

work that must be undertaken, under the shadow of the Cross it is true, but also under the shadow of the book-case. It can be done only by the dissemination of literature, pamphlets, etc., bearing on the sacred literature of Buddhism itself, and showing (for it can be shown) that Buddhism has its logical development in Christianity, and that Amida is in truth nothing else but the shadow cast on the path of man by the living substance Christ.

It is, on the other hand, a work which could be very largely done at home,—nay, which can be done better here than in the midst of the excitement of the mission field. To enunciate principles, to work out facts, especially theological ones, requires leisure, and freedom from controversy. The missionary on active service has seldom much leisure and is never free from controversy. And when the main portion of the work is done, translators of average ability are not hard to obtain, printing is cheap, and a postal guide would enable us to reach every priest in Japan.

Whilst on this subject of special studies I may perhaps be allowed to digress a little, in order to point out the striking resemblances of thought and expression that exist between Buddhism and Swedenborgianism. The Swedish seer is very little read, and perhaps less understood, and therefore perhaps it is not so strange that the analogies between the two systems should not hitherto have been pointed out. But the student has only to work through the indices to some of Swedenborg's works (and I may add that the patience of his admirers has furnished him with excellent indices) to be struck with the wonderful resemblances. He will find Swedenborg agreeing with the Buddhist philosopher in his conceptions of heaven and earth and hell—heaven with its three grades and its wonderfully constituted order, hell (or rather the *hells*) with innumerable varieties according to the varieties of the love of evil. Swedenborgian angels, and for that matter satans too, i.e., men in their ultimate developments of good and evil, are wonderfully like to the Buddhas and Bodhisattvas and demons of the Oriental mysticism. The western mystic interprets Holy Scripture by a system of correspondences, which would make every word a parable "an earthly word with a heavenly meaning"—so does the mystic of the Zen sect. Both maintain the eternity of matter and form; both protest against our popular conception of creation and assert that *ex nihilo nil fit*; and Swedenborg's conception of the Trinity is one which would not be impossible for a Buddhist to accept. A careful comparison of the two systems will reveal more and equally striking analogies, especially metaphysical ones. It would be very strange if in the providence of God the visions of Emmanuel Swedenborg should be found to contain the key for a successful attack on the deeply-rooted system of the East. But it would not be the first time that God has overruled heresy.

But to return to the Buddhist hymnal. The translations of the first five hymns are versified. These hang together and appear in the Japanese text as hymns in praise of Amida. The other is a hymn in praise of the Pure Land and is based upon texts from the Amida Kyo and other Sutras. I may add that in the transliteration of translation I have had the very valuable assistance of my friend and pupil, Mr. Masazo Kakuzen, formerly of the Keiogijiku College in Tokyo.

It remains for me to add a few words as to the hymns themselves, the date of their production, their author, and the sect whose doctrines they illustrate.

The doctrines of Amida and his Pure Land (i.e., the Paradise which he has specially prepared for his followers) seems first to have originated in Kashmir, from whence they came to China, and were from there introduced into Japan about A. D. 805.

The first sect that taught the doctrine of the Pure Land in Japan was the Tendai sect (still in possession *inter alia* of the shrines at Nikko, and the great temple of Asakusa in Tokyo). This was followed in the twelfth century by the Jodo sect, founded by Genku and still in possession of the beautifully situated Zoji in Shiba, Tokyo.

Both the Tendai and the Jodo sects are what may be called ritualistic sects. Their priests practise religious austerities and deal in charms, amulets and relics.

The Jodo Shinshu sect ("True Sect of the Pure Land") was founded by Shinran Shonin as a protest against its predecessors. Rejecting penance, austerities and all such elements of superstition, the Jodo sect sets forth salvation as attainable only through faith in the power implied in the Name of Amida Buddha.

It is not, therefore, a *sine qua non* with the Shinshu sect, as it is with other sects, that he who would attain to salvation should abstain from marriage, forsake his home and renounce flesh eating and become a monk. The Shinshu system prides itself on being the "popular system." "The Sovereign who installs his Consort and partakes of his royal viands, attains salvation. The commoner, who possesses a wife and eats flesh, attains salvation. Shall the Holy Path be different for them? Although the sins of the unenlightened be many, if these be contrasted with the Power of the Vow they are not as a grain of millet to the ocean. The eating of flesh, the having of wives, are nothing to speak of. A stone is by nature heavy: if you precipitate it into the water, it inevitably sinks, but if you place it upon a ship, it assuredly floats. The sins of the unenlightened are heavy: if you precipitate them on the *Three Worlds* they inevitably

sink: but if you place them on the ship of the Vow, they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks, you cannot be born into the land where there is no leaks."

Another quotation from the same volume will give us an idea of Shinshu Buddhism as being, in intention at least, a world-religion:—

"It is said in the Patriarchs: 'Brothers within the four seas.' Faith by the power of Another proceeds from Mida. Thus Mida is Father and Mother: all within the four seas are brothers. The Chinese call foreigners barbarians: foreigners call Chinese uncivilized. Both we consider are wrong. Those who do not observe the relations of life are barbarians, without distinction of native and foreign. . . . The kindly relations of intercourse make the friend. Two persons, the same mind: their spirit is as dis-separated gold. One country, the same mind: a golden bowl without defect. All countries, the same mind: then first is attained perfect equity. The foundation of the same mind is the calling to remembrance of the One Buddha."

Shinran, the founder of the Shinshu, and the great preacher of Amida, the One Buddha, like Wesley and Luther, knew the value of hymnology. His hymn-book, like many other of the Shinshu books, and notably the Epistles of his descendant Rennyo, is written in fairly easy Japanese, not too hard to be understood by the laity, and contains in easy versified forms the summary of the doctrine as contained in the three books to which the sect attaches special importance. The hymns are metrical—the measure being very much like the "long measure" of our English hymnals. In the edition that I have used there are printed diacritical marks evidently intended as guides for chanting. I am sorry to say, however, that I have no clue whatever to the meaning of these diacritical marks.

The hymns which now follow I thought it best to group together at the end of my paper, rather than to separate them from one another by interspersed comments of my own.

## I.

1. Since Mida's great Ascension-tide  
Ten times ten thousand years have sped;  
Still from his body glorified  
His world-enlightening light is shed.
2. O praise with us His Wisdom's might,  
O praise the Life that earthward welled,  
Wisdom and Life that flow from Light—  
Wisdom and Life from none withheld.
3. Nought can restrain His power to save,  
Praise Him, ye saints, with joyful breath,  
To all alike He freely gave  
Freedom from birth and change and death.
4. Through space immense His light is seen,  
Like one bright cloud of holy fire;  
No darkness dims that light serene,  
That guideth all men, leading higher.
5. Holy and pure without compare,  
He doth our sinful load remove,  
O seek that Light with trustful prayer,  
And praise that everlasting love.
6. O Buddha's Light! O first of Light,  
O king of cleansing, guiding rays,  
O'er death's dark streams thou sav'st with might;  
Thy wondrous saving might we praise.

## II.

1. Thy Light of Truth surpasseth all,  
Before Thy Truth, Great Lord, we fall—  
Who once Thy Truth attaineth  
Saving and guidance gaineth.
2. Thy Light of mercy shineth far,  
Gracious and true thy mercies are;  
Where once thy mercy reigneth  
True peace of mind remaineth.
3. O Lord of Wisdom, praise to thee,  
From Buddhas, Saints, and Regions Three!—  
From Thee Pure Wisdom wellet  
And mists of doubt dispellet.
4. Eternal Love, to Thee we pray  
Whose Love shines forth with changeless ray:  
He that Thy love believeth  
Deliverance receiveth.
5. O Lord, exceeding human sense,  
Mida, of Life and Light immense:  
Each Saint his voice appraiseth  
Thy saving Virtue praiseth.
6. O mystery of power and might,  
Essence Thyself of Life and Light!  
Saved by Thy power, O Nameless One,  
Saints praise Thee still while ages run.

## III.

1. Beyond the moon's nocturnal ray,  
Beyond the bright, bright sun,  
Beyond what Shaka's tongue could say  
Shineth the Brilliant One.
2. A countless number stand above,  
And praise His mercies given—  
Those who have heard of Mida's love  
And reached to Mida's heaven.
3. Great peace have they who love Thy lore,  
And enter Paradise,  
Whilst they that other Lords adore  
Are bound in sin and vice.
4. Storehouse of Mercy! praise to Thee  
For all Thy endless worth:—  
Thy love is as the boundless sea,  
And fills both heaven and earth.

"Troup. Tenets of Shinshu. Transactions Asiatic Society of Japan." Vol. XIV. Part I., page. 14.

5. Triad of love and life and light,  
O Buddha, one in Three,  
Restless to save, protect, requite  
Those that are joined to Thee.
6. Thy Paradise who e'er attain  
And thence to earth return,  
Like Shaka, preach relief from pain  
And joy to those that mourn.

## IV.

1. O absolute Existence, Thou,  
Eternal, great "I am,"  
Before Thee saints and angels bow,  
And praise Thy Nameless Name.
2. Thy stored-up merit wondrous high,  
Thy Wisdom's heavenly lore  
That filleth earth and sea and sky  
Thy followers adore.
3. Thy face, O Lord, is Truth and Worth,  
Thy body glorified  
Shineth in space 'twixt heaven and earth,  
Formless and deified.
4. They that would reach Thy land of Peace,  
Believe with steadfast heart,  
No wavering doubt, no doubting stand  
In that pure land has part.
5. From the whole universe they come,  
From Heaven and Earth and Hell,  
Conjoined with Thee they seek Thy home—  
Thy virtue they love well.
6. O Lord of Everlasting Youth,  
Thy Covenant is sure;  
Grant to us, Lord, to know thy Truth,  
And hold Thy Faith secure.

## V.

1. Treasure of Wisdom, praise to Thee,  
Whose grace no creatures miss:—  
Thy vow hath set us sinners free  
And ope'd the gate of bliss.
2. Blissful Thy land, beyond the reach  
Of Shaka's eloquence,  
Who then is worthy Thee to preach,  
Nameless intelligence?
3. From Thee and from Thy blissful land  
Salvation free is given;  
And shall be so while time shall stand  
In hell and earth and heaven.
4. Thy Name, O Mida, frees from sin  
And speaks to man of peace,  
When Thy heart beats our heart within  
Then doubt and error cease.
5. Unscathed they pass the world's fierce fire  
That bear Thee in their breast,  
Extinguished lust and quenched desire,  
They enter now their rest.
6. From Shaka's land, from Ganges' plain  
From regions far and nigh,  
Buddhas and Saints and Holy men  
Praise Thy divinity.

N. B.—It is, perhaps, worth calling the reader's attention to the fact that Shinran was preaching salvation by Amida and his *Pure Land* almost exactly at the time when, in the West, St. Bernard was singing of the glories of the celestial Jerusalem,

O sweet and blessed country,  
The home of God's elect;  
O sweet and blessed country,  
That eager hearts expect.

It may be only a chance coincidence. It is, to my mind, a sign of something more.

## HYMN BASED ON THE AMIDA KYO.

"1. Amida derives his name from the fact that he is always looking for those living beings that inhabit the numerous worlds of the ten quarters who offer their prayers unto him, and saves them.

"2. Buddhas as numerous as the sands and the dust, hating the small virtue that comes from the practice of a thousand good deeds, suggest to living beings that they should believe in the mysterious name of Amida.

"3. Buddhas throughout the universe, as numerous as the sands of the Ganges, preach doctrines hard of belief, and keep and explain the truths thereof, for the sake of the living beings of this wicked world.

"4. To the infamous and hard-hearted beings of this wicked world and in this wicked age, Buddhas as numerous as the sands of the Ganges give for their adoration the name of Amida.

"5. The fact that the Buddhas keep and explain the Truths to living beings proves the fulfilment of the merciful desires of Amida. He to whom strong faith is given should ever call to thankful remembrance the great mercy of Amida."

Note.—With this hymn may very suitably be compared the numerous hymns in any Christian hymn-book on the efficacy of the Holy Name of the Saviour, who is the true Lord of Immeasurable Light and Life, e. g.,

To the Name of our salvation  
Laud and honour let us pay.

Port Hope.

ARTHUR LLOYD.

An Irishman who had lately arrived in this country found a round bit of tin stamped with the name of a big brewery. A policeman, whom he consulted about it, told him for a joke that it was a five cent piece. So Pat went into a saloon and called for a beer. He drank it and shoved the piece of tin across the bar. The barkeeper pushed it back and said: "Why, man, that's tin!" And Pat replied: "Faith and is it tin? I thought it wor five; have a glass yourself thin."—*New York Tribune*.

<sup>1</sup> "The World of Desire, the World of Forms, the World of Abstractions."