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A CHAPTER OUT OF THE LIFE OF TWO FRIENDS.

A. Lloyd.

It was in the year A. D. 767, in the first year of the period known to the Japanese as Jingo Keiun, that a child was born in a village in Ōmi, not far from the shores of Lake Biwa, who was destined to exercise a great influence on the Buddhism of his country. The father, a Confucianist scholar, and yet withal a man of religion and piety, had often prayed for a son, and, having obtained his desire, showed his gratitude to Heaven by the care which he bestowed upon his son's education. Saicho (that was the name by which he was known in his manhood) grew up a well-trained lad, with a liking for books and a wisdom a little, possibly, beyond his years.

His father was a man of religion and piety: it was small wonder that the son should follow so near an example. Buddhism was at its flood-tide of popularity during the eighth century, and the Court, dissolute and luxurious, and yet like the Athenians, given to superstition, encouraged a very magnificent system of ritualism, as a make-weight for its moral and ethical deficiencies.

It was very natural that the boy's imagination should be caught by the outward splendour of the worship he saw around him, and that his favourite pastime should be playing at Church. His companions nicknamed him the "Little Abbot". As he grew older, his religious sense deepened, and he saw that splendour of ritual was only one side of religion, and by no means the only one. He understood that the outward magnificence of devotion might co-exist with a worldly and unregenerate heart, and the age in which he lived gave him many warning examples. When he was born, Japan was ruled over by a woman, the Empress Shotoku. Shotoku first came to the throne in the year 749. She was then styled Koken, and succeeded her father Shomu, (823—840) who, after a reign of twenty-five years, had abdicated and retired to a monastery. Shomu, like his aunt Gensho (715—823) who preceded him, had been a liberal patron of agriculture, arts, letters and religion. The *Nihongi*, was published in the reign of Gensho, and under Shomu were commenced the great temples of Hasedera, and Todaiji and the celebrated Daibutsu of Nara. Dispensaries and hospitals were opened, bridges were built, tiles used for the roofing of houses and examinations instituted for the selection of candidates for Orders and

the public service. Shomu was the first Emperor of Japan to receive the Buddhist Baptism, his whole life was devoted to the furtherance of Buddhism and the exaltation of the monks, and in the end he joined the Order, and with his mother, the Empress Dewager, took the vows of the *Bosatsu Kai*.

Koken, who followed him on the throne, carried her devotion still further. In the great Temple of Todaiji, 5,000 monks recited the daily offices, and an Imperial decree forbade the taking of all life. After a reign of ten years, her minister, Fujiwara Nakamaro, advised her to abdicate in favour of a distant cousin, Junnin (759—764), and an unlawful affection which she had conceived for an ambitious and worldly priest, Dōkyō, led her to acquiesce. But the retirement of the Empress was not what Dōkyō desired, and Dōkyō had great influence with the clergy. A civil war ensued, Dōkyō and his followers defeated the Fujiwara in a battle fought in the Province of Ōmi, and the victorious monk dethroned Junnin and restored Kōken to the throne. Junnin was banished to Awaji where he died the following year. For centuries he was known in history as *Awaji no haitei* (the Imperial exile of Awaji), and it was not till 1871 that tardy justice was done to his memory by

his restoration, under the name of Junnin, to the official list of Emperors.

Kōken then re-ascended the throne, as Shōtoku. She had owed her restoration to the fidelity of her paramour, and he claimed his reward. Dōkyō took the title of *Hō-ō* (the word which the Japanese always use for the Pope), and he claimed a temporal throne as well. But here public opinion stepped in, and the god of the temple of Hachiman at Usa, a god then revered by Buddhist and Shintoist alike, pronounced his verdict. Never yet, he said, had a subject dared to raise himself to the Imperial throne. Shōtoku was reluctantly compelled to banish her lover. A very short time after, she died (769).

It was in the midst of these events that Saichō was born. And things did not go much better as time went on. Shōtoku was succeeded by Kōnin (770—781), but the change of Sovereign brought no improvement. The Fujiwaras were re-installed in office, it is true, and the meddling Pope, Dōkyō, banished to a safe distance, in what was then the remote province of Shimotsuke. But the Nara monks were not pleased to see an end put to their temporal power, and in the next reign, that of Kwammu (782—805), an insurrection of the Ebisu in the north, one of a series of similar outbreaks,

and therefore possibly traceably to Dōkyō's sinister influence, gave the authorities a great amount of trouble. Kwammu resolved that, at whatever cost, the influence of the Buddhist clergy in matters of state must come to an end, and accordingly removed his capital, first to Uda, and eventually to his new city of Kyoto, or Heian.

Now, is it to be wondered at that the lad Saichō, brought up amid such surroundings, should speedily realize that there is something else in religion than its outward show? In the year 786, being then 19 years of age, he resolved to give himself up to the religious life. But he did not wish to be a monk like those who were bringing the great monasteries of Nara into disgrace. He chose out for himself a solitary spot on the slopes of Mount Hiei, within the borders of his own province of Ōmi, and there erected a small hut of grass and rushes, which saw the beginnings of his monastic life. Here he lived, prayed, studied, meditated and contemplated; in the intervals of these exercises, he tilled a few rods of ground: when he could not do that, he spent his time in carving a statue of Yaku-ō, which he presently set up in his little chapel.

Saichō's favourite books at this time were those which explained the doctrines of the Chinese sect

of *Tien-tai*. The sect did not then exist in Japan; but there were, here and there, a few men, mainly Chinese, who devoted themselves to the study and exposition of these doctrines. I will mention one name, as it throws a very favourable light on the religious ideas of the time. Ganshin Kwashō, to give his name its name its Japanese pronunciation, was a Tendai monk in South China, whose lectures were attended by many students. He was an ardent advocate of Foreign Missions, and often spoke of the subject with his students. At last, one day, he put the matter very strongly before them, and asked for volunteers for Japan. Not a single student answered the call. The next morning he told them, after lecture, that, no one having volunteered, he should go himself, and the superiority of example over precept was at once shown by the ready response of over twenty men who had been willing to go but had not felt themselves fit to lead.

But it was easier to volunteer than to go. Pirates, shipwreck, a casting away on a distant and inhospitable shore, all combined to delay the journey. Nearly ten years elapsed before Ganjin reached Japan; when he did so, he had already lost his eyesight through the hardships of his adventures, and it was sheer pluck that had pulled him through. But merits like these were not likely to go unnoticed.

Ganjin was given an honourable post at one of the Nara temples, where his undoubted sanctity was highly revered by many who could lay no claim to sanctity themselves. He was put in charge of the *Kaidan*, and thus became the minister of ordination for the monks. He died before Saichō's admission in the Order, but the books he brought with him influenced Saichō's course of life.

Saichō was fortunate (we might almost, I think, add, longheaded) in his selection of a site for his monastery. Hiyeizan dominates the plain of Kyoto, and it was only five years after the consecration of the chapel, with its image of Yakuō, that Kwammu Tennō forsook Nara, and established his capital, at Heian (794). The following year, Saichō, whose fame for sanctity had spread very widely, was the celebrant at a great Daikuyō, or High Mass, at which the Emperor himself was present, as well as a large number of priests from Nara and the South. Kwammu remained faithful all his life in his admiration for Saichō. He encouraged him to go from place lecturing on the Hokekyō, and one of the last acts of his reign was to commission him to go to China to consult the Tendai authorities at their chief seat, and thus to complete what was lacking in the system which he had been the means of establishing in Japan.

Saichō started in 802, (1) as a chaplain (may we call him?) in the suite of Fujiwara Kadomaro, Japanese Ambassador to the Court of the Tangs. Storms delayed the party, and it was not until the following year that he reached China, making straight for the great monastery of Tientai in the province of Chekiang. Here he prosecuted his enquiries with the energy of a man who knows exactly what he wants and can go straight to the point. He was soon ready to return again to Japan. His studies had touched upon the doctrines of the Zen and Shingon, but his main interest had been the perfecting of his own Tendai system by the acquirement of proper authority under the Vinaya or Rules of Ecclesiastical Discipline.

When Saichō first went to China he was followed within a few months by another young monk, who went at his own charges. Kukai was born at Byobu-ga-ura in Sanuki in 774. In 793 he followed Saichō to China, and occupied himself with the study of the newly-imported Shingon or Mantra, which had but recently arrived in China, by way of sea, from South India. He staid longer

1. There is a slight discrepancy in dates in the authorities I have consulted. Some say 802; but Fr. Papinot, in his Dictionary, says 802, and I have thought myself safe in following so good an authority.

in China than did Saichō. When he reached his home, he found the latter in the midst of carrying out his plans of Buddhist reform, and engaged in fierce controversy with the monks of Nara and the Nanto (1). The controversy was on the subject of the *Kaidan*.

Kaidan is the name given to a platform, or dais, which is used for the distribution of certificates and diplomas to successful candidates for the priesthood. Its existence in any particular temple implied the right of the authorities of that Temple to confer Orders, and the Buddhist monk is as jealous of his apostolic succession as is the Highest High Churchman in England. (i) There had been no ordinations of monks in China before A. D. 250, previously to which the simple taking of the "threefold Refe", in Buddha, the Law, and the Community of Monks, had been deemed sufficient. The first regular ordinations had been held about 440, the custom having been brought into the country by an Indian monk of the name of Gunavarman. These ordinations had been of the Hinayāna type (mainly connected with the old Indian sect of the Dharmaguptas): they had found their way to Japan, where the *Kaidan* had been erected, at the Tōdaiji at Nara, in Chikuzen,

1. Nanto. "the South," the name given in Kyoto to the district round Nara.

and in Shimotsuke. They had also been much discredited by their connection with men like the ambitious and unprincipled Dōkyō.

But a new succession had been inaugurated by the Tientai in China, and Saichō, having received the necessary authorizations, erected, at his monastery on Hieizan, a new *Kaidan*, at which ordinations were to take place according to the Mahāyāna discipline. Saichō had probably his good reasons for taking so serious a step: but his action set the whole of the South into a blaze of indignation and excitement. In the midst of it, Kukai came back to Japan.

Which side would Kukai take? He was a Southerner by birth, for he hailed from Sanuki, by education, for he had been trained at Nara, by profession and interest, for he was at the time attached to one of the great Temples at the ancient Capital. A feeling of loyalty prevented him from turning against his old friends in the South. At the same time, he was, like Saichō, convinced of the necessity of reform, and he had moreover, a great friendship for Saichō, who had received Baptism at his hands.

Both sides appealed to him, and he was at a loss how to act. He resolved to steer clear of

the controversy altogether and went off on a series of missionary journeys throughout the land. His first journey was to the Kwanto districts, and right away to Shimotsuke and beyond. He was more than a preacher: he planned roads: suggested the making of bridges, encouraged agriculture and education, and simplified the writing of Japanese. The traveller will find his posthumous name of Kōbō Daishi in all parts of the land: he was the Apostle of the North, and the pacification of the troublesome northern tribes was much facilitated by his efforts. When he returned to Kyoto, the controversy was still raging. So he went off touring again, and this time perambulated his native island of Shikoku (1). On his next visit to Kyoto, Saichō, now known as Dengyo Daishi, was dead, and Kōbō felt that he could at last hope to publish his own views of Buddhist doctrine without running counter to those of the friend for whom he had so warm an affection. He retired in the year 816 to his new monastery at Kōya San in the province of Kii, and there wrote his

1. In the *Tsuzoku Bukkyō Shimbun* there has been appearing, since the beginning of December 1908, a series of articles describing the journey which Kukai took on this occasion. It is a favourite route for pilgrims, and might still be followed by the adventurous tourist. I have drawn my information as to Kukai's attitude in the *Kaidan* question from an article which appeared in the same paper in September 1908.

34 *Sangoshiki, Jijushinron, and the other treatises in which he develops his system. He died in 835, a venerable and venerated man. Buddhist Japan scarcely believes him to be dead even now. He is said to be sitting in his tomb in Mt. Koya, waiting for Maitreya to come and convert the world. Then he will go forth from his place of waiting and join in the glory of victory.*

ビスマルクとカザール (第三回)

林 毅 陸

(三)

ビスマルクとカザールは其政策の方向に於て互に主力を注ぐべき點を異にしたるは既に前節に説きたる所なり。請ふ更に一步を進め彼等の政策の主義即ち本質が如何に相異なりしかを見ん。

ビスマルクは鐵血宰相の名に依て知らる。而して彼れの鐵血主義は既に少年時代よりして其徴候を示せり。彼はグッテンゲンに學生たりし時決闘の雄として雷名を轟かし其回数二十八を下らずと云ふ。嘗て酒興に乗じてインキ壺を階上より窓下に投げ學校特設の法廷に訴へられたるに彼は平素愛養せる小牛の如き猛犬を伴ふて威嚇し且インキ壺は自分にて飛び出したるならんとの詭辯を弄せり。又或傳説に據れば彼は嘗て長靴を或靴屋に注文し二十四時間に必ず之を造るべしと嚴談し若し之に應ぜざるに於ては其猛犬をして噛み附かしむべしと威