

the faithful beings with his own light, and let them go to be born in his Pure Land."

The believer's faith is defined as involving three elements, first, the thought of ; second, belief in; and third, desire to be born in the Pure Land. "If we examine our heart," says the Japanese expounder, "it is far from being pure and true. It is bad and despicable, false and hypocritical. How can we cut off all our passions and reach Nirvana by our own power? How can we also have the three-fold faith? Therefore, knowing the *inability of our own power*, we should believe simply in the vicarious power of the original prayer. If we do this, we are in correspondence with the wisdom of Buddha and share his great compassion, just as the water of rivers becomes salt as soon as it enters the sea."

It is interesting to see how this abandonment of the all-prevailing Buddhist doctrine of works is harmonized with a proper requirement that works shall not practically be abandoned. The doctrine which covers this point seems marvelously at one with the New Testament "faith which works by love." "If we dwell in such a faith," says our author, "our practice follows spontaneously, since we feel thankful for the favor of Buddha, remember his mercy and repeat his name. This is the repetition of the thought (of the Buddha's name) only ten times as spoken in the original prayer. Of course it does not limit to the number of ten, so that the words *nai shi* (even to) are added. There are some who may repeat the name of Buddha for the whole life, and while walking, dwelling, sitting or lying down. Some may, however, do the remembrance of Buddha only once before they die. Whether often or not, our practice of repeating Buddha's name *certainly follows our faith*." "This faith and practice," he goes on to say, "are easy of attainment by any one. Accordingly, the general Buddhist rules of becoming homeless and free from worldly desire in order to attain Buddhahood, are not considered essential in this sect. Consequently even the priests are allowed to marry, to eat flesh and fish, while those of other sects are not."

In other words, asceticism, which is the very soul of Buddhism, is here rejected entirely. "In order to make this perfectly clear," the author says, "those who belong to this sect are to keep their occupation properly and to discharge their duty so as to be able to live in harmony. They should also cultivate their persons and regulate their families. They should keep order and obey the laws of the Government, and do the best for the sake of the country." This is Buddhism, turning its back upon all its past history and its essential doctrines. The "noble path" is no longer the life of droning idleness and contemplation, but that of thrifty and industrious citizenship. It has caught something of Paul's terse motto, "Not slothful in business, fervent in spirit, serving the Lord."