

A FEW NOTES ON A FLYING VISIT TO JAPAN, FROM AN ANTHROPOLOGICAL POINT OF VIEW.

PAPER II.—RELIGION.

(Read on 25th of October 1922.)

This is my second paper on my "Few Notes on a Flying Visit to Japan." For one, who wants to understand Japan well, a little knowledge of its religion and its religious places and customs is necessary. Japan has two religions—Shintoism and Buddhism—the one older and the other, though old, later. They are two separate religions, but, by long usage, they are mixed up together. The elements of one have, as it were, entered into another. Most people may be said to be Shintoist Buddhists or Buddhist Shintoists. So, I will speak to-day generally on both these forms of the religion of Japan.

We find in the case of almost all prevalent religions, that, when first founded, they were not, what one may call, brand new religions. New they were, but they were founded on much that was old. As there is no spontaneous generation in Nature, there is no spontaneous new religion. A new religion rests upon, or takes a few elements from, the old. Otherwise, it will make no influence. (a) In Iran, Zoroaster founded his new religion, basing it on some of the old elements of the previous Mazdayasnian religion, otherwise vaguely spoken of as the Paoiryotkaêshi religion. It is for this, that even now, a Parsee declares himself in his Creed or Confession of Faith as "a Zoroastrian, a Mazdayasnân Zoroastrian (Mazdayasno ahmi, Mazdayasno Zarathushtrish—Yasna XII). (b) Similarly Christianity was based upon older Hebrewism, and it had also incorporated some elements of other prevalent religions, spoken

of by its early fathers as Paganism. In Europe, for example, to meet the competition of the rival religion of Mithraism, an offshoot of the Zoroastrianism of Persia, it had embodied some views and even holidays of the Mithraic faith. As a typical example, we may point to the 25th of December, which begins the Christmas holidays, which is spoken of as the day of the Nativity of Christ and which is therefore known among us as Nâtal (natal) holidays. Many a Christian Divine has shown that the birthday of Christ was another day and not the 25th of December, which was a Zoroastrian holiday connected with Mithra and was therefore a Mithraic holiday. The Christian fathers, in order to withstand the rival influence of Mithraism, adopted, with many other Mithraic customs,¹ this Mithraic holiday. Some time after America was discovered by Columbus, news continually came to Europe from there, that the Christian priests converted the people of America by thousands every month. The reason was, that these priests tried to wink at the old customs and manners of the people, and only saw that they took baptism. We know that some of our Indian Christians, converted in our Salsette, even after several centuries of their holding Christianity, are somewhat Hindu in some of their beliefs and customs. (c) The early Arabs, however intolerant of the Zoroastrianism of the country of Iran which it conquered, had many elements of old Zoroastrianism in their new religion. The Arabs, among whom it first rose, were for a number of years under the direct influence and rule of the Zoroastrians of Persia under Noshirwan, the

1 The word Mitre, the head-dress of the Christian bishop, is characterized by some with Zoroastrian Mithra. Rev. Kennedy in his article on Mitre, in Hasting's Dictionary of the Bible, says: "On the now common assumption that the Priests' Code originated in Babylonia, it is probable that the mitre was intended to have the conical form characteristic of the tiara of the Babylonian king." As to its making, the same writer says: "The mitre was an elaborate species of turban composed of a long swathe of fine linen, 16 cubits in length, according to the Talmud," thus reminding us of the turban of a Parsee Mobad of the present day.

Just (Chosroes I), of whom Mahomed is said to have mentioned, that he was proud that he was born in the reign of an *adal* or just king like Noshirwan. Again, on the frontiers, and even out of Arabia, the Arabs had come into contact with the Zoroastrians of Persia. Some tribes of Arabs were under the direct rule of the Persians and some under that of the Romans, and these rival tribes, at times, fanned the fire of hostility between the Romans and the Iranians, who, fighting with each other, weakened themselves so much, that they latterly soon fell victims to the powerful Arabs.

Now, what has occurred in the case of Zoroastrianism, Christianity and Mahomedanism, has also occurred in the case of Buddhism which was born and which flourished in India for a number of years and was then driven out of it to the South, North and the East—to Ceylon and Tibet, and to Burma, China and Japan. In India itself, it had rested itself, to a great extent, upon the previous Brahmanism. When driven out of India, it preserved or took in itself the elements of the older religions of the countries in which it spread. It was so in Tibet, in China and Japan. In Tibet, it rested upon the old Bon religion of the country. The Tibetan Buddhism has some traces of that Bon religion in itself. The Buddhism of China has many elements of the previous teachings of Confucius. So, in Japan, its Buddhism is not free from the elements of the old Shintoism.

Dr. Aston¹ gives us an interesting account of the Shinto religion of Japan. In Prof. Anasaki's Shintoism. French book on the religion of Japan, we have a learned and authoritative account of the Buddhist religion of Japan,² from the pen of one of the country's own learned sons, *filz de ce pays*, as he himself says. One may also read with advantage Dr. Knox's book on the general subject of

¹ Shinto, the ancient religion of Japan, by W. G. Aston, C.M.G., D.Lit., 1907.

² Quelques pages de l'Histoire Religieuse du Japon, par Prof. Masaharu Anesaki (1921).

Religion.¹ In Shintoism (a) Nature worship and (b) Ancestral worship play a prominent part.

(a) Nature worship embodies a kind of belief which takes it, that some supernatural powers preside over grand objects of Nature, like the Sun, Fire, Water, Air, etc.: With this belief, the early Shinto religion took Ama-terasu, a Sun-goddess, to preside over the great luminary, and the Japanese, like the Surya-vansi Rajputs of India, have their descent from this Sun-goddess. The temple of this goddess at Ise in Japan is spoken of as the Mecca of the Japanese. I could not go to the place to see the great shrine there, but had the pleasure of seeing, at Yokohama, one which is known as its branch or miniature. The doors of Shintoism are always open for the admission of the worship of new gods and goddesses.

(b) The second principal element of Shintoism being ancestral worship, the worship of many distinguished kings and heroes is admitted into it, and there are various Shinto temples, here and there, in honour of such great men. Among such, I particularly remember the one I saw at Shimonoseky, on 25th April 1922, in honour of General Nogi. I looked to my visit of the temple as a kind of pilgrimage, and left the temple a little wiser than when I went in. This General had drawn the attention of the whole world by practising *harakiri*, a peculiar kind of suicide, on the death of his royal master, the first Mikado after the Restoration. Monuments raised in honour of such great men, who are, as it were, deified, and in commemoration of some great events, even recent in the history of the country, are looked at with veneration and visited as places of worship with offerings.

As an instance of such monuments in honour of historical events, I may mention the monument near the Shinto temple of Ise on a hill adjoining Yokohama. It has been erected to commemorate the Russo-Japanese War. I visited it on the 19th of April. People visit the monument and venerate it with religious patriotic feelings. The Japanese Government

¹ The Development of Religion in Japan, by Dr. George William Knox (1907).

tries to connect Patriotism with Religion. Patriotism is taken to be a religious duty. With such a view, more than one place of worship are now presented with guns captured by the Japanese in the late war with Russia. It is a kind of attempt to associate the Church closely with the State—an attempt made in one form or another by Akbar in India, Ardeshir Bâbegân in Persia, and Ptolemy Sauter in Egypt. In Tokio, there is a Shinto temple of Yasukuni Jinja also known as Shokonsha or Spirit-invoking Shrine, which was erected in 1869 for the worship of the spirits of the Japanese who were killed in the civil revolutionary war, which ended the dual power of the Shogans and brought about the Restoration of the former power of the Mikados. Latterly, the worship of the spirits of those who fell during more recent troubles, like the Soga troubles of 1873, the rebellion of 1877 known as the Satsuma rebellion, and of those who fell in later wars with China and Russia, has been associated with this temple. So, it has become, as it were, a general spirit-invoking shrine of the country. Our Prince of Wales, who visited Japan at the time, when we were there, when at Tokio, visited this temple, and I was pleased to find from the newspapers of Japan, which gave a glowing account of a right royal and hearty welcome of him by the Japanese, that, with commendable tact and wisdom, which he seemed to have inherited from his royal grandfather, King Edward, he paid respects at the temple to the spirits of the fallen Japanese with three respectful bows in right Japanese manner.¹

¹ In connection with the visit of the Prince of Wales to Japan, I beg to take a note here of an event, which I like to consider as an event of my life. I had the pleasure of being associated as the Secretary of the Parsee Panchayet in the work of preparing the Royal addresses, presented to Her Majesty, Queen Victoria, on her Diamond Jubilee, and to His Majesty King Edward on the occasion of his accession to the throne, but that association was small. But, in Japan, the Parsee Anjuman at Kobe, the headquarters of the Parsee merchants of Japan, entrusted to me the work of framing the address to be presented to His Royal Highness on his coming visit of Kobe. I had the pleasure of framing it, and of finding that the Consular authorities of Japan wholly approved of it.

It is Buddhism that is said to have worked wonders in bringing about the early civilization of Japan.

Buddhism.

Prof. Anesaki speaks of it as having magical power (*la puvcoir magique*). Buddhism was first introduced into Japan from Korea in 538 A.C. by a special Buddhist mission. Prince Shotoku Saishi (572-621 A.C.) helped its progress greatly. In 592, being appointed regent by a reigning princess, he, a young man of only about 20, patronized its spread in the country. One of the main, if not the main, characteristics of Buddhism is, that it taught unity as the fundamental and essential element of all kinds of existences, *i.e.*, it preached, that there was, as it were, one universal existence or life pervading the whole universe. Now, during the time of this Prince's regency, Japan was divided into several parties which fought among themselves now and then and weakened the country. As Prof. Anesaki says, there were many "adverse currents (*courants adverses*)",¹ to stand against which an united force was necessary. Prince Shotoku found that force in the newly introduced Buddhism which taught and preached unity in all existences. So, with a view to strengthen his power and to strengthen and exalt the country, he made Buddhism the national religion of the country, and, in connection with that movement, founded Shi-Tenno-ji, the temple of four celestial guardians. This temple comprised the following four institutions :—(1) A College of Monks, where they performed Buddhist ceremonies, gave monastic teaching, spread scientific culture and gave musical instruction. (2) An Asylum for the old and the poor. (3) An Hospital for the sick which also served the purpose of a place for the study of medicine. (4) A Medical Dispensary equipped with all medical requisites.

The Temple or Institution was founded on the shore of the Inland Sea which formed the route of communication between

1 Quelques pages de l'Histoire Religieuse du Japon, p. 12.

Western Japan and China and Korea. So, it was also utilized as a place of disembarkment of all Asiatic travellers. Thus, it always came into contact with the culture of other Asiatic countries. This institution became the principal Buddhist Trinity, spoken of as "Three Treasures," viz. (1) The Buddha, (2) Dharma or the Law founded by him, and (3) the Sangha or the Community of the Buddhists. The Prince issued a proclamation in 604 A.C. on this subject, which is known as the Constitution of Sixteen Articles. The constitution preached a kind of Law of Casualty. It is in the power of anybody to follow Buddha and, following him, to be in spiritual communion with all the past Buddhas¹ and even with all the future Buddhas. He may himself thus become a future Buddha, a *Buddhi-satva*. For all that Prince Shotoku did for Buddhism in Japan, he is spoken of as "the Constantine of Japanese Buddhism."²

On the death of Prince Shotoku, there was some stagnation in the active spread of Buddhism, but that was removed and there was a revival at the hands of two personages Dengyô Daishi (about 800 A.C.) and Kobo Daishi (774-834). Dengyô Daishi had travelled in China. Having stayed and studied there long, he returned with a knowledge of esoteric Buddhism and of the doctrines of the Tendai sect. He is spoken of as the first Buddhist abbot in Japan and was, with Kobo, the founder of Buddhist Hierarchy in Japan.

Kobo Daishi (774-834 A.C.) helped in the foundation of the Buddhist Hierarchy. A number of miracles are associated with him. Like some of the Christian Monks of the Middle Ages, he combined in himself the work of a preacher, painter, sculptor, calligraphist and traveller. In the last capacity, he went to China and studied Buddhism further. He brought with him many Buddhist books. Like the saintly king Kai-

¹ Cf. Avesta : From Gaya-matêthana to Soshyôs.

² Chamberlain's Handbook of Japan, p. 84.

khosru of Iran, he is believed, not to have died, but to live still in a vaulted tomb.

Honen was the next reviver of Buddhism. After the time of the above abbots, the observation of true Buddhism was on the decline. As in the case of the Christian Bishops in Europe, luxury and pleasure had crept in among the priestly classes of Japan. Honen relieved Japan of this growing tendency of luxury and pleasure. His name and work are associated with the Japanese goddess Amida,¹ who was, as a serene goddess of meditation, represented as sitting Buddha-like in meditation with her folded hands on her laps. Honen as it were, befriended, or rather, he himself was befriended by, this goddess. He instructed the people to worship that goddess and be meditative, and, turning away from pleasure and luxury, to resort to meditation with the remembrance of this Goddess of Meditation. This view of meditation led to a certain extent, to the belief in a Redeemer like Amida, though from the purely Buddhist point of view, there was nothing like a Redeemer, and everyone was his own Redeemer or Saviour. However, that was the pivot on which the attention of the people was turned from a luxurious life to a better life of piety. The pith of this new teaching in the name of Amida was, that "The Way of Wisdom is the way of salvation for one's self." This is something like the Avesta teaching of "Aevô pantâo yo Ashahê; vispê anyaeshâm a-pantâm," *i.e.*, "There is only one path of virtue; all other paths are no paths." Amida was, as it were, the Mino-i-Kherad of the Iranians.

However, the doctrine of meditation of this saintly teacher, who flourished in the second half of the 12th century A.C., though simple, was misinterpreted and not stated properly

¹ This Amida, Maida, or Amita (Sans. Amitâbha) was a deity presiding on Boundless Light. She was, as it were, the Anirân of the Iranians who also presided on Boundless Light (anaghra raochâo). She is represented with a round mark on her forehead, like that which we see here on the forehead of Hindu ladies and which we saw, till about 40 years ago also, on the forehead of Parsee ladies—a mark "emblematic of wisdom."

by some of his disciples who overstated the case for meditation. Honen had a good successor in Shinran Shonin (1173-1262) who declared, that the mere frequent repetition of Buddha's name was not necessary. He also preached against the celibacy of priests and taught a close contact between Religion and Family. In this sense of Marriage, he was as it were an Iranian, who was taught to see Religion and good pure life, wherever there existed a good pious family. For this teaching, Shinran and his followers formed what is termed, "the Protestantism of Japan."¹ The splendid temples of this sect are known as Hon-gwan-ji (The Monastery of the Real Vow).

I had the pleasure of seeing, on 11th April 1922, a grand temple of one of the offshoots of this sect, the Higashi Hon-gwanji, at Kyoto. The original temple is said to have been burnt by fire and the present one was built in 1895 by public subscriptions—gifts in money and gifts in kind. The gifts in kind consisted of building materials like timber, etc. One of such gifts in kind was by the women of Japan, 4,000 of whom are said to have cut off their hair as a holy sacrifice and offered them for the preparation of ropes to lift up heavy loads of timber required in the construction of the temple. Japanese women have very long hair, and the ropes woven from the long hair of 4,000 pious self-sacrificing daughters of Japan were many. When moving about in the temple, I was struck by its grandeur but more so by the sights of four—out of many, which were, as I was told, in the godowns—huge rolls of such hair-ropes which were placed there to inspire pious thoughts among the worshippers. Women often make noble sacrifices for their country and their religion and here was an example of that kind. Four thousand Japanese women sacrificed what was more valuable than jewellery, their hair which added to their natural beauty. I was tempted to take a few hair out of these ropes, to present them to my daughters and daughters-in-law,

¹ Chamberlain's Hand book of Japan, p. 83.

as mementoes of my journey, to a country whose women were all masters of courtesy and such self-sacrificing piety.

Reverting to the link of our subject, we find that, when the ancient Buddhism of Japan taught that Marriage was a vice, "un veritable vice" as Prof. Anesaki puts it,¹ Honen and his true disciples taught, that it was not so. Again, they who were all married and had children, advocated a kind of hereditary priesthood. All these innovations were, after some time, run down by Nichiren.

Nichiren (born 1222 A.C.) was another Buddhist saint whose name is connected with the spread of Buddhism in Japan. His mother's conception of him was somewhat miraculous like that of Jesus Christ. His mother saw in a dream the sun on a lotus flower and she immediately conceived. He declared, as miraculously efficacious, the religious formula "Namu Myôhō Renge Kyô," *i.e.*, "Oh! the scripture of the Lotus Wonderful Law." It is still recited as an invocation by his followers. It is like the Ahunavar of the Parsees, the Pater-noster of the Christians, the "Om mani padmeom," of the Tibetans. This formula is continuously repeated by his followers in a chanting tone for hours together, playing on a drum at the same time. Nichiren reverted to the doctrine of the above-mentioned abbot Dengyo with some modification required to suit his time. He met with various vicissitudes of fortune. He was more than once exiled by the government for his new teachings. At one time, he was condemned to death. At the very time when he was to be executed, there appeared in the heavens a globe of fire, a kind of electrical phenomenon, which alarmed all and even the government. The fear saved him from death. The executors dared not to kill him, owing to the appearance of this strange unheard of phenomenon. He was again sent into exile. He modified his views at times and was taken to be a visionary.

Prof. Anesaki, *op. cit.*, p. 117.

¹ Prof. Anesaki, *op. cit.*, p. 83.

Then, lastly, in the history of the spread of Buddhism in Japan, comes the spread of Zen, which was a simple intuitive method of spiritual exercise.¹ All must seek the purity of their souls. That will save them from all human troubles. It is said of Buddha, that, one day, he took in his hand a flower and smiled. Nobody could understand why he smiled, but Mahâ-Kaçyapa, his great disciple, responded by a similar smile, which implied that, what Buddha and he meant was, that there was a kind of transmission of mysteries. As the proverb says "Stones preach sermons"; so flowers can preach sermons and explain mysteries of this world. All rests on the question of the purity of your thoughts.

The following points distinguish the two religions: (a) The names of Shinto temples generally end in *gu*, e.g., Toshogu in Nikko. Those of the Buddhist temples end in *ji*, e.g., Zogoji near Tokyo. (b) The priests of the Shinto temples are known as Kannushi; those of the Buddhist as Bozu. These are generally known by their shaven heads. (c) The Buddhist temples have images, but Shinto temples have generally no images, but instead, contain mirrors as representing the feminine deities, and swords as representing male deities. (d) In Buddhist temples, among other offerings, there are offerings of cloth, but in the Shinto, there are *gohei* which are strips of white paper. There is a great percentage of Buddhists among the town people and that of Shintoists among the country people.

During our visit of the temples of Japan, the travelling pilgrims drew our particular attention. Though Shintoism and Buddhism have their different shrines and temples, both enjoy, as it were equal veneration from the people. With the majority of the people, both are "Houses of God" of the same standing. Hundreds and thousands of pilgrims, villagers from different parts of the country, visit both the shrines and the temples, and it is a pleasure

Travelling Pilgrims.

to see them moving about reverently within and without these places of worship, under the leadership and flag of an intelligent guide, who, at the top of his voice, explained to them interesting matters about the places. The guide carried his flag on a high pole so that it can be seen from a distance by the pilgrims forming his group, who were careful not to lose their way and continued to be under his flag.

This way of pilgrimage was a peculiarity among the Japanese, and it reminded me of Cook's parties of tourists, under one of which I had the pleasure of seeing Paris in 1889. The loud voice of the Japanese guide reminded me of the voice of Cook's guide, who, standing on the front or the rear of a coach, explained to travellers what was interesting. These Japanese pilgrim parties under the flags of guides served a good educational purpose and led to make the people more intelligent.

In this connection I may say, that one finds educative influences working in Japan in various directions. I have seen and heard, as interpreted to me here and there, shopkeepers, both those on permanent shops and those moving about with their small stalls, drawing the attention of the passers-by to their goods for sale, and, while so doing, giving some useful information about the things they sold. I saw a shop of medical requisites at Kobe, where a person was delivering, as it were, a small lecture on Anatomy, illustrating what he said with a pointer on an anatomical chart.¹

Their annual religious festivals give us some idea of the gay side of their religious life. I was fortunate to see three such festivals. One was at Osaka, on 8th April 1923, in honour of the Birthday of Buddha. The other was at Nikko and the

¹ The itinerant sellers with their explanatory speeches reminded me of the itinerant Tibetan monk bhikshuks at Darjeeling and in the hill villages round-about, who, with a painted chart in their possession, described to an inquisitive group the religious stories and views of Tibetan gods and goddesses and of abodes of bliss or the reverse.

third at Shimonoseki. I was especially struck with the public observation of the Birthday of Buddha, wherein all proper solemnity and dignity were observed. These festivals are, like the Jashans of the Parsees, held for various purposes. Some are a kind of harvest festivals, some are in honour of their great departed worthies, well-known princes, heroes and scholars, and some in honour of great events.

Mitford ¹ describes a festival of this kind at Nagasaki which lasted for three days (7th to 9th October), this being the usual period of great festivals. There are opening and concluding processions in which even the Yoshiwara are represented by *geisha*. They carry the images of gods in rich lacquered palanquins. Dances by children are held in the presence of the city officials. At the end, the celebration is of "a Bacchanalian order." "The spirits of the dead, who at this season return to visit their loved ones, are believed to come over-sea. And when they come, they are hungry. Food is, therefore, the chief of the votive offerings placed on their last resting-place by those of the loved ones who are still in the flesh. Kind hands decorate the graves and tender hearts linger beside them in devotion. At night not only is every hill-side cemetery gay with coloured lanterns, but lights are placed along the winding way to guide the returning spirits. As midnight of the 15th ² approaches, the spirits' time is up. The whole city turns out to give them a pleasant send-off. Thousands of little boats of straw and bamboo, containing food for the journey and lanterns to light the way, are sent afloat from the harbour strand, to drift with their ghostly freight out to sea, while friends left behind wave farewells from the shore. In the case of towns situated on or near estuaries, the illuminated spirit-fleet is launched upon their current, to be carried out to sea. Hence the *kawa-baraki* ('river opening') festival, which for the nonce transforms the strictly utilitarian

¹ *Japan's Inheritance*, by E. Bruce Mitford, p. 232.

² In coast towns the festival is held in the middle of July.

Sumidagawa of Tokyo into a fairy scene. In the country districts, dances by *geisha* take the place of the aquatic *fête*. It is a pretty idea these Matsuri embody, helping to rob death of some of the terrors with which Western civilization has enwrapped it. But it is more. It keeps alive the belief in ancestor-worship—one of the corner-stones of the Japanese polity. It will be a bad day for Japan when the iron of 'rationalism' will so far have entered into her soul as to render these festivities things of the buried past.....That the worship of ancestors is, for the Japanese, no empty form may be gathered from the unvarying custom of paying public homage to those who have fallen in battle. Immediately after the capture of Port Arthur, the entire army attended a service of this kind, in which the Commander-in-Chief took a leading part." General Nogi invoked "the spirits of those who had fallen whether by land or on water during the siege."

Their religion and religious feasts bring us to the question of their temples. Among many people, Prayer and Pleasure go together. In fact, one may safely say, that men pray for pleasure. All men pray to their God to be happy, *i.e.*, to be always in a mood of pleasure. Perhaps, it may be said, that this is the case for worldly men and that the unworldly men do not pray to ask for their own pleasure, but pray to be able to do good to others, to be in a position to give pleasure to others. But, even that altruistic aim gives pleasure. It is not only our own enjoyment that gives us pleasure, but it is also the enjoyment of others that gives us pleasure. It is a pleasure to see others enjoy pleasure. Take an extreme case. You go to a temple or a masjid, a church or a synagogue, to a *gumpa* or a pagoda, to a shrine or sanctuary, to pray for a dead dear relative or to commemorate the event of his death by performing some religious obsequies or saying prayers. There also, finally, it is pleasure that you derive. The

very idea of having done some duty towards those to whom duty is due gives us pleasure. So Prayer and Pleasure go together to a great extent. It is for this reason, that we see feasts and fairs connected with Holidays and Places of Worship. Hindus and Mahomedans, Christians and Jews, Chinese and Japanese, Parsees and others, all have feasts and fairs associated with their holidays and places of worship. Even the most solemn of solemn occasions have, and must have, what we should call, their pleasant side. It is so everywhere, but more so in the East than in the West. But in Japan, we see this on a large scale and to a great extent in its own peculiar way. They have always a gay aspect by the side of its solemn aspect. So, within the precincts of their shrines and their temples, you always see some resorts or places of enjoyment. You have there, close by, small theatres and shows, tea-houses and eating-houses. The Tea-houses seem to be to Japan what the restaurants are to France. From this point of view, one is inclined to agree with Mr. Sladen when he says in his "Queer Things in Japan" that in Japan temples are like play grounds.

We know that Brahmanism has given many of its gods to Buddhism. We find, that some of these Indian Gods in Buddhist Japan. Brahmin gods have been carried to Japan with Buddhism. I give two instances of this kind: (a) The Japanese deity of Amida (Sans. Amitâbha), who is taken as "the ideal of boundless light" has his images in the temples marked with a spot on the forehead, corresponding to the mark made by a Brahmin on his forehead, which a Hindu sees in a mirror offered to him by his Brahmin. Chamberlain and Mason take that spot on the forehead to be "emblematical of wisdom."¹ I do not know what authority these authors have for this statement. But I think the spot represents sun, especially as the deity is the god of light. (b) Anan is Sanskrit Ânanda. We know, that in Indian literature Ânanda (आनंद)

¹ Hand-book of Japan, 9th Ed., p. 43.

appears in various aspects : (1) *Ānanda* is the supreme spirit. (2) It is the name of *Siva* and also of *Vishnu*. (3) It is also the name of *Balaram* of Jain Scriptures. (4) It is "the name of a cousin and follower and favourite disciple of *Buddha Sakyamuni*." Now, of all these, in Japan, *Ānanda* appears in the last form as a cousin and follower of *Buddha*.

As said above, the Japanese let prayers and pleasure go together. In fact, they, as it were, popularize religion and popularize their gods. We find, among many, the following instances of such popularization.

(a) *Daikoku* is the Japanese God of Wealth and good Fortune. He is to the Japanese, what *Luxmi* is to the Hindus and *Ashi* to Parsees. It is said, that there is a special temple at Tokyo, dedicated to this god near *Ikegami*, i.e., "the Upper Lake." This god is portrayed upon the Japanese notes of currency of one yen and five yens. He is represented as a gay comic person sitting on rice-bags which are being gnawed by rats.

(b) *Jizo* is the God of Travellers in Japan. He is said to be the same as Sanskrit *Kshitigarbha* (क्षितिगर्भ) i.e., the Womb of the earth. He is the god of women that are *enceinte* and of children. Being the god of travellers, I saw a number of mile-stones on my way from *Kobe* to the mountain of *Futatabi-Sen* with his figure on them. He is, as it were, the *Pantha* (pathām, lit. road) *Yazata* of the Parsees.¹

I had opportunities to see the religious services of Buddhist priests in Japan at two places : (1) One a *Nikko*² in the evening of 17th April 1922, when I saw the whole of the service. (2) Another at *Shimonoseki* on the morning of the 25th April, when I saw only the latter part, as the

The Scroll in the hands of the Buddhist priests of Japan.

priests in Japan at two places : (1) One a *Nikko*² in the evening of 17th April 1922, when I saw the whole of the service.

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¹ *Vide* my Paper on the *Kitāb-i-Darun Yasht* in the Journal of the K. R. Cama Oriental Institute No. 1, p. 28.

² *Nikko* is spoken of as a place of "double glory," because, both God and Man have made it beautiful, God having given it magnificent scenery, to be seen, both from the town itself and from the adjoining

service had commenced some time before I went there. Both were occasions of festivals. The first was the feast of the temple of Futa-ara Jinja (Futa-ara shrine), dedicated to the god Onamuji or Okuni-Nushi, also known as Sannô and Hie, who is believed to have been an original ruler and to have abdicated the throne in favour of the first ancestor of the Mikados when he came down from Heaven to this Earth in Japan. As to the second, I do not know what the particular feast was. The shrine was that of Akama-gu dedicated to the infant emperor (Mikado Antoku Tenno, six years old, with whom in her hand his grandmother, Dowager Empress Kenrei Mon-in, drowned herself in disappointment in 1185 on the occasion of the naval battle of Dan-no-ura near Shimonoseki), when the Taira family of rulers, to which the Mikados belonged, received a great defeat at the hands of the rival family of Minamoto. On both the occasions, I saw the priests holding before their face a scroll in the form of a well-formed flat piece of polished wood. This scroll seems to be a symbol of priestly authority and work.

It seems, that at first, such scrolls were pieces of wood on which the sins or offences of people were written. Emma-ô, who is the Yama of the Vedas, Yima of the Avesta, the god of Death, and who rules over Buddhist hells, is represented in Japanese art, as sitting with folded feet with a cap like that of judges on his head and with two assistants by his side, one reading the faults, offences or sins of a person from

hill of Chuzenzi, and Man having built magnificent temples, the magnificence of which has been added to by a forest of gigantic, stately, tall cryptomerias. The Japanese have a saying in praise of this beautiful place, which says :

Nikkô wo minai uchi wa,

' Kekko ' to in na !

which means that "Do not use the word 'magnificent' till you have seen Nikko." This reminds us of the admiration of the Neopolitans for their Naples and of their saying :

"Vide Naples et poi mori," *i.e.*, "See Naples and then die."

a long scroll in his hand, and another writing down with a pen his (Emma-o's) Judgment.¹ I think, that like many other things, this idea of a judge with assistants, some reading the sins of the offender from scrolls in the form of flat pieces of wood, and others holding pens to take down the decision of the presiding judge, has also gone to Japan from China, because I saw similar scenes on a larger scale in China in a temple, which is spoken of as the East temple and which I had the pleasure of visiting on 30th March 1922. In a number of rooms in this temple, there were images depicting a council scene or a judgment scene with a presiding judge and a number of other councillors or assistants, some holding scrolls in the form of the above kind of a flat piece of wood and others holding pens in their hands. We thus see that such scrolls have then come to be the insignia of some high functionaries, assisting the cause of Justice. They have passed into the Church as emblems of priestly authority.

Some Buddhist temples possess *rinzos* or revolving libraries.

Rinzo or the Revolving library of some Buddhist temples in Japan. In my paper on "The Praying wheels" of the Tibetans as seen by me in three Tibetan gumpas or monasteries around Darjeeling, read before this Society,² I have spoken at some length on what I have called, "a shortening process,"

¹ Messrs. Chamberlain and Mason, in their hand-book of Japan (9th ed., p. 45), speak of this second assistant as holding "a pen to write down the sins of human beings." I think that this assistant's function is not to write down the sins, which are already on the scroll in the hand of the other assistant, and which function, therefore, it is unnecessary to repeat but to write down the decision of the Judge. The scene is like that of Mithra (Meher Dâvar or Meher the Judge) of the Avesta, the like of which we see among the Egyptians and also among other nations. (Vide my paper on "The Belief about the Future of the Soul among the ancient Egyptians and Iranians. Journal B. B. R. A. S., Vol. XX, pp. 156-190." Vide my Asiatic Papers, Part I, pp. 137-46.)

² Journal, Vol. X, pp. 88-94. Vide my Anthropological Papers, Part II, pp. 85-91.

adopted by some religious communities in their prayers. The Tibetan wheels of prayer have their counterpart in the Rinzos or Revolving Libraries of some Buddhist temples of Japan. This is a wooden box, containing Buddhist scriptures, which is so constructed with a pivot, that you can easily turn it with a push. Just as in the case of the praying-wheel, a Tibetan worshipper is believed to say all the prayers written on the scroll of paper, put round the wheel and to acquire all the meritoriousness which can be derived by actually reading all the prayers, so a Japanese Buddhist is believed to derive the meritoriousness of reciting all the Buddhist Scriptures placed in the revolving box, by turning it on its pivot three times. The Revolving library of Japan goes a step further than the Tibetan wheel, because, generally, in the case of the wheel, it is only a few prayers from the scriptures that are written, but in the case of the Japanese library, it is a large part of the scriptures that are written. Suppose, that the whole of the Talmud, the Bible, the Koran, the Vedas or the Zend-Avesta is written on rolls of paper, put round a roller, and suppose that the roller is turned round thrice, and suppose that it is believed that thereby, a Jew or a Christian or a Mahomedan or a Hindu or a Parsee has recited all his respective scriptures. This supposition will give you an idea of the Tibetan Prayer-wheel and a Japanese Revolving box of Buddhist scriptures. Such revolving boxes are not common in all the Buddhist temples of Japan. They are rare. One Fu-Daishi, a canonized or deified Buddhist priest of China, who flourished in the 6th century A.C., is said to have introduced it into Japan from China, where it may have entered in a modified form from Tibet.

As in many nations, rice, which forms the staple food of the Japanese, is held to be an appropriate thing for offerings. Daikoku, their god of Wealth, is represented with rice bales. In the gift-boxes placed in the temples, some people throw rice as well as money. On

the *torii* which are gateways forming a special feature of Japanese architecture, ropes made of dried rice plants are put up as offerings.

Futatabi-san is the name of a temple on a hill, about 1,600 feet high, situated in the row of mountains which form a beautiful background to the city of Kobe and about three miles from Kobe. I had the pleasure of seeing it in the morning of 23rd April. A walk of gradual ascent by a beautiful valley on the side of the Suwa-yama hill (one mile from Kobe) takes us there within two hours and the descent *via* what is known as Hunter's gap, so called from a resident Mr. Hunter's property there, brings us to the foot of the hill within an hour. The temple is dedicated to Kobo Daishi¹ and commands a good view of all the surrounding hills, and, among them, the hill known as "Aden," so named by Europeans on account of its giving from a distance the appearance of the contour of Aden and on account of its treeless condition. In that temple, we saw an image of Bin-zuru or Binduru, who was, at first, one of the 16 *rakans* (Sans. Arhân or Arhat) or the 16 disciples of Buddha, who are represented in various postures in Japanese painting and sculpture. He was a fallen angel like Satan, his fall being due to his violation of the vow of chastity by criticising the beauty of a woman. Owing to his fall, his image is not placed within the *sanctum sanctorum* of a temple but always outside. So, we saw it in the above temple also outside the *sanctum*, on our right when we stood facing the temple. Though thus fallen, he was conferred by Buddha the power of curing physical illness

¹ Kobo Daishi (774-834 A.C.) was a known Buddhist Saint with whom Japanese tradition has connected a number of miracles. He is believed not to have been dead, but like Yudhishtira of India and Kaikhosru of Iran, to have retired from the world and is expected to reappear on the coming of Miroku, the Buddhist Messiah (Sans. Mâitrêya) who will come about 5000 years after Buddha's entry into Nirvâna.

of men. So, the pilgrims or worshippers touched with their hands that portion of the body of this image, which corresponded to those parts of their body which suffered pain, and then rubbed their hands over their aching parts. If one had a pain in the foot, he touched the foot of the image; if he suffered in the hand, he touched the hand of the image, and so on. The constant touch of suffering pilgrims has worn out or polished particular portions of the image. We found that the forehead was the most often touched part of the image.¹

Mirror plays an important part in the religious belief of the Japanese. So, many temples have mirrors, generally of polished metals. I saw such a mirror in the temple of Futatabi-san at Kobe. The use of mirror in temples is associated with a story of Ama-terasu, lit. the "Heaven-shiner," who is the Sun-goddess of the Japanese. She is believed to be the ancestress of the Mikados of Japan. The story is, that her brother, Susa-no-o, (lit. the impetuous male) having once insulted her, she retired into a cavern, thus throwing darkness upon the whole world. A number of gods and goddesses went to the entrance of her cavern and entreated her to come out and illuminate the world again. They added music and dancing to their entreaties to entice her out of the cave. These drew her to the entrance to see what the whole show was about, but still she did not come out. Then, one of the gods presented before her a mirror, and, seeing her own beautiful face in it, she was tempted to come out to show that face again to the world. The sacred dances of Japanese girls in the temples are said to have originated

¹ This cure by touch reminds us of the supposed cure of leprosy by touching the garment of a king, believed in, even by men like the great Johnson. In China, in a temple, spoken of as the East temple, visited by me on 30th April 1922, two horse statues were pointed out to me, as possessing such power of cure. If you have a pain in your hand you are to touch the front legs of the horses; if you have a pain in your feet, you are to touch the hind legs, and so on.

from this story, wherein we see the dance and the music alluring the goddess out of her retirement. The sacred dance and music in the temples are believed to be a symbolic repetition of the entreaties to the goddess to favour the world with her gift of light.

Moralists thus explain the symbolic use of mirrors. If a man or woman, looking into a mirror, finds his or her face ugly, he or she must try to make up for the physical ugliness by mental or moral beauty. If she or he finds it beautiful, she or he must resolve, not to mar the beauty by any mental or moral ugliness.

Mirror plays some part in the Hindu rituals also. It is shown to the images of gods and goddesses. I think that its religious use of this kind began first with its use at the *Snân* or bath. On the bathing *ghats* of many cities, even in Bombay, you find the Brahmins keeping a mirror among the paraphernalia of their ceremonial requisites. The worshipper, after bathing and combing his hair, looks into the mirror handed by the Brahmin, to see, if he was properly dressed and combed, and if he had the religious mark or *tillâ* properly made on the forehead. So, the showing of a mirror became, as it were, a part of the ritual. Then, from man to god was a further step. It began to be shown by the Brahmin to the image of a god which was marked, washed, dressed, flowered and scented for worship.

A FEW NOTES ON A FLYING VISIT TO JAPAN.

PAPER III.—THE TEA-CULT OF THE JAPANESE.

(Read on 29th November 1922.)

In my last paper on Japan, I dwelt upon its religion. The subject of this day's paper also may be said to be semi-religious. Tea, Flower and Landscape-gardening form the cults of the Japanese.