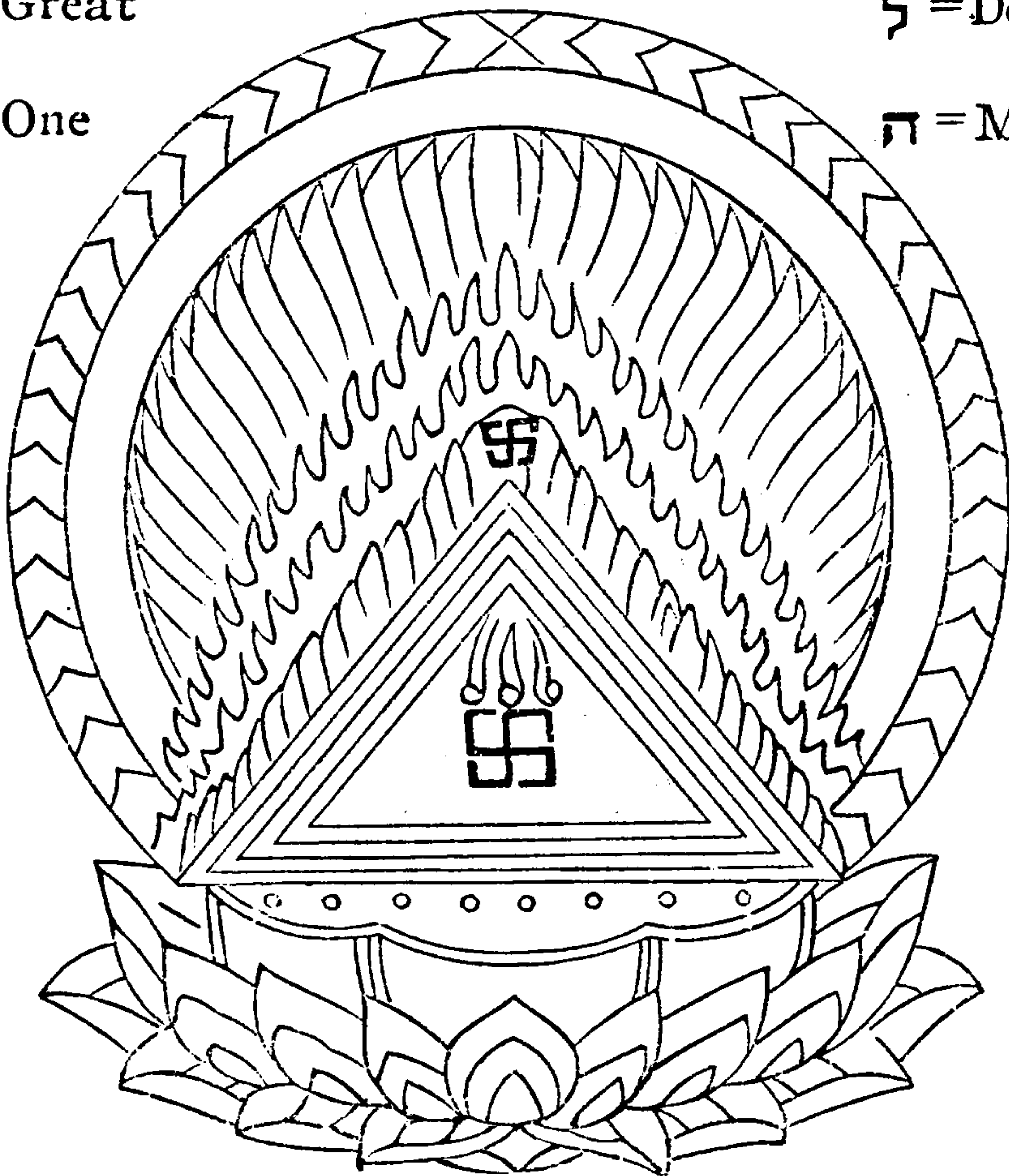
Now Père Gaubil was told in China that the Hebrew word *Shiloh*, (Gen. 49. 10-) “contains a sacred Mystery.” It was a word of mysterious, sacramental import among ancient names.* Written thus, the letters correspond to the words:—

𐤔 = Great

𐤌 = Descending

𐤁 = One

𐤎 = Man.



The Sign of all the Nyorais.

The Taizō-kai mandara was revealed to Nārgārjuna in the 2nd cent., when in the Iron Tower, from whence he also brought out *Dainichi-kyo*, which he there re-

* *Jesus in China*, p. 40, James Finn, 1843. *Supra* pp. 36, 245, 251, 295. Onkelos in his Targum renders “Shiloh,” Gen. 49. 10, as *Messiah*. (Cf. also v. 24, “From thence is the Shepherd, the Stone of Israel,” with Ezek. 21. 25-27).

ceived from the Great Sun Himself.* Note that the Tower of Hermas “did shine like the Brightness of the Sun!”

This *sutra* gives minute directions for the correct drawing of the Mandara, of which Dainichi Himself is the Chief Figure amongst 444 smaller ones, each of whom represents one aspect of Dainichi's boundless, limitless, endless, richly variegated Excellencies and Virtues, *lit.* His heart. (cf. pp. 225, 232). Some of these are Buddhas, some Angels, others Bôdhisattvas, *i.e.* perfected souls nearing Buddhahood, all of whom are ready to help forward the Awakened Soul on hearing its first cry God-wards.

The Apostolic letters (Eph. 3, 8-10; 4, 7, 16; Col. 1. 9-23;) “to the Strangers and People of God scattered abroad,”† so exactly describe this that an earnest monk on reading them exclaimed to me, “Christ is Dainichi!”

The above *sutra* says:

“To the East of Him, (*i.e.* Dainichi) draw the Sign of Hensch. The Triangle should rest upon the Lotus. Its colour is pure white. It should be surrounded with Tongues of Fire which is pure, cleansing, All-illuminating.”

The explanation is given in *Dainichi-kyo-ichigyo* (bk. 5:)

“Above the picture of Dainichi draw the Hensch Sign, which is common to all the Nyorais. That Sign should be a Triangle. Its Apex must be towards Dainichi (*i.e.* ∇ , upside down), and be pure white with fires surrounding it. Then, place that Triangle upon a Lotus,—for this is the *Daigon Yu*, the Sea of Great Wisdom of all Nyorais throughout the Three Worlds (*i.e.* Past, Present, and Future), and throughout *jippô*, the Ten Directions, (p. 20). This is what we call *Shô-bushin-in*, the symbol stamped on all the Buddhas' hearts.‡ The Triangle signifies ‘To conquer and overcome obstacles,’ as Buddha beneath the Bodhi-tree§ van-

* *Supra* pp. 15, 24, 25, 35. n. *, 346 n. *, and 358.

† 1 Peter i. 1; XXth cent. N.T.

‡ *Supra* pp. 292-3 and n. *.

§ *Supra* pp. 66, 262, 359, n. *.

quished the four devils and entered into True Understanding by this Great Power of Wisdom. The pure white colour signifies Great Mercy. This great effort of the Nyorai, who is just like

A LION IN FURY,*

is surely to fulfil this,"

i.e. this Triangle, which is the Sign of Victory. (Cf. pp. 11, 170, 282, 359, n. *).

"And this Triangle shows forth the Light of Great Mercy, which illumines all the Universe. Therefore, it is called "the All-illumining."

It is clearly the Symbol of the Blessed Trinity and is repeated on the Kongō-kai Mandara.

The Chinese Ajāri, Keikwa, (A.D. 804) drew the Dai-mandaras by the above directions, but put the Triangle the other way up—thus Δ , *i.e.* as on the Nestorian Stele,† although whether influenced by Syriac knowledge or not is unknown, for Kōbō simply copied Keikwa's drawing.‡ But it is surely significant that Adam (King-tsing), wrote these words on that Stone of Memorial, A.D. 781:

"As a Seal, they hold the Cross +, whose Influence is reflected in every direction, uniting all without distinction?"§

* "The Lion symbolizes a fresh, eager, advancing spirit," (*Edkins*). His roar "brings his cub to life," *i.e.* awakens its vitality on the third day after its birth, hence used for Resurrection in Christian Art. Cf. Rev. 10. 3; Isai, 31. 4; Hosea 11. 10.

† Is it possible that the symbolic use of this Triangle originated in the initial letter of the Greek word *Θεός*, God?

‡ In the Salisbury missal of 1534, and also in the arms of Trinity Priory, Ipswich, this Triangle is shewn with the Apex downwards, and surmounted by a Three-faced Trinity, with one head and one neck. The words Pater, Filius, Spiritus, are connected at the 3 corners by the words *non est*. In the centre is Deus, and from each corner the word *est* links the Pater, Filius, and Spiritus, with Deus.

§ Pp. 165, 275, 286. "Non-Christian Chinese scholars explain this as an allusion to the Christian Cross," says Mr. A. B. Moule.



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is considered to include downwards, "because Nyorai pities the highest Height of Heaven at the same time as He pities the lowest depths of Hell,"—thus showing the Virtue which redeems all these Rokkudō, i.e. the first six of the Ten Upward Steps of Ascent to Understanding, on each or any of which one can be saved, according to Shingon, instead of laboriously mounting all Ten first as taught by other sects.

The Triangle represents the totality of Virtues expressed in the Mandara. "In it," says *Dai-sho* ("the minute explanation" of the Mandara), "the Manji* is drawn, which shews full and complete Virtue."

This Manji (according to my friend, Dr. I. Takakusu, who made a profound study of the Syriac stele some years ago†), is the exact equivalent of the floriated Cross in the Triangle at the head of that Stone of Witness, for it is the Sign of Life and Harmony.

N.B. The St. Thomas, Assyrian, and Armenian Christians use the Cross without the Figure, but represent its four arms blossoming into Lilies; this Lily, of course, being the equivalent of the Lotus, viz. Life victorious over Death! (p. 11).

"Death," in the Mahâyâna Teaching (*Nirvâna sūtra*), "is just putting off one's body. * * There is a spiritual and a natural death. * * Death, like Fire, is able to destroy all things save the Bodhisattva, firmly established in the principles of the Great Vehicle!"‡

No one who studies the Aurora-like Hensch-sign in

* A Japanese scholar connects the word *Manji* with Manjusri (*Jap. Monju*) and Manchuria. Cf. *supra* pp. 163. n. ‡; 234; 267. n. †; 276, ill. p. 380, App. I.

† Dr. Takakusu's article thereon is reprinted and included in Prof. P. Y. Saeki's book "*The Nestorian Monument in China, relating to the Diffusion of Christianity in the 7th and 8th Centuries.*" Tokyo, 1911.

‡ (*Catena* pp. 162, 170; Cf. *supra* p. 65, Daniel 3, 27. 28.)

the gigantic Taizo-Mandara in the Golden Hall at Koya, or in that of a Thousand Mats at Hase, in Yamato, can fail to be impressed with the fact that they belong to the general idea of

THE INCARNATION,

viz: the Super-normal Entry of the Immortal Son of God into the conditions of natural existence, "Coming in the Flesh" (I John 4.2) as Man to impress Celestial Form upon terrestrial matter, and assuming or taking up the earthly life into the heavenly—

"The Word weaving the mantle of flesh to conceal in it His greatness"¹

and that the best possible Interpretation of this Mandara is given in St. Paul's² words, "He that ascended also descended into the lower parts of the earth" (Eph. 4.9 ff.), and in those of St. Augustine, "Immortal Life is promised to us through the humility of the Lord our God condescending to our pride," for Taizo-kai represents this dark, tunnel-like world of ours in which all forms are incomplete and in embryo.

The Three-One (San-I).³

¹ John 1.12: "The Tao was made **Man** and was enshrined amongst us."

² The XXth Cent. N. T. renders more clearly in accordance with the teaching of Taizo-kai Mandara: "Surely this 'Going up' implies that He had already gone down into the world beneath. He who went down is the **Same** as He who went up—up beyond the highest Heaven—that He might fill all things with His **Presence**."

³ The Divine Triplicity contained within the Unity, (from a German Renaissance engraving end of XVIth cent.); "**God**, with out-stretched Arms as with a Compass, measuring the diameter of the Gothic Eternal Circle with the Romanesque Triangle, is" (according to Didron) "the most complete formula imaginable of the Unity of Substance circumscribing the triplicity of Persons." (*Christian Iconography*, vol. 2, pp. 51, 52.) Note that the **Sun** itself is used as the nimbus around the Head of the **God-Man**, and as the Aureole encircling His body. (Cf. p. 262 and n. 3, also pp. 313 and n. 1; 344, 369, n. 2.)

“ Hereby perceive we The Love, because He laid down His Life for us,” said St. John, 1 Ep. 3. 16.¹

A Syriac text of the Fourth century, ascribed to Mar Eusebius, describes

THE APPARITION OF THE STAR

“ and the News which flew through the whole East² Terrible and grand in its light, it overpowered by its aspect all the Stars that were in the heavens, as it inclined to the Depths, to teach that its Lord had come down to the Depth, and ascended again to the Highest of its nature, to shew that its Lord was God in His Nature.

“ And when the Persians saw it, they were alarmed and afraid. * * And it was visible *to the inner depths* of the East alone.”³

In the centre of the Triangle in the **Heuch-in-Sign** is a large golden **Manji**, like a solid Cube. A smaller **Manji** is repeated on the Apex.

From that central Cube rise three Tongues of Fire (186). To the Christian Mystics the solid Cube of the Svastika symbolized

CHRIST, THE CORNER STONE,⁴

and Catholics represent the Divine Heart in an aureole of flames, just like the *tama* above Kobo's tomb. The Cube also typified the Altar of the Heart from which the flames of intense devotion ascended to God as, in Jewish belief, the Golden Incense-altar the dedication of man's flesh to God.

1 1 Ep. John 4.16, R. V.: 3.16. Cf. Diamond prophecy (*Kingkang-hing*) and “ a Bodohisattva.

2 Pp, 57, 58, 123, 177, 344.

3 Transl. by W. Wright, *Journal of Sacred Literature*, Oct. 1866.

4 **Miraku** The **Corner-Stone** was one of the objects venerated by the Christian Pilgrims to Jerusalem. (Cf. Pss. 118, 22, 23; Isai. 28.16; Mark 12.10; Acts 4.10, 11; Eph. 2.20.) “ Know Christ to be the **Corner-Stone**,” wrote the Scottish Covenanter, Rutherford; “ Learn to discern Him under a mask!” In laying the “ first stone ” of a new Christian Church—i.e. the Corner, or Foundation-stone—the Bishop impresses on it “ the Seal of Christ,” viz: the Chi-rho on the top and the sides. (ill. p. 12, *Church Symbolism*, Rev. M. C. Nieuwbarn, O. P., 1910)



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5. Straight to the Serpent I went and near him settled
my dwelling,
Till he should slumber and sleep, and the Pearl I could
snatch from his keeping,
I was alone, an exile under a foreign dominion,
None did I see of the free-born race of the Easterns,
Save one youth, a son of Maishân, who became my
companion.
6. He was my friend to whom I told the tale of my
venture,
Warned him against the Egyptians and all their ways
of uncleanness ;
Yet in their dress I clothed myself to escape
recognition,
Being afraid lest when they saw that I was a stranger
Come from afar for the Pearl, they would rouse the
Serpent against me.
7. It was from him perchance they learnt I was none of
their kindred,
And in their guile they gave me to eat of their unclean
dainties ;
Thus I forgot my race and I served the King of the
country,
Nay, I forgot the Pearl for which my parents had
sent me,
While from their poisonous food I sank into slumber
unconscious.
8. All that had chanced my Parents knew and they
grieved for me sorely,
Through the land they proclaimed for all at our Gate
to assemble—
Parthian Princes and Kings, and all the Eastern
Chieftains—
There they devised an escape that I should not perish
in Egypt,
Writing a letter signed in the name of each of the
Chieftains.

9. " From thy Father, the King of Kings,—from the
Queen, thy Mother,—
" And from thy Brother,—to thee, our Son in Egypt,
be greeting !
" Up and arise from sleep, and hear the words of our
Letter !
" Thou art a son of Kings : by whom art thou held
in bondage ?
" Think of the Pearl for which thou wast sent to
sojourn in Egypt.
10. " Think of thy shining Robe and remember thy
glorious Tunic ;
" These thou shalt wear when thy name is enrolled in
the list of the heroes,
" And with thy Brother Viceroy thou shalt be in the
Kingdom."
This was my Letter, sealed with the King's own Seal
on the cover,
Lest it should fall in the hands of the fierce Babylonian
demons.
11. High it flew as the Eagle, King of the birds of the
heaven,
Flew and alighted beside me, and spoke in the speech
of my country,
Then at the sound of its tones I started and rose from
my slumber ;
Taking it up I kissed and broke the Seal that was on
it,
And like the words engraved on my heart were the
words of the Letter.
12. So I remembered my Royal race and my free-born
nature,
So I remembered the Pearl, for which they had sent
me to Egypt,
And I began to charm the terrible loud-hissing
Serpent :
Down he sank into sleep at the sound of the Name of
my Father,
And at my Brother's Name, and the Name of the
Queen, my Mother.

13. Then I seized the Pearl and homewards started to
journey,
Leaving the unclean garb I had worn in Egypt behind
me ;
Straight for the East I set my course, to the light of
the home-land,
And on the way in front I found the Letter that
roused me—
Once it awakened me, now it became a Light to my
pathway.
14. For with its silken folds it shone on the road I must
travel,
And with its voice and leading cheered my hurrying
footsteps,
Drawing me on in love across the perilous passage,
Till I had left the land of Babylon safely behind me
And I had reached Maishân, the sea-washed haven of
merchants.
15. What I had worn of old, my Robe with its Tunic of
scarlet,
Thither my Parents sent from the far Hyrcanian
mountains,
Brought by the hand of the faithful warders who had
it in keeping ;
I was a child when I left it nor could its fashion
remember,
But when I looked, the Robe had received my form
and my likeness.
16. It was myself that I saw before me as in a mirror ;
Two in number we stood, yet only one in appearance,
Not less alike than the strange twin guardian figures
Bringing my Robe, each marked with the royal
Escutcheon,
Servants both of the King whose troth restored me
my Treasure.



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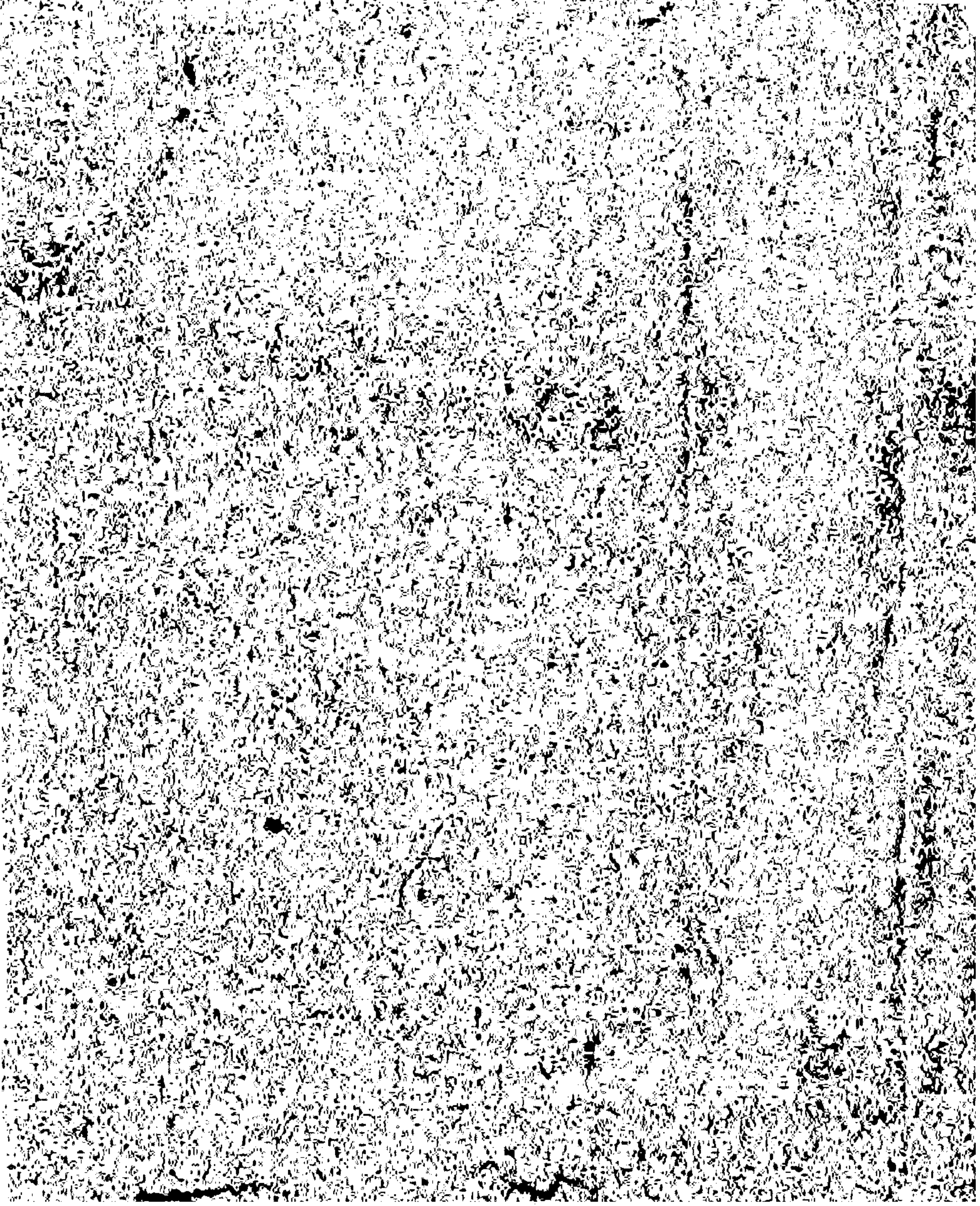
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“Such”, says Prof. F. C. Burkitt (who has granted me his willing permission to include it in this volume), “is the *Hymn of the Soul*, which comes from the *Acts of Thomas*, but is not historically connected either by language or transmission with India, but is an original Syriac work, and the Hymn therein has been preserved as a Christian poem in a Syriac and Christian work.”

To Professor Burkitt and his publisher, Mr. John Murray, I feel sure that all my Japanese readers will unite with me in hearty gratitude for thus enabling us to compare the teaching of this beautiful Syriac hymn with that of Nagarjuna, the Buddhist Patriarch.

I From “*Early Eastern Christianity*,” pp. 218-223; St. Margaret’s Lectures, 1904, on the Syriac-Speaking Church, by F. Crawford Burkitt, (*Lecturer in Paleography in the University of Cambridge*) published by John. Murray, London, 1904.





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