

Mythology Photography Fiction Fishing  
Christianity Art Cooking Essays  
Buddhism Freemasonry Medicine Biology  
Music Ancient Egypt Evolution  
Carpentry Physics Dance Geology  
Vermore Mathematics Fitness Shakespeare  
Cognitive Yoga Marketing Confidence  
Immortality Biographies Poetry  
Psychology Witchcraft Electronics  
Chemistry History Law Accounting  
Philosophy Anthropology Alchemy Drama  
Quantum Mechanics Atheism Sexuality  
Mental Health Ancient History Criminal  
Entrepreneurship Technology Sports  
Paleontology Neuroscience Philosophy  
Metaphysics Investment Archaeology

# Forgotten Books

— [www.forgottenbooks.com](http://www.forgottenbooks.com) —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

*To Professor Lammann  
in memory of*

# RELIGIOUS HISTORY OF JAPAN

## AN OUTLINE

WITH TWO APPENDICES ON

THE TEXTUAL HISTORY OF THE BUDDHIST SCRIPTURES

BY

ANESAKI-MASAHAR.

Professor of the Science of Religion

and Kahn Scholar for 1907-1908

of the Imperial University of Tōkyō

*his visit on the 26<sup>th</sup> of  
October, 1907. by*

— TŌKYŌ 1907 —

*M. Anesaki*

Jpn 1330 8.10



CONTENT.

The Religious History of Japan

Preliminary Remarks ... 1

I. Early Religion... 4

II. First Period of Buddhism in Japan ... 9

III. Religious Struggles ... 22

IV. Peace and Slumber ... 33

V. The New Era, Reawakening and Fermenta-  
tion ... 40

Appendices

I. Some Problems of the Textual History of  
Buddhist Scriptures ... 49

II. Divisions of the Samyukta in Chinese  
Versions ... 71

167-168



## Preliminary Remarks.

**T**HE religious history of Japan is characterised by incessant influxes of foreign religions. The minds of the people have not remained wholly passive towards these influences, but a free and spontaneous development of religious thought and sentiment has never been quite possible. The interest of the history, therefore, lies in the manifold aspects of the alien influences, in their adaptations to the national genius and in the several amalgamations which have resulted from these interferences.

In considering the entire history, five periods may be distinguished: (1) The prehistoric religion of the Japanese was an unorganized worship of spirits, both of nature and of the dead. It was, towards the dawn of history, developing a form of ancestor-worship, being closely connected with the clan system. (2) The introduction of Buddhism in the 6th century A. D. gave a new turn to the religious development. During the seven centuries following, various forms and teachings of Buddhism which were prevalent in China were successively imported. But these importations prepared



the way for more original experiences of the people. (3) The 13th century is marked by the appearance of new forms of Buddhism which were more or less distinctly Japanese. It was followed by 300 years of conflict, both religious and political. (4) The political peace and national unity' which were restored at the beginning of the 17th century brought peace to religion. But the peace was kept by artificial means—by political oppression. This period, on the other hand, gave rise to Confucianism and the revival of the national Shintō religion, while Buddhism slumbered for a long time. (5) The revolution of 1868 shook off all the artificial restraints that made for peace. The religious sentiment is now growing, and is in a state of ferment, the new element of Christianity having been added and Buddhism reawakened.

Through all these vicissitudes, no Japanese religion ever organized a firm, exclusive national church. Nevertheless, protection by and interferences on the part of the government and the ruling clans always affected the relative positions of the various religions. Every prominent religious body enjoyed, more or less, a kind of state patronage. Thus the ambition to secure the privilege of being sanctioned and protected

## PRELIMINARY REMARKS.

by the rulers as orthodox was responsible for the chief effort of many a religious leader. But the toleration of various religions and the many attempts at compromise have been characteristic of the whole history.





ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

[illegible][illegible]

The first of these is the fact that the  
 system is not a closed system, but an  
 open system, in the sense that it is  
 constantly interacting with the  
 environment. This is a key feature of  
 the system, and it is what makes it  
 so interesting. The system is not  
 static, but dynamic, and it is always  
 changing. This is a key feature of  
 the system, and it is what makes it  
 so interesting. The system is not  
 static, but dynamic, and it is always  
 changing. This is a key feature of  
 the system, and it is what makes it  
 so interesting.

## I. Early Religion.

(before circa 550 A. D.)

**T**HE ancient religion of the Japanese consisted in the worship of the *kami*, or spirits and deities.

It is usually known by the name *Shintō*, or The Way of the Kami, but it was not an organized observance or teaching. Both the appellation and the attempts to systematise it are post-Buddhistic. The belief in these kami, whose respective functions and relations to one another were not quite definite, and the simple rituals intended to invoke or to propitiate them, made up the whole of the religion. Anything which seemed to the uncultured people unusual or mysterious was believed to possess a spirit, either benignant or malevolent, or both. Some of the kami were thought to be residing in heaven, and others sojourning among aerial phenomena, natural objects or living beings. Men are, or may become, kami by the manifestation of extraordinary powers.

Though there existed no definite theogony and no clear cosmology, a certain system of mythology may be traced. It opens with the primeval powers of pro-

## I. EARLY RELIGION.

duction. Three deities are said to have sprung out of the primeval chaos. One of these is the Eternal-Ruling and the other two are the High-Producing (*Taka-mi-musubi*) and the Divine-Producing (*Kami-mi-musubi*). These two are often identified with the Divinity-Male (*Kami-ro-gi*) and the Divinity-Female (*Kami-ro-mi*), i. e. the Divine Father and the Divine Mother. The first couple are followed by a series of similar deities who were all generated spontaneously and independently from one another. The last of these pairs, the Male-who-Invites (*Izana-gi*) and the Female-who-Invites (*Izana-mi*), who seem to have been the counter-parts of the above-mentioned couple, generated the islands, which make up the Japanese archipelago, and the several objects of nature, which are all called kami. But the female turns afterwards to be the spirit of death and of the male alone were born the two most important deities. One is the Heaven-Shining Deity (*Ama-terasu*), the goddess of light and culture, and the other the Swift-Impetuous (*Haya-susa-no-wo*), the god of darkness and outrage. The heavenly kami clustered around the former and they once banished the latter. The malicious spirits, on the other hand, did not make up a unified force.



The contrast of these two deities, as we might expect, did not develope into a dualism, as in the religion of the ancient Persians. On the contrary, a compromise was made of these two. They were considered to be the conjoint generators of the ruling family. This may be due to the introduction of certain tribal compromises into the mythology, and here the influence of the clan-system is visible.

Each tribe or clan had its own tutelary or ancestral deity, a hero, a personified quality of nature or a fetish. The special favour of these deities was expected by the various clans, but that did not exclude the worship of other kami in case of need. The Heaven-Shining, the progenitrix of the ruling family, is accompanied often by her noumenon, the High-Producing Deity, who follows behind her. On the other hand, the Great-Land-Master and the Small-August-One, the offsprings of the Impetuous, appear as formidable spirits and were worshiped without regard to clan distinctions. Thus we see in the mythology a certain cycle of the oppositions of the two struggling principles or powers. But the general tendency of the religion, near the dawn of history, was towards the supremacy of the Heaven-Shining Deity, built upon



## I. EARLY RELIGION.

the basis of an indiscriminate worship of various deities and spirits. The preponderance of the Heaven-Shining Deity and the growing power of the ruling family must have coöperated with each other.

Curiously enough, in spite of the belief in the spirits and in the ancestral deities, the ideas about a human soul and its future conditions were rather vague. There is a kind of Hades, the Land of Gloom (*Yomotsukuni*), where the Female-who-Invites reigns as the spirit of death. In the heavenly world, the Plain of High Heaven (*Takama-no-hara*), celestial beings reign, the Heaven-Shining at their head. Not every one, however, was expected to go to either the one or the other after his death. The soul was believed to be composed of two parts, the one mild, refined and happy, and the other wild, raw and raging. Each of them manifested itself separately from the person to whom it belonged, even to his own astonishment. Whether every deity or human being was believed to possess these two, or powerful persons only, is not clear. It is certain that the idea of the soul was associated inseparably with respiration. The soul was called *Tama-shii*, i. e. the ball of wind, and to die meant the departure of breath (*shi-inu*).

The ritual of a religion like this was naturally quite simple. The deities were worshiped in their abodes, in simple buildings or as inhabiting natural objects. There were no images but only representations in mirrors, and in other objects. The offerings consisted of raw foods, drinks, hemp, etc. Prayers were recited or rituals performed before the sanctuaries. The Harvest and the Feast of the Purification were the greatest festivals and are observed to this day. The latter of these is celebrated twice a year, in order to purify stains and to keep off evils. Spells and divinations were known but were not elaborate. The divine efficacies of the objects connected with the rituals were believed in and made use of mostly against evil spirits. Priestly families existed but the priestly traditions and practices were not limited to them.



## II. First Period of Buddhism in Japan.

(circa 550-1200).

**C**ONSTANT communications with the continent of Asia brought one after another various arts and civilization to the islands. The introduction of the Chinese writings gave the people some acquaintance with the arts of reading and writing, and possibly the aspiration for higher civilization, but scarcely any influence upon the religious faith. But in the middle of the 5th cent. the Buddhist propaganda advanced to the southern extremity of Korea with which Japan had a close connexion. It was quite natural that the tidal wave of the Buddhist mission should proceed to Japan. The religion was firstly advocated by the Korean immigrants and then by some natives. After these preparations it was officially presented by the King of Päikchöi, a state in Korea, to the Japanese Court as a sign of homage and friendship. It occurred in 538 (usually ascribed to 552). The presents consisted of a gilded statue of Buddha, scriptures, banners and other ritual instruments. The message which accompanied these



THE UNIVERSITY OF CHICAGO

100-1-107-101-1

The first thing I noticed when I stepped out of the car was the cold. It was a sharp, biting cold that seemed to seep into my bones. I shivered as I walked towards the entrance of the building. The air was thick with the scent of old books and the sound of distant footsteps. I felt a sense of unease, a feeling that I was about to enter a place where secrets were kept.

The building was a grand, old structure with many windows. Some of the windows were dark, while others were lit up, showing the interior of the building. I walked through a long hallway, the floor made of polished wood. The walls were covered in tapestries and paintings. I felt a sense of awe and wonder as I walked through the building.

I reached a large room with a high ceiling. The room was filled with people, some of whom I recognized. I felt a sense of familiarity, as if I had been here before. I walked towards a group of people who were gathered around a table. I felt a sense of relief, as if I had found a place where I belonged.

I sat down at the table and looked around. I saw people of all ages and backgrounds. I felt a sense of unity, a feeling that we were all part of something bigger than ourselves. I looked at the people around me and felt a sense of hope. I felt that I had found a place where I could belong.

I looked at the people around me and felt a sense of hope. I felt that I had found a place where I could belong. I looked at the people around me and felt a sense of hope. I felt that I had found a place where I could belong.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

**SAVE \$3,999,994**

Did you know we sell  
paperback books too?

To buy our entire catalog  
in paperback would cost  
over \$4,000,000

Access it all now for  
\$8.99/month

\*Fair usage policy applies

**Continue**



presents said : “ This teaching (*dharma*) is the most excellent of all teachings. It brings infinite and immeasurable fruits to its believers, even to the final enlightenment (*bodhi*). Just as the *chintāmani* jewel is said to give an inexhaustible wealth to its possessor, so the treasure of this glorious law never ceases to give response to those who seek for it. Moreover, it has come to Korea from India, far distant, and the peoples of the countries lying between these two are now all adherents of it.” &c. These words accompanied with a fine image and exquisite works of art, were marvellous revelations to the people who knew only how to invoke several spirits who were thought of not very superior to men. But the Court was divided into two parties, one being favourable to the acceptance of the new worship and the other against it. The point of their dispute amounted to whether the newly offered deity was more powerful than the national kami or not. But the hidden motive was the political clan strifes, intermingled with the difference of the diplomatic policies towards the states in Korea. During fifty years of strife the fate of the new religion seemed at all times to be wavering. But the first presents were followed by an incessant

## II. FIRST PERIOD OF BUDDHISM IN JAPAN.

influx of missionaries, artisans, physicians and converted immigrants, as the rear-guards of the religion. It is quite natural that the display of rites and practice of medicine were most effectual in the conversion of a rather primitive people like the Japanese of that age. Though the religion was not yet accepted officially by the government, some monarchs cherished the faith in it and the Soga family, the progressionist leaders, became zealous advocates of the new faith. The fall of the conservative party in 587 marked a decisive step in the progress of Buddhism. To commemorate this event a temple was built, for the first time, at the state expence. This and other foundations of Buddhist buildings caused constant importations of Buddhist statues, instruments &c., accompanied by missionaries and artisans. These displays of art were associated with works of charity. Three institutions, an asylum, a hospital and a dispensary, were attached to a temple built in 593. Such institutions were founded here and there in the subsequent centuries.

The ascending of Prince Shōtoku, the Constantine of Japanese Buddhism, (in 593) decided the final issue of the struggles. The Three Treasures (Buddha, his



Law and his Church) were proclaimed as the ultimate foundation of the national faith. Not only missionaries and learned monks were invited from Korea, but direct communication with Chinese Buddhism was opened (605) and some Japanese monks were sent to China for study. The Prince was not only an able statesman, who consolidated the state out of clan strifes, but also a profound thinker and pious devotee of the faith. His Constitution in seventeen articles laid foundation of the government upon the basis of spiritual and moral harmony. He appeared also as a professor of religion and gave lectures on the Buddhist scriptures. These lectures were written down in beautiful Chinese and are preserved to this day. They testify to his thorough acquaintance with Buddhist philosophy and to his devotion to Buddha's religion. The Vision-Chapel (*Yume-dono*) in the precinct of the Hōryū-ji temple, where he used to retire in meditation, stands to this day and tells us of his profound religious sentiment. The Prince was not a mere political supporter of Buddhism, but deserved his surname Shōtoku, i. e. the Holy-Virtuous, and the honour of being the first and greatest saint of Japanese Buddhism. It is quite conceivable that the later Bud-

## II. FIRST PERIOD OF BUDDHISM IN JAPAN.

dhists, or perhaps his contemporaries even, believed him to be an incarnation of Avalokiteshvara, the all-compassionate lord of mercy.

Buddhism brought a new ideal, that of the communion with the saints and the birth in Buddha's Land. The relics of art and literature testify to this. But the most influential factors of the Buddhist propaganda were the activities of artists and missionaries. Through the channels of industry they began to refine the sentiment of the people. At any rate, it was an overwhelming power, incomparably more powerful and appealing in every respect than the pristine faith. The civilization of Japan made a leap by embracing the Buddhist religion, but at the same time the spontaneous development of Japan's own religion was arrested.

During the 200 years following this decisive step, the zeal of Buddhist priests in the capital and the activities of missionaries in the provinces were indeed admirable. Their influence soon made itself felt in the provinces. Roads were built, rivers bridged, mountainous regions made passable. The influence of Buddhism progressed steadily. The greatest patron of the newly introduced religion was always the one



who occupied the Imperial Throne. The idea was that the tranquillity of the country and the security of the throne depended upon the favour of Buddha and his celestial attendants. Thus temples built were dedicated to these supernatural guardians, and the manuscripts of the sacred texts were distributed in the provinces in order to secure the benefits of the celestial guardianship which was believed to be present everywhere where there were copies of the scriptures or where they were recited. And this was not a merely superstitious practice, since it was associated with constant distributions of medical materials and the despatches of physicians together with preachers to the provinces. All these must have been received by the people with great gratitude, both towards the religion and the government. We can imagine also how the provincial cathedrals impressed the people's mind with the powers of the Imperial Court and of the Buddhist hierarchy to which the country owed these magnificent monuments.

The progress of Buddhism culminated in the foundation of a central cathedral near Nara, the capital. It was dedicated to Lochana, one of the spiritual bodies of Buddha, who was represented by



## II. FIRST PERIOD OF BUDDHISM IN JAPAN.

a bronze statue, over fifty feet in height and seated in the temple. The Emperor Shōmu bowed before the gigantic statue, declaring himself to be the servant of the Three Treasures. It was on the occasion of the thanksgiving for the first discovery of a gold mine in Japan (in 749) and the statue was gilded with that gold. The Empress was no less eager in showing her piety. Works of charity were instituted by her. Buddha, in the disguise of a leper, is said to have been cured by her in her hospital. These examples were imitated by nobles and much wealth was lavished on the pious cause.

Even under this marvellous progress of Buddhist influence, the old faith in the national deities kept its hold firmly on the people's mind. The construction of the central cathedral was completed primarily on account of an oracular sanction given by the Heaven-Shining Deity. The alleged sanction was based on a conciliatory explanation that the Deity herself was a manifestation of Buddha. This compromise gave a stimulus significant in the further development of Buddhism, both to its gain and loss. The step became once for all a typical model of the further amalgamation of Buddha's religion with the old worship. The com-

promise was a natural outcome of the Buddhist propagandism which was largely carried on by the means of outward splendour and the idea of immediate helpfulness. Of course, these were aided by the teaching of Buddhist philosophy and by moral disciplines, both of the monks and of the laymen. But this wisdom and morality, on the one side, and the ideal of salvation, on the other, were rather loosely connected. The chief attractions of the religion consisted in the bliss in a heavenly world, rather than the ultimate enlightenment, and in addition, the worldly benefits which the religion afforded.

This circumstance furnished the *raison d'être* for the religious arts of this period—chiefly mural paintings and sculpture. The Buddhism adopted by the Japanese was, first of all, a religion referring constantly to beauty. The classical period of Japanese sculpture, which has never been excelled by the later ages, was the result. It is perhaps needless to state how Buddhism refined the æsthetic sentiment of the people by its arts, gave a stimulus to the building of more lasting abodes by its architecture, and made firmer the social organization by the help of its hierarchic institutions.





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'  
Full Membership gives  
access to 797,885 ancient  
and modern, fiction and  
non-fiction books.

**Continue**

\*Fair usage policy applies





time the Truth itself. These two aspects of Buddha's personality, together with his manifestation to believing spirits of all possible varieties, make up the Buddhist Trinity. All the practices of virtue, meditation, mysteries and the wisdom of philosophy are, after Dengyō, to be concentrated in the belief in the triune Buddha. Though the mystic side was the chief source of the influence which Dengyō and his successors exercised upon the Court, other sides of his religion were cultivated in his monastery on Mount Hiei. In this way the hill monastery became a centre of Buddhist religion and learning, and several branches of the later Buddhism flowed out of this fountain.

On the other side, Kōbō's Buddhism loses sight of a personal Buddha in the mists of a mystic pantheism. It was a curious combination of phantastic idealism and extreme materialism. Buddha, the enlightend, is, in his real entity, nothing but the universe itself. His body consists in the unified identity of all the elements, both material and mental. He is inherent in every condition of existence, even in a particle of dust. Transcending all the illusions which cause us to make distinctions between mentality and materiality

## II. FIRST PERIOD OF BUDDHISM IN JAPAN.

or between reality and phenomenality, we can realise and coöperate with Buddhahood, even in the corporal life. Buddha's body may be found everywhere, its virtues may be called forth and made use of in anything by the mystic practices of body, speech and mind. Thus the symbolisation and mystification of the doctrine and the use of those symbols and mysteries for any end find no limit. These mystic practices became the chief attractions both to the Court and the people. Kōbō's ingenuity and zeal gradually overpowered Dengyō's influence and many of the latter's followers found it more useful to accentuate the mystic side of their master's teaching. Thus the Japanese Buddhism during the four centuries from the ninth onward was chiefly a eudæmonistic mysticism. Its elaborate mystic rituals, conducted with complicated incantations and litanies and accompanied with the odour of incense, the sprinkling of perfumed waters and the illumination of sacrificial fires, lead the people to the ecstatic fancy of the presence of the heavenly bliss. Palaces had their sanctuaries with gorgeous altars and brilliant paintings. Stones with mystic symbols were erected by the roadsides. Charms and amulets were to be found in cottages.



During the period the growing centralization of the government and the splendour of the Court life, on the one side, and the hierarchic system of the two centres of mystic Buddhism, on the other, helped each another in their development. Buddhist ceremonies became the order of the day in the Court. Sermons and sacraments in numerous temples were attended by throngs, both of the high and low in rank. Bishops and abbots became dignified nobles, exercising their influence upon affairs political and military. Thus there were two state churches at this time.

Still care must have been taken of the kami of old. The amalgamation of the kami-worship with Buddhism went on. While Dengyō's attempt on this line was not quite successful, Kōbō's mystic pantheism was just fitted for the Buddhistication of the old deities. The Ryōbu, or syncretic, Shintō now came into vogue. Every Shintō sanctuary was attended by Buddhist priests and their rituals were a mixture. But as the Shintō belief was affected by Buddhism, so Buddhism was to a great degree influenced by the Shintō religion. We can speak of a systematized Shintō as existing after this time, and the syncretism continued till the Restoration of 1868.

## II. FIRST PERIOD OF BUDDHISM IN JAPAN.

Though the mystic Buddhism became, in this way, the ruling force of the age, the nation remained no longer in a mere passivity towards these religious practices. The reaction of the national, or rather human, sentiment upon the religion began to be felt. It was manifested in a eudæmonistic sentimentalism. In the midst of solemn ceremonies and the luxurious splendour of life, the evanescence of worldly things was felt and the aspiration for an eternal bliss became conspicuous. The people, who had long since ceased to be naïve children of nature, were led to the conscious consideration of the problems of human life and to self-introspection. Side by side with painting and sculpture, literature imbued with Buddhistic pessimism became a great influence. Romantic sentimentalism, combined with an uneasy spirit, marks many romances of the latter part of the period. Thus a current of disquieted and aspiring emotion was flowing under the outward brilliancies, both ecclesiastical and social.





### III. Religious Struggles.

(1200-1600).

**T**HE above-mentioned current finally manifested itself in a powerful way, when the Fujiwara clan, which furnished the sole directors of the flourishing Court life and the ruling political forces, was overpowered by some military clans. Political and family strifes in the middle of the 12th century brought the weakness of the Court to the light of day. To the place of the Fujiwara nobles the military clan of Taira succeeded. But this latter enjoyed only 30 years of luxurious life and was crushed by the Minamoto clan (in 1185). Instead of the refinement and luxury of the preceding clans the Minamoto rule was a high-handed militarism, and they ruled the whole country with their headquarters in an eastern province. This momentous change, though long since prepared for, impressed deeply the people in the capital and the western provinces. The cherry blossoms in full bloom were suddenly dispersed by a frosty storm. Not only did the poets feel so but all the people saw the change actually take place before their eyes. It



### III. RELIGIOUS STRUGGLES.

was not a mere political revolution. The Buddhist hierarchy lost its power together with its political supporters. The people's longing for an ultimate faith was no longer satisfied by elaborate mystifications and gorgeous rituals. The result was the rise of pietism.

The germ of the pietistic faith had been, for a hundred years, fostered in the monasteries belonging to the Hiei. Faith in Amita, the redeemer in the Western Pure Land (Jōdo, or *Sukhāvātī*), had its propagators in several writers, painters and itinerant preachers. The time was ripe for its rise ; sentiment and aspiration demanded it. Its coming into power was signalized by the banishment of Hōnen (1133- 1212), the promulgator of the faith, together with his disciples in 1207. The government was obliged to take this step by the instigation of the priests of the Hiei, the centre of the orthodox learning. Hōnen opened the only gate of salvation that all might enter by a simple and devout faith in Amita's redeeming power. He abandoned all philosophical teachings and disciplines of conduct and pronounced the mystical rituals as useless. Amita's grace, into which we can be taken by invoking his name, was the gospel he brought forward on the authority of the sacred text of

the Sukhāvati-Vyūha. This pious faith he cherished in himself and taught to others with touches of a mystic poet. We take here two of his poems in Professor Lloyd's translations.

When Winter's snows lie deep, I stay at home,  
And all day long invoke the Sacred Name  
Of Amitābha, till my pile of sin  
Melts in the sunshine of His Love, as melts  
Beneath the midday sun the drifted snow.

What clouds can mar, what mists can veil the  
light

Of the pure moon that enters and pervades  
The cottage where Great Mida's praise is heard,  
And where His Sacred Presence constant dwells?

Conversions in masses took place ; conversions of the nobles and courtiers amazed by the sudden decline of the Court splendour, of the military men disgusted with their barbarous pursuits, of the common people long since dissatisfied with the mere outward forms of religion. His saintly personality with his simple gospel of salvation was indeed a revelation of the serene light issuing from the Western Land of Bliss.

Hōnen was succeeded by many able disciples. One of them, Shinran (1173-1262), popularized the faith





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

**SAVE \$3,999,994**

Did you know we sell  
paperback books too?

To buy our entire catalog  
in paperback would cost  
over \$4,000,000

Access it all now for  
\$8.99/month

\*Fair usage policy applies

**Continue**



to embody the Trinity. With this cry of "Return to Buddha" and his prophetic utterances in the tone of a Jeremiah, he opposed every prevailing authority, both political and ecclesiastical. Insult, followed by trials and prosecution, only helped to strengthen his enthusiasm. At last, during his exile in a remote island, he attained the conviction that he was the Suffering Sage whom Buddha had destined for the propagation of the Law in the latter days of the world. After this, in a retirement of eight years, his thought was occupied with the spread of his Buddhism from Japan to the whole world. This Japan-centric idea tinted his religion with some Shintoistic ideas. Though his dream of universal religious unity remained unrealized, his prophetic zeal and his patience in suffering were emulated by his disciples. One of them perished during a missionary journey abroad and many others suffered martyr death in various places.

To the awakening of faith in various ways another new feature was added by the introduction of the Zen Buddhism. Eisai (1141-1215) and Dōgen (1200-1253) were its agents. They differed in the transmissions of the method and in the characteristics of its practice, the former's being more poetic and the latter's popular.



### III. RELIGIOUS STRUGGLES.

But both taught a simple and direct method of emancipation from worldly troubles by practising Zen (Dhyāna) or meditation. It was one of the three branches of Buddhist discipline (conduct, meditation and wisdom); but a school of Buddhism put a special emphasis upon meditation and developed it to a systematic practice. In China it became imbued with the quietistic traits of Taoism and inseparably connected with the poetic genius of the Chinese of the Yangtse valley. Quiet yet not indifferent to action, meditative yet energetic in overcoming bewilderments, it aims at referring life to its profoundest sources. Thus the method is characterized by the absence of dogmas and consists in simply striving to realize one's own inner self. There the practitioners are taught to arrive at Buddha's wisdom which is coeval with reality. But reality does not exclude phenomenality. When once the innermost self is realized, everything, though seemingly ephemeral and offensive, becomes resplendent with bright rays of eternal light. It was quite natural that this simple method should convert most warriors. The Buddhism of temples was replaced by that of the fields and camps.

In the pietism of Hōnen, the revivalism of Nichiren |



and the intuitionism of the Zen practice, Japanese Buddhism attained its own standpoints. These new departures, which were concomitant with the growth of national self-consciousness, influenced the life of the nation in every respect. Visions of the blissful superhuman existence, resulting from pious faith, or nature and landscape in their appeal to serene meditation, became the theme of paintings. Rhapsodists recited the rise and fall of contending clans with many episodes in which figured the men and women who were saved from sorrow and agony by faith. Religious teachers wrote their epistles and hymns in simple yet powerfully appealing Japanese, in contrast to the dogmatic treatises of the preceding period, written in Chinese. Monasteries and mansions, hermitages and cottages came to have closer communication. Popular education, instead of profound philosophizing; counsels and services relating to daily affairs, instead of mysteries and rituals; these were the instruments of the propagandism. Tea, fans, *kakemono*, caligraphic drawing, the Japanese smile, the sternness of expression, everything now known as peculiarly Japanese is the product of these influences, directly or indirectly.

The firm and peaceful government under the



### III. RELIGIOUS STRUGGLES.

military regentship, which lasted over 100 years, was followed by political disintegration. The Age of Wars lasted from about 1330 to 1600. It was also the age of religious conflict. The followers of Shinran increased rapidly throughout the country. They organized an almost extra-territorial church, with the abbot of Hongwanji (their central temple) at their head. The old centre of Buddhism on the Hiei and other mountain temples were occupied by armed bonzes. The missionary zeal and fervent attitude of the followers of Nichiren everywhere encountered bloody resistance. Religious bodies and orders became militant and fought not only against each other but against feudal lords also. In the midst of this confusion minor sects arose. Every possible idea and practice found its promulgator and its followers. It was the Zen monasteries that cared for the preservation of literature, the education of the people, and the cultivation of useful arts during this time.

Some attempts were made at organizing the Shintō religion which had almost been absorbed into Buddhism. Chikafusa (†1354), the loyal noble of the Southern Dynasty, tried to combine Japanese mythology with Buddhist cosmology and in that way to



explain and confirm the divinity of the sovereigns. He became, in this latter respect, a forerunner of the nationalistic Shintoists who followed him. A family of diviners, Urabe by name, and its chief representatives in the 15th century founded a school of Shintō, called the Unitarian Sect (*Yui-itsu*), in antithesis to the syncretic or double Shintō. But in reality it was a combination of the old traditions with Taoistic teachings, of Dengyō's monistic Buddhism with several alien ingredients. In their writings, profound philosophical sayings are found side by side with curious explanations of mystic practices. Another branch of Shintō was founded in the 16th century, though its completion dates from the next century. It is named the *Geku-Shintō*, having been organized by the priests of the temple Geku, a counterpart of the shrine dedicated to the Heaven-Shining Deity. The system was much mixed with Confucianistic elements, not of moral teachings but of cosmology and divination. All of these priests who formulated doctrines were voluminous writers but their influence was not remarkable.

The fermentation was increased by the unexpected arrival of the Jesuit fathers in the middle of the 16th



### III. RELIGIOUS STRUGGLES.

century and by their amazing success, which was partly due to the rifles which their countrymen imported. Some feudal lords got the new fighting instruments together with their new faith. They fought their neighbours with the help of the rifles; temples and shrines were devastated. The self-sacrificing spirits of the Catholic fathers, the idea of a universal Church and the belief in a God humiliating himself in human form and suffering must have impressed the people's mind. But the meddling of the propaganda with the political conflicts of the day obscured the high ideals of the new religion. The rise of the Catholic mission culminated in the establishment of a central cathedral in the capital (in 1568) under the patronage of Nobunaga, a feudal lord who then ruled in the capital. Nobunaga was a mortal foe of the Buddhist soldier bonzes and fought them incessantly. It was his religious policy to welcome the new propaganda. The converts numbered at that time nearly three hundred thousand, among whom there were some feudal lords. But the turn of their fate began with death of their patron in 1582. His successors endeavoured to expel the missionaries and the obstinate converts from the country. The last blood of the



martyrs was shed in 1638, when the stronghold of the Christian insurgents was crushed. Unexpected as was their arrival and amazing as was their success, the Jesuit fathers disappeared from the country like a comet. Their name corrupted into Japanese "*Kirishitan Bateren*" (Christian Padres) alone remained, inspiring something awful in the minds of the people, even in recent times. Nevertheless, a group of humble fishermen near Nagasaki have remained attached to their Christian faith in secret, through over two hundred years of strict inquisition. Their faith has been revealed since the revisiting of the Catholic Fathers in the 19th century.

The period which had a glorious start of religious awakening ended thus in a miserable absorption of religion into politics and battles. Nevertheless the beliefs sown in the heart of the nation still remain and must renew their vitality in some form again.







**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'  
Full Membership gives  
access to 797,885 ancient  
and modern, fiction and  
non-fiction books.

**Continue**

\*Fair usage policy applies



not only of the central government but of the feudal states, all of them now eagerly seeking to keep peace and to establish order. The samurai (comprising the warrior and ruling class) were trained in the orthodox moral teaching. The morality of faithfulness, stern justice and rigorous self-discipline, combined with the code of honour, which had been fostered among the samurai during the long Age of Wars, these made up the Bushidō, the way of the samurai.

The establishment of the orthodox teaching had two kinds of consequences. One was the general indifference of the samurai class towards religion, and a feeling of antipathy towards Buddhism. Though Confucianism was not destitute of cosmological and philosophical speculations, its centre of gravity was practical morality. Self-discipline, domestic management and state government were the cardinal interests of its teachings that were now adapted to the orthodox teaching current among the samurai. A positivism and a Stoicism like this is everywhere an opponent of religious faith. Thus Confucianism, which had been transmitted chiefly by Buddhists, now became their opponent. Buddhism met with antagonistic criticism, for the first time in the history



#### IV. PEACE AND SLUMBER.

of its existence in Japan, from an orthodox Confucianist in the middle of the 17th century. His example was followed by nearly every Confucianist of subsequent years. This anti-Buddhistic tendency among the samurai class was most felt at the time of the Restoration and is felt even to-day.

The other consequence was neglect of the moral training of the common people and contempt for the merchant class. Not only was the moral code of the ruling class incapable of refining the people, but it was more convenient for the rulers to keep them as blindly obedient servants. Husbandry was regarded as the only source of wealth, but husbandmen were mere producers. Trade was thought a treacherous occupation and merchants were treated as base contemptible people. It was quite natural, in this condition of society, that general education was left in the hands of poor school-masters who taught reading and counting only, or at the mercy of Buddhist priests, who became more and more corrupted in conditions of ease and security. To meet the need there arose, in the middle of the 18th century, an ethical movement which was humanitarian in its spirit and popular in its practice. The movement is known as the *Shin-*



*gaku*, or Mental Learning, which means the culture of conscience. The mind, it was taught, is the reflex of the heavenly reason in man. Just as a mirror, when cleaned, reflects every object as it is, so our mind, when it thinks and wills according to its innermost conscience, shows us the true Way. Love, patience, truthfulness and vigilance were taught as the virtues which were the means and at the same time the aim of the mental culture. The teachers of this popular education were men of admirable character, their teachings were quite inclusive and plain, and their lectures and writings were persuasive in tone, attractive and intelligible to all. The movement flourished among the merchant class and continued to have great success up to the end of the Shogunate régime, when the quiet and meek character of the teaching no longer fulfilled the needs of the time.

Buddhism enjoyed, as the patronized religion, a peaceful slumber during this period. But its activity never died out. It was during the peaceful times that most of its writings were printed, and that, a thing more important, the dogmatic system of each of its sections was organized, so that in form it reached the utmost refinement. Strifes of orthodox teachers of



#### IV. PEACE AND SLUMBER.

dogma with heretics were characteristic of Buddhism at this period. Appeals for decisions were often taken to the government and many tragi-comedies were played by the meddling of the officials with subtle dogmatic discussions. Curiously the Shinshū men, the followers of the pietist reformers of the 13th century, were foremost in these struggles.

Among the Confucianists appeared many men of more or less original genius, more of them outside the orthodox circle than within. Their struggles with the orthodox teachers and also among themselves were so severe, that the government at last found it necessary to prohibit the heretical branches. Still they made common cause with the orthodox men in their attitude against religion.

To these opponents of Buddhism was added a new factor, *i. e.*, the revival of Shintō. The first section of the revivalists was composed of learned Confucianists and samurai. Their creeds amounted to obedience to the heavenly reason and to its practice in loyalty and filial piety. Loyalty, not only to the feudal lords but to the Imperial Throne, and filial piety, chiefly expressed in ancestor-worship, made them advocates of the Shintō belief. Thus the orthodox



Confucianism adopted by the Shogunate government became one of the factors which threw down the existing régime and restored the Imperial authority. The second section of the new Shintoists were Japanese philologists. Studies of the ancient mythological and historical writings, the first impetus to which was given by a Buddhist monk, were now used for the revival of the ancestral religion in its ancient and pure form, at least such as these philologists thought it had been. Indeed, their Shintō was free from Buddhistic and Confucianistic elements, but the most prominent ✓ of these men, Hirata (†1843), was already influenced by European learning. He emphasised the supremacy of the Eternal-Ruling who rules the universe seated in the polar star region and under whom celestial deities work for the good of mankind and especially of the Japanese. He thought Japan was situated nearest to the polar star on the earth which was globular. He was, far beyond his predecessors, most keen in explaining all other religions, including Buddhism and Christianity, as deteriorated forms of Shintō, the sole revealed religion. These men and their followers contributed to the restoration of the Imperial régime and influenced the religious policy of the new era. But



#### IV. PEACE AND SLUMBER.

their religious influence was not deep.

Another remarkable feature of the Shintō revival was the appearance of some monotheistic Shintoists, during the last century of this period. They considered themselves Shintoists and they are called so. But in reality their beliefs were loosely connected with ancient traditions. They were men of original religious experiences, almost visionaries. Kurozumi (†1849), the most prominent among them, can be called a propounder of almost pure monotheism in a very simple and devout form. With him the Heaven-Shining was the sole source of vitality, with which man was constantly to be in close communion by devotion.





## V. The New Era, Reawakening and Fermentation.

**T**HE new era opened with the restoration of the Imperial authority in 1868. Chauvinistic Shintoists and Confucian samurai, both prominent agents in the political transformation, tried at first to establish a national religion. The National Cult Department stood at the head of the new government and every means was taken to exclude Buddhist influence. All the privileges granted to Buddhist priests and temples were abolished at once. Buddhists were driven out of the kami-temples that they were attending; idols, decorations, scriptures, etc., were taken out and burned. Even cremation which had been introduced by the Buddhists, was prohibited. The "purification" of the national religion was carried out, after 1200 years of its mingling with Buddhism. The establishment of the Shintō faith as the state religion was fatal to Buddhism in its material aspects, but this loss was to be compensated by its spiritual reawakening. The zeal of the Buddhists, combined with the unstable political conditions after revolution,





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

**SAVE \$3,999,994**

Did you know we sell  
paperback books too?

To buy our entire catalog  
in paperback would cost  
over \$4,000,000

Access it all now for  
\$8.99/month

\*Fair usage policy applies

**Continue**



leader in Neeshima. The opening of the campaign for the Gospel at the beginning of the new era was a bright one and its rapid progress up to the end of the eighties was astonishing. The amount of the educational works produced by Christian mission schools during these years can never be overestimated. The moral ideas which Christianity has sown are now bearing fruit, especially in the direction of matrimonial relations. Side by side with the Protestants, the works of the Catholic and the Orthodox missionaries progressed steadily among the lower classes. The Christianization of the whole nation seemed not to be a mere dream. But this was a surface current. A parallel current of agnosticism and a hidden one of reaction once more manifested themselves.

The conservatives, who had once been against the opening of the country to the "foreign barbarians," ran to the other extremity after the Restoration. Everything European or American seemed to them to be the best. Together with railroads and telegraphs, Rousseau, Mill and Bentham were welcomed indiscriminately. The rapid progress of Christianity, especially Protestant, was partly assisted by the Europeanizing tendency of the time. But the nation-



## **V. THE NEW ERA, REAWAKENING AND FERMENTATION.**

alistic ideas never died out. When, towards the end of the eighties, problems of the treaty revision gave rise to anti-foreign feelings, reaction made itself felt in the religious sphere. Buddhists were foremost in the anti-Christian movements. - All conservatives, many of whom were Shintoists or Confucianists, gathered under the banner of a "Buddhistic Patriotic Union" or of an "Association for the Establishment of the National Religion"—which they called "The Great Way uniting the Three Religions." They forgot their former antagonisms and joined hands, simply to oppose the foreign religion. They were also aided by young Buddhists who had studied Western philosophy and who fought against Christianity with Draper, Renan, Spencer in their hands. Thus we see here a curious alliance of conservative reaction with agnosticism, the sciences and Indian philosophy. But the Christianity which prevailed at that time deserved these attacks. By many of the converts it was accepted because it was the religion of the Westerners, who were inventors of the locomotive, or who spoke the enlightened English language.

The combined reaction was followed by more clearly nationalistic ideas. In 1890 an Imperial edict on the



national code of morality was issued. It was founded upon "the teaching of the Imperial Forefathers" and aimed at the unification of national morality. These features of the edict were made use of by some thinkers as the weapons to be used against Christianity and later against religious faith in general. The war with China in 1894-95 gave a momentous impulse to the rise of the nationalistic consciousness and to the reawakening of the samurai spirit. The public educational circle that never allowed religious elements to come into it, and which was composed mostly of samurai's sons, advanced from the attack on Christianity and Buddhism to the attempt to dictate to the nation's conscience an authoritative principle. Shintoists now separated from Buddhism. Though the attempt to organize an influential body failed, the ideas represented the creed of the majority of the educationists. The propagandism may be renewed hereafter.

The religious problem of New Japan was now translated from the differences between the old and the new, or between Christ and Buddha, to the antithesis between religion and irreligion. Whether there is to be a religious faith or a mere moral teach-



## V. THE NEW ERA, REAWAKENING AND FERMENTATION.

ing; this has been the main point of dispute since that time. Soon after the outbreak of the dispute, a meeting of leading Buddhists and Christians in friendly terms was held (in 1896). Some of the addresses given at the meeting pronounced the hope that the followers of Buddha and of Christ might join hands against their common foes, the advocates of irreligion. The meeting marked a turning point in the solution of religious problems and became the predecessor of the present Religious Union of Japan.

While a group of educationists was trying to invent a substitute for religion and religious leaders were looking for a new opening, the people were left to themselves. Most of the Buddhist sects were engaged in internal struggles. Buddhist teachers themselves were destitute of faith; neither their old traditions nor the newly allied philosophy was able to give them vitality. Some Shintō sects were founded or revived. Most of them had little to do with the nationalistic Shintō, but they represented various shadings of popular theistic religion. It has been an inheritance from the preceding ages that the common people have regarded Buddha or *Hotoke*, as he was called by them, as the guide to the future bliss and the *kami* as the



guardians of the worldly things. This division of labour among deities caused many of the lower class people to lay aside their Buddhist faith for the present and to worship this or that kami. Out of these worships have sprung some popular Shintō affiliations from time to time. The most influential of them, the Tenri, or the Heavenly Reason, teaches that there is a sole Supreme Divinity and preaches absolute faith in Him. But these beliefs are mingled with superstitious practices and obscure cults. These dark sides became manifest when economic panics after the war were followed by a general emotional depression.

At the same time religious needs among the younger generation began to express themselves in the two extremities, scepticism and sentimental pietism. There arose many unions of young Buddhists with various affiliations ranging from rationalism to revivalism. Christian churches began anew to be thronged by young seekers after faith. The increased publication of religious essays and books of devotion, both Buddhist and Christian; new editions of the writings of ancient Buddhist teachers; the organization of religious and philosophical lectureships; these signs showed an urgent demand for faith and truth. The



## **V. THE NEW ERA, REAWAKENING AND FERMENTATION.**

seeking was naturally accompanied by uneasiness and disquietude of head and heart. The general dissatisfaction with the prevailing forms of religion, philosophy and ethics gave opportunities for the rise of several extreme propositions and theories. Tolstoi, Nietzsche, Leopardi were often referred to. These 'harmonic failings' marked the turning of the century and in the midst of the struggles and conflicting influences, the war with Russia (1904-1905) broke out.

The religious and moral struggles which seemed to have subsided during the war became again prominent soon after its close. Adoration of the way of the samurai and pleading for the ancient patriarchal system, ancestor worship, etc., followed the celebrations of the victories. Most of the advocates of ancestor-worship are positivists and believe in no future life, yet their faith is inseparably connected with the national Shintō religion. Though strict monogamy and the idea of chastity have been growing, marriage is thought by the advocates of the patriarchal system a union not of individuals but rather of the families to which the individuals belong. Militarism is getting more hold in education. Side by side with the advocates of these reactionary ideas there appeared



## RELIGIOUS HISTORY OF JAPAN:

some who alleged that they had seen in vision God or Buddha, and some prophets who pretended to be revealers of new truths. Standing between these two extremes, the Buddhists of the younger generation are eagerly striving to reestablish their faith in Buddha, and the Christians are seeking for the methods and means of adapting their religion to the characteristic feelings and ideals of the nation. The problems are perplexing, the struggles severe ; but there is light in the midst of conflicts. The approach of a new era in the religious history of Japan can be welcomed with bright hope.

—— FINIS. ——





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'  
Full Membership gives  
access to 797,885 ancient  
and modern, fiction and  
non-fiction books.

**Continue**

\*Fair usage policy applies





and utterances of Buddha, (2) of all regulations and rules of discipline, and (3) of explanations and expositions of Buddhist doctrines composed by Buddha's leading disciples. These three make up the Three Baskets (*Tripitaka*), so called because Indians keep their manuscripts in baskets. Leaving the latter two out of consideration, our first question is whether the sermons of Buddha, now called the *Sutta-piṭaka*, were really compiled at so early a date. To this question we must answer decidedly, no. The present *Sutta-piṭaka*, as it exists both in Chinese and Pāli, shows not a single stratum of composition, but many strata. Some texts are cited in others. Some sermons are mere duplicates of one another, in the same words and sentences, addressed to different persons. Sometimes long series of hymns are incorporated in the sermons under very different circumstances. These and other facts point to a gradual accumulation of materials and to a later compilation of those materials in systematic forms. Just as Christ's sayings were handed down firstly in the form of Logia, so it must have been the case with Buddha's. This is shown partly by the existence of a short collection of his sayings in precisely the Logia form. The collection is entitled "*Itivuttaka*"



i. e. “*So was Spoken*,” and each of its single parts begins with the formula: “This was said by the Lord, &c.” (see *Buddhist and Christian Gospels*, pp. 79-80). Moreover, that most of these sayings were transmitted in verse is shown by the existence of a text named “*Dhammapada*,” or the verses of the faith, and by the references to them in some portions of the *Sutta-piṭaka* itself. Around these logia or verses long sermons and dialogues must have clustered, whether from actual reminiscences of direct disciples or from oral traditions or, probably not seldom, by the way of new interpolations and additions.

Nearly two hundred years after Buddha’s death, we see in an inscription the mention of those monks who were versed in the Three Baskets and in the Five Divisions. This last, Five Divisions or *Pañca-nikāya*, meant the division of the *Sutta-piṭaka* into five, as we have it to-day before us. They are :

1. *Dīgha*, Sanskrit *Dirgha*, or Long Collection.
2. *Majjhima*, Skt. *Madhyama*, or Middle Collection.
3. *Samyutta*, Skt. *Samyukta*, or Classified Collection.
4. *Anguttara*, Skt. *Ekottara*, or Numerical Collection.
5. *Khuddaka*, Skt. *Kshudraka*, or Small Collection.

These divisions, *Nikāyas* as they are called among



Southern Buddhists, or *Āgamas* among Northern, are as old as the 3rd cent., B. C. But the mere existence of the names does not prove that the five divisions at that time were the same in contents and forms as the present ones existing in Pāli or Chinese. It was formerly believed by Southern Buddhists and some European orientalists that the present Pāli Canon represents the most original form of the divisions and collections. Leaving the question as to the language of the original compilation aside for the present, we are now in a position to controvert that assumption. The research into Buddhist scriptures in Chinese has affirmed this change of position most decidedly. In Chinese translation there are preserved only some single texts of the fifth, or small division, but there are complete translations of the four others. I have tried to bring in parallel the counterparts of these texts in Pāli with results most satisfactory to myself. These two branches of traditions show agreements and deviations in a conspicuous manner, showing that they must have been compiled from the same materials but arranged in different ways by different schools. The tradition preserved in the Chinese versions is neither a corrupted form of, nor a later deviation from the



Pāli one ; but these two branches of traditions are brothers or cousins. Minute points in proof of this conclusion can only be brought forth in the tables to be printed and by actual comparisons of the counterparts. I shall bring out only some chief points.

The first three of the *Āgamas* agree in their titles with the three Pāli *Nikāyas*, but in the fourth we meet a difference, not of meaning, but of idiomatic formation of compound. It is called in Pāli *Anguttara*, i. e. "One part over another." The Chinese counterpart for it is *Ekottara*, i. e. "Increasing one by one." This difference becomes more interesting, when we consider that this Numerical Division shows the traces of a compilation, latest among the four, both in Chinese and Pāli. It is not properly a collection of sermons but rather a compendium, arranged after the number of the topics. This method has its models in some texts of the Long Collection in both traditions, and it is in this Numerical Division that we have the most quotations, expressly so described, from older compilations. The difference of the two traditions is not only in the title, but the deviations of the single texts and of their contents, when they agree as wholes, is most conspicuous. As my researches show, the



Collection has only ten per cent, of the texts (*suttas*) in common. Those Pāli Aṅguttara texts which are not found in the Chinese Ekottara are found in other Āgamas in Chinese and *vice versa*. For instance 70 Aṅguttara suttas are found in the Chinese Madhyama, though some of them are also in the Ekottara. In like manner most of the Chinese Ekottara texts may be traced in the other Nikāyas and Āgamas. (I have not yet enumerated them). A comparative examination of the contents of the Numerical Collection themselves, on the one side, and of the deviations of the two traditions, on the other, will help us to prove that the Collection was the latest in origin in both branches of traditions. The pretension of the Pāli tradition to original purity is destroyed at least so far as this Collection is concerned.

Next we come to the Classified Collection. It is a collection of short sermons, dialogues, hymns, songs and some tales, classified according to topics and subject matter. This division is found in two Chinese translations, one complete and another partial. They were hopelessly confused and its title was formerly understood as meaning “miscellaneous.” Fortunately, I have been able to restore this mass of mishmash to



order, by the comparison of the two translations and bringing them side by side with the sister compilation of the Pāli text. The results show that it is divided into eight (against five in Pāli) great divisions or *Vaggas* and these again into 62 (against 56 in Pāli) sections, or *Samyuttas*. (I shall omit remarks on further divisions).\* Of these eight, four agree with Pāli in their titles and subject matter as a whole, one differs in title only, the remaining three being unknown in Pāli. But some of the smaller divisions in those chapters, which are not found in corresponding chapter in Pāli, are found incorporated in other chapters.

Again among the 62 sections, 35 are founded on the same principles of classification. (Their titles are lost in Chinese.) But this does not exclude the suppositions that many texts are incorporated in other divisions under different titles. And these sections, *samyuttas*, common to both are, again not quite identical in their compositions. Some of them contain some suttas which are not found in Pāli and *vice versa*. Even in the case of the three sections which contain exactly the same number of agreeing suttas in both, the order of successive suttas in them is different. When we examine

\* Cf. Appendix II.



the *suttas*, or single units of sermons or dialogues, which are found to agree as a whole in Pāli and Chinese, some parts may be made parallel with each other word for word, but other parts differ considerably. The agreement and deviations may be shown most clearly in the case of verses. The relations you may imagine by the analogy of the Synoptic Gospels. But I do not mean that the differences between the Chinese Samyukta and the Pāli Samyutta are quite of the same character as in the case of the Synoptic Gospels. The two branches before us seem to have had one original compilation in some form from which the two have descended, though this conclusion can not be asserted decisively. The agreements are not only of original raw materials but of arrangement, to a certain degree. On the other side, it must be kept in mind that their deviations are far wider in degree and more remote in origin than the different readings of Shakespeare in the Quarto and the Folio. These remarks may be made also of the other Collections.

So far I have spoken of the relations of the Pāli Samyutta on one side and of the two Chinese versions of the Samyukta on the other. But between these latter two, the one older and partial, the other complete,





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

**SAVE \$3,999,994**

Did you know we sell  
paperback books too?

To buy our entire catalog  
in paperback would cost  
over \$4,000,000

Access it all now for  
\$8.99/month

\*Fair usage policy applies

**Continue**



sevetha pantāni senâsanāni,  
 bhayā pamutto,  
     abhaye vimutto.  
 Yattha bheravā,  
     sirimsapā,  
 vijju sañcarati,  
     thaneti devo,  
 andhakāra-timisāya rattiya,  
 nisīdi tattha bhikkhu  
     vigata-lomahaṃso.  
 Idam hi jātu me diṭṭhaṃ  
 na y-idam iti hīti 'haṃ,  
 ekasmim brah  
 sahasaṃ macchu-hāyinaṃ.  
 Bhiyo pañcasatā sekhā  
 dasā ca dasadhā sataṃ  
 sabbe sota-samāpannā

|       |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
|-------|---|---|---|---|---|---|---|---|---|---|--|---|---|-----|-------|---|---|---|---|---|
| 然     | 後 | 習 | 空 | 閑 | 座 | 怖 | 住 | 險 | 害 | 光 |  |   |   |     | 應     | 至 | 空 | 靜 | 處 |   |
| 阿     | 蘭 | 若 | 牀 | 座 | 怖 | 恐 | 隱 | 兇 | 毒 | 電 |  |   |   |     | 放     | 捨 | 於 | 怖 | 懼 |   |
| 遠     | 離 | 諸 | · | 安 | 諸 | 來 | 嚕 |   |   |   |  |   |   |     |       | 堅 | 住 | 於 | 無 | 畏 |
| 無     | 長 | 彼 | 蛇 |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| 若     | 惡 |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| (c)   |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| (b)震  |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| (a)黑  |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| (e)(晝 |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| (d)離  |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| 如     | 乃 | 獨 | 不 | 長 | 修 | 千 | 於 | 於 | 須 | 斯 |  |   |   |     | 如     | 是 | 我 | 所 | 聞 |   |
| 至     | 一 | 長 | 修 | 長 | 切 | 得 |   |   |   |   |  |   |   |     | 除     | 是 | 懷 | 疑 | 惑 |   |
| 一     | 獨 | 不 | 若 | 不 | 一 | 或 |   |   |   |   |  |   |   |     | 心     | 處 | 慚 | 羅 | 漢 |   |
| 離     | 諸 | 我 | 所 | 聞 | 究 | 梵 | 死 | 覺 | 萬 | 陀 |  |   |   |     | (b')堅 | 中 | 慢 | 生 | 死 |   |
| 夜)    | 安 | 煩 | 惱 | 法 | 行 | 覺 | 道 | 數 | 迥 | 舍 |  |   |   |     | (a)斷  | 慢 | 所 | 疑 | 羅 |   |
| 冥     | 住 | 故 | 聞 | 竟 | 行 | 覺 | 道 | 數 | 迥 | 舍 |  |   |   |     | 如     | 是 | 我 | 所 | 疑 |   |
| 住     | 故 | 法 | 聞 | 竟 | 行 | 覺 | 道 | 數 | 迥 | 舍 |  |   |   |     | 不     | 應 | 懷 | 疑 | 羅 |   |
| 故     | 法 | 竟 | 行 | 覺 | 道 | 數 | 迥 | 舍 |   |   |  |   | 一 | (千) | 阿     | 斷 | 生 | 死 | 百 |   |
| 法     | 竟 | 行 | 覺 | 道 | 數 | 迥 | 舍 |   |   |   |  | 於 | 此 | 斷   | 生     | 死 | 百 | 陀 | 道 |   |
| 覺     | 道 | 數 | 迥 | 舍 |   |   |   |   |   |   |  |   | 學 | 者   | (二)   | 五 | 須 | 正 |   |   |
| 道     | 數 | 迥 | 舍 |   |   |   |   |   |   |   |  | 千 | 一 | 百   | 陀     | 道 |   |   |   |   |
| 數     | 迥 | 舍 |   |   |   |   |   |   |   |   |  |   |   |     | 隨     | 流 | 修 | 正 |   |   |
| 迥     | 舍 |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |
| 舍     |   |   |   |   |   |   |   |   |   |   |  |   |   |     |       |   |   |   |   |   |



|  |                                 |                         |                            |
|--|---------------------------------|-------------------------|----------------------------|
| atiracchānagāmino.<br>Athāyaṃ itarā pajā<br>puñña-bhāgā ti me mano;<br>saṅkhātum no pi sakkomī,<br>musā-vādassa ottappeti. | 及阿舍者<br>其數亦無量<br>不能定其數<br>恐怖於妄說 | 終不能<br>諸得道<br>所以不<br>畏懼 | 邪趣<br>宜具<br>果道<br>不能<br>信敬 |
|--|---------------------------------|-------------------------|----------------------------|

Our next example is an instance of two Pāli versions which have each some agreements with and deviations from the two Chinese versions.

| VAṄĠĪSA (Parts common to both<br>without brackets.)  |  | CHINESE VERSIONS.                  |  |             |             |             |             |             |   |
|--|--|------------------------------------|--|-------------|-------------|-------------|-------------|-------------|---|
| Saṃyutta I. 8. 12. (in brackets ( ).)<br>Thera-gāthā v v. 1253-1262. ( in [ ].)  |  | (Sagāthā, 8. 10.)<br>Older. Later. |  |             |             |             |             |             |   |
| Kāveyya-mattā vicarimha pubbe,<br>gāmā gāmaṃ, purā puram;<br>ath' addasāma [i] Sambuddham,<br>{(saddhā no upapajjatha.)<br>[sabba-dhammāna pārāgum.] |  | 我<br>經<br>遊                        | 昔<br>歷<br>行<br><br>如<br>諸<br>得<br>荒<br>城<br>值<br>醉<br>邑<br>佛 | 本<br>聚<br>遊 | 欲<br>落<br>行 | 心<br>及<br>遇 | 狂<br>家<br>見 | 惑<br>々<br>佛 |   |
|  |  | 即<br>瞿                             | 蒙<br>曇   | 大<br>大      | 福<br>慈      | 殊<br>悲      | 勝<br>利      | 法<br>悲      | 放 |







bodhiṃ ajjhagamā muni  
bhikkhūnaṃ bhikkhunīnañ ca  
ye niyāma-gata-d[ṃ]dasā.

[Sudesitā cakkhumatā  
Buddhen' ādicca-bandhunā

cattāri ariya-saccāni,  
anukampāya paṇinaṃ : ]

[Dukkhaṃ, dukkha-samuppādaṃ,  
dukkhassa ca atikkamaṃ,  
ariy'-atthaṅgikaṃ maggaṃ,  
dukkh'-ūpasama-gāminaṃ.]

[Evam ete tathā vuttā,  
ditṭhā me te yathā-tathā,  
sadaṭṭho me anuppatto ;

世尊  
日種  
爲生  
開其  
示顯  
願胤  
善苗  
育出  
要門

苦々  
菩滅  
入惡

安樂  
苦涅  
離趣

勤方  
堅固  
繫堪  
念能

能示  
衆生  
將導  
何云  
所謂  
方所  
明其  
爲門  
爲門  
眞諦

從因  
從苦  
見於  
拔出  
安離  
苦生  
家出  
道正  
生衆  
樂涅

我修  
林野  
不放  
寂空  
逸(?)  
處(?)



katam Buddhassa sāsanaṃ.]  
Svāgataṃ vata me asi,  
mama Buddhassa santike;  
(tisso vijjā anuppattā,  
katam Buddhassa sāsanaṃ.)  
[saṃvibhatesu dhammesu  
yaṃ seṭṭhaṃ tad upāgamiṃ.]  
(Pubbe-nivāsaṃ jānāmi,  
dibba-cakkhuṃ visodhitaṃ,  
[Abhiññā-pārami-patto,  
sota-dhātu-visodhito.]  
tevijjo, iddhi-ppattomhi  
ceto-pariyāya[iya-]kovidō.

護 作 得 於 三 明  
作 佛 教 已 於  
\*(these four lines  
placed next to the  
10th line, above).

善 義 善 得 味  
梵 行 無 句 上  
世 尊 善 顯 示  
涅 槃 濟 來 生



You will see here how these different traditions differ from one another but still they all point to one source.

This Classified Collection is composed of several hundred short suttas. Most of them treat of doctrinal matters, such as the five constituents of life (*skandhas*), six objects and organs of senses (*āyatanas*), or of morality, such as meditation, virtues. Sometimes one whole chapter consists of tedious repetitions of the same teachings and contents, with few differences or addressed to different persons. But some others contain interesting dialogues, parables, songs, lullabies or even parodies of popular songs. It is to be regretted that these texts have not yet been translated into any modern language, with the exception of a small portion containing dialogues between Māra, the Satan of Buddhism, and Buddha, and those between Māra and the nuns. I shall here read one of these suttas in Fausboll's translation (*Sutta-nipāta*; S.B.E. Vol. X. Pt. II. pp, 25-29, Hemavata.) To this I shall add a song. It reads :—(*Samyutta*, Vol. I., p. 209.)

It means :

Do not make noise, dear Piyaṅkara.

The monk is reciting the verses of the faith ;



## APPENDIX I.

Give attention to the verses of the faith

And embrace them, it will do good for us.

Be self-restrained among living beings,

Tell not lies,

Train yourselves in virtue (virtuously);

Then we shall be freed from the womb of demons.

(Chinese version, the later one, 辰四 62 b:

學 陵 伽 鬼 子

當 聽 彼 比 丘

若 知 法 句 者

遠 離 於 殺 生

能 自 捨 非 義

汝 今 莫 復 啼

誦 習 法 句 偈

能 自 護 持 戒

實 言 不 妄 語

解 脫 鬼 神 道)

This shows how active Buddhism was in the work of popular propagandism.

When we come to the Middle Collection the dialogues are longer and some of them have a dramatic effect. The whole collection is accessible in an excellent German translation by K. E. Neumann. Returning to the textual question, the texts seem to be as old as in the former collection, or it may be even older. Buddha appears here as a teacher, who conversed familiarly with his disciples, discussed several questions of philosophy and morality with heretics and led his followers on the path to Nirvāṇa by his own personal example and guidance. In short, a vivid





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

# DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'  
Full Membership gives  
access to 797,885 ancient  
and modern, fiction and  
non-fiction books.

**Continue**

\*Fair usage policy applies





is in close communication with celestial beings. These superhuman dialogues must have given models to the later Mahāyāna texts. In this Collection the Pāli and the Chinese traditions differ from each other least among the four collections. Mr. Nanjio has identified 24 of these dialogues in titles but we can now add four to the list and the comparisons of the contents are quite satisfactory.

So far I have spoken exclusively of the four collections, but now some words must be spoken about the fifth, the Small Collection. This one contains in Pāli 15 texts made up of various ingredients. Among these I have been able to discover, up to the present, the Dhammapada, and the Itivuttaka (Logia), each as a whole, the greater part of the Sutta nipāta, and some portions of the Udāna. Generally speaking, the relations existing between the two traditions as to these texts point to the same conclusions, as stated with regard to the former. Among these parallel counterparts, the Chinese Dhammapada has later additions but the Logia in Chinese show a compilation older than in Pāli. These will be shown in the new edition of this text, at which I am now working.

Now before concluding the paper I must touch



the question as to the language of these traditions. In which language was composed the most original compilation of Buddhist scriptures? What is Pāli? In which language were written the texts which were translated into Chinese?

To these questions no scholar can answer with certainty. Many Buddhists and some scholars have believed and still believe that the original compilation was in Pāli. But recent researches show that we must modify this statement a little. It is quite natural that Buddha's sayings and other oral traditions should have been in Māgadhi, the language spoken at Buddha's time in Magadha in Central India where Buddha ministered mostly and where he had most followers. But this Magadhan language was not quite identical with the present Pāli. The home of the Pāli language is now sought further southward but with no definite result. That Māgadhi contained the most prominent part of Buddhist tradition, this we can believe as the greatest probability. But did not the language of Kosala come into play as another important factor? Kosala is situated in the north, close to the foot of the Himalaya, and Buddha's native place is in it. In Kosala lay the monastery of Jetavana, known as



## APPENDIX I.

Giwon in Japan. Several hundreds of dialogues and sermons are ascribed to that monastery and it was Buddha's beloved abode, where he must have spent nearly half of his ministering years. Unfortunately we know nothing of the Kosalan language. A great light will be thrown upon the language of Buddhist scriptures by future discoveries in this sphere. You may imagine the relation of Magadhan to Kosalan as one similar to that of Greek to Aramaic, to take the analogy of Christian scriptures.

Lastly as to the original of the Chinese translations. Here again the question is quite obscure. What is told of the originals is only that the later translation of the Classified Collection, dating A. D. 435-443, was based upon the MSS. brought from Ceylon by Fahien some twenty years before the date of the translation. Now we know that at that time some sections of Ceylonese Buddhists used Sanskrit as their sacred language. This was shown by the discovery in Ceylon of some votive stones, on which Sanskrit formulæ are inscribed. On the other side, the translations themselves throw little light upon the question. We meet in them some Pāli forms, such as Sāvitti, Kisa, Uttika, Vakkali, but at the same time quite as many



Sanskrit forms, such as R̥sidatta, Ariṣṭha, Aśvajit. Turning from these transliterations of proper names to the differences of rendering, which point to the readings differing from Pāli, most of the variants show that they could not have arisen unless at one time the original of these various readings had been in a language very akin to Pāli. A few examples will suffice. We have in the Chinese versions always “the right, or perfect, extinction of sensations” instead of “the extinction of thoughts and sensations” (*saññā-vedanā-nirodha*) in Pāli. This difference must have come from the variants *saññā* (thought) and *sammā* (perfect), or *samyak* in Sanskrit. The original of the Chinese versions may have read *samyak* in Sanskrit, but evidently it had had once the reading *sammā*, a variant of *saññā*. In like manner, the word *kumbha* (pot) in Pāli reads tortoise in its Chinese counterpart. The original must have read either *kumma* in Pāli or *kūrma* in Sanskrit. Another instance of variant is the change of *dīpa* (lantern) into *dvīpa* (island). In the new version the same word which is *atta-dīpa* in Pāli is rendered in both ways. We cannot know whether the original had read *dīpa* or *dvīpa*, but we see that these renderings were possible



only when the original had been once in a language similar to Pāli in which *dīpa* meant both lantern and island. These, however, do not prove that the translations were made from Pāli. The variants may have been older than the MSS. from which the translations were made and the MSS. may have been already sanskritised from these variants.

Some hints may be taken into account, which suggest the characters in which the original may have been written. For instance the variants *loha* and *lobha* show that the MSS. were written in the characters which might easily cause the confusion of *ha* and *bha*. But this is equally possible in the northern and the southern alphabets. To take another, *Talaputa* in Pāli is read in Chinese *Calacula*. Here are confusions of *t* and *c*, *p* and *c*, *ṭ* and *l*.

For the present I must satisfy myself with these vague conclusions, or non-conclusions. But one step has been attained in placing side by side the two branches of traditions, which had been separated from each other for over probably 2000 years. Sisters or cousins meet here. Another step is to reveal their parents or grandparents.



## APPENDIX II.

---

### Divisions of the Saṃyukta in Chinese Versions.

(An abridged extract from "The Four Buddhist Āgamas in Chinese")

The older version which is not complete contains only three last of the Vaggas mentioned below. The restoration of the divisions (*vagga*) and sections (*saṃyutta*), and also of their titles, has been founded partly upon the statements of the Vinaya and Abhidharma texts in Chinese, partly upon the analogies of the Pāli tradition and in small portions by the way of supplying. The titles are given in Pāli forms, simply for the sake of simplicity.

- I. Khandha-vagga 五蘊品 (Pāli, III.)
  - 1. Khandha-saṃyutta. 五蘊 (P., No. 22)
  - 2. Rādha-s. 羅陀 (P., No. 23 &c.)
  - 3-8. Satthā-s. &c. 大師等 (P., No. 24 &c.)
- II. Saḷāyatana-vagga 六入處品 (P., IV.)
  - 1. Saḷāyatana-s. 六入處 (P., No. 35)
- III. Nidāna-vagga 因品 (P., II.)



## APPENDIX II.

|     |                               |         |                                 |
|-----|-------------------------------|---------|---------------------------------|
| 1.  | Nidāna-s.                     | 因       | (P., No. 12)                    |
| 2.  | Sacca-s.                      | 四 諦     | (P., No. 56)                    |
| 3.  | Dhātu-s.                      | 界       | (P., No. 14)                    |
| 4.  | Vedanā-s.                     | 三 受     | (P., No. 36)                    |
| IV. | Sāvaka-vagga                  | 弟 子 品   | (unknown in Pāli).              |
| 1.  | Sāriputta-s.                  | 舍 利 子   | (P., Nos. 38 & 39)              |
| 2.  | Moggallāna-s.                 | 目 犍 連   | (P., Nos. 40, 21,<br>55, & 19.) |
| 3.  | Anuruddha-s.                  | 阿 那 律   | (P., No. 52<br>Satipaṭṭhāna-s.) |
| 4.  | Mahākaccāyana-s.              | 大 迦 旃 延 | (unknown in Pāli)               |
| 5.  | Ānanda-s.                     | 阿 難 陀   | (ditto)                         |
| 6.  | Citta-(Citra-)s.              | 質 多 羅   | (P., No. 41)                    |
| V.  | Magga-vagga                   | 道 品     | (P., V)                         |
| 1.  | Satipaṭṭhāna-s.               | 四 念 處   | (P., No. 47)                    |
| 2.  | Indriya-s.                    | 五 根     | (P., No. 48)                    |
| 3.  | Bala-s.                       | 力       | (mostly Aṅguttara<br>suttas)    |
| 4.  | Bojhaṅga-s.                   | 覺 支     | (P., No. 46)                    |
| 5.  | Magga-s.                      | 道       | (P., No. 45)                    |
| 6.  | Ānāpāna-s.                    | 安 那 般   | (P., No. 54)                    |
| 7.  | Sekkha-s.                     | 學       | (mostly Aṅguttara<br>suttas)    |
| 8.  | Aveccapasāda, or Sotāpatta-s. |         |                                 |





**THIS PAGE IS LOCKED TO FREE MEMBERS**

Purchase full membership to immediately unlock this page

**SAVE \$3,999,994**

Did you know we sell  
paperback books too?

To buy our entire catalog  
in paperback would cost  
over \$4,000,000

Access it all now for  
\$8.99/month

\*Fair usage policy applies

**Continue**



APPENDIX II.

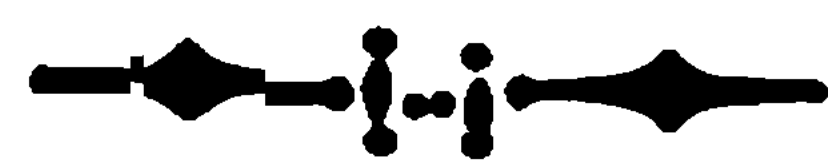
佛如來品 (unknown in Pāli)

- |    |                |     |                                     |
|----|----------------|-----|-------------------------------------|
| 1. | Kassappa-s.    | 迦葉  | (P., No. 16)                        |
| 2. | Gāmaṇi-s.      | 聚落主 | (P., No. 42)                        |
| 3. | Assa-s.        | 馬   | (mostly Aṅgutt. suttas)             |
| 4. | Mahānāma-s.    | 摩訶南 | (P. No. 55 and some Aṅgutt. suttas) |
| 5. | Anamata-s.     | 生死  | (P., No. 15)                        |
| 6. | Vacchagotta-s. | 婆蹉種 | (P., No. 44 &c.)                    |
| 7. | Titthiya-s.    | 外道  | (Aṅgutt. X. 95 &c)                  |

—❖— FINIS. —❖—



# ERRATA.



| PAGE     | LINE     | FOR                              | READ          |
|----------|----------|----------------------------------|---------------|
| 2.....   | 21.....  | .....religions, .....            | religions.    |
| 2.....   | 22.....  | .....less. '.....                | less,         |
| 4.....   | 8.....   | .....attempts.....               | attempt       |
| 9 .....  | 1.....   | .....Buddhism .....              | Buddhism      |
| 11.....  | 13.....  | .....expencc.....                | expense       |
| 16.....  | 12...    | .....world y.....                | worldly       |
| 18 ..... | 24.....  | .....mentality .....             | spirituality  |
| 30 ..... | 13 ..... | .....thought .....               | though        |
| 31.....  | 19.....  | .....three .....                 | two           |
| 32.....  | 13.....  | .....Catholice .....             | Catholic      |
| 37.....  | 5.....   | .....the .....                   | the           |
| 47.....  | 21.....  | .....a union.....                | to be a union |
| 50.....  | 10.....  | .....mnst .....                  | must          |
| 52.....  | 8 .....  | .....represents... ..            | represented   |
| 53.....  | 24.....  | .....is most .....               | most          |
| 54.....  | 1.....   | .....texts .....                 | single texts  |
| 56.....  | 5.....   | .....agreement.....              | agreements    |
| 58.....  | 2.....   | .....阿蘭 .....                    | 阿練            |
| 58 ..... | 15.....  | .....macchu .....                | maccu         |
| 59.....  | 14.....  | .....npapajjatha .....           | udapajjatha   |
| 62.....  | 5.....   | .....已於 & 已作.....                | 已訖 & 已作       |
| 62... .. | 10.....  | .....patto .....                 | ppatto        |
| 62.....  | 12 ..... | .....ppattomhi.....              | ppatto 'mhi   |
| 63.....  | 21.....  | .....song .....                  | cradle song   |
| 64.....  | 3.....   | .....being .....                 | beings        |
| 65.....  | 3.....   | .....Perpaps.....                | Perhaps       |
| 66.....  | 14.....  | .....omit comma after Dhammapada |               |
| 73.....  | 15.....  | .....Kosals .....                | Kosala        |



東京市牛込區市ヶ谷加賀町一丁目十二番地

株式會社 秀英舍 第一工場

印刷所

東京市牛込區市ヶ谷加賀町一丁目十二番地

飯田三千太郎

印刷者

東京市小石川區指ヶ谷町七十八番地

姉崎正治

發行者  
著者兼者

不復  
許並  
翻譯

明治四十年九月 日發行

明治四十年八月廿八日印刷

【非賣品】



**THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS  
NOT RETURNED TO THE LIBRARY ON  
OR BEFORE THE LAST DATE STAMPED  
BELOW. NON-RECEIPT OF OVERDUE  
NOTICES DOES NOT EXEMPT THE  
BORROWER FROM OVERDUE FEES.**

**Harvard College Widener Library  
Cambridge, MA 02138 (617) 495-2413**

