A Survey of Major Japanese Buddhist sects of today

In Japanese, the term “Shū” which is usually translated into English as “Sect” is used to indicate a stream of Buddhism. Although most English books on Buddhism are using term “Sect” for the Japanese “Shū” as Jōdo sect or Sōtō sect, it is not used here in order to get rid of misunderstanding among the readers. Instead, “Buddhism”, Denomination, and “school” are used to indicate either a “Shū” or “Ha” in Japanese Buddhism. Generally speaking, Shū indicates a self-governing body of many temples which are following a certain steam of Buddhist thought. Besides this term “Shū” there is another term “Ha” or “Ryu” in Japanese Buddhism which may mean a sub-Shū or a branch under a Shu. This “Ha” or “Ryu” also indicates a self-governing body of many temples. Buddhist schools, sects or sub-sects are usually started by a leader who establishes himself in a centre perhaps a small hermitage where he gathers disciples and followers. As disciples spread his teachings their missionary outposts become branch temples and the original centre becomes the head quarters. When this happens, the original centre often becomes a grand head temples, the secondary centre becomes a great head temple. Small preaching centers with congregations are known as chapels.

1. After the Mahāparinirvāṇa (Great demise) of Buddha dissension arose among the monks with regard to the interpretation of the principles of Vinaya (discipline) which ultimately lead to the origin of different sects in Indian Buddhism. We are told that as many as twenty sects or more came into being within a few hundred years of the demise of the Great Teachers P,88.

2 Hanayama Shoyu (ed), A Guide to Buddhism. p,79
The whole complex body of such an institution is usually called a sect. The original sect from which they all stemmed is regarded as a school of Buddhism. White its offshoots are called sects of that particular school. Some centuries later, in 1873, the Meiji government abolished government control of church titles, permitting each sect to develop its own hierarchy. Today, there is no uniformity among different Buddhist sects in the titles and ranks of the priesthood. Most sects have three orders of priests with rank and one order of priests with out rank. The list of titles and ranks given below is that for the priesthood of the Shingon sect.

Archbishop - (Daisojo) - 6 grades
Bishop - (Sojo) - 6 grades
Ranking priests(Sozu) - 6 grades
Priests (Risshi) - 2 grades
Monks (Sorgo) Priests with out rank
Seminarians (Kyoshi shiho) Candidates for priests hood

Most of the Buddhist sects in Japan, it may be noted, originally came from China. In order to avoid the complicated explanation on these terms, (the relationship between these terms are shown in the following chart of Japanese Buddhism. The important sects are given below.

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3. As we turn our attention to the Buddhist tradition in Japan, we realize that it is no easy task to make general observations, because what we call Japanese Buddhism is a conglomerate of many sects, schools divisions and subdivision. p.,205. Kitagawa. Joseph M, On understanding Japanese Religion.


5 Bapat , P. V. (ed), 2500 years of Buddhism p.,116.
(i) Tendai Buddhism: Tendai- (Sanmon) denomination
Tendai-Jimon denomination
Tendai-shinzei denomination

(ii) Shingon Buddhism:

(iii) Pure Land Buddhism: Jōdo denomination, Chinzei Jodo-Shin Seizan school denomination, Higashi Hoinganji school
Yuzu-Nembutsu Nishi Hoinganji denomination school

(iv) Nichiren Buddhism: Nichiren denomination
Nichiren-sho Denomination

(v) Zen Buddhism: Sōtō, denomination Rinzai denomination Myoshinji school
Obaku denomination

All other Buddhist organizations such as newly orisen Buddhist groups are called either a Buddhist group or a Buddhist fellowship.

The major Japanese Buddhist sects are given below:

I. TENDAI BUDDHISM:

During the first years of the Heian Period, the two esoteric types of Buddhism (Mikkyo in Japanese), the Tendai Buddhism by Saichō and the Shingon Buddhism by Kūkai, were officially recognized as independent

6. Saicho was born the son of a Chinese immigrant in a remote village at the base of Mt, Hiei, near present day Kyoto.
Buddhist schools and became the dominant streams of this era. Although both brought their original ideas from China, these two types of Buddhism were very different and unique compared with those which had existed in China at that time. There was a stream of Buddhism called Tendai T'ientai in Chinese in China, while there was none called Shingon, although pure esoteric teachings of Buddhism were studied there as one of the Buddhist studies under the name of Mystic Teaching. The Tendai founded by Saicho is usually called the Japanese Tendai, while a type of Buddhism founded in China by chingi (chih-I, 538-597 A.D.) is called the Chinese Tendai.

When saicho brought the Ritsu teachings to Japan. He had been ordained in 785 A.D. in the city of Nara. He studied Tendai teachings at Nara under the followers of Ganjin. He was sent to China in 804 A.D. in order to inquire as to the best form of Buddhism for adoption at the new Japanese capital. He also studied Shingon as well as zen teachings. On return from China he resumed the position of abbot at the Enryakuji which he had built in 788 A.D. It was the very important point in the history of Buddhism that Saichô insisted that the sentient beings had Buddha-nature and they were equal. He became the first Japan monk in history to be granted the title Daishi, “Great Teacher” by the Emperor, As a result he is better known by his posthumous title Dengyo daishi.

10. Singhal D. P, Buddhism in East Asia, p. 158.
11. Soda Keiko, Theravada Buddhist studies in Japan, p. 10
The Tendai Sect has a great record in both China as well as Japan. It is based on the (Hokke-Kyo in Japanese) Lotus sutra\(^{13}\) (Sanskrit saddharmamapundari Ka Sūtra). Though it is based on the Lotus sūtra, the most remarkable characteristic of the Tendai is its comprehensive and encyclopaedic character. It was wide and comprehensive in another sense. The Tendai school is variously called the Hooke-shu or Lotus sect in view of the fact that it bases itself primarily on the Lotus sutra, and Nirvāṇa sūtra were ultimately absorbed by the Tendai.

Besides a commentary on the Lotus Sūtra Saichō wrote the interesting work shugo Kokkai -sho, Defense of the country in which he saw Tendai teachings as a kind of protection for Japan. Indeed Saichō’s monastery was called the “centre for the protection of the Nation” Along with a certain nationalistic feeling in his writings as well as the great reverence he paid the sovereign\(^{14}\).

Tendai views the entirely of Buddhist teachings from the stand point of the so called five period.

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\(^{13}\) No other Sūtra so connects the Buddhism of China and Japan. Tendai and Nichiren depend entirely on this Sūtra and it has influenced Japanese Buddhist teaching in other sects as well. In all zen temples it is recited daily. The twenty -fifth chapter, the Fumonbon is important from the standpoints both of religion and art. There are three extant Chinese translations: (i) By Dharmaraksha (286 A. D.) (ii) By kumarajiva (406 A. D.) and (iii) By Jisana gupta and Dharma gupta (604 A. D.) of which Kumarajiva’s is the best and there is a commentary written by shotoku Taishi, pp.,99 – 100.

Suzuki, B. L, Mahayana Buddhism,

\(^{14}\) Saunder E Dale, Buddhism in Japan.,p.,141.
A. The first Period:
Just after his attainment of Enlightenment Buddha passed 21 days under the Boddhi tree, at that time he preached the law to the gods who had come down to pay respects to him. This teaching was the most sublime and contained the highest truth unintelligible to ordinary men. These teachings are contained in a class to texts called Avatamsaka Sūtra, the central texts of the Kegon school.

B. The second Period:
During the first twelve years of his career as teacher Buddha met common disciples and preached the early Agamas (A-han) at Deer park. Which constitute the sutrapitaka of the Theravāda.

C. The third period:
During the next eight years Buddha made discourse for the benefit of the ordinary disciples and had at the same time to discuss religious matters with them in order to remove the doubts. Buddha had to bring in at terms the problems relating to the more sublime truths or the domain of Mahāyāna. These mixed teachings are contained in a class of texts known as Vaipulya Sūtra.

D. The fourth Period:
The fourth period that of wisdom (Prajñā) corresponds to the preaching of the prajñāpāramitā sūtras.

15. After enlightenment, Buddha passed 49 days, pp., 1-4.
16. Prajñāpāramitā Sūtra is most primitive and fundamental of all those dealing with the idea of Emptiness which developed out of the causation theory in primitive Buddhism. There was a large number of versions of Prajñāpāramitā, such as the Mahaprajna paramita the Ashtasahasrika- prajnaparakuta and the larger and smaller prajnaparamita- hridaya. The earliest translation in to Chinese was made about 170 A.D. Suzuki. B.L. Mahayana Buddhism, p.,84.
The Fifth Period:

The fourth period is the time of the saddharmapundarika and Nirvāṇa Sūtras a time of the fusing of the doctrines 18.

Tendai was contrary to the teaching of the Hosso, the ancient and then very powerful sect which possessed the great monasteries of Kofukuji and Hōryūji at Nara. The Hosso held that human nature is not one and the same in all but that man kind are divided in to five classes.

(A) The Musho-ujō or those who have no Buddha-nature at all who can not attain Nirvāṇa but must wander forever in the world of transmigration.

(B) The shomonjo-Josho, those who have the sravaka (Theravāda) nature.

(C) The Engakujo-Josho, or those have the pratyeka-Buddha nature. Both of these classes are destined to attain Nibbāna by meditation but not to become Buddha.

(D) The Bosatsujo-Joshō or those who have the Bodhisattva nature and may become perfectly enlightened Buddhas.

(E) The Fujo-Shujo or indeterminate natures who still have the power of becoming Buddha 19.

One more important stand point of Saichō was the advocacy of one-Vehicle thought based upon the Lotus sutra. This Lotus Sūtra is the most important Scripture in both Chinese and Japanese Tendai Buddhism. Although this thought of one-Vehicle found in the Lotus Sūtra was already expounded by Prince Shōtoku 20.

20. Hanayama shoyu and others, A Guide to Buddhism, p., 82
The term “saddharma” in the title of the Lotus Sūtra (Saddharmapūraṇika sūtra) means “true teaching.” The true teaching is compared to a white lotus (Pundarīka), which grows in mud but it is not defiled but impurities. The sūtra was composed to explain the true teaching (namely, the pure nature of the mind).

The term “Saddharma” in the Sūtra’s title refers to the teachings that explain the three vehicles in such a way that the one vehicle is revealed as the ultimate message of Buddhism. (Ch.K’ai-san hsiien-i)\textsuperscript{21}.

In many ways, the Lotus is the foundation sutra of the Mahāyāna tradition\textsuperscript{22}. It has great influence in the Mahāyāna Buddhist world, not only in India but also in China and Japan. The Lotus sūtra represents the essence of the Mahāyāna tradition’s fundamental orientation which has great compassion.

Let us look first at what the Sūtra has to say about the Buddha. In chapter 14\textsuperscript{th}, a number of suggestions found in the Theravāda canon that point to the Supramundane and transcendental nature of the Buddha.

\begin{itemize}
  \item \textsuperscript{21} Akira Hirakawa. (Tr & ed Paul Grozer), A History of Indian Buddhism, p., 284.
  \item \textsuperscript{22} The essence of Mahāyāna lies not in one particular teaching but in a spiritual attitude or direction that enables all the elements of the Buddhist tradition to be seen in a new light. The dramatically transp endent appearance of the Buddha in the Lotus sūtra for example, which has often been remarked upon does not in itself make it a Mahāyāna text
\end{itemize}

According to the Lotus Sūtra\textsuperscript{23}, then Buddha has possessed a superabundance and transcendental indefinite nature they also respond and cater to the needs of sentient beings according to their individual abilities. In chapter five of the Lotus sutra, the Buddha uses the similes of rain and of light to illustrate this point.

The Lotus Sūtra explains that the vehicle of the Bodhisattvas, the vehicle of the pratyeka Buddha’s and the vehicle of the disciples are nothing more than skillful means calculated to suit the differing capacities and inclinations of sentient beings.

Chapter three of the Lotus Sūtra uses a compelling parable to explain the nature of skillful means\textsuperscript{24}.

The sixteenth chapter of the Lotus Sūtra entitled the “Duration of the Tathagata’s Life” is meant to solve the puzzle and to reveal the eternal existence of Buddha’s personality. The Buddha who was born and is going to die or to disappear from among mankind\textsuperscript{25}.

Saddharama (true Law) is pure and it can do away with all sorts of sufferings as well as their semblances (or perfume) which may leave some impression on one’s mind\textsuperscript{26}.

\textsuperscript{23} The structure of the Lotus sūtra has rightly been compared to a dramatic performance where as the form of some other sūtras is more like that of an epic. But it is not a drama with a theme which reaches a final denouement. P - 2.


\textsuperscript{24} Della Santina peter, The Tree of Enlightenment, p.,133.

\textsuperscript{25} Anesaki Masahura, Nichiren the Buddhist prophet,p.,27.

\textsuperscript{26} Kimura Ryukan, A Historical study of the terms Hinayana and Mahāyāna and the origin of Mahāyāna Buddhism,p.,185.
Since the central text of the Tendai is the Lotus. It is not surprising to find that special reverence is paid to the Buddha, Śākyamuni. As an expression Dharmakāya and Śākyamuni as a manifestation of the Nirmanakāya. The Dharmakāya is considered as a higher aspect, the existence of śākyamuni is explained as a condescension to the weakness of human intellect. Amida was recognized but his role was simply that of one of many Buddhas. Nembutsu or calling on his name for succor was practiced but in the Tendai system Nembutsu was merely an adjunct to worship. It was used as a means of clearing the mind for a disciplined concentration on Amida. It can not be denied however, that zen practices were to be of great influence on Tendai doctrine.

Tendai teaching is that of the Threefold Body, composed of the Hosting (Dharmakaya) the hoshin (Sambhogakāya) and the ojin (Nirmanakāya). The Hosshin or principle Body is the Buddha existent as a ideal or principle that is except personal, historical existence. This existence is identical with the Middle path. The Hoshin or Enjoyment Body is the body attained as a result of long causal action and in cones quince represents a person endowed with profound insight. It is conceived of in two ways. A body for self enjoyment that is in which a person may enjoy his own enlightenment and a body manifested for the enjoyment of others corresponding to the body of a Bodhisattva.

Ojin is capable of assuming various forms for the purpose of saving sentient beings. It also has two aspects one exclusively for Bodhisattvas another for those beings prior to becoming Bodhisattvas.

It is to be remembered that every Buddha has these three aspects or bodies simultaneously.27

27 Pandit, Moti Lai, Sunyata, p, 23.
Tendai was a liberal philosophy liberal even to the extent of recognizing the
gods of the Shinto pantheon and investing them with the characters of
Bodhisattvas. Tendai Buddhism was in fact a mansion of many chambers
in which diverse and mutually exclusive doctrines of different schools could
find shelter and accommodation. Creative minds like Gen shin, Hōnen,
Shinran, Eisai, Dogen, Nichiren and a host of others who came here to
study Tendai which they founded new faiths and philosophies.

Tendai Buddhism studies and uses many other scriptures such as
the Dainichi sutra (Mahāvairocana Sūtra), Bonmo sutra (Brāhmaśāla Sūtra),
Konkomyo – saishowo sutra (Suvanaprabhasottamara Sūtra) Ninnon –
Hannya sutra (Prajñā paramita Sūtra of the benevolent king) and Amida Sūtra
(Smaller sukhatativyau ha sūtra) since it also includes esoteric teaching, zen
practice, disciplines and even Pure Land teaching of Buddhism.

Today the Tendai Buddhism is divided into three denominations with
the Tendai (Sanmon) denomination (its Head Temple is the Enryaku-ji
temple on Mt. Hiei near Kyoto) the largest. The other two are the Tendai-
Jimon denomination and the Tendai shinzei denomination. Present Tendai
Buddhism includes aspects of zen, Esoteric, Pure Land belief and practices
besides the Tendai proper teachings. Besides the above three denomination,
the shugen school (Hear Temple is shogoin temple in Kyoto), the Wa
school (Head Temple is the shitenno-ji temple in Osaka), the shokannon
school (Head Temple is the senso-ji temple in Tokyo), the kodo kyodau
Fellow whip (Head Temple is kodo-san temple in Yokohama where the
International Buddhist exchange centre has its head office) be came
independent of the Tendai Buddhism.

29. Hanayaama shoyu A Guidd to Buddhism,p.,83.
After Ssaichō there were two outstanding Tendai leaders: -

Ennin (794 – 864) and Enchin (814 – 891) Ennin had gone to China and spent his time studying at various Buddhist centers. On his return to Japan in 847 A. D. he introduced to Tendai such Esoteric practices as the study of the two mandala. The Esotericism of Tendai was to differ essentially from the traditional Shingon type.

Enchin also had gone to China and studied there from 852 to 858 A. D. On his return founded a centre of study at the Middera (or Onjoji) a monastery originally founded in 674 A. D. Enchin was appointed abbot in 868 A. D. The position of abbot was subsequently held by monks belonging to the lines of both Enchin and Ennin.

Tendai doctrines have developed in Japan. So they can not be said to follow exactly the pattern of Chinese Tien-t'ai. The basic Sutra is the Saddharma pūndarīka and the original emphasis upon practice is reflected in a continuing research in Mikkyo, the esoteric aspect of Buddhism. Tendai also uses the state protecting sutras and sutras which are commonly studied by the zen and Jōdo schools.

Tendai has continued in modern times, but not as one of the leading sects in Japanese Buddhism. Some Tendai doctrines have been adopted by all other sects and Tendai in Japan today includes aspects and practice Shingon and Jōdo beliefs and practice. According to the latest census figures, there are about 4000 temples and 750,000 followers in the Tendai Sect in modern Japan

(ii) THE SHINGON BUDDHISM:
The word ‘shingon’ (in Japanese shin means True and ‘gon’ means word) is a rendition of the Sanskrit Mantra for the ultimate efficacy of the Esoteric rite is dependent on the correct formula that is on the Shingon (Mantra)

The doctrine of the Shingon is based mainly upon the Mahāvairocana-sutra and the other Tantric sutras. The cult is essentially one of magical or mystical practices as found in the Tantric Buddhism of Tibet. The name Shingon came from the Sanskrit Mantra, meaning sacred formula. According to Shingon doctrine enlightenment can be attained through the recitation of a Mantra or Dharani.

The Shingon Buddhism was founded 806 A. D. by Kūkai who is also often called Kōbō Daishi, the Great Teacher who spread the Dharma. When Kūkai (774 – 835 A. D.) was young he studied Confucius and Lao-tzu at Nara. In 804 A. D. he went to China in the same party with Saichō. There Kūkai studied esoteric Buddhism.

The Japanese monk Kūkai (774 – 835 A. D.) brought the Mantrayāna Shingon school from China in 816, A. D. establishing its central temple on Mount Koya, fifty miles from Kyoto. He helped develop the present written

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32 The word Tantrism is derived from the Sanskrit Tantra which has the general meaning of that which spreads knowledge. It is often considered to be the third and final interpretation of the teachings of the Buddha, and is called Tantrayāna, Mantrayāna or Vajrayana in contrast to the Hinayāna and Mahāyāna Mantras represent the first official admission of a break in the Buddhist dogma concerning korma. The most famous Montra is the one uttered by every Tibetan, Oni manipadme hum usually translated as O the Jewel in the Lotus.


33. Bapat P. V, 2500 years of Buddhism, p.,117.
34. Kūkai was born in saeki and into one of the great aristocratic families of Japan. He was named Mao. The saeki family was then located in the province of Sanuki in modern shikoku. The smallest of the four main Japanese island, p., 86
35. Morgan Kenneth W, “The path of the Buddha, p.,328
form of Japanese had a notable impact on the arts, and popularized many protective rites and liturgies. Shingon’s colourful and complex rites came to supplant Tendai influence at the royal court.

While the Tendai and Shingon schools flourished at the court, devotion to Aamitabha and Avalokitesvara was being spread among the people36.

A maternal uncle who assumed responsibility for Kukai’s education. In 789 A. D. at the age of fifteen the youth accompanied his uncle to the capital (Nara).

At seventeen in 791 A. D. young Kukai entered the Confucian college at the capital where he continued his Chinese studies. During this period of study Kukai had become increasingly interested in Buddhism. He is a religious genius and no Japanese will deny that he was one of the greatest figures in Japanese history as well as in Buddhist history.

At nineteen Kukai became the disciple of the priest Gonso in the Makinoosanji (Izumi). The young man took the religious name of Kyokai under Gonso he studied both Mahayana and Theravada doctrines. Later leaving the Makinoosanji he went to the capital and at the Great Eastern Temple the Tōdaiji37.

36. Harvey peter, An Introduction to Buddhism, p.,162.
37. The Tōdaiji, largest of Japanese temple, dominates the city of Nara from the hillside out of which it was carved. The early history of the Tōdaiji was the counterpart of the early history of the capital of Nara itself. The Tōdaiji was to be the national centre of worship and focus for national solidarity. Kidder J Edward, Japanese Templese, solidarity. p.,119
As a monk he became a renowned calligrapher and a brilliant school of Confucianism and Taoism. He studied zhen yan or Chinese Tantric Buddhism at the renowned Long Temple and also studied the Sanskrit language with Indian monks in China.

Kūkai chose a wooded mountain top koya in the remote province of Kii not for Osaka. Kūkai wished to Toji to remain the centre of “Pure” Shingon practice and stated this in his will. In the Shingo Buddhism it is believed that chanting of Mantras in the form of Chinese transliteration of the original Sanskrit phrases has great efficacy for the welfare and happiness of mankind in this world. According to the Buddhism because it alone teaches the absolute true teachings taught by Buddha.

Shingon gravitated towards the mysterious esoteric teachings of Buddhism, which their emphasis upon private, oral transmission of the doctrine deities with in its pantheon.

The fundamental concepts are the six elements (earth, water, fire, air, space and cognition) and four magic circles (pagoda, Jewel, lotus and sword) which symbolize the power of the Buddhas and the Bodhisattvas. One is to attain self-realization by the three mystic things of body (its posture and signs),

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38 Taoism is the name given to a tradition of Chinese thought that has been seen as standing in opposition to Confucianism, although both have much in common. Where Confucianism excludes much from its concerns, p., 122.

Ven. Abiko Ken-etsu & other (ed), Relevance of Buddhism & other Religions in Modern Society,


40. Esoteric Buddhism into Eastern and Tibetan branches, Eastern school moved to Japan from China in the Tang period, p., 82.

Sharma Manan (ed), Buddhism.

41 Fisher E Robert, Buddhist Art and Architecture, p., 149

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Mouth (its voice) and mind (meditation) (The mystic body is associated with earth, water and fire, the words from the mouth with wind space, the mind with cognition). It maintains that there are two aspects of the cosmos: the phenomenal or material and the absolute or spiritual. After the T'ang dynasty, it was debased in China proper. It passed to Tibet and is known as the Tibetan Esoteric school. It also passed to Japan as the Shingon⁴².

The Shingon school established its independence from the Nara sects by setting itself apart from the old capital. It was completely withdrawn from the political activities of the time.

Shingon is a branch of so-called Right-handed Tantrism. There is no doubt but that Shingon incorporated a great fund of superstition both continental and Japanese in origin. It is a fact that before the establishment of Shingon at the beginning of the ninth century, my stoical practices existed in such systems as the Ritsu.

Shingo was not an Indian import to Japan via China but a system formulated by Kukai. There are therefore, two traditional lines of patriarchal transmission: those teachers who propagated the doctrine and those who handed down the secret rites.

Shingon taught that it is not necessary to have unlimited future time and rigorous austerities to attain Buddha hood, but that the human being in this human body born of parents could, by these esoteric practices attain the highest Enlightenment.

Further more, it taught that only by means of the rituals of Mikkyo could such Enlightenment be attained. In addition Shingon taught that the practices of Mikkyo would avert natural calamities, illness, robbery and invasion and would realize the wishes of all men⁴³.

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⁴² Upasika Chihmanu. (Tr). The Four Buddhist Books in Mahayana. p. 117
⁴³ Morgan W. Kenneth, The path of the Buddha, p. 330
Shingon with its establishment on Mount Koya was an esoteric cult. The establishment enjoyed great prosperity for six centuries and consisted of seven thousand monasteries and temples centring round the Kongobuji temple founded by Kūkai in 819 A.D.

The method of instruction in Shingon doctrines was based mainly on sigures and diagrams which had to be drawn with meticulous care and exactness.

The development of Shingon in Japan shown more clearly than anything else how in the Heian period the Japanese were not content to take Buddhism exactly from a Chinese stereotype. The core of Shingon was what are called the "Three Mysteries".

The mysteries had been worked out in Indian Tantrum Buddhism to a system of man dales (circles) each representing a cosmos. This Tantrum doctrine of mandalas had been conveyed by the Indian monk and teacher Amoghavajra to Hui-Kuo Kūkai's master in China.44

Today, the Shingon Buddhism is divided into two main streams; the old and the new. For the followers of the Shingon Buddhism, Kūkai is actually the object of worship. They recite his name in the form of "Namu - Daishi - Henjo - Kongo". Reliance goes to the Great Master who is Shining upon us like a diamond. All the monasteries which number as many as ten thousands, of the Shingon Buddhism enshrine Kūkai's statue as the object of worship. Every Shingon follower is also expected to carry a little paper amulet on which his name or picture is written. Besides the Dainichi sutra, the Kongocho sūtra or the Diamond sutra is another important scripture of the Shingon.

Shingon followers believe that Kūkai is yet sitting in meditation in a hall on Mt. Koya Wakayama prefecture where the Head Temple of the Shingon Buddhism is located in order to lead all people to the real teaching Kūkai is probably the most popular person as an object of worship among many.

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44. Dutt Dukumar, Buddhism in East Asia, p. 27.
prominent priests in the history of Japanese Buddhism at present.

Kūkai himself initiated the Emperor into the Shingo school. After the
death of Saichō in 822 A. D. Kūkai became the most influential monk in Japan
under his able and charismatic leadership, Shingon grew to rival the Tendai
school in wealth, popular following and political influence.

Kūkai was without doubt the most illustrious Buddhist of Heian Japan.
His Shingon school is still popular and powerful in Japan\textsuperscript{45}.

In would appear that shingon doctrine was not unknown at Nara even
before Kūkai's mission to China. Tradition is undoubtedly correct in crediting
Kūkai with being the first to make Shingon well known in Japan. He spent two
years in studying it under Hui-kuo.

Two of the most important doctrines of Shingon are the theory of the
development of spiritual life, rising from bling animal instincts to the
realization of complete enlightenment and what may be succinctly described as
the theory of the two Mandaras.

The doctrine of the Ten stages is expounded in a book written by Kōbō
Daishi in 822 A. D. called the Jujushinron and Dainichi-kyo which also bears
the title of Ten stages.

1. The first stage is that of simple animal existence the only desire is for
the satisfaction of appetite and there is no consciousness of the
distinction between good and evil.

2. The succeeding states are not only described by epithets but the meaning
is made plainer by comparing them to the doctrines of certain sects.
Thus the second is called the heart of a foolish boy who practices
fasting. It is the state of ordinary man kind in which sufficient moral
precepts are observed to prevent society from falling into disorder.
Among religious systems it corresponds to Confucianism which sees the

\textsuperscript{45} Reat Ross Noble, Buddhism: A History, p. 197.
Importance or morality and insists on respecting the five relationships and so on but has no spiritual motive power.

3. Some what better than this is the state of those who have religious aspirations but who merely desire to attain supernatural powers without having any true idea of why they are valuable or how they should be obtained. It is illustrated by Taoism, Shingon is not sceptical as to Taoist claims to great long life and teach magic arts but simply thinks them useless.

4. & 5. are two stages of progress which are represented by the beliefs of the Theravāda leading up to the superior illumination of the greater vehicle. The first realized that there is no self and that what is called the ego is merely a collection of skandhas but it falls in to the eooor of nihilism. The second consists in discovering and entirely uprooting the evil karma until all passion and trouble ceases. This is the doctrine of pratyekaBuddhas who are enlightened but only for themselves and do not help others.

6. With the sixth stage we rise to the realm of the Mahayana as shown in the Hossō sect. Those who have reached this stage are convinced that nothing exists but thought and feel an infinite compassion for all beings and a desire to save them.

7, 8. & 9 The next three stages correspond to various views taught by the Mahāyāna in its different phases. The seventh stage is that of the Sanron, which establishes the doctrine of the mean by eight denials of apparently obvious truths such as there is no birth and no destruction, not identity and no diversity. The eighth is the Tendai defined by the phrase “One way without action”, a dark saying which means that ultimate reality is identical with our experience of the phenomenal world, and the ninth is the Kegon or Avataṃsaka sūtra which is given is highest rank among exoteric doctrines. It is said to state that
absolute truth transcends the nature of self but is realized in the ceaseless activity of the Universe.

10. But it is inferior to the tenth and highest stage, which is naturally Shingon itself. The nine previous stages are really nothing but the elimination of passion and error. The doors of truth are now upon and by the performance of the mystic rites of Shingon the adept learns to feel that Man and these Universe are vairocana himself.46

(iii) PURE LAND BUDDHISM

Pure Land47 or “Jōdo” in Japanese is the land in which the followers of this type of Buddhism except to be born through the power of salvation Amida Buddha. According to the Daimuryoju sutra (Greater sukhavativyuha sutra48), the longest and the most important scripture of the Three Basic Holy scriptures of the Pure Land Buddhism. “Amida” is a Japanese reading of a Chinese transliteration of the original Sanskrit “Amitayus” (Limitless Life) and “Amitabha” (Limitless Light). The Japanese Jōdo teaches salvation through faith in Amida (Amitabha). There is no sect in Japan exactly continuous with this but in doctrine it is the forerunner of four Japanese Sects, namely the Jōdo, shin, Jishu and yutsu Nembutsu; It has introduced the cult of Amitabha a conception

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47. The Pure Land is presided over by a Buddha called Amita a Sanskrit name which becomes when transliterated, O-mi-t’o in Mandarin Chinese and Amida in Japanese Yoshinori Takeuchi (ed), Buddhist spirituality, yoshinori Takelichi. “Buddhist spirituality. p.,21.
48. Sukhavativyuha is sacred to the panegyric of Buddha Amitabha A Bodhisattva for untold ages was born again in the world of sukhavati in the occident. There he produces boundless light, where his name Amitabha and immeasurable is the duration of his life. The paradise of sukhavati, there is not hell, there is not existence of as beasts, prets or Asuras.p.,77
quite unknown to the primitive Buddhism. It teaches that mere faith in Amitābha. With regard to the appearance of Amita or Amitābha their opinions are also at variance. It is said to have been ten kalpas (long periods) ago. Amitā-pietism is of four aspects:

A. That of Tendai and Shingon, in which Amita is one of the five Wisdom Buddhas (Dhyāni Buddhas) governing the Western quarters, having Mahāvairocana (the Great sun Buddha) at the centre.

B. That of yuzunembutusu in which the value of one’s faith in Amita is transferable to another or vice verse i.e. religion of mutual help with faith.

C. That of Jōdo in which Amita’s faith is taught exclusively in accordance with the three sukhavati texts of the school, especially based on the Buddha’s vows.

D. That of shin in which the faith is taught strictly in accordance with the eighteenth vow of the Buddha described in the larger sukhavati text. The Pure Land or Jōdo Buddhism was founded by in Japan in 1175 A.D. by Genku, better known under the name of Hōnen. Who was a great saint. Hōnen had more than a hundred disciples. Actually, the Pure Land Buddhism possesses 7118 temples or monasteries of which the chionin (Kyoto) is the most important and the most popular. This also counts

50. Banerjee Anukul Chandra, Buddhism in Indian and Abroad, p., 245.
52. Hōnen was born in 1133 A.D. in a province of Mimasaka, as the only son of a local chief when he was eight years old a sad fate befell his family. He had lost his father. The dying father asked as his last request that the son should never think of revenge as was usual at that time among warriors but should endeavour to become a virtuous monk

more than 5500 abbots and priests, 2,200,00 perpetual subscribers. Its annual budget amounts to more than one million yen. It has created 120 social assistance organization one of Honen’s disciples named shoku, founded the seizan branch, the perpetual members of which exceed 700,000.53

Honen’s mother gave him permission to study at Mount Hiei where he showed great promise ordained a priest and devoted himself to prayer. He is said to have read the Buddhist scriptures five times but he was not satisfied with the religion as he had learned it. He became renowned for his learning and could have aimed at a high position in the hierarchic organization. As a youth Hōnen showed great promise in his studies. He became depressed over the difficulties of attaining true enlightenment. Then in his search for a preactical and effective way of universal salvation he came upon the following passage — whether walking or standing sitting or lying, only repeat the name of Amida with all your heart. Never cease the practice of it even for a moment. This is the very work which unfailingly issues in salvation for it is in accordance with the original vow of that Buddha.

Hōnen was the real founder of Japanese Amidism. Honen’s Amidism was not recognized as an independent sect until the time of Ieyasu (1542 – 1616). It was Hōnen who organized and taught the Amidist doctrine as an independent teaching establishing the Jōdo or Pure Land Sect.

The pure Land, being the world of light, shines on human life and so enables us to trans cared human life. The light here is a symbol of the virtue of the Buddha’s wisdom54.

He is said to have achieved Enlightenment upon reading Genshin’s Ojoyoshu. It was based on a commentary to the Amitayurdh yāna Sūtra by the monk shan-tao. This was the religious peace Hōnen was seeking for it depended not on one’s own strength. Honen began to teach what he had learned. He believed earnestly in his own ideas of salvation and his system

54 Hozokan ‘Jōdo Shinshu’ p., 82.
Of Amida worship he was unassertive in preaching them against the opposition of the order.

Honen divided religious practices into two paths: Shodo or Holy path and Jodo or pure Land Path. These paths respectively parallel the subjective and objective attitudes toward salvation already mentioned. He maintained that hope for mankind lay ultimately in the Pure Land Path. Honen encouraged his followers to dedicate themselves to prayer to Amida Buddha but Honen simplified this practice even further by confining it exclusively to the repetitive incantation of a single, short formula “Namu-Amida Butsu” which is known as the Nembutsu and meaned “Homage to Amida Buddha”. Honen’s predecessors as preachers to the masses, kuya and Ryonin had been little more than eccentric characters in the capital. Honen by contrast, became enormously popular partly because of his genuine holiness and personal appeal and partly because the perilous times were conducive to a simple religion of hope for a better lot in next life.

The believer is thus relieved of the long training necessary for the practice of Esoteric rites.

Being himself on the Chinese monk Zendo Honen associated the recitation of the Nembutsu with three states of Mind by which he defined “recitation with faith” The Nembutsu was to be recited.

(i) With a sincere heart that is with genuine devotion.
(ii) With a deep believing heart and
(iii) With a longing heart that is with a desire, implemented by the merits of preceding existences to attain birth in Amida’s pure Land.

The origins of the cult of Amida are difficult to trace. One must compare the Japanese nembutsu calling on the name of Amida.

Knowledge of Amitabha was introduced to China at an early date. By the time of knowledge of him reached China. The Chinese teacher Tao-an (312 – 385) had taken up Mahāyāna Buddhism, particularly the study of the Prajñāpāramitā sūtras, the worship of Amitābha and the practice of meditation.

Honen studied at various temples in Nara after he had completed his studies on Mount Hiei. He was called one most learned in his days. He abandoned all others religious practices, solely and exclusively to practice the Nembutsu. He came down from Hiei and built a hermitage at yoshimizu in East Kyoto and spread the way of Nembutsu among the nobles, warriors and commoners, among men and women the old and the young.

Amida’s vows are recorded in The Great sūtra of the endless life. Daimulryoju Sūtra (Greater Sukhavativyuhā Sūtra) the most important scripture of the Three Basic Holy scriptures of the pure law Buddhism. The sutra which is the discourse between Śākyamuni Buddha and Ananda on vulture’s peak at Rajagaha. According to the sūtra, the monk dharmakara the future Amitaba made forty eight vows which were to be fulfilled when he became a Buddha. When he became the Buddha Amitābha, these vows became a power which controls the law of Karma.

The vows which Amitābha Buddha made while still engaged in Bodhisattva practice as Bodhisattva Dharmakara. According to this sūtra Bodhisattva Dharmakara wished to create a splendid Buddha land in which he would live when he attained Buddhahood. Under the guidance of Lokeshvara Buddha, he studied the characteristics of twenty one billion Buddha lands and then meditated for five aeons. After completing this meditation, Bodhisattva Dharmakara made forty-eight vows.

Among these vows, the eighteenth that all who place their trust in Amitābha Buddha shall obtain rebirth in the Pure Land. Amitābha Buddha is foremost. This is because of the power of his vows. This poor is so great that when you singlemindedly recite Nam Mo Amitabha Buddha.

The aim of the pure Land method is the Buddha Recitation Samādhi, achieving, in totality our self-Nature Amitābha the realm of the ‘Ever silent Illuminating Pure law pure Land cultivators should recite the name of Amitabha Buddha. This is the principal approach of Pure Land.

The Pure Land school teaches Buddha Recitation—the reputation of Amitabha Buddha’s name—However, it does not teach merely to recite by mouth, like a parrot mindlessly uttering out words. Buddha Recitation centered on the mind is real Buddha Recitation. This is because Mind is Buddha, Buddha is Mind.

There are many different methods of pure Land practice. If a group of people practice together in a temple, there is a procedure set forth in the pure Land commentaries. An individual who practices the Dharma of pure Land alone bows to the Buddhas and recites either the Amitābha or the Diamond Sūtra once each session. Buddha taught the Dharma of pure Land for cultivators of the highest spiritual capacity.

According to the Pure Land teaching, all sorts of evil Karma (actions) are dissolved by reciting the Buddha name whole heartedly and sing dementedly.

Pure Land Buddhism is a religion of faith, of faith in Amitābha Buddha. Amitābha Buddha presides or the Pure Land, a "Paradise" in the west, the land of ultimate bliss, named “peaceful Nurturing”. In the Pure Land, there is none of the suffering and defilement. In the Pure Land there is no sickness, old age, or death. The sufferings and difficulties of this world do

58. Te-ch’ing Han-shan Pure Land of patriarchs, p., 38.
not exits. Those born in the Pure Land come forth there from lotus flowers, not from a woman’s womb.

The Pure Land teachers explained this apparent anomaly by appealing to the infinite compassion of Amitābha Buddha who promises that all who invoke his name will attain birth in his Pure Land\(^5^9\).

Amida or Amitābha is well known as a benevolent deity in Japan. The worship of this deity is summed up in the names of its seven patriarchs, two Indians, Nāgarjuna and Vasubandhu, three Chinese, Donran, Doshaku and Zendo and two Japanese, Genshin and Hōnen.

Genshin who is often recognized as the first Japanese patriarch of the Amidist school, came nearer to preaching the same doctrine as Hōnen that the mere repetition of the Nembutsu without the practice of meditation is sufficient to cleanse from sin and to second rebirth in heaven.

Hōnen wrote several books, the best known of which is the senchakusu, consisting of sixteen chapters quoting many passages from the three Amidist sutras as well as the Chinese patriarch Zendo. Hōnen is said to have read the whole Tripitaka several times. He hates sin for he knows it is the cause of misery\(^6^0\).

In the Pure Land method, all wholesome practices are valid as long as the merits accrued are dedicated to birth in the Pure Land.

Every one can appreciate why pure Land, particularly oval Recitation, is an Easy to practice method. However the word ‘easy’ has many meanings with which not every one may be familiar. This is because when practicing other methods\(^6^1\).

Hōnen was the first to popularize himself in Japan. He was a simple and

\(^{59}\) Hung –Chu, Pure Land pure Mind.,p.,5.

\(^{60}\) University of Calcutta, Journal of the Department of Pali Vol - (VI) p.,67.

\(^{61}\) Thanti Mint, The seeker’s Glossary of Buddhism’s p.,60.
gentle man. He endeavored to avoid contradicting the belief of the other sects. Six prominent disciples carried on his work. They are Shokobo, Zennebo Ryukan, Chosai Kosain and shinran.

Shōkōbo (Bencho 1162 – 1238 A. D.) founded the Chinzei school and this branch represents ordinary Jōdo (Pure Land). He elaborated Honen’s views only slightly, stressing the need for the Nembutsu. He also emphasized Aamida’s twentieth vow.

Zennebo (Shoku, 1177- 1247 A.D.) founded the Seizan branch of Jōdo which today is recognized as the orthodox branch and its head quarters at the Zenrinji (Kyoto). He emphasized an intimate union between the faithful and Amida. Every one, contains the seeds of his own rebirth, and his salvation is achieved by ‘realizing’ his oneness with Amida. For zennebo the Nembutsu is essential to Salvation.

3. Kosai (1163 – 1249 A. D.) He claimed that although there is no harm in the repetitive use of Amida’s name one calling, a sincere and true one was enough. Kosai who has undergone Tendai training and hence was open to Esoteric influences maintained that Amida possessed two personalities, the original nature (hommon) which is identical with the Buddha – nature in us all and has a parallel in Three Body Theory (i.e. the essence body dharmakāya) and the incarnate nature (shakumon).

4. Shinran (1173 – 1262 A. D.) He was the founder of a type of Amidism known as Jōdo Shinshu, the “True Pure Land sect”. Shinran selected the name shinshu (True sect) by which the school is regularly known from a passage in zendo in which it is stated that the shinshu (true sect) is hard to find.

He was the son of a court noble and in his veins flowed both Fujiwara and Minamoto blood. He entered Mount Hiei at the age of nine. But Tendai teachings did not satisfy him. He visited Nara and then returned to Mount Hiei. He set out on a missionary tri to the north east. He stayed in the province of Hitachi and there he preached although he spent a part
of his time at India where he founded the Jōdo shinshū. In 1224 A.D. he published his teachings in a work regarded as the basic shinshū text. He presents a two-fold truth faith and morality, Shintai Zokutai, shintai, real truth or faith applies chiefly to the next world. It concerns the salvation offered by Amida and how to attain it. Zokutai common truth or morality refers to man’s duty as a member of the social order. In the religious sense, shinshū sees this duty as the spirit of right conduct arising from faith.

5. Ryukan (1032 – 111 A.D.) He rejected the single repetition of the Nembutsu and claimed that it must be repeated constantly in order to be efficacious. He stressed faith as the only necessary element for rebirth into the Pure Land and extended the idea to mean absolute faith in the Nembutsu.

6. Chosai (1072 – 1132 A.D.) He established a kind of universal identity in which one man was identical to all men and vice versa. This was true also of religious practices.

The Infinite Life Sūtra: This is a very important Sūtra, thus is a supreme Dharma. In this sutra Buddha shākyamuni was very clear in praising Buddha Amitābha as the most respected with the brightest of light, the king of all Buddhas. The Infinite Life sutra explains why one would want to chant Buddha Amitabha’s name and be born in to the pure Land. It one would recite the Infinite life sutra more often and listen to lectures on it, one would come to a deeper and more meaningful understanding and cultivation.

The Amitābha Sūtra: This sutra brings a great consecration. Reciting the sūtra once is to receive consecration once from all the Buddhas in the ten directions. Reciting the sūtra twice is to receive consecration twice from all the Buddhas.

Therefore one needs to understand the method in practising, to start from the foundation of the Three conditions.

The first condition is to be filial and respectful toward parents and teachers, to be compassionate and not kill any living being and to cultivate the Ten Good conducts.63

Of all the great Mahāyāna sect of Chinese Buddhism the Pure Land sect was destined to exert a pervasive and dominating influence over the lives of the common people. Probably the oldest philosophical.64 One strange development in Mahāyāna out of the original non-theistic doctrine of Buddhism. It takes a theistic from and has been formidably influential in Japan. The Pure Land school teaches that by faith and devotional practice of Buddha Amitābha, all shall be saved and promises eternal life and happiness in his paradise65. Its paradise is believed to be presided over by the Buddha Amitābha (in Chinese Omitofo, in Japanese Amida) a much earlier figure than the historical Buddha. He is assisted by the Bodhisattva (in Chinese Pu-sa)66.

Amitābha Buddha67 embodies the primary liberating energy of compassion68.

The following sixteen meditations on Amitābha, explained in the kwangyō are represented on the right and bottom borders of the Taema mandara.

63. Kung Chin, "To understand Buddhism,p.,73
64. Smith Howard D, Chinese Religion,p.,125
67 Amitabha is one of the thousand Buddha's. He is regarded as the reflex of sakyamuni,p.,52
   Hodous Lewis, Buddhism and Buddhists in China
68 Blofeld John, Bodhisattva of compassion,p.,22.
(1) Nisso-kwan, meditation on the setting (not the rising, as Taki seiichi says) sun called in the picture Amitābha’s Dharmakāya, hoshin, i.e. his invisible Dharma-body or Absolute Nature (Bhuta tathata).

(2) Suiso-kwan, meditation on water (and ice in its purity also representing Amitabha’s Dharma-kaya)

(3) Hojilkwan, meditation on the precious Ground (of paradise) representing the Bodaishin or Bodhi heart.

(4) Hoji-kwan, meditation on the precious Tree (of paradise) representing the expanding of the Law, Choho, because they preach the Law, being moved by the soft breeze.

(5) Hochi-Kwan, meditation on the precious Pond (of eight virtues) representing the sounds of the Law (ho0on) because the water preaches the Law, being moved by the breeze.

(6) Horo-kwan, meditation on the precious Towers, representing the temples and altars (dojo) in paradise.

(7) Hoza- Kwan, meditation on the precious seat, representing Amitābha’s Lotus throne (shinren).

(8) Gyozo – kwan, meditation on the shapes (of Amida, kwannon and seishi, seated on lotus flowers and represented as the rulers of religious practice (shushu).

(9) Hoshin-kwan , meditation on Amitabha’s sambhoga-kāya, his “body of enjoyment” as he manifests himself in celestial splendour, seated in paradise and represented as the Ruler and Saviour (sesshu).

(10) Daichi – Kwan, meditation on the Great compassionate one i.e. kwannon represented as the Leader (setsu – in) to paradise Avalokitesvara, as the first of the two principal attendant Bodhisattvas of Amitābha, represents his great compassion.

(11) Daichi- Kwan, meditation on the Great wise one, i.e. Daiseishi, represented as the “Univeral Enlightener” (fusho) Mahasthanaprapta, as
the second of the two principal attendant Bodhisattvas of Amitābha represents his great wisdom.

(12) Jishin – Kwan, meditation on one’s self represented as “reborn” (ōjo) in paradise, Jishin is used here to designate the worshipper’s own person, reborn in paradise as we learn from the sutra itself which states that he thus may see Amida’s whole Paradise and hear the sounds of the Law.

(13) Ojin – Kwan, meditation on Amitabha’s higher Nirmana kāya his “body of transformation” in a higher sense than the keshin, represented as “blessing the beings”.

(14) Jobon, i.e. the “welcome” (Raigō) of Amida with his Bodhisattvas, descending from Heaven to the dying. Saints of the first degree divided into three kinds of “rebirth Josho Chusho and upper” Middle and Lower Birth.

(15) Chuboin i.e. the “Welcome” to the three “births” of the second degree.

(16) Gebon i.e. the “Welcome” to the three “births” of the third degree.

IV. NICHIREN BUDDHISM:

Nichiren Buddhism was founded by Nichiren70 in 1253 A.D. The meaning of “Nichiren” is “Sun Lotus” which indicates, according to his own words “there is nothing so clear and serene as the sun and the moon and nothing purer than the Lotus flowers. The Lotus of perfect Truth is like the sun and the moon and the Lotus flowers”. His original name was Zennichito a monastery on a hill near his home and passed there several years of novitiate. The “Supreme Being”. The supreme Being meant a perfect union of the individual and the world the oneness of the Buddha Nature and its inexhaustible manifestations.

69 Visser De M W., Ancient Buddhism in Japan, pp. 328 – 330
70 He was born in 1222 A.D. His father was a fisherman who lived in a little village in the province of Awa on that coast of Japan which is the first to be lit by the rays of the sun, p.,239.
At the eleven he was ordained under the religious name of Rencho. He spent ten years at Mount Hiei the great Tendai centre where he became convinced that true Buddhist teaching lay in the Tendai doctrine. In 1253 he returned to his former monastery at Kiyozumi there he preached his new doctrine that the salvation of the degenerate age lay in the Lotus Sutra.

Nichiren lived at a time when Japan was in a danger of invasion by the Mongol emperor of China. He declared “I will become the loyal pillar of Japan, the eyes of Japan, the ship of Japan. After wandering about the country and after long years of study of various doctrinal beliefs, he concluded that the saddharmapundarika Japanese Myohorenge-kyo was the final revelation of the Truth72. Nichiren was a nationalist and his mind was set on saving the future as he believed, was at stake so long as perverted forms of Buddhism kept battering on official favour. Wishing that the state should encourage and foster true Buddhism, if the future of the country was to be assured, he addressed several letters on this topic to the political and ecclesiastical authorities of the time.

According to Nichiren the Lotus taught essentially the oneness of the Three Bodies of the Buddha transformation (Nirmanakāya) bliss or enjoyment (Sambhogakāya) and law (Dharmakāya). He proclaimed a kind of Nembutsu of his own “Namu myo- sho renge-Kyo, “reverence to the wonderful Law of the Lotus” an invocation that is the slogan even today of the Nichiren Buddhism73. The Nichiren sect counts 3650 temples or monasteries, the most celebrated of which are those of Ikegami and Minobu, more than 9000 priests, 1,400,00 perpetual members and 38,000 occasional or Shinto members. It has also created 73 social works.

72 Singhal D P., Buddhism in East Asia, p., 160
73 Dutta Sukumar, Buddhism in East Asia, p., 40.
At the age of twelve Nichiren became a disciple of the Shingon sect, the mystic son of which nourished his exhaltation. A few years later, having made miraculous progress in the study of Buddhist texts and thought, he was admitted to priesthood. It was at this time that he adopted the Buddhist name of Nichiren, which signifies Lotus of the sun, and under which he became celebrated.74

Nichiren stressed the importance of one’s own efforts and became ever more deeply convinced that he himself was destined to fulfill a unique mission in the world.75

At Nichiren’s monastery in Iwamoto he wrote his famous Rissho ankoku-ran. Treatise on Establishing Right and the peace of the country. Nichiren presented this treatise to the Hōjō regent in 1260 A.D. The principle of the close connection of religion and nation was not unknown in Fujiwara times. He showed the intolerance that characterized both his writings and his activities as a propagandist.

He divided Buddhist history into three terms the shobo or True Law. Theravada which lasts a thousand years from the time of the Buddha’s death the Zobo or image Law (Mahāyāna) and mappo or End of the Law. Nichiren religions was national a fact that has no parallel in other Buddhist countries Nichiren claims that until men’s eyes are wide open they can not see the whole truth.

During his stay in Izu Nichiren formulated the five principal bases of his teaching——
1. The Lotus is the perfect scripture which providesh in this degenerate (mappo) age the basis.
2. A simple creed.
3. This mappo period was the time proclaim the doctrine.

4. Japan was the country where it should be taught and from when it would spread finally.

5. All other systems having done their work, should yield to the Lotus. Nichiren was drawn particularly to passage in the Lotus concerning the Saints. This Bodhisattva who appears in the Lotus. He was believed to come back into the world in its days of degeneration to work for its salvation. He also admired for the obvious analogy it offered to his own life, the career of the Bodhisattva Sadaparibhuta (Jap. Jofukyo) Nichiren probably having forewarning of – Mongol intention toward Japan through his connections with Chinese priests.

Nichiren had three chief successors. They are Nichiji, Nisshin and Nichio.

1. Nichiji (1250 – ) He devoted himself to missionary work. He labored tirelessly among the Ainu in Hokkaido. He accompanied Nichiren into exile at Sodo and being a master of prose, wrote for the Teacher in his old age.

2. Nisshin (1407 – 1488) – He carried the Nichiren doctrine to Kyushu. Lotus returning to Kyoto he became a “Streetcorner evangelist” calling out the name of the Lotus. He summoned the shogun to Suppress all other Sects.

3. Nichio (1565 – 1630) He was the leader of the Sect known as Fujufuse “accept nothing give nothing”. The slogan referred precisely to non believes and was an admonition to member neither to receive from nor to give to persons not of the Nichiren persuasion. He himself refused the invitations of both Hideyoshi (1536 – 1598) and later Ieyasu (1542 – 1616) to appear before them on the grounds that they were not of the Nichiren Sect.

Just as the personality of Nichiren constitutes the Nichiren School, the essence of which is the Lotus formula “Homage to the Lotus of Truth” so it is the personality of the Buddha that constitutes the Lotus
Nichiren’s life falls into three parts. In the first was the teaching of the Lotus and that this teaching must be followed in practice in the national as well as the individual life. The second he spent him time in intensive study of the Lotus. He has kept at his holy task, “day and night walking, standing, sitting lying”.

The first two phases were militant. The third, thought not lacking in activity, partook rather of a mystic character.

Nichiren was the most remarkable figure as his sect was the most exceptional development in the religious history of Japan. He said himself that he was probably the most intractable man in Japan.

Various Mahāyāna Sūtras reckon the three periods of the Law differently, one of the commonest estimates being 500 years for the first period, 1000 for the second and 10,000 for the third. Nichiren seems to have divided the history of Buddhism into three millenniums thought it is not plain what will happen when the third will finish.

Implicit in his statement of these five principles was the corollary that he was the predestined instrument of their realization. Having enunciated them, he added: “One who would propagate the truth of Buddhisms by convincing himself of the five principles is entitled to become the leader of the Japanese nation. One who knows that the Lotus of Truth is the king of all scriptures knows the truth of religion. If there were nobody who read the Lotus of Truth there could be no leader of the nation.

Without a leader the nation would simply be bewildered and fall into the lowest hells in consequence of degrading the truth.

Nichiren as leader of the host that issued from the earth, did more than two thousand years ago certainly receive from the mouth of the Lord of Doctrine, the Great Enlightened one, the Revered of all the world.

76 Singh Nagendra Kr Internation Encyclopadia of Buddhism. Vol - 40 p .281
77. Eliot sir charles, Japanese Buddhism,pp., 416 -429
Nichiren Buddhism is really a unique and typical Japanese Buddhist stream. It absolutely relies upon the Hokke sutra. “Myo-ho-ren-ge-kyo” Buddhism or simply “Hokke” Buddhism. His followers, however, called their own stream of Buddhism the Nichiren-hokke Buddhism in order to distinguish their standpoint from the old Tendaihokke Buddhisms. These words of Nichiren seem to be derived from the following two famous phrases in the Hokke sutra.

“Just as the sun and the moon together are responsible for making the dark places bright. So is the man whose activities in the world bring light and happiness to all living creatures”. And “Not to be infected with worldly events but to remain pure like the lotus in a muddy pool”.

At thirty – one years of age he the first time uttered “O Daimoku”, “O Daimoku” or “Daimoku” which means “the sacred title (of the Hokkeshi Sutra)”, is to recite it in the form of a Japanese is to recite it in the form of a Japanese phrase : “Namu – Myohorenge – Kyo” In the firm belief that all frightful events of the time resulted from evil worship, he proclaimed that it was only the hokke sutra that can protect the nation and the people. He reached the conviction that if the teaching of the Hokke Sutra is followed in practice, if will without doubt bring peace and happiness to both the individual and the nation. Nichiren strongly advocated that it must be on this earth where one must try to attain Buddha hood through his whole hearted reliance on the holiest scripture, the Hokke sutra by chanting O – Daimoku, and that it is this Hokke Sutra which brings happiness to both nation and people.

Nichiren’s vital spirit was kept alive by this disciples, and today most of the so called newly arisen religious groups such as the Soka – gak – kai, Reiyu-kai, and Rissho – Kosei – Kai are derived from Nichiren Buddhism after the founder’s personality and fanaticism.

Among them, Soka-gak-Kai is world famous for its political and aggressive movements. The “Komei” party, a political party sponsored by this Buddhist group, is now the third political party in both the House of Representatives and the House of Councillors of the Japanese congress. It must also be noted that most of these new types of Nichiren derivatives which flourished and became popular especially after the end of the world.

Wars II in 1945 are very active in the fields of mass – counseling and youth activities.

As a well – educated Buddhist monk, Nichiren was probably in china that through Buddhist contacts in China that the warlike Mongols under Kublai Khan posed an almost inevitable threat to the independence of Japan. He became thoroughly associated with the prophesy of foreign invasion79.

Although the Nichiren Buddhism has the Eternal Buddha shākyamuni, mentioned in the Hokke Sūtra who is believed to hour attained Buddha hood in the un-known past, as the object of worship.

Today, Kuon- Jo temple on Mt. Minobu, Yamanshi prefecture, is the Head – Temple of the Nichiren denomination, the larges denomination in the Nichiren Buddhism with about 1,400 000 follows.

**Chronological chart of Nichiren Dai-shonin**

1222 - Born at Kominato Amatsu, Awa-gun, chibapref on 16th February.
1206 - Jengis Khan united Mongolla.
1226 - St. Francis of Assisi died.
1227 - Dogen returned to Japan from China.
1233 - Entered the temple of Mtkiyosuni.
1237 - Ordination bestowed by his master, Dozen bo and received a monk of Zeshobo Rencho.

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1238 - Studied Jōdo doctrines in Kamakura.
1240 - Mongol destroyed Kiev. Russai
1242 - Kaitai - Sokushin - Jobutsugi was written at Mr Kiyosumi.
Studied Tendai doctrines at Mt. Hiei.
1243 - Kaihomon was written.
1246 - Studied soto and Rinzai doctrines from Dogen and Enyaosho in kyoto.
1248 - Tokiyori Hojo became the leader of Bakufu.
1248 - Studied the doctrines of the seven sects of the seven great temples in Nara studied the doctrines of the Shingon Sect at Mt. Koya.
1253 - On 28th April chanted Na-Mu Myo-Ho-Ren-Ge-Kyo what later came to be called Nichiren sect, at Asahigamori, Mt Kiyosumi.
A hermitage was built at Nagoshi Matsubagaya, Kamakura.
Nissho became a disciple.
1254 - Preaching on the streets began in Koma chi Kamakura.
Kingo shijo became a follower

Kamakura great Earthquake, Kamakura plegue, Kamakura Great Fire, famine and other natural disasters took place.
1259 - Shugo - Kokka-ron was written.
1260 - Presented Rissho- ankoku - ron to Tokiyori Hojo on 16th July to admonish the Bakufu and prophesied on internal intrusion and foreign invsion.
The hermitage at Nagoshi Matsubagaya was in the peril of fire.
1263 - Pardoned and returned to Kamakura after three years in exile.
Tokiyori Hojo died.
1264 - Presecution of Komatsubar.
1267 - His mother, Myoren Bhikhuni died.
1268 - Tokimune Hojo seceded Tokiyori Hojo.
1271 - Persecution of Tatsunokuchi wrote Tsuchinorō - gosho peril of exile in Sado island. Bakufu received a letter of credence from Mongol.

1273 - Artistic manifestation of the Great Mandara was drawn. Kaimokusyo, Kanjin- honzonsho giyoshibo- gosho were written.

1274 - Rissho kansho was written. Returned to kamakura in march from the exile in Sado after pardoned by Bakufu. In April warned yoritsuna Taira of the attack of Mongols. Entered Mt. Minobu and erected Kuon - Ji. Mongols invaded Iki and Tsushima islands in october.

1275 - Nichiren's health deteriorated. Senji-shō and shuju- onfurumai-gosho was written. Marco polo visited Japan while traveling the orient. Bakufu killed Mongolian envoysat Tatsunokuchi.

1276 - Demise of the master Dozenbo of Mt. Kiyosumi. Wrote Ho no - Jo which was read aloud before the grave of Dozenbo by the two disciples. Nikko and Nichijitsu as a tribute to his late master.

1279 - Disciples and followers suppressed peril of atahara. Jyakujit subo- gosho was written.

1280 - Kangyo - hachiman - Sho and Juhachienman- Sho were written. Kublai Khan founded the yuan Dynasty in China.

1281 - Erected Hokke - daido at Mt. Minobu prayed for the withdrawal of Mongolian troops. Nichiren's health became serious. Left Mt. Minobu and moved to the residence of Munenaka Ikegami (now called Ikegami Honmon-ji) in September. Mongol troops attempted to invade Japan in June.
Rissho - annkoku- ron was lectured and noted down on 25th September. Decided to present Rissho-ankokuron to Bakufu on 8th October. Demise of Nichiren Dai-Shonin.

Relics of Nichiren Dai-Shonin placed in the charnel of Mt. Minobu on 25th October.  

80. Miyazaki yumiko (Tr), Buddhism for world peace, pp. 330 - 332.
V. ZEN BUDDHIMS

“Zen” is a Japanese reading of Chinese term “Ch’an” which is an abbreviation of the Chinese transliteration of the original Sanskrit word “Dhyana” Dhyāna means meditation or concentration, and therefore, the terms “Zen” itself simply means it in Japanese.

It is believed that zen Buddhism was originally founded by Bodhidharma. According to a legend both his arms and legs are lost due to the hard sitting meditation in cross-legged form for as long as nine years facing the wall. After this story, a Japanese doll called “Daruma – san”.

In the early days of zen Buddhism in China, its practice was described in the following words:

“No dependence upon words and letters”
“Mental transmission outside the classified teachings”
“Direct pointing to the mind of man”,
“Seeing one’ nature and the attainment of Buddha hood”.

Dhyāna means mind fullness, fullness, awareness and attentiveness. Meditation, is a very inadequate rendering of several much more precise

81. Zen is the Japanese pronunciation of the word.p., 19.
Kuan cheng, “The sweet Dews of Ch’an.
82. Bodhidharma, an Indian monk who is commonly known in china as Ta-mo (Dharma) and in Japan as Daruma.
He came to china around the six century A. D.p., 125.
Bagchi P. C, India and China.
84. Verily from meditation arises wisdom, with out meditation wisdom wanes, knowing this two fold path of gain and loss, let one so conduct one self that wisdom may increase Narada Thero, (Tr) Dhammapada verse 282
terms in Pali and Sanskrit. The nearest equivalents to some of these in English will be (mental) development, one pointed ness; collectedness (absorbed) concentration and from these we may gain some idea of the sort of range of Buddhist meditation\textsuperscript{85}.

Meditation is divided in two forms or systems: concentration of mind or samādhi (samatha) that is unification of the mind and “Insight” (Vipassana) of these two forms concentration has the function of calming the mind.

There are two significant names in the early history of zen Buddhism in China\textsuperscript{86}. One of them is naturally Bodhidharma and other is Hui-neng (Weilong in the southern dialect, yeno in Japanese, 638 – 713) who determined the course of zen thought as originated by Bodhidharma\textsuperscript{87}.

As a specific type of Buddhism Zen\textsuperscript{88} is first found in China being a peculiarity Chinese version of the kind of Buddhism that was brought from India by Bodhidharma in about 527 A. D. This school was known as dhyāna Buddhism. Which means immediate insight into the nature of reality.

Bodhidharma wrote no books himself but taught that true knowledge is gained in meditation by intuition. He further divided practice into four sections:

1. A practitioner should endure all hardships and think that owing to his previous Karma, he is suffering the consequences.

\textsuperscript{85} Bhikkhu Kantipalo, Buddhism Explained, p., 106.
\textsuperscript{86} Buddhism was introduced into China during the Han dynasty, it was confronted with an entirely different political atmosphere, p., 67.
\textsuperscript{87} Chken Kenneth K. S. “The Chinese Trans formation of Buddhism.

The form of Buddhism that has become most popular in the West, especially in America is zen. Zen has a definite philosophical basis and has influenced the philosophical religious.

2. He should be content with his lot viz be it sorrow or happiness loss or gain.

3. He should not hanker after anything.

4. He should act in accordance with the Dharma—which is Svabhava (Truth) and is pure\textsuperscript{89}.

Zen (meditation) is the fundamental practice for almost all Buddhist standpoints\textsuperscript{90}.

Ch’an Buddhism (Zen in Japanese) is designed to tranquilize the mind and enable the mind and enable the devotee to concentrate on quiet introspection. The object of ch’an method may be further defined as the discovery within the individual of the presence of a fundamental reality that pervades all the peculiarities and differences of the phenomenal world\textsuperscript{91}. The school of ch’an concentration on individual enlightenment and its sense of the Tao or Buddha nature immanent in nature\textsuperscript{92}.

The development of the ch’an Buddhism marks a great transformation of Buddhism in China various ways of ch’an Buddhism use presented by “Five thousands House sand seven sects” of this school which flourished during the later part of the T’ang period\textsuperscript{93}. The most important contribution that zen can make in America is the kind of thing that is going on in the Los Angelos zen center and in the San-Francisco zen center the creation of actual communities\textsuperscript{94}.

\begin{itemize}
  \item \textsuperscript{89} Hsiang – Kuang Chou, A History of Chinese Buddhism, pp., 91 – 93.
  \item \textsuperscript{90} Watanabe Shoko, Japanese Buddhism, p., 119.
  \item \textsuperscript{91} Wales, H. G, Quartch, The Indianization of China, pp., 89 – 90
  \item \textsuperscript{92} Wright Arthur F, Buddhism in Chinese History, p., 79.
  \item \textsuperscript{93} Jan yun – Hua (Tr & ed ) A Chronicle of Buddhism in China, p., 6.
  \item \textsuperscript{94} La Fleur William R (ed) Dōgen Studies, p., 157.
\end{itemize}
It is entirely without reason that zen Buddhism is known as the meditation school\textsuperscript{95}.

The Bodhisatta finally sat under the Bodhi Tree at Gayā and practiced concentration applying himself to mindfulness of in-and-out breathing (anapanasati). Having thus gained perfect calm, He was able to develop Insight (Vipassana). The word vipassana (Vi + passana) means by derivation, seeing in an extraordinary way – from the word passati to see and the prefix vi denoting, special or particular. Vipassana, therefore, means, seeing beyond what is ordinary, clear vision.

Mind fullness on in- and out-breathing (anapanasati) a well known meditation liked and practiced by many. It was used by the Bodhisatta when striving for Enlightenment under the Bodhi Tree and the Buddha himself was most emphatic on the importance of practicing it.

A monk, having gone to the forest of a tree, or a lonely place, sits down cross-legged keeping the body erect, and his mindfulness alert, mind fully he breathes in, mind fully he breathes out when breathing in a long breath, he knows: “I breathe in a long breath, when breathing out a long breath he knows” “I breathe out a long breath”, when breathing in short breath he knows: “I breathe in a short breath”, when breathing out a short breath, he knows “I breathe out a short breath”\textsuperscript{96}.

According to Theravada Buddhism there are forty subjects of meditation (Kammatthana) which differ according to the temperaments of individuals: -

They are:

a) The ten Kasinas (devices) – namely

i) earth Kasina.

ii) Water Kasina.

\textsuperscript{95} Gregory Peter N, “Tradition of Meditations in Chinese Buddhism, p.,129.

\textsuperscript{96} Thera Piya Dassi, The Buddha’s Ancient Path, p.,215.
iii) Fire Kasina.
iv) Air Kasina.
v) Blue Kasina.
vi) Yellow Kasina.
vii) Red Kasina.
viii) White Kasina.
ix) Light Kasina and 
x) Space. Kasina.

b) The ten Impurities (asubha) – namely ten corpses which are respectively:

i) Bloated (uddhumataka)
ii) Discoloured (vinilaka)
iii) Festering (vipubbaka)
iv) Dissected (vikkhayitaka)
v) Gnawed – to – pieces (vikkhayitaka)
vi) Scattered – in – pieces (hata – Vikkhittaka)
vii) Bloody (lohitaka)

viii) Worm – in fested (pulapaka) and 
ix) Skeleton (atthika)

c) The ten Reflections (anussati) – namely eight Reflections on ↓

i) The Buddha (buddhanussati)
ii) The Doctrine (Dhammanussati)
iii) The Sangha (Sanghanussati)
iv) Virtue (stlanussati)
v) Liberality (caganussati)
vi) Devas (devatanussati)
vii) Peace (upasamanussati)
viii) Death (marananussati), respectively, together with
ix) Mind fullness regarding the body (Kayagatasati)
x) Mindfulness regarding respiration (anapanasati)
d) The four illimitables or the four Modes of sublime conduct (brahamavihara) – namely, Loving - kindness (metta) Compassion (Karuna) Appreciative Joy (P mudita) and Equanimity (upekkha)
e) The one perception – i.e. the perception of the loath someness of material food (a hare patikkulasanna).
f) The one Analysis – i.e. The Analysis of the four Elements (catudhatuvavatthana)
g) The four Arupa Jhanas – namely The Realm of the Infinity of space (A kasanancaya tana), The Realm of the Infinity of consciousness (vinnanancayatana), The Realm of Nothingness (Akincannayatana), and the Realm of neither perception nor Non – Per – ception (N’eva Sanna n’asanna yatana).

According to the Texts the ten Impurities and the Mindfulness regarding the Body such as the thirty – two parts are suitable for those of a lustful temperament because they tend to create a disgust for the body which fascinates the senses.

There are six kinds of Temperaments (carita). They are :-
i) Lustful Temperament (ragacarita)
ii) Hateful Temperament (dosacarita)
iii) Ignorant Temperament (mohacarita)
iv) Devout Temperament (Saddhacarita)
v) Intellectual Temperament (buddhicarita) and
vi) Discursive Temperament (vitakkacarsta) carita signifies the intrinsic nature of a person which is revealed when one is in normal state without being preoccupied with any thing. The temperaments of people differ owing to the diversity of their actions or Kamma Raga or lust is predominant in some while dosa or anger, hatred, ill will in others.

Most people belong to these two categories. There are a few others who lack intelligence and are more or less ignorant (Mohacarita). Akin to ignorant are those whose minds oscillate unable to focus their attention deliberately on
one thing (vitakkacarita) by nature some are exceptionally devout (saddhacarita) while others are exceptionally intelligent (Buddhicarita).

Before practicing Jhāna, the qualified aspirant should give a careful consideration to the subject of meditation. In ancient days it was customary for pupils to seek the guidance of a competent teacher to choose a suitable subject according to their temperaments. But to day if no competent teacher is available, the aspirant must exercise his own judgment and choose one he thinks most suited to his character97.

Mere concentration is not the aim of this technique, the concentration you develop must have a base of purity. With a base of craving, aversion or illusion one may concentrate the mind but this is not Jhāna one must be aware of the present reality within oneself, without any craving or aversion sustaining this awareness continuously from moment to moment this Jhāna98.

There are various states of trance Jhāna that can be attained. The Buddha himself was taught eight states of mental absorption before he became enlightened and he continued to practise them throughout his life. When he taught the states of absorption, therefore, he emphasized their function only as stepping stones to the development of insight99 concentration is the mental exercise for man’s inner development. Man is capable of gaining psychic power through the development of mental power. Mental development is valuable for true happiness100.

Zen is the most important religion in Japan. It is not a theology or a philosophy, possesses no dogma. It is an individual experience whose aim is inner enlightenment101. Zen is the purification of the mind. Boidhidharma

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100. Bhattacharya Bela, Facets of Early Buddhism,p.,79.
equated zen with Bułdhahood and Buddhahood with the mind the everyday undiscriminating mind. Zen is the sword of wisdom. In zen Buddhism there are two groups one that sought the revival of the konatoristu, the shibunritsu group that stood up against the Mahāyāna precepts of Mount Hié103.

From ancient times, Zen has been especially popular in China, Korea and Japan. Buddhism and zen used to be synonymous. Buddhist monks and nuns formed a significant percentage of the population and almost all followed the zen school. Zen is not a religion in the sense that the term is popularity understood, for zen has no God to worship, no ceremonial rites to observe no future abode to which the dead are destined and last of all, zen has no soul whose welfare is to be looked after by somebody. Zen is free from all these dogmatic and religious encumbrances104.

All sects of Buddhism emphasize tranquility of mind but zen Buddhism stresses it most strongly. Zen teaches that tranquillity105 of mind is the same as the Buddha is ideal. Zen doctrine emphasize that meditation or contemplation alone can lead one to enlightenment. The essence of zen Buddhism is Look into the mind and one will find Buddha hood. This philosophy found great favour among the warriors who valued tranquility of mind.

There are three zen terms. They are

A. Satori (Enlightement)
B. Zazen (Seated Meditation)

102. The essence of zen Buddhism is summed up as follows: “Look into the mind and you will find Buddha hood, p., 119.
Bapat P.V, (ed) 2500 years of Buddhism
105. The whole life of Japanese is filled with the exercises in tranquility, Karlfried Graf von Durckheim (Tr) The Japanese cult of Tranquillity, p., 30

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C. Koan (riddle solution Exercise)

A. Satori (Enlightenment)

Satori is thus the whole of zen. Zen starts with it and ends with it. When there is no satori, there is no zen, ‘Satori is the measure of zen as is announced by a master. It is wonderful that a Satori insight is capable of causing such a recons truction in one’s spiritual outlook.

There are some masters, however who say that Satori is something artificially set up zen has really nothing to do with such an excrescent growth as would injure its natural whole sameness.\(^{106}\)

B. Zazen (Seated Meditation) – It means meditation for which a particular sitting posture is prescribed. It is not the more concentration of mind on a self chosen subject but a complete course of meditation, - intense, ‘one pointed’, directed straight to the solution of a Koan set by a zen master.

C. Koan (Riddle – Solution Exercise)

The Japanese word, Koan comes from Chinese Kung – an which means a ‘public document’ The sense perhaps is that of an open standard of Judgment by which one’s correct zen understanding of things may be tested. It is of the nature of a question paper set at a public examination. A Koan halts the process at the very start. All Koans are deliberately and emphatically ‘anti – rational’.

The Koan practice borrowed from the Chinese zen masters is the only valid teaching in the Japanese Rinzai School of Zen.\(^{107}\)

There is no doubt that zen Buddhism largely meditative sect bases itself on latent Indian ideas such as that of dhyāna.

\(^{106}\) Suzuki D T, Essays in Zen Buddhism, p.,231.

\(^{107}\) Dutta Sukumar, Buddhism in East Asia, p.,181.
Meditative practices had been an essential feature of Buddhism from earliest times. Meditation had been of considerable importance for Theravāda. Eight fold path that was the kernel of Theravāda practice Lord Buddha himself set the example through his own ecstatic concentration under the Bodhi Tree which was to lead ultimately his Enlightenment.

Meditation as a practice was accorded in early Buddhism that theory was no less established in the sutras, especially those of the Mahāyāna. Among these writings for the history of zen at least, perhaps the most important was the group known as the prājñāpāramitā Sūtras the oldest of which go back to the first century B. C. These typical Mahāyānist writings are not philosophic treaties but religious messages whole kernel is the exposition of the idea of void (shunyata) and selflessness. True void is apprehended through the eyes of wisdom (Prajñā) which is one with Enlightenment and knowledge some what later probably toward the second century A. D. Nāgārjuna built his idea of the Middle way on these sutras. The prajñā pāramitā sūtras are studied today in zen cloisters.

Zen Buddhism has three branches in Japan: (A) The Rinzai (B) The Sōto and (C) The Obaku.

(A) The Rinzai: The Rinzai zen\textsuperscript{108} was founded by the Japanese monk Eisai (or yesai 1141 – 1215) Sects of the Rinzai school of zen Buddhism.

\textsuperscript{108} The Rinzai Zen has become so closely bound up with the “Japanese national character” or rather the mentality of the samurai, that it is unlikely to be the same as ch'\textasciiacute;an a creation of the essentially pacific Chinese genius p.,30. Edward. Conze, Thirty years of Buddhist Studies.
<table>
<thead>
<tr>
<th>Name</th>
<th>Founder</th>
<th>Year of founding</th>
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</thead>
<tbody>
<tr>
<td>1. Rinzaishu Myoshinjiha</td>
<td>Kanzan - Egen</td>
<td>1337</td>
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<td></td>
<td>(1277 -1360)</td>
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<td>2. Rinzaishu Kenchojiha</td>
<td>Rankei - Doryu</td>
<td>1253</td>
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<td></td>
<td>(1213 -1278)</td>
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<td>3. Rinzaishu Enkakujiha</td>
<td>Mukan Sogen</td>
<td>1282</td>
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<td></td>
<td>(1226 - 1286)</td>
<td></td>
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<tr>
<td>4. Rinzaishu Nanzenjiha</td>
<td>Mumen - Fomon</td>
<td>1291</td>
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<td></td>
<td>(1212 - 1291)</td>
<td></td>
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<tr>
<td>5. Rinzaishu Hokojiha</td>
<td>Mukan Gensen</td>
<td>1384</td>
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<td></td>
<td>(1223 - 1390)</td>
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<tr>
<td>6. Rinzaishu Eigenjiha</td>
<td>Jakushitsu - Genko</td>
<td>1361</td>
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<td></td>
<td>(1290 - 1367)</td>
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<td>7. Rinzaishu Buttsujiha</td>
<td>Guchu - Shukyu</td>
<td>1395</td>
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<td></td>
<td>(1323 - 1409)</td>
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<tr>
<td>8. Rinzaishu Tofukujiiha</td>
<td>Enni - Bennen</td>
<td>1239</td>
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<td></td>
<td>(1202 - 1280)</td>
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<tr>
<td>9. Rinzaishu shokokujiha</td>
<td>Muso - soseki</td>
<td>1382</td>
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<td></td>
<td>(1275 - 1351)</td>
<td></td>
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<tr>
<td>10. Rinzaishu Kenninjiha</td>
<td>Myoan - Eisai</td>
<td>1202</td>
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<td></td>
<td>(1141 or 1143 - 1215) or 1202</td>
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<tr>
<td>11. Rinzaishu Tenryujiha</td>
<td>Muso - Soseki</td>
<td>1339</td>
</tr>
<tr>
<td></td>
<td>(1275 - 1351)</td>
<td></td>
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<tr>
<td>12. Rinzaishu Kogakujisha</td>
<td>Bassui - Tokusho</td>
<td>1380</td>
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<tr>
<td></td>
<td>(1327 - 1387)</td>
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<tr>
<td>13. Rinzaishu Daitokujija</td>
<td>Shuho - Myocho</td>
<td>1324</td>
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<td></td>
<td>(1322 - 1337)</td>
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<tr>
<td>14. Rinzaishu Kokutaijiha</td>
<td>Jiun - Myoi</td>
<td>1327</td>
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In Japan itself Rinzai with 6,000 temples is in a minority compared with soto which has 15,000. Soto prefers ordinary people to Samurais has always remained aloof from political affairs, cultivates “gentleness of spirit”\textsuperscript{110}.

(B) The sōtō: The soto zen\textsuperscript{111} was founded by Dōgen (1200 – 1253). He was the disciple of Eisai. Dōgen was a great philosopher and a teacher of yoga.

(C) The obaka: The obaka zen was founded by Chinese monk Igen (or yin – yuan) in about 1653.

The introduction of zen to Japan is generally attributed to Eisai sen ideas were present in Japan much earlier. In the seventh century Dosho (628 – 700) had become aware of zen ideas during his training with Chinese master Hsung – Tsang.

He was arare of the Bodhidharma tradition and on his returnj to Japan he built a zen hall in the Hossō temple at Nara. This was the first zen temple. In the eighth century (710) Tao shun was the first Chinese zen monk to visit the Japanese island.

In 1168 A. D. Eisai undertook his first trip to china where he visited the zen centers on Tien – t’ai. He was much impressed by what he saw and felt that in zen disciplinelay the salvation of Japanese Buddhism. He studied at the zen center of T’ien – t’lingshan until 1191 A.D.

Dōgen had spend several years studying in China. Dōgen is known not only for his strict religious discipline but also as one of the most prominent philosopher of Japan. He led a life of stern discipline and devoted himself to discovering person who could competently spread the teaching of zen Buddhism. His sermons use collected and published by his disciples after his death\textsuperscript{112}.

\textsuperscript{110} Conze Edward. Thirty years of Buddhist studies.pp.,30-31.
\textsuperscript{111} Soto Practice is akin to the Theravāda Vipassana – yana.,276.
\textsuperscript{112} Saunders E. Dale, Buddhism in Japan,p.,197.
He preached “All human beings have already been enlightened. They are Buddha’s is nothing but the Buddha’s act itself”\textsuperscript{113}.

There are three great zen masters. They are Hakuin, Dōgen and Bankei.

i) Hakuin (1685) He finally laid down a firm basis for Rinzai zen. He organized Koans into six systematic stages which meant that a master had to be fully cognizant of a pupil is development. These graded koans also acted as a sieve, separating the really dedicated from those of weaker spirit.

ii) Bankei (1622) – He was perhaps the simplest and the most intuitive. His great awakening came after many years of intense effort. He spent the rest of his life preaching about this. He became a great teacher unfailingly giving his knowledge in the plainest of words so that all could understand. He was impatient with generalizations and preferred to come to grips with concrete experience.

iii) Dōgen (1200) He was the founder of Sōtō zen in Japan. He went to China and sat in meditation under a master for five years. When he returned to Japan, he was convinced that the true way of enlightenment is through sitting in zen only. He insisted that his disciples should think of themselves as Buddha in the present moment. Dōgen reminded them that the future, even the next day, was unfixed and difficult to know. So they must think only of the present day and the present hour. He emphasizes as do the Theravāda Buddhist. He believed that every moment is really self contained and he used the illustration of firewood to explain this. He pointed out that firewood does not ‘become’ as has that is to say there is no intention on the part of the wood to become ash.

He particularly applied this understanding to life and death. He said it is fallacious to think that the men simply move from birth to death. In life there is nothing more than life in death nothing more than death.

\textsuperscript{113} D. P. Singhal, Buddhism in East Asia,p., 29.
There is two zen text books.

The pi-yen-chi or pi-yen-tu is one of the most valued books in the Rin zai (lin -chi) school of zen Buddhism. It consists of Hsueh - tou’s poetical comments on one hundred history of zen masters called the Transmission of the Lamp.

Dōgen was the first who brought the Pi-yen-chi from China in the third year of karoku.

The Wu-men Kuan is another text book of zen Buddhism, discourses on which are frequently held in the monasteries. It is a simpler book than the preceding one, pi-yen-chi. It contains only forty-eighth ‘cases’ and is one man’s work114.

The cultural dominance of zen. Zen monks were so great that the whole culture of the Ashikaga period may appropriately be called zen culture. It is no more easy to define than is zen philosophy.

Zen culture is perhaps best presented not by verbal description115. The art of the sung and yuan dynasties, which zen monks brought into Japan along with the religion, was more oriented toward appreciation than worship. These new features associated with zen use easily adopted by the warrior culture. The flourishing of “Gozan literature”, Which essentially consisted of pedantic intellectual games played by the zen monks, may be said to be one indication of the secularization of the zen culture116.

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114. Suzuki D. T. Essays in Zen Buddhism,p., 29
116. Tazawa yutaka & others, Japan’s cultural History,p.,64.
The real pursuit should lie in the direction of disciplined meditation leading to the goal of self-knowledge.

As for the answer that "vast Emptiness" was Buddhism's First Principle, he appears here to be simply stressing the doctrine of the no dualistic eternal void from which all life emerges and which in zen terms, must be personally experienced in order to grasp life's true meaning and significance. This idea of emptiness is a receptive rather than a negative concept in zen. A part of zen training in its early stages stresses "Empty the mind".

As for Boddharmā's last reply to the Emperor- here one must tread carefully in the tricky field of explanation of which zen is notoriously wary. Might to be said that he was simply employing on obliquity to avoid mouthing a lot of high-sounding words to the effect that in the vast oneness of the universe there was truly no separate self or ego a basic zen concept as it is also a classic Buddhist concept.

Boddhidharma's particular style- challenging the Emperor's curiosity rather than satisfying it has remained zen's style. It seems either to violently exasperate western people or to mysteriously attract them. Whatever the reaction to its methods, zen goes its ancient Boddhidharma way\textsuperscript{117}.

Zen is the apotheosis of Buddhism. This direct assault upon the citadel of truth, without reliance upon concepts of God, or the use of scripture, ritual or vow is unique. It is true that the zen schools uses 'means' 'devices' (skt Upaya, Jap. Hoben) to achieve its end, and concepts are needed to make clear the limitation of conceptual thought certain of the Mahāyāna scriptures, such as the Lankavatara sūtra and the Diamond sutra are studied in zen monasteries and 'services of sutra reading and devotion are held. In zen the familiar props of religion are cost away. An image may be used for devotional purpose but if the

\textsuperscript{117.} Ross Nancy Wilson, Three ways of Asian Wisdom,p.,154.
room is cold it may be flung into the fire, the scriptures are useful on the
foothills of our understanding but as soon as they are seen as so much paper
they are better put to useful purpose incense, chanting and gorgeous robes may
attract the populace and calm the performer's mind.

The purpose of zen is to pass beyond the intellect. The intellect is itself a
device or means and zen is the way of direct enlightenment.\textsuperscript{118} Zen is the
Buddha's Enlightenment, the Buddha's spiritual achievement attained as the
guerdon of a thousand lives completely dedicated to that end. It follows that to
know what is Buddhism and therefore zen, one must achieve the Buddha's
experience. Anything less is less than zen. The process of Enlightenment
begins here and now, with this whatever meant begins here and now, with this,
whatever is now in hand. The rest is a process of the mind's expansion until
consciousness becomes commensurate at will with that which lies beyond
imagining.

The Buddha was a man, not God and his teaching was plain. It is
suffering and the way to the end of suffering. One works out his own salvation
with diligence. That is reasonable. It is equally reasonable to speak of steps on
the long path up the mountain to self enlightenment.\textsuperscript{119}

This emphasis on the importance of humanness accounts for a great part
of the interest taken in zen by western psychoanalysts who also seek to help
their patients release wrongly repressed or diverted individual energies.\textsuperscript{120} Dr.
Suzuki in stressing the teaching of the "everyday mind as the Tao" had this to
say "By Tao zen at least was a major factor in the development of Buddhism,

\textsuperscript{118}. Humphreys Christmas, Buddhism,p.,180.
\textsuperscript{119}. Humphreys Christmas, The Buddhist way of Life,p.,177.
\textsuperscript{120}. Ross Nancy Wilson, Three ways of Asian wisdom,p.,148.
the equivalent of our mediaeval knighthood, and as such an active participant in the complex internecine struggles of the 'closed' period of Japanese history.

The field is clear for any and every religion to attract the Japanese mind and if the shin and zen schools of Buddhism between them rule the minds of the vast majority of Japanese, it is mainly because between them they satisfy all complementary needs of the human mind.\textsuperscript{121}

The history of Zen is worthy of Zen. It is said that once, when the Sakyamuni Buddha was seated with his disciples (Bhikkhus) a Brahma Raja came to Him and, offering Him a golden flower, asked Him to preach the Doctrine (Dhamma). The Blessed one accepted the flower and holding it aloft, gazed at it in silence. After a while the venerable Mahākasyapa smiled such is the origin of Zen Buddhism for it is said that this smile was handed down by twenty-eight successive patriarchs, the last being the Indian Philosopher Bodhidharma who arrived in China in A.D. 552 The Emperor invited him to his capital and began to boast of his devotion to Buddhism. "I have built many monitories, he said. I have copied the sacred books of the Buddha. I have supported monks and nuns. Now what are my merits? To which this ferocious looking sage replied, 'None whatever your Majesty. The Emperor tried again. What is the First principle of Buddhism? "Vast Emptiness replied the twenty eighth Indian patriarch of Zen.

The school of Zen may be viewed as part of the Mahāyāna school. It uses all scriptures and is bound by none and likewise uses any technique which serves its end which is to awaken the pupil's mind to its own Enlightenment. But whatever its genesis or place in the Buddhist field it is unique in the long record of religious history. As a force it was responsible for the greatest art of China and much of the finest culture of China and Japan. It has produced in those countries some of their greatest minds. Yet when describing

\textsuperscript{121} Humphreys Christmas, Buddhism, pp. 70-181.
zen, it is easy to give a totally wrong impression both of zen and the school which seeks it.

Yet the history of zen may help to convey its nature and place in the Buddhist field. In India where Buddhism was born, we find as already explained that not long after the Buddha's passing the exuberant Indian mind developed from the original teaching, a magnificent range of brilliant and profound thought and with it some of the world's greatest philosophers. The Indian philosophers monk "Bodhidharma" by Saneatsu Mushakoji who founded zen Buddhism.

This account of Bodhidharma's conversation with the Chinese emperor is not meant to suggest that zen's First patriarch was an ill-mannered lout who indulged in willful mystification. There was serious intention behind each of his replies—perhaps some what dramatically truncated during many centuries of word of mouth recounting. Most importantly, the story illustrates zen's antipathy to lengthy verbalism. Also in denying the possibility of merit for worldly deeds, Bodhidharma was not only forcibly rejecting the 'doctrine of works' he was also suggesting—without directly saying so that over attention to forms and rituals, intensive perusal of scholarly scriptures, would never bring 'liberation' zen of course mesa the unconscious, which works all the time in our consciousness. Elsewhere Dr. Suzuki has said, "The function of human consciousness as I see it, is to dive deeper and deeper into its source, the unconscious. And the unconscious has its strata of variable depths, biological, psychological and meta physical. One thread runs through them and zen discipline consists in taking hold of it in its entirety".

123 Hirano Umeyo, (Tr) Buddhist plays from Japanese literature, p., 1.
All the zen Masters tend to have their own unique ways of using the concept of nothingness. Zen Masters share a common heritage and to a certain extent, a set of traditional terms and concepts. Zen Masters have said nothingness, one will find two major recurrent themes (I) Words are ultimately "empty" and are to be mistrusted as a vesicle by which one can arrive at an understanding of the actual nature of experience.

(II) Students of zen are advised to return to the no discriminating "Source" of experience.

Students of Buddhist philosophy will recognize the theme concerning the inadequacy of language to be an off shoot of the Mādhyamika tradition established in India by Nāgārjuna. This is certainly not the place for a detailed analysis of Mādhyamika philosophy. It is significant that the first number of philosophy East and west. Zen being life itself, contains everything that goes into the make up of life. Zen is poetry, zen is philosophy, zen is morality whereas there is life- activity there is zen.

Zen is often referred to as "The Intuitive School", And in order to distinguish its central practice, it is often referred to as a path of meditation zen masters have often upheld this ideal of the Buddha zen encourage one to believe in himself, for it is with in one's own experience of life that the seeds" of belief must find fertile ground.

It is an awareness of this perfect nature that the zen student seeks and in order to achieve this awakening, one must first believe that there is such an innergoodness to be awakened to. The Awakening of faith points that he has some goodness within himself to cultivate. It one believes this and then asserts his will by making up his mind to exert himself he will slowly increase his faith.

124. Singh Nagendra Kr(ed), International Encyclopedia of Buddhism
Vol - 43 p.,1024
125. Ibid, p- 1046.
as he cultivates his inner goodness. This is important because together with the belief in one's own inner goodness it leads beyond cultivating one's own self to the concern to cultivate the inner goodness of others.

The belief in the inner goodness of man it such an important truth that when in platform sutra the sixth patriarch began to describe the Truth as understood by zen, his first words were; "Good Friends, enlightenment and perfect wisdom are from the outset possessed by all people in themselves. It is just because the mind is defiled that men can not attain awakening to themselves. 126

Chapter – 5

Conclusion:

Contribution of the Buddha’s teachings in the development of social and cultural life of Japanese people.

The place of Buddhism in Japanese society was defined and given official authorization by the Taihō code (Taiho Ritsuryō), the corpus of penal (Ritsu) and civil (Ryō), laws that was promulgated in 701 A.D. and revised in they yōrō code (yōrō Ritsuryo) of 718 A.D. These codes officially incorporated Buddhism into the state structure and laid down specific rules for the Japanese Buddhist community.

It is a well-known fact that Japanese culture developed under the influence of the Asian continent, as various elements of Chinese culture including Buddhism were enthusiastically imported by the Yamato court. Japanese culture is closely connected with Buddhism. Shotoku Taishi and Gyogi Bosatu (668 – 749), Kōbō Daishi was the greatest benefactor of Japanese culture. It was he who composed the Iroha, the Japanese alphabet in which the Buddhist thought of mutability and spiritual awakening is poetically expressed. In order to understand the culture of a nation whose history runs back to the period nearly three thousand years ago. This culture was in existence even in those early days even before the introduction of both Confucianism and Buddhism.

2. Ishida Eiichiro (Tr. Teruko Kachi), Japanese culture, pp., 91 – 92.
3. Chaman Lal, India and Japan, p., 12

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Japan was strong in Buddhism and strong influence upon the art of Japan. Many Chinese artists came to Japan to execute works during the sixth century A.D. Japanese art received strong influence of Chinese. The waves of these cultures came to Japan successively. Chinese culture had influenced Japan even during the pre-historic period; it was not until the introduction of Buddhism that the entire Japanese civilization become infected with Chinese culture.

It is true that Japanese Buddhism is general that the doctrine is not emphasized to a great extent as long as the ritual is followed. Japanese society furnishes its people with abundant opportunities to absorb the general religious outlook.

The realm of Buddhist art in Japan is in a sense overcrowded with exceedingly great number of sculptural as well as pointed representations of numerous Buddhist deities and also with the paintings of subjects taken from the life of the Śākyamuni Buddha and illustrations of scenes related to different aspects of Buddhism as mentioned in the Buddhist texts.

Precisely the subjects of Buddhist art in Japan are as follows:

1. Sculptures of deities and religious personages of Japan, China and India.
2. Painted images of various gods and goddesses and great monks of Japan, China and India.

6. Japanese civilization made enormous progress through the adoption of Chinese culture in almost all spheres of life. Among many examples, it may mention only a few. The Taika Reform or "Great innovations of 645 A. D. is considered to be an attempt to the adoption of the Chinese form of administration and social principles.

Painted scenes related to stories taken from Sakyamuni's life.
Depiction of the Jataka tales in paintings.
Painted illustrations in the Buddhist texts.
Religious paintings on temple walls, temple doors, temple pillars etc.
Various line drawings depicting geometrical designs for use in esoteric Rituals.
Implements, such as, small container for relics, bell with Vajra handle, Vajra symbolizing thunderbolt.

During the Asuka, Nara, Heian and Kamakura periods which were extended from 538 A.D. to 1333 A.D., Buddhist sculptural steady development both in style and in from.

i) Asuka Period (538 – 645 A.D.)
Sculpture: In this period a large number of images of Sakyamuni of Shaka Nyorai, Bhaisajyaguru or yakushi Nyorai, Amitabha or Amida Nyorai, Bodhisattva or Bosatsu, Avalokitesvara or Kannon, and Ten or Deva were made. Prominent among those images that are extant even today are the representations of (i) Sakyamuni Triad made in 623 A.D. placed in the Golden Hall of the Horyu-ji, seated, bronze, 86.5 cm. in height, attendants standing 90.9 cm each. (ii) Bhaisajyaguru or yakushi Nyorai image made in 607 A.D. placed in the Golden Hall of the Horju-Ji seated, bronze 63 cm. in height (iii) Maitreya Bodhisattva or Miroku Bosatsu (placed in the Korju-ji, Kyoto seated wooden, 123.5 cm. in height) (iv) Maitreya Bodhisattva or Miroku Bosatsu (this image was thought to be of intamanicakra or Nyoirin Kannon, placed in the chugu-ji nunnery near Hara seated wooden, 133 cm. in height) (v) Avalokitesvara Bodhisattva (placed in the Horyu-ji temple, standing wooden 69 cm. in height) (vi) Shi Tennō or Four Deva kings (placed in the Golden Hall of the Hōryū-ji wooden, height between 133.3 cm. and 134.9 cm. standings).

The earliest dated native Buddhist image is the great Buddha of Asuka. The masterpiece of Asuka sculpture and one of the truly great work of sculpture. There are several other Buddhist images which have come down to us from the Asuka Period\textsuperscript{10}.

**Painting** :- Remarkable among the paintings of the Asuka Period are those works which appear on the side-walls, pedestal and doors of a portable miniature shrine called Tamamushi shrine (Tamamushi - no-zushi. These paintings are done in colors. The subjects of the two paintings on the pedestal are taken from the Jatakastories\textsuperscript{11}. During this period, painting made a conspicuous advance along with the rise of Buddhism and came to be mentioned with increasing frequency in written records\textsuperscript{12}.

The paintings are great of importance historically and ichnographically as well as being of considerable artistic merit. On the door of the little shrine are pictures of two Nio or Guardian kings, like those in the chumon at Horyu-ji: They were incorporated into the Buddhist pantheon as minor deities who protected the holy place against evil spirits\textsuperscript{13}. It is called the Asuka Period because the capital was in that province until its final removal to Nara in 710 A. D.\textsuperscript{14} It played the historic role as temple of the capital.

Relatively little is heard of the temple after the capital was moved from Asutra but a fire in 1196 destroyed the pagoda\textsuperscript{15}.

\textsuperscript{10} Munsterberg Hugo, the Arts of Japan, P - 29.
\textsuperscript{11} Bakshi, Dwijendra Nath, Iconography of the Buddha Image in Japan, p., 15
\textsuperscript{12} Japanese National Commission for UNESCO, Japan- Its Land people And culture, p., 525.
\textsuperscript{13} Munsterberg Hugo, the Arts of Japan, p., 30.
\textsuperscript{14} Okakurakakasu, the Ideals of the East, p., 74
\textsuperscript{15} Kidder, J. Edward. Early Buddhist Japan, p., 87.
Nara Period (708 - 781 A. D.)

The Mononobe and the Nakatomi opposed to reaive Buddhism because Shnhito was the indigenous religion of Japan from the ancient times. In Nara Period there are six Buddhist schools in the southern capital Nara. They are (i) The San-lun (sanlon) School (ii) The Fa-hsiang (Hosso) school, (iii) The ch'eng-shih-tsung (Jojitsu) school. (iv) The kusha (Abhidharmakosa) school (v) The Hua-yen (kegon) school and (vi) The Ritsu (vinaya) school. In this period, the schools are the factions of the Buddhist studies. So there are several Buddhist schools in Nara. Buddhist monks were able to study a number of subjects in every school by themselves. The Buddhist studies use imported through Korea at first but in the later period from Korea and China directly. These Nara schools had a function both national and social importance and performed prayers for public safety, the prosperity and welfare of the Japanese. Of these six schools of Nara, Hosso Sanron and Kegon belong to Northern type of Buddhism. While the Jojitsu, kusha and Ritsu depend upon Buddhist scriptures of the southern type. Jujitsu and kusha schools are indeed not independent schools. They were studied by the monks. During Nara period the original bronze image of the Maha-vairocana Buddha or Great Sun Buddha of the Todaiji monastery was erected by Emperor Shomu (701 - 756 A. D.) During this period, the administrative power of the government was not still centralized. Through the construction of this large Buddha image and its large buildings of Todaiji monastery as the headquarters of all the kokubun-ji monasteries in all districts throughout Japan. During the

16 Soda Keiko, Theravada Buddhist studies in Japan, p., 6
17 Hanayama shoyu (Ed) A Guide to Buddhism, p., 74
reign of the Empress Gemmyo the capital was fixed al Nara in 710 A. D. The seven great monasteries of Nara Period are often mentioned namely. 
(I) Todaiji  (II) Gangoji   (III) yakushiji
(IV) Horyuji  (V) Kofukuji   (VI) Daianji   (VII) Saidaiji. 

During Nara Period the six schools played a critical role in introducing Japan to Buddhist theories regarding such topics as impermanence, the nature of conceptualization, the analysis of the mind and the harmony of concrete things. The sixth of the formally recognized Nara schools is Kegon a school derived from the Chinese Hua-yen school. The central scripture of the tradition is the Chinese translation of the Avatamsaka sutra. Kegon is marked by its intricate and comprehend save systems of classification analyzing the four different relations of the Dharma, the ten kinds of relation ships, the five divisions of the Buddhist teachings, the ten stages leading to enlightenment and so forth.

Prince Shotoku had received Buddha's teaching as he wanted to reform the Japanese society by adopting moral principles of Buddhism. He also aimed at the development of Japanese culture at that time. Because Buddhism was connected with are and sculptures as well and thus Buddha's teaching has given a new shape to Japanese culture.

Kukai (733 - 835) was born on the island of shikoku I 774 A. D. at present day Zentsuji city in sanuki provina. At the age of twenty one

18 Eliot Sir charles, Japanese Buddhism, p., 218
19 Yoshinon Takeuchi (Ed), Buddhist spirituality, Vol. - II.p 150
20 Soda keiko, Theravada Buddhist studies in Japan, p., 5
years he was ordained at the Todaiji I Nara. He studied Chinese literature under the guidance of his uncle. Three years later of his ordination he is said to have written a book called sanskyo shiki in which he tried to harmonize teachings of Buddhism, Confucianism and Taoism\textsuperscript{21} In such a short time he learned all teaching of Shingon tradition. He was on the first which carried the head of the mission as well as Tachibana Hayanari who was later remembered along with Kukai\textsuperscript{22}.

The religion of Buddhism is the dominant factor in the history of the whole Nara Period not only in the realms or religion and culture but also in those of economics and politics\textsuperscript{23}.

**Sculpture:** - The Nara Period thus inaugurated is remarkable for its wealth of sculpture which begins with the bronze trinity of Amida in Yakushiji and is followed by the Yakshi trinity of the same temple thirty years later, undoubtedly the finest existing specimen of this art.

This was an age of tremendous Buddhist activity. Amongst the seven temples of Nara which vied with each other in gorgeousness\textsuperscript{24}.

The second reason has to do with the art that served as a model for the Nara period masterpieces. There is a third reason for the Japanese artistic achievement in the Nara Period. The actual artisans and artists who produced the statues obviously account for much of the merit of Nara sculpture\textsuperscript{25}. It is the most important partly because of wealth of example

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\textsuperscript{21} Eliot Sir charles, Japanese Buddhism, p., 236
\textsuperscript{22} Yoshinori Takeuchi (Ed), "Buddhist spirituality, p., 176
\textsuperscript{23} Morton W Scott, "Japan - Its history and culture, pp , 27-31
\textsuperscript{24} Okakurakakasu, the Ideals of the East, pp., 75 - 76.
\textsuperscript{25} Kobayashi Takeshi (Tr. Richard L. Gage) Nara Buddhist Art, p.116.

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which have survived during the Nara Period. The outstanding works of
the Early Nara Period are ones made in bronze showing that this medium
continued to be highly favored during the second half of the seventh
century. Perhaps the most beautiful is the miniature shrine of Lady
Tochibana in the Kondo at Horyu-Ji.

Of the large bronze images of the Nara period the most
impressive is the recently discovered head of Buddha yakushi, the Buddha
of medicine which although found at kofuku-Ji in 1937 is believed to have
originally been the image in the kodo of the yama dera. This period is
considered to be the golden period of Buddhist art in Japan. Supreme
quality of sculptures and paintings were produced in the Nara period by a
great many artists. Various images of the Sakyamuni Buddha, the
idealized Buddha’s Bodhisattvas (Avalokitesvara, Maitreya), deities of
Brahmanical origin and Buddhist personages were made during the
period. The wonderful image of Daibutsu (Great Buddha or Buddha
Locana 71.5 feet in height including the pedestal seated, gift-bronze) is
the creation of the Nara period. Among the large variety of images a few
are the following: (i) Bhaisajya guru or yakushi Nyorai (placed in the
Kojan-Ji of Kyoto, Seated dry lacquer 73.4 cm. in height) (ii) Amitabha
Trinity (Amida Triad, installed in the Lady Tachibana’s portable shrine,
Amida seated 33.5 cm. standing attendants 25.8 cm. each bronze,
preserved in the Hozo-den or Treasure Gallery of the Horyu-Ji near Nara)
(iii) Maitreya Bodhisattva or Miroku Bosatsu (owned by the yachu-ji,
Osaka seated, bronze 31 cm. in height). (iv) Bodhisattva Avalokitesvara
or Kannon Bosatsu (in the To-in-do of the yakshi-ji temple Nara, bronze,
standing 190 cm. in height). (v) Dream changing Avalokitesvara or
yumetagae kannon (owned by the Horyu-ji Nara, standing bronze 69.5
cm. in height). (vi) Thousand armed Avalokitesvara or senju kannon (in

26. Munsterberg Hugo, the Arts of Japan, p., 43.
the Golden Hall of the Toshodai-ji in Nara dry lacquer, standing 536 cm. in height. (vii) Amoghapasa Avalokitesvara or Fuku kenjaku kannon (installed in the Hokke-do of the Todai-ji in Nara. Standing dry lacquer 12ft. in height). (viii) Brahma or Bon-ten (in the Hokke-do of the Todai-ji temple in Nara, standing dry lacquer 407.535 cm. in height).

Painting: - The great artistic achievements of the Nara Period painters were the beautiful Murals on the walls of the Golden Hall of the Horyu-ji temple. Unfortunate as it was those world famous Horyu-ji Murals were destroyed by a fire in 1949. The wall paintings on twelve panels depicted the figures of Amida with his two attendants, Ratnasambhava Buddha or Hosho Nyorai, Bhaisajyagura or yakushi Nyorai, sakyamuni or shaka Nyorai, Maitreya or Miroku. The Horju-ji Murals are said to have derived inspirations from the T’ang mode of painting. The Horyu-ji Murals clearly exhibited Indian elements, while those murals well resembled the style as found in the cave-paintings of Ajanta 27.

This period corresponds to the T’ang period in China, the golden era of Chinese culture. Representative works of the early Nara Period are the wall paintings in Horyu-ji Temple’s main Hall. These paintings are drawn on twelve walls inside the Hall. The four largest features Buddha in the center and a group of disciples surrounding him 28.

For the small number of priests and scholars of the Nara Period 29. Who were well versed in Buddhist literature, three sutras were of especial

29. The Nara period saw the publication of the two great chronicles of Ancient Japan the "Kojiki" and the "Nitiongi", p., 206.

Lloyd Arthur, The creed of half Japan.
There is a plenty of proof tending to show that about the Nara period. The Emperor Kwammu’s thought in sending Kobo and Dengyo to China was mainly to obtain some religious system which should bring peace to the country. The Nara period was characterized by the great popularity and prosperity of Buddhist. Of all the Emperors of this epoch, Tenno (reigned 724 – 749), the 45th Emperor gave Buddhism the most enthusiastic protection and encouragement.

Under the protection of the Nara government, Buddhism spread by leaps and bounds. We find tangible evidence of the strong support tendered it by the Emperor shomu in the many temples and status that were set up during his reign (724 – 749 A. D.).

The Nara period was also a landmark in the literary history of Japan. The official histories the Kojiki (The ancient – Matters), Nitiongi (the chronicle of Japan), shoku Nihongi (The further chronicle of Japan) as well as the Manyoshu, an anthology of over 4,500 utilizing Chinese script. We are told that during the Nara period special bureaus of copyists were established one office was dedicated to the copying of the Lotus Sutra and the Sutra of the Golden Light exclusively.

Supreme quality of sculptures and painting were produced in the Nara period by a great many artists.

31. Lloyd arthur, Studies of Buddhism in Japan, pp., 50 - 51.
Heian Period (749 – 1185 A. D.)

*The name Hein means "Peace and Tranquility"*

Emperor Kanmu built the eastern and western monasteries for the protection of the state. At the same time he utilized Budddha's teaching to educate the talented persons for the state, "The main current of Buddhism in Heian Period is the secret teaching. But the characteristic feature of Buddhism at that time was that it not only protected the state but also became the religion for the people.

Gradually in Japan Buddhism became the state religion in Japan. But it was difficult for the ordinary people to unstained the teachings of Buddhism. It people have a religious spirit which is under the spell. They have a very strong belief that there exists a soul of a dead person and the living person can speak to him. For the people, the most fearful thing is the dead body. In shintoism this avoided. So in Shintoism there can not be the salvation of a soul of a dead person. When Buddhism spread or Japans, the Buddhist monks were not afraid of them as Buddhism preached the salvation of all".

Saicho represented the Buddhist monks in this period. He (766 – 822 or 767 – 822 A. D.) was born in shiga and left his home when he was fourteen. He learned the teaching of Hua-yen (Kegon) Vinaya, dhyana and the precepts of Mahayana. Gyoho who was a monk of Sanron School. At the age at twenty Saicho received upasam pada (final initiation) in Todai-ji temple. He studied a number of books of Tendai School. He was introduced as one of the most competent monks at that time.

35. Soda Keiko, Theravada Buddhist studies in Japan, p , 8
36. In Japan the new philosophical standpoint was an advance upon the Hosso and Kegon schools which had taught the union of mind and mater and the realization of supreme spirit, p., 81
While Nara Period relied on the Sastras the commentaries on Buddhist teaching composed by Nagarjuna, Vasubandhu and other Indian patriarchs. Hein Period made the sutras them themselves the core of its teaching, the Lotus sutra in saicho’s case and Mahavairocana sutra (Dainichikyo) in Kukai’s. The shift from sastra Buddhism to sutra Buddhism spelled a real trans formation of the religion. In 804 A. D. saicho went to T’ang China as an official visiting student and resided at the headquarters of Tendai school. On Mount Tendai. Here he was initiated into Tendai school by Hsing-man a student of the six Tendai patriarch.

Buddhist Art in the Heian period underwent a revolutionary change with the introduction of new Buddhist doctrines by the Tendai and the Shingon sects that laid greater emphasis on image worship.

Sculpture: Besides the Buddhas, Bodhisattvas and Deva images, we find an interesting addition of fierce-looking deities called Ragaraja or Myo-o (Enlightened Kings) in the Japanese art tradition. Among the great variety of images of the Buddhist deities. Short descriptions of a few images are given below for an understanding of the nature of sculptural activities of the period: (i) Amida Nyorai image (in the Lecture Hall of the Korju-ji, Kyoto, wooden seated 275cm. in height) (ii) Bhaisajyaguru Buddha or yakushi Nyorai (in the yakushi-do Hall of the Daigo-Ji, Kyoto, wooden, seated 175 cm. in height, (iii) Maitreya or Miroku (owned by the Todai-ji nara portrayed in the fashion of a Buddha figure, seated wooden 38.8 cm. in height). (iv) Juichimen Kannon or Ekadasamukha Avalokitesvara (in the Dogan-Ji standing wooden 177.3 cm. in height) (v) Kshitigarbha

Bodhisattva or Jizō Bosatsu\(^{39}\) (in the Lecture Hall of the Kōryū-ji, Kyoto wooden seated, 109.7 cm. in height), (vi) cintamanicakra or Nyoirin Kannon (in the Golden Hall of Kanshin-Ji Osaka, Painted wood, seated Height 108.8 cm.) (vii) Ekādasmukha sahasrabhuja Avalokitesvara or Juichimen senju kannon (placed in the Enryaku-ji, Mount Hiei standing painted wood second half of the ninth century height 51 cm.) (viii) Five Buddhas of the Diamond world who are Fukujōju, Muryoju, Dainchi, Hosho and Ashuku (seated on lotus pedestal, installed in the Anjo-ji, Kyoto wood height of the central figure Dainichi Nyorai is 158.8 cm. (ix) Five Akasagarbha Bodhisattva or Kokuzo Bosatsu (placed in the Jingo-ji, Kyoto seated painted wood dated 847 A. D. height 100 cm. ) (X) Shinto god Hachimana, represented as a Buddhist priest (in the To-ji, Kyoto, seated painted wood 9th century, height 109.1 cm) (Xi) Acalanatha or Fundo Myo-o (in the shochi-in Mount Koya, seated, wood painted 9th century height 95 cm.) (xii) Vajrasattva or Kongo satta (owned by the Kongobu-ji, Koyasan seated wood height 116.5 cm.) (xiii) Laksmi or Kichijo-ten (in the Golden Hall of the Horyu-ji wooden painted standing height 120.3 cm.(xiv) Vaisravana Kubera or Bishamon-ten (in the Golden Hall of the Horyu-ji standing wood Height 93.9 cm.) (xv) Shaka Nyorai (in the Muro-ji, Nara standing wood coloured height 238 cm. 9th century, in the Muro-ji Nara, seated wood height 106 cm. 9th century).

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Paintings of the Heian Period\textsuperscript{40} are rich in variety of forms, with the introduction of esoteric rituals, especially by the Shingon sect, a large number of deities were to be given shape and form for various ceremonies. The Mandala (Mandara) paintings are perhaps the best Examples of Buddhist art of the period. Mandalas undoubtedly bear the mark of a distinct charge from the prevailing types of Buddhist paintings. The two esoteric Mandalas, the Garbhadhatu Mandala (Taizo-Kai Mandara) and the Vajradhatu Mandala (KongoKai Mandara), depict the location of the Dainchi Nyorai or Mahavairocana Buddha who is surrounded by a number of idealized Buddhas and a large number of other divinities, Indian, Chinese and Persian who were assimilated in the Japanese Buddhism.

There are also a large number of paintings of the Bodhisattvas Fudo Myo-O or Acalanatha and also of the patriarchs of various Buddhist sects. One such group was formed with Twelve Guardian Deities who were called Juni-ten in Japan. The best examples of the paintings of the Juni-ten are to be found in the Saidai-Ji temple in Nara. The Saidai-Ji Juni-ten paintings were done in the 9\textsuperscript{th} century\textsuperscript{41}.

There are two reasons for the painting of the Heian Period, first the introduction of esoteric Buddhism with its need for many religious images and second, the growth of secular painting under the influence of contemporary Chinese art. The most characteristic as well as the most

\textsuperscript{40} One of the architectural masterpieces of that time is the phoenix Hall of Byodo temple which includes an image of Buddhist paradise Buddhism as well as other Buddhist inspired arts, flourished during the Hein Period.p., 212. Mente Boye Lafayette, Japan Encyclopedia.

\textsuperscript{41} Bakshi, Dwijendra Nath, Iconography of the Buddha Image in Japan. pp., 16-17
unique manifestation of esoteric Buddhism was Mandara’s or magic Diagrams of the Buddha world. There are two main cycles in the Mandara’s employed by the Shingon Buddhists one called Kongo-Kai the diamond or indestructible cycle and the other the Taizokai or the womb cycle. Heian Period is highly rich in Buddhist paintings with establishment of esoteric Buddhism, various esoteric ceremonies were to be reformed and different groups of deities were to be worshipped for various purposes. Naturally paintings were more convenient for decoration than the statues and therefore, a large number of paintings was produced during this period. Buddhist painting influenced by the doctrine propounded by the Jodo sect.

42 Esoteric Buddhism flourished during the early years of the Heian period largely because of its capacity to please the court nobles (Saicho and Kūkai) who were wont to exert themselves in the pursuit of worldly desires.


44. Bakshi Dwijendra Nath, Hindu Divinities in Japanese Buddhist pantheon,

45. Nagarjuna’s Dasabhumi Sutra and Vasubandhu’s commentary on it are the Indian authorities recognized by the Jodo sect. The general Japanese name for Amita – pietism is jodo meaning ‘Pure Land’ which is a translation of sukhavati (Land of Bliss) Those who believe in Amita Buddha will be born in the ‘pure Land’ to become a Buddha. Jodo sect called yuzunembutsu sect. (All permeating Faith of the Buddha Amita) Amita – pietism as represented by the Jodo school of Honen. pp., 166-167.

In sculpture, the monumental heaviness of the ninth tenth century is succeeded by a gentles grace which in the minor attendant angels. The year 898 A. D. when the Japanese government decided to send no more embassies to the T’ang court is usually considered the beginning of the Heian period proper an era which lasted until 1185 A. D. When the capital was moved to Kamakura.

**Historical and cultural chronology of Heian Period.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 794</td>
<td>Heian-Kyō (Kyoto) becomes the capital.</td>
</tr>
<tr>
<td>A.D. 805</td>
<td>Saicho (767-822) returns from study in China.</td>
</tr>
<tr>
<td>A.D. 806</td>
<td>Kammu dies. Kukai (774 - 835) returns from China.</td>
</tr>
<tr>
<td>A.D. 812</td>
<td>Final subjugation of the Ainu (northern aborigines) by Japanese.</td>
</tr>
<tr>
<td>A.D. 815</td>
<td>New Compilation of the Register of Families (Shinsen Shojiroku).</td>
</tr>
<tr>
<td>A.D. 816</td>
<td>Koya-san monastery founded by Kūkai</td>
</tr>
<tr>
<td>A.D. 818</td>
<td>Saicho codifies regularions for monks at Mt. Hiei.</td>
</tr>
<tr>
<td>A.D. 833</td>
<td>Commentary on the Legal Code (Ryō no gige).</td>
</tr>
<tr>
<td>A.D. 838</td>
<td>Ennin goes to China as member of last official embassy to the T’ang, and returns (847) to found tendai esotericism in Japan.</td>
</tr>
<tr>
<td>A.D. 858</td>
<td>Establishment of hereditary civil dictatorship of the Fujiwara family. Encin returns from China and founds a study centre at Miidera.</td>
</tr>
<tr>
<td>A.D. 905</td>
<td>Kokin-shū</td>
</tr>
<tr>
<td>A.D. 927</td>
<td>Institutes of the Engi period (Engi-shiki)</td>
</tr>
</tbody>
</table>

A.D. 933  Beginning of intermittent armed strife between Miidera and Hiei-zan factions of the Tendai sect.
A.D. 972  Kūya (903 - 972), early popularized of devotion to Amida.
A.D. 990  Classic age of Japanese prose. Tale of genji, pillow Book, works of
A.D. 1017  Genshin (942 - 1017), author of Essentials of salvation.
A.D. 1068  Go-Sanjo Teno, Beginning of attempt to curb the power of the Fujiwar family.
A.D. 1086  Establishment of "Cloistered Government" upon retirement into bud. Dhist orders of Shirakawa Tenno.
A.D. 1095  First descent into the capital by marauding monks from Mt. Hiei.
A.D. 1132  Ryonin (1071 - 1132), forerunner of Pure Land sect.
A.D. 1156  Taira kiyomori, of the military and provincial aristocracy, controls the civil government in the capital.
A.D. 1185  Defeat of the Taira clan, Minamoto Yoritomo supreme in Japan.
A.D. 1195  Founding of Kamakura Shogunate.

**Kamakura Period (1185 – 1333 A. D.)**

The importance of Kamakura began way back in the 12th century. Up to that time the emperor and his aristocratic court in Kyoto had rooted Japan, but the increasing social unrest in the 12th century obliged the government to call upon the tough military families to keep law and order. One of these warrior houses was the Minamoto and taking advantage of the central administration" weakness, the family set about seizing military and
political power for itself. The scion of the family Yoritomo was captured as a young boy after his father's defeat in battle in 1159.

But yoritomo was not cut out for the monastic life, so he rallied his late father's supporters and with the help of his half-brother Yoshitsune he eventually won military control of Japan. Yoritomo chose the small fishing village of Kamakura as his base of operations and set up his headquarters there in 1180. The place is surrounded by hills on three sides and by the sea on the fourth. It is worth noting that Kamakura was never actually the capital of Japan but for one and a half centuries it served as the military and political centre of the country.

Political power to the Hojo, the family of Yoritomo's widow Masako who is reputed to have been the strongest willed woman in Japan and the strongest willed woman in Japanese history, a claim that is not lightly made as she enjoyed a great deal of political influence during her son's administrations. The Hojo family ruled Japan from Kamakura for more than a century and some of their rulers, especially Toki no Yori and Tokimune were greatly devoted to Zen, Buddhism. A prominent religious figure in the 13th century was the monk many years. He founded the only purely Japanese sect of Buddhism.

Kamakura's chief religious monument, the Great Buddha or Daibutsu was erected in 1252. In 1182 Yoritomo visited the Kyoto region and took part in the rededicating service of the enormous Nara daibutsu which had been severely damaged in the fighting between rival military families.

It is quite possible that yoritomo then conceived the idea of raising a similarly imposing statue in Kamakura to add to the prestige of his headquarters. 48

Kamakura or North Kamakura is particularly rich in cultural and religious monuments. The great zen temple of Engaku-ji founded in 1282 is located next to Kamakura station and is easily accessible. Although much damaged by the great earthquake of 1923, Engaku-ji still preserves some buildings of impressive grandeur, especially the ancient shariden which is reputed to house relics of the historical Buddha.49

A mile or so behind Kamakura shrine is the delightful temple of Zuisen-ji. This was founded by the versatile monk Muso who managed to stay on good terms with both the military government of Kamakura and the imperial court of Kyoto situated a little way to the lift of Kamakura shrine. The quiet and isolated temple of Kakuon-ji whose peaceful surroundings offer a startling contrast to the bustle of the nearby shrine.50

With its mild climate, ancient past and proximity to Tokyo, Kamakura has become a bedroom city with a population of 174,000. Its accessibility has also made the city a popular tourist attraction. Visitors are most numerous of the New year, when Hachiman shrine attracts well over two million people in the first three days of the year. Other crowded occasions are cherry blossom time, summer weekends and the autumn festival of Hachiman shrine. It is worth bearing in mind that the public transport system is strained to its limit during these periods and the streets are clogged with traffic and crowds. The Japanese people are well used to crowding and take it in their stride but visitors from abroad may not

49. Ibid, p., 253
50. Ibid, p., 256
regard the crowded conditions with such equanimity. Two places in the area are worth visiting. The first is Ryuko-ji temple, with its fine pagoda nestling among the trees natural background. Before the temple was built, this used to be an execution site and it was here that Nichiren was miraculously saved from beheading in 1271. In the following century the temple was founded to commemorate the happy event. As a tourist centre, Kamakura is amply provided with restaurants serving both Japanese and western food.

Kamakura can be visited of any time of the year, but the spring and autumn seasons are most enjoyable. The summer tends to be rather not and in addition the city becomes crowded with visitors especially during the weekend.

Trains run punctually and frequently from Tokyo on the Japan national Railways Yokosuka line. The Journey takes 62 minute from Tokyo station. The same train may be caught at Shinagawa station and Yokohama station. As Kakakura is so near Tokyo and yokohama, with their large and numerous hotels, there is not great deal of comfortable accommodation easily available.

The most prominent institutions of learning founded by New Buddhism were temple complexes called gozan (five mountains), a group of five (and later more) temples built first in Kamakura and afterward in Kyoto.

51. Ibid. p., 258
52. Ibid. p., 260
53. The Kamakura Period, Hōnen’s teaching along with his personal integrity gained him a multitude of followers. Another important figure in kamakura Buddhism was the zen priest Dōgen, who, having studied for a time in China, returned and preached that the perfection of human character through self-discipline was the essence of Buddhist teaching, p., 149.

Japan culture Institute, Guides to Japanese culture.
when the shogunate moved there\textsuperscript{54} social and religious changes that accompanied the advent of feudal government at Kamakura in the late twelfth century altered the role of the arts in contemporary life.\textsuperscript{55}

During the Kamakura Period for the first time in Buddhist history, Japanese born sects of Buddhism came into being. Such were the Zdto-syu, founded by Genku (Honen), the Zdto-sinsyu founded by Sinran and Nitiren's Hokkesyu. The teachings of these sects are easy both to understand and to practise and all three as popular creeds found devotees every where\textsuperscript{56}n the Kamakura period also Buddhism continued to provide inspiration to the Japanese art. Both the sculptures and paintings appeared to be “extremely realistic in style and vigorous in expression”

The Kamakura Period witnessed the renovation of religion with the emergence of various Buddhist sects. The older sects made images that could be appreciated by the people at large and the images became more ornamented and also human in expression. The best example of an image that was attributed human aspect was the Benzai-ten (sarasvati) \textsuperscript{57}The most famous Buddha image of this period and probably any other period is the giant statue of Amida Nyorai at the Kotoku-in in Kamakura popularly

\begin{flushright}
\textsuperscript{54} Sugimoto Masayoshi, Science and culture in traditional Japan, p. 120
\textsuperscript{55} Webb Harschel, an Introduction to Japan, p., 124.
\textsuperscript{56} Nakamura Koya, (Tr. M.G. Mori), “History of Japan, p., 52.
\end{flushright}

Hanayama Shoyu & others, A Guide to Buddhism.
Known as the Great Buddha of Kamakura. Some of the portraits of contemporary men are even more remarkable especially the one of the priest shunjobo chogen shonin at Todai-ji.\textsuperscript{58}

It is during this period that the Great Buddha of Kamakura casts a master piece of Buddhist sculpture that stands today as a monument to the power and glory of thirteenth century Buddhism.\textsuperscript{59}

In the preceding Heian period, the golden body of the Buddha used to be painted with yellow pigment, but in the Kamakur period the color of the golden Buddha used to be finished with actual ‘gold ink’.

The Jizō Bosatsu (Bodhisattva Ksitigarbha) cult had developed during the Kamakura period and this cult led to the portrayal of Jizo figures both in sculptures and in paintings.

The famous well paintings in the Kondo at Hōryūji were damaged by fire in 1949 so today only discolored figments remain. The most outstanding of these worked were the magnificent wall paintings at Hōryūji which represented the four great Buddha’s worshipped by the Hosso sect. Compared to the Buddhist Paintings of India and central Asia, from which the Hōryūji paintings were ultimately derived these works seem much more linear.\textsuperscript{60}

\textbf{Muromachi Period (1392 – 1573 A.D.)}

This period was a turning point for Japanese paintings. They came to be appreciated for their own values and not as embellishments of religion or literature and thus entered the threshold of contemporary arts. One of the most important factors in this change was the rise of the zenshu (Sect of Buddhism) culture.\textsuperscript{61} In Muromachi period, the zen culture which was,

\begin{itemize}
\item \textsuperscript{58} Munsterberg Hugo, The Arts of Japan, p., 99 - 100.
\item \textsuperscript{59} Mente Boye Lafayette, Japan Encyclopedia, p., 212.
\item \textsuperscript{60} Munsterberg Hugo, The Arts of Japan, pp., 64 - 65.
\item \textsuperscript{61} Japanese National commission for UNESCO, Japanese Its Land. People and culture, p., 529.
\end{itemize}
represented by the literature of the ‘five mountains’ Kinkaku-Ji Temple. Ginkaku-Ji Temple, was originated. And in this period architectures, paintings, gardening’s and tea ceremony have developed. In Muromachi period, the people who supported Japanese literature and culture were the zen priests of the five temples (Gosan) in Kyóto. The system of the five temples (Gosan) had been settled in Kamakura at first and in Kyoto in later times. The main temple is nanzenji Temple and followed Shokoku-ji Temple, Tenryu-Ji Temple, Kennin-ji Temple, Tofuju-ji Temple and Manjuji Temple.

Under the influence of Sung painting, new subjects were treated by the Buddhist painters, especially those working for zen temples. The most important of these were the paintings of Buddhist hermits and Rakan.

The only kind of Buddhist sculpture which showed only vitality during the Moromachi period was portrait sculpture. Statues of zen priests were particularly common for it was the custom in zen Buddhism to have images of famous zen figures instead of icons of Buddhist deities.

**Momoyam period (1573 – 1615 A. D.)**

This period saw the unification of a war torn Japan and the establishment of a secure government. The greatest event in artistic

62. Soda Keiko, Theravada Buddhist studies in Japan, pp., 18 - 19
63. Rakan and Koso-bui e. the group of the Images of the Arhats and celebrated priests and Monks (of India, China and Japan), p.,39.
   Bakshi Dwijendra Nath, Hindu Divinities in Japanese Buddhist Pantheon
circles was the rise of genre paintings and paintings for decorative purposes.

**Edo Period (1615-1867 A.D.)**

The feudalism was found and the Buddhist schools were involved in its activities and was taken their religious activities by the strict control. Buddhism was not development in this period. The feudal government protected Buddha's teaching for the purpose of the suppression of the Christianity. From the end of Edo period to Meiji period; the people had an antipathy to the Buddhist sangha (order) which became bureaucratic against the background of the denunciation to Buddhism by scientism and Confucianism. It is the reflection of the past time that a number of modern Japanese people were lacking devotion in the faith.

The feudal government restricted the activity of preaching and encouragement the activities of preaching and encouragement the Buddhist study, then the teachings of each sect developed. Each sect was running their schools and studying in their own way.

Why the feudal government has taken their religious activities. Against the background of the control of Buddhism in Edo period, Ikkoikki and Hokke ikki in the previous period moved on the politics and as a result it was controlled by government. The Tokugawa family which took over the government from the Toyotomi Family moved the shogunate to Edo (present Tokyo). With its

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65 Japanese National Commission For Unesco, Japan Its Land, People and culture, p., 530
67. It is significant that there are some outstanding Buddhist leaders during Tokugawa. For example Tendai (d 1643) undertook the printing of the entire Tripitaka of 6,323 fascicles for the first time in the history of Japanese Buddhism, p., 226. Kitagawa Joseph M, "On Understanding Japanese Religion"
encouragement of learning and the arts, the center of culture also soon shifted to Edo. The Edo Period continued from the fall of the Toyotomis in 1615 A.D. until the restoration of power to the Emperor in 1867 covering a period of almost 300 years\textsuperscript{68}. This was a period when culture spread among the common people under the cultural policies of the Tokugawa shogunate and the feudal lords. Hiromichi (1599 –1670 A.D.) another leading exponent of the Tosa school in the early Edo Period, assumed the name of Sumiyoshi and the Buddhist name of Jyoke\textsuperscript{69}

**Meiji Period (1868 …….)**

It was turning point for the Buddhist society to step in the new world when the Meiji restoration took place. That is to say at that time, the There were three points to support the movement of Haibutsu Kishaku. The first point was to separate the religions from point was to separate the religions from the politics. The second point was the movement of the absolution which was aimed at changing the spiritual background of Japanese people. The last one was the criticism by the Christians and movement of the thinkers whom they tried to accept the thought and the culture of the advanced countries. The new way of thinking of the civilization was accepted by yukichi Fukazawa (1835 - 1901) and Hiroyuki Kato (1836 - 1916) and some Christians they criticized Buddhism as a pessimistic. The Meji Government adopted a policy of separating Shinto from Buddhism. The result was a re-arrangement of temples, images of

\textsuperscript{68} Tazawa yutaka and others, Japan's cultural History, p., 83

\textsuperscript{69} Japanese National commission for UNESCO, Japan its Land people and culture, pp., 531 - 532.
Buddha and instruments for ceremonies and other events were destroyed and the various Buddhist privileges were much reduced. But even during this time of humiliation, many distinguished priests endeavored to re-establish Buddhism and so the world of Buddhist again active little.

The Meiji Restoration of 1868 set the stage for Japanese modernization where by a variety of new forces which had been gathering momentum under the old system burst into the open. During this remarkable existence and emerged to make its way into the international world as a modern nation. In terms of cultural history, it was a time when Japan started to absorb the modern cultures of Europe and America. From this time on, Western culture has continued to flow in to the country.

Of all the religious observances in Japan O-Bon's perhaps the most striking, most important and most observed. It is a memorial festival which has been kept for hundred of years and may be described as a three day reunion of the living with the spirits of the dead. In cities it is observed on July 13th, 14th, 15th.

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70. Ibid, p., 401
71 Soda Keiko. Theravada Buddhist Studies in Japan, pp., 25 - 26
72 Tazawa yutaka and others, Japan's cultural History, p., 99
73. All Japan celebrates a reunion with the dead during the annual Bon Festival a Buddhist festival often called the Feast of lanterns because lantern light plays so great a part in it. The Bon Festival takes place for three days during summer, p., and 149
Buck Pearl S., The People of Japan.
74. Suzuki D. T, Mahayana Buddhism, p., 82.
Annually, on April 8th, the birth day of Śākyamuni is celebrated through out-Japan. Every temple of note observes the ceremony of kan-butsu-e or “Baptizing ceremony of Buddha” which consists mainly of pouring statue of the infant Buddha as an expression of devotion. Erected over the statue which usually is from 12 to 16 inches high fully decorated with flowers called the Hanami do (“Flowery Temple”) this day also called the “Flower Day”.

Of the many festivals observed in Japan in memory of Gautama Buddha the three outstanding are his birthday, the day of enlightenment and the day of Nirvana. Now a fourth festival- Higan has been chosen for preaching and propagating the Lord’s message –The ‘Other Shore’.

Literally meaning “the other shore” (the next world) in contrast to “Shigan” (higher Shore, meaning this world), Higan is one of the principal Buddhist fetes and is observed twice every year in spring and autumn at the equinoxes.

Practically every orthodox Japanese home is provided with a Shinto or Buddhist family altar or both. The (But sudan in Japanese Buddhist altar became popular in Japan after the Emperor Temmu issued an order in the third month of 686 A.D. to the effect that every family should be provided with a Buddhist family-alter and the sutra several Christians homes in Japan who have Buddhist after in their home.

75. As it is the time when the sun is due east and West in the morning and evening people say that it is the day on which the western gate is opened and souls of the dead come for service which is performed with suitable offerings. At this time graves are swept Buddhism is much concerned with services for the dead.p. 83

Suzuki D T, Mahayana Buddhism.

76 Lai chaman. India and Japan, p , 104

77 Ibid, p , 125.
‘Jukai’ is a ceremony observed by several sects. It literally means ‘giving precepts’ for on this day both priests and laymen receive the precepts from the master.

The day of Buddha’s death called Nehan is observed on February 15th in every year. In every temple and in many homes a picture of the Buddha’s death is hung and before it offerings of cake, fruit, flowers and incense are made.\textsuperscript{78}

Buddhism has also played an important role in the field of education. From the time Buddhism entered Japan, its temples were known not only as religious institutions but also as centers of learning. Until the Meiji government established a system of public education, most elementary education in Japan was handled by schools (Terakoya) affiliated with Buddhist temples.\textsuperscript{79} With the object of cultivating every class of missionaries who will play an active part in the new era all the Buddhist Sects, reorganizing their means of education, established modern facilities of universities, colleges and Secondary schools. The following Universities and colleges are under the management of Buddhist Sects in Japan:

\textsuperscript{78} Suzuki D. T., Mahayana Buddhism, p., 83.
\textsuperscript{79} Ichiro Hor(ed),Japanese Religion, p., 65
<table>
<thead>
<tr>
<th>Name</th>
<th>Seat</th>
<th>Management</th>
</tr>
</thead>
<tbody>
<tr>
<td>Komazawa University</td>
<td>Tokyo</td>
<td>The Soto Sect</td>
</tr>
<tr>
<td>Kōyasan University</td>
<td>Prefecture wakayama</td>
<td>The Kogi shingon sect</td>
</tr>
<tr>
<td>Otani University</td>
<td>Kyoto</td>
<td>The Eastern Honganji of shin sect.</td>
</tr>
<tr>
<td>Ryūkoku University</td>
<td>Tokyo</td>
<td>The Nichiren Sect</td>
</tr>
<tr>
<td>Ryykoku University</td>
<td>Kyoto</td>
<td>The Western Honganiji of shin sect.</td>
</tr>
<tr>
<td>Taisho University</td>
<td>Tokyo</td>
<td>The Co-operative management of the Jōdo Shingi-Shingon and Tendai sect.</td>
</tr>
<tr>
<td>Kyoto College of Buddhism</td>
<td>Kyoto</td>
<td>The Jodo Sect.</td>
</tr>
<tr>
<td>Kyoto college</td>
<td>Kyoto</td>
<td>The Eastern Temple of shingon sect.</td>
</tr>
<tr>
<td>Rinzai gakuin college</td>
<td>Kyoto</td>
<td>The Myoshinji Branch of Rinzai sect.</td>
</tr>
<tr>
<td>Nishiyama college</td>
<td>Kyoto</td>
<td>The Nishi yamakomyoji Branch of Jodo sect.</td>
</tr>
<tr>
<td>Shin-shu college</td>
<td>Nagoya</td>
<td>The Eastern Temple of Shin Sect.</td>
</tr>
</tbody>
</table>
The above mentioned Universities and colleges admitting about 1,000 students, hold scholars of the first Order on Buddhism and its accessory subjects are well equipped.

Annual Japanese Buddhist calendar Midwinter pilgrimage to shrines and Temples.

(January 5th) January 6th or real cold season is supposed to begin according to the lunar calendar. It lasts for 30 days and peons artisans in their thin.

Snow-white clothes perform Midwinter pilgrimage offering prayers to their guardian deities for the improvement of skill in their respective professions every night through out the coldest season. Jingling bells and muttering prayers they run to temple.

Setsubun (Feb. 4th) Setsubun is the day on which winter comes to an official end and spring begins according to the lunar calendar. The most prominent temples and Shrines Still observe the custom on a large scale usually inviting wrestlers and actors of great popularity to act as bean throwers.

Nehan-e (Feb. 15th) The Buddhist service in commemoration of the great demise of sakyamuni takes place at all temples.

“Higan” Week Begins (March 18th ) All Buddhist families hold a service in memory of their families deceased members and go to their graveyard to offer flowers etc. (The Buddhist word “Higan” literally means “the other side of the water) The spring and autumn equinoxes are the middle days of each Higan week.

Kambutsu-e, Buddhist service to commemorate the nativity of Buddha (April 8th): The followers of Buddhism celebrate this day as the most sacred in commemoration of the nativities of Buddha. All temples throughout the country hold services and pilgrims are offered “Amacha” or sweet wheat-tea.

obon-e (July 13th, 14th, 15th) The ancestral spirits of all Japanese Buddhist families will walk the earth in the evening of 13th to revisit their relatives during the obon season.

Tomorrow or the day after tomorrow, people will have Buddhist priests called into offer prayers for the spirits.

The Earthquake Memorial Day (Sep. 1) On Sept 1 the annual religious services in memory of the great earthquake disaster will be observed in the Earthquake Memorial Hall on the bank of the Sumida River in Tokyo.

Flowers are offered and incense is always kept burning on the altar in front of the Hall as many friends and relatives of the Victims make pilgrimage their daily in honor and memory of the dead. Immediately following the quake, a temporary charnel temple was erected as a place to mourn for the victims.

Oeshike (Oct 12th) It takes place at the Hommonji Temple in Omori Tokyo to commemorate the death of Nichiren, the founder of the Nichiren, sect. On this day, pilgrims numbering about 600,000 from all parts of the country visit the temple where the founder breathed his last at midnight on October 12th 1281. At night pilgrims, march toward the temple carrying big square paper lanterns called Mando recite the sacred formula of the sect, Nam-Myoho-Renge-Kyo (oh, the Scripture of the good Law!) All streets leading up to the Honmuonji Temple are literally packed with paraders and spectators.

Airing of treasures kept at the shosoin, Nara (Nov 1st – 14th)

The shosoin is a celebrated house more than 1,000 years old, and contains approximately 3,000 pieces of ancient curiosities including books, musical instruments, swords, mirrors, mural paintings and Buddhist articles.

Jōdo-e (Dec. 8th) It was today of about 2,500 year ago. When Sakyamuni attained the enlightenment under Bodhi tree. All the Buddhist temples in this country observe the Jodo-e in memory of His
Enlightenment and various proceedings such as drama, lecture meeting on His Jodo or Enlightenment.

The Watch-night Bell (Dec. 31st) On the New year’s Eve the bells of all Buddhist temples ring out the old years.\(^{81}\)

**Historical and cultural chronology of Japan**

A.D. 538 TO 552 - Buddhism was introduced to the Japanese court and nobility through contact with Kudara, a Korean kingdom, Confucian ideas also flowed into Japan via Korea.

A.D. 604 Prince Shōtoku issued a constitution. The first official embassy was sent to China shortly thereafter. This period saw the first Japanese emperors as such.

A.D. 710 A permanent capital was established at Nara.

A.D. 794 The capital was moved from Nara to Heian (Kyoto).

A.D. 1193 The Kamakura shogunate government was established by Minamoto-no-yoritomo. The town of Kamakura, shout of modern Tokyo, gradually became the nation’s centre of power and authority. In 1191 the priest Eisai brought the Rinzai zen sect to Japan its austere tenets appeared to the kamakura shogunate spirit.

A.D. 1227 The sōtō sect of zen Buddhism was transplanted in Japan from China by the priest Dogen.

A.D. 1333. The Kamakura shogunate was overthrown by a group led by Emperor Daigo II, who had chatted at being a mere figurehead under the shogunate.

A.D. 646-710. Early Nara Prince Shotoku of the Yamato area led a political and legal re organization, consolidating the advances of the Asuka period.

\(^{81}\) Ibid, pp., 97 - 103.
A.D. 710-794. Late Nara, the new capital, Nara was established in 710 embodying many of the Asuka and Early Nara Periods developments. The great Nara temple was constructed.

A.D. 794-897. Konin In 794 the capital was moved from Nara Heian. The building of great kyoto Buddhist temple began to be accelerated later by Fujiwaras.

A.D. 1185 - 1249. Kamakura Military values replaced refined aristocratic and courtly values as the measure of virtue. Dysr and more rigorous forms of Buddhism especially zen came to fore. The great kamakura temples were built wealth shifted away from Kyoto.82

**Sumo:** - A unique form of wrestling with a 2000 years old history that easily qualifies as the national sport of Japan. Sumo became a professional sport almost 300 years ago in the early part of the Edo Period (1600 - 1868) and although it is practiced today by clubs in high schools, colleges and armature associations, it has its greatest appeal as a professional spectator sport, rivaling even baseball in popularity.

The world of modern professional sumo is so complex and filled with fascinating details the tit is challenging indeed to give an explanation that is both concise and comprehensive. The adjective "modern" is used became although sumo may appear to be totally medieval in every respect it has changed constantly though out its long history and continue to do so. 83

82. Gail chasan (Ed) Fodor's Japan Hodder and stoushton, p., 271.
The most venerable Nichidatsu Fujii, first called as Guruji (Guru Means master ji is an honorific title) by Mahatma Gandhi will be celebrating his 96th birth day on 6th August 1980. He has tirelessly been treading from one country to another, praying for peace with a single- hand drum through out the most drastic changes of history. His words are being introduced in Japan by innumerable oral and written presentations. Fujii Guruji reiterates that odaimoku (Na-Mu Myo - Ho- Ren - Ge Kyo) is far beyond the sphere of thought and word and that the Dharma's spread by prayers and actions not by words However he says that words can be used as an instrument for bringing men to the gate of the Dharma of the Buddha.84

The history of humanity from the very beginning to this day, records great numbers of wars. What is common to the innumerable wars both great and small in all ages and countries is that war is a concentration of all the criminal acts committed by man and is a monument of blood and tears thered by humanity.

As it has been recited in verse: Innumerable deaths are found behind the success of a single commander. 85

The A bombing of Hiroshima in Japan on August 6, 1945 and of Nagasaki on August 9 was a warning which vividly described aspects of world war III, the war of human annihilation.

As soon as the damages the extent of the destruction and cruel killing caused by these atomic bombs had been reported to the worlds, those who applauded and raised their voices of rejoicing upon hearing of this were the scientists who had developed it.

After experienced Hiroshima and Nagasaki lost World War II and was in misery, Guruji come to realize that the time had come to begin his long

84. Yumiko Miyazaki (Tran) Buddhism For world peace, p . 12.
85 Morioka Hideo, Nipponzan Myohoji, p . , 41.
vowed erecting of peace pagodas as an aspiration for world peace. This is based on ancient Japanese history after the introduction of Buddhism which tells us that peace flourished during an era in which peace pagodas were built and the teaching of the Buddha. 86

Nichidatsu Fujii says - "Civilization is neither to have electric lights nor airplanes nor to produce nuclear bombs. Civilization is not to kill man not destroy things, not to make war, civilization is to hold mutual affection and to respect each other".

The Japanese people have suffered from the damage caused by the invention of nuclear weapons, atrocious machines of genocide and destruction. It is an event which occurred more than sixty years ago; however the cruel damage of the A-bombing has ceaselessly brought sufferings to a multitude of people even to this very day. Furthermore, atomic and hydrogen weapons exist in mass quantities sufficient to "Over 'kill' humanity and still, their development and production continues. The United States is taking the lead in this. It is indeed a dreadful misfortune for the future of human kind.

The United States used nuclear weapons in the war and won on the other hand, it was the greatest crime committed against the survival of humanity. It is the greatest crime committed against humanity since the beginning of human history. 87

The most venerable Fujii's life work that means bringing out peace and harm any throughout the world in mind, prayers and actions. The most venerable Fujii and his life is a source of inspiration for the delicate work towards peace and understanding for all of us. Fujii beat the drum for peace in prayer while crossing the border the drum for peace in prayer while crossing the border between East and west at checkpoint Charlie in Berlin; Today Berlin has profited very much from the miraculous improvements in world peace.

86. Ibid, p., 51.
87 Yumiko Miyazaki (Tr) Buddhism For world Peace, p., 12.
The most venerable Fujii came to know of the cessation of the Second World War and it appears that the termination of hostilities as brought about a change of the activities of Fujii.

He started to propagate the value of non-violence, non-armament, non-vengeance and peaceful co-existence among all nations thought the world. He started construction of peace pagodas not only in Japan but also in other parts of the world such as India, Europe, and America as well as in Sri-Lanka which accounts for four peace pagodas at the moment.

Prior to the construction of the peace pagodas most venerable Fujii Guruji went from place to place in Japan to propagate the teachings of Buddha and also to pray for the cessation of war and the promotion of peace.

From the 60th to 70th year of his life the most venerable Fujii Guruji devoted his time and energy to make people understand the value of peace, non-violence, non-armament and co-existence among all actions of the world with out resorting to violence and vengeance to subdue others.

Lord Buddha intending the well being of the world sent forth the first group of sixty Arahats to propagate the Dhamma.

Following the foot steps of the Blessed one venerable Fujii-Guruji devoted himself to the propagation and revival of Buddhism in Japan and else where. The Most venerable Nichidatsu Fujii Guruji is known all over the world for his eminent religious activity and pacifist movement.

With unselfish motives and aspiring the well-being of the world, venerable Fujii Guruji trained a group of his disciples (The order known ) as "Nipon shan Miyo Hoji" of Bhikkhus and Bhikkhunes conversant with the Dharmma deliver the message of the Buddha. These disciples, in carrying out the high objectives of their venerable teacher, go round chanting "Namu-Myo-ho-ren-ge-Kyo" to the beat of the fan drum, echoing the message of good will and peace.

88. Sthavir, Prajnananda (Tr) Mahavagga (in Bengali.), p., 21
In this strife-torn world the most venerable Fujii Guruji preached the message of peace and non-violence all his life and endeavored to persuade the people to take to the spiritual path. His program of constructing stupas at different places and in different counters was part of his mission to propagate the Buddhist message of universal love and brotherhood.

Chronological chart of founding preceptor of Nipponzan Myohoji, the Most venerable Nichidatsu Fujii Guruji.

1885 - Born in village called Sakanashi, Aso-gun, Kumamo to pref on 6th August.
1900- Graduated from a junior high school in March.
1903- Graduated from usuki Agricultural school of Oita pref in March ordination bestowed by venerable Nichiei Adachi of Hooji (temple), Usuki, iota-pref. in March.
1904 - Entered Nichiren sect university currently called Risshō University in September.
1907- after graduation from Nichiren University in March went to Kyōto to board and study at chomyoji.
1909- Studied Tendai doctrines and yuishiki at Jodo sect Graduate school in Kyōto.

Volunteered for one-year military service in Oita regiment in December.

89. The Buddha says that "Nahi verena veranisamman tidha kudacanam - Averana ca sammantiesa dhammo sanantau. It means Hatreds never cease through hatred in this world, though love alone they cease. This is an eternal law, p., 8.

   Narada, the Dhammapada.

90. Morioka Hideo (Ed) "Nipponzan Myohoji, p., 60."
1911- Studied Hoso-yuishiki at Kangaku in, Horyū-ji.
1912- Entered shingon sect compound University in Kyōto in April.
    First ascetic practice of burning flesh was made. Revelational dream told
    shujo-kyoke (to practice oneself as well as enlightening others) from the
    age of 33.
1913- Studied Hoso - yuishiki at Azuchi - Jyogon in Kyoto.
1914- Kyokaisho (a preaching hall) erected in September at katada shiga-pref
    Entered kenning -ji Monastery in October and studied zen doctrines
    from most venerable Mokurai Takeda.
1914- World war I began.
1915- Seven day fasting practiced in November under the waterfall of
    Hachibuchi in Mt. Hiva.
1916- Seven day fasting practised in November under the water fall of Momoo
    in Narapref. For the coming initiation of leading others to the path in the
    following year. The practice of Gyakkusenryo established .
1917- Warning demonstration on 8th February by beating drum and chanting
    Odaimoku in front of Niju bashi which is access to the front h yeart of
    the imperial place. Initiation of enlightening others and other practices.
    Departure for the Asian continent to disseminate the Dharma. Fasting in
    Ta Lien for the dissemination of the Dharma in Manchuria.
1918- Nichihon zan Myohoji erected at various places in Manchuria and
    northern part of China .
1918- Conclusion of world war I.
1919- Initiation of Anti - British movement in India by Gandhi-ji.
1922- The union of soviet socialist Republics established.
1923- Returned to Japan immediately after hearing the news of Great
    Earthquake in the kanto area.
1924- The first Nichihonzan Myohoji Japan was built at Tagonoura, shizuoka -
    pref in April.
1928- Nichihonzan Myohoji was built in February at Atami, shizuoka- pref.
1930- Preached the Dharma on the streets of Nihonbashi, Tokyo for three days in February.

The demise of Maha Bhikkhuni Gyoain Nissho (Fujii Guruji’s mother) on 25th February of Nichihonzan Myohoji at Atami pledged saiten-kaikyo (the dissemination of the Dharma in the western heaven India) of Mt Minobu in August departed for India in September.

1930- Gandhiji in the salt March arrested.

1931- Arrived in Calcutta and went on a pilgrimage of the sacred grounds in January.

1932- A hermitage built in May on the premises of the crematory in Bombay.

1933- Arrived in Sri Lanka in February, Intensively studied and wasnked through out the sacred sites. Bestowal of the relics of the sakyamuni Buddha in August from venerable piyaratana Thero. Interviewed Gandhi-ji in October at Wardha.

1935- Nichihonzan Myohoji erected in Kolkata and the relics of the sakyamun Buddha enshrined.

1936- Initiation of restoring Rajgir.

1938- Erection of Nichihonzan Myohoji at various places in Japan and China.

1939- The presentation of the relics of the sakyamuni Buddha to Fumimaro Konoe.

1939- World war II began.

1940- Tripartite Axis pact was signed by Germany, Italy and Japan.

1941- Japan declared was.

1944- Fasting for prolonged period at Mt Minobu for an early conclusion of the war and an entranacement of peace.

1945- Atom bomb is dropped on Hiroshima on 6th august and on Nagasaki on 8th in the same month.

Unconditional surrender of Japan on 15th August.

Unconditional surrender of Germany.

United Nations charter signed.
1946- Returned to Japan from the preaching in Korea prayed for the future of Japan in the forest of Mt Aso.
Entered the practice of Rohachi - session in December and made a vow to erect a peace pagoda at Hana okayama, kumamoto-pref.


1948- Gandhi-ji assassinated.

1949- The People’s Republic of China was formed. Mao Tsu tong became the first chairman.

1952- The Japanese fishing vessel, “Daigo Fukuryu Maru” was contaminated by the radioactive ashes of a hydrogen bomb tested in Bikini atoll by the U.S.

1954- Inaugural ceremony of Hanao kayama peace pagoda held in April.
Walked throughout the sacred grounds in India and Sri-Lanka on the invitation of the participants of the world peace workers conference.

1956- Elected as a committee member of the Rajgir Restoration committee by the earnest wish of Prime Minister Nehru of India.

1957- Land purifying ceremony of the site of Rajgir, (India) peace pagoda held in February.
Went on pilgrimage in China and visited peaking in June. Conferred with prime Minister Nehru of India in Tokyo in October.
U.S.S.R. launched the development of ICBM.

1961- Inaugural ceremony of Atami peace pagoda held in February Proposed to hold a world Religionists peace conference.

1962- Attended New Delhi conference of Anti Neuclear Armament In June.
Request made to prime Minister Nehru asking his cooperation in building Rajgir (India) peace pagoda.

1963- Walked throughout the frontier of northeast India in February and advised prime Minister Nehru of India not to resolve on taking up arms Nehru of India no to resolve on taking up arms against China.
Went on pilgrimage to Moscow and Leningrade in May
Went on pilgrimage to peking. Nanking and kwamg Tong in june.
1964- Attended the world conference against A and H Bombbs in August.
1965- Vietnam war began.
      Martin Luther king Jr. murdered.
      American Indian Movement formed.
1969- In augural ceremony of Mt. kiyosumi peace pagoda held in April.
      Inaugural ceremony of Rajgir peace pagoda held in October.
      Genuine vow of saiten-kaikyo was fulfilled.
1970- Appealed the liquidation of foreign military bases.
1972- Received the degree of emeritus form Naland University.
      Went on Bangladesh pilgrimage on the invitation of Bangladesh prime
      Minister A.S. Chowdhury for the commemoration of its in dependence
      Conferred with prime Minister A.S. Chowdhury in march. Inaugural
      ceremony of kaling peace pagoda held in Orissa, India in October
      conferred with king and prime Minister of Nepal in December on the
      restoration of Lumbini.
1974- Received 8th Meritorious Award of preaching Buddhism from
      Buddhism dendo kyokai Attended the third asia Buddhist peace
      conference held in New Delhi , India in Novenber and called for world
      peace by the Dharma.
1975- Departed for pilgrimage in Europe from India in April Invited to the
      banquets held in Paris in May under the auspices of the liberated
      Vietnam for the commemoration of their independence and was asked to
      cooperate for the restoration of Buddhism in North and South Vietnam.
      Took part in the peace world against A and H. bombs after returning to
      Japan. Departed for the U.S. carrying the signatures of religionists who
      made the Appeal of Religionists for Liquidation of Nuclear Armanments
      (Hioshima Appeal Thirty years after Bombing) and appealed to the
      united Nations with the Japanese delegation. The resolution of the
Appeal was handed over to the Secretary General of the United Nations, Mr. K. Waldheim in December.

1976- Joined the continental walk in October in U.S.A.

1976- Joined the continental walk in October in U.S.A.

1977- Contributed to unite the divided Japanese movements against A and H. Bombs Unified world confess against A and H. splits.

1978- Inaugural ceremony of Sri Pad peace pagoda held in February in Sri Lanka.

Departed for the US. In May to deliver twenty million signatures with the earnest wish of Japan's people for the complete liquidation of nuclear weapons the Secretary General of the United Nations, Mr. K. Waltham, as a member of 500 Japanese delegations.

1978- Supported the Longest walk organized by the American India Movement and participated in the walk in July at its destination, Washington D.C.

Departed for England in August to examine the site of Milton Keynes peace pagoda.

Jawaharlal Nehru Award for International Understanding was decided to be given to Fujii Guruji in November.

1979- In January attended the presentation ceremony of 1978 Jawaharlal Nehru award for International understanding held in New Delhi.

Departed for pilgrimage in Europe for India.

Foundation Layin ceremony of Milton Keynes peace pagoda held to April.

Laucing of the second phase Rajgir restoration plan

50th Filial service of his mother, Maha Bhikshuni Go in Nisso.

1980- Inaugural ceremony of Milton Keynes peace pagoda held.

Join in the Long walk for serial in the United States.

91. Miyazaki, Yumiko (Tr.) Buddhism for world peace, pp. 324-329
Risshō Kosei-kai was founded on 5th March 1938. The direct reason for which Rissho kōsei seceded from Reiyu-kai and became independent was that Reiyu-Kai expressed its dislike of the lectures on the Lotus sūtra.

The name Rissho Kosei-Kai which president Niwano had given his organization may be explained as follows - The two Chinese characters, Rissho indicate the ideal of "Establishment of Righted by saint Nichiren. 'Ko' means the pious intercourse of many people and the harmony of the believers, the is many in booby but one in mind sei expresses the idea of the completion of personality and the attainment of Buddha hood based upon the true meaning of Buddhism. The last Character, 'Kai' means "Society" and when at the end of a name, the preceding characters give the purpose of the society.  

On the Lotus sūtra is the Risshō Kōsei-Kai society for the Establishment of Righteous and Friendly Relations. "The Risshō Kōsei Kai was founded by Niwano shikazo and Mrs Numa Myoko. It is now one of the more active of the new religions. It maintains that actual physical evil stems from moral evil, which produces evil acts and thus the Karmic sequence. Freedom is repentance of sins, which breaks the Karmic China repentance of sins, which breaks the Karmic Chain. In order to accomplish this freedom. It is necessary to understand the invisible world of the gods and the Buddha's that is the world of the spirits (myo). It is also necessary to comprehend the phenomenal world, which is actually the world of the spirits realized in the world about us" (tai) Also necessary is an understanding of furi that is the action which brought the realization of this world about us. Furi, then is faith which Unites man with the gods and the Buddhas. Moreover, to escape the bonds of the Karmic Chain, one

must be aware of one's own Karma, one must know just exactly what it is. This knowledge may be obtained through divination most especially anomic or divination by names. Great importance is accorded to the Nichiren Mandala. The sect claims almost one and a half million members.93

Rissho means to stand on the true teaching (shobo) that is to depend on the universal truth as revealed by Sakyamuni kōsei means the "per communication and encouragement" Accordingly Risshō kosei-Kai is a "Society organized by people of the same faith in order to realize a happy world by making efforts to perfect men's personality through mutual communication and encouragement on the basis of the true teaching proclaimed by Sakyamuni.

In other words this society is a Buddhist organization to establish in accord with Sakyamuni's mind, a happy life, a bright society and a peaceful world by learning the eternal universal and absolute truth rewetted by sakyamuni. 94

Rissho Kosei Kai is based on the Three Hokke sutras. 95 (Hokke - Sambukyo) that is, the muryogi sūtra the Lotus sūtra and the Kan fugen sutra. The Muryogi sūtra consists of three chapters that is chapter I. "Virtues" (Tokugyohon), chapter - II "sermons" (Seppohon) and Chapter - III. Ten Merits (Tukudokuhon). This sūtra was composed as the introduction of the Lotus sūtra, therefore it is called the "opening sutra" (Kaikyo).

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94. Rissho Kosei- Kai, p., 34.
95. Accordig to the Nichiren interpretation of the Hokke sutra, the historical Buddha, Gautama is the same as the eternal and immortal truth which is one with the Eternal Buddha. An ordinary person who is obsessed with desire and craving can not help but feeling that this world is full of suffering but the enlightened person sees it truly. The world which lies out side has not changed but his subjective inner self is change, p., 103.
The kanfugen sutra teaches the practice of the Bodhisattva samantabhadra in succession to chapter - 28. "Encouragement of the

Risshō Kōsei-Kai was founded in the year after the out break of the china Incident. At that time, Reiyu-kai, an organization devoted to the Lotus sutra, had been developing as a new type Buddhist lay organization in Japan. Mr. Nikkyo Niwano president of Risshō Kosei- Kai had joined Reiyu- Kai. Mrs Myoko Naganuma who was to become vice president of Rissho Kosei- Kai. They were active missionary workers while they were studying the doctrine of the Lotus sutra.96

President Niwano was especially interested in the most excellent method and program for a man of religion to lead and save people and found a means suitable to the times in accord dance with the thought and teaching of sakyamuni.

96. Risshō Kōsei-kai, p. 67
A brief chronology of Rissho Kosei-Kai.

5th March 1938:- Risshō Kōsei-Kai was born on this day. Two rooms about 15 square meters large on the second floor of a small milk shop, which president Niwano was running at that time were used for worship and propagation. Missionary work, full of difficulties and hope, was thus started.

4th April 1940:- As the China Incident was growing, the Government tried to control various organization in order to cope with the war time. For this purpose, the Religious organization Law was enacted. Rissho Kosei-Kai, too upon application to the Government of Tokyo, was organized as a religious association under this law.

7th May 1942 :- The first building for worship and ceremonies was established and the head quarters were moved to this place by that time, all the building materials were requisitioned for the needs of the war and non-officials were hardly able to obtain such materials. The building, completed after many difficulties covered only 75 square meters.

15th November 1942:- It was revealed to president Niwano that the image of the Lord Sakyamuni should be enshrined on the date of his 39th birthday. Buddhists had established various objects of worship according to the variety of their doctrines. In the modern age, however, there is no objection to the view that all the Buddhists should be devoted to the Lord Sākyamuni. It may be said that through this revelation of that time the character of Rissho Koseikai was fixed.

1st August 1948 :- Risshō Kōsei-Kai was incorporated under the Religious corporations ordinance.

17th November 1948:- Risshō Kōsei-Kai was incorporated under the Religious corporations ordinance.

17th November 1948:- The kōsei Nursery school was opened.

20th June 1950 :- The magazine, Kosei was published (Its present circulation is 700000 copies per month).
20th September 1950: The Kösei classical ceremonial Music Group was created.

4th May 1951: The kösei park cemetery was opened (105, 600 square meters)

17th July 1951: The second Training Hall was constructed (Three stories Ferro-concrete 5,685.43 square methods).

10th August 1952: The kösei Hospital was opened (At present the site covers 5,808 square meters, the building 13,011 square meters, there are 96 rooms with 338 beds and 13 departments of medical treatment).

12 January 1955: The establishment of the girl’s senior high school and the junior high school of kosei-gakuen were registered.

11th November 1955: The boy's school building of Kosei-gakuen was completed.

24th February 1956: The land readjustment for the site of the Great sacred hall (23000 meters) was started.

1st April 1956: The boy's junior high school of Kosei-gakuen was opened.

15th June 1956: The kösei shiimabun (newspaper) was started (Its present circulation is 800,000 copies per week).

2nd August 1957: Kösei-Kai sponsored a memorial service at Hiroshima for the victims of the atomic bomb.

5th January 1958: President Niwano declared at home and abroad that the time for the essential missionary work based upon the true meaning of Buddhism had come. This deceleration did not only mean a constitutional improvement suggestion with regard to the missionary work in accordance with the true character of religion for the whole religious world in Japan.

8th June - 22nd August 1958: President Niwano visited Brazil to attend the 50th anniversary of Japanese immigration at Sao Paulo. He traveled also to South America and North America for the purpose of investigating the religious situation in various places.

21st April 1962: The image of the Lord Sakyamuni to be enshrined in the Great sacred Hall was completed.
14th September - 24th October :- President Niwano went to Europe as a member of the peace delegation of men of religion to ban atomic weapons, he had an audience with pope Paul VI at the Vatican.

4th March 1964:- The Great Sacred Hall was completed after eight years. (The building area covers 3,454 square meters, the total floor area 23,154 square meters). The ceremony commemorating the 26th anniversary of the foundation of Rissho Kosei-Kai was the first ceremony observed in the Great Sacred hall.

15th May - 17th May 1964 :- The celebration of the completion of the Great sacred Hall was observed for three days, not only the believers of Kōsei-Kai but also many representatives of religious educational and cultural circles in Japan had been invited.97

Annual Events of Rissho Kōsei -Kai ceremonies and Functions :-

Religious ceremonies and functions are regarded as very important in the life of Rissho Kōsei -Kai. They go side by side with the work of disseminating the doctrine and educating the members.

The ceremonies and functions of this society are not formalized by involve the essence of religious training. This society does not limit participation in its ceremonies and functions only to members but welcomes also non-members. Therefore they attract many people from out side.

There are various Kinds and degrees of ceremonies and functions but the main events are as shown below.

The number of participants in the ceremonies and functions is increasing year by year and is being estimated at several millions through the year of 1966.

New year's visit (1st January)

People visit the great Sacred Hall very early in the morning (or at midnight) at the signal of the bell on New year's Eve and pray for peace during

97. Ibid, pp., 158 - 162.
the coming year and vow to be assiduous in their faith. They greet each other saying "Happy New year and pray for the happiness of others and of themselves.

New year's Sermon of president (5th January).

On this day president Niwano gives a sermon in celebration of the New year. After that a guide to the year's activities is published. Ceremony on Reaching Adulthood (15th January) president Niwano gives an encouraging address to the young people who have attained adulthood (twenty years of age) and these vow self-consciousness and assiduity as adult members of society. Special Training in cold Winter (the latter part of January)

During the coldest season of the year, from early morning at 6 O'clock the members practice recitation of the Three Hokke sūtras and chanting of the sacred formula, "Namu Myohō Renge Kyo" in order to overcome the cold and to train both body and mind.

Setsubun-e (ceremony on the Day Before the Beginning of spring 3rd or 4th February).

This is one of the annual functions which have been observed in Japan from olden times in accordance with Buddhist custom. People scatter beans crying, "In with fortune out with the demons" in order to drive out the demons in the mind and to bring about fortune and virtue.

Anniversary of the Lord Sākyamuni's Nirvana\(^9^8\) (15th February).

This is one of the three major functions of Buddhism. It recalls and admires the

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98. Nirvana, Pali Nibbāna is a very well known term in Buddhism. It is the ultimate goal of the followers of Buddhism belonging to both monastic and the lay communities. The word Nirvana is composed of "Ni" and vana. Ni is a negative particle, Vana means craving. Nirvana is the destruction of lust, the destruction of hatred, the destruction of delusion. Nirvana is thus the stage of full enlightenment of the lamp of Bodhi. According to Buddhist conception, Nirvana bears the meaning of passing away of fevershness and rest lessens.

Lord Śākyamuni's entering Nirvana and deepens our gratitude for the favors of the Buddha.

Anniversary of the Foundation of Risshō Kōsei Kai (5th March): This is one of the three major functions of this society is commemorated and the history of its development traced. A ceremony is performed in which sermons are given by president Niwano as well as by representatives of the members. An exhibition is also held to show the history of the development of this society. Many people coming in groups from every corner of the country gather and the Great Sacred Hall.

Higan-e (Service performed During the Equinoctial week in spring and autumn):

Higan in Japanese means "to leave the shore of this side to reach the other side". During this period, Buddhists endeavor to accumulate virtues and perform memorial services for their ancestors and other departed. They also visit the park cemetery to console the souls.

Anniversary of the Lord Śākyamuni's Birthday (A 8th April): This is one of the three major functions of Buddhism popularly known as "Flower Festival".

Buddhists celebrate the birth of Śākyamuni's by enshrining a pretty statue of the just born Buddha in a small shrine decorated with many flowers and pouring sweet tea on the statue.

Oeshiki (Anniversary of Saint Nichiren's passing ) (12th October): This is one of the three major functions of this society. On this day, the life of saint Nichiren which was full of persecution and perseverance for disseminating the true Law is being recalled and members vow to propagate the Lotus sutra as widely as possible.

The president's Birthday (15th November): The birthday of president Niwano is celebrated in the hope that he may live long to guide the society. President Niwano and the representatives of the members give greeting addresses. An exhibition and other entertainments are held.

Anniversary of Śākyamuni's Attainment of Buddhahood (December 8)
This is one of the three major functions of Buddhism in which Buddhists admire the attainment of the enlightenment" by Śākyamuni. They vow to receive Buddha's teaching in a right way, to tell it to others correctly and to devote themselves to the perfections of their own personality and the establishment of world peace.100

Reiyu - Kai

Reiyu Kai shows considerable shamanistic influence, but which is chiefly Buddhist is the Reiyu-kai or "Society of Friendship with Souts". Founded in 1925 by Kubo Kakutaro and others, the society derives largely from Nichiren Buddhism.101 It is based on the Lotus Sūtra and stresses filial piety and duty toward ancestors. The basic text, taken largely from the Lotus and called the blue sutra has three sections. (I) Muryogikyo, Sutra of Limitless Meaning (II) The Lotus and (III) The Kanfugengyo, Sutra of Meditation of Fagan.

Reiyu teaching maintains that through constant transmigration all human beings are related as friends. This oneness of humanity extends to ancestors. The acts of the ancestors have formed men as they are now but also the deeds of the descendants are thought capable of modifying the status of the

99. Sakyamuni attained Buddhahood on the full moon day of May in Pali vesaka.
100. Rissho Kosei-Kai.p.p .163 - 166
101. Nichiren Buddhism was founded by the thirteenth - century saint and prophet. Nichiren had not expected to be the founder of a new sect for he always worshiped Śākyamuni. Nichiren had regarded himself as only a faithful disciple and messenger of the teachings of the great Master. In the thirteenth century, there were ten Buddhist sects in Japan, each claiming to give a true interpretation of the Buddha's teaching. In the temple interpretation of the Buddha's teachings, in the temple where Nichiren studied their practices were electric they took as the chief object of devotion the vairocana Buddha, they studied the Lotus Sutra, p.,350.

ancestors. Hence, one of the main religious activities of the sect is the offering of memorial services to the dead. Genera social welfare is of primary importance to all and consequently three is great stress on social activities on the part of the membership. Such belief in social welfare is based on the Mahayana concept of charity. The sect believes that social benefits to others mean in reality self half. In short it is a sect which has made a selection of a few basic Mahayana principles in the observance of which one may discern a trace of Christian influence most particularly in the emphasis on the social aspect of religion. Membership is said to stand at around three and a half million.

102. Dana or generosity is the first perfection of parami of Bodhisattva it confers upon the giver the double blessing of inhibiting immoral thoughts of selfishness, while developing pure thoughts of selflessness. A Bodhisattva is not concerned as to whether the recipient is truly in need or not, for his one object in practicing generosity, as he does, is to eliminate craving that lies domain within himself. The joy of service, its attendant happiness and the alleviation of suffering are other blessings of generosity. In extending his love with supernormal generosity, he makes no distinction between one being and another, but he uses judicious discrimination in this generosity. A Bodhisattva though always ready to confer a favor, seldom, if ever, stoops to ask one Narada, The Buddha and His teaching, p. 578.

103. Saunders E Dale, Buddhism in Japan. pp. 281, 282
Sōka Gakkai

Sōka Gakkai based on the Lotus sūtra and specifically on the Nichiren Shoshu ("Nichiren's True Sect") branch of the Nichiren sect is the Soka Gakkai or "value creating study Group".

The Sōka Gakkai was started in 1930 by Makiguchi Tsunezaburo, only to be suppressed during the war years. It was revived in 1947. A sect of some what fanatical ideas, its doctrine is that happiness has tree values profit, goodness and beauty. It aims at preparing the world for the time when the Nichiren shoshu branch of Nichirenism will become the state religion of Japan. Its activities in some cases recall the intolerance displayed by Nichiren himself. The main growth of the society has taken place since the early 1950. It claims more than a million households and its role in politics has become increasingly important.

Sōka Gakkai members are lay adherents of the Buddhist sect called Nichiren shoshu, meaning literally "the orthodox sect of Nichiren" Nichiren was a Buddhist evangelist of the thirty century who preached salvation through faith in the seven-character holy phrase "Nam-myoho Renge - Kyo" Literally, this means "Devotion to the wonderful Law Lotus Sūtra". The sutra in this case being the Mahayana Buddhist scripture called the saddharma Pundarika Sutra.

Sōka Gakkai itself had its origins in when a Tokyo school teacher, Tsune Saburo Makiguchi, founded Sokakyoiku combination of Nichiren shoshu theology and his own theory of value. He had that there are three ultimate virtues. Bi (beauty) ri (gain) and Zen (goodness). The purpose of life, he maintained is the pursuit of happiness, which lies in the attainment of the three supreme virtues, and they in turn are accessible only through faith in the teaching of Nichiren.

The goal the believers in Nichiren sho-shu aim to attain is kosen rufu, literally "the spreading abroad of Buddhism" that is Nichiren shoshu which is claimed to be the only "true Buddhism"104

This is the postwar form of the old Hito no Michi (Man's path) Man's path was founded by Miki Tokuharu in 1926 and shows the strong influence of sectarian Shinto.

Miki Tokuhara was born on the island of Shikoku in 1867. A Buddhist since childhood, he became the chief priest of the Anjoji a temple of the obaku (Zen) sect.

What these new religious point up in Japan today is a general religious foment rather than an organized evolution of Buddhism or Shinto doctrine Religious thought is often disorganized and the indiscriminate borrowings from Buddhism.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>JAPANESE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good morning</td>
<td>O-ha-va</td>
</tr>
<tr>
<td>Good afternoon</td>
<td>Kon-nichi-wa</td>
</tr>
<tr>
<td>Good evening</td>
<td>Kon-ban-wa</td>
</tr>
<tr>
<td>Good night (on retiring)</td>
<td>O-yasumi-nasai</td>
</tr>
<tr>
<td>Good bye</td>
<td>Sayonara</td>
</tr>
<tr>
<td>Thank you</td>
<td>Domo arigato</td>
</tr>
<tr>
<td>I am sorry, please excuse me</td>
<td>Sumi-masen</td>
</tr>
<tr>
<td>Yes</td>
<td>Hai</td>
</tr>
<tr>
<td>No</td>
<td>i-ie</td>
</tr>
<tr>
<td>Maybe</td>
<td>Tabun</td>
</tr>
<tr>
<td>Wait a minute</td>
<td>Chotto-matte</td>
</tr>
<tr>
<td>I don't understand</td>
<td>Wakarimasen</td>
</tr>
<tr>
<td>I (for a lady)</td>
<td>Watakushi</td>
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<tr>
<td>You</td>
<td>Anata</td>
</tr>
<tr>
<td>He</td>
<td>ka-re</td>
</tr>
<tr>
<td>She</td>
<td>Ka-no-ja</td>
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<tr>
<td>Today</td>
<td>Kyo</td>
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<tr>
<td>Tomorrow</td>
<td>Ashita</td>
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<tr>
<td>Yesterday</td>
<td>Kino</td>
</tr>
<tr>
<td>How much</td>
<td>Ikura desaka ⑨</td>
</tr>
<tr>
<td>Expensive</td>
<td>Takai</td>
</tr>
<tr>
<td>Anything</td>
<td>Matto yasui no</td>
</tr>
<tr>
<td>Cheaper?</td>
<td>Wa⑨</td>
</tr>
<tr>
<td>I will buy this</td>
<td>Itadakimasu or Kaimasu</td>
</tr>
<tr>
<td>Telephone</td>
<td>Denwa</td>
</tr>
<tr>
<td>Please telephone and ask</td>
<td>Denwa de kite kudasai</td>
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<tr>
<td>Taxi</td>
<td>tak-shi</td>
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<tr>
<td>Bus</td>
<td>bus-u</td>
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<tr>
<td>Train</td>
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<tr>
<td>Subway</td>
<td>chika-tetsu</td>
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<tr>
<td>Station</td>
<td>Eki</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<td>------------------------------</td>
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<tr>
<td>Ticket</td>
<td>Kippu</td>
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<tr>
<td>Airport</td>
<td>hi-ko-jo</td>
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<tr>
<td>Street</td>
<td>Michi</td>
</tr>
<tr>
<td>Where is?</td>
<td>Doko deska</td>
</tr>
<tr>
<td>Shop</td>
<td>mi-se</td>
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<tr>
<td>Stamp</td>
<td>kit-te</td>
</tr>
<tr>
<td>Police box</td>
<td>Kobam</td>
</tr>
<tr>
<td>Go back (turn around)</td>
<td>Modote</td>
</tr>
<tr>
<td>Hurry</td>
<td>Hayaku</td>
</tr>
<tr>
<td>Go slowly</td>
<td>Yukkuri</td>
</tr>
<tr>
<td>Stop</td>
<td>Tomatte</td>
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<tr>
<td>Left</td>
<td>Hidari</td>
</tr>
<tr>
<td>Right</td>
<td>Migi</td>
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<tr>
<td>Next</td>
<td>Tsugi</td>
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<tr>
<td>Corner</td>
<td>Kado</td>
</tr>
<tr>
<td>Toilet</td>
<td>toi-re</td>
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<tr>
<td>Information desk</td>
<td>an-nai-sho</td>
</tr>
<tr>
<td>Hotel</td>
<td>ho-teru</td>
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<tr>
<td>Key</td>
<td>Kagi</td>
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<tr>
<td>Eat</td>
<td>tabe-masu</td>
</tr>
<tr>
<td>Drink</td>
<td>nomi-masu</td>
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<tr>
<td>Meat</td>
<td>Niku</td>
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<tr>
<td>Fruit</td>
<td>Kudamono</td>
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<tr>
<td>Wats</td>
<td>Mizu</td>
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<td>Hot wats</td>
<td>Oyu</td>
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<tr>
<td>Coffee</td>
<td>co-hi</td>
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<tr>
<td>Tea</td>
<td>O-cha</td>
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<tr>
<td>Money</td>
<td>Kane</td>
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<tr>
<td>One</td>
<td>Ichi</td>
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<tr>
<td>Two</td>
<td>Ni</td>
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<tr>
<td>Three</td>
<td>San</td>
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<td>Shi</td>
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<td>English Term</td>
<td>Japanese Term</td>
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<td>---------------------------</td>
<td>------------------------</td>
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<tr>
<td>Five</td>
<td>Go</td>
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<tr>
<td>Six</td>
<td>Roku</td>
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<tr>
<td>Seven</td>
<td>Shichi</td>
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<tr>
<td>Eight</td>
<td>Hachi</td>
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<tr>
<td>Nine</td>
<td>Ku</td>
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<tr>
<td>Ten</td>
<td>Ju</td>
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<tr>
<td>Eleven</td>
<td>Ju-ichi</td>
</tr>
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<td>Twenty</td>
<td>Ni-ju</td>
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<tr>
<td>Thirty</td>
<td>San-ju</td>
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<tr>
<td>Hundred</td>
<td>Hyaku</td>
</tr>
<tr>
<td>Thousand</td>
<td>Sen</td>
</tr>
<tr>
<td>Ten thousand</td>
<td>Man or Ichi-may</td>
</tr>
<tr>
<td>A Shinto deity</td>
<td>Ama no Oshihi no Mikoto</td>
</tr>
<tr>
<td>The Sun goddess</td>
<td>Amaterasu O- Mikami</td>
</tr>
<tr>
<td>The Buddha Amitabha</td>
<td>Amida</td>
</tr>
<tr>
<td>Common foot soldier</td>
<td>Ashigaru</td>
</tr>
<tr>
<td>A mountain near Kyoto</td>
<td>Atago</td>
</tr>
<tr>
<td>The shogunate, literally &quot;tent government&quot;</td>
<td>Bakufu</td>
</tr>
<tr>
<td>Chief clerk</td>
<td>Banto</td>
</tr>
<tr>
<td>A work by Yamaga Soko</td>
<td>Bukyo Shogaku</td>
</tr>
<tr>
<td>Literature</td>
<td>Bungaku</td>
</tr>
<tr>
<td>A samurai</td>
<td>Bushi</td>
</tr>
<tr>
<td>Same as Bushido</td>
<td>Bushi no Michi</td>
</tr>
<tr>
<td>The way of the warrior</td>
<td>Bushido</td>
</tr>
<tr>
<td>A city ward</td>
<td>Cho</td>
</tr>
<tr>
<td>Year period, 1684-1688 Also read</td>
<td>Chokyo</td>
</tr>
<tr>
<td>Teikyo</td>
<td></td>
</tr>
<tr>
<td>Loyalty</td>
<td>Chu</td>
</tr>
<tr>
<td>Samurai's attendant</td>
<td>Chugen</td>
</tr>
<tr>
<td>A shrine dedicated to the sun Goddess</td>
<td>Daijingu</td>
</tr>
<tr>
<td>The lord of a han</td>
<td>Daimyo</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
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<tr>
<td>History of Japan</td>
<td>Dainihonshi</td>
</tr>
<tr>
<td>detchi</td>
<td>An apprentice</td>
</tr>
<tr>
<td>A moral discourse, another name for koshaku</td>
<td>Dowa</td>
</tr>
<tr>
<td>Motion and rest</td>
<td>Dozei</td>
</tr>
<tr>
<td>A kind of seafood</td>
<td>Ebiza</td>
</tr>
<tr>
<td>Old name for Tokyo, The T'okugawa period is sometimes called the Edo period</td>
<td>Edo</td>
</tr>
<tr>
<td>An inhabitant of Edo</td>
<td>Edokko</td>
</tr>
<tr>
<td>Year period, 1744-1748</td>
<td>Eikyo</td>
</tr>
<tr>
<td>Learning, study</td>
<td>Gaku</td>
</tr>
<tr>
<td>Learning, study</td>
<td>Gakusha</td>
</tr>
<tr>
<td>A scholar, a learned man</td>
<td>Gakusha</td>
</tr>
<tr>
<td>The outer Shrine of Ise Sometimes read Gegu</td>
<td>Geku</td>
</tr>
<tr>
<td>Ceremony of coming of age</td>
<td>Gembuku</td>
</tr>
<tr>
<td>Year period</td>
<td>Gembun</td>
</tr>
<tr>
<td>Righteousness</td>
<td>Gi</td>
</tr>
<tr>
<td>Silver (coin)</td>
<td>Gin</td>
</tr>
<tr>
<td>Right</td>
<td>Giri</td>
</tr>
<tr>
<td>Five-family group</td>
<td>gonin-gumi</td>
</tr>
<tr>
<td>A kosha</td>
<td>Gorakusha</td>
</tr>
<tr>
<td>A kind of trusers</td>
<td>Hakama</td>
</tr>
<tr>
<td>A kind of fish</td>
<td>hakari-kujira</td>
</tr>
<tr>
<td>A fief</td>
<td>Han</td>
</tr>
<tr>
<td>A sort of coat</td>
<td>Haori</td>
</tr>
<tr>
<td>A mountain</td>
<td>Hieno</td>
</tr>
<tr>
<td>Homo village of Ishido Baigan</td>
<td>Higashi Agata</td>
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<tr>
<td>A province</td>
<td>Hizen</td>
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<tr>
<td>The Lotus Sutra</td>
<td>Hokekyo</td>
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<tr>
<td>Service</td>
<td>Hook</td>
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<tr>
<td>The shin sect</td>
<td>Honganji</td>
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<tr>
<td>One's true (basic) heart or mind</td>
<td>Honshin</td>
</tr>
<tr>
<td>Repayment of blessings</td>
<td>Hoon</td>
</tr>
<tr>
<td>The Buddha</td>
<td>Hotoke</td>
</tr>
<tr>
<td>Movement founded by Ninomiya Sontoku The term means repayment of blessings</td>
<td>Hotoku</td>
</tr>
<tr>
<td>One principle</td>
<td>Ichiri</td>
</tr>
<tr>
<td>A folk deity, the god of harvests</td>
<td>Inari</td>
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<tr>
<td>A . jl</td>
<td>Inkan</td>
</tr>
<tr>
<td>A province</td>
<td>Ise</td>
</tr>
<tr>
<td>A district in Kawachi province</td>
<td>Ishikawa</td>
</tr>
<tr>
<td>Male creator deity of Shinto mythology</td>
<td>Izanagi no Mikoto</td>
</tr>
<tr>
<td>Female creator deity of Shinto mythology</td>
<td>Izanami no Mikoto</td>
</tr>
<tr>
<td>A Province</td>
<td>Izumo</td>
</tr>
<tr>
<td>Affection, love</td>
<td>Jiai</td>
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<tr>
<td>Benevolence</td>
<td>Jin</td>
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<tr>
<td>A benevolent person, a good man</td>
<td>Jinsha</td>
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<tr>
<td>The harmony of profiting self and other jiri-rita</td>
<td>A kosha</td>
</tr>
<tr>
<td>Jishusha</td>
<td>A folk deity, protector of children</td>
</tr>
<tr>
<td>Feelings, emotions</td>
<td>Jo</td>
</tr>
<tr>
<td>Pure Land, a Buddhist sect</td>
<td>Jodo</td>
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<tr>
<td>True sect of pure Land, the Shin sect</td>
<td>Jodo Shinshu</td>
</tr>
<tr>
<td>Shingaku lectures for women</td>
<td>Jokun</td>
</tr>
<tr>
<td>A mirror</td>
<td>Kagami</td>
</tr>
<tr>
<td>A round mirror-shaped rice cake offered to a deity</td>
<td>Kagami-mochi</td>
</tr>
<tr>
<td>A sacred dance</td>
<td>Kagura</td>
</tr>
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<td>Reading in turn</td>
<td>Kaidoku</td>
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<td>Shingaku discussion meting</td>
<td>Kaiho</td>
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<tr>
<td>The Awakening to the Truth, a work by Nichiren</td>
<td>Kaimokusho</td>
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<td>House rules, family precepts</td>
<td>Kakun</td>
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<td>------------------------------</td>
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<tr>
<td>The god of the kitchen</td>
<td>Kamodo no kami</td>
</tr>
<tr>
<td>Place name</td>
<td>Kamakura</td>
</tr>
<tr>
<td>Native Japanese word for god. A Shinto deity</td>
<td>Kami</td>
</tr>
<tr>
<td>Same as Shinto</td>
<td>Kami no Michi</td>
</tr>
<tr>
<td>Household Shinto shrine</td>
<td>Kamidana</td>
</tr>
<tr>
<td>Ceremonial dress</td>
<td>Kamishimo</td>
</tr>
<tr>
<td>A river near Kyoto</td>
<td>Kamo</td>
</tr>
<tr>
<td>Year period</td>
<td>Kampo</td>
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<tr>
<td>Osaka-Kyoto area</td>
<td>Kanasai</td>
</tr>
<tr>
<td>Tokyo area</td>
<td>Kanto</td>
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<tr>
<td>Chief</td>
<td>Kashirabun</td>
</tr>
<tr>
<td>A hemp gown for summer</td>
<td>Katabira</td>
</tr>
<tr>
<td>Another name for the Oi River</td>
<td>Katsura</td>
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<tr>
<td>A province</td>
<td>Kawachi</td>
</tr>
<tr>
<td>A Buddhist sect</td>
<td>kegon</td>
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<tr>
<td>Front</td>
<td>Kei</td>
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<tr>
<td>The economy</td>
<td>Keizai</td>
</tr>
<tr>
<td>Enlightenment, knowing the nature</td>
<td>Kensho</td>
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<tr>
<td>Economy, thrift</td>
<td>Kenyaku</td>
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<tr>
<td>Ether, substance</td>
<td>Ki</td>
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<td>A province</td>
<td>Kishu</td>
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<td>A temple</td>
<td>Kiyomizu</td>
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<td>Filial piety</td>
<td>Ko</td>
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<td>Confraternity</td>
<td>Ko</td>
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<td>A kind of fish</td>
<td>Koaizako</td>
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<td>The small Learning, a compilation by Chu His</td>
<td>Kogaku</td>
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<tr>
<td>Record of Ancient Things, 712 A.D</td>
<td>Kojiki</td>
</tr>
<tr>
<td>Heart, mind</td>
<td>Kokoro</td>
</tr>
<tr>
<td>National studies particularly the school of</td>
<td>Kokugaku</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
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<tr>
<td>which Motoori and Hirata are the outstanding members</td>
<td></td>
</tr>
<tr>
<td>A member of the Kokugaku school</td>
<td>Kokugakusha</td>
</tr>
<tr>
<td>The blessings of the nation</td>
<td>Kokuon</td>
</tr>
<tr>
<td>Domestic (as opposed to foreign) production</td>
<td>Kokusan</td>
</tr>
<tr>
<td>National polity</td>
<td>Kokutai</td>
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<tr>
<td>Shingaku lecture hall</td>
<td>Kosha</td>
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<tr>
<td>A lecture</td>
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<td>Filial piety and brotherliness</td>
<td>Kotei</td>
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<tr>
<td>Meditation</td>
<td>Kufu</td>
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<tr>
<td>Lord</td>
<td>Kun</td>
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<tr>
<td>A work by kaibara Ekiken</td>
<td>Kunshikun</td>
</tr>
<tr>
<td>Unity of lord and subject(retainer)</td>
<td>Kunshin ittai</td>
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<tr>
<td>A district in Tamba province</td>
<td>Kuwada</td>
</tr>
<tr>
<td>The southernmost of the four large islands of Japan</td>
<td>Kyushu</td>
</tr>
<tr>
<td>An easy by Fukuzawa Yukichi on conditions in the old han</td>
<td>Kyuhanjo</td>
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<tr>
<td>Ancient anthology of poems compiled in the eighth century</td>
<td>Manyoshu</td>
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<tr>
<td>The latter end of the Law, &quot;designating a period of religious degeneracy&quot;</td>
<td>Mappo</td>
</tr>
<tr>
<td>Literally &quot;religious observance&quot;, used to designate affairs of state</td>
<td>Matsurigoto</td>
</tr>
<tr>
<td>Behave prudently</td>
<td>Mi o tsutsumi</td>
</tr>
<tr>
<td>The emperor of Japan</td>
<td>Mikado</td>
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<tr>
<td>Bean paste</td>
<td>Miso</td>
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<tr>
<td>The Mito Learning, a school centered in the Mito fief.</td>
<td>Mitogaku</td>
</tr>
<tr>
<td>The foundation, the essentials</td>
<td>Moto</td>
</tr>
<tr>
<td>Old tales</td>
<td>Mukashi banashi</td>
</tr>
<tr>
<td>A village</td>
<td>Mura</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
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<tr>
<td>-------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>No mind</td>
<td>mushin</td>
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<tr>
<td>A han</td>
<td>Nabeshima</td>
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<td>Place name</td>
<td>Nagasaki</td>
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<tr>
<td>Place name</td>
<td>Nakatsu</td>
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<tr>
<td>Head of a village</td>
<td>Nanushi</td>
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<tr>
<td>Sutra of the Benevolent kings</td>
<td>Ninokyo</td>
</tr>
<tr>
<td>A river near Kyoto also known as the katsura</td>
<td>Oi</td>
</tr>
<tr>
<td>A street in Kyoto</td>
<td>Oike</td>
</tr>
<tr>
<td>A work by Nakae Toju</td>
<td>Okina Mondo</td>
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<tr>
<td>Action</td>
<td>Okonai</td>
</tr>
<tr>
<td>A province</td>
<td>Omi</td>
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<tr>
<td>Blessings</td>
<td>On</td>
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<td>The Great Learning for Women, a work by Kaibara Ekiken</td>
<td>Onna Daigaku</td>
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<td>Ease, pleasure</td>
<td>Raku</td>
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<td>Construing a book in turn</td>
<td>Rinko</td>
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<td>Rokkaku</td>
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<tr>
<td>Stipend</td>
<td>Roku</td>
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<tr>
<td>A branch of the Zen sect</td>
<td>Rinzai</td>
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<tr>
<td>Unit of coinage</td>
<td>Ryo</td>
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<tr>
<td>The good heart, the true heart</td>
<td>Ryoshin</td>
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<tr>
<td>A side dish eaten with rice</td>
<td>Sai</td>
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<tr>
<td>A street in Kyoto</td>
<td>Sakaicho</td>
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<tr>
<td>Rice wine</td>
<td>Sake</td>
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<td>A three stringed musical instrument</td>
<td>Samisen</td>
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<tr>
<td>A warrior</td>
<td>Samurai</td>
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<td>The seal of the sansha</td>
<td>Sansha inkan</td>
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<td>A kosha</td>
<td>Sanzensha</td>
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<td>Nature in the philosophical sense</td>
<td>Sei</td>
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<td>Principle of nature</td>
<td>Seiri</td>
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<td>contemplation, quiet sitting</td>
<td>Seiza</td>
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</tbody>
</table>
The battle in which Ieyasu won his decisive victory, 1600  | Sekigahara
---|---
Penny | Sen
Suicide by disembowelment | Seppuku
The Inland sea | Seto
A samurai | Shi
A manager | Shihainin
Place name | Shimo Okazaki
Retainer | Shin
Faith, a believing heart | Shinjin
Faith, belief | Shinko
The True sect of pure Land. The Shin sect | Shinshu
The Shinto religion. The way of the gods. | Shinto
A Shinto work | Shinto Gobusho
Place name | Shiraki
Details, inessentials | Shiyo
The military ruler of Japan | Shogun
Paper sliding door or screen | Shoji
Honestly | Shojiki
Status, occupation | Shokubun
Occupation, calling. | Shokugyo
Merchant | Shonin
Student | Shonyu
Village headman | Shoya
A religion, a faith | Shushi
Revere the emperor | Sonno
Revere the emperor; expel the barbarians | Sonno joi
A branch of the Zen sect | Soto
Essence, literally "body". | Tai
A province | Tajima; Tamba
A mat, matting | Tatami
A 'eark | Tedai
<table>
<thead>
<tr>
<th>English expression</th>
<th>Japanese</th>
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<tr>
<td>A Buddhist sect</td>
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<td>The way of heaven</td>
<td>Tendo</td>
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<td>A vocation, a calling</td>
<td>Tenshoku</td>
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<tr>
<td>Shop rules</td>
<td>Tensoku</td>
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<td>Pongee</td>
<td>Tsumugi</td>
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<td>Uru</td>
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<td>Warongo</td>
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<td>Yo</td>
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<td>Zen</td>
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<tr>
<td>The whole</td>
<td>zentai</td>
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