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Cover by Gus Nakagawa and Assad Behroozan. The design within the circle is the earliest symbol of the Triratna (Three Treasures), and was found in a stupa at Sanchi, India. The stupa was built by King Asoka, 250 B.C. The Three Treasures, of course, are the Buddha, the Dharma, and the Sangha.

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Grateful acknowledgement and heartfelt appreciation is extended to the Rev. Egen Yoshigami, Gus Nakagawa, Carl Shirashi, and New York YBA members in general, without whose unselfish cooperation this NIRVANA would only have been a fond dream.

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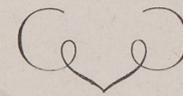


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"THE UNITED NATIONS BUDDHA," a 170-hued silk brocade portrait which took the artist three years to weave, was presented to the United Nations earlier this year by the Japan Buddhist Federation and Japan Buddhist Worshippers' Association. The portrait depicts the Buddha preaching his first sermon on boundless mercy in the middle of the flames of anger and swords of destruction.
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Photo by Tosh Ninomiya

a sketch...

BUDDHISM IN PRESENT DAY JAPAN

by Kiyoshi Yamashita

The young people in Japan are not religion-conscious. This situation exists despite the seemingly fertile post-war conditions in a defeated, civilized nation where spiritual and moral uplift would seem vital. A poll was recently conducted by the Asahi Newspaper and the Nippon Times covering 660 Tokyoites of both sexes in their twenties, picked out casually from a voters' list. Among the conclusions reached were that hedonism was shunned by an overwhelming majority, that they hate war and are intolerant of juvenile delinquency. To the specific question "Are you an enthusiast in some pastime, hobby or study? And have you a religion?" 52% answered "None". Of those replying in the affirmative, the various categories took the following order: Sports, motion pictures, reading, music and religion. Religion was the lowest category with but 2.6%. These statistics are probably not representative of the young people throughout Japan; nonetheless they do give an indication of the extent of religious indifference and must be borne in mind when considering the matter of activities and attitudes of young Buddhists in Japan today.

HOW IS BUDDHISM LEARNED?

Other than the parochial schools which are quite numerous especially for girls in the elementary grades, there are only a few groups. There are also some Sunday Schools in temples in certain large cities and towns, but this is

not the general case. The religious research and study organizations which do exist are composed primarily of intellectuals and idealists, not by the common people for the conduct of everyday life. Directly affiliated with the temples are some religious and cultural young peoples' groups. Activities of these organizations include a bit of sports, the issuing of club papers, some cultural activities like flower arrangement, music, etc. and having discussion meetings.

Perhaps exerting a greater influence than through formal learning and study of Buddhism is the fact that Buddhism is so very much a part of Japanese life, that most people are not conscious of the fact. Actually Buddhism is so deeply imbedded in Japanese culture, in its fine arts, its literature, its architecture, that one cannot help but attain some Buddhism.

HOW IS BUDDHISM PRACTICED?

Attending temple services in the manner churchgoing is practiced in the U.S. is not known to young Buddhists of Japan. People set foot within a temple only on special occasions such as marriages, funerals, memorial services, and the coming-of-age services. There are other religious services like those commemorating the Birth of Shakamuni Buddha, Paramita, and the Birth of St. Shinran, but they are attended predominantly by older people. Although many temples have early morning services daily, the congregation is very small and the number of young people

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Kiyoshi Yamashita, a civilian attached to Air Force Intelligence in Tokyo, has served with the Occupation since 1946. He is a former president of the New York YBA, and is now president of the International Buddhists Association in Tokyo. The IBA was first organized three years ago for the primary purpose of providing a worship group for the Bussei in Occupation, but as young Japanese became interested in the American Bussei's concept of Buddhism and method of worship, the group expanded to absorb anyone interested.

The statements made in the article are generalizations that are strictly the opinions and viewpoints of Mr. Yamashita and a few friends, and was written as expressions of a Nisei Buddhist in Japan.

attending, practically nil. Most people express surprise to learn that there is a young Buddhist group in downtown Tokyo using a temple for holding regular weekly religious services and also as a gathering place for conducting a variety of activities ranging from religious, cultural, to social. The idea of attending temple only for special services, generally under somber circumstances, is so firmly implanted in the peoples' mind that they find a temple hard to approach. Although "temple-going" is at a minimum, Buddhism is demonstrated at home in daily life as has been done for hundreds of years, in accordance with practices to make the family unit the cen-

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ter of national life.
WHAT ARE THE YOUNG BUDDHISTS' FEELINGS TOWARD THEIR RELIGION?

In the past, youth often took the view that their religion was something to fall back on when they were in spiritual need. They possessed only shallow knowledge of the Teachings, but nevertheless had faith and tried to follow the Teachings. To some it was not an appealing religion; their view was that Buddhism was more suited for the older people than for them. To many, Buddhism was a popular religion in Japan, and it was considered fitting that they keep in step. At present, young folk feel the urgent need for reforms and more study and effort on part of the clergy and laymen.

As a sect, Shin Buddhism appeals to most who profess belief in Buddhism. They believe that it really has something to offer young people today. Predominant opinion appears to be the need for de-emphasis on elaborate rituals and greater emphasis on moral guideposts necessary in daily life.

Some youths, as well as older religious leaders, feel that Japanese Buddhism is declining, even slowly dying. They take the stand that temple Buddhism in Japan is sorely beset by economic difficulties, primarily as the result of loss of temples either by air fires or by loss of willing contributors among the parishioners who included men of the Zaibatsu and other pre-war bourgeois. They have the feeling that with coordination of activities and with concrete ties with the Buddhists in the U.S. and Britain, a new dynamic and revitalized form of Japanese Buddhism will emerge.

WHAT DO YOUNG BUDDHISTS CONTRIBUTE TO THE TEMPLE?

From the materialistic point of view, all followers contribute to the support of the temple, monetarily or otherwise. This contribution is made to the temple with which the individual is directly affiliated, i.e., generally to the temple located at his "honseki" (permanent address). Often a Buddhist may be working away from his permanent home and having to help support his "permanent" temple, and he is generally none too eager to aid the temple in the neighborhood where he actually resides. As far as non-material contributions to the temple go, the young Buddhists do little.

In the first place, they lack the experience and knowledge to directly aid the Buddhist movement. In the second place, they have very little desire to contribute inasmuch as many priests do not have the respect of the people. (See "Buddhism in Japan Today"). There is another important factor in that the temple and the grounds are all private property of resident priests, hence the lack of initiative on the part of the parishioners.

IS CHRISTIANITY MORE APPEALING TO THE YOUNG PEOPLE?

Most young people are merely indifferent to all forms of religion. The reason seems to be that the post-bellum world is a difficult place to live in. People do not readily find the answers to their problems in religion or in the type of teachers representing that religion. Added to this is the fact that "getting" religion and practicing it require time, money, and effort, none

of which people in any great number are willing to expend. At the same time, there are those who have truly suffered and have studied religion conscientiously, and feel that the solution to their problems cannot be found except in Buddhism. They are the ones who could form the nucleus for democratized Buddhist organizations and religious activities.



Kosho Otani, direct lineal descendant of St. Shinran, and son of the Abbot Kocho Otani of Higashi Hongwanji Temple of Kyoto, is a graduate student of philosophy at Harvard.

He writes, "I have come to the United States to seek better understanding of the present world. I seek to understand the Buddhist way of life in this world. If this road is good, then it is a road for all human beings to follow..."

"Looking at the present state of the world, full of ideological conflicts and antagonisms, I realize even more keenly the necessity of seeking the 'One Road without Obstacle.' This is the road that is, and has been, the road leading to the true nature of all human beings. Understanding that this is the true way, we must not be satisfied with its present position, either in our own understanding or in society.

"My own hope is to learn to live in the true sense of Buddhism..."

(Cont'd on page 46)

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a historical sketch...

BUDDHISM IN HAWAII

by the Rev. Newton Ishiura

(The following brief sketches, tracing the spread of Buddhism from Japan, to Hawaii, to the U.S., and to Canada, are, of course, Buddhism as practiced by largely Japanese American groups. A form of Buddhism, pre-Oriental immigration, was popular as far back as the early 19th Century, when Thoreau, the Transcendentalists, Annie Besant with the Vedantic philosophy and religion, were widely read and followed. - Ed. Note)

Sixty years of Buddhism in Hawaii cannot be considered without some referral to the history of Japanese immigration into the islands. The early days of immigration meant hardship, much less slavery. It is impossible to write this article without a sense of humble respect and thanksgiving to the pioneer Japanese who endured so much to establish "Buddhism, in Hawaii."

As far back as 1883, thousands of Japanese came to Hawaii under the old gentlemen's agreement to work on the plantations at the exploitation of cheap labor practices. These workers soon fell into the universal "rut" of losing hope, and spent their earnings in gambling, drinking and other vices. They found no comfort but in these outlets. Under these adverse conditions, the hardship encountered by the ministers during the early days was a trying task.

There were four difficulties facing the ministers: 1. There were some men who went out to solicit funds for the church impersonating a minister. 2. No financial aid came from the home church in Japan. 3. The counter propaganda by

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THE HAWAIIAN BUSSEI LOOKS BACK AT A PROUD
BUDDHIST HISTORY 15 YEARS OLDER THAN THE DATE (1898)
OF THE ANNEXATION OF THE ISLANDS ITSELF

"pest" (brought here by rats in 1900) that spread through the unsanitary districts vastly populated by the Japanese. Its toll was great. The result was disastrous and impeded the building program of the Hongwanji.

The reverends Honi Satomi and Yemyo Imamura organized the Kyo-ai-kai to care for those afflicted. This aid was the sole factor in reversing the unfavorable attitude of the mass regarding Buddhism.

THE HONGWANJI ON FORT STREET,
HONOLULU, T. H.

A new concrete edifice, replaced the first mission on upper Fort Street. This new Byzantine and Gandhara architecture attracts numerous sightseers and thousands of faithfuls. The cornerstone reads:

Namumidabutsu
Hongwanji Mission
Honolulu, T. H.
July 30th, 1916

MISSIONS

There are 32 active missions and 2 Betsuins scattered on five islands today with 37 ministers serving the flock. Besides the above missions there are more than a dozen ward temples of which ten are located in Honolulu.

SUNDAY SCHOOL

The first Sunday school was started in December, 1900 with Mr. Toyotaka Matsumoto in charge at the Fort St. Hongwanji.

As early as 1916, systemati-

zation of religious education was the result in setting up a definite curriculum. "The Life of Shakyamuni," "Outline of Chinese Buddhism," "Buddhism in Japan," and "Shinshu" were taught.

The first executive secretary of Sunday school was Kotani Tokusui, later known for his many compositions of children's gathas.

The Hongwanji Mission Annual Diocese meeting of 1950 established a Sunday school commission for the unification of teaching methods, materials and the promotion of various activities related to Sunday school.

There are 6005 students enrolled in the Sunday schools in Hawaii and a total of 299 volunteer teachers are serving in the 36 schools sponsored by the Hongwanji.

THE BUDDHIST WOMEN'S AUXILIARY (Fujinkai)

The women's auxiliary was organized in the 2nd year of the missionary movement (1898) and has grown from that small group in Honolulu into one of the most influential parts of the Hongwanji movement.

Today, it has a total of 6156 members and 27 units.

True to its name, the women's auxiliary has carried on a merciful mission giving aid where it was needed. Since its inception, they have sent aid to domestic and foreign disasters including, Ohio flood in 1913, the famine that took the lives of thousands in Japan in 1914, to the flood that roared

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through Wailuku, Maui in 1916, the earthquake of 1923 in Tokyo and during the past years, hundreds of gift parcels have brightened the faces of countless men, women and children in Japan.

PROPAGATION IN ENGLISH

Propagation of Buddhism in English began in 1921. In October, 1921, Mr. and Mrs. E. H. Hunt were invited to teach the youths in Hilo, Hawaii. Later, religious centers were opened on many plantations.

In December, 1921, Rev. M. T. Kirby came to Honolulu from California and conducted weekly service and classes for five years.

After the departure of Rev. Kirby in 1926, Mr. and Mrs. Hunt took over the English department.

In 1926, two Hawaiian-born Buddhists, Shigeo Takeda (then a public school teacher) and Takeo Miura entered Ryukoku College, Kyoto, Japan to study for the Buddhist ministry. Many aspirants for the ministry followed and they were: Iwasaburo Yoshikami (now working on his doctor's degree at Columbia Univ.); Fusato Marutani, Misao Ichikawa, Mitsue Hamada, Tsugiko Noda, Hatsuko Yamauchi, Kinu Hirasa, Takehiro Araki, Benso Tsuji and Rikizo Kami.

The late Bishop Yemyo Imamura encouraged the propagation of Buddhism in the English language and with his insistence a bi-weekly forum was started in February, 1927.

In July, 1928, a part of the Forum group decided to identify themselves with the Buddhist religion and at a very impressive initiation ceremony

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conducted by the Bishop Yemyo Imamura and the Rev. E. H. Hunt, Mr. and Mrs. Adolph Constable, Mr. and Mrs. George Wright, Carl Scheid, Merlyn McGrew, Julius Goldwater, Mrs. Flora Maddock and Miss Gloria Wall took pansil* at the Fort Street Hongwanji.

Today, this department faces a critical future. A new and dynamic leadership is necessary in this department to advance and fulfill the great promise, "Westward--Buddhism."

HONGWANJI MISSION SCHOOL

Perhaps, this is the first and the only private Buddhist elementary school operating in the United States today. From a small class in the summer of 1949, it has grown to a full-sized institution of 200 students and 11 teachers. The faculty is cosmopolitan. The principal is an American citizen of Chinese-Hawaiian background, other teachers are of Caucasian and Oriental racial background.

A class in religious education is conducted weekly by the Rev. Newton Ishiura.

*Pansil: oath



a historical sketch...

B U D D H I S M I N T H E U N I T E D S T A T E S

by Mitsu Yasuda

Fifty-three years ago on July 6, 1898, the Reverends Eryu Honda and Ejun Miyamoto arrived in San Francisco from Japan to study the possible success of a westward movement of Buddhism. On July 14, the first Bussei group, the Young Men's Buddhist Association held its charter meeting, and in Sept. 17 of that same year, the first Buddhist Church of America was established.

The first English language service dates back to Nov. 28, 1899. Within a year, Buddhist lectures were being given weekly, periodicals were being published, and the women had organized themselves into the Young Women's Buddhist Association. Six years later, when tragedy hit San Francisco in the form of the Great Earthquake, the Buddhist Church was used as a refuge for the homeless and as a first aid center.

1914 was an eventful year. The Headquarters building on a permanent lot was completed, the first general meeting of representatives from various cities was held for centralization of mission work, Revs. Sogen Yamakami and Koyu Uchida were received at the White House.

By the time the 10th and 20th anniversaries of the San Francisco Church were observed, many other churches had sprung up and down the West Coast and further inland. By 1925, the members of the original YM and YWBAs were no longer young, and supplanting the immigrant organizers were their children,

Americans in citizenship as well as in ideals.

In 1931, the circle was complete. The first Nisei (Noboru Tsunoda, now of Tri-State Buddhist Church, Denver), left Santa Barbara for Kyoto to prepare for a Buddhist ministry in America. In 1936, 38 years after the first brave start, Headquarters published the "History of the Buddhist Mission in America."

From then on, the annals of Buddhism in the United States show a steady forward march, in spite of and expedited by the wartime evacuation. Churches that would have taken years to get strongly established, (i.e. Midwest and Eastern branches) are now spearheading the spread of the Teaching.

Today, 1951, Headquarters lists thousands of members all over the United States. Its YBAs are closely knitted in activities and aims through five regional organizations: Eastern, Intermountain, Northwest, Tri-State, and Western Young Buddhist Leagues. Approximately half of the 33,000 Nisei who fought in the last War, were Bussei.

In a world dangerously divided, the need, more than ever, of religious guidance and leadership to give it substance, is critical. With the final realization some day of the American Buddhist Academy, which will fill that need, Buddhism in the United States will have reached its ultimate fulfillment.

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a historical sketch....

BUDDHISM IN CANADA

by Jesse Nishihata

The post-war counterpart of the Y.B.A. has been reorganized in many centres. In Eastern Canada three chapters of the Young Buddhists' Societies has formed an Eastern Canada Young Buddhists League made up of Toronto, Ontario; Hamilton, Ontario; and Montreal, Quebec chapters. Their chief aims are for closer unity amongst the Bussei groups and finding solutions to common problems with an overall scheme of propagating Buddhism among majority groups. One of their major undertakings up to now has been the recognition of Buddhism in the province of Quebec, which is developing successfully. For future plans an ambitious program has been laid out. These include a leadership training course, standardization of religious education and the Sunday Schools, retreats, further religious dissemination.

Another important development has been the formation of the Southern Alberta Sunday School League. This League, under the sponsorship of the Bussei, has been instrumental in the standardization and the regulation of Sunday School teachings in the five communities of Southern Alberta.

Again, in the ministerial duties Nisei have taken to the call and are aiding in alleviating the shortage of ministers in Canada. In 1950 two Nisei completed their studies in Japan and were ordained. They are Rev. E. H. Nekoda stationed in Raymond, Alta. and Rev. H. Nishimura of Win-

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nipeg, Man. With Rev. T. Tsuji of Toronto, Ont., another Nisei and two Issei ministers, Rev. S. Ikuta of Raymond, Alta. and Rev. Y. Kawamura of Picture Butte, Alta., they form an inspirational 5-man team.

An important feature of this reconstruction is the church building campaigns conducted by various centres. Since the war the following centres has built new churches; Picture Butte, Alta., Taber, Alta., Winnipeg, Man., and Hamilton, Ont. Other cities laying out plans for their own churches are Toronto, Ont., Kamloops, B.C. and Montreal, Quebec.

Buddhism as a communal religion was first introduced into Canada with the coming of the Japanese immigrants to the West Coast areas of British Columbia.

As a matter of historical interest, the first official Buddhist minister to come from Japan was Rev. Senju Sasaki, who arrived in Vancouver, British Columbia, in 1904. From this start Buddhism was established in twelve wide-spread cities and towns, with Vancouver as the headquarters.

The administration of the church by the ministers and the Issei leaders was strictly along the traditional and conventional manners. It might be stressed that the church acted only for the welfare and the benefit of the Issei groups and no immediate modifications or future developments were foreseen.

It has been only through the events of the World War II

WITH A BUDDHIST MEMBERSHIP THOUSANDS LESS THAN
HER SISTER COUNTRY, CANADA NONETHELESS FEELS
THE SAME RESURGENCE OF RELIGIOUS INTEREST

with its evacuation and the subsequent dispersal of the people of Japanese ancestry throughout Canada that the policies of the church, or at least the future outlook, have largely been determined by the Nisei and the Issei with progressive ideas. This has been through more and more personal contacts with Occidental groups, and, even more so, the feeling that Canada was to be at least a permanent home for the future generations.

However, the evacuation and relocation did bring about some acute problems. Other than the losses of church properties and a general feeling of insecurity, there was the repatriation of five ministers to Japan leaving only three in Canada to serve the people.

Nevertheless, the post-war development of Buddhism in Canada has been remarkable. This is well illustrated by the emergence of Nisei in the policy making and the welfare of the churches.

This resurgent phase of development of Buddhism in Canada has not been without some outstanding leaders, and one of the most progressive ones is Rev. Takashi Tsuji of Toronto. Through his far-reaching plans, his invigorating ideas and keen insight into Buddhism, he has been most influential in propagating Buddhism not only into the minds of the Bussei but more so, to the minds of non-Japanese.

Now, for more devoted and advanced students of Buddhism, he conducts a special group



Jesse Nishihata's life parallels the American Nisei's life closely, with one exception; he's Canadian. He, like many friends south

of his border, is a Bussei, and an evacuee. Born in Vancouver, B.C., Mr. Nishihata and his family was evacuated to Tashme, from which they relocated eventually to Montreal.

A student of Buddhism, Mr. Nishihata writes: "Buddhism has been in a creative evolution since its founding in India... Through centuries, it has integrated itself into the Chinese, Japanese, and yet other cultures. Buddhism in North America is now undergoing changes to fit into the mode of Western civilization... Conscientious Bussei should recognize their natural roles as the 'synthesizers' of Eastern and Western cultures..."

called the Asoka Society. The society is a mixed group and the members' keen intelligence and outlook regarding Buddhism have been said to make them a very unique and an exhilarating body.

Though this survey is a rather sketchy outline of Buddhism in Canada, it is felt that at least some aspects of the historical side and accompanying significant factors have been brought forth.

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THE BUSSEI LOOKS TO THE FUTURE

by Yoshiaki Fujitani



Yoshiaki Fujitani is the first son of Rev. and Mrs. Kodo Fujitani of the Honpa Hongwanji Mission of Honolulu, Hawaii. He received his preparatory education in Hawaii and was enrolled at the University of Hawaii at the outbreak of World War II. He served with Military Intelligence for three years in the Pacific Theatre.

He matriculated at the University of Chicago in 1947, and is at present working for a degree in the Department of History of Culture, the closest he could approach to the study of Buddhism in a Christian University. His major extra-curricular activity is sparking the Chicago Sangha Buddhist Church.

Mr. Fujitani plans to continue his studies in Japan within a few years before his ordination.

Organized American Buddhism received a cruel, almost fatal blow a decade ago when the United States was thrown into World War II. Since the termination of that war, through the indomitable spirit of young Buddhists everywhere, Buddhism has made big strides in the direction of a reorganization and a reappropriation to take its rightful place within the ranks of great world religions.

Ever since that time, however, a great question mark has been facing the whole Buddhist community in America. True, new YBA organizations have been established, especially in the Midwest and the East Coast, and Leagues of these individual groups have been formed. Also, in the past few years we have witnessed the rise of a group of young men who have dedicated their lives to the ministry whereby the teachings of the Buddha may be propagated. YBA organizations have extended their field of activity to community service, and the greatest achievements of all was the recognition of the Wheel of Law as the Buddhist symbol by the Armed Forces of America. But, even with such array of accomplishments to its credit, Buddhism in America is still haunted by the specter of uncertainty. "Where do we go from here?", or "What is the future of Buddhism?" are utterances which give conclusive evidence that Buddhism does not know where it is going.

The problem presents itself in two general aspects; the organizational and the doctrinal. Organizationally, a step forward was taken when leagues of YBA units were organized. Evidently, the purpose for the establishment of these federations was to effect a union, but a glaring inconsistency appears when we see that these associations limit themselves exclusively to YBA's of a specific denomination. If the end is unification, then it is hoped that all YBA units regardless of denomination, be admitted into

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HOW LONG NEED THE GREAT QUESTION MARK OF THE REORGANIZATION OF BUDDHISM WITHIN THE RANKS OF POPULAR AMERICAN RELIGIONS REMAIN A QUESTION MARK?

the union. This should not be as difficult as is supposed because, although at this time a fusion of Buddhist groups on the doctrinal level may not be feasible, on the organizational plane, the fact that we are all Buddhists can, and should be the common ground upon which to organize such a federation. In Hawaii, for instance, there was established the Hawaii Bukkyo Kakushu Remmei, known as the Hawaii Buddhist Council. In this Council is represented all the denominations in Hawaii meeting, not doctrinally, but organizationally with the purpose of furthering the cause of Buddhism in Hawaii. Can it not be done elsewhere?

Under the organizational aspect many things are possible as long as the whole attitude is oriented to the fact that we are all Buddhists. Not so with regard to the doctrinal phase. It would certainly be ideal if it were possible to unify Buddhism in America on this level, but there are innumerable factors working against such a rapprochement, from the simplest difference in outward expressions, such as in the mantras "Namu Amida Butsu" and "Namu Myohorenge Kyo", to the most deep-seated oppositions in the basic convictions as to the right way to enlightenment. It would thus be pointless to ponder too long on an almost impossible undertaking. Suffice to say that a union is not impossible, and hope that the future will hold some time or

means for a fusion of separate and individual denominations into one wholesome, all-embracing Buddhism.

A great majority of Nisei come from the Shin tradition, and if a conclusion may be drawn from the reaction of the average Shin Nisei to the doctrine of Pure Faith as taught by Shinran Shonin, it may be inferred that the Nisei is confused as well as dissatisfied with the teachings or with the presentation of the teachings. What causes this dissatisfaction? This discontent arises from the same growing pains which accompany all second generation peoples. With the change of environment there occurs a radical change in outlook and values and the Nisei communicates with the Issei only with extreme difficulty. This is true also on the higher level of the religious domain. The Nisei, reared in a highly utilitarian, extremely pragmatic atmosphere of America, thinks in terms of the usefulness of things, losing all aesthetic sense. He questions the value of faith, and finding that it does not satisfy him turns to logic or philosophy to seek his answers there. He no longer understands the symbols of communication used by his forebearers. Indeed, the expressions of Japanese Buddhism, which meant so much to his parents, mean practically nothing to the Nisei. This is the cause of his dissatisfaction. This is the

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cause of his confusion.

The Issei have so far emphasized the devotional aspect of Buddhism. The Nisei not being able to comprehend the significance of pure faith have gone to the other extreme in stressing the logical, the philosophical and the ethical aspects. In rejecting faith he has brought Buddhism dangerously close to becoming an extremely impersonal and abstract system of thought. Philosophical or scientific knowledge is important in that it answers many of our everyday needs. However, without faith or devotion or piety, there exists a vacuum in our religious life. A way then, must be found to synthesize these realms of mind and heart. Being born in America, the Nisei is familiar with so-called "intellectualism". But in his eagerness to "Americanize", he must not neglect his rightful inheritance from the East. There are certain things that cannot be known by the process of thought. Even in our everyday experiences we find that unless we partake of them we cannot know them. Love and beauty, for instance, may be defined, described and analyzed, but the ultimate proof of knowledge will be experience or feeling. Faith belongs in the world of feeling. It may mean faith in the Three Treasures--Buddha, Dharma, Sangha--but more specifically, faith means the establishment

of a close union with the Reality. Pondered upon briefly, it will be realized that we may appear to be complete and self-sufficient, but in actuality we depend upon the Whole or the Universe for our existence. We are, in relation to the Other, merely insignificant beings. This realization should be the fountain-head of our religious life and only then will the life of humility, or the life of thanksgiving become meaningful. Faith may also mean, then, the awakening to a life of dependence--dependence upon the Other. Doctrinally, Buddhism may be improved by the skillful combination of the intellectual and the specifically religious elements. This life of piety, coupled with a philosophical orientation expressed in practice through the Bodhisattva ideal of Mahakaruna, or love for love's sake, should be the ideal toward which Buddhism in America must strive.

Socially or individually, organizationally or doctrinally, there are certain needs that must be satisfied. Therefore, Buddhism must be adapted to a new environment and new demands, but in the process it must not forfeit those elements that are peculiarly Buddhist. Only then can we look to the future with expectation to a glorious realization of the ideals laid down by the Buddha.



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to fill the need -
THE AMERICAN BUDDHIST ACADEMY

One of the drawbacks in our Buddhist movement is the insufficiency of ministers trained in this country to supplement the work of the Issei ministers. The Rev. Hozen Seki who is the founder of the New York Buddhist Church, has been advocating the idea of an institution to train ministers in this country. The church accepted his proposition in 1948 and initiated a project to establish the American Buddhist Academy as its tenth anniversary project.

Even before this, in 1945, the founders of the EYBL foresaw the need, and established the Minister Training Fund, which grew to \$1,798.02 in 1948. This fund, contributed by various YBAs and individuals was donated to the American Buddhist Academy at the 3rd EYBL Convention.

Plans for the Academy started very humbly but have now developed in scope to be looked upon as a major plan for erecting a potential meeting center for Buddhists from all over the world. Although Rev. Seki was willing to start with a small room with few pupils, the necessary fund raising activities left very little time. Realizing that in order to insure the continuity of the project a sufficient basic fund with a reasonable reserve is necessary, Rev. Seki has taken several trips including Japan (at his own expense in 1949), Hawaii (6 months, with Rev. Tamai of Denver, and Rev. Mukushima of Seabrook, N. J.),



Stanley Tsugio Okada, long a Buddhist and Japanese community leader of New York City, was the first president of the Eastern Young League. Now an executive of an import-export firm, Mr. Okada still devotes countless hours to the general chairmanship of the American Buddhist Academy Fund Campaign Committee.

and to the Pacific Coast.

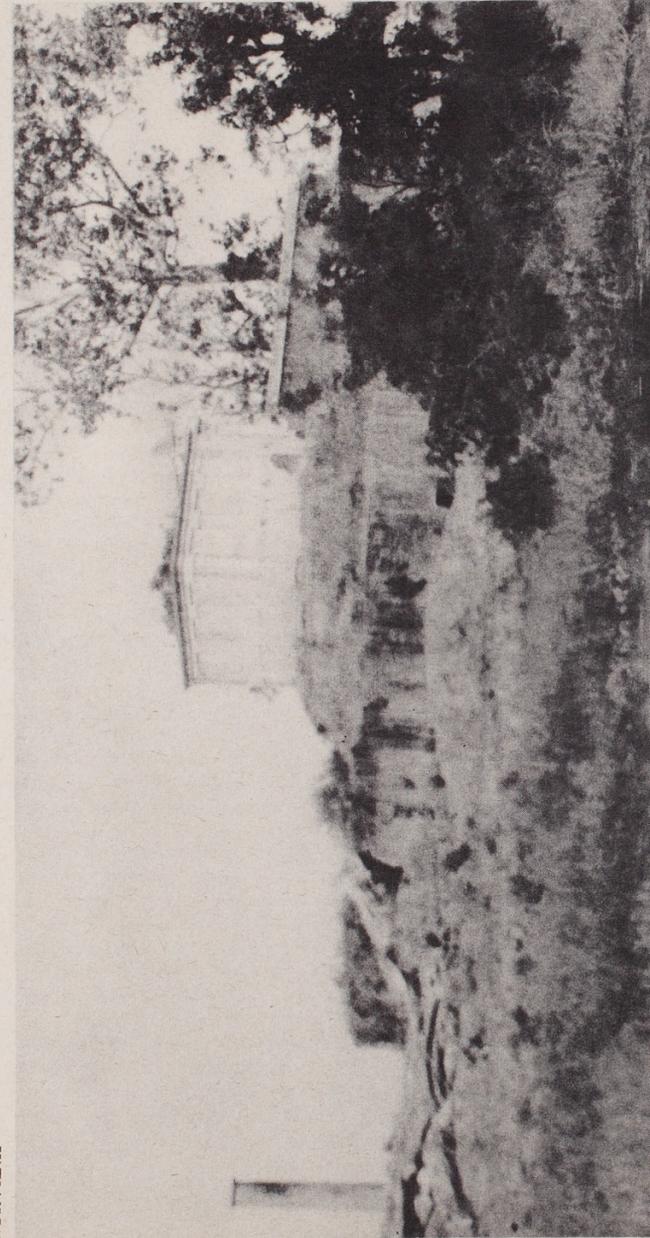
Wherever he discussed his plan with Buddhist leaders, as well as organizations, the response was encouraging. The Academy has already received numerous volumes for its library from Japan.

The Academy was incorporated this year under the religious corporation laws of New York State. At the present time, we have a little more than \$22000 cash on hand. As soon as Rev. Seki returns from his campaign tour this summer, the Academy will announce its definite plan regarding its program.

Our movement to erect a Buddhist Academy is a gigantic and worthwhile project. To make it an institution upon which we can look with respect and confidence, we must have the moral and financial support of all Buddhist organizations and individuals.

Stanley T. Okada,
American Buddhist
Academy

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LUMBINI GARDEN, now called the Rumin Dei (in Nepal), is the seat of the birth of Buddha, and of many of the scenes connected with his life and death. What established the identity beyond doubt was the discovery of a lat of King Asoka, split down the middle with an inscription "here Buddha Sakyuni was born". Photo by Egen Yoshikami

BUDDHISM, EAST AND WEST

by Clay Lancaster

Some enthusiasts maintain that Buddhism has more adherents than has any other single religion today. The same assertion is made for itself by at least two other faiths. Actually, the matter is of little consequence, because a religion's true value resides in its intrinsic qualities and not in its statistics. The geographical limits of Buddhism today are those of the Earth itself, Buddhism being found in every country, expressed in many different forms.

Buddhism was the first great missionary religion; and it is to be emphasized that the motivating force behind its dissemination has been consistently the charity of sharing enlightenment, rather than the desire to expand political, military or commercial relationships using proselytism as an excuse, which so often was the case in the spread of the Near-Eastern religions westward. Every religion experiences modifications according to the cultures adopting it. Underlying all Buddhism is the magnificent moral teaching formulated by the Tathagata, a standard of evaluations that imparts a sweetness, tolerance, and consideration for others into Buddhists of whatever background. There may be considerable variation in the pattern of worship, in the use of one as opposed to the use of another set of texts, in the architecture or decor of the place or worship, in the costume or language of the participants, and even the focus of

devotion that may range from an abstract figuration, such as an imaginary point or a stupa, to a highly representational image of a Buddha or Bodhisattva; and yet, in the midst of all of these outward differences is to be found universal inward similarity, that of the Buddhist ethics that is ever-active in stilling the passions of men.

We have indulged, perhaps, in a tendency to overestimate the distinctions between the two major branches of Buddhism, the Mahayana (Greater Vehicle) and the Hinayana (Lesser Vehicle), roughly -- but by no means strictly -- associated with the diffusion of Buddhism from its homeland in India respectively northeasterly and southeasterly. The "Southern" school perpetuates the simpler form of Buddhism handed down by the early followers of the Buddha. The "Northern" school, on the other hand, maintains an altruistic ideal over and above that of the "Southern" in its striving for the release from suffering of all sentient beings, instead of for personal liberation alone. Of these two groups of supernal beings, the "Southern" branch recognized but a single individual, the Bodhisattva Metteya -- the coming Buddha of the next world-cycle, corresponding to the Buddha Gotama of the present.

Buddhism rose from a local unit to the status of an international religion under the Emperor Asoka (III Century BC), whose acceptance of Buddhism made it the official religion of India, and who sent missions

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eastward as far as Asia Minor, and, through his younger brother, permanently established Buddhism in Ceylon, the island kingdom that was to become the center for the diffusion of Hinayana throughout the lands of southern Asia. The Hinayana school remained concentrated on the arhat ideal and monastic discipline. Paramount among its scriptures are the *Ti-Pitaka*, or "Three Baskets," composed of: (1) the rules of monastic discipline, (2) a collection of sermons and discourses, and (3) a vast amount of metaphysical writings. The last section of the second *Pitaka* contains the excellent speculative treatise that presents the essence of the Buddha's teaching, the *Dhammapada*, as well as the *Jataka*, or famous former-birth stories, of which there are a traditional 547. The non-canonical works consist of commentaries on the *Ti-Pitaka*, and other writings such as the *Milindapanha* (Questions of Milinda) which is, strictly speaking, a North Buddhist text. These works are in Pali.

The Mahayanists forsook Pali for the classical Sanskrit of Hinduism, and freely added literature of diverse types to the early *Ti-Pitaka*, reaching in the course of several centuries a tremendous body of sacred writings, outstanding among which are the *Saddharmapundarika* (The Lotus of the Good Law), the *Vajrachchedika* (The Diamond Cutter) which is part of the *Maha-Prajnaparamita* (Perfection of Transcendental Wisdom) establishing the essential Mahayana doctrines; while the *Buddhacarita* and *Lalitavistara* expound the legend of the Buddha. As the Mahayanists bor-

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rowed the language, so they adopted many divinities from Hinduism. Some of the titles remain unchanged, among which are those of Kuvera, Sarasvati, Yama, Devi, Naga, etc., whereas others with altered names relate to Hindu devas, for example, Avalokitesvara (Kuan-yin or Kwannon) to Varuna, the Aryalokitesvara aspect to Siva, Mahamaya to Brahma, Cuncti to Durga devi, and even the Buddha to Visnu. It is to be recalled, also, that the concept of Amitabha (Amida) may be traced back to Iranian sources. Mahayana was taken into Central Asia and to China before the beginnings of the Christian Era, into Mongolia, Korea, and thence to Japan in the middle of the sixth century. The early crystallization of Mahayana art occurred in Gandhara, Northwest India, under strong Roman-classical influence, and from there streamed eastward. During the mid seventh century Mahayana was introduced into Tibet, fusing with the primitive Bonism into Lamaism. In the meantime, while Hinayana was being carried via sea to the southeast countries, Mahayana was taken by the land routes down the peninsula and across to the archipelago, Java becoming a stronghold of the "Northern" School and exerting considerable influence upon neighboring lands. The Barabudur in Central Java and the Bayon at Angkor in Cambodia (VIII and XII Centuries, respectively) are the world's largest Mahayana monuments.

Thus, among many peoples, Hinayana and Mahayana existed side by side. Both had effected changes upon the orig-



BUDDHAGAYA is where Buddha attained Enlightenment while meditating under the Bodhi Tree. The tree in the foreground above is said to be the third generation of the original Bodhi Tree, which, though now only a fragment, is probably the oldest historical tree existing. It was brought by the sister of Prince Mahinda, son of King Asoka, to its present site as a branch of the bo-tree, and planted about 240 B.C. Photo- Egen Yoshikami

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inal teaching of the Buddha. The Hinayanists had instituted the cult of former Buddhas, to which the Mahayana added that of the transcendental Buddhas and Bodhisattvas. The literature of both was compiled and was given definitive form centuries after the lifetime of the Buddha. The Hinayanists converted pre-Buddhist Indian fables into the Jataka tales; and the Mahayanists drew heavily upon other earlier documents under guise of esoteric doctrines expanded by the Buddha and meant to be released at a later date. The Hindu devas Brahma and Indra were accepted as attending the Birth and Enlightenment by the "Southern" followers; and the "Northern" School borrowed many additional deities from the same source. In short, as



Clay Lancaster was born in Kentucky in 1917. He received his B. A. and M. A. from the University of that Commonwealth where he specialized in the history of European and American art. He took post-graduate work at Columbia University where he studied the art of the East, and eventually won a post there as lecturer on Oriental art. During the course of his studies, he became interested in Buddhism, and he helped organize the Society for Buddhist Studies at Columbia.

Between his lecturing and teaching at the Art Dept. of Vassar College, Mr. Lancaster still finds time to pursue a successful career as writer of arts subjects and of Buddhism.

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we can see by limiting ourselves to the two main divisions of Buddhism--without attempting to go into the numerous sub-divisions--the institutional aspects are largely the natural results of expansion and growth, the contributions of many sincere minds of many individual viewpoints. In all of these, however, the core remains the interminable Three Jewels: The Buddha, the Dharma and the Sangha. And, as the Buddha taught, the final release must of necessity be the outcome of one's own striving. Through faith one may attain, or through compassion impart a more desirable state of existence; but the ultimate realization of Nirvana is achieved alone, even as the Buddha achieved it alone, and through the same method.

BUDDHISM, NOW STEADILY SPREADING TO THE WEST FINDS MANY INTERPRETERS

The benefiting of Western peoples by Buddhism has occurred largely since the beginning of the nineteenth century. The door was opened by Burnouf's *Essai sur le Pali*, published in France in 1826. The German philosopher Arthur Schopenhauer (1788-1860) has been called the modern interpreter of Buddhism in Europe. He was mostly preoccupied with its negative side. The Danish scholar Fausboll published the *Dhammapada* in 1855. The primary early sourcepool of European Buddhism was the "Southern" School. The English, politically entrenched in India since the beginning of the seventeenth century, were destined

(Cont'd on page 43)

What Does Junirai Mean to You?*

by the Rev. Takashi Tsuji



Rev. Takashi Tsuji is well-remembered by the EYBL for his lectures as traveling minister in 1949, and for his participation in many of our conventions. At present he is the spirited leader of our northeastern neighbors in Ontario, Canada.

Born in 1919, Rev. Tsuji spent his youth in Mission City, near Vancouver, B.C. After a year at the U. of British Columbia, he furthered his studies at Ryukoku University, Kyoto, Japan. Upon graduation, he received his ordination at the Nishi Hongwanji in Kyoto.

Returning to Canada in Nov. of 1941, he has served at the Vancouver and Slocan Buddhist Churches, and is at present minister of Hamilton, Toronto, and Montreal Buddhist Churches.

searching for new friends, more beautiful sights and grander banquets. With three of his friends he once planned a surreptitious entrance into the banquet hall of the king to sip the sweet flowing wine and partake of the fabulously rich regal food. They were immediately discovered by the guards and the three of his friends were caught and put to death. Ryuju barely escaped with his life.

It was this incident that altered the whole course of his life--he realized that bodily pleasures were the cause of his sufferings and misdoings.

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Whether it be at a little Buddhist Sunday School service for ten little children, held before a makeshift shrine, or whether it be at a gathering of hundreds of Buddhists in a grand temple, we will never fail to hear the chanting of the Junirai. And strangely enough, even if we do not fully understand the meaning of this ancient gatha, we cannot help but listen in deep reverence to the faithful assembly. In due time we too will have joined in, and will be reciting this poem from the very bottom of our hearts.

What then is this Junirai, which seems to tug at our heartstrings so strongly?

Recently, I have taken the task of the translation upon my own shoulders. I know I can never do justice to such a beautiful gatha written by a great master as Ryuju; but if my work could reveal to my fellow English speaking friends, even one little gem of thought, which otherwise might have been hidden, I shall be more than grateful.

AUTHOR OF JUNIRAI

The author of the Junirai was Nagarjuna (Sanskrit) or Ryuju (Japanese). Ryuju was born into a Brahman home in Southern India about seven hundred years after the death of Buddha (i.e. about Second Century A.D.).

He was a great scholar, being well versed in the foremost sciences, art and culture of the day. However, he was a constant seeker of pleasure,

* Reprinted from *Midwest Dharma*, June, 1948

He at once applied himself more energetically to the study of the highest philosophies. He traveled far and wide throughout the country in search for greater teachers. As he approached the foothills of the Himalayas, he came upon an aged priest of the Buddhist Scripture. Gradually he turned the pages of the book and light dawned upon him as daylight floods the earth.

For the rest of his earthly days Ryuju devoted his time to the writing of the Teachings of the Buddha. The Junirai, the Twelve Hymns of Worship, is one of the most famous of his works.

CHINESE TRANSLATION

The Chinese translation of the Junirai is generally accredited to Jyanakutta (Chinese) or Jnanagpta (Sanskrit), a scholar of the province of Gandhara, who lived from 525 A.D. to 600 A.D. He came to the city of Choan in China and produced hundreds of translation into Chinese.

The Junirai is composed of twelve hymns of eight lines each, hence its name Junirai-bun or the Twelve Hymns of Worship. Each Hymn begins with the same two lines:

*With all my heart I devoutly worship
Amida Buddha of the Western Land.*

and ends with the same two lines:

*May I with all my fellow beings
Be reborn into the Land of Bliss.*

In our chants, however, we exclude these four introductory and concluding lines.
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In the first four lines, excluding the introduction, and beginning with the line:

Kei shu ten nin sho ku gyo
Ryuju has generalized the heavenly virtues of Lord Buddha, all the Bodhisattvas (saintly followers of the Buddha), and the merits of the Land of the Buddha.

In the following hymns, he goes on to praise in detail the Buddha, His Followers, and His Land. Thus, the second stanza to the seventh stanza deals with the Buddha; the eighth and ninth, His Followers; and the tenth and eleventh, His Land.

The twelfth and the last stanza constitute his ultimate end and aim. It expresses a fervent hope that all his fellow beings will listen to the glorious merits of the Buddha, His Followers and His Land, and thus rely upon Him for their Salvation and Enlightenment.

When we read the Junirai and turn over in our minds the thought prevailing throughout this ancient gatha, we cannot help but admire Ryuju's profound respect for the Teachings of the Buddha.

Ryuju, great as a poet, a scholar and a priest, who had mastered countless difficult religious practices and austerities, found no other way of deliverance than to take refuge in the power of Amida Buddha. This faith had influenced and molded his whole life so that he thought of everything in terms of Faith. Therefore, when this faith pulled at his heartstrings and the music of the Junirai flowed out of his heart, the very first word he wrote was na-

turally "Namu" meaning absolute respect, adoration and obeisance and signifying entire Faith in Him. Again, in the Line "*Kei shu ten nin sho ku gyo*" we feel his wholehearted trust in Amida for he has knelt and bowed till his head has touched the earth.

The Junirai is no frivolous accomplishment, a trifling amusement of a few idle readers or chanters. It is written in the language of the imagi-

nation and passions to make a strong appeal to the religious emotions of the readers. If we would but heed his words, we would hear his earnest call, like that of a mother's calling her loving child, enwrapped and lost in the darkness of the night. If we read the Junirai with these points in mind, we would truly appreciate Ryuju's faithful eagerness as he strives to communicate the Truth to all sentient beings.

THE TWELVE HYMNS OF WORSHIP

I. PRAISE

Hymn 1 - To the Buddha, The Bodhisattvas,
The Land.

II. PRAISES TO THE BUDDHA

Hymn 2 - Deeds.
Hymn 3 - Words and Deeds.
Hymn 4 - Guidance
Hymn 5 - Perfection, Harmony.
Hymn 6 - Seventeenth and Eighteenth Vows.
Hymn 7 - Throne.

III. PRAISES TO THE BODHISATTVAS

Hymn 8 - Miraculous Power, Worship.
Hymn 9 - Sermons.

IV. PRAISES TO THE LAND

Hymn 10 - Countless Ways to Salvation.
Hymn 11 - No Ill Words.

V. HOPE

Hymn 12 - Hope for Mankind.

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JUNIRAI

Before Amida Buddha, Whom all angels worship
I prostrate myself in deepest reverence.
In His Land Sublime
Encompassed is He by countless saintly
followers.

His golden form shines forth pure, like the
King of Mounts,
His Practice of Truth, steadfast as an
elephant's step,
His eyes, like Lotus Blossoms, radiate fresh
and green --
Thus, I place my faith in Amida Buddha.

His countenance is like a full moon, a picture
of perfect harmony,
His Light shines like thousand suns and moons;
His voice resounds like celestial drums, and
sweet as a Kalivinka's song --
Thus, I place my faith in Amida Buddha.

The Kwannon has received upon Her crown
The Image of the Buddha and myriad treasures
bright;
Leads aright Mara and the wanderers from the Path --
Thus, I place my faith in Amida Buddha.

His light serene without a peer shines
through every darkness,
Bright and clear as a cloudless sky;
His Might to save men, unbounded and free --
Thus, I place my faith in Amida Buddha.

Bodhisattvas from the ten quarters and an untold
host of demons
Offer Him veneration;
The Might of Buddha's Vow saves all --
Thus,
I place my faith in Amida Buddha.

In the golden treasure-filled pond the Lotus
bloom,
A wondrous throne, wrought out of Good.
There reigns the Lord like the King of
Mounts --
Thus, I place my faith in Amida Buddha.

From the ten quarters the Buddha's children
come,
Reaching His Land through a miraculous
power;
Seeing His countenance, they pay eternal
homage --
Thus, I place my faith in Amida Buddha.

Without entity all things are transient.
Like the moon, the light, the shade, the
water and the dew,
The Buddha calls to men, "Words fail to express
the Dharma."
Thus, I place my faith in Amida Buddha.

In His Land are infinite ways of salvation,
No wanderers, no ill friends;
Death is the unfailing road to Buddhahood --
Thus, I place my faith in Amida Buddha.

No evil names exist in Buddha's Land,
No fears of evil women, no evil paths,
With one heart all beings offer Him veneration --
Thus, I place my faith in Amida Buddha.

Thus have I praised the Buddha's Virtues,
Boundless as the waters of the sea,
Through the Grace of Namu Amida Butsu,
May all beings be reborn into His Land!



FUNDAMENTALS OF BUDDHISM



Rev. Gyomay M. Kubose's background serves him well to interpret and extend Buddhism to our American culture. Born in California, he went to Japan to study Buddhism for his college work. While in Japan, he studied under the Bishop Akegarasu of the Higashi Hongwanji, and was ordained a minister there.

Returning to America, he has constantly projected his ideal of adapting the basic teaching of Buddhism to our American way of life. After evacuation, Rev. Kubose chose the Midwest for relocating, and founded the Chicago Buddhist Church where he has been instrumental in spreading the Teaching to non-Japanese as well as Nisei Buddhists.

There are three types of religious belief, generally speaking. First is the belief in a superhuman creator; second, the agnostic view of life; and third, the Buddhist belief. In trying to live with calmness in this confused world of today, Buddhism has a tremendous part to contribute and teach.

After premising these three beliefs, I shall describe the three fundamental characteristics, or principles, of Buddhism, which I believe is the way to bring peace and tranquility to the individual mind and to the entire world.

The first of the three types is the acceptance of a superhuman creator above us; that

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by the Rev. Gyomay Kubose

all the happenings in the world of nature and man depend upon the will of this creator. The blooming of flowers, rain, earthquakes, floods, illness and its healing, and other human and natural events must occur according to the will of the mighty creator since he creates and controls everything. According to this belief, man is helpless and can't play a definite part in constructive progress, and the only way is to wait and depend on the mercy of the creator.

From the agnostic view, one does not believe in anything and accepts a fatalistic attitude toward everything. According to this idea, life is at the mercy of chance or luck. Success or failure, health or illness, and natural as well as human events, occur haphazardly. Those born under a lucky star are destined for better places in life. In this scheme also, man is helpless and he can't take a definite part in progress, because life rests on luck.

LAW OF KARMA

The Buddhist way of acceptance of life is that we are governed by Karma, the law of cause and effect. The true Buddhist accepts neither of the two other types because they are too extreme. The world and events do not happen in haphazard ways nor are they controlled by some superhuman being above us. All things material and spiritual are regulated by the definite law of cause and effect: Karma in Buddhist terminology. Nothing happens without a cause.

Buddhism is the law of cause and effect.
Today is the child of yesterday...
today is the parent of tomorrow...

These three types of belief show the position of Buddhism in the world of thought. Now to discuss the three fundamental characteristics, or principles, of Buddhism.

ANICCA

First is the doctrine of impermanence or transitoriness. This is called "Anicca" in the Buddhist Pali word. Anicca is a summarized statement that in all existence there is no such thing as permanence. All things are in constant change. Life is transient, not only in its physical passing, but Life in its very sense becomes a never ceasing passing, a flux, a changing, a thing in its very inner essence passing, never the same for two successive instants of time. The body changes, mind changes, environment changes, conditions change, all changes. All who are born will die; all that is made will decay; those who are strong and prosperous will become weak and perish. This is the fact of the world; it is truth. It is the Buddhist view of the world. With this way of understanding of the world, we come to the second principle, the Buddhist view of life.

DUKKHA

In Buddhist life is suffering; or perhaps it is better to say life is subject to or involved in suffering. This is Dukkha. Dukkha is the direct inference from the first principle, Anicca. Because of change, sufferings arise. Birth is suffering, so are illness, old age, and death. Suffering comes when separated

from loved ones, as well as when together with one with whom one disagrees; when desiring something but is unable to acquire it; and when having uncontrollable excess energy. An individual, a group, a nation -- in fact, the world itself -- suffers from changes in themselves and environment. This is not mere theory or dogma, but is fact and truth in itself.

ANATTA

The third characteristic is Anatta, the doctrine of non-self. Buddhism teaches there is no self, as such. There is nothing that can be regarded as an independent, categorical psychic substance, such a thing as "soul" or self. This is very important and is the central doctrine of Buddhism. It is difficult for many to understand, not because of the idea itself but because of the way they were brought up. They were taught and brought up with the idea of self, I and You, my soul and your soul. There is no self, or I, as such that is an independent thing apart from the others.

Then, what is self, the self called "I"? Walt Whitman said many Americans think that self is something that lies between the hat and the shoes. What is "I"? If we analyze it, we come to the fact that the body is given by the parents and is not our creation; the food that nourishes the body is not our own; clothes, shelter and all other possessions, likewise. The language we speak is not our own creation but is

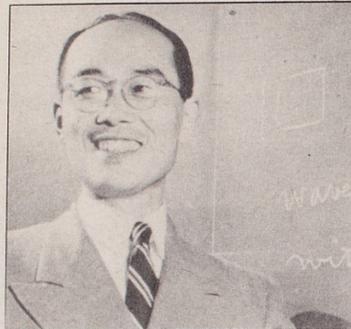
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MY FAITH

by Dr. Hideki Yukawa



There are scientists who started with traditional religious beliefs and have retained them in some form or other in spite of their scientific training and study. There are many more, on the other hand, who have lost their faith as a consequence of their scientific studies.

I began with a different mental outlook.

Japan was imbibing modern science fast. My father was a professor of geology and geography, and I also began to specialize in scientific studies at the University of Kyoto. We had no particular interest in the controversy between organized religion and science of the kind that enlivened Europe and America. The Japanese villagers, of course, had certain beliefs which most of the intelligent urban people dismissed as superstitions. The national rituals, hallowed by historical tradition, were largely regarded as cultural

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forms, nevertheless I was deeply influenced in my early days by great thinkers of ancient China and India, quite independent of my indifference to "religion" in the usual sense.

I was sensitive to the naturally and artistically beautiful environment of Kyoto. If my feelings were akin to a sort of natural religious feeling, that could hardly be called genuine theological belief or experience. Like most of my educated compatriots, especially scientists, I entertained the conviction that the sureness of the scientists regarding their ability to understand the universe completely was justified.

The prevalent scientific view of the last century everywhere was that the universe was a sort of machine, with mechanically determined sequence of cause and effect. Everything happened by rigid pre-determination and the scientist was sure that by his methods he could understand and predict any event, at least in theory. It was all settled business. It was superfluous to introduce the notions of a creative process or of a personal Creator, for nothing new and unknowable was expected to emerge. The living and the non-living were embraced in the same casual system, rigid determinism.

BEGINNINGS OF RESEARCH

If I had continued as I had started as an experimental scientist, I might have never realized the need of deeper thinking regarding the uni-

IN THE CHANGING THEORIES OF THE NATURE OF THE UNIVERSE, A NOBEL PRIZE WINNER FINDS GREATER BASIS FOR ULTIMATE TRUTH

verse. But an accident--that is, my inability in handling instruments in performing a laboratory experiment--convinced me that it was mathematical (theoretical) research in physics that was best suited for me. Thus I started to grapple with the fundamental laws of nature more and more deeply.

THE THEORY OF RELATIVITY

Two great developments in physics profoundly altered the old scientific view of the cosmos as well as of matter and energy. One was the theory of relativity and the other, the quantum theory.

The theory of relativity, developed primarily by Einstein (since 1905) showed that motion which we can observe and measure is "relative motion." The notions of "time" and of "space," as absolute and independent, were now replaced by the concept of the united time-space. Time-Space (When-Where) of anything was inseparable. Such ideas were mathematical, creations of the mathematical mind, not pictures from mechanical models.

Mathematical relationships gave a new view of the world. They indicated a continuity, a wholeness of events, of the physical existence such as the older scientists, had not suspected. They might have increased or revived some vague religious feeling of scientists, through enhanced sense of cosmic space-time unity.

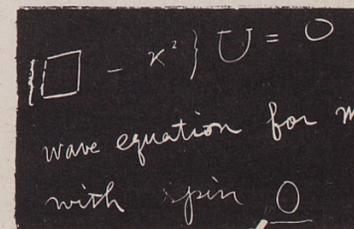
At first we thought that the laws of relativity applied only

Dr. Hideki Yukawa, Japan's first Nobel Prize winning scientist, is now a visiting professor of physics at Columbia University.

At the age of 28, in 1935, then a professor at Tokyo and Kyoto Universities, he became world famous by predicting that a new kind of a particle, the "meson" would be found. Two years later, it was found. Japan's highest awards - The Imperial Prize, the Order of Culture - and honors from other nations came to him fast. He received the Nobel Prize for his "meson" research in 1949, while teaching at Columbia.

Dr. Yukawa is a frequent visitor at the New York Buddhist Church. Mrs. Yukawa, a noted Japanese classical dancer, often contributes her talents to fund raising campaigns of the Japanese community.

This article is being reprinted with the gracious permission of both the author and the publisher of the original manuscript, because of the interesting resemblance between scientific thinking and the Buddhist religion.



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to the larger aspects of the world, particularly the realm of the astronomer. But we found that the principle of "special relativity" is valid down to the very depths of matter, the atoms.

The application of the law of relativity, concerned with motion, to the minutest events in the atom, is not complete. But we have gone far enough in this direction to be impressed by the wholeness, the relatedness, of the universe brought to light by the mathematical creation of the principle of relativity.

Relativity substituted a higher form of reality for a mechanical model of the universe. But it heightened and made more comprehensive the continuity and oneness of cause; a new kind of determinism and predestination.

But the discovery of the "quantum theory" by Planck in 1900 offered a very different challenge. It showed "discontinuity." If a flowing river represents continuity, the drop by drop trickling of water corresponds roughly to the quantum process. Energy was found to flow out of and be absorbed by atoms and molecules in separate bundles (Quanta) of radiation. Action itself appeared in separate, irreducible units. Thus the cosmos appeared as a woof and warp of discontinuous displays of energy. According to relativity, matter and energy were one substance; so the discontinuous process was in all nature.

The old chemist's atom gave way to the new atom, itself consisting of simpler, more elementary "particles"--electrons, neutrons, protons. I

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was particularly concerned with the investigation of the new particle now called "meson" (me-son) which has a mass (weight) between that of the electron and the proton.

The universe, viewed from quantum effects turned out to be discontinuous and amazingly active, dynamic, restless, changing and increasingly creative.

Meson decays into other particles, changes its pattern of energy within a very short time, and without any outside agency. Here seems to be a manifestation of a creative process, spontaneous and unpredictable. However, even here one finds the underlying laws of the quantum theory. Thus on the one hand I am more than ever impressed by the sway of some fundamental law and, on the other hand, by the dynamic and creative aspects of nature.

From where do these fundamental principles come? That is unknown, transcending the realms of space and time--an existence which is Universal, Eternal.

HARMONY THROUGH SCIENCE

In the discontinuity and spontaneous flashes of energy, I believe, is Nature's own warrant for our faith in a free spirit. It is always a wonder to me that one can ever grasp the fundamental principles in terms of mathematical formulae. I cannot help feeling a new kind of harmony between man and nature, mind and matter. Through Science itself one moves, in a sense, towards the Universal, the Eternal and the Creative. Beyond Science, I believe, there is the Harmony, which the ancients envisaged.

BUDDHISM: A SCIENTIFIC STUDY

by the Rev. Egen Yoshikami



Rev. Egen Yoshikami, assistant pastor of the New York Buddhist Church, was born and raised in Hawaii. In 1927, he enrolled in Ryukoku University, a Buddhist School affiliated with the Nishi Hongwanji sect, in Kyoto, Japan. After his graduation in 1935, he took a two-year tour of India, visiting and taking pictures of significant locales in Buddhist history.

He received his M.A. in Oriental studies from the University of Hawaii while working at the Hongwanji Temple in Honolulu, and in 1947, he moved to New York with his wife and two children. Rev. Yoshikami is now working for his doctorate at Columbia University.

In our present day, there is a tendency to believe that everything must be scientific. We feel that as long as we rely on science our everyday life is being guaranteed. It is because of this attitude that there are many who cannot realize the importance of Religion. Of course, Religion and Science are but two of the many aspects of our social life. Religion has always played an important role in man's development. On the other hand Science, after some attention from the Greeks and the Arabs, suddenly became an important object of study and a tool in the sixteenth century, and has moulded our ideas and developed our institutions ever since. However, in western civilization Religion and Science have never come to terms. What is the cause of this conflict?

Science is an attempt to discover, by means of experience and reasoning through observation and experiment, the particular facts of the world and then the laws and principles that connect these facts with one another, making possible predictions of future events.

Religion on the other hand is a more complex social phenomenon than Science.

The basic difference between Religion and Science lies in the attitude of their logical unity. In Religion, in medieval times, the general principle was the starting point; in Science, it is the conclusion. Let me explain this further.

As we all know, Science arrives at its belief through experience, starting from particular facts it discovers from observations and experiments. From a number of such facts a general rule is derived, of which, the facts in question are instances. This rule is not positively asserted, but is accepted as a working hypothesis. If this hypothesis is correct, then certain phenomena will take place under certain circumstances. If this occurs then the hypothesis is so far confirmed; if not, then it must be discarded and a new one formulated. Although many facts support the hypothesis, if the results are not certain but very probable,

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it becomes a theory. A number of different theories become the basis for a new and more general hypotheses. In this process of generalization no limit can be set.

However, in Religion (taking Christianity as a whole) the starting point is the general principle which tries to explain that the particular facts are the revelation of the principle. God, for instance, is the general principle, and it is from a hypothesis based on this assumption that Christianity develops its reasoning. The particular facts of the world and the world itself is considered as the creation of the general principle. Therefore, in Christianity, the existence of God is always being questioned. Thus we see here that the general principle is the static ultimate reality from which all particular facts are revealed; whereas in Science, the general principle is derived from particular facts.

Let us compare this logical attitude of Science with Buddhism. Buddhism begins with the actual experience of particular facts of life. Here it coincides with the method of Science. Both undertake the investigation and analysis of the world around us, expressing their conclusions in terms of laws and principles. The analysis of the physical world in terms of atoms and electrons are explained in Buddhism as *paramanu*, which is the most minute particle. Seven *paramanus* make one *anu* which is equal to one atom. Force and motion are explained in terms of Karma and consciousness, time and space in terms of infinite life and in-

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finite light. Galileo's law of falling bodies, the Newtonian law, Robert Mayer's law of the conservation of energy, are all scientific principles based on experience. Buddhism also arrived at such conclusions. The doctrine of impermanency (*anicca*), non-ego (*anatta*), voidness (*sunyata*), nirvana, are the principle-concepts derived from actual experience. Both being based on experience comprehend occurrences through other occurrences; and the laws and principles become final conclusions--final in the sense that it is so at a given moment, though likely to become instances of some still wider law at a later stage.

Now there is one aspect in Buddhism which is of uniquely religious character. The motive and aim of Science are in the intellectual quest for knowledge and understanding so that men may realize the satisfaction of life; whereas for Buddhism, the motive and aim are centered on the intense awareness of the conflict within the human spirit. Science has offered so far much knowledge which seemed unattainable, but still Science is working onward. But with all such attainments, we, facing the reality of life, especially at the last moment of existence called "death," begin to yearn for something eternal and permanent. What is the cause of this excitement? Didn't Science offer the actual facts of the physical world to us? Yet, as we experience death, we realize that there must be something much more certain and secure. It is at this stage of realization of the very human ex-

perience that Religion has something to offer us. Birth, decay and extinction are scientific facts; yet we human beings are not satisfied although this reality of life is expressed to us in a clear, intellectual manner.

This is something we say in conclusion: "I" never can be satisfied of our life by observations and experiments. "Who is this 'I'? What is this 'I'?" It is no other than my own inner-self, the "consciousness." Buddhism stresses this problem of "I" more vehemently than any other religion. Science does not dwell on this "I". The Buddha's enlightenment or wisdom is based on this discernment of the "I" as the essential base of our ignorance. Science starts with the experience of the phenomenal world and goes onward; whereas Buddhism, though it has the same starting point as Science, reflects back to this analysis of the "I". This is the very difference between Science and Buddhism. Science proves the laws and principles through observation and experiment, whereas Buddhism turns to the "I" for its conclusion. Science is left to investigate the physical world. There is no conflict, for Buddhism accepts what Science has discovered. However, because of this reflection on the "I", "consciousness" became an important factor in the system of Buddhism, and as a result is often considered an idealistic teaching.

Beyond all that is of intellectual and factual significance, Buddhism began to discern the spiritual values: wisdom, joy in beauty, love, and creative power of the "I".

These seem so remote, yet they are the closest and most solid of realities, which are beyond the scope of Science. In its ultimate achievement both Buddhism and Science attain "wisdom." Wisdom is called "prajna," the realization of the ultimate reality in Buddhism.

Let us state here how wisdom is defined in Buddhism and Science. In our practical sense, the ability to act upon long views is wisdom. Science fulfills this aim of wisdom by formulating laws and principles. This knowledge helps us to escape and avoid the disastrous collisions of our physical environment. Buddhism also fulfills this aim, for wisdom is the ability to effect an integration of our activities and desires so that we may face without fear the collapse and chaos, whether as individuals or as nations.

Wisdom means in the second place, an understanding of the world order within which human effort must be exerted and human satisfactions sought. Both Science and Buddhism agree on this point. Wisdom means knowledge of the facts and the processes of nature and society that are not immediately obvious.

Wisdom, finally is emotional discipline, especially for Buddhism. It is not mere cold intellect or a disembodied spiritual entity. It is the power and energy of life itself for both Buddhism and Science, so that we may formulate, transform, and focus on the task of adjustment to outer circumstances and integration within. Wisdom in its ultimate sense is "prajna" in Buddhism.

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WHAT IS TRANSMIGRATION?

by Dr. Daisetsu Suzuki

Does Buddhism teach transmigration? If it does, how does it work? Does the soul really transmigrate?

1. The idea of transmigration is this: After death, the



Dr. Daisetsu Suzuki, world-renowned philosopher, lectured extensively on the east coast during the past year, and returns to the Claremont University (California) faculty in September.

Dr. Suzuki's record is outstanding. In 1909, he was appointed to the Peers School, and in 1922, he won a professorship at the Ohtani Buddhist University. He is remembered for the *Eastern Buddhist* (1922) the first Buddhist publication in English in Japan.

The Essence in Zen Buddhism, published in 1927, greatly influenced men like Rudolph Otto, William Butler Yeats, J.B. Pratt, and Count Keyserling. Dr. Suzuki has since then written countless books.

The highest recognition in Japan--the Order of Culture--was awarded him in 1949.

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soul migrates from one body to another, celestial, human, animal, or vegetative.

In Buddhism, as it is popularly understood, what regulates transmigration is ethical retribution. Those who behave properly go to heaven, or to heavens, as there are many heavens according to Buddhist cosmology. Some may be reborn among their own races. Those, however, who have not conducted themselves according to moral precepts will be consigned after death to the underground worlds called Naraka.

There are some destined to be reborn as a dog or a cat or a hog or a cow or some other animal, according to deeds which can be characterized as pre-eminently being in correspondence with those natures generally ascribed to those particular animals.

Sometimes we are said to be born as plants or even rocks.

The interesting thing about this idea of transmigration as is told sometimes by Buddhists is that we do not stay in heaven or in hell forever. When our karma is exhausted, we come out of hell or come down from heaven. Even when we turn into cats or dogs, we do not repeat this kind of life all the time. We may be reborn as human beings again if we did something good while living as the lower animal, though it is highly doubtful that, for instance, the cat can be taught not to steal fish from the neighborhood.

But so far nobody has ad-

A famed and beloved philosopher talks to us on the idea of ethical retribution - each sin, judiciously weighed and evaluated, given its particular due

vanced the method of mathematically calculating the strength of karma according to the character of each deed. Therefore, we can never tell how long our life in heaven will be, or in hell.

Buddhists are more concerned -- which is natural -- with naraka (hells) than heavens. After death we generally go to Yama who rules the spirits of the dead. He is known as Emma-sama in Japanese. He has a bright mirror before him. When we appear before him, we see ourselves reflected in it. It illuminates through our entire being, and we cannot hide anything from it. Good and bad, all is reflected in it as it is. Emma looks at it and knows at once what kind of person each of us was while living in the world. Besides this, he has a book before him in which everything we did is minutely recorded. We are therefore before the Lord of Death exactly what we were, and there is no deceiving him. His judgment goes straight into the core of our personality. It never errs. His penetrating eye reads not only our consciousness, but also our unconscious.

2. The idea of transmigration has a certain appeal to the imaginative mind if one is not too critical or scientific. That each motive, consciously or unconsciously prompted, has its ethical value and is punishable or rewardable accordingly, and that the Lord of Death ruling the underworld makes no mistake in assigning us to places where we each be-

long. His mirror of judgment and his records never err in this respect. These ideas correspond to our sense of justice and compensation. Instead of all sinners being summarily consigned to everlasting fire when the day of judgment comes, it is certainly more in accord with common sense and justice, that each sin, judiciously weighed and evaluated, be given its particular due.

Suppose I committed something wrong or something not so very bad and were made to be reborn as a cat. I would live in this animal form for a while, perhaps eight or ten years -- for the cat does not live very long. My sin is expiated for probably I behaved properly as a cat from the human point of view. As a reward, I am born again as a human being. Now if I remembered this experience as a cat, would it not be highly interesting for me as a former cat to observe all that the mother-cat now in my house does, playing with her kittens.

When not only the cat but all the other animals, and also plants and rocks, are looked upon from this point of view, that is, as possible forms of our reincarnation in the future as well as in the past, would not our interest in all those objects existing about us take quite a new turn and perhaps become a source of spiritual inspiration in some way?

For one thing, those forms surrounding us cease to be things altogether foreign to

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us. They are not strangers; they are not something hostile. On the contrary, they share our nature. We are ready to transform ourselves into their forms of existence, and they too, can take some day the human form when they are so conditioned.

Besides these considerations, the doctrine of transmigration affords us the chance of pilgrimaging throughout the whole universe, from the thirty-three heavens to the nineteen hells, including the other realms such as the *tiryagyona* (animal), *preta* (hungry ghost), and *asura* (fighting devils).

Nobody likes to be in hell and tortured. But because of this experience, we know how to appreciate heavenly pleasures and how to be sympathetic with our fellow-beings who happen to be in a not so very enjoyable environment/situation.

3. Transmigration pictures us traveling through an infinite number of kalpas as we go on individually experiencing life in its possible varieties. Evolution, however, delineates human existence as a whole as having gone through all these stages. This is the difference between science and religion: science deals with abstractions whereas religion is individualistic and personal. So far, evolution has not taken account of ethical implications. It has treated the subject from the point of view of biology and psychology. In the rising development of the human race, the scientists have not given so much significance to the ethical and spiritual factors; and are primarily concerned that man has made use of his intelli-

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gence more than anything else in his so-called upward course of development.

Transmigration reviews man's existence entirely from the point of view of ethics and religion; it is hardly concerned with his intelligence. And this is the very point where transmigration interests us.

4. Theoretically speaking, the idea of incarnation must have come first, then reincarnation, and finally transmigration. Something took the flesh, God or the word or the devil or the first principle or anything else, which had to express itself in a tangible and visible form so that we can talk of it as something. Being made of sense and intellect, we individualize, which means incarnation.

When incarnation is established, reincarnation is easy to follow; and when reincarnation is morally evaluated, we have transmigration. Transmigration then comes to be connected with the idea of punishment and reward.

There is another implication of transmigration, which is the idea of the moral perfectibility of human nature. Before Buddha attained Buddhahood, he went through many an incarnation, and in each reincarnation of his, he is said to have practiced the six or ten virtues of *paramita*, whereby in his last incarnation as human being, he became a perfect man, that is, Buddha.

As long as we have the idea of an infinite possibility of perfecting ourselves morally, we must find out some way of carrying this idea through. Inasmuch as we cannot forever continue our individual exist-

tence as such, there must be another way of solving the problem, which is what we may call the eternally-progressive conception of transmigration.

5. Besides this interpretation of the transmigration idea in its moral and punitive aspects, there is an enjoyable phase of it when we make it a matter of experience during our lifetime.

When we scrutinize our daily experiences, we realize that we have here everything we could experience by going through an indefinitely long period of transmigration. Every shade of feeling we have while on earth finds its counterpart somewhere in the heavens or in the hells or in some intermediate realms of the *preta*, or *asura* or *trityagya*. For instance, when we are angry, we are with the *asura*; when we are pleased we are transported into the heaven of joy, *nirmanarataya*; when we are restless, we have turned into the monkey; when we can imagine ourselves free from guilt, we bloom as the lotus or as the morning glory in the early summer morning, and so on. The whole universe depicts itself in human consciousness. That is to say, our daily life is an epitome of an indefinitely long career of transmigration.

6. As far as I can see, the doctrine of transmigration does not seem to enjoy any scientific support. The first question we encounter is, "What is it that transmigrates?" We may answer, "It is the soul." "What then is the soul?" The soul cannot be conceived as an entity or an object like any other objects as we see about us. It cannot be

anything tangible or visible. If so, how does it manage to enter into a body? How does it get out of one body when this body decomposes, and pass into another body? Where is this "another body" when the soul is liberated from the last one? Where is this "another body" waiting for the liberated soul to enter? The body without the soul is inconceivable; we cannot imagine a soulless body in existence somewhere to receive the soul newly detached. If the soul can maintain itself without embodying itself, why do we not find bodyless souls wandering somewhere? Can a soul subsist without a body?

7. We can think of the soul not as an entity but as a principle. We can conceive of the soul as not entering into a body already in existence and ready to receive the soul, but as creating a body suitable for its own habitation. Instead of form or structure determining function, we can take function as determining form. In this case, the soul comes first and the body is constructed by it. This is really the Buddhist conception of transmigration.

Buddhist philosophy considers *trana* or *tanha* or "thirst" the first principle of making things come into existence. In the beginning there is *trana*. It wills to have a form in order to express itself, which



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is, to assert itself. In other words, when it asserts itself, it takes form. As *trsna* is inexhaustible, the forms it takes are infinitely varied. *Trsna* wants to see and we have eyes; it wants to hear and we have ears; it wants to jump and we have the deer, and the rabbit, and other animals of this order; it wants to fly and we have birds of all kinds; it wants to bloom and we have flowers; it wants to shine and we have stars; it wants to have a realm of heavenly bodies and we have astronomy; and so on. *Trsna* is the creator of the universe.

Being the creator, *trsna* is the principle of individuation. It creates a world of infinite diversities. It will never exhaust itself. We as its highest and richest expression can have an insight into the nature of *trsna* and its working. When we really see into ourselves, *trsna* will bare itself before itself in us.

When we see the lilies of the field and observe that they are more gloriously arrayed than Solomon in his day, is this not because in our *trsna* there is something participating in the *trsna* of the flower? Even when Nature is regarded as hostile, there

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must be something in it which calls out this feeling in us -- which is to say, Nature partakes of (human) *trsna*.

The atom may be considered nothing but a cluster of electrically charged particles and having nothing in common with human *trsna*. But does it not respond to the appliances contrived by human minds and human hands? And is it not because of this response that we can read into the nature of the atom and even devise a weapon most destructive to us human beings? The atom certainly has its *trsna*, and it is this *trsna* that enables man to express it in a mathematical formula.

8. When I was talking on this subject the other day, one of the great thinkers now in America remarked, "Does this mean that there are in our consciousness, all these *trsna* as its constituent elements?" This is perhaps the way most of our audience would like to interpret my presentation of *trsna* when I make it the basis of mutual understanding, as it were, between ourselves and Nature generally. But I must say that that is not the way I conceive *trsna*. *Trsna* lies in us not as one of the factors constituting our consciousness, but it is our being itself. It is I; it is you; it is the cat; it is the tree; it is the rock; it is the snow; it is the atom.

9. Some may like to compare *trsna* with Schopenhauer's Will to live, but my idea of *trsna* is deeper than his Will. For the Will as he conceives it is already differentiated as the will striving to live against death, against destruction. The Will implies a dual-

ism. But *trsna* remains still dormant, as it were, as in the mind of God, for God has not yet moved to His work of creation. This moving is *trsna*. It is *trsna* that made God give out His fiat, "Let there be light." *Trsna* is what lies at the back of Schopenhauer's Will. *Trsna* is a more fundamental conception than the Will.

For Schopenhauer, the Will is blind; but *trsna* is neither blind nor not blind, for neither can yet be predicated of *trsna*. *Trsna* is not yet a what. It can be called the pure will. In early Buddhism, *trsna* forms one of the links in the chain of "Dependent Origination," and it is demanded of us to rid of it in order that we may be freed from grief and fear. But early Buddhists were not logical enough to push the idea of *trsna* far enough to its very source. Their effort to deliver themselves from *trsna*'s so-called leading to grief, fear, and so on, was also the working of *trsna* itself. As long as we are human beings, we can never do away with *trsna*, or, as they say, destroy it. The destruction of *trsna* will surely mean the annihilation of ourselves, leaving no one who will be the enjoyer of the outcome. *Trsna* is indeed the basis of all existence. *Trsna* is existence. *Trsna* was even before existence.

Later Buddhists realized this truth and made *trsna* the foundation of their new system of teaching with its doctrines of: the Bodhisattva, universal salvation, Amitabha's vow, the *parinamana* ("turning over of merit"), and so on. These are all the outgrowth of *trsna*.

10. Coming back to the transmigration-phase of the *trsna* doctrine, I should like to assert again that this *trsna* as it expresses itself is essentially the same in any form it may take. (We cannot think of it in any other way.) The human *trsna* as we feel it inwardly must be that of the cat, or the dog, or the crow, or the snake. When a cat runs after a rat, when a dog jumps up furiously barking at a squirrel in the trees, when a pig goes around groveling in the mud, when the fish swims about contentedly in the pond, when the waves rage angrily on a stormy ocean, do we not feel here our own *trsna* expressing some of its infinitely variable modes?

I do not know whether ultimate reality is one or two or three or many more, but I feel one *trsna*, infinitely diversified and diversifiable, expresses itself making up this world of ours. As *trsna* is subject to infinite diversifications, it can take infinitely variable forms. It is *trsna*, therefore, that determines form and structure. This is what is given to our consciousness, and our consciousness is the last word, we cannot go any further.

Viewing the idea of transmigration from this standpoint, is it not interesting to realize that we are practicing this transmigration in every moment of our lives, instead of going through it after death and waiting for many a kalpa to elapse?

I do not know whether transmigration can be proved or maintained on the scientific level, but I know that it is an inspiring theory and full

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of poetic suggestions, and I am satisfied with this interpretation and do not seem to have desire to go beyond it. It may not be amiss here to add a word regarding the difference of attitude between the earlier and the later Buddhists toward the doctrine of transmigration and *trsna*. As we have already seen, the earlier Buddhist treatment of the subject is always negative, for it tends to emphasize the aspect of liberation or emancipation. The later Buddhists, however, have turned against this and strongly insist on *trsna* as being most fundamental and primary and needed for the general welfare not only of mankind but of all other beings making up the entire world. They would declare that *trsna* works in the wrong way when it chooses bad associates; that is, when it combines itself with the relative or psychological self, relying on the latter as the ultimate reality and as the controlling principle of life. *Trsna* then turns into the most ungovernable and insatiable up-holder of power. What the earlier Buddhists wanted to conquer was this kind of *trsna*, swerved from its primal nature and becoming the thrall of egotistic impulses. Indeed, they wished, instead of conquering it, to escape from this state of thralldom. This made them negativists and escapists.

The later Buddhists realized that *trsna* was what constituted human nature -- in fact, everything and anything that at all comes into existence -- and that to deny *trsna* was committing suicide; to escape from *trsna* was the height of

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contradiction or a deed of absolute impossibility; and that the very thing that makes us wish to deny or to escape from *trsna* was *trsna* itself. Therefore, all that we could do for ourselves, or rather all that *trsna* could do for itself, was to make it turn to itself, to purify itself from all its encumbrances and defilements, by means of transcendental knowledge. The later Buddhists then let *trsna* work on in its own way without being impeded by anything else. *Trsna* or "thirst" or "craving" then comes to be known as *mahakaruna*, or "absolute compassion," which they consider the essence of Buddhahood and Bodhisattvahood.

This *trsna* emancipated from all its encumbrances incarnates itself in every possible form in order to achieve a universal salvation of all beings, both sentient and non-sentient. Therefore, when Buddha declares that he is "all-conquering, all-knowing" he means that he has *trsna* in its purity. For when *trsna* comes back to itself, it is all-conqueror and all-knower, and also all-loving. It is this love or *karuna* or *maitri* that makes the Buddha or Bodhisattva abandon his eternally entering into a state of emptiness (*sunyata*) and subjects himself to transmigrate through the triple world. But in this case, it is better not to call it transmigration but incarnation. For he assumes all kinds of form on his own account, that is, voluntarily, in order to achieve a universal salvation. He is then not any more a passive sufferer of karmic causation. He is the "tent-designer" (*gahakaraka*) himself.

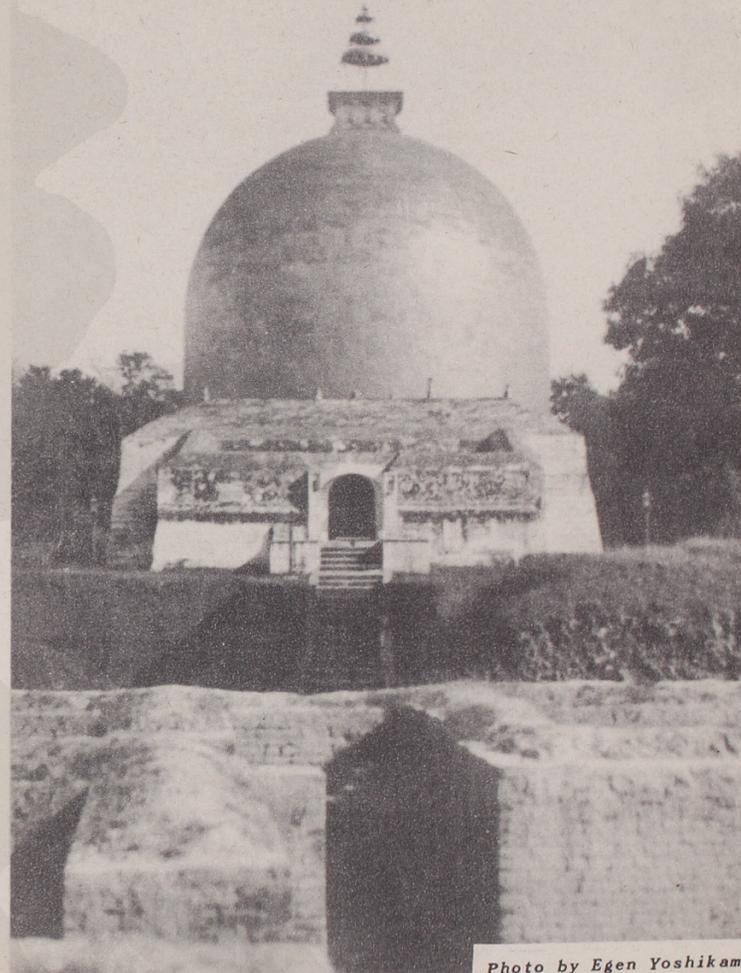


Photo by Egen Yoshikami

KUSINAGARA, is the locale of the death of Buddha. The photo shows one of the stupas raised on the believed site. Some excavations made here as recently as 1904-7 showed that the stupa and temple of the dying Buddha were the nucleus of an extensive group of Buddhist buildings. These buildings belong to widely different periods, and it became evident that the history of this sacred site dates back to the Kushana and early Gupta periods (roughly 400 A. D.) As further proof, numerous clay seals inscribed "Convent of the Great Decease," have been found.

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FUNDAMENTALS OF BUDDHISM

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learned from others. And the ways of thinking and appreciation also are taught or influenced.

Therefore, I am the sum total of all others. Because of the others I am able to exist; existence is the relation among one another. To illustrate: a house is made up of the roof, walls, windows, floors, partitions and other parts. Without these, there is no house. The parts make the house; the parts cannot exist alone. In existing, nothing exists independently, but in relation to others as wife to husband, parents to child, teacher to student. Thus everything is interrelated and interdependent -- well explained in Einstein's theory of relativity.

It is regrettable that Buddhism is misrepresented as a superstitious, idol worshipping religion. This came about because many books were written by non-Buddhists and the true spirit of Buddhism was not interpreted by them. We Buddhists of today have two tasks; to spread the teachings, and to correct the distorted notions of Buddhism.

Buddhism is a way of life, a living religion, very practical and scientific. It is based on facts and not on dogmas or blind faith. Buddha himself said you should not readily believe what you have read or heard until you have proved it to be true. The three principles "Annica" (transitoriness), Dukkha (life is suffering), Anatta (the

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doctrine of non-self) teach us that life is ever changing. Buddha pointed out that we suffer because of the lack of understanding or because of ignorance. Buddha taught that the greatest ignorance is the ignorance of self. Thus He expounded the principle of non-self. Most people think that self is independent and does everything for its existence. Buddha taught that we suffer because of illusions, and selfish desires coming from our petty ego-self. We cling to this ego-self because of ignorance, the root-cause of all our sufferings. As we brush aside the illusion of our ego-self, we let the Buddha-quality which is within us shine forth to bring peace and serenity to ourselves and to the world. This is Wisdom. Non-self means the oneness of all life, which is the essence of Buddhism. Since it is so, there is no room for a dualistic concept such as a creator and the created; and because of the law of Karma there is no ground for haphazard chance in life. Our happiness depends on ourselves and not on any outside force or chance. We reap as we have sown. Oneness of life means that all beings, animate and inanimate, have the Buddha nature within. Whether beautiful or ugly, good or bad, they all possess the wonderful quality of the Buddha nature. They all have the potentiality to become Buddha, the Enlightened One. Therefore, Buddha's first teaching is to know oneself first then to know others.

Buddhism, East and West

(Cont'd from page 20)

sooner or later to be affected greatly by Buddhism. Robert Spence Hardy published books on the subject during the 1850's. A Christian missionary, Hardy did not appreciate nor present Buddhism in its true light. Max Muller's series, the *Sacred Books of the East*, which appeared a decade later, bestowed upon the West an inestimable treasure. In 1861, Sir Edwin Arnold, who had lived in India for five years, wrote the beautiful poem, the *Light of Asia*, based on the story of the Buddha. It first was made available in print in 1879, and in a few years went through 60 editions in England and 80 in America, selling in the millions. It might be mentioned that Arnold, resided in Japan and his third wife was Japanese. The founding of the Pali Text Society in London in 1881 by T. W. Rhys Davids, a former magistrate in Ceylon, marked a milestone.

Buddhism, fulfilling the needs of religious expression in the West, owes a great debt to the founders of the Theosophical Society, H. P. Blavatsky and Henry Steele Olcott, both of whom formally adopted Buddhism. The Society was organized in New York City in 1875; and it has remained strongest in the West despite the fact that headquarters was moved to India permanently in 1879. Olcott carried on extensive work in Ceylon among the Buddhists, establishing a school there and four in India. In 1881 he compiled *A Buddhist Catechism*, and in 1889 made a

lecture tour to Japan in response to an invitation extended by eight Japanese Buddhist sects, persuading the Japanese and Singhalese Buddhists to enter into cordial relations, and formulating the Fourteen Points of Agreement among all Buddhists. At the time of Olcott's death in 1907, over 600 chapters of the Society existed in 42 countries. Although the emphasis of the Theosophical Society later shifted to Hinduism, it directs the attention of many people to Buddhism. The present Buddhist Lodge of London was begun in 1924 as the Buddhist Lodge of the Theosophical Society, becoming independent two years later. It superseded the Buddhist Society, a study group that had first met in London in 1907, welcoming a mission from Burma the following year. The first Buddhist organization in America had been formed in 1898, the Y. M. B. A. in San Francisco, and that the first church was opened in 1904 in Los Angeles, three years before the first group in England. No mention of matters pertaining to early Buddhism in America, however brief, can be considered adequate without a word about the Open Court Publishing Company in Chicago, that came into being in 1887 under the able editorship of Paul Carus. Devoted to "the science of religion and the religion of science," the Open Court issued a monthly magazine and numerous books, many on Buddhist themes, best known among the latter being Carus' *The Gospel*

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of Buddha, 1894, that is a textbook in Buddhist schools in many places. The periodical was discontinued after 50 volumes; and after a short lapse, its place was filled by *The Golden Lotus*, strictly a Buddhist monthly published in Philadelphia, now in its eighth year. The Harvard Oriental Series was founded in 1891, its first volume being the *Jataka-Mala* in Sanskrit and English.

Historically, we have seen that Buddhism divided itself into a "Northern" and into a "Southern" School in Asia, and that the latter affected more the Old World of the West, while the former was a greater influence upon the New World. Such generalizations are convenient memory-tools; but they are artificial. In modern Buddhism there must be no such barriers. It is to be remembered that the Buddha did not teach Buddhism; he taught the Dharma, and it is the following of the teaching that makes the true Buddhist. To say that Buddhism is a religion in the narrow sense of the word is erroneous. The pattern of worship is the least important aspect of Buddhism. Buddhism is as broad as life, and as enduring as Eternity. It is the Way -- the Way from the gross to the subtle, from the transitory to the permanent, from the confused to the enlightened, and from the world of strife to the state of Peace. Faith and rites are secondary. Purity, sincerity and compassion are the virtues that distinguish the Buddhist, and the qualities that lead him from the limited self to the Universal . . . from the ego to Nirvana.

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from the Scripture...

A devout follower of the Nembutsu by the name of Kiroku had spent a great deal of money in building a place of worship for his villagers. When the building was completed, he invited Rennyō Shōnin, the eighth descendant of Shinran, from the head Temple in Kyoto to deliver a sermon. On this day Rennyō explained at length the compassion of Amida Buddha and exhorted the congregation to the way of the Nembutsu. At the conclusion of his talk he looked over the faces of the multitude and asked,

"There is one person in this assembly who is surely bound for hell. Will that person kindly step up before me?"

This question took the people completely by surprise. Who can that person be? They looked at each other in bewilderment and there was a commotion. Suddenly they noticed an old man pushing his way through the crowd. Upon closer examination, it was none other than Kiroku himself. How can this man, noted for his shining faith and great benevolence, possibly be the person bound for hell? And yet, when he came before Rennyō Shōnin, he knelt down in deep humility, and with tears blinding his eyes, he sobbed, "That man, who must fall to the nethermost hell, is this person before you."

"Very well," Rennyō Shōnin replied; and he continued, "There is also a person in this congregation who will

The Life of Nembutsu

by the Rev. Takashi Tsuji

surely be reborn in the Pure Land. Will that person kindly come forward?"

There was even a greater commotion in the temple. If a person like Kiroku so famous for his devotion, was destined for hell, certainly there could not be a single soul in this temple, who could possibly be reborn in Jodo. As the people looked at one another in doubt, Kiroku, who had been softly sobbing, was raising his head. With his wrinkled hands he wiped his cheeks, and through his tears he smiled into Rennyō Shōnin's eyes.

"It is I, who shall be reborn into Amida's Land."

Rennyō at once spoke to him sharply, "Kiroku, when I called upon the person who was falling into depths of hell, you confessed you were the one. Now, when I ask for the person who is assured of rebirth in Ojodo, you again declare yourself to be the one. How can you explain such inconsistency?"

A new radiance was shining over Kiroku's face. In a steady voice he replied, "It is such a being as I, heavily laden with evil and who has no place to go but to hell, that Amida embraces in His Great Compassion, and assures him of Enlightenment."

For a minute the air was unspeakably still. Then suddenly a chorus of voices joined Kiroku and Rennyō Shōnin in the recitation of the Nembutsu.

Remarkable indeed was Kiroku's faith. In the eyes of the villagers, there was never

such a morally good man as Kiroku. But his standard of good was not to be judged by the social mores of his time. He had a higher standard, Amida's Great Compassion. Before this eternal standard his good deeds were nothing.

We are so proud of our little good deeds, our charity and benevolence, we take little heed of a greater life, the Life of Amida. We are like the man who lived his whole life between his hat and boots. He had forgotten that above his hat was the limitless sky and underneath his boots was the wide world.

What characterizes the man who identifies himself with the life of the Nembutsu is his complete loss of his small self; but in losing this, he has found a Greater Self. Shinran Shōnin was acutely conscious of his small efforts while he was practising austerities on Mt. Hiei. Jiriki, or self power he called it. When he altogether gave up this self, he discovered a Greater Self. This he called Tariki, or the Other Power.

Mahatma Gandhi said, "I must reduce myself to zero. So long as man does not of his own free will, put himself last among his fellow creatures, there is no salvation for him. Ahimsa* is the farthest limit of humility."

"Namu Amida Butsu" -- "I place my faith in Amida Buddha." My life is Amida's life and Amida's life is my life.

*Ahimsa: Non-violence

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Buddhism in Present Day Japan

(Cont'd from page 5)

BUDDHISM IN JAPAN TODAY.

The present day system of temple Buddhism is crumbling. Outdated doctrines and rituals are being re-studied and modernized. From a Western viewpoint, the weakness of Buddhism in Japan lies principally in the non-expression of religious faith in positive action such as the conduct of regular services that appeal to the public and the engaging in of social, cultural, and recreational activities. The grounds of temples are often huge; but they are not effectively used, probably because of the sacred view held toward the land. In the matter of religious services, it appears that tradition has too firm a hold making them non-appealing to Japanese in modern society.

For example, many temples hold early morning services conducted at 5 or 6 o'clock daily, attended by the priests and a mere handful of the faithful. Services are often too elaborate and showy, giving the impression that the priests are putting on a show for the benefit of the congregation, i.e. sutra chanting, colorful and elaborate rituals and classic religious music, the entire service performed wholly by the priest. The congregation appears to be outsiders looking in; consequently there is much noise, scuffling and talking during the services. There is not enough congregation participation; there are not enough Buddhist Bibles in the hands of the "temple-goers."

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The above conditions are due in large measure to the deficiencies revealed by the Buddhist clergy. Among the many aspects of this problem is the matter of selection of priests to-be. Generally speaking, in conformity with the family system as exists in Japanese society, the eldest son carries on the family name and profession. The primogeniture system still rules; consequently, at times it is not the will of the individual, and an unsuited person may become a clergyman.

A stinging criticism often made of priests is that their cultural and moral level is too low to enable them to command the respect of the people.

For example, the commonplace sight of a priest (conspicuous in his garb), returning from a wedding or some sort of service, red-faced and obviously drunk from his appearance.

And then there was that preposterous (and therefore given considerable publicity) incident, of the priest who held a complete religious service in Tokyo's huge Hibiya Park to console the losers of a lottery.

Ludicrous to the point of tragedy, I believe, however, that the aftermath of the war and the hard economic times have a lot to do with this decline in self-respect of the clergy; of their failure to rise up in a positive movement to lead the people spiritually at a time when spiritual and moral leadership is critically needed.

From a personal viewpoint, I would say that the situation



LORD BUDDHA'S FIRST SERMON is said to have been given at Sarnath, four miles out of the ancient city of Benares. The Buddha is preaching to his five earliest disciples the Trinity of Buddha, Dharma, and Sangha. The sermon is known as the Dharma Cakra Pravartana, or the Rolling of the Dharma Wheel, and forms the basis of all Buddhist Teachings. (The woman with the child worshipping with the disciples is thought to be a donor of the temple in which the sculpture stood.)... Photo by Egen Yoshikami

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of government officials, the low-paid intellectual classes, and professional people is similar to that of churchmen. However, the big difference is that moral and spiritual leadership is expected of the clergy, much more so than of the other groups.

Then again, this type of attack is due not only to the misconduct of the clergyman themselves, but it also reflects the low moral standards of the public and the general lack of religious feeling. The usual impression held by the public, upon seeing a priest on the street, is that the man is going to or returning from a funeral, a marriage, or a memorial service, *not as a spiritual leader.*

Another common criticism is that priests on the whole, are good at making philosophical and lengthy, difficult to understand sermons which are not well-received by the congregation. Their skill is said to lie in the study of philosophy or the conducting of rituals and not enough in the important field of guiding the parishioners to Truth and showing them the methods of applying the Buddha's Teachings so as to enable them to contribute to



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society and at the same time, bring happiness to themselves.

A favorable trend is that the young disillusioned people are taking a broader outlook on life and are seeking to gain more religious experience, and to seek the Truth. They would undoubtedly welcome the idea of attending temple gatherings provided capable, well-qualified priests, who would be worthy of their trust, respect and following, would be available to lead them. The temple should be the focal point in the creation of a democratized and active, positive Buddhism.

Toward this end, the International Buddhist Association in Tokyo has been striving to arouse the interest of young Buddhists in religious activities. The organization is admitting as many Japanese members as feasible and training them in the democratic operation of a religious group and varied forms of activities.

The Rev. Bunyu Nakagami, chief of the Education Dept. of the Homba Hongwanji in Kyoto and who was a missionary in the United States and Canada in 1915 through 1925, has stated, "Through the system of religious worship as it has developed, Buddhists in Japan have religious conviction, but lack the ability to express their faith in *positive action*. Buddhists in the United States have learned how to do this, however. And now, through the Nisei organization, the International Buddhist Association, young Buddhists in Japan are learning how to manifest religious faith in action...Our future seems to hold new hope and inspiration..."



Lord Buddha's First Sermon

The Foundation of the Kingdom of Righteousness

DHAMMA-KAKKA-PPAVATTANA-SUTTA
(THE ROLLING OF THE DHAMMA WHEEL)

"Now, this, O bhikkhus, is the noble truth concerning suffering:

"Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, bodily conditions which spring from attachment are painful.

"This, then, O bhikkhus, is the noble truth concerning suffering.

"Now, this, O bhikkhus, is the noble truth concerning the origin of suffering:

"Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the gratification of the passions, the craving for a future life, and the craving for happiness in this life.

"This, then, O bhikkhus, is the noble truth concerning the origin of suffering.

"Now this, O bhikkhus, is the noble truth concerning the destruction of suffering:

"Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from, the dwelling no longer upon this thirst.

"This then, O bhikkhus, is the noble truth concerning the destruction of suffering.

"Now this, O bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this noble eightfold path; that is to say:

"Right views; right aspirations; right speech; right behavior; right livelihood; right effort; right thoughts; and right contemplation.

"This, then, O bhikkhus, is the noble truth concerning the destruction of sorrow."

*a direct translation of original scripture.

