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TABLE OF CONTENTS.

LIFE OF BUDDHA.

I. Buddha's Birth. 7
II. Siddartha's Marriage. 8
III. The Three Sights . . . 8
IV. The Great Renunciation. .. 9
V. The Long Retirement. . 10
VI. The Enlightenment . 10
VII. Buddha's Temptation 11
VIII. Opening of Mission. . . . 12
IX. Sending Out of the Disciples. ...12
X. Epoch of Gospel 13
XI. Buddha's Farewell Address . 15
XII. Buddha's Death . . 16

GENERAL HISTORY OF BUDDHISM.

XIII. The First Buddhist Council. . 18
XIV. The Second Buddhist Council. . .19
XV. The Third Buddhist Council.... .20
XVI. The Divergence of Buddhism . ..22
XVII. The Fourth Buddhist Council. . .. .23
XVIII. Buddhism Successes . . .. .25
XIX. The Fate of Buddhism in India ...26
XX. Buddhism in Ceylon . . 27
XXI. Buddhism in Tibet ..29
XXII. Buddhism in China . .. 31
XXIII. Buddhism in Japan 35

DOCTRINE OF BUDDHISM.

XXIV. Introduction 41
XXV. The Principle of Transition. . . 42
XXVI. The Principle of Cause and Effect .. 45
XXVII. The Principle of Transmigration . 49
XXVIII. The Confession 55
XXIX. Profession of Faith in Triratna. 58
XXX. Observance of the Ten Precepts 62

PREFACE.

The object of this book is intended to give the reader an outline of the general history of Buddhism, together with the life of Buddha Sakyamuni and his doctrine in brief

It is but just, however, that I should own here, being far from an original, the bulk of the present volume is largely taken from the several works of older scholars of great fame on this subject, and the reader will, no doubt, also find many similar statements through the writings of some Western scholars.

Where I differ from my predecessors in this undertaking is, that I have endeavored to compile the present work in gathering materials considered only as orthodox Buddhism.

So the first chapter on the life of Buddha, for instance, is mostly derived from the Northern Buddhist canons, using seldom any of the Southern text. The second chapter on the general history of Buddhism is simply a rearrangement of older texts. The third chapter on the teachings of Buddha is, likewise, a translation of the common canon wildly used among the Japanese Buddhists.

The sole aim of my present undertaking, as stated above, being simply to present a fair glimpse of this much talked of Buddhism to the general readers of this continent.

If one desires to investigate more fully, I would respectfully refer the reader to those learned works of distinguished Orientalists, such as Max Muller, Oldenberg, Eitel, Beal, Rhys Davids, Childers and Dr. Paul Carus.

A word of explanation concerning my English is necessary. I sincerely hope it will deserve my reader's attention. While the subject matter of my work is absolutely correct, the presentation of it is necessarily crude on account of my limited command of the English language. I hope, however, my readers will understand the principles of Buddhism through my statements.

I cannot conclude without thanking Mrs. Mary Olive Coonradt for her kindness in correcting some parts of this work. I shall thankfully receive, at all times, suggestions for further improvements.

SKESABURO NAGAO.

San Francisco, March 31, 1900.

LIFE OF BUDDHA

CHAPTER I.

BUDDHA'S BIRTH.

Our Lord Sakyamuni, as the Saviour of the world and founder of Buddhism, is regarded by the people as one of the great men the world has produced. He was unquestionably an enlightened man, remarkable in the influence he exercised over his countrymen when alive, and the still greater influence he has ever since exercised by his doctrine over the world.

He was born about the sixth century before Christ, in Kapilavastu, the royal city of his father, Suddhadana, who was ruler of a kingdom north of Oude, in India. The prince was called Gautama, from the tribe to which his family belonged. His person was bright like the shining of the sun and beautiful as a child of heaven, adorned with every excellent distinction seldom seen on the earth. At the moment of his birth he deliberately took seven steps in the direction of each of the cardinal points and said: "I alone, of all beings in heaven above and heaven below, am worthy of honor."

His mother, Maya, the queen, to whom the future greatness and mighty sway of the prince over the world was revealed in a dream, died a few days after his birth, and addressing her sister, Prajapati, said: "A mother who has born a future Buddha will never give birth to another child. I shall soon leave the world. When I am gone, be thou a mother to him."

When the prince was but a child of seven years of age he seemed to understand all arts and sciences; and he had such great talent that once instructed he surpassed his teachers. After this he was called Sid-

dartha, a name given him by his father, Buddha's proper name, and meaning, "He who has reached his goal," and in later years Buddha, or the Enlightened One.

CHAPTER II.

SIDDARTHA'S MARRIAGE.

The prince, Siddartha, dwelt in his beautiful palace, with all kinds of elegant ornaments to delight him, and surrounded by singing women whose music ravished both ear and heart. His mind was, however, unmoved by worldly delights, and was far removed from the world. His purposes aiming high, he shunned all evil, and dwelt in his palace practicing every virtue; also he loved to stay under the great jamboo tree in the garden of his father, and meditating on the ways of the world, felt deeply the weakness and decay of old age, and the horror of sickness and death.

Seeing his sadness, his father feared he would grow up a mere dreamer, and with the view of having him enjoy life, chose a lovely princess for his wife. In his seventeenth year, he was married to the Princess Yashodhara, his cousin, the gentle daughter of the king of Koli It appears, in their wedlock, there was born one son, Rahura, who afterward became one of Buddha's disciples

CHAPTER III.

THE THREE SIGHTS.

Thus, surrounded by his wife and child, Siddartha lived in the calm home of happiness and love, not knowing of woe, want or pain.

But at this time he met three woes which deepened his pity for beings.

One day when he was driving in his chariot, through his realm, he saw a feeble old man struggling for life, his heart broken and oppressed, his head white, and shoulders bent, his eyes bleared and body withered, holding a stick to support him along the way; a man with fever, sick and mud-stained, whose hands and knees contracted, and his tears flowing as he piteously muttered his petition; also a procession of a funeral, bearing along on a litter, with burning torches, streamers and flowers. It is believed by the common Buddhists, that it was a Deva who appeared to Siddartha under these different forms to exhort him for the salvation of man. Be it as it may, the fact is that his kind heart felt for all men so strong a pity and love that he afterward resolved to sacrifice himself for their good.

CHAPTER IV.

THE GREAT RENUNCIATION.

One night, when Siddartha was in his nineteenth year, he sat on the couch in the garden and thought, "All the world is full of darkness, ignorance and sorrow; there is no one who knows the cause of sorrow and how to cure the ills of existence."

That moment he resolved to leave his palace and seek the way of salvation. Then he returned to the room where his wife was sleeping, that he might see his beloved wife and son. The child lay in the arms of its mother, and fearing to waken them, he determined to go, and not look upon his boy until he had become the Buddha, or Enlightened. Although it was beyond his power to check the pain of parting, he suppressed his feelings for the sake of man, and went into homelessness for salvation.

CHAPTER V.

THE LONG RETIREMENT.

Leaving his palace, our Lord Gautama went to the river Anoma, a long way from Kapilavastu, where he had his hair and beard shaved, and put on a yellow garment like the hermit of the time. Thus he went into the jungle of Uruvela, there placing himself under two noble Brahmans, Arada and Udraka, to see if their teaching would satisfy his hope of finding the knowledge of which he was in search, but he could not discover the reason for human sorrow.

He left them and traveled through the kingdom of Magadha, and arrived at the forest near a place called Buddha-Gaya, and spent six years in practicing the most severe rites with his five other companions, Kandanya, Bhadhiji, Wappa, Mahanama, and Assaji.

Seeing that these were not the means to extinguish desire and to produce ecstatic contemplation, but were useless and selfish, he left them and went on alone, toward the Bodhi tree, under which he might attain enlightenment.

CHAPTER VI.

THE ENLIGHTENMENT.

There our Lord Gautama took his seat under the Bodhi tree (fortunate tree) and uttered: "I shall not rise again from off the seat until I have attained the Enlightenment." And he entered into deep and subtle contemplation.

One day, at his thirtieth year of age, the great crisis came to him, for he passed through successive stages of abstraction until he became Buddha, the man who knows about his previous birth, of the causes of the transmigration of souls, the causes of sorrow, and the way to cure the ills of existence

—in short, the man who discovered the Four Noble Truths. Thus he became Buddha, the Enlightened One.

Afterwards, the Buddha uttered himself: "When I apprehended this (the Noble Truth) and when I beheld this, my soul was released from the evil of desire, released from the evil of earthy existence, released from the evil of error, released from the evil of ignorance. In the released awoke the knowledge of release; extinct is re-birth, finished the sacred course, duty done, no more shall I return to this world, this I know."

CHAPTER VII.

BUDDHA'S TEMPTATION.

When Buddha sat down under the Bodhi tree, Mara, Lord of the five desires, tempted him a second time. At first Mara sent his three daughters. The first was named "Lust-polution," the second "Able to delight a man," and the third "Love-joy," to allure him, but Buddha paid no attention to them.

Seeing that Buddha had no desire for the three daughters, Mara ordered his subjects, the five desires, to attack him, even using force, but was again defeated by the power of the great virtues of Buddha. Afterward, when he had become the Buddha, and remained under the tree, fasting, and enjoying the bliss of emancipation, Mara tempted him again and again. The temptation which he felt most severe was to enter at once into Nirvana, instead of preaching his doctrine to men. But finally his deep compassion for all beings made him resolve to proclaim the truth he attained to mankind that they too might be free from sorrow.

CHAPTER VIII.

OPENING OF MISSION.

After remaining under the Bodhi tree during forty-nine days, Buddha went to Isipatna, near Benares, where he first preached. Some northern Buddhist's books say that, the second week of his enlightenment, Buddha began his gospel.

In the assembly there were his former five companions, whom he had left when he saw that the reason for human sorrow could not be discovered by their system and practices.

Buddha, pitying them for their errors, and pointing out the uselessness of their endeavors, showed to them the perfect way, or a middle path between mortification and self-indulgence, and the instability of the ego, and lastly the bliss of Nirvana, which only can be obtained by the middle, or the eight-fold path.

These doctrines are preserved in the Dharmachakrapravartana Sutra, or "the sermon of the foundation of the kingdom of righteousness."

According to some northern Buddhist's books, Buddha preached the Buddhavatamsaka-maha-vaipulya Sutra in the second week after his enlightenment, and which was preached nine times in seven different places.

CHAPTER IX.

SENDING OUT THE DISCIPLES.

When Buddha had finished speaking, the five Brahmans perfectly understood the law of complete purity. When he had thus converted the five he went with them and preached in Benares.

At that time fifty young men of the wealthy families of Benares had become disciples, and they

also became Arahats. Knowing them to be perfectly enlightened disciples, Buddha commanded them thus: "O, disciples, be like brothers; one in love, one in holiness; assist one another, and spread the truth from place to place for the welfare of the people. This is the holy brotherhood, this is Sangha."

He thus sent out his disciples in different countries where the people were eager to receive it. And it was his custom during the good weather for him and his disciples to go out preaching to the people, but during the rainy season they would join their master in one place, to receive his instructions.

CHAPTER X.

EPOCH OF GOSPEL.

The doctrines of Buddha's whole life are arranged in a chronological order by the Chinese scholar, Ten-dai-dai-shi.

The first is called the period of Kegon by him, because Buddha preached the Kegon Sutra. It embraces the time of the second week after his enlightenment. The second is called the period of Rokuon, or deer park, from the place which formed his principal place of residence. It is also known as the Agon, because Buddha, during the second period, *i. e.*, twelve years, preached the Agon Sutra.

At the beginning of the second epoch, the five Brahmans, before spoken of, were of the most learned men of his day, being the first converts, others soon becoming converts. Now, returning from Benares to Urvera, where he had entered into the enlightenment, he preached to a band of Brahmans, and converted them.

At the age of thirty-one, Buddha converted a noble youth, Yashas by name, the son of a wealthy merchant in Benares Then he went to the kingdom

of Magadha. There lived in Urvera the Jatilas, believers of Krishna, fire worshipers; and their chief was Kashapa, whom Buddha converted after a discourse, and then the believers of Krishna became converts soon after their master.

After that, Buddha proceeded to Rajagriha, whose king, Binbisara, had become one of his converts, and presented to Buddha the monastery of the bamboo forest, Venuvana. This was followed by the conversion of many distinguished young men of the kingdom of Magadha. It was at the age of thirty-three that Buddha converted Shariputra and Maudgalyayana, two Brahmans, and chiefs of the followers of Sanjaya; the former was unsurpassed in wisdom, the latter in magical powers.

After two years, while Buddha was preaching at Rajagriha, there came a rich merchant of Shravasti called Sudatta, better known on account of his charity in helping the poor and orphans as "the friend of the orphan and destitute," or Anathapindada. He gladly presented to Buddha the Geta-Vana-Vihara.

At the time when Buddha was preparing to visit his father's court to make an offering according to his religious doctrine, his father sent word to him to meet him. Now, Buddha, after an absence of twelve years, revisited his father's court. After this first meeting, Buddha took up his abode in the Vihara of the banyan grove, which his father, King Sudhadana, built for his reception, and in a short time he converted many of Sakyas. At short intervals after this, his father, his son, Rahula, his foster mother, and later his wife, became followers of his doctrine. Among the converts of Sakyas were Ananda, his half-brother, the son of Prajapati; Devadatta, his cousin and brother-in-law; his nephew, Mahakatyayana, who played a prominent role as a missionary; Upali, the barber, and Anurudha, the philosopher.

When Buddha returned to Kapilavastu a second time, he preached the Buddha-dhyana-samadhi-sagara Sutra to his father

The third is called the period of Hodo by Ten-dai-dai-shi. During the third period, *i. e.*, eight years, Buddha's important preaching is preserved in the Sutras as follows The Vimalakirtti-Nirdesa Sutra, the Viseshakinta-brahma-pari-prikk-ha Sutra, the Lankavatara Sutra, the Suvarna-prabhasa Sutra, the Srimala-devi-simhanada Sutra, the Mahavaipulya-maha-samnipata Sutra, and the Suramgama-samadhi Sutra.

The next twenty-two years is called the fourth period of Han-nya (Transcendent Wisdom) by Ten-dai-dai-shi. During this period Buddha preached the Pragnaparamita Sutra.

The last eight years is called the fifth period of Hoke and Nehan by the same scholar.

During this period Buddha preached the Saddharmapundarika Sutra, the Samantabhadra-bodhi-sattva-karya-dharma Sutra, the Nirvana Sutra, and the Sukhavativyuha etc.

Thus during forty-five years, our Lord Buddha preached his doctrine in traveling from place to place, through the kingdoms of India, converting all the classes—the Brahman, the Kshatriya (literally the ruler, *i. e* , king, nobility, warriors), the Vaisyas (the people proper—farmers, merchants and artisans), the Cludra (the subjected aboriginees).

CHAPTER XI.

BUDDHA'S FAREWELL ADDRESS.

Our Lord Buddha, having accomplished his public mission for about forty-five years after attaining his Buddhahood, one day he asserted to Ananda, who

was his inseparable attendant, that he had kept back nothing, and he no longer wished to lead the brotherhood, or thought that the Sangha was dependent upon him. "O, Ananda, I am now grown old and full of years, my journey is drawing to its close, I have reached the sum of my days, I am turning eighty years of age; and just as a worn out cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care. Therefore, O, Ananda, be you lamps to yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth. Look not for assistance to any one beside yourselves."

After having conversed with Ananda, he told him to call the brethren together at the Kapalatchaitya, and there he told them that his end was approaching. and exhorted them to walk in the way of truth and to follow the Sutra, the Vinaya, and the Matrika.

CHAPTER XII.

BUDDHA'S DEATH.

At the full moon night of May, 477 B. C., Buddha came with Ananda to Kushinara after their long journey, and stopped in the twin sal tree grove.

Now, knowing that his last time had come, Buddha told Ananda to place his couch between the sal trees. Ananda did as he was bidden, but he was so sorrowful that he could not restrain his flowing tears. Seeing him weeping Buddha announced to Ananda: "I have ever declared to you that it is in the nature of all things, that we must separate from our near and dear, and leave them. Now then, Ananda, can it be possible for me to remain, since everything that is born, or brought into being,

contains within itself the inherent necessity of dissolution? How, then, can it be possible that this body of mine should not be dissolved? No such condition can exist."

Now, when the disciples and the believers heard that their master was about to pass away, they assembled around his couch. Our Lord, even in his last hours through the whole night, preached and converted new disciples; at daybreak he entered Nirvana, lying by the sal trees, with his head to the north. At the last moment he addressed his disciples thus: "Behold now, brethren, I impress upon you that decay is inherent in all components, but the truth will remain forever! Work out your salvation with diligence," etc. These were the last words of our Lord Buddha

His funeral was celebrated with such ceremonies as became the great king of kings. Ambassadors came from all the kingdoms to claim a share of the relics, and the relics were divided into eight portions, and eight pagodas were erected for worship over each of them.

General History of Buddhism

CHAPTER XIII.

THE FIRST BUDDHIST COUNCIL.

Very soon after Buddha's death the first Buddhist council was held at the Sattapanni cave, near Rajagriha, to chant together the words of the Buddha, because his teaching was oral and conversational.

The council consisted of five hundred Arahats, who were the most prominent and reverend of Buddha's followers, under the presidency of Mahakayapa.

By request of the assembly Ananda, who was foremost among those who heard much, who understood what they heard, who remembered what they had heard, recited in a loud voice the Sutras of Buddha as he heard and understood them, mentioning villages, towns, countries and kingdoms in which they had been preached by Buddha. When Ananda had finished reciting all the Sutras which Buddha had spoken, the assembly cried aloud, "These, then, are the Dharmas!"

Next, the venerable Upali, a wise man, was requested by the assembly to recite the Vinaya which had been taught by Buddha. When he had finished reciting each Vinaya, where and for what reason each Vinaya had been made, the assembly consented by saying, "These, then, are the Vinayas!"

Then Mahakayapa, by the consent of the assembly, had compiled the Matrika, or the metaphysical parts of the doctrine, with the purpose which makes perfectly lucid the distinguishing points of that which ought to be known. Thus the teachings of Buddha were sung in three divisions called the Tripitaka, or three baskets of Buddha.

During a hundred years after Buddha's death, there were five succeeding teachers, whose names are **Mahakayapa**, Ananda, **Madhyantika**, **Sanavasa** and Upagupta, and Buddhism, by their missionary works, became the influential religion throughout India, although, after that, among the Buddhists arose the quarrel.

CHAPTER XIV.

THE SECOND BUDDHIST COUNCIL.

One hundred years after the first council, 377 B. C., the second council was held at Vesali, in the Walukarama temple, under the presidency of Yasat Thera, for the purpose of correcting errors that had crept into the faith; especially for condemning the bhikshus of Vesali who proclaimed ten false propositions which transgressed the law and the rules, which were not the Buddha's teaching, or comprised in the Sutras, nor to be found in the Vinayas, which transgressed the Dharma; and the bhikshus of Vesali proclaimed that these unlawful things were lawful.

At the same time the Vesali Buddhists who had been excommunicated by the Theras, formed another party, and many people, ten thousand, assembled and held a council to maintain their ten propositions.

Thus Buddhism was divided into two schools. The congregation which was held under the presidency of **Yasat** Thera is called the **Sthavirah**, on account of the members of the congregation being **Sthaviras**, or high priests. The council which was held by the **Vesali** Buddhists is called the **Mahasanghika**, on account of the great number of its followers which made it a great assembly.

CHAPTER XV.

THE THIRD BUDDHIST COUNCIL.

The third council was held at Patna, in the two hundred and twenty-sixth year of the Buddha era, that is, 251 B. C., in the Asokarama temple, under the presidency of Maggaliputtatissa, and Asoka, the king of Magoda, the second founder of Buddhism.

At the time there were five schools of Buddhism, and the king, in doubt as to which school was right, consulted the priests as to what should be done to settle the matter, and they answered that the matter should be settled by the majority.

So the matter was settled by a vote and the victory won by the Mahasamghikahs.

From this the Mahasamghikahs claimed to be the original portion of the Buddhism.

Buddhism, however, as a whole, became the state religion of India in the reign of the king, and continued so for nearly nine centuries

The king, Asoka, founded many pagodas and monasteries, and subsequently did much to spread the doctrine by sending out missionaries to foreign countries; and he inculcated its principles by having them cut upon rocks and stone pillars, and in caves in his own country. A number of these have been discovered in various parts of India and Afghanistan. They are exhibited in various parts of the world.

ASOKA'S SEVENTH EDICT.

"King Piyadasi, beloved of the gods, desires that all the sects should dwell (at liberty) in all places

"They all indeed seek (equally) after the subjugation (of one's self) and purity of heart, though

the people are fickle in their aims and fickle in their attachments. They may pursue, either in part or in whole, the aim they set before them.

"And let everyone, whether he receive abundant alms or not, have self control, purity of heart, thankfulness and firmness of love. That is always excellent."

ASOKA'S TWELFTH EDICT.

"King Piyadasi, beloved of the gods, honors all sects, both recluses and laymen, he honors them with gifts and with every kind of honor. But the beloved of the gods attaches not so much weight to alms and honors as to (the desire) that the good name and (the moral virtues which are) the essential part of the teaching of all sects, may increase.

"Now the prosperity of this essential part of the teaching of all the sects (involves), it is true, great diversity. But this is the one foundation of all (that is to say) moderation in speech; that there should be no praising of one's sect and decrying of other sects; that there should be no depreciation (of other) without cause, but, on the contrary, a rendering of honor to other sects for whatever cause honor is due. By so doing, both one's own sect will be helped forward, and other sects will be benefitted; by acting otherwise, one's own sect will be destroyed in injuring others.

"Whosoever exalts his own sect by decrying others, does so, doubtless, out of love for his own sect, thinking to spread abroad the fame thereof.

"But, on the contrary, he inflicts the more an injury upon his own sect. Therefore is concord the best, in that all should hear, and love to hear, the doctrines (Dharma) of each other.

"Thus it is the desire of the beloved of the gods that every sect should be well instructed and should (profess) a religion that is lovely.

"So that all, whatever their belief, should be persuaded that the beloved of the gods attaches less weight to alms and to honors than to the desire that the good name, and the moral virtues which are the essential part of the teaching of all sects, may increase.

"To this end do the ministers of religion everywhere strive, and the officers placed over women, and the inspectors, and the other officials.

"And this is the fruit thereof; namely, the proserity of his own sect and the exaltation of religion generally."

CHAPTER XVI.

THE DIVERGENCE OF BUDDHISM.

We have seen that, under the second Buddhist council, Buddhism branched into two schools—Mahasamghikah and Sthavirah. Of these, the Mahasamghikah school has gradually been divided into eight schools, *i. e.*, the Mahasamghikah proper, Ekavyavaharika, Lokottaravadina, Bahucrutiya, Pradshnaptivadina, Tchaityika, Purvacaila and Avaracaila.

Sthavirah school gradually divided into ten schools, *i. e.*, the Sthavirah proper, Sarvastivadina, Vaibadyavadina, Hetuvidya, Vatsiputriya, Dharmattariya, Bhadrayaniya, Sammatiya, Mahicasaka, Dharmaguptaka, Saddharmavarshaka, Uttariya. These are called by the northern Buddhists the twenty sects of Hinayana, or the little vehicles.

Of the twenty sects of Hinayana, the Sarvastivadina school was the most flourishing for a thousand years after Buddha, while many great teachers whose names are Sariputra, Mahamaudgalyayana, Katyayana, Devasarman, Vasumitra, Vasubandhu, Samghabhdra, and five hundred disciples of Katyayana, etc., succeeded each other.

Now it is in order to treat the development of each of these sects, but we cannot tell in detail here, for it would take many pages, and the space will not permit us.

CHAPTER XVII.

THE FOURTH BUDDHIST COUNCIL.

The fourth great Buddhist council was held under Kanishka, who reigned from Kashmir widely over northwestern India, in the first century, A. D.

It is stated that the council was the starting-point of the northern scriptures, called Mahayana, the "Great Vehicle," which was written in Sanskrit and afterwards had been translated into Tibetan and Chinese. Others say that the third council was the starting-point of the separation of the northern (Mahayana) and southern (Hinayana) Buddhism.

According to the northern Buddhists, there were three different collections of the Tripitaka of Buddha, the first and the second are called the Hinayana books, and the third made by Mangusuri and Maitreya is called the Mahayana books.

But the last one is not as clear historically as the first two collections, and it is the reason that the western scholars criticise northern Buddhism or the Great Vehicle founded by Nagarjuna, and it can be regarded only as an admixture of Buddhistic and Brahmanic ideas. Although it is true, this doubt, it seems, can not be claimed as correct, because, as above mentioned, the starting-point of the northern scriptures remained unsettled whether it originated upon the third council of Patna, 251 B. C., or upon the fourth council in the first century, A. D., and, moreover, as we shall see, that some Mahayana Sutras were added to the Tripitaka of the

Hinayana in the second century of Buddha era, and at that time Nagarjuna, so-called founder of Mahayana, was not yet born in India, who can, then, say that the Mahayana Sutras are not Buddha's words, but were taught by Nagarjuna?

On examining the history of Buddhism, we find ample reason for adhering to the statement of the western scholar, viz.: that the first period during which the prevailing school was the Hinayana, and the Mahayana came long after the Hinayana. But it does not appear from this that the Mahayana is not the original portion of the Buddha's doctrine; it may be traced back in the primitive Buddhism, but only is it possible to say that it had not gained a predominant influence over the Hinayana until the period of the fourth council.

At this period disputes often took place between the sects of the Mahayanas and Hinayanas, and the Mahayanas lost their power, while that of Hinayana became flourishing.

But the latter part of the first century before Christ, Asvaghosha, the first advocate of the Mahayana, promulgated the Mahayana against the Hinayana schools. A century after him, the well-known Nagarjuna expounded the doctrine of the Mahayana. The century forms the golden age of the Mahayana school.

Asamga and his younger brother, Vasubandhu, composed many Sastras, or commentaries of the Sutras, and promulgated the Mahayana doctrine. At the time of Vasubandhu, among the Mahayana a dispute took place, which divided it into two schools, the Yoga doctrine and the Madhyamika doctrine. In India, however, Mahayana did not diverge so much as did the Hinayana.

CHAPTER XVIII.

SUCCESS OF BUDDHISM.

Promulgated at first by the Buddha Gautama himself in a country in which Brahmanism had for more than a thousand years dominated the thoughts and lives of men, Buddhism succeeded in a short time in overthrowing the ancient faith of Indians, and in less than two hundred years from the death of the Buddha Gautama, it became the state religion, as above mentioned. But more than that, Buddhism went forth, spreading its doctrines far beyond its native India. It spread northward to the confines of Swedish Lapland, and north and east to Kashmir, to the Himalaya countries, Tibet, the Chinese Empire, Corea and finally to our Empire Japan, and southward into Ceylon, Burmah, Siam, etc.

At the present age those of Ceylon, Burmah, Siam, etc., are reckoned as southern Buddhism, and those of Nepol, Tibet, China, Corea, Japan, Sumatra, Annam and Cambodia are reckoned as northern Buddhism. Thus it became the religion of five hundred millions of the human race.

What was the cause, then, of the rapid spread of Buddhism in India and other countries?

The main cause lies in the system of Buddha's teaching, that is, the doctrine of Buddha brings comfort to the weary and sorrow laden, it restores peace to those who are oppressed under the burden of life, and gives hope for the despairing.

It is impossible to treat in detail all the manifestations in a small book.

CHAPTER XIX.

THE FATE OF BUDDHISM IN INDIA.

During more than a thousand years, from 300 B. C. to about 900 A. D., Buddhism lived side by side with Brahmanism in India, and its predominance in India continued down to about the sixth century. According to the account of Hiouen-Thsang, a Chinese pilgrim, in the seventh century, Buddhism was already decadent in India. In that short period Buddhism was three times destroyed by its enemies.

In the eighth century there was an Hinduist, Kumarila by name, who not only preached against the Buddhists, but persuaded a king of southern India to persecute them. Misled by his flattery, the king persecuted all Buddhists from the southernmost point of India to the Himalaya mountains.

In the tenth century, only Kashmir and Orissa remained faithful Buddhist countries, and before the invasion of Mohammedans, Buddhism, as a popular religion, had almost disappeared from India. But it continued as a popular religion under the Pal Rajas in Magadha to 1199 A. D., when the Masalman conquered Rakhtiyar Khilji; yet it lingered in India at least till the thirteenth or fourteenth century.

Although for nearly a thousand years Buddhism has been a banished religion from its native home, it has won greater triumphs in its exile than it could have achieved in its home.

Moreover, in the presence of this, its influence in India is everywhere felt, and it undoubtedly affects the Indian people. In the present century Buddhism is recovering more and more rapidly its ancient predominance in India, and therefore the revival of Buddhism in India is more possible than other Buddhist countries.

CHAPTER XX.

BUDDHISM IN CEYLON.

In the year 250 B. C., or the reign of King Tissa, who was an ally of Asoka, Buddhism was introduced into Ceylon by Mahinda, King Asoka's own son. Mahinda took with him a band of fellow missionaries, and afterwards his sister, Sanghamitta, followed with a company of nuns.

Under the reign of this king, Buddhism was promulgated successfully by the devotion of Mahinda, aided by the zeal of the king, who aspired to be the Asoka of Ceylon.

During the last two centuries Buddhism did not flourish. But in the latter part it became more established in the island, and at length, in the reign of Vattagamini Abhaya, about 80 B. C., many great pagodas were erected and Buddhist sacred books were committed to writing in the Pali language.

During the reign of the king, Buddhism branched into two schools, the Maha Vihara and the Abhayagiri school. The latter was considered as heresy by the former.

During the first three centuries of the Christian era, on the whole, there are no important features.

In the reign of Mahasena, about 300 A. D., there came the Jetavana school, a branch of the Abhayagiri.

The next century, the fourth, was a period of great development of Buddhism. In the reign of King Buddhadasa, it is said, the Sutras were translated into Cingalese. At the end of the fourth century a famous Chinese pilgrim, Fa-Hien, came to Ceylon. According to his record there were sixty thousand monks, and Buddhism flourished in the island.

Early in the fifth century a famous priest of Magadha, Buddhaghosha by name, came to Ceylon, where he translated many Buddhist books into

Pali, and made commentaries of Tripitaka. He is honored as the second founder of Buddhism in Ceylon. That successful period was followed by a time of depression, and again renewed before the recent period. In the reign of Sena, about 866 A. D., there came two schools, Arannika, or forest monks, and Pamsukulikas, or dust-heap-robe wearers, from the Abhayagiri school. Under the reign of King Parakrama, who lived about the eleventh century, Buddhism was reformed and many shrines and viharas were erected. He is said to have united the several sects which existed in his time, and invited many monks from different parts of Southern India to instruct native monks.

Not long after this reformation, again came troubulous times, in which Buddhism began to decline. But from Sri Vijaya Rajasinha's time, about A. D. 1740, onward came many monks from Siam and Arakan, where Buddhism had gained predominance, and they re-established Ceylonese Buddhism.

Under the reign of King Kirti Sri Raja Sinha, Buddhism was revived with some of its former interest. From that time onward Buddhism became established, and now it is becoming more and more influential in the island.

In the present period there are four sects of Buddhism in the island, those of Siam, Amarapura, Ramanya and Kelani.

The Siamese is the oldest, and dates its origin from about A. D. 1750, when Kirti Sri Raja obtained twenty Siamese monks from Siam. This sect predominates in the Kandian country, and also in the low country. The Amarapura school was founded about A. D. 1800, by men who had been expelled from the Siames. The Ramanya school is more recent. It thrives in the low country, side by side with the Amarapura school. The Kelani does not differ widely from Siamese.

Buddhism in Burmah was derived from Ceylon in the fifth century A. D., and that of Siam in the seventh century; Java received the missionaries direct from India between the fifth and seventh centuries, and the faith spread to Bali and Sumatra.

While southern Buddhism was thus spreading across the ocean, northern Buddhism had found its way by Central Asia into China, and thence to Corea, in the fourth century, and to Japan in the fifth century.

CHAPTER XXI.

BUDDHISM IN TIBET.

The first appearance of Buddhism in Tibet was made in the reign of King Lha-tho-tho-ri Snyenbshal, who was born about A. D. 347. When he was eighty years old there fell from heaven into his palace a casket which contained a copy of the Karandavyuha Sutra, an alms bowl, the six essential syllables, a golden tchaitya and a clay image of the chintamani.

It is probable that the first introduction of Buddhism into Tibet was from Nepol, in which it had gained prominence at that time.

At the beginning of the seventh century A. D., the King Srong-btsan sent seventeen scholars to India as government students. They went to Southern India, where they learned the Indian language, and before returning to their country they translated many Sutras, and also carried back to Tibet a large number of Buddhist books. Thus Buddhism was established during the reign of the king who helped to spread it.

In this century Chinese Buddhists came to Tibet and translated many Buddhist books into Tibetan.

The success of Buddhism in Tibet was only in the eighth and ninth centuries A. D. In the eighth century there was a king called Khri-lde-gtsug-bstan

mes Ag-ts oms, who built several monasteries and invited learned monks from India to propagate Buddhism. During his reign many translations of Buddhist works were made from Indian and Chinese Buddhist books.

In 755 A. D., King Khri-srong-lde-bstan, the great protector of Buddhism, invited from India two famous monks, Santarakshita and Padma Sambhava. At that time a Kashmir Buddhist, named Ananda, came to Tibet, where he translated many Buddhist books and propagated the doctrine of his school.

After a while there was a famous priest, Kamalsila by name, who belonged to the Madhyamika school of Buddhism. He translated many Buddhist books into Tibetan, and wrote several commentaries. From that time the Madhyamika school became the most popular religion.

In the reign of King Mu-khri-btsan-po, who ascended the throne in 788 A. D., and reigned about thirty years, Buddhism had gained prominence in Tibet. The king invited from India many Buddhists, who, assisted by Tibetan priests, translated a large number of Buddhist canonical works, and made numerous commentaries on the sacred books. Moreover, they corrected the old translation, and substituted their own new translation in its place.

In 816 A. D., Ral-pa-chan made a regular organization of the priesthood, and afterward himself entered the priesthood, and, moreover, he made the canonical regulation, aided by the Indian, Khoten and Chinese priests.

During the reign of Glang-dharma, who ascended the throne in 899 A. D, Buddhists were persecuted so cruelly that they had to flee from Tibet. Although the glory of Buddhism vanished through the persecution of Glang-dharma, yet many persons were intent on re-establishing the faith of Buddhism.

In 1013 A. D., the Indian priest, Dharmapala by name, came to Tibet with many of his disciples, and in 1042 the famous Atisba, a native of Bengal, came there and translated many Buddhist books and also wrote many commentaries. He was succeeded by his Tibetan disciples, the principal one among them being Bu-ston.

Under their influence Buddhism revived again, and at that time there came two sects of Buddhism, the yellow sect and the red sect. The former was founded by Bu-ston, who kept the strictest rules of Buddhism; the latter were more lax, and many of them were married before becoming priests

In the thirteenth century, Kublai Khan adopted Buddhism and greatly promoted the Tibetan monks.

At the end of the fourteenth century there arose a reformer, Tsong Khapa, who raised again the standard of orthodoxy and abolished many superstitious forms which clung around it. After this reformation there were no important matters in the Tibetan Buddhism, but the Lama enjoyed his papal power of Tibetan Buddhism without molestation.

CHAPTER XXII.

BUDDHISM IN CHINA.

The introduction of Buddhism in China dates from the one thousand and sixteenth year of the Buddhist era (according to Chinese Buddhist books), when the Emperor Ming (A. D. 61), of the latter Han dynasty, is said to have had a dream in which he saw a golden figure hovering over his palace. He inquired of one of his ministers what this could mean, and was told a sage named Buddha had been born in the West, and that his dream was probably connected with him.

The emperor in consequence sent missionaries to India to obtain news concerning this sage. They

returned in A. D. 67, with two Buddhists, Kayapa Mataga and Chik Ho-ran, together with various books and relics The emperor listened to them with delight, and had a temple built for them in his capital Loyang, and it was named the monastery of "White Horse," according to their horses, which brought the books and relics.

During this dynasty and the Western Tsin, it was not very flourishing Early in the fourth century (the Eastern Tsin, 317–420 A. D.) native Chinese began to take the Buddhist monastic vows. From that time many Indian Buddhists came to China, and they undertook the labor of translating the Buddhist books.

The first translation of the Buddhist books had already been made, for we read that at the close of the second century an Indian Buddhist produced the first version of the "Lotus of the Good Law."

In the year A. D. 405, the emperor of the Tsin country gave a high office to Kumarajiva, an Indian priest. The priest was commanded by the emperor to translate the sacred book of Buddhism. Kumarajiva, assisted by eight hundred priests, produced a new translation of the Buddhist books into Chinese, extending to three hundred volumes. This is an important fact for the history of Chinese Buddhist literature.

In the beginning of the fifth century A. D., Fa-hien, a Chinese Buddhist, visited India. (See "The Travels of Fa-hien," translated by Dr. James Legge).

About the year 460 it appears from Chinese history that five Buddhists from Ceylon arrived in China by the Tibetan route.

In the seventh century, Huen-Siang, an illustrious Chinese Buddhist, traveled from China through India, and brought home many Buddhist books and translated them. Thus the number of the translated

scriptures increased to 61,198 volumes until the time of Suy dynasty.

From the introduction of Buddhism into China there were varied sects of Buddhism by prominent priests. They are as follows:

1. The Abidharma sect. The forming of the sect in China dates from 391 A D, but its promulgation was not until the time of Huen-Siang (about 650 A. D.).

2. The Satyasiddhi-Sastra sect. This sect began with the translation of the Satyasiddhi Sastra by Kumarajiva (about 406 A. D.) The Sastra was composed by an Indian named Harivarman.

3. The Vinaya sect. The Vinaya sect is of Chinese origin, and was founded by the Chinese priest, Dosen, who lived early in the seventh century A. D.

4. The Madhyamika-Sastra sect. The Madhyamika doctrine was founded by Nagarjuna, who lived in Southern India about seven centuries after Buddha, and about three generations afterwards was introduced to Karachar, Central Asia, and thence to China by Kumarajiva, the famous translator of Chinese Buddhist books, where he propagated its doctrine. But the establishment of the sect was by the Chinese priest Kichizo (589 A. D.).

5. The Nirvana-Sutra sect. This sect began with the translation of the Nirvana Sutra by Dharmaksha in 423 A. D. But the establishment of the sect was by the Chinese priest, Ekwan, of the So dynasty (424 A. D.).

6. Dasa-bhumika Sastra sect. This sect began with the translation of the Dasa-bhumika Sastra by Bodhiruki in 508 A. D.

7. The Pure Land sect. This doctrine was founded by Vasbanddhu in India, and in 252 A. D., an Indian scholar, Samghavarman, learned in the Tripitaka, came to China and translated the great Amitayas Sutra, and its doctrine was promulgated in China by

Fhan-lwan. But its firm establishment was not until the time of Doshaku and Zendo.

8. The Dhyana sect. The Dhyana doctrine was founded by Bodhidarm, the twenty-eighth Indian Buddhist patriarch, who visited China in the sixth century (520 A. D.). He was the third son of a king of the Kashis, in Southern India. The Dhyana sect branches into two parties, the Northern, which lives undivided, and the Southern, which branched off into five houses and seven schools.

9. The Mahayana-Samparigraha Sastra sect. This sect began with the translation of the Sastra by Paramartha in 563 A. D.

10. The Ten-Tai sect. This sect was founded by Chikai in the sixth century (597 A. D.). This was one of the most famous Buddhist doctrines of China.

11. The Avatansaka Sutra sect. This doctrine was founded by Nagarjuna, the Sutra was translated by Buddhabhadra in sixty volumes in 557 A. D., but the firm establishment of the sect was not until the time of an eminent priest named Hozo, in the Fan dynasty (712 A. D.).

12. The Dharma-lakshana sect. This doctrine was introduced into China by Huen-Siang from Silabhadra, an Indian priest, and founded by Ji-on, who learned the doctrine from Huen-Siang.

13. The Mantra sect. This branch of Buddhism is said to have been founded in India about 200 A. D., by a saint, Nagarjuna by name, who made the discovery of an iron pagoda inhabited by the holy one, Vagrasttava, who communicated the hidden doctrine to him. In 716 A. D., the great teacher, Subhakarasimha, came into China and promulgated the doctrine, and in 720 A. D., Vagrabodhi came with his disciples to the capital of China and translated the sacred books.

The above thirteen schools are important divisions of Chinese Buddhism which existed up to the time of To and So, that is, 618–1280 A. D.

In the present period there are two sects of Buddhism in China, those of the Blue Robe sect and the Yellow Robe sect. The former sect consists of Buddhists of the old Chinese sects, and the latter sect was introduced from Tibet in the Gen dynasty (1280–1368 A. D.). It is the same doctrine of Ramaism of Tibet.

Chinese Buddhism, on the whole, is recovering, though slowly, its ancient prominence, owing to the labors of Japanese Buddhists.

CHAPTER XXIII.

BUDDHISM IN JAPAN.

In the sixteenth year of the reign of Emperor Keitai (A. D. 534), it is said that a man from China brought with him an image of Buddha into Japan, and setting it up in a thatched cottage, worshiped it.

But no notable progress was made until the thirteenth year of Emperor Kin-myo, A. D. 552, and one thousand five hundred and one years (according to Japanese Buddhists) after the death of Buddha, which is generally accepted and celebrated as the year of the introduction of Buddhism into Japan from Corea. Then a king of Hiaksai, in Corea, sent over to the court a golden image of Buddha with Sutras and sacred books.

From the foundation of Japanese Buddhism, Japanese Buddhist students went to China and Corea in order to study the various sects of Buddhism, and brought back with them, upon their return, various doctrines and the Chinese edition of Tripitaka and its commentaries.

We may divide the period of the doctrinal development of Buddhism in Japan into three periods, namely:

1. The first, from 552 to 805 A. D., will cover the old six sects, which had for their center of propagation Nara, the southern capital. They were called the ancient sects. Kusha, Jo-jitsu, Ritsu, Hosso, San-ron and Kegon were introduced from China in this order.

2. Then follows the mediæval sects, which are generally called Riyobu Buddhism, namely, the Ten-dai and the Singon, from the ninth to the twelfth century.

3. This was succeeded by the modern sects, wholly and peculiarly Japanese, from the twelfth century to the present age. They are Pure-Land, Zen, Shin-shu, Nichiren-shu and Ji-shu.

Kusha, Jo-jitsu, Ritsu, Hosso, San-ron, Kegon, Ten-dai and Shin-gon correspond in the main to those of the Chinese, but the remaining five are a peculiarly Japanese foundation. Besides these there are numerous houses of Japanese Buddhism, that is, thirty branches, named after prominent teachers, from whom the present heads of monasteries claim continuous succession.

We shall now give very briefly the period in which each sect of Buddhism was introduced into Japan.

1. The Kusha sect (the Abhidharma sect). In 658 A. D., the Abhidharma Sastra was introduced into Japan by two Japanese priests, who went to China and learned the Sastra from Huen-Siang, but it did not form an independent sect, though the Sastra has always been studied by all Buddhists. The doctrine of this sect explains that the three states of existence (past, present and future) are real, and the nature of the Dharmas, or things, are constantly in existence.

2. The Jo-jitsu sect (the Satya-Siddhi Sastra sect). In 625 A. D., Ekwan came over directly from Corea.

He was a scholar of the San-ron sect, but he especially studied the doctrine of the Jo-jitsu from Kajo, the Chinese founder of that school. Therefore, the doctrine of this sect was promulgated at that time in Japan, although there were some scholars of the doctrine before his coming. This school explains the two kinds of unreality, that is, the emptiness of the Atman, or self, and Dharma, or thing.

3. The Ritsu sect (the Vinaya sect). In 724 A. D., two Japanese priests went to China, and having mastered the Ritsu sect doctrine received permission to promulgate the Ritsu doctrine in Japan. With eighty-two Chinese priests they returned a few years later and promulgated the Ritsu doctrine in Japan. This school teaches the practice of the moral precepts which Buddha taught in Vinaya, or discipline for his disciples.

4. The Hosso sect (the Dhrma-lakshana sect). This sect was introduced to Japan by Dosho, the Japanese priest, who went to China in the fourth year of Hakuchi, period of the Emperor Kotoku (653 A. D.). This school explains that all things are made to appear by one's own thought, that is, the three worlds of Desire, Form and Formlessness consist in thought only, and there is nothing outside of thought.

5. The San-ron sect (the Three Sastra sect). In 625 A. D., Ekwan came from Corea to Japan, and promulgated this doctrine, as he made the Jo-jitsu doctrine flourish in this country. He is considered to be the patriarch of both of these doctrines and the Jo-jitsu doctrine in Japan. The doctrine of this sect is to destroy the confused idea of the people who believed in the existence of all things, and those who believed in the emptiness of all things, but to explain the middle path.

6. The Kegon sect (the Avatamsaka Sutra sect). In the eighth year of the Ten-pyo period of Emperor

Sho-mu of the Nara dynasty (736 A. D.), a Chinese monk, Do-ka, brought with him the commentaries of the Avatamsaka for the first time. It is said, however, that a Corean priest, Shin-sho by name, claimed rightly the honor of the introduction of the sect into Japan. After him, Zikun and Roben arose and made it widely popular. It is said that in all the preachings of Gautama Buddha, the Sutra of the sect only expounds the doctrine of completion, that is, the doctrine of that which one and many are mutually joined, free and without any obstacles.

7. The Ten-dai sect During the period of Ten-pyo, Sho-ho (749–756 A. D), a Chinese priest, Gan-jin, brought with him the doctrine of Ten-dai into Japan ; but its growth was slow until an ardent priest, Den-giyo, came back from China after learning the various schools of Buddhism, in the latter part of the seventh century, and propagated it. The doctrine of this sect is to make men understand that all things were originally in the state of completion, though they sink now into confusion through ignorance.

8. Sin-gon sect (the Mantra sect). In the first year of the Daido period (806 A. D.), the Sin-gon doctrine was introduced by Kobo-dai-shi, the eminent Japanese priest, who was appointed to visit the middle kingdom as a government student. He studied the secret doctrine of Mantra under a well-known scholar, Ka-kwa, a Chinese priest. The doctrine of this sect is explained as follows: There is no being beside Buddha, and no Buddha beside being. All virtues of Buddha are inherently completed in all beings, though ignorant people do not know it.

9. The Jo-do sect (the Pure-Land sect). The Japanese Jo-do doctrine was founded by Gen-ku, whose birth took place in 1133 A. D , in the Uruma family of the province of Mimasaka, in Japan. In

1175 A. D., he began to propagate the doctrine, when he was in his forty-third year. This sect teaches the doctrine of help from another. This sect gives up self-reliance and put their faith only in the boundless mercy of Buddha.

10. The Zen sect (the Dhyana sect). There are three divisions of the Zen sect in Japan. The Lin-Zai division was introduced by a Japanese priest, Yei-sei, who went to China in the third year of Bun-ji (1168 A. D.). The So-to division was introduced by a Japanese priest, Do-gen, who went to China in the second year of Tei-o period (1223 A. D). The Oback division of the third of Zen sect was introduced by a high priest of China, Yin-gen, in the second year of Sho-o period (1653 A. D.). The doctrine of this sect is explained as follows: There is nothing that has a real existence but one's own thoughts; out of the mind there is no Buddha, out of Buddha there is no mind; virtue is not to be sought, nor vice to be shunned.

11. The Shin sect (the True sect). The Shin sect was founded by Shin-ran, who was born in the third year of the Sho-an period, that is, in 1173 A. D. When he was fifty-two years old he established the sect, and he died in the ninetieth year of his age. The doctrines of this sect correspond in the main to the Jo-do doctrine, though there are many minute differences between them according to their sectarian tenets.

12. The Nichiren sect. This sect was founded by Nichiren, who was born in the first year of the Tei-o period. In 1252 A. D., he began to promulgate the doctrine of this sect, and he died in the sixty-first year of his age, in the fifth year of the Ko-an period. The doctrine of this sect is contained in the Saddharma-pundarika Sutra (the Sutra of the Lotus of the Good Law), which Buddha preached in the last period of his life.

13. The Ji sect. The Ji sect was founded by Ichipen, whose birth took place in the first year of the Yen-o period, and the foundation of this sect in the first year of the Ken-ji period. The doctrine of this sect corresponds in the main to the Jo-do and Shin doctrines.

The preceding pages may be regarded as a sketch of the successive schools into which Buddhism has subdivided itself. An outline of the common doctrine upon which all sects may stand will now be presented to the reader.

Doctrine of Buddhism

CHAPTER XXIV.

INTRODUCTION.

Our Lord Buddha has explained various methods to suit the inclination of human minds. This is why Buddhism is branched off into so many sects, as mentioned in the foregoing chapters, and each sect clings to its own tenets as being the most superior, though these sects are the different forms which lead to the Enlightenment. The basic teachings of Buddhism follow none of the sectarians, but take a common ground upon which all sects may stand. What are the basic teachings of pure Buddhism? The following table will be interesting to students of Buddhism:

- Pure Buddhism
  - Doctrine
    - The principle of transition.
    - The principle of cause and effect.
    - The principle of transmigration.
  - Practice..
    - Confession.
    - Profession of faith in Triratna.
    - Observance of the ten precepts.

DOCTRINE

CHAPTER XXV.

THE PRINCIPLE OF TRANSITION.

Buddhism propounds as one of its main doctrines, that earthly things are vanity; everything is transient, changeful, and nothing endures.

The world is like a morning flower; it glories in full bloom in the morning, but fades away at noon. We are born into the changeful and transient world as living, feeling and thinking beings, and live for awhile like a dream, and then die.

In the world we hope for a long life, and only a few years are permitted. Our hopes are many, but few are realized. We toil, we suffer for happiness, and only a few joys are fulfilled. There is birth and death, growth and decay, separation from objects we love, hating what cannot be avoided, craving for what cannot be obtained.

Man is an organism of many aggregates, consisting of the material form and immaterial things. As to the body which consists of the material form, the body of seven years ago is absolutely different from the body of seven years older than before, according to scientific calculation; and not only this, but after death there remains nothing but the dirt, the white bones. That which man calls my body is not an entity, it originates by the co-operation of material forms, that is, the elements of earth, water, fire, air, and ether.

Next, that which we call the self, the Ego, which perceives the actions of the five roots of mind, touch, smell, taste, sight and hearing, is not an entity, it is only a mental combination.

The eye that sees, the ear that hears, the nose that smells, the tongue that tastes, and the body that touches objects. These five organs of sense consist of the five objects of sense or form, sound, smell, taste and touch, and there could not be a self, but a combination of these. The mind which unites the five senses in one body cannot appear as a self, but a combination of sensation, thought, disposition, and, lastly, of understanding.

Thus each personality of man is a combination of mental as well as material substance. These are the true phenomena of the world and our life. But men of ignorance of the true phenomena of the world and themselves beget self-hood, and it clings to obnoxious desires; they crave for pleasure and the result is pain; they crave for fleeting things and they cause pain.

Thus men go astray from error to error, and they can find no escape from the pains of their own making. Buddha, our Lord, bewailed the vicissitudes of life. It was the great cause that Buddha Gautama appeared in the world to perform salvation for the sake of the world.

Buddha teaches the twelve Nidanas, or the twelve chains of causation, and the four noble truths, to drive away the idea of self, and to show the truth. In the beginning there is (1) existence, ignorance; on ignorance depends karma (2); on karma depends consciousness (3); on consciousness depends name and form (4); on name and form depend the six organs of sense (5); on the six organs of sense depends contact (6); on contact depends sensation (7); on sensation depends desire (8); on desire depends attachment (9); on attachment depends existence (10); on existence depends birth (11); on birth depends old age and death, sorrow, lamentation, misery, grief and despair (12).

Thus ignorance is the root of all evil, the secret of human misery, whose fruit is sin. It makes us consider real what is not real, prize what is not worth prizing, and pass our lives in the pursuit of fleeting objects, neglecting what is in reality most valuable.

There is only one way to escape from transition where birth and growth, decay and death, have no dominion. Man must dispel ignorance to know the whole secret of man's existence and destiny, so that we may not crave for the transient life, that we may live in the highest and most permanent existence of supreme freedom and happiness Dispel ignorance and we shall destroy the wrong karmas that rise from ignorance; destroy the wrong karmas and we shall wipe out the wrong consciousness that rises from them, destroy wrong consciousness and there is an end of name and form; destroy name and form and the illusions of the six organs of sense will disappear; destroy illusions and the contact with things will cease to beget sensation; destroy sensation and we do away with desire; destroy desire and we shall be free of all attachments; dispel the attachment and we destroy the existence (selfishness of self-hood). If the existence be destroyed we shall be above birth, old age and death, and we escape all suffering.

In order to dispel ignorance and remove sorrows, Buddha teaches the four noble truths. The first noble truth is the existence of sorrow. Buddha teaches: "Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, and not to obtain what one desires is suffering."

The second noble truth is the cause of suffering. Buddha teaches: "This is the sacred truth of the origin of suffering: it is the thirst for being, which leads from birth to birth, together with lust and desire and the thirst for power."

The third noble truth is the cessation of sorrow. Buddha teaches: "This is the sacred truth of the extinction of suffering. The extinction of this thirst by complete annihilation of desire."

The fourth noble truth is the eight-fold right path. (1) right belief; (2) right resolve; (3) right speech; (4) right action; (5) right living; (6) right effort; (7) right thought; (8) right meditation.

The first and second, correct views, free from superstition or delusion, and right resolve, worthy of an intelligent man, are especially intellectual. The third, right speech, perfectly truthful, as well as kindly; the fourth, right action, pure, honest, peaceable; the fifth, right living, doing harm to no living thing, and the sixth, right effort, self-control, self-training. The seventh and eighth, right thought and right meditation, are purely inward. The eight-fold right path may thus be expressed as uprightness in thought, word and deed.

Deed.	Right acts. Right living.
Word....	Right speech.
Thought	Right belief. Right resolve. Right effort. Right thought. Right meditatiou.

In short, this is the doctrine which Buddha pointed out for common Buddhists, to lead them in the cessation of sorrow, salvation from the miseries of existence, and lastly attain to Enlightenment.

CHAPTER XXVI.

THE PRINCIPLE OF CAUSE AND EFFECT.

Why is our life transient? Why does each one differ from another in character, station, possessions and fate of life? Why are some men born in riches

and some men born in poverty? Why are some men happy and others unhappy? Why are some men well all the time, even though they are careless, and others always sick, in spite of the fact that they are very careful of themselves? Why do the bad fare well and the good fare ill? Why must the new born child, who has had no opportunity to incur guilt, suffer great agonies? What has caused us to be born? What causes us to die? Whence do we come, where do we go after death? What was our pre-existence? What is our present life? Why are we?

Many scientists, philosophers and all religions have tried to solve these most important problems, but they leave them unexplained; some of them involve us in scepticism and some in mysticism. We find the truth only among the doctrines of Buddha. Buddha teaches that every act has its unavoidable consequences, good or evil, according to the nature of the acts.

This is called the law of Karma "deed." This law is the true order of our personal experiences, and this offers a satisfactory explanation of the difference in character, station, possession, and fate of our life. All the effects of Karma are clear and without partiality. Whosoever doeth evil shall fall, whosoever doeth good shall rise; and there is no uncertainty in it.

In the distribution of good and evil there are three methods: That which bears fruit in the present existence; that which bears fruit in re-birth; that which bears fruit at no fixed time. These are called the three seasons. This is the reason why three worlds are preached.

Now, there may be some who assert the following opinion: The cause and effect of good and evil is limited only to the present, and reason does not admit of any punishment again in our future life,

even if we suppose that there be a future life. For there are punishments for bad actions in the present, and wretches are punished by the laws of a country and by social blame. Moreover, we do not remember the acts of our pre-existence.

This doubt, it seems, has no slight effect upon the truth. If we would examine the subject a little more we might find that the law of cause and effect must govern all things in the future as in the present. Let us suppose that there is a man who stole some precious things from another man, and that he escaped, happily for himself, the punishment of the laws of the country, as there could not be found a proof of his crime, though he actually stole.

In the supposition then, though the robber escaped the punishment of the artificial law, it is impossible to escape the natural law which says that "we reap as we sow," and which governs all beings and things.

If the analogy that a good seed produces a good plant and a bad seed produces a bad plant, so good and evil actions of beings produce good and evil effects upon themselves is a truth, it is, then, that the robber's evil seed must produce evil fruit in his future life, if it does not produce it in the present life; for truth can not be interrupted by time and space.

Then we can understand clearly that the principle of cause and effect of the three worlds is founded upon the universal law of nature, which is perfect justice, equilibrium. Let us speak more about the subject in order to understand clearly. The life journey of beings is beginningless, and one life is not long enough for the reward or punishment of the beginningless being, and, therefore, still acts remain as the germ of a new existence. Thus our misfortune or happiness in the present existence are effects of our good or evil actions which remained unexpiated in the pre-existence. Therefore, if we

have an excess of merit or demerit, we shall be happy or wretched born the next time. Buddha teaches, therefore, if you want to understand the cause of the present existence, look at your present state, which is effect, and if you want to know the effect in the future, look at your deeds, they are cause.

Buddhism does not proclaim, however, such doctrines as are propounded without proof. On the contrary, it proclaims that it is our duty to inquire after truth, and to trust in truth.

It is true the immortal truth is far above our present knowledge to grasp, but there is certainly one method to understand it. We shall reach truth through reason only, and reason teaches us there are natural laws of cause and effect in the three worlds; past, present and future.

Now the question arises, if the idea of the human Ego, by which we are conscious of our own existence, is not an entity, as Buddhism teaches, what is it that forms a new birth?

Buddhism denies the existence of a soul-substratum (Atman), which is not a denial of the feeling, thinking, aspiring soul that exists in the personality of man. By Buddhism the Essential entities are called Skandas, and the aggregation of Skandas is called personality; that is, every personality consists of the material qualities, sensation, abstract idea, tendencies of mind and mental power. Of these we are formed, by them we are conscious of our own existence. The relation between the Skandas and the personality may be explained by analogy; namely, Essential entities like the materials of which a house is built, and the personality, like the house, is to Skandas as the material to the house. There is no essential personality, but the Essential entities after the dissolution of the aggregation of the Skandas,

as there is no essential house, but the materials which composed the house after its destruction.

So the personality or self, the aggregation of Skandas, which consists of the form, sensation, perception, discrimination and consciousness, is subject to change by Karma, but the Essential Skandas themselves are indestructible. The indestructible Skandas recombine under desire for existence through the influence of Karma into new combinations. A new life is the result. Thus there are the cycles of re-birth, along which the Skandas are strung like beads, and will run unbroken until universal knowledge is attained.

CHAPTER XXVI.

THE PRINCIPLE OF THE TRANSMIGRATION.

What causes the re-birth of soul? As things are, there is at work in the world a force by which the elements, on which life depends, these faculties and characters—form, consciousness, sense, perception, mental energy—tend to recombination No sooner has a man died, and his life-elements been scattered, than they enter, under pressure of this force, into new combinations, because during life he had set in motion that force—the unsatisfied desire for physical existence—which has a creative power in itself, and consequently it causes re-birth.

Consider now, that death only affects one (form) of the Skandas, and does not affect the rest of the qualities that make up a human being, that cause and effect are inherent in the universal law of nature, that it is continually operative, thus modifying personality as surely in the next as in this world, that the personality continues to change for better or worse, according to the preponderating merit or

demerit of several lives of the individual, and that the individual himself is continuously operating; that is, he has a force which has a creative power in itself, and which is only conceivable as apart from matter, but its operation is absolutely unknown except in connection with matter; as gravitation, its effect is only knowable as some mode of motion of matter.

Thus we understand that re-birth is the result necessitated by the force of Tanha, under the guardian of Karma, as all things fall to earth by the necessary law of gravitation, and Samsara, the cycle of life, has no particular beginning or ending. Because when the individual receives the rewards for his good or bad deeds, a residuum of merit or demerit is always left, which demands its recompense or its punishment, and therefore still acts as the germ of a new existence. And the new birth is accomplished by enjoying, suffering and acting where the latter again is converted into works, which must be expiated afresh in a subsequent existence, so it runs the cycle of life—the great circle of re-birth is divided into six parts called Gati, and returns unto itself, completing a cycle; now passing the Devachan world, then receding the human world, and so continning to revolve through the Asura world, the brute world, the Preta world or the world of vampires, and hell; thus unto all eternity, like the earth that revolves through the four seasons in its orbit, as long as the gravitation lasts, does not rest on one way until it puts an end to all his Ego self or the universal knowledge appears.

The first three are called the three superior states of Existence, the last three are called the three inferior states of Existence.

The following is an example of cause and effect as taught by Buddha:

(1) Three superior states of Existence.

Its cause	(1)	Secondary passion of greediness.
	(2)	Secondary passion of anger.
	(3)	Secondary passion of bewilderment.
Its effect	(1)	Mankind.
	(2)	Asura.
	(3)	Devas or heavenly beings.

(2) Three inferior states of Existence.

Its cause	(1)	Great passion of greediness.
	(2)	Great passion of anger.
	(3)	Great passion of bewilderment.
Its effect	(1)	Beings in Hell.
	(2)	Pretas or departed spirits.
	(3)	Brute.

As shown above, this necessary law of Karma not only determines the measure of happiness or suffering, death and re-birth of each individual, but also determines the origin and evolution of all things in the universe.

And the appearances of the six worlds (Gati), the operation of nature, therefore, are the effects of the good and bad actions of living beings. When we are born in Devachan, Human world and Asura, the power which is the cause of this, therefore, is our own merit, also when we are born in the Preta, Brute and Hell, it is our own demerit. Among the beings of the six worlds, though men are more thoughtful than all others, yet they all belong to the world of desire and are not free from confusion.

But consider now, that the Samsara of Gati, the cycle of the six worlds, as said above, is made to appear by our thought and actions, and by them we are obliged to transmigrate through the Gati, and that it is only our ignorance that leads us to these thoughts and actions which brought us in the cycle of life. Then it is our duty to reject our ignorance in order to attain the eternal state. How can we dispel our ignorance? Though there are various rules of practice of Buddhism, the three trainings of the higher morality, thought and learning are the most important. But we are not treating about the

problem in the present chapter; we shall in the following chapter give in detail.

Let us dwell upon the Mahayana system a few minutes before passing to the next chapter. The above explanation is considered by the northern Buddhists as the doctrine of Hinayana. The Mahayana doctrine teaches the worlds of Devas, Mankind, Asura, Hell, Brute and Preta, are all transformations of the original Buddha, that the five elements which construct our body, too, construct the "spiritual body" of Buddha; that the five Skandas, which compose our personality, too. form the nature of the "body of compensation" of Buddha; that the six organs of sense of all beings are the form of the "body capable of transformation" of Buddha.

Thus all beings are originally pure and excellent, and the everlasting life of truth. It is only through ignorance that we dream these six worlds exist separately in local places. The truth, Buddha and Nirvana consist not in some local heaven beyond this world, but is hidden in the everobtrusive selfhood of man

In the midst of immortality, man ignorantly dreams of the birth and death of his individual self, though there is no birth and death of anything save of his own delusion. Originally all beings are non-birth, non-death, non-increase, non-decrease.

It is true, then, that an individual undulation, which began in truth (by ignorance), or the subjective side of nature, as the wave undulation by the wind began at the water, is carrying through the objective side (the six worlds) of nature, under the law of Karma and the creative force of Tanha, and ends, when ignorance is dispelled, in truth, because what has a beginning has by a universally admitted law also an end.

When we attain, therefore, the superior state of development or enlightenment, the Samsara of Gati becomes completely synonymous with the eternal boundless power which is the basic of everything existing; or, to put it in the words of the western philosophy, that is an amalgamation (?) of the objective individual and the subjective truth; this may be explained by analogy; namely, truth like the water, the individuals like the waves, the individuals are to truth as the waves to the water. There is no individual beside the truth, as there is no wave beside the water, and *vice versa*.

My readers may profitably consult modern physical scientists in order to understand the relation between Truth and the individuals.

Now, let us take the universe as a whole H, and its materials as A, B, C, D, E, F, which make up the universe, then adopting the method of algebra— $A+B+C+D+E+F=H$ Because, although the left hand members of this equation are always having the change in themselves, the sum of all the members or that quantity is always constant.

When coal, for instance, burns in oxygen gas, what we have is merely a change of condition, and the only result is a change from the energy of chemical separation into that of absorbed heat, there is not an energy destroyed.

Thus, if we consider the origin of energy which is implied in each particle composing the universe, we shall see that it is produced by the sun's rays, for each visible energy originates in the sun's rays, and if its condition is changed, large quantities of heat of high temperature are produced. Scientists, moreover, tell us that the sun not only is the ultimate material source of all the energy which we possess, but regard him as the source likewise of our delicate organism.

In a few words,—the world and all living beings are changed conditions of heat, and there was only heat before the beginning and, therefore, the same heat will remain after the end of the universe. From this explanation we may conclude that all materials which make up the universe are the changed forms of the great heat, as the above equation shows that each individual of A, B, C, D, E, F, is a part of the changed form of H (the whole heat) itself.

Thus again we may conclude, from analogy, that all things and beings are transformations of the Truth, that is, the Devas, Mankind, Asuras, beings in Hell, Pretas and Brutes are made to appear by the truth, without which there is nothing whatever.

But in the midst of immortality man ignorantly dreams of the birth and death of his individual self, without knowing that he himself is the Buddha of the permanency, without beginning or end, and without knowing that our birth and death is only invented nature and emptiness.

Now, the aim of Buddhism, therefore, is to put an end to re-birth, to awaken all beings from ignorance, and to restore them to their original state of immortality or Nirvana. What is Nirvana? It once was etymologically the great problem among scientists. For my part, although its meaning is extinction, it is the extinction of desire, of suffering, of error, of ignorance, of "the fire of lust, hatred, bewilderment." Hence the state of Nirvana may be entered upon our earth itself, when humanity collectively shall have been perfected, and all physical possibilities realized; therefore it is not identical with annihilation, as has often been represented by Western minds.

PRACTICE

CHAPTER XXVII.

CONFESSION.

"To cease from all sin (selfishness)
To get virtue; and
To cleanse one's own heart,—
This is the doctrine of Buddha."

As before mentioned, there are three trainings in the practice of Buddhism, by which one may become free from ignorance and attain to Buddhahood.

But this is very hard work for lay believers. Therefore, now we will take the easy way which is the common creed of all sects of Buddhism. The principal object of Buddha's mission was to cleanse the heart from the taint of sin. There are two ways of cleaning from sin: contrition and confession The former is commonly practiced by all Buddhists, but the latter is only practiced by priests. Contrition means sorrow for sin, a true grief of the heart for having committed faults, and a sincere repentance, with a firm purpose of sinning no more. And we must know that we are really sinful, and that sin comes not by Buddha or the gods, but by our ignorance thereof, and that ignorance is the root of all evil, whose fruit is sin; because it makes us imagine truth as untruth, and untruth as truth, and because by ignorance we create various passions —the fire of lust, hatred, bewilderment—and by it we also commit various crimes.

Some object to contrition, on the alleged ground that there is no necessity for repentance, since we are not criminal as the murderer, the robber, and the adulterer. Although a man does not offend the criminal laws for this reason, it must not be imagined

that he is also free from the religious, the moral sin. We are not infrequently rebuked by our conscience that our souls are not free from fault only, but weighed down by the accumulated sins of many years. Certainly, every one feels his conscience troubled with sins of commission and omission of some kind. Will a man discovering poison in his body neglect the remedy, unless he be a fool? I readily understand that man is careful of his body; few neglect to seek the remedy for his sickness.

But I can not well conceive why people should neglect the sickness of soul, which necessarily must be cured. It is our duty to cure the leprosy of the body as well as absolutely to cleanse the defilements of the soul. Thus if we understood the necessity of contrition, next we must know, according to the doctrine of Buddha, that all that we are is the result of what we thought. By oneself riches are gained; by oneself poverty comes; by oneself evil is done; by oneself one is purified; purity and impurity belong to oneself; no one can purify another, we ourselves must make the effort.

Having purified our sins after contrition, hereafter we must hold a firm resolve not only to avoid all mortal sin and its near occasions, but also we must make an effort to compensate for the evils of the past with the addition of good deeds which will be done in the future.

Confession means the telling of one's sins to a competent and venerable bhikshu, for the purpose of obtaining forgiveness. But if there is not a reverend bhikshu to whom an offender may confess his offense, he should confess to Buddha's image or picture with a deep sense of shame and sorrow for having offended.

We do not believe in the image or picture itself, which is only a method of reaching the truth, as all

our words are symbols, and we communicate our ideas through symbols, but we believe in the meaning conveyed by the symbol. Confession to Buddha's image means, therefore, that we set our mind in harmony with Buddha, who is virtue, justice, beauty, love, and other ideas have a real and true existence in reality, and which also consists in our mind obeying Buddha. Buddhism rejects all vain repetitions of Buddha's name as attempts to receive the mercy of Buddha, and to change the will of Buddha, or to pray for his pardon of our offenses. Because all that we are is the result of what we thought. It is founded on our thoughts, it is made up of our thoughts, it is not made up of Buddha or gods. This interpretation of the doctrine will be made clear if we can read the Brahmagala-Sutra.

We will now give some extracts from the Sutra, to show its character: "If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the cart. He who speaks or acts with pure thought, joy follows him, like his shadow, which does not leave him. Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me.' As by the falling of water drops a water-jar is filled, so the fool becomes full of evil, though he gather it little by little. Raise thyself by thyself, examine thyself by thyself." Thus we are taught that if there be one who offend, the fault should be confessed by him who remembers it and desires to be cleansed. For a fault, when confessed, shall be light to him, unless he shall have weighed himself down with accumulated sins of many years.

CHAPTER XXVIII.

TRISARANA.

Trisarana or profession of faith in Triratna is confirmation by which we become strong and perfect Buddhists and soldiers of the three jewels or the holy trinity of the Buddha, the Dharma and the Sangha. There are two kinds of Trisarana—internal and external. The internal profession of faith in Triratna is the belief in Triratna, which exists in ourselves. We are taught that all beings are made from the six great elements, namely, earth, water, fire, air, ether, knowledge. The first five compose the body and the last one the mind. The combination of the six elements or a being has the three actions of body, thought and speech.

Now, the six elements and the three actions are not different from those of Buddha. Therefore there is no being besides Buddha and *vice versa*. Thus we must believe in Buddha, whose virtue is completed in ourselves, as we have the seeds of becoming Buddhas. But we ignorant ones do not know it. We will find, however, that only Buddha, by dispelling our ignorance or fear, the tyrant of man, and gaining wisdom, which makes us a master, and purifying our minds from sin. This is faith in internal Buddha.

The Dharma—though there are many Dharmas, a hundred Dharmas enumerated in some Sastras, and in others six hundred and sixty Dharmas, which were taught by Buddha, the six great elements above mentioned are original Dharmas. And again they may be gathered in the "only mind" of Buddha. Moreover, we are taught Buddha's mind and ours were originally equal without distinction, but we make distinction of them through ignorance.

Therefore, by complete conquest and destruction of ignorance; by searching after truth; the practice of morality and the cultivation of virtue, there appears the idea of union with Buddha, and the union begets many pre-eminent virtues, as Gautama has accomplished the enlightened state.

The following is a summary of contents of the principal virtues:

Three sciences—the pure precepts of morality, meditation, wisdom.

The six perfect virtues—charity, morality, patience, perseverance, meditation, wisdom.

The seven requisites for the attainment of supreme knowledge—recollection, investigation, energy, joyfulness, calmness, meditation, equanimity.

The four graces—the grace of king, that of Buddha, Dharma and Sangha; that of parents, that of people.

The fourfold memory—the memory of the impurity of the body, that of the evils of sensation, that of the evanescence of thought, and that of the condition of existence.

The four right endeavors—effort to retain meritorious conditions already existing; effort to produce such, not yet attained; effort to overcome sinful states already existing; effort to prevent new ones from arising.

The four steps for the obtainment of transcendental talents—the will to acquire them, the necessary exertion, the indispensable preparation of the heart, and the diligent investigation of the truth.

The four unlimited thoughts—sincerely to wish the good of all beings, to sympathize with the distressed, to rejoice at the prosperity of others, to love the neighbor without the least partiality.

The four social virtues—almsgiving, loving speech, beneficent conduct to others, and co-operation with others. Besides these, there are the five powers, the

eightfold right path, the ten power and numerous virtues. It is belief in Dharma that all these virtues are completed in ourselves.

Sangha—The Sangha means friendship or harmony.

Then it is clear to say that Sangha is the state of removal of every bad quality, and the substitution of every good as above mentioned; to live in harmony with brethren.

This is profession of faith in Sangha to believe that we are brethren of all people.

In short, we must believe that we ourselves are the holy trinity, which is called original, because it forms our human being, although ignorance has darkened our understanding, weakened our will, and left in us a strong inclination to evil, and ignorance can only be extinguished by trusting in truth, love for truth, and by the practice of morality.

Truth is Buddha, the practice of morality is Dharma, and the love in the truth is Sangha.

Although we have the seeds of the Buddha, we ignorant people do not know how to make them grow and blossom into such beautiful flowers as Gautama did. So Buddha teaches them to follow the external Buddha, Dharma and Sangha in order to understand their original states.

The external profession of faith in Triratna is the belief in Buddha, Buddha's doctrine, and Buddha's disciples. The three jewels or the holy trinity of the Buddha, the Dharma and the Sangha are guides that a Buddhist is to follow.

They are generally called the Tisarana.

"I follow Buddha as my guide. He, the Exalted One, is the holy supreme Buddha, the knowing, the instructed, the blessed, who knows the worlds, the Perfect One, who yoketh men like an ox, the teacher of gods and men, the exalted Buddha."

This is our teacher of faith, who appeared in the world.

"I follow the doctrine as my guide; well preached is the doctrine of the Exalted One. It has become apparent; it is above time and space; it says, 'Come and see;' it leads to welfare; it is recognized by the wise in their own hearts."

This is our doctrine to follow, taught by Buddha:

"I follow the Sangha as my guide; the community of Buddha's disciples instructs us how to lead a life of righteousness; the community of Buddha's disciples teaches us how to exercise honesty and justice; the community of Buddha's disciples shows us how to practice the truth. They form a brotherhood of kindness and charity. Their saints are worthy of reverence. The community of Buddha's disciples is founded as a holy alliance, in which men bind themselves together to teach the behests of rectitude and to do good."

This is Sangha to follow as our guide.

Beside, there is another one called the present Triratna which means the Triratna that exist in the present age. Buddha is represented by the image and the picture of Buddha, the Dharma is inscribed in the Tripitakas or three baskets of the sacred canons of Buddha, and the monks make up the Sangha

But to believe in Buddha's image does not mean idol-worship, like the pagan who considers the image itself as divinity, but the Buddhist reverences Buddha's statue, only as a memento of Buddha who conveyed to us instruction, wisdom, and salvation, as people offer honors to the picture or statue of their merciful king or patriot, and those who are considered in any way great.

The sacred books are not the truth, they are the symbols that represent the truth, or are thought to

represent truth, and to attribute divine honor to the symbols is paganism, or idolatry. We worship only the truth, and the moral law of nature which is inscribed in sacred books, but the symbols are expressed with the paper and ink.

And we Buddhists must be thankful for the kindness of the patriarchs as teachers and expounders of the doctrines revealed by Buddha. There are, however, ignorant monks who are intellectually and morally inferior to lay believers.

We do not want to honor these ignorant and immoral monks. We are taught by Buddha that only those were to receive honor "who are distinguished by their wisdom, and have conquered every tempter, and are free from every evil, and live so pure and noble a life that it beggars description. Such are void of confusion, and filled with joy, and are deeply concerned in the security and encouragement of their fellows."

Thus we can perceive the internal holy trinity by the power of the external Triratna, by the practice of morality. For the moment, there is no Buddha's mind besides ours, and there is no mind of ours besides Buddha's. In a word, the heart of those who obtain the perfect morality becomes one with Buddha's. Now the original holy Triratna may be called the Rig (reason completed), the power of the external Triratna may be called Kaji (adding-holding), and the practice of the morality to become one with Buddha may be called Ken-tok (apparent-obtaining).

CHAPTER XXIX.

OBSERVANCE OF THE TEN PRECEPTS.

Misunderstanding of the doctrine of Buddha, some Buddhists of the present age teach the ethics of

asceticism. They regard the pursuit of happiness as immoral. It is remarkable that Buddha never taught the ethics of asceticism. He said: "Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, will cleanse a man who is not free from delusions. Self-mortification by heat or cold, and many such penances performed for the sake of immortality, do not cleanse the man who is not free from delusions. Strengthen thy body by drink and food, and thus enable thy mind to seek composure."

Thus Buddha himself ate and drank to refresh his body and thus to aid his mind to become clear.

Buddhism does not, however, accept the principles that regard happiness as the criterion of ethics, and believes that pleasures are the ultimate aim of life. We are taught: "He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle and weak, him Maya, the tempter, will certainly overthrow, as the wind throws down a weak tree." And in another place we are taught: "Let no man take into consideration whether a thing is pleasant or unpleasant. Pleasures destroy the foolish; the foolish man, by his thirst for pleasure destroys himself as if he were his own enemy." Buddha bid us walk the middle path, which keeps aloof from both extremes—the hedonism and asceticism.

According to Buddhism, man must make an effort of his own, as we have often mentioned; pain is the outcome of evil, happiness is the outcome of good. Which acts are good and which are bad? Buddha said: "All acts of living beings become bad by ten things, and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue, and three sins of the mind.

The three sins of the body are murder, theft and adultery. The four sins of the tongue are lying, slander, abuse and idle talk. The three sins of the mind are covetousness, hatred and error. They may be included in the following formula:

Deed	Not to kill. Not to steal. Not to commit adultery.
Word	Not to lie. Not to invent evil reports. Not to carp. Not to be profane.
Thought	Not to covet. To cleanse one's heart of malice. To free one's mind of ignorance.

In every land and age man has had several doctrines of morals according to the degree of his civilization

But, though man has many moral doctrines or precepts, I believe that the ten precepts taught by our Lord, Buddha, as a doctrine for humanity, are perfect, and that this doctrine has the greatest and deepest meanings, for it teaches self-control as the main duty toward oneself and justice as the main duty toward others.

Buddha said: "He who looks for pleasure for himself only, and who is selfish, is not a virtuous man," and it is said in Sutra that if anyone breaks the ten precepts, which nobody denies as the truth, he is not far from the fowl and the beast, for, though he has a body like a man, his mind is not far from the beast.

I will give briefly the explanation of the ten precepts.

1. "Not to kill," but have regard for life. The term kill commonly means the taking of life, but the commandment implies not only to murder mankind, and not to kill living beings, but it also commands to take care for life, and to have compassion on all lower animals.

Buddha said: "Know, now, O, disciples, that all the world is ours, and all mankind are our children, and all men are our fathers, and all women are our mothers." This means that we must have kindness for all people without any difference, as parents love their children, and as a child loves his parents.

Let us think of the action of taking life. We are concerned especially with the lives of the lower animals, because it seems needless to think about the action of murder, since it is acknowledged as a great crime, and because it is not yet generally taught that to take the life of lower animals is cruel, immoral and unnatural.

Whenever we reflect on all living beings, does it not occur to the mind that animals seek to escape from death at all times? Nothing is so painful and sorrowful in the world as death. If animals are to care for their lives, then is it not clear that, though once there were, unfortunately, many people who killed animals mercilessly, to kill is against the nature of mankind, morality and natural law?

To act with kindness towards beings inferior to men is the duty of man, or the nature of humanity at least. According to Kant, the duties incumbent on man are classified fourfold:

(1). Duties in reference to himself as an individual.
(2). Duties in reference to his fellow men as living in society.
(3). Duties in reference to beings inferior to man.
(4). Duties in reference to superhuman beings.

Some objections as to our duties toward beings inferior to man are raised by Christians on the ground that inferior animals are, like the inanimate part of creation, to be regarded as subject to our will and subservient to our use. Although it is so, by considering their love for their offsprings and the young for its parents, the love of male and female, and the

mutual affinities of members of the same group; also their attachment for their leader, and the general condition of the life of animals compared with man's, who will say that the inferior living beings are like the inanimate things? To kill the inferior animals, or even to inflict unnecessary pain upon any living creature, is it not cruel?

Whereupon, Buddha taught not to kill, but have regard for life. He who keeps perfectly this precept can always be happy in his mind, his body safe, and a help to others to attain peace in their mind.

We have discussed at some length this precept because it has been considered strange to our Christian friends that Buddhists have regarded inferior animals superior to inanimate things. The other precepts will be mentioned briefly. It is not necessary to fully explain them, since they are observed as common precepts by Christians.

2. "Not to steal or rob," but help every one to obtain the fruit of his labor. By the precept we are forbidden to take unjustly or keep what belongs to another, and are commanded to give to all men what belongs to them and to respect their property and to be careful not to damage the things which we borrowed, and return them without fail. He who keeps perfectly this precept will not lose his property by disaster.

3. "Not to commit adultery," but lead a life of chastity. By this precept we are forbidden to commit unchaste freedom with another's wife or husband; also all immodesty even with one's own wife or husband at forbidden times, forbidden places, and commanded to be pure in thought and modest in all our words and actions.. He who keeps perfectly this precept can enjoy domestic happiness with his wife and children.

4. "Not to lie," but to be truthful; and to speak the truth with discretion, wisely and lovingly. By this precept we are forbidden not only the making of false statements in words, but also in actions. It is not only "saying that which is not," but also "pretending that which is not," as, for instance, "claiming to be a learned man when one is not so." Everything, therefore, that makes against the truth, whether in deed or word, falls under this prohibition. He who keeps perfectly this precept will not be deceived by others, and will gain the confidence of the world and the reverence of Heaven.

To the above four precepts is added one other, to form the five observances or precepts which are imposed on the Buddhist laity in general, namely,—

5. "To abstain from using intoxicating liquors, and drugs that tend to procrastination." We read in the Sutra as follows:

"Let the householder who approves of this Dharma not give himself to intoxicating drinks; let him not cause others to drink, nor approve of those who drink, knowing it is madness. For through intoxication the stupid commit sins; let him avoid this path of sin, this madness, this folly, delightful only to the inebriate."

The ten precepts embrace the first four above enumerated, with six additional:

5. "Not to fabricate or circulate evil reports; not to carp, but look for the good that may be in a fellow-man, and to defend him against his detractors or calumniators."

He who follows this commandment will gain the respect of angels and men, and preserve the bonds of friendship unbroken. And he will merit to be born hereafter into a righteous sphere and possess a voice sacred as that of Buddha himself.

6. "Not to be profane," but to speak with decency and dignity. By this precept we are forbidden from carping and villifying others, also of the lowest creatures, such as ants, sparrows, serpents, etc.; from speaking evil words or villifying them, and are exhorted to speak of their industrious habits, etc.

If you carp of human beings, especially of your parents, you would be condemned to Avitch (Hell without interruption). By the merit of keeping this precept, there will never be fear of strife, nor violent conduct in any place.

7. "Not to tattle," but to speak to the purpose, or keep silence. By this precept we are commanded to use always harmonious words and keep peace with each other, and be careful not to use words that may destroy the peace existing between husband and wife, parents and children, master and servants, and friends, and trouble be at an end.

8. "Not to covet nor envy," but to rejoice at the prosperity of others. Covetousness may be defined as the desire of unlawful possessions. Its cure is to be found in the absolute indifference to all possessions.

By this precept we are forbidden to grudgingly hold our own, or to covet anything which belongs to others, but to give of our possessions to the poor according to our power. Treasure is public property of the world and is an implement by which every one in the world may share equally, exchanging all necessities with one another. Therefore if you gain treasure, divide it into four, and contribute one part of it to the public, the second part to Triratna—Buddha, Dharma, Sangha,—with the third part sustain yourself, and the rest you will deposit for your children. So, according to circumstances, you will give or loan your treasures to the poor, but never be miserly nor demand unreasonable profit out of it

He who keeps perfectly this precept, happiness being fulfilled, will never suffer from poverty.

9. "To cleanse one's heart of malice; casting out all anger, spite, and ill-will, to treat all living beings with kindness and benevolence."

He who keeps perfectly this precept will love all with the warmest heart. There will then be no enmity nor disquiet in his mind at any time or place.

10. "To be diligent in learning, and to free the mind from ignorance." By this precept we are exhorted to appreciate all instructions of sages and wise men, keep in our mind that a good cause will bring good results, and a bad cause bad results, just as water is wet and fire is hot, which no one can interchange, and to be not selfish, but conceive the truth of self-denial. In a word, to stand on the same point of view with all Buddhas, and strive to propagate the truth. If a man has learned to control all his thought he is master of himself. Being master of himself, he is, then, master of the universe, or Buddha.

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English edition, paper, 35 cents; American edition, parchment, 50 cents.
Occult Publishing Co., 73 Tremont Street, Boston, Mass.

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