

1. Care for our own bodies, which belong not to ourselves but to our parents. The man who by profligate living or reckless conduct injures his own health, thereby deprives his parents of the "love, honour and succour" which they have a right to expect from him.

2. To preserve intact whatever we inherit from them (*fubo no isan wo tametsu*). This duty is not merely confined to the material part of our heritage. It is our privilege to preserve, as far as we can, the name, rank and prestige derived from them.

3. To pay them all reverence and respect while living and duly to celebrate their funeral obsequies when dead.

These duties, when put into practice, sometimes have strange results. I have known a boy decline going down the rapids of the Fujigawa river in a canoe, on the ground that his body belonged to his parents. It was in reality a very solid reason to give, but an English schoolboy would have attributed the refusal to another cause. The duty of preserving intact the family heritage leads to the custom of adoption which is so commonly practised, not only in Japan, but throughout the East. From the respect paid to the memory of departed parents comes the worship of ancestors which forms so large a part of religious life in Japan. It is, however, only fair to say that here Buddhism has been considerably modified by the surrounding Confucian and Shinto beliefs and practices, and that memorial services in behalf of the dead can scarcely be called a non-Christian custom.

II. If these be the duties that we owe to our parents in return for the benefits received from them, our duties to all mankind are equally clear. I have here used the word "all mankind," but the Japanese word (*shugo no on*) is far more comprehensive. It includes all creation in which there is life, not man only, therefore, but creatures higher and lower than man in the scale of life.

In considering our relations to mankind we must remember that we are dealing not merely with the present life and a possible future, but with life past, present and future. Each man amongst us has, according to the well-known doctrine of re-birth, had innumerable, or at any rate, numerous lives in the past; his present sphere of life being determined by his merit or demerit in previous existences. In each different life he has had different relationships, though these previous ties have long since been dissolved and forgotten. Every man, therefore, whilst preserving his individuality untouched during the present life, stands intimately connected with the whole of sentient life. The whole of sentient life, therefore, stands to him in the relationship of "my mother and my sister and my brother." (*Is-sai no danshi wa kore waga chichi nari. Issai no nyoshin wa kore waga baba nari. Issai no shujo wa kore waga oya nari shikun nari.* "All males are my father, all females my mother. All creatures my parents and my masters.")

There is a further relationship depending on the conditions of the present life. Mankind is so constituted that we are all inextricably dependent on one another. The commonest article of food, the coarsest material which forms the simple clothes of a Japanese coolie involves the labour of hundreds of men. Life is inconceivable without intercourse, and intercourse means commerce, and commerce at once involves the whole industrial fabric of society. We

are, therefore, inextricably bound up with our fellowmen, and as we cannot pass an hour without receiving something from them, so we cannot for one hour escape the obligations imposed on us by the conditions of our existence.

These obligations are fourfold:

(a) *fuse*. The obligation to abstain from selfishness or covetousness.

(b) *aigo*. The duty of giving kind words.

(c) *rigyo*. The obligation of rendering practical aid.

(d) *doji*. The obligation of equitable dealing.

An analysis of these four obligations will show that it comprises the whole of a man's duty towards his neighbour, as laid down by the highest of all codes—the Christian. Moreover, I think that no one who has had intimate personal dealings with the Japanese will deny that the Japanese act up to the standard thus put before them. We foreigners, who have lived amongst the Japanese, and have on so many occasions been witnesses of the unselfish lives lived by so many of them, and the invariable politeness that characterizes them in their transactions, not only with us, but amongst themselves, the practical way in which they come to one another's assistance, and the substantial justice that is meted to everyone (perhaps more conspicuously so in a village community) should be the last to withhold from them this tribute of commendation.

It is true that one of the foundations on which the duty our neighbour is based is the doctrine of re-birth as involving the substantial unity of mankind. It is a doctrine to which we are not much accustomed in the West. But let us remember that it is a doctrine which does not, in any sense, militate with the great truths which we believe as Christians. It does not militate with our belief in God the Creator to suppose that when God created the world He gave to His sentient creatures "a law which shall not be broken" of birth and re-birth. It does not militate against our belief in Christ as the Saviour of the world, for that salvation does not depend upon re-birth at all. Nay, in some ways it may be said to vindicate the ways of God to man. If we assume previous existences and previously accumulated merit and demerit, then the justice of God is vindicated. The inequalities of this life are the logical consequences of previous states of existence. If we assume the possibility of future states of existence, then again we can see the justice of God more clearly. If we have but one life and one chance, what of the myriads who have perished without Christ? If we have many chances then are we all brought within the reach of the eternal life; and those visitations of God, the flood with its immense destruction of innocent life—children and others; the destruction of Sodom and Gomorrah, the annihilation of the Canaanites, the gradual extinction of lower races, which we have seen in our own generation, stand before us in a very different light when viewed in the light of a possible future re-birth.

III. Our obligations as subjects to the sovereign (*Kokeo ho on*). We are all members of families, of communities, of provinces, of states. In each of these capacities we have an obligation that we owe to those who govern us. As servants we owe a duty to the head of the house, as members of cities to the municipal authorities, as citizens to the authorities of the state, and

above and beyond all these to that one person in whom is centred and from whom is derived the sum total of national authority—the sovereign.

It is to the sovereign's initiative that we owe the protection of our country from enemies without, from conspiracy and crime within, the development of the country's resources, commerce, communications and agriculture and the consequent prosperity of her people, the propagation and fostering of education and the care for the institutions of religion.

It is not every country which possesses the advantage which Japan possesses of being ruled by a dynasty coeval with the nation itself. Confucius had not yet commenced to teach in China, the reforms of Sakya Muni had not yet been heard of in India, the Son of God had not yet become the son of Mary "for us men and for our salvation" when the present dynasty was firmly seated on the throne of Japan. It is the peculiar privilege, as well as the special responsibility of the Japanese nation to possess so ancient an Imperial House, and all history has shown that patriotism, a devoted attachment to king and country is one of the most potent factors in the moral well being of a country.

IV. The last of the four foundations of morality is what is called in Buddhist language *sam bo ho on*, the obligations resulting from the benefits conferred upon us by our religion. By the *sam bo* are meant the three treasures, Buddha's person, Buddha's law, Buddha's community. Man's heart in his original state of innocence, was like the cloudless sky (*Hits ni kokoro wa neotogori kosmori naki aozora no gotoshi*). When deceit and consequently falsity (*mumyo*) entered into it there arose a confusion between the *ego* and the *non-ego* (*muga*) (according to our Christian version between the *meum* and the *non-meum* also), and that initial falsity has brought with it the whole train of human misery and involved the whole human race in the apparently endless chain of birth, death and re-birth.

To the nations of the far East it has been the merit of Sakya Muni, and of other persons, such as Anida Nyorai, who have attained to the same enlightenment (*butsu to wa gaku wo ini suru nari*), to instruct men in the causes of their misery, which are the confusion between the *ego* and the *non-ego* and the consequent introduction of *ingwa*—(i. e., Karma, with its endless succession of birth and re-birth). Such is the definition given of a Buddha, or enlightened being (*nudzakara nuga no shinri wo satori hito ni ingwa no dori wo satorashimuru wo butso to in*).

In order to enable men to escape from the miseries of sinful existence the Buddhas have given us a three-fold law of ceremony, meditation and precept, which are to be our guides, and in order to perpetuate the teaching of these truths Sakya Muni instituted the order of Monks—men devoted to the working out of their own salvation, according to the law and in thankful remembrance of the persons of the Buddhas.

On such foundations rests one of the systems of Japanese ethics. I say one of the systems because there is another system much in vogue amongst the educated classes, which would practically make morality to stand on three legs rather than four, and would cut out religion from the concerns of daily life. It is possible to sit on a three-legged stool, but to do so you must keep your body very quiet. So it is possible, when the body of the nation is