

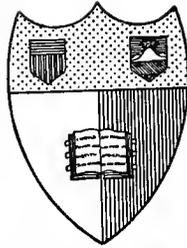
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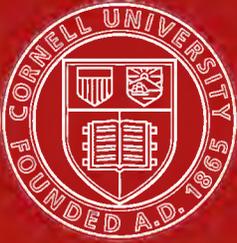
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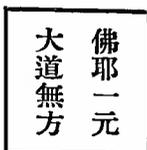


Cordially yours  
E. A. Gordon.





“SYMBOLS OF ‘THE WAY’  
— FAR EAST AND WEST”



BY

THE HON. MRS. E. A. GORDON

AUTHOR OF

“CLEAR ROUND!”, “TEMPLES OF THE ORIENT”, “WORLD HEALERS,” ETC.

FULLY ILLUSTRATED

MARUZEN & COMPANY, Ltd.

TOKYO, OSAKA, KYOTO, FUKUOKA & SENDAI

年 五 正 大

1916

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DEDICATED  
TO ALL MY FAR EASTERN FRIENDS  
IN GRATEFUL RECOGNITION OF THEIR EVER-READY  
SYMPATHY AND AID  
DURING SO MANY YEARS OF HAPPY INVESTIGATION  
AMONGST THE VENERABLE  
SANCTUARIES OF KOREA AND JAPAN.

衆生は一心なり

8 MAY, 1916,

TOKYO.

*Taisho V.*



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# SYMBOLS OF 'THE WAY'— FAR EAST AND WEST.

## CHAPTER I.

### THREE WORLD EPICS OF THE SOUL.<sup>1</sup>

Doubtless we are all more or less acquainted with that great drama of the Soul and its upward journey through the Three Worlds, the Italian "*Divina Commedia*,"<sup>2</sup> and with the Anglo-Saxon '*Pilgrims' Progress From This World to that which is to come*,' dating, respectively, from the 14th and 17th centuries of this world-era, Anno Domini.

There remains a third—a great Asiatic allegory—written by a Chinese monk at the close of the 13th century, A.D., some fifteen years before that of Dante Alighieri, whose hold upon the affections of countless millions in the three Far Eastern Empires during the last 600 years proves that it comes no whit behind the works of the other two great Masters of the Spiritual Life in value.

Translated into Japanese, and embellished with even more striking woodcuts of the Early Christian type than the original Chinese version, this Allegory was in every village temple in the Sunrise Land down to the last half century and, still more recently, a favourite with the youths of Korea.

Hitherto, for lack of a translation, the Western world is not cognizant of it, but the excellent one lately published by Dr. Timothy Richard of Shanghai leaves those who can read Anglo-Saxon without excuse for remaining in ignorance.

Count Okuma, the Premier of Japan and the revered

---

1 Delivered at Waseda University before the Kyoyukai Buddhist Society on its 30th anniversary, April 17th, 1915.

2 "The sublimest embodiment of the Soul of Christianity." *Heroes and Hero-Worship*, T. Carlyle,

founder of Waseda, immediately ordered that the translator's Introduction to this "*Mission to Heaven*" be published in Japanese, as he considers the lessons it inculcates to be so important for modern students<sup>1</sup>—the Allegory itself being already well known.

At Pong-len-ssa ("receive power from Fo"), a monastery which rules eighty-six others round Seoul, it has been acted as a Mystery-play for the last 500 years, once in three years upon a lucky day—so the Abbot informed me.

Apparently no Korean version of "*Sai-yeu-ki*" 西遊記 exists, for the monks study it in the Chinese original.

Last autumn, when visiting Diamond Mountain,<sup>2</sup> I was fortunate in discovering at Sei-yo-ji 正陽寺 (the "Facing South Temple"<sup>3</sup> in which Yakushi Nyorai, the Great and Good Physician with His pot of ointment, is the *honzon* 本尊 i. e. chief Object of worship<sup>4</sup>), three immense frescoes which commemorate the Arrival of the True Law from *Sai-yeu-ki*, "the Western Heaven," as described in the Allegory.

The historical records of this Temple were alas! destroyed by fire so that there is no means of ascertaining the desirable data for these frescoes, or for its own foundation to which tradition ascribes an incredibly early date—A.D. 5.

1.—The first fresco shows the Imperial Messenger, that Chinese pilgrim 玄奘三藏 Huen-tsang<sup>5</sup> (who actually went to Si-Yü-ki, 西域記 "Western Regions," in A.D. 629 to recover this True Law), supervising the loading of a Ship with the scrolls

1 The late Imperial Government recognized Dr. Richard's services to China by conferring on him in 1903 the rank of Mandarin with the Red Button of the highest grade; and in 1907 he was decorated with the Double Dragon.

2 See *Transactions Korea Branch of Royal Asiatic Society*, 5. p. 9.

3 In China both Emperor and vassal princes face south when they rule, so the South Gate is that through which all commands and laws do pass. *Ancient China simplified*, E. H. Parker.

4 "O Physician of our nature!

O our True Physician! apply the Medicine of Thy mercies and heal our bruises, and salve our pains"; (*East Syrian Daily Offices* used by the Nestorians); and again, "Mary bore the Medicine of Adam."

Ignatius of Antioch (martyred A.D. 105) said, "There is only one Physician of flesh and spirit; born and not born, God manifest in the flesh our true Life in death."

5 In modern pronunciation, Yuan Chwang, 玄奘.





THE KOREAN TEMPLE-SHIP.  
(pp. 42, 116, 132).

of *Issaikyo*<sup>1</sup> 一切經 (Skt. "*Tripitaka*") whilst his servants—a Pig and a Monkey, sent by Kwannon to help in this difficult task—are busy stowing on board the precious freight of Buddhist scriptures in which the Secret of The Way—

“HOW TO BECOME DIVINE”

is disclosed.

This Mystery the chief of Early Christian theologians, Hippolytus of Rome, in the third century A.D. described as being “*divinized* through Water and the Holy Spirit.”

This is the equivalent of the Japanese phrase “to become *hotoké*” 佛, *i.e.*, a Bodhisattva,<sup>2</sup> selfless one, “divine,” God-like, Superman, which (according to *Sai-yeu-ki*) is brought about by Kwannon-sama and her Willow-twig with which She sprinkles *amrita*, the Sweet Dew,<sup>3</sup> and the Soul receiving *Bōdhi*, the Heavenly Wisdom, becomes fully awake.

2.—The next picture depicts the Dragon Kings welcoming this sutra-laden Ship, as it comes across the sea on a Dragon’s back—just as in the rude frescoes of the Roman Catacombs the Christian Church is sketched as a Ship borne through the waves of this troublesome world by a Dolphin, “the King of Fishes,” who conducts the shipwrecked safe to land.

Kwannon Daishi, the great Teacher, with the Svastika on bosom and pouring down from her flagon a stream of Living Water, descends from the sky and guards the Ship whose form resembles the Noah’s Ark which, curiously enough, was the earliest and favourite type of the Church in Early Christian art.<sup>4</sup>

3.—The third fresco shows two Koreans upon a cliff one of whom, sighting the approaching Ship, throws up his hands above his head in an ecstasy of thanksgiving whilst his com-

1 The wooden blocks for printing this have been preserved at Kaien-ji since they were introduced by a monk from Mongolia in A.D. 953.

They are older by 500 years than the so-called “invention of printing” in Europe, being invented in China by Feng Tao 881-954.

2 This is *Bhakti*, the selfless love of God, in the Hindu “*Song Celestial, Bhagavad Gita*.”

3 “We are anointed that we may become Christs,” said one of the earliest Christian fathers.

4 Hulme’s *Symbolism in Christian Art* pp 2, 211-12.

rade folds his—"finger to finger"—in the Lotus-bud attitude indicative of NEW BIRTH which we see in the Knights Crusaders' effigies on their tombs in England.

This New Birth—caused by the transforming power of Kwannon, the Divine Spirit who with it confers also a New Name—is one of the chief themes in "*Sai-yeu-ki*" 西遊記, an Allegory which uniquely describes the Soul's upward Progress through the Three Worlds as symbolized by the *Sotoba* 蘇塔婆, *i.e.* Three-storied Pagoda-Tower.<sup>2</sup>

"Born mere animals" (as St. Peter aptly said, I. Ep. 2: 12 R.V., and endorsed alike by Clement of Alexandria, A.D. 200, and modern science), Souls ascend<sup>3</sup> through the moral and intellectual human life to that new victorious one of a Bodhisattva (Jap. *Bosatsu*)<sup>4</sup> which is in active CO-OPERATION<sup>5</sup> with the Immortals and with GOD Himself for the Spiritual Regeneration of the world.

Its Key-note (expressed in Mahayana terms, and exemplified throughout the history of Huen-tsang), is "Not Self —Others!"

"NOT BY THE LIFE SAVED, BUT BY THE LIFE OUTPOURED!"

This Transformation of Character from the unlikeliest plasm—such as a conceited, ambitious Ape,<sup>6</sup> a self-pleasing,

1 As did the martyr Perpetua in her vision in the prison at Carthage A.D. 202.

2 It deserves notice that when Francis Xavier came to Yamaguchi—then a city of 10,000 inhabitants—he announced that he had come to preach *Buppo* 佛法 the Law of Being, to interpret and to develop it.

And the Daimyo of Nagato (as proved by a document preserved in the archives of that ancient House whose princely ancestor came from Korea early in the 7th century A.D.) gave Xavier a large empty Buddhist monastery which bore the striking name *Dai-Do-ji* 大道寺 "the Great Way temple," and its Pagoda was a Three-storied Tower, 三重塔.

3 Dante, writing of the evolution

of a Soul from the vegetative life of a plant and then of a sea-anemone—upwards, says:

"But how from animal it man becomes thou dost not see as yet." *Purgatorio* xxv. 52-59.

4 In Hinayana the Bodhisattvas are unknown" says Grünwedel, the Director of the Ethnographical Museum at Berlin.

5 "Co-operation" is a Key-note in *Sai-yeu-ki* allegory; cf. 1 Cor. 3. 9.

6 In a 14th century window at York Minster (*i.e.* the century following our Allegory), monkeys are represented playing on musical instruments as part of the great Choir of Creation.

Genzio Sanzo mentions a Mahayana monastery in Kashmir where the

lazy Pig, and a negligent, lawless Dragon—is the strangest of the many marvels described in this remarkable Allegory:

“The horse and monkey heart and mind<sup>1</sup>

Within the man subdued must be.

To find True Life there's one True Law

Man and his Model must be a pair.”

It was to re-discover this Incomparable Law of 眞法 *Mik-kyo*—密經 i.e. Union with the Divine—“bequeathed to the world by Nyorai” but since obscured and forgotten in China,—that the historical Huén-tsang travelled over 50,000 *li* through Baktria to Gandara, Udyana, and other parts of India, and back to Cho' Ang, in A.D. 629-646.

In the fourth century, Asanga 無著, “a man of Gandara,” having learned it from Miroku Himself in the Tushita heaven 覩史多, transmitted the Secret to his disciple Buddho Simha 佛陀僧訶 who, after his ordination in Udyana 烏伏那, did so wonderful a work of healing and civilizing amongst the wild bloodthirsty Hun soldiers near China's Great Wall that (like the early Western saints) his miracles were attributed to “Magic.”<sup>2</sup> But, as a result, the very language of Péchili and Shansi became partly Sanskritized!

Buddho Simha was the indirect means of the first “Pure Land (*Sukhavati*) Society,” or “White Lotus Guild,” being started in South China by Hui-Yen<sup>3</sup> (whose teachings developed in Japan centuries later into Tendai, Jodo, Shin, and Hokké sects); and of the evangelization of Korea in A.D. 372-384 by three monks sent by the Chinese Emperor Fu-Kien, namely: Jundo 順道 who “followed The Way,” A-do, who “harmonized The Way,” and Mar Ananda, “the Monk of the Tower.” Having won the esteem of the Hun ruler 阿道

wild beasts and mountain apes daily present floral offerings “as if it were a traditional service.”

1 Tiridates VI, King of Armenia, one of the royal Arsac race, was transformed from a wild boar when baptized, cir. A.D. 302, by Gregory the Illuminator, whom he accompanied later to Rome being anxious to

procure the conversion of his old friend, the Emperor Constantine.

2 See Harnack's *Mission and Expansion of Christianity* Ch. 3. & p. 233, as to the immense magical powers exercised by the Early Christians.

3 Chinese, 慧遠 a name which signifies *prajna*, Wisdom.

"Stone Tiger," and become his trusted adviser, Buddho Simha obtained his leave to start Monasticism in A.D. 335.

He founded no less than 893 monasteries<sup>1</sup> in North China—a vastly significant fact, being co-eval with the starting of Christian Monachism in the Egyptian desert by Pachomius and Mar Anthony, a movement which "spread simultaneously into all Mesopotamia, Armenia, and beyond the Euphrates as far as Persia and India" Why, then,—in the name of all that is logical and common sense,—not also to China and Korea?

And, still further, Anthony's<sup>2</sup> teaching on the Divine Friendship—"If I desire to become a friend of God, I am so, and that instantly,"—which resulted in the conversion of the world-famed Christian father, Augustine of Hippo,<sup>2</sup> is actually identical with the Shingon teaching of *Mikkyo* 密教, learned by Nagarjuna in "the Iron Tower" at Khoten!

The story of Huen-tsang, as told in his "Life" and "*Si-Yü-ki*," 西域記 "*Records of Western Lands*,"<sup>3</sup> and his supremely beautiful death, is unsurpassed in the spiritual biographies of any nation.

It is, therefore, a matter of continual and painful surprise that the foreigners who profess to instruct the Far Eastern races do not study these standard works which give so true an insight into the Buddhist heart and its underlying motive power which, however, these modern teachers declare is "lacking, or non-existent in Buddhism!"<sup>4</sup>—notwithstanding the fact emphasized both by Dr. Edkins, Dr. Eitel, Mr. Beal, and Prof. Max Muller that "a strange impulse constrained the Monks of the East to convert the world, and compelled them to travel indefatigably without one thought of Self, and face a myriad risks!"

No ice-mountain was too high for these Pilgrim-seekers

<sup>1</sup> Edkins, *Chinese Buddhism*, pp. 89, 163. Max Muller's *Chips from a German Workshop*, 5. p. 197.

<sup>2</sup> Count Montalembert, *Monks of the West*, 1. p. 324, ff.

<sup>3</sup> Both ably translated from Chin-

ese into English and edited by Mr. S. Beal 45 long years ago.

<sup>4</sup> Addresses given at Karuizawa in July, 1914, reported in the "*Japan Daily Mail*."

after Truth to scale, no waterless desert too drear to cross. Unwearied navigators, too, they landed on the most lonely isles.

In passing, we may note that seven Korean monks travelled to India between A.D. 630 and 650<sup>1</sup> on a quest similar to that of Huen-tsang,<sup>2</sup> namely, "to recover the True Teaching bequeathed by Nyorai to the world," and which, Genzio said, had "spread Eastwards for 600 years' past."<sup>2</sup>

All of them laid their bones in the strange lands!

That prince of Chinese pilgrims—dear to Japanese hearts as "Genzio Sanzo" 玄奘三藏, more shortly "Sanzo"<sup>3</sup>—across whose beloved traces Sir Aurel Stein so often came in Central Asia—is usually known as "T'ang Sēng" 唐仙, the Monk of the T'ang dynasty, which was the most illustrious in Chinese history, and the Buddhism of that era is called "T'ang Fo," 唐佛.

Sanzo's services to Buddhist literature in translation and otherwise cannot be over-estimated: and it was by the express command of the greatest of T'ang emperors, Tai-tsung 太宗 that he wrote the story of his Travels in the West, *Si-yü-ki* 西域記, lit. "*Records of Western Lands in the Great T'ang Era.*"

1 In 629, Hwei-Lun 慧輪 (having reached Ch'ang An from Shinra 新羅) accompanied Huen-tsang on his travels to Si-yü-ki; (Chavannes's *Itsing et Religieux éminents* p. 11, 80).

In 638, Aryavarman 阿梨耶伐摩, Hwei-yé 慧業, and Huen-k'o 玄恪 a Doctor of the Law, left Chang An 長安 for India.

In 650, Huen Ta'i 玄太 a Doctor of the Law went via Tibet, and two Korean monks of unknown name left Chang An by the southern sea route. One such Doctor of the Law, a pilgrim of unknown country, when dying at the early age of 35, suddenly exclaimed "There is Bodhisattva with out-stretched arms beckoning me to His lovely abode!" Then folding his hands he expired.

2 My notice has been called to the following important remarks in Consul Watters' book "*On Yuan Chuang's Travels in India, A.D. 629-645,*" p. 15. (pub. 1904):

"We must remember, however, that Yuan Chuang in his travels cared little for other things and wanted to know only Buddha and Buddhism.

"His perfect faith in these, his devotion to them and his enthusiasm for them were remarkable to his contemporaries, but to us they are still more remarkable.

"For the Buddhism to which Yuan Chuang adhered, the system which he studied, revered and propagated, differed very much from the religion of Gautama Buddha.

"That knew little or nothing of Yoga (i. e. *Milkyo* 密教) and powerful magical formulæ used with solemn invocation."

*Milkyo*, it must be noted, is the very Essence of Christ's teaching in the Fourth Gospel.

<sup>3</sup> *Sanzo* 三藏 i. e. "Three Treasuries."

A most memorable event is recorded in the Imperial Edict inscribed on the Nestorian or, more correctly, Assyrian Stone, A.D. 781.

This same emperor, Tai-tsung, not only welcomed the seventy Christian monks from Ta-tsin in 636, but for three years personally supervised their labours in translating the whole Bible—the Hebrew Old and Christian New Testaments—into Chinese in his own Imperial Library at Cho' Ang 長安 (Sianfu 西安府) just as, a thousand years later, the British King James I. presided over its translation into English—(hence known as “the Authorized Version”)—in the Jerusalem Chamber at the Abbey of Westminster.

Having so done, Tai-tsung issued an Edict commanding that the *Shên Tao* 神道—“Law of the True God”—the “Three-One New Teaching”—should be proclaimed throughout China;<sup>1</sup> and a Syrian Church (in which he placed his own portrait) was founded in the capital with 21 priests.

As illuminating my Korean discoveries, it is important to note the *historical* fact that after Tai-tsung died the Three Han (Korean Kingdoms) sent Tribute in A.D. 650 to his son Kao-tsung—an emperor who favoured equally Assyrian Christians and the Buddhist monks. “Every city was full of Churches” says the Nestorian Stone.

Kao-tsung conferred upon the Syrian *rabban*, Alopen (“conversion of God”), the posthumous title of “Grand Lord of the TAO 道之大王 and Prime Minister of the Empire,” and for nineteen years warmly befriended the Master of the

1 Two fruits thereof may be mentioned:

In the year 645 there was war with Koma. Tai-tsung had accepted the capitulation of a certain city, but his general expostulated on the ground that the soldiers were thus deprived at the last moment of their expected booty.

Acknowledging that the general had right on his side the Emperor said, however, he could never allow the soldiers to work their unbridled will—but that those deserving re-

ward should receive it out of the Imperial treasury and so this one city would be redeemed.

In the same year Tai-tsung redeemed 14000 Koma people who were collected in Peking to be distributed as prizes. The Emperor gave his soldiers money in exchange for them, united the separated kinsfolk, and permitted them to live as Chinese subjects.

For three days the grateful Koreans shouted and danced and sang for joy in Tai-tsung's presence.

Ross's *Korea*. pp. 158, 166.

Law, Huen-tsang, who continued his invaluable translations of Buddhist scriptures<sup>1</sup> from Sanskrit into Chinese, besides copying many *kyō*, and painting a vast number of pictures, "whilst he had breath."<sup>2</sup>

Hence we see that there was a vigorous study of Comparative Religion in those days when so many young Japanese student monks were sent over by Government to Cho' Ang,—a study which it would indeed be well to emulate now!

Some 600 years later, when both T'ang and Sung dynasties had passed away in China, by the strangest concatenation of circumstances, the *Si-yü-ki* of the T'ang monk was allegorized and published with a similar title but change of letter under the auspices of the Mongol Emperor Kub'ai Kaan, the chief *dramatis personae* being the Chinese pilgrim Huen-tsang and his sovereign lord, Tai-tsung!

But of this our next lecture will tell.

In 1260, Northern Buddhism was established as the State Religion of China under this Yuen 三 奘 玄 藏 Mongolian dynasty;<sup>3</sup> and soon after two Merchants of Venice—the first Europeans to cross China's Great Wall—"the purple coloured Barrier" of Chinese Pilgrims—reached the Court of Kublai Kaan with jewels to barter for the rich furs of the North.

Their cultured manners and news of Western lands so charmed the Emperor that on their return to Europe, in 1269, he constituted them co-Ambassadors with one of his own Mongol barons, and entrusted them with letters to the Pope of Rome.

Being good Catholics, these Merchants had doubtless used their influence to convert the powerful Mongol sovereign, for they record that he asked them, "How would you have me

1 Thus, also, Bede the Venerable in Britain up to the last was engaged in translating St. John's Gospel into English "For" said he, "I would not have my children read lies, nor that after my death they should give themselves up to fruitless work." *Monks of the West* 4. 265. ff.

2 Huen-tsang's death in A.D.

664—waiting for Re-birth into Maitreya's Heaven and offering Adoration to Him—strangely resembles that of Pele in 735, "Calling upon CHRIST, the King of glory." Cf. Beal's "*Buddhism in China*" p. 114 with Platt's *Pioneers of our Faith*, p. 385, ff.

become a Christian when the Christians of these parts are so ignorant that they achieve nothing?"

An unanswerable argument! for, although the fact of his mother and several relatives' being Nestorian Christians always inclined Kublai Kaan to treat the Christians kindly, that form of Christianity (whose wonderful missions had spread all over Asia during T'ang and Sung dynasties, A.D. 618-905, and differed so little in its rites from the Mahayana, *i.e.*, Northern Buddhism, that the two Religions were constantly confused in Eastern Asia) was then very decadent in spirituality and practice.

In 845, the Emperor Wu-tsung abolished by edict both Syro-Christian and Buddhist monasticism, at which time the Syrian Stone (which had been erected at the capital in 781 close by the Emperor Tê-tsung's palace) was, for protection, buried and lost to view for nearly eight centuries, until accidentally exhumed A.D. 1623.

Terrific massacres in South China by the Arabs (Moslems) followed this expulsion so that in the tenth century Chinese Christianity was virtually extinct.

The surviving missionaries, however, were so powerful that they let no other kind of Christians intrude but persecuted them remorselessly. Such, however, was their degeneracy that the saintly Franciscan archbishop John of Monte Corvino, whom Kublai Kaan welcomed when he arrived with a caravan from India in 1292 (the very year that the Polo merchants finally quitted China), denounced them as "false Christians and real miscreants!"<sup>1</sup>

Nominally-Christian, these Nestorians differed sadly in practise, those who were not actually corrupt being so densely ignorant — "rude and illiterate, though pious" — that the great Kaan petitioned the Pope by letter to send him 100 intelligent missionaries of higher stamp and quality who could refute alike the superstitions of Idolators and the ignorance of the Oriental Christians.

---

1. Abbé Huc's *Christianity in* 227, 292; Yule's *Marco Polo*, vol. 1. *China, Tartary and Tibet* vol. 1. pp. 16, 19, 342.

Hence, the Latin missionaries must be “skilled in the Law of Christ”—*i.e.* in the True Law of Messiah (*Nyorai*), the God-man—“and versed in those Seven liberal Arts” which the Church taught were the Gifts bestowed at Pentecost by the Holy Spirit (*Shō*, or ‘Wisdom-Kwannon’ 觀音)—namely, Rhetoric, Logic, Grammar, Arithmetic, Astronomy, Music, and Geometry.<sup>2</sup>

Should they thus prove the superiority of their Religion the Kaan promised that, together with his barons and retainers, he would embrace Christianity and receive baptism, even as European sovereigns and their chieftains had done centuries before.

And, further still, in this way the Western missionaries would enable him to civilize and humanize his uncouthly barbarian hordes.

Well might the Papal legate (whom the brothers Polo met in Syria before he was elected Pope) on hearing this exclaim that “It would be for the great honour and advantage of all Christendom!”

Such, however, was not to be! for so deplorably did the Western Church fail to fulfil this unique commission from a sovereign whose subjects ranged from Sumatra to Mongolia and the Arctic Circle on the one hand, and from the Volga to Korea on the brink of the Japan Sea on the other, that when the Polo Ambassadors and their young kinsman, Marco Polo, started for Far Cathay in 1271, only two Dominican friars accompanied them, and these alas!—although armed by the new Pope, Gregory X, with exceptional power to represent himself to the Great Kaan—scared by the horrors<sup>3</sup> then being

1 Cf. *Pistis Sophia*, (Beal's *Buddhism in China* p. 15) who is said to be the Embodiment of the Buddhist *Mikkyō* teaching, *i.e.* Faith and Wisdom.

2 See especially Mr. Ruskin's account, *Mornings in Florence*, of these teachings as set forth in the Spanish chapel of Sta. Maria Novella where not only theological Virtues

and the seven liberal Arts are the direct Outpouring of the Holy Spirit, but every fruitful idea and every original conception are derived immediately from and inspired by that Divine Spirit.

3 So did the Italian monks sent by Gregory the Great to convert the Anglo-Saxons. Hearing they were a race of untameable savages, a nation

perpetrated by the Mohammedan Saracens in the countries through which they must travel, turned back at the outset.

Consequently the Polo trio, fortified by the Pope's blessing, took the credentials abandoned by the Dominican friars, and Oil from the Holy Sepulchre at Jerusalem (as particularly enjoined by the Kaan), and proceeded alone on their perilous Eastward journey which took three years and a half to accomplish. But, when still 40 days distant from the Mongol capital, the indomitable travellers were encouraged by meeting the Envoys whom Kublai Kaan so thoughtfully sent all that way to greet them!

Ever polite and gracious, the youthful Marco (whom his father introduced as "my son and Your liege man, my Lord!") specially endeared himself to the Kaan by his keen wit, common sense, and intelligent interest in gathering all kinds of information, as so abundantly evidenced in that simply written and charming Travel-book which—having stirred the jealousy of Cristoforo Columbus so that he never rested until, in the hope of reaching Japan, he had discovered a New World—America—has come down to our own time.

In that book Marco tells how the Idolators and Sages, in especial the *bhikshus*, or Buddhist Lamas, had so effectually impressed the Great Kaan that it was a good work to provide for the poor, that His Majesty's daily alms and charity to the needy of his capital—Cambaluc—was very great.

A freshly baked hot loaf was daily bestowed at the Court to each applicant, and every day throughout the year some 30,000 persons were thus supplied.

The Kaan further provided the poor with clothes supplied by a tithe laid upon wool, silk, hemp, *etc.*; and all artisans gave a day's labour weekly for this cause.

"You should know," said Marco, "that the Tartars before they were converted to the Buddhist religion never practised almsgiving."

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of wild beasts of whose language they were ignorant, they besought the Pope to relieve them of their

mission, but, brooking no denial, he bade them "Go forward."

Kublai also forbade all gambling, which formerly had been a perfect curse.

Colonel Yule (to whose translation of Marco Polo's "*Travels*" we are indebted) says that "This is a curious testimony to the ameliorating effect of Buddhism on rude nations!"

Marco describes the immense Minsters and Abbeys of the Bacsis (or *bhikshus*, begging friars), who were persons of deep wisdom, well conducted, and of the gravest morals. Indeed; Corvino, who arrived in 1292, spoke of the Idolator (*i.e.* Buddhist) monks "practising greater abstinence and austerity than our Latin monks."

It is well, in this connection, to remind ourselves that when the Chinese pilgrim Fa Hian 法顯 visited India in 400 A.D. he found INTERNATIONAL HOSPITALS established by the nobles where medicine, advice, food, clothing *etc.* were freely given to the destitute, crippled, diseased and poor who applied, without distinction of race or country; for it is frequently asserted that no hospitals of any kind existed outside of Christianity<sup>1</sup> and that Buddhism, "lacking any motive power," never originated any such good works!<sup>2</sup>

Marco Polo, finding that the daily records of the Mongol Court were kept in six languages, applied himself to acquiring them and their distinctive written characters.

Two years after his arrival (according to 欽定元史 the Imperial History of the Mongol Dynasty), *i.e.* in 1277, young Marco Polo was appointed Assessor to the Privy Council,<sup>3</sup> and

1 The Rock-Edicts of King Asoka, two hundred and fifty years B.C. contradict this statement, but the Lady Superintendent of an Indian hospital on mentioning this fact at Karuizawa was asked "If these things you say are true pray, then, what is to become of us?"

It is quite certain that in China and Japan workhouses for superannuated parents do not exist, as now in Christian England!

2 Count Montalembert, however, has put on record in his classical history of the *Monks of the West* (vol. 1. p.

297) that the *first* hospital was founded in Christian Rome in the time of St. Jerome, that is to say, in the second half of the Fourth Century A.D. by a widow lady named Fabiola. Her fame spread from Rome to Britain on the one hand, and to Parthia on the other, according to Jerome whose own work in translating the Holy Scriptures from Greek into Latin is so well known.

3 At Fukuoka in Kiushu I visited the colossal statue of Nichiren (founder of Hoké-shu), rosary in hand, erected on the seashore to com-

by his frank, upright conduct was the means of opening the great Kaan's eyes to the enormities committed by Ahmad, —his most powerful as well as favourite State Minister—so that the villain paid for his sins with his life; his body was cast to the dogs, his immense wealth confiscated, and his family and 714 persons implicated punished.

In all likelihood, owing to the defeat of the first Mongol Armada against Japan in 1274 and to the sad failure of Kublai Kaan's appeal to Rome (of which he learned the following year when the Polos returned), it was these trusted Polo friends who, "having no axe of their own to grind," advised him to invite able men from all parts of Asia<sup>1</sup> to assist in establishing the Yuen dynasty on the firm and reliable basis of Government and Religion—(the two terms were originally synonymous)—, for this was actually done in 1279, only four years after the Venetians' return from Europe to Cambaluc—the modern Peking.

Amongst the wise counsellors thus invited was Chiu Chu Chi 邱處機, the author of our allegory "*Sai-yue-ki*," whom all Chinese scholars pronounce to be the greatest Taoist saint of that day.<sup>2</sup>

The Emperor Kublai sent two Ministers to invite him but, owing to the disturbed state of the intervening countries and his being wounded on the battlefields and obliged to hide in the rebel cities, Chiu was four years in accomplishing the journey from Laoshan monastery in the Kwen-Lun mountains to the Snow Mountain where he found the Mongol monarch

memorate the victory won from Heaven by this good monk's prayers. It is inscribed 立正安國 "Himself upright, he kept his State in peace." In a panorama near-by pictures (copied from those in the Imperial Palace) show very graphically the whole scene. The first represents Kublai Kaan on his Dragon throne listening to a giant Tartar who points out on the map how easily Great China could swallow up the Dwarf Nation!

By Kublai's side young Marco sits

enthralled, and on his breast is a cross the exact shape of "Yakushi's mon," sometimes called "Kobo's cross" because found on the lanterns at Itsukushima, and also (formed of two vajras) on Shingon altar-tables.

1 Cf. with this the Rescript of Meiji-Tenno recommending his Japanese subjects to "go into all parts of the world to seek knowledge."

2 According to the Imperial History of the Mongol dynasty 欽定元史, Ch'iu was born in Shantung, A.D. 1208.

busily engaged in warfare with Western lands, notwithstanding his tremendous defeat off the coast of Japan in 1281.

The wisdom of the good monk's simple teachings so impressed Kublai that, recognizing his spiritual rank and that he was indeed "a GOD-given teacher, sent to revive his conscience," he always addressed him as Shin Shen, "the Immortal," 神仙, and bade his secretaries note down his sayings.

The result was "*Sai-yeu-ki*" 西遊記—and we must here note a curious link with our Merchants from Venice in the mention of a "Bridge of Sighs and continual wailing" in the Purgatory described in Chiu's Epic of which the Chinese emperor, Tai-tsung, was bidden to tell men and not forget it when restored to earth.

As the Polo family remained in China till 1292 (four years after Chiu died at the age of eighty), during which period the renowned Marco was constantly employed by Kublai Kaan in his Home administration as well as on many distant Imperial missions, it is humanly certain that all these kindred spirits were friends, CO-OPERATING together for the good of China's millions!<sup>1</sup>

Can you not imagine the intense interest with which the venerable Chinese monk would listen as the eyewitnesses described that wondrous Shrine of St. Mark on the lagoons of Venice, whose Art first interpreted to Venetian hearts the LAW of CHRIST in its eternal harmony with the laws of both Jew and Gentile and made legible to their eyes by means of magnificent mosaics, such as those over the main entrance of the thronèd Christ, inscribed with the words:

"I am the Gate of Life,

Let those who are Mine enter by Me?"

and in the Central Dome, where He is depicted seated on a Rainbow,<sup>2</sup> supported by four Angel-like Evangelists as pillars—(the

1 These millions so impressed Marco Polo's imagination that on his return to Venice he was always talking of them, and thus earned the name of "*Marco Million*" from his

countrymen. His house was called "*Corte Million*", and his book "*Il Million*."

2 In the same cupola the Sixteen Virtues are also personified in

*Shitenno* 四天王)—between the Twelve (Jap. 十二 *jūni*)—and the Madonna, with its encircling legend :

“ Why stand ye wonder-struck? This Son of GOD, *thus gone*, shall come again to give the Laws that ought to be ;” for this, as you know, is the meaning of *Nyorai* ” 如來; the chief theme of Chiu's Allegory—“ Tathagata,” the “ True Model !”<sup>1</sup>

And, even more particularly, we feel convinced that Chiu Chang Chun in composing his own marvellous Allegory was deeply impressed by the account of the great mosaic over the Font at San Marco which depicts the Outpouring of the Holy Spirit upon the Church at the Feast of Ingathering at Jerusalem, in an upper room at whose closed door a group of various nationalities listen wonderingly,—for one of them is a CHINAMAN !

In *Sai-yeu-ki*, Chiu tells of the miracles wrought by Kwannon with her Willow Spray and Living Water in transforming wild-beast natures<sup>2</sup> into Bodhisattvas, *i.e.* saints, Saviours<sup>3</sup>—World-healers! and describes a most mysterious Diamond Ring by which the Ancient of Days “ civilized the Huns into Bodhisattvas,”—an expression akin to St. Peter's “ made Partakers of the Divine Nature ” (2 Ep. 1. 4).

A beautiful Chinese prayer to Kwannon is “ Baptize us with Thy sweet Dew,”<sup>4</sup>—this “ Dew ” 甘露 (Skt. *amrita*)

mosaic work—viz. ; Temperance, Prudence, Humility, Kindness (*benignitas*), Compassion, Abstinence, Mercy, Longsuffering, Chastity, Modesty, Constancy, Charity, Hope, Faith, Justice, Fortitude.

Can it be that these 16 personified Virtues have something in common with the 16 Rakan of Mahayana Buddhism? and that the Rainbow token, visible in all the Chosen temples, is in close affinity with that same heavenly Alliance?

<sup>1</sup> *New Testament of Higher Buddhism*, T. Richard, p. 52, 66. Cf. Col. 1. 15 “ Who is the Image of the Invisible God,” and Hebrews 1. 6.

<sup>2</sup> *Ante* p. 4. and n. 5.

<sup>3</sup> Nehemiah 9. 27.

<sup>4</sup> Josephus (*Antiquities* III. 5) describes the mist over the Tabernacle of Israel from which “ there dropped

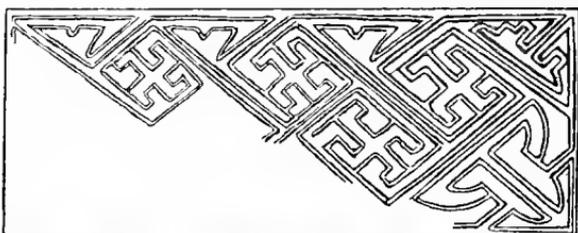
a Sweet Dew, such as shewed the Presence of God to those that desired and belived It.”

And also at the Dedication of Solomon's Temple Josephus (*Ant.* XIII. 4) says: “ There came down a thick Cloud and stood there, and spread itself after a gentle manner into the Temple. It was diffused and temperate, not such a rough one as we see full of rain in winter.” Cf. with this the “ rough ” and “ gentle ” Spirit of the gods spoken of in Japanese Shinto.

In 629, Huentasang told the King of Kan-chang (Tu-fan) how “ Tathagata (*Nyorai*), exercising His great love,—was born on this much polluted earth and as the SUN illuminated the darkness.

“ The Cloud of His Love hovered over the summit of the heavens and





ABHĀYA

THE DIVINE HAND OF PROTECTIVE POWER (cf. p. 62) AND THE TWO  
 SVASTIK SYMBOLS OF THE RISING AND THE SETTING SUN  
 On the Keltic Cross set up by Abbot Muiredach at Monasterboice.

this "Rain of the Good Law"<sup>1</sup>—being always the symbol of Immortal Life—the "Ambrosial Fountain" of the 2nd century Syrian "Acts" of St. Thomas.

And this is "the Mystery of the Font" which the *Liturgy of the Armenians* ascribes to "the Holy Spirit, the Fountain of Life, the Mother of Faith," who "by the Laver regenerates us children, radiant like the LIGHT."

One other important Link must not be ignored :

In the old Japanese edition of *Sai-yeu-ki* there is a picture of the Monkey starting back amazed at the sight of a gigantic Hand, emerging from The Cloud, which blocked his road.

It is clearly "the Great Hand" which appeared on Israel's behalf at the Red Sea, (Ex. 14, 31. mg).

Besides this, it is a feature in the Shingon teaching of Kobo Daishi, and is remarkable on the Irish Crosses at Clonmacnois and Monasterboice.<sup>2</sup> Up to the 12th century it was the only way in which Western Christians dared to represent the Heavenly Father, the Ancient of Days, the "Aloha" of the Nestorian Stone—the "Amitabha" of Mahayana Buddhism! The great uplifted Hand of Miroku in the depths of Diamond Mountain measures 5 feet! and means Protection.

Dr. Richard (who translated the *Sai-yeu-ki* Epic) believes its author, Ch'iu, was a convert from Taoism to the Higher Buddhism—called Mahayana, the Greatest Way—and

"BY THEIR FRUITS YE SHALL KNOW THEM"

is the infallible test given by the Christ Himself.

We quoted Marco Polo's account of the great Kublà

the Rain of His Law watered the 3000 worlds."

Note that the Cross on the Stone at Cho'Ang emerges from The Cloud and is surmounted by the *tāma* and two Dragons.

Although Genzio's letter was written five years ere the Syrian Monks reached Cho'ang, it contains remarkably similar expressions to the Inscription on the Stone which was erected quite 150 years later.

1 Deuteronomy 32. 2. In the Roman Catacombs there is a fresco of the Three children whom Nebuchadnezzar condemned to the burning fiery furnace, receiving Christ who, in the Form of the Angel of the Dew, had come down to cool it by His refreshing presence. The *East Syrian Office* says that this "Another" sprinkled the Dew on the faces of the Martyrs and caused them to shine.

2 Abbeys founded A.D. 521, 548.

Kaan's charities originated under Buddhist influence ; now for the other side of the shield.

Under Genghiz Kaan, so awful were the Mongol devastations—days of such unheard of horror and incredible slaughter, that men thought the Judgment-hour had come. In one place alone 900,000 souls were either butchered or dragged into slavery with frightful barbarities such as those with which our cablegrams have too well familiarized us during the past months.

“ From the fury of the Mongols, good Lord, deliver us ! ” was a clause added to the English Church litanies for, in 1238 the dread of these Barbarians kept the Gothland and Friesland folk from the herring fisheries off Yarmouth—the very place so recently bombarded by those cultured rationalists, the Germ-Huns !

In 1245 over 40 peoples or countries had fallen victims to the Mongol armies who, marching in closest massed ranks like the Germans today, meant to conquer the whole world literally and absolutely. Such, at least, were the terms of the will of the reputed Nestorian “ Christians,” Genghiz and his son Kuyuk Kaan,<sup>1</sup> the style of whose seal ran, “ Kuyuk, the strength of GOD. GOD in Heaven and Kuyuk Kaan on earth, the Seal of the Lord of all men,”—words strangely like those of Kaiser Wilhelm : “ Myself and God, my Ally ! ”

The very word “ Kaan ” meant “ King of Kings,” Sovereign of all the world !

Unheard of misery, starvation, slavery, and unspeakable horrible infamies marked the Mongols' track as they swept like a cyclone over India, Russia, China, and even Korea, deluging the lands with human blood. They were justly called “ those Devils ”<sup>2</sup> against whom the whole civilized world must stop their own quarrels and unite.

1 Colonel Yule distinguishes between *Khan*, the ordinary title of Tartar chiefs, and the Mongol princes of subordinate realms, and *Kaan*, the peculiar title of the Supreme Chief of the Mongols. He says that among

the Chinese *Kaan* is a generic term for any one ruling the empire. *Cathay*, pp. cxvii, n. 1 ; 504.

2 So, 800 years before, when the Huns threatened Rome and killed all civilisation, St. Jerome wrote of the

Providentially for mankind, these fiends embraced Mahayana Buddhism and were transformed into the most Peace-loving people upon earth<sup>1</sup>—from which character they have not relapsed<sup>2</sup>—and it then became possible to walk in safety from Korea to Russia.<sup>3</sup>

In 1283 (two years after Kublai Kaan's invincible Armada was "destroyed by the Divine Wind from Isé" when, of 3500 junks, full of 180,000 Chinese, Mongols, and Koreans, only three men survived to escape to China and tell the tale), Ch'iu Chang Chun reached the Mongol Court and besought Kublai Kaan, the grandson of Genghiz,<sup>4</sup> to desist from piracy, pillage, and murder; and that Great Kaan of Cathay listened respectfully to the aged Monk and commanded that his words should be preserved and handed down to his own princely sons.

A Buddhist monk was appointed National Instructor, *Kwo-shi* 講師 "Heavenly Tutor," to guide the people, and his orders were received as Imperial proclamations.<sup>5</sup>

It might be an experiment well worth the trial if the Korean and Japanese Buddhists organized a Missionary-crusade to the Neutral Nations who stand aloof and watch the deadly strife in Europe without raising a finger to stop the Militarism which, by its under-sea and aerial warfare, has transformed that once happy Christian continent into an Inferno,—as well as to those Nations who, rightly or wrongly, are now struggling unto the death in the West.

"There is no barbarism now outside of Europe—the Barbarians are all confined to Europe," so wrote a Russian nobleman recently to me. He is a profound thinker, and also knows Japan.

supreme calamity—"those ferocious beasts—the Huns!" Thus doth history repeat itself.

<sup>1</sup> Cf. pp. 4 & nn. 1, 5; 13.

<sup>2</sup> Klapworth (quoted by Edkins C.B. p. 190) says "The wild nomads of Central Asia have been changed by Buddhism into amiable and virtuous men, and its beneficent influence

has been felt even in Northern Siberia."

<sup>3</sup> Griffis, "*Corea, the Hermit Nation*," p. 73.

<sup>4</sup> Some people identify Genghiz Kaan with Yosbitsune, a Japanese adventurer.

<sup>5</sup> Edkins, C.B. p. 148.

“What,” he asks, “if the Japanese should now redeem mankind?”

Japan's courageous fidelity to the spirit of the Alliance and her plighted troth from the outset of the conflict, both by land and sea, sweeping the German navy off Oriental waters and making them safe for commerce and travel, has earned the gratitude of the whole British Empire; whilst her conduct of the siege of Tsingtao—killing and wounding as few as possible of the foe, and refraining from loot,—has won boundless admiration from all civilized races.

Catholic Belgium has played her part in the spirit of Marco Polo's countrymen—those chivalrous Venetian sailors who, in 1082, when captured by the Norman admiral Guiscard (the greatest sea-captain of his day), and bidden make peace and cease to fight in defence of the Byzantine emperor under penalty of having their own eyes put out, replied: “Know thou, Duke Robert, that although we should see our wives and children slain, *we will not deny our Covenants* with the autocrat Alexius. Neither will we cease to help him, and to fight for him with our whole hearts!”

I have brought a mandara to show you—copied from one in a little village temple of the Shingon-shu, on the shores of the Inland Sea opposite Itsukushima, of the Signs of the Zodiac<sup>1</sup> amidst which Ō Shaka san, wearing the triple Rain-

1 The Circle of the Zodiac, says Dr. Sayce, was known by the Sumerians in B.C. 4700, over 1000 years before Sargon the Great ruled at Agade.

Through its Twelve Signs lay the annual path of the Sun—the God of Light and Healing (Cf. Malachi 4.) one of whose many names was *Pisces*, “the Fish of Ia” (see *Infra*, ch. XI); another was the God of the Ferry Boat; and a third Murudug, or Marduk the Redeemer, which, in the course of milleniums, developed into the Japanese “Miroku.”

The *Lotus Essence* (ch. XI.) speaks of Seven great Shrines which are *Spiritual Ferry-boats to the Promised Land*,” N.T.H.B. p. 190.

The twelve clay tablets of the so-called “*Creation Series*” known to the Akkadians, Babylonians and Assyrians, were numbered in accordance with the 12 Signs of the Zodiac.

This number is associated also with Yakushi Nyorai and his Twelve Generals (Jap. *Jūni*), and with the Apostles of Christ to whom He gave “all authority over all the Power of the Enemy,” Darkness, Disease, and Death, (cf. Luke 10. 1 ff.)

In this so-called “Astro-theology” the unbiased student will readily perceive the Primitive Revelation and Gospel Promise of Genesis 3. 15 written in the stars of Heaven.

bow-halo, is enthroned on a Lotus flower—(the symbol of Life victorious over Death).

With it you can compare the account John Ruskin gives of the carvings on the great West front of St. Mark's at Venice —(and also on Reims Cathedral,<sup>1</sup> so recently destroyed by the ruthless German gunners)—where, amidst the same Zodiacal signs, the grand central Figure is that of the ascended CHRIST, the Sun of Justice, throned amid the Stars, that same One “who shall return to give the Laws that ought to be”—and which, therefore, must and eventually will be!

<sup>1</sup> The Signs of the Zodiac are on the base of the great Keltic Cross at Monasterboice in Ireland erected *cir.* A.D. 913. and are frequent on Norman Churches in England.

The Svastika in both forms *i.e.* of the Rising and Setting Sun, is also on this Cross.

At the 13th century Cathedral of Chartres the Ascension is framed in the Signs of the Zodiac.

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## CHAPTER II.

## THE HIDDEN PALACE AND THE SHIP.

Appalling catastrophes which thrill the world when, despite all human scientific skill, gigantic liners founder, *e.g.* the "Titanic," through a submerged ice-berg in the Atlantic Ocean, or the "Empress of Ireland" in the calm, fog-bound waters of the St. Laurence river,—swiftly followed by a world shaking cataclysmic war of extermination which has turned Europe into a shambles with millions on millions killed, wounded, and famine stricken—surely gives the survivors pause to consider if, ere such lessons pass into the swift oblivion of the Twentieth-century-mind, it might not be well to travel back in thought some 1300 years to the era of Great T'ang in China, and to the contemporary period amongst Anglo-Saxons at the other side of the globe in the seventh century A.D. ?<sup>1</sup>

China's great spiritual classic 西遊記 *Sai-yeu-ki*,—"A Journey to the Western Heaven in Search of the Good Law"—written by Kublai Kaan's desire to embody the teachings of Chiu Chang Chun, a Taoist monk, fifteen years or ever the "Divina Commedia" saw the light in Italy, is better known today in China, Korea, and Japan than are either Dante's immortal Epic, or even Bunyan's undying allegory, the "Pilgrim's Progress," in Western Christendom.

It vividly describes the visit of Tai-tsung—greatest of Chinese sovereigns<sup>2</sup>—to the nether-world of *Jigoku* 地獄 (the Jewish and Nestorian *Gehenna*, Greek, *Hades*)<sup>3</sup> in A.D. 639.

1 At the end of that century Theodore of Tarsus, a Greek monk, aged 67, accompanied by an African deacon went to England and became Archbishop of Canterbury. So international and supernatural was the spiritual fellowship in those days that the Anglo-Saxon Church was

ruled by an Asiatic and an African! —(Montalembert, vol. 3.)

2 Tai-tsung's power was acknowledged south of the Hindu Kush and as far north as the Caspian Sea.

3 Cf. St. Paul's words in his letter to the Philippians (2, 10, R.V. mg. "The world below.")



燕生皇帝

THE CHINESE EMPEROR T'AI-SUNG, RETURNING FROM HADES, ARRESTED  
 BY SEEING THE TWIN FISH IN KANRO, THE BAPTISMAL RIVER.



Kindly note this date for it was four years after Alopen, "a man of Ta-t'sin,"<sup>1</sup> with 70 Persian, Syrian, and Ethiopian monks<sup>2</sup> from the Roman Orient,<sup>3</sup> bringing Images and the Old and New Testament Scriptures, reached Cho' Ang (Sianfu)—and the identical year in which the translation of that Divine Library, the whole Bible, was finished under this same Emperor's auspices in the Imperial Library attached to the Palace<sup>4</sup> which, founded by his predecessor, contained 200,000 volumes and was the marvel of that age.

Thus did that grand Emperor "fertilize the Truth," defend the Faith, and by Edict cause the "Luminous Religion" to be proclaimed in the Ten Provinces of China!<sup>5</sup>

*Komyo-ji* 光明寺 "Palaces of Concord, large and high, Luminous temples of Spiritual knowledge," erected in his son Kao-tsung's reign, "filled a hundred cities with joy and felicity through the length and breadth of the land."<sup>6</sup>

Now is it not an amazing fact that in practically every Korean temple I visited this inscription is over the Oratory door: "Great, Bright, During Temple," 大明間寺?

Another historical fact must not be ignored, namely, that when the Three Han (Korean kingdoms) sent tribute in A.D. 622 Tai-tsung liberated all the Koreans interned in China and commanded the young men to study in the Imperial University at Cho' Ang (長安), and acquire the highest culture then available, for it throws such strong light on the probable origin of the Teachings illustrated in the frescoes at the contemporary temples on Kongo-zan in Korea,<sup>7</sup> the chief of which still bears

1 *Nestorian Stone*.

2 Four of these monks were black Ethiopians.

3 Thirty eight years before, in A.D. 597, St. Gregory the Great sent Augustin from Rome with 70 monks to convert the barbarian Anglo-Saxons in South Britain.

4 A Millenium before King James VI. did similar work at Westminster!

5 "The Christianity of China between the 7th and 13th century is invincibly proved by the consent of Chinese, Arabian, Syriac and Latin

evidence, Assemani etc.," (Gibbon's *Decline and Fall of Roman Empire*," ch. 47. n. 2., Dent's *Everyman's Library*).

Tai-tsung was quite as true a Christian as Constantine the Great, three centuries earlier in Europe, whom (Dean Stanley says) "the Eastern Church canonized as a Saint equal to the Apostles."

6 *Nestorian Stone*.

7 In A.D. 606, Tori bushi, (grandson of Shiba Tatsu 司馬達等 of Nanking, the first Chinese missionary from

the name 長安寺 Chang-An-ssa, (*Jap.* Cho'-Ang-ji)—*i.e.* Sianfu temple.<sup>1</sup>

We need not dwell on the terrific sufferings in the hells behind the Dark Mountain, or, more correctly 餓鬼道, abodes of demons, *ti yü* 地幽, "earth dungeons" (Skt. *naraka*)—which St. Jude describes as "blackness of darkness,"<sup>2</sup> and which The Christ said are "prepared for the devil and his angels";—although some of their names, such as the "Tongue-pulling hell";<sup>3</sup> the Grinding hell" (for all sorts of disloyalty, disobedience, wickedness and hypocrisy); the "Tearing-on-the-Wheel hell" (for every kind of unrighteous, treacherous, and deceitful speech); the "Unmasking hell," that for using false weights and measures, cheating the ignorant and bringing misfortune on the helpless;—(Abi, the lowest of all,<sup>4</sup> being reserved for those guilty of filial impiety<sup>5</sup>)—might well arrest our attention, for they not only resemble those in *Amenti* described in the Egyptian "Pilgrims' Progress"—the "*Book of the Dead*" (which the priests, some 4000 years B.C., collated from the texts incised on the Pyramids)—and those embodied from all ancient lore<sup>6</sup> in the grand Epic given by Dante to the Italians in their own vernacular, A.D. 1300, but were also,

Korea A.D. 525, and nephew of Shimane, the first Buddhist nun in Japan, who went to Korea to receive her training from Monk Eben), built *Kongo-ji* temple for the Japanese Empress Suiko.

Tori carved for Shotoku Taishi a Shaka Trinity out of one block of wood. Bearing the date 600, it is preserved at Horinji. In 625 he carved a similar Yakushi Nyorai Trinity.

1 Mr. Beal in his valuable hand book "*Buddhism in China*," informed the Christian world, over 40 years ago, that "the Buddhist Service was brought to China during the T'ang dynasty, *i.e.* about the sixth century—which date would be in agreement with the acknowledged existence of a Christian Church in Malabar, *i.e.* of Syriac or St. Thomas Christians." In it there are points of agreement and strong resemblances to Early Christian liturgies.

2 Jude 13; Matt 25. 41. '*Naraka*' is also mentioned on the Nestorian Stone as "*destroyed by Messiah*."

3 Note that Bunyan in "*Pilgrim's Progress*" describes Mistrust and Timorous being burnt through the tongue for trying to hinder Christian on his journey.

4 In Korean pictures there are 10 Hells each ruled by a King, with which we may compare Christ's words in Matt. 19: 28.

The number is augmented in China to 18 Judges, with Yama as chief Assessor (p. 37).

5 Contrari-wise, filial love is powerful to save parents' souls out of Hell.

6 In the (Syrian) apocryphal, *i.e.* non-canonical, *Acts of Thomas* the souls wallow in the mire, are hung up by their tongues over a chasm for slander, whilst thieves and covetous are suspended by the hair and hands, or by the feet with head downwards,

alas! a vivid picture of the torments inflicted by the Roman Emperor Dioclesian in the Near East early in the Fourth Century (*Eusebius*, bk. viii. c.-70) and by the Persian King Sapor II. for some 40 years upon those whose spiritual descendants came three centuries later to Sianfu.

Suffice it to say, the Chinese emperor, profoundly moved thereby, carefully noted all he saw and heard in "the Regions of the Dead," and that on quitting them Judge Tsui, of the Fēng Tu office in Hades,<sup>1</sup> thus counselled him :

"When your Majesty returns to earth, you must on no account forget to found the great Guild of ALL SOULS for the salvation of those who die on land or sea, and the rescue of all orphaned, lost and homeless souls,<sup>2</sup> for if there are no complaints in hell, then the people on earth shall enjoy themselves."<sup>3</sup>

To the amazement of his widowed Empress,<sup>4</sup> the terrified Palace ladies,<sup>5</sup> and Ministers of State, Tai-tsung, having lain dead for three days and nights, was heard knocking on his coffin and crying aloud, and, on his release, returned to earthly life and resumed his Imperial duties.

For forty-nine days a great religious Festival was held in the old capital of Cho' Ang during which Huen-tsang,<sup>6</sup> the exactly as we see in the Buddhist living flourish and the dead have pictures of Jigoku. joy."

1 Amongst the papyri of Oxyrhynchus in Egypt, a precious fragment has just been found by Messrs Grenfell and Hunt in which Philo cites the story of Croesus, and says, "In truth no unjust person is allowed to go unished, but he pays the fitting penalty; if not here then in Hades with better Judges who are freed from the chains of the body, and who judge, with their souls, naked souls whom they see distinctly through and through."

2 Note that St. Gregory the Great (p. 23 n. 3) who died A.D. 604, shocked at the idea of an eternity of vengeance and torment, was the first in Europe to preach the doctrine of Purgatory publicly, and to make it an article of Faith—*Sacred and Legendary Art*, p. 316.

3 Exactly as the Nestorian Stone says is the result of prayer: "The

living flourish and the dead have joy."

4 This is according to *Sai-yew-ki*, but I am not aware that the Emperor had taken a second wife for when his Empress, Ch'ang Sun, (one of the noblest women rulers that ever lived, and "whose *silent influence* was immense") died, the year after the Syrian monks' arrival, her broken-hearted Spouse built a high Tower near his palace from which he could gaze upon her distant tomb.

If this be true, it is only natural that brooding over his Consort's death in the light of the New Teachings from the West should result in such a vision.

5 Tai-t'sung had previously dismissed 3000 of these Court ladies.

6 The date given in *Sai-yew-ki* does not tally with the historical fact that at this time Huen-tsang had been for some years absent in India.

leading Buddhist authority then in China, gave outlines of the *sutras* and told of the multitude of erring souls on Earth who had lost The WAY, and whom he longed to guide back into the Truth.<sup>1</sup>

On one such day Kwannon Daishi, the Heavenly Teacher<sup>2</sup> being sent down by the Celestial Ruler, joined the audience, disguised in poor garments, so was not recognized when she cried aloud, "Huen-tsang! you have only explained to us the early Hinayana teachings (Primitive Buddhism, *Sho-jo*), 小乘) which cannot save the dead. Now tell us of the Higher Buddhism, the great Mahayana SHIP which takes the dead to Heaven,<sup>3</sup> saves men from grief, and gives them IMMORTAL LIFE without requiring Re-birth into this world!"

After this, in response to the Emperor's call for volunteers, Huen-tsang—being given a White Horse<sup>4</sup>—started on pilgrim-

1 This agrees with the *Life* (pp. 6, 7, 14, 19, 20), for Huen-tsang, noted for his saintly appearance and commanding presence, everywhere won so much love from the people, and high respect from the Governor of Szchuen, priests and other officials. He says himself that "being afflicted because the sacred books of Buddha were imperfect and not always in agreement—forgetful of comfort and regardless of danger—he swore to go to the West to seek for the Law bequeathed to the world by Nyorai." It is significant that, having passed Tun-hwang, he found himself alone on the edge of the "Desert of shifting sands," deserted by his novices—and at his wits' end, so he cried fervently unto MIROKU in his trouble and besought Him to find a Guide.

2 John 14. 26; 15. 26; 16. 13.

3 The Nestorian Stone of Witness erected A.D. 781, describes this Great Ship of Mercy, launched by Messiah, in which both Quick and Dead sail safely to the Bright Palace.

4 Rev. 6. 2; 19. 11—14. Pe-masse, 白馬寺 "the White Horse temple was erected by Emperor Ming-ti at Loyang for Kasyapa Matanga and Dharm Ananda, the two Buddhist monks from Gandara, who brought *sutras* and a *sandal wood standing*

image of MIROKU in A.D. 67, copied from that very famous one in Talila, the capital of Udyana, "From the setting up of which, rather over 300 years after Buddha (Gautama's) Nirvana—the streams of the Good Law began to flow Eastwards." Cf. *Travels of Fa-Hien* p. 26, note from Chinese history *Ming Ti pen-niu-chouen*, by Dr. J. Legge; *Buddhist Records*, vol. 1 pp. xxx, 128 to 238 and notes, 1884; and *Life of Huen-tsang*, pp. 31, 66; Beal. *Indian Pandits in the Land of Snow*, Sandras Das; and *Chips* 5. p. 193, Max Müller.

The original image in Udyana stood facing the West,—i.e. "towards Jerusalem", (cf. 1 Kings 6. 29, 30, 41-43; Daniel 6. 10.)

In this position the life-sized statue of the young prince Jovo Rinpoche stood in the basilica, Jo Kwang, "God's House," which King Srongsan Gampo built to enshrine it at his new capital of Lhasa in A.D. 641 when brought by his bride, Emperor Taitung's daughter Wen-tcheng, in her dowry to Tibet, i.e. Tu-fan (p. 16 n. 4).

The Jewish Synagogue at Kaifeng-fu in Honan also faced West ("Chinese Jews," p. 10; M. Adler), and "whilst European Jews pray Eastwards those in China turn to the West—towards their Land;" (*The*



法華三藏經



KWASYIN IN THE FORM OF AN AGED LADY BESTOWING THE CROWN OF THORNS—(i.e. THE TONSURE)—ON HUEN-TSANG.

From the old Japanese edition of "Sai-Yen-Ki" 西遊記.

age to the Western Heaven in search of the holy Mahayana writings of the Great Way of Salvation; and received from Kwannon in the form of an aged woman<sup>1</sup> a Crown of Thorns, *i.e.* the Tonsure,<sup>2</sup> and the Gospel Robe of Blessedness (*i.e.* *késa* 袈裟, or cassock.)

Thus far the Chinese *Epic* and the Japanese illustrations thereof.

A few years later (as the old Japanese Chronicle records) the All Souls' festival *Ō Bon*, had spread to Nara in A.D. 647, 657, and 659, together with the erection of a model of Mount Sumeru 蘇迷盧.<sup>3</sup>

Less than a century after that a young Chinese Court artist named Wutaotze 五道子 (*Jap.* Godoshi, d. A.D. 749)—painted the Torments of Purgatory with such marvellous realism in the Cho' Ang temples—thus powerfully visualizing the Unity of that Faith<sup>4</sup> which the Syriac monks and Amogha Vajra, the great Indian teacher, were busily preaching in conflicting languages—that thousands of Chinese spectators, terrified thereby, repented, forsook their sins, and led new lives.

Thus the Ulambana 于闐盆<sup>5</sup> or *Ō Bon* festival, was

*Jews in China*, pp. 25, 26, Consul Finn, 1843.)

According to *Later Han Annals*, A.D. 25-120, Tsai-yin, the Chinese high official sent by Ming Ti to the West in search of the Golden Buddha whom he had seen in vision, joined these Gandara monks at Khoten, and on nearing the Chinese capital caused the image to be put on a White Horse—hence the name given to the monastery, Peima-sse.

The memory of this incident is enshrined in the Japanese Alps where *Ō Renge*, "the Great Lotus Peak," rises from the Japan Sea-shore in a cluster of peaks resembling a Lotus blossom, the highest of all being Hakuba-zan, "the White-Horse peak."

1 Cf. "the Aged Woman" in the earliest Christian allegory, the *Vision of Hermas*, (who is explained to be "the Holy Spirit and the Church of God,") with Avalokites-

vara (Kwannon) who "from of old" appeared on earth in various places and under many forms. Eitel, *Hand-book to Chinese Buddhism* p. 23.

2 There is no tonsure in Hinayana.

The tonsure and monastic habit together were known as "the Penitence," (*Monks of the West*, ii. 106.) In Greek the tonsure is *σρεφαναος* crown. In the *East Syrian Offices* "The Holy Spirit weaveth their crowns" (*i.e.* of the faithful and martyrs) is so frequently said that we must not overlook its significance, nor that "the Robe of Grace" is also "woven by the Holy Spirit" p. 213.

3 *Nihongi*, ii., 230, n. 3; 251.

4 So, Nestorian Stone tells that in Tai-tsung's reign, whilst the Christian Scriptures were being translated,—"the Court listened to and deeply pondered over the Doctrine, and understood the great Unity of Truth."

5 The monk Dharma-raksha a native of Tokhara,—the Yuetchi-

popularized in China by Amogha Vajra<sup>1</sup> 不空金剛 who, during his 55 years' stay there, endeared himself to three successive T'ang<sup>2</sup> Sovereigns (one of whom forbade his return to India!) and was their tried friend, counsellor, and baptizer.

Amogha (known in China and Japan as Fuku-Kongo) reached Sianfu in 719 A.D. with Kongochi 金剛智 (Vajra Bodhi) whom he succeeded as Mahayana Primate. He was therefore contemporary with the Assyrian missions whose leaders, ever since their arrival in A.D. 635 and 744, the Chinese Court had equally honoured, gifting them with the same Im-

Getae kingdom — introduced the Ulambana into China in the Third century, A.D. 265, and translated the Ulambana *sutra* which "gives to the whole ceremonial the (forged) authority of S'akya Muni..... The whole theory with its ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship grafted upon Confucian ancestral worship is *entirely foreign* to Ancient and Southern Buddhism." Eitel, pp. 183, 185-6.

1 Amogha, like Columba and the great Monks of the West, was an indefatigable translator and copyist of sutras. Like Buddhō Simha (p. 5) Amogha Vajra brought *Mikkyō*, Doctrine of the Divine Friendship, from India. He was devoted to *Hoké-kyō* which, as Dr. T. Richard (that great scholar missionary who studied Buddhism for 40 years in China,) so ably shows in his "*New Testament of Higher Buddhism*," is "the very essence of the Christian Gospel and therefore a Gospel of great Hope for the millions of Asia, in Asiatic nomenclature."

2 Namely, Huantsung, A.D. 713-755, the greatest T'ang emperor after Tai-t'sung.

Under him the Syrian Church recovered [the prestige lost under the persecuting Empress-dowager Wu-tsiehtien (a lapsed Buddhist nun—who was the previous Emperor's concubine and, on his death usurped the throne); and Kiho, a new priest of Great Virtue, arrived in 744 from Syria. The Emperor composed mottoes to

adorn the church walls besides placing the portraits of the five T'ang sovereigns therein.

Huan-tsung was surnamed "Emperor of the PERFECT WAY."

Su-tsung, A.D. 756-762, "aided by the Great Good Spirit," rebuilt Syrian "luminous temples in five cities," and, together with his subjects, was greatly blessed.

A Buddhist monk, I-sz, from Ra<sup>3</sup> jagriha on the Ganges received the highest rank from Emperor Su-tsung, and—(so the Syriac Stone records)—was "the great benefactor of the Luminous Religion, practising its discipline and, yearly assembling them from four Churches, he engaged its priests for 50 days in purification and preparation."

Hence, it is pretty clear that Amogha Vajra, who died 774, was equally intimate with the Syrians.

Tai-t'sung, A.D. 763-780, "walked in The Way of the silent operation of the Spirit." The friend of peace and full of mercy, he befriended Buddhists and Christians alike and favoured the Messiah-teaching.

This "Virtuous Emperor" was succeeded by Tê-t'sung in whose second year the great Stone of Witness was erected A.D. 781 by the Syrian monks. It mentions his "vivifying influence." He greatly favoured the Messiah-preaching.

This was the Emperor who welcomed Kobo Daishi in A.D. 804, and his successor was loth to part with the Japanese monk.

perial purple robe<sup>1</sup> and high official rank as right hand "Sleeve advisers," to the Emperor.

No man can have two "right hands," neither can there be two suns in the sky, nor two rulers in a country!

Most foreigners are acquainted through Lafcadio Hearn's writings on Japan with this beautiful *Ō Bon matsuri* 盂蘭盆 which is yearly celebrated on three July days<sup>2</sup> when the dead humans return to earth together with the souls of deceased horses, cats, birds, dogs, and I have even known an instance of a pet rat!

Food-offerings are reverently set in expectation of their welcome visit whilst, alike in their old homes and at special temples, the monks intone certain Buddhist Scriptures in behalf of both animals and men—"the WHOLE CREATION" of the earliest Christian Gospel (that of St. Mark), and of the Apostle Paul's letter to the Romans (8. 22, 23) which the Chinese artist Godoshi set forth so exquisitely in his picture of the *Nehan* where All Creation, down to the very gad-fly, caterpillar and snail, mourn Ō Shaka-san's decease.

On the third night of *Ō Bon*, lights are lit around the graves and in tiny paper boats launched on streamlets, rivers, and ocean wave, to speed the beloved dead back to the Spirit-world of Gokuraku 極樂, the Land of Perfect Joy.

Especially significant are the immense Bon-fires on the hills around Kyoto (Heian-jo 平安城, founded A.D. 793). One built like a Chinese Junk is called "the Great SHIP OF LIGHT"<sup>3</sup>—another is a huge *torii* 鳥居<sup>4</sup> or "Gateway of Light"

1 So, likewise, the Syrian monk Alopen, and Huen-tsang, the Chinese Master of the Law, were welcomed by the great Rajah Silva-ditya with equal honour when they respectively visited his capital, in India—Alopen in 639, and Huen-tsang some years before.

2 Cf. the European observance of Hallow E'en, All Saints, and All Souls on three successive days in autumn.

The *Ō Bon*, celebrated on the some 15th day of the 7th month, corres-

ponds to the Jewish Day of Atouement on which prayers for the dead are a special feature.

3 Cf. p. 26 and n. 3. I read in *Mission News* that on returning from China in 848 Jikaku Daishi (Ennin) built a magnificent temple on Mount Hiyè whose roof—still visible—is in the form of a Chinese Junk. If so, then both Tendai-shu and Shingon were influenced by the Message of the Great Stone at Cho Ang.

4 P. 15; cf. John 10. 1,9.

(*Dai-Mon* 大門)<sup>1</sup> before which stands a Beacon-fire whose illuminated ideographs spell "the Secret Hidden House"<sup>2</sup>—(*i.e.* of gods and men).

For 1100 years these Bon-fires have been kindled as instructed by Japan's great civilizer,<sup>3</sup> the Abbot Kobo Daishi, on his return in A.D. 806 from Chang-An.

As at Bagdad on the Tigris (a few miles north of Ctesiphon in Parthia), and in Brittany—to which the Keltic monks who fled from the Saxon invaders of Britain brought Early Christianity before King Arthur<sup>4</sup> and his Round Table knights sought for the San Grael—customs identical with *Ō Bon* are still observed in behalf of the Persian sick,<sup>5</sup> and of All Souls in Breton commemoration,<sup>6</sup> it is surely a sympathetic link between the Far East and the then Far West which merits thoughtful investigation, and the more so as in Himayana there is no *Ō Bon*?<sup>7</sup>

In A.D. 633, *i.e.* just six years before the Chinese emperor Tai-tsung visited Hades (as told by the author of *Sai-yeu-ki* who, no doubt, founded his Epic upon historical fact), the Venerable Bede relates that an Irish monk named Fursey,

1 The character 大 *dai* alone measures 510 feet by 360 feet by 228 feet—a proof of the importance attached thereto!

2 This was the name of the Great Pyramid in Egypt on whose top was a Table of Offering spread with the "Bread of Vision," or "Revelation," (*i. e.* Shewbread, or Presence Bread in the Hebrew ritual, Ex. 24. 11; 25. 8, 30. R.V.) which "Set forth" the Twelve different Aspects of the Divine Being. Cf. also, Luke 24. 30, 31; 1 Cor. 11. 26.

Josephus describes three things in the Jewish Temple, "very wonderful and famous among all mankind," which were set before the Most Secret Place, *viz.*, the Golden Candlestick with its 7 lamps, signifying the 7 planets; the Incense Altar; and the Table whose 12 loaves signified the Circle of the Zodiac and the year. (*Wars* 5. 5); see *ante* pp. 20 and n. 1; 21 and n. 1; Heb. 9. 1-3.

3 A careful study of "*The Monks of the West*" shows that their work, like that of Kobo Daishi and Gyogi Bosatsu, largely consisted in teaching the natives to bridge rivers and make highways, *etc.* thus opening the countries to civilization.

4 Crowned A.D. 516.

5 *Stones crying out*, p. 52, L. N. Ranyard, 1865.

6 Montalembert quotes a Breton monk of the 17th century that "the Sun has never lighted a country where for 1300 years the True Faith has been held with more constant and unchanging fidelity."

7 The Christians of St. Thomas annually commemorate their dead relatives with great solemnity, in their houses. No strangers may be present. This custom has tended to cement these ancient Christians together for so many ages in the midst of Paganism. *Indian Church History*, p. 101. Cf. *ante* p. 29. n. 2.

singularly virtuous both in word and deed, fell sick and "quitted his human envelope, the body."<sup>1</sup>

The Angels carrying him aloft bade him look down and he saw four fires consuming the world he had left, viz. Falsehood, Avarice, Discord, and Impiety of the baser sort which scrupled not to defraud the lowly and feeble.

He also saw devils flying through the fire and raising conflagrations and wars against the just; and wicked spirits bringing accusations against himself.

The fire spreading alarmingly near, Fursey's Angel-friend re-assured him: "What thou hast not kindled will not burn thee, although it be terrible and mighty."

The Chinese *Yu-li-chih-pao* closely corresponds to this teaching, viz., "The hell that is ruled by the Judges of the Dead is no other than the hell that is within your own heart. If there be no hell within, the Judges of the Dead will have no hell for your hereafter."<sup>2</sup>

The same truth<sup>3</sup> caused the Flenish monk, Thomas à Kempis, in A.D. 1441, to call his world-famed book "*The Harmony of the Inner Life*;"<sup>4</sup> which is also the verity symbolized by the *svastika*, i.e. *manji*.

When bidden return to earth and "declare to all the need of REPENTANCE," Fursey shrank from his body as from a strange corpse, but the Angel bade him recognize and resume it.

In *Sai-yeu-ki* also, Huen, the Imperial messenger, when in the Cloud-ferry Boat was greatly alarmed at seeing a corpse

1 Dante calls the body "the swathing band that death unwinds;" cf. the cere-cloth or grave-clothes of Lazarus, John 11. 44.

2 The British martyr-prince Kadoc (who resigned his Kingly rights and vast domains and became a monk) early in the 6th century taught that "Love is Heaven and hatred Hell;" and that "Conscience is the Eye of God within the Soul of man." "The true King is the King of himself."

He composed "Kadoc's Hymn of Hate" against all that is evil, which

is the antithesis of modern *Kultur* expressed in the German Hymn of Hate. *Monks*, 2. p. 214; cf. p. 26 n. 1.

3 In *Pilgrim's Progress*, also, Mr. Great-heart says: "We need not be so afraid of this Valley of Humiliation; for here there is nothing to hurt us, unless we procure it to ourselves;" i. e. the fruit of our own doings which the common folk attribute to some foul fiend, or evil spirit. Cf. p. 25. n. 1.

4 Later known as the "*Imitation of Christ*"—in Japanese, *Sai-han* 世範.

floating in the stream; but his Angel-Pilot said smilingly, "Master, don't be frightened. That corpse is only your own old body. I congratulate you!"

After Fursey's spirit returned to his body, it is said that at the bare mention of his vision he sweated, even in the sharpest winter weather, as though in the fiercest summer heat.

This monk founded many double communities of Monks and Nuns in England.

With regard to the Judges in the Ten Hells I may observe in passing, that in the Diamond Mountain temples and elsewhere in Korea, their images are *seated* on each side of the gracious Jizo Bosatsu,—a fact worth noting as writers on Chinese Buddhism assert that in Ti-tsang's presence<sup>1</sup> these Judges invariably stand!<sup>2</sup>

According to the Cho'ang-ji tradition, the hair of Jizo when in Jigoku must always be painted *green*.<sup>3</sup> This is a noteworthy co-incidence for in Christian art Green, being the colour of the spring-time, resurrection, and hope in Immortality, is the special symbol of Purgatory, whose punishments are remedial—not final; and at Kegon-ji Yakushi holds a green Medicine cup.

I will not now enlarge upon the subject, but it occurred to

1 "Ti-tsang" 地藏 is the Chinese and Korean pronunciation of "Jizo Bosatsu." At Sokoji and Senganji in South Korea, Jizo has a distinct equal-armed Cross instead of a *Svastika* on His breast.

2 Similar sweeping assertions are made as to the position of Dai Seishi and Kwannon on either side of Amitabha; namely, that Dai Seishi (who in Korea is sometimes replaced by Miroku, and sometimes by Jizo Bosatsu, or Yakushi), is "always on Amitabha's right hand." This is true in probably the majority of cases but, both in Japan and in Korea, Dai Seishi is often represented on His left, and Kwannon on the right hand.

Huen-tsang identified Dai Seishi 大勢至 with Miroku 彌勒 in his writings; see *Buddhist Records* pp. 2, 47, 153; and *Life* (Julien's translation).

At Bodhagaya (the great temple

built between Fa-hien's visit and his own to India)—Huen-tsang noted a Statue of Miroku on the right and one of Kwannon on the left.

3 The usual colour of Buddha's hair is that of *Grapes*, purple, which some say are actually the so-called "curls" on His head.

In the *Syrian Offices* He is described as "The Blessed Grape,"—doubtless with reference to "the True Vine" of the Fourth Gospel.

At Nara the throne of Yakushi is hordered with a Grape-vine; and at Seoul I found in the Museum a Chalice of a Lotus flower resting on a Lotus leaf and around it a Vine with Grape clusters in relief—always a Eucharistic symbol;—also at Sengan-ji, a beautiful frieze with a Vine and its fruits, which is remarkable as that part of Korea is not suited to grape culture.

myself (and to a Roman priest whom I consulted) that the Ten Judgés correspond to the Apostles who, according to Christ's words in the Gospel, are to judge the tribes of ISRAEL<sup>1</sup> in the Age to come.

Frequently in Early Christian art Ten Apostles only were represented—Peter, who denied his Lord, and Judas, who betrayed Him, being omitted.<sup>2</sup>

Turning again to Bede's "*Ecclesiastical History*"<sup>3</sup> we find "a memorable Miracle" recorded, "*like those of former days, which was wrought in Britain to save the living from the Death of the Soul.*"

A man of Northumbria who, with all his household, had always led a religious life fell sick and died in A.D. 696.

Next morning he suddenly revived and sat up, and those who watched around his corpse in tears fled away terror-struck leaving his wife, who loved him best, alone in great fear and trembling.

Comforting her, Drythelm said: "Fear not, for I am now truly risen from death, and permitted again to live among men. However, I must not live hereafter as I was wont, but from henceforth very differently."

He then retired to Melrose Abbey<sup>4</sup> and received the monastic tonsure—"the Hat of Spikes" bestowed by Kwannon<sup>5</sup> in *Sai-yeu-ki* allegory,<sup>6</sup>—"the royal Diadem of spiked

1 Cf. Luke 22, 29, 30; Matt. 24, 44—47. The Ten tribes of Israel are *distinct* from the two of Judah who rejected and crucified Messiah.

Christ declared His mission and that of His Apostles to be to "the lost sheep of the House of Israel;" (Matt. 10, 5, 6; 15, 24; cf. also 23, 37-39). Ezekiel 37, 16-19—distinguishes very clearly between "the Stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows,"

2 Hulme's *Symbolism* pp. 15, 198.

3 (Every Man's Library).

4 Familiar to readers of Sir Walter Scott.

5 At Sokoji, I found Her picture in the Kwannon-hall. Seated on a Rock surrounded by water, She holds

the baptismal ewer and a Willow grows near by. But what struck me as *quite unique* was the *Tonsure* on Her head!

The ceiling of the hall was simply covered with White Cranes; symbolic of Immortality. "Whit Heron" *i. e.* White heron, Crane, was the name of the first monastery founded in North Britain by Ninian whom Damasus, the Roman pope, commissioned A.D. 397 as Apostle to the Picts.—Damasus was the enthusiastic restorer of the Catacombs and doubtless, enthused Ninian, who was a student at Rome, with his discoveries. These White Cranes were lately found in the Christian Cemetery at Antinoë in Egypt.

6 In the Japanese edition this

thorns, jewelled with blood " of the Catholic Faith,<sup>1</sup>—and lived in such extraordinary contrition of mind and body that, though his tongue was silent, his life declared that he had seen many things to be dreaded, or coveted, of which others knew nothing.

One such sight was the Ice-hell which, he declared, was harder and colder than the river Tweed wherein he daily bathed to cool his passions.

In terms akin to those of Dante and the Chinese Emperor this Northumbrian monk told of the awful torments "the innumerable multitude of deformed spirits"<sup>2</sup> suffered, and how he silently followed his Guide through the smoke and thick *growing* darkness of that "Hidden Place."<sup>3</sup>

This Guide wore a bright garment. His face shone, and when dark spirits from the fiery abyss rushed forward with burning tongues and beset Drythelm on every side, He drew near, like a Bright STAR<sup>4</sup> shining in the dark, and put those evil ones to flight.

Emerging from the stifling darkness into an atmosphere of Clear Light (Jap. 光明 *Kōmyō*), they reached a huge seemingly impenetrable Wall and, somehow, found themselves on its other side in a vast, delightful field, full of fragrant flowers,<sup>5</sup> whose delicious sweetness immediately dispelled "the stink of the dark furnace" which had pierced our dreamer through and through.

The Light therein exceeded the brilliance of the Noon-day Sun, and in its flower-filled Garden were the joyous mansions of the Souls in white—"beautiful young folks, so bright

spiked hat is depicted as a Crown or garland, Cf. p. 27, n. 2.

1 Abbé Fouard; also Gibbon's *Decline*, v, p. 110, n. 2. It signified Rejection.

Fra Angelico, in his famous fresco at Florence, shews tonsured monks ascending the Hill of Paradise being crowned with Roses by the welcoming Angels.

2 "Deformed spirits"—the identical expression used in describing the

Emperor Tai-tsung's visit to Hades, by the Taoist author of *Sai-yeu-ki*.

3 Cf. pp. 22 and n. 3; 30.

4 Edkins describes a Chinese picture of Ti-tsang asleep. A Star shines from His head and beside Him are two youths impersonating Joy and Rest. (Cf. Rev. 22, 16).

5 "Fragrance" is a marked feature in Dante's *Purgatorio*, and in the Persian *Avesta*.

and merry" <sup>1</sup>—who had departed the body in good works, but were not so perfect as to deserve immediate admission into Heaven.

The Guide explained that the Dreadful Vale of scorching fire <sup>2</sup> and piercing cold, which they first visited, was reserved to punish those who neglected to confess and amend their crimes until the hour of death but eventually confessed and repented.

"These," said He, "shall all be received into the Kingdom of Heaven at the Day of Judgment; but many are relieved before that Day by prayers, alms, and fasting of the living, and more especially by Masses." <sup>3</sup>

I have described somewhat fully this Northumbrian monk's vision, 57 years after the T'ang Emperor's similar experience, in the earnest hope that the striking parallels between the Contemporary Teachings of Moral Retribution in Christianity (Neo, or Higher, Judaism) in Western Europe, and in the Mahayana, (Neo, or Higher, Buddhism), in Eastern Asia, may not be lightly set aside as "mere coincidences," but rather impress you with the importance of studying Comparative Chronology.

\*A Chinese scroll-picture (Jap. *kakemono*) which reached me from near Peking, represents the Descent into Jigoku 地獄 (Hades) of Ti-tsang Pusa 地藏菩薩 under whose jurisdiction Hell is. But He is the Conqueror rather than its Ruler.<sup>4</sup>

His name in Chinese signifies "a boundless Treasury of Grace"—the "Store of Great Mercy."

1 Note that Tushita, 彌多 the Heaven of Miroki, the Buddhist Messiah, is distinguished for its mirth and merriness, as in the vision of Asangha 阿僧伽, the "man of Gandara," concerning his departed friend Buddhō Simha, the Apostle of the Huns in North China. (pp. 5, 6).

2 Cf. the German "*feg-feuer*," scouring fire.

So, the old English meaning of

"Gospel" was "a right merry, joyful sound."

3 Mandara of the Heavenly Choir coming to welcome the soul of a believer are votive offerings to Japanese temples in the soul's behalf, and often placed round the bed of the dying.

4 Edkins, C. B. p. 346; *Buddhist China* p. 196, R. J. Johnston, 1913.

Seated on a throne is Judge Tsui, the wise counsellor of the Emperor Tai-tsung at the Gate of Hades (p. 22).

All around are captives enduring tortures incurred by their own misdeeds,<sup>1</sup> and in their midst is the All-gracious Figure of the world's great Burden-bearer, Ti-tsang,—the Friend of helpless, orphaned souls, and Protector of little dead children, and “those who are very tired.”<sup>2</sup>

Clad like Buddhist monks in “the Gospel Robe of Benediction,”<sup>3</sup> with the Guide's (Jap. *Shakujo* 錫杖) Alarm or “Soul-awakening staff”<sup>4</sup> in the left hand, He pleads for a wretch around whose neck the *cangue* has just been screwed,<sup>5</sup> and extends to him His right hand with a Lotus-petal<sup>6</sup>—the great Symbol of Victory over Death, of Purity over Corruption in “the Wonderful Law” of the Lotus Teaching (Jap. *Hoké-kyo* 法華經),<sup>7</sup> which is “the Bible of Eastern Nations north of the Indus river, and the Cream of the Revealed Doctrine.”

A striking Japanese *makemono* found in Kyoto shows, like many Korean pictures, the Judgment-throne of Yemma Ō

1 “Be not deceived—he that soweth to his flesh shall reap corruption” etc. Gal. 6. 7, 8.

2 At Fudozaka, the hardest part of the climb to Koya monastery, are two images of Yemma and Jizo side by side. Though differently named, they represent One and the Same Being.

3 Japanese *kēsa* 袈裟. The Catholic missionary John de Marignolli observed that in China this robe was worn “in the Apostolic fashion”—off the right shoulder.

A striking mosaic of the second century at Rome shews two Martyrs so clad—see Frontispiece “*Early Christianity and Paganism*.” S.P.C.K.

4 Cf. Psalm 23. 4. A *Shakujo* belonging to Kobo Daishi is preserved in Saikoku-ji, Onomichi. Unlike others, it has 3 rings on one side and one on the other. Kobo brought it from Stanfu. I think the arrangement of the Three rings signifies the Three-One of Whom he read on the Nestorian Stone.

The *Shaku-jo* is peculiar to Mahayana.

5 In the “*Purgatory of St. Patrick*” the prisoners wore heavy collars of red hot iron.

Origen was loaded with chains and also wore an iron collar when in the lowest prison in Egypt.

The *Cangue* is, of course, the Chinese wooden punishment board. Dr. Stein found similar pictures in the Myriad Buddha cave-temples at Tunhuang which he dates to the T'ang period. It is utterly foreign to Hinayana teaching. Cf. p. 7.

6 It is noteworthy—in view of the Lotus covering the ceilings and every where visible in Korean temples—that in Solomon's temple at Jerusalem this Lotus was conspicuous (although rendered in the English Bible “Lily work” for the simple reason that in Europe the Lotus was unknown.) Cf. I Kings 7. 22, 26; II Chron. 4. 5 mg., “like a Lily flower,” with the *mitarashi* at Nishi Hongwanji, Kyoto.

7 *Saddharma Pundarika*, accurately rendered “Gospel in the Lotus.”



TI-TSANG (JIZŌ BOSATSU), GARBED AS A HIGH PRIEST,  
WELCOMED BY THE CHILDREN IN HADES.



閻魔玉 (Chinese, *Yen-lo-wang*, the Indian *Yama*), before Whom, as in the Christian Apocalypse of St. John, "the Books are opened and the Dead judged."

Here, again, that wondrous Figure of Ti-tsang, the "Teacher of the Unseen World,"<sup>1</sup> guides the Soul through Death into the Sinless Land of Infinite Light and Joy.

Shorn as a monk, vested to the foot in the golden robes of a High Priest and Intercessor,<sup>2</sup> and grasping a *shaku-jo* and the *tāma*, or LUMINOUS PEARL<sup>3</sup> 珠王, whose bright all-subduing rays disperse the gross darkness of the Valley of Death, and shatter Jigoku's seven-fold iron walls, this Almighty, sympathizing Saviour appears in the depths of the prison-house.<sup>4</sup> We see the Souls willing to follow Him guided past a *Sotoba*,<sup>5</sup> at which gazing with the Eye of Faith<sup>6</sup> as at the

1 In Chinese, Yen-ming-kisu-chu; Edkins, C.B. p. 364.

2 Heb. vii; viii; Rev. 1. 13. Note that the beautiful Titsang-king (*Jizo-kyo*) was written by Ananda.

3 In Korean pictures this *tāma* 珠王 *mani* 摩尼 is usually transparent instead of opaque as in Japan—being made of the priceless translucent jade, or "moonstone."

4 The *Gospel of Nicodemus* is of great antiquity and was used in some Christian churches in the third century. Ch. 13 tells of The GREAT LIGHT—the Day-Spring from on High—who suddenly appeared in the depth of Hell, in the blackness of darkness, Sun-coloured—like gold, and was recognized by the Patriarchs as the Author of Everlasting Light of the Father, and the Son of God." Cf. 1 Pet. 3, 18, 20; Luke 1, 78, 79.

Albeit "non-canonical" i.e. not included in the authorized canon of the New Testament scriptures, the *Gospel of Nicodemus* is not an heretical book. Cf. John 21. 25.

5 Sanskrit, *tope* or *stupa* wherein relics were enshrined. The *Sotoba* is based on a square foundation representing Earth, from which rises a semicircular dome—Air, and above that is a cube, the Dwelling of the Gods. "This," says Beal, "was the first effort to describe in stone the idea

of the Three Worlds over which the Spiritual Presence of Buddha rules. In the stupa were His relics denoting His Presence, the only authorized substitute for Himself." *Buddhism in China* p. 256.

Curiously, the Beth-El, "House of Heayen," in the Jews' synagogue at Kaifeng-fu—dating from first century A.D. was square outwardly but rounded within under the dome. The Altar of Heaven at Peking is circular and posed upon a square foundation representing Earth.

The ancient Keltic Crosses at Iona etc. carry out the same teaching.

6 The same idea occurred in Ancient Egypt in the *ādū* or *tāt* of Osiris, the Saviour-God. To look at this gave Life to the dead. (Maspéro.)

According to Josephus, Moses was a priest of Heliopolis in Egypt before he became the Deliverer of Israel.

7 Note also that the King of Peacocks of whom Huen-tsang heard in Udyana as quenching his followers' thirst by bringing water out of a rock, is represented on a Roman sarcophagus A.D. 350, in the form of a Lamb striking a rock for his Twelve companions' help.

In a Nara temple MIROKU's aureole is a magnificent Peacock's tail.

Brazen Serpent of Mosaic Lore, (whereof Genzio Sanzo<sup>1</sup> heard in Udyana<sup>1</sup>), is the first step towards *healing*.<sup>2</sup>

Following the priestly-guide through a large torii 鳥居<sup>3</sup> one fugitive clings so forcibly to the *Shimênawa* 七五三一—“Heavenly Hand-strength Rope”—suspended across the Gateway<sup>4</sup> that it comes away in his hand. Crossing a narrow Bridge (“*Kinwad*” of the Persian sage, Zoroaster), he enters the Heavenly Garden where Sun and Moon are shining and all Nature jubilates—as shown by the flowering-trees betokening Resurrection and that Spring-awakening tide known in Europe as “EASTER”—rising.

So exactly do their details tally that this mandara might have been painted expressly to illustrate the Miracle so graphically described by Bede, the venerable monk of Jarrow—and in both cases “*Gokuraku*” and the “Heavenly Garden” come from the same Persian word “Paradise,”<sup>5</sup> which literally means “a Park enclosed by a high wall.”

This Paradise Garden was one of the favourite and most frequent subjects in the Catacomb frescoes at Rome in the second century,

On the belfries of two old convents on Diamond Mountain—Yüten-ji and Hyokun-ji—I found striking frescoes of the immense fortress of Purgatory over whose walls animal-headed men are gazing—a stag, pig, elephant, etc.

Beside the huge door (surmounted by the head of a de-

1 When that great conqueror Sargon II of Assyria deported the Ten tribes of Israel from Samaria, B.C. 720, some of them—the House of Joseph, *Yuzuf-zaita*,—were sent to this region of UDYANA.

Col. Sir T. E. Holdich recently described the canals and irrigation work in Baktria as probably due to the forced labour of these captives— (“*The Gates of India*.”)

2 *Buddhist Records*, vol. 1. 125. “Famine and disease prevailed so that all the roads were filled with dead. Moved with pity, Buddha changed His form into that of a great Serpent and called to the people

on every side to *look* and be healed.” Cf. John 3. 13, 14.

3 Cf. “the Door of the Fold.”

4 The idea resembles that of “the Sanctuary-Knocker” in English monasteries and at Durham Cathedral, to which clinging the fugitive was safe.

At Izumo-taisha the *Shimênawa* before the Oratory is 3 feet thick in its centre.

There also, the *Horai* Bridge of Purification, must be crossed.—So, the same idea pervades Shinto, Bukkyo, Christianity, and Judaism!

5 Luke 23, 42, 43.

vouring Lion; and closed with a gigantic padlock) the gracious Jizo Bosatsu, with the priceless *tāma* and crozier in His hands, stands upon the Lotus in the long robes of a priest of Israel<sup>1</sup> ready to deliver two victims about to be committed to the Prison House (*nilya* 奈落) by a jailor with a naked sword.<sup>2</sup>

Among the Korean frescoes of the Ten Hells I was especially impressed by those at Kenpoji where Jizo—like the medieval pictures of “the Victory of Christ in Hades”—descends with radiant face, welcomed alike by those imprisoned and the Judges of Jigoku. The same “Amen” (Jap. 唵 Skt. *A-Um*), who possesses the Keys of Death and Hell, in St. John’s Revelation and in the Hebrew prophecy of Isaiah.<sup>3</sup>

If we examine the inscription on that glorious Syriac Stone of Witness—the most valuable historical monument in the World—set up at Cho’Ang in A. D. 781,<sup>4</sup> to commemorate the coming of the “LUMINOUS RELIGION”<sup>5</sup> from the West, and “to the eternal memory of the Law of Light and Truth,” we shall quickly see that all such Teachings about the Invisible World of the Dead sprang from a COMMON ROOT<sup>6</sup> so far back in World History as the *Creation* and *Deluge* brick-tablets of Ancient Sumer.<sup>7</sup>

In them Asāri-Marduk<sup>8</sup>—the appointed Avenger and triumphant Redeemer of Mankind, who “raises the dead to

1 Cf. Abbé Fouard’s comments on Rev. 1. 13, in “*St. John*,” p. 85.

2 Cf. *Purgatorio* c. IX. 82, III. 12.

3 Cf. Isaiah 9. 2; 49. 8, 9; Matt 4. 13-16, 12-18; Luke 4. 18; Rev. 1. 18:—illustrated in the Greek Key-form. Cf. *Svastika* and *manji*.

4 A replica thereof was erected at Koyasan in Japan, in Sept. 1911 and stands just within the Oku-no-in.

Its “Spiritual influence” is said to be “very powerful.”

5 Cf. the “Luminous Pearl,” p. 37. nn. 3, 4.

6 See my “*Temples of the Orient*” pp. 366, 370-371, pub. 1902.

7 The Sumerians were a race of Mongol speech of whom their Tablets

say: “God loved the black-haired race.”

8 “Bel Merodach,” in the later Babylonian worship, whom the Greek kings of Asia identified in their inscriptions with Zeus, and the Zoroastrians with Sao-sbyant, i.e. Ajita, the Invincible, which title Gautama Buddha conferred on the future Maitreya (*Eitel*, pp. 5, 92; ante pp. 20. n. 1; 32. n. 2).

Cyrus, who founded the Persian Empire (whose Eastern limit was Gandara province, “the country of the Indus,”) styled himself on his Stele “the little servant of Merodach,” who restored the daily sacrifices in Babylon; whilst the Hebrew writers mention him similarly as the

life"—commands that a GREAT SHIP be built in which men may cross the Waters of Death and attain Life—*i.e.* Immortality—like the gods.<sup>1</sup>

Hence, Marduk was called "God of the Ferry-Boat" which the Pyramid-texts of Egypt describe as "the Boat of the Sun."

The language of the Syriac inscription corresponds to this, *viz.* that "Meshia," the Messiah, (*i.e.* the equivalent of the Chinese "Julai" 如來, the Japanese "Nyorai" 如來) "having fulfilled what was said by the holy ones of old,"<sup>2</sup> . . . . opened the Gate of the Three Constant Principles,<sup>3</sup> introducing LIFE and destroying Death.

"He suspended the LUMINOUS Sun (as a Bonfire or Beacon<sup>4</sup>) to invade Yin-fu 陰府, Hidden Palace, An-fu 闇府 the Palace of Darkness (Skt. *naraka*), and the delusions 魔王 (*mo'wang*) of the Devil (Skt. *māra*; Chinese *mo*<sup>5</sup> 魔), the personification of DEATH, were thereby destroyed.

"He launched the SHIP of Love 慈航 (*Ts'i-hung*) by which both the living and dead, might ascend to the Bright Palace<sup>6</sup> of Light 朋宮 (*ming-kung*)" *i.e.* Heaven.

"chosen servant of Jehovah" who restored His House and worship at Jerusalem.

Cyrus the Great died in Baktria. (Cf. Isa. 44. 28; 45. 1-5; 2 Chron. 36. 22, 23; Ezra 1. 1-9; Dan. 6. 28; 10. 1).

1 *Creation Series*, tablet XI.

2 See Christ's Sermon on the Mount, Matt. 5. 17, and Hebrews 1. 1.

3 P. 72.

4 P. 27 n. 5. — The Sanskrit word *Ulambana* (says Dr. Iyan Takakusu of the Imperial University, Tokyo) "is the equivalent of the Japanese *bon* 盞盆 Hanging up in the Sky, and of the Welsh *bona*, lofty. *Bon* or *boon*-fire is connected with the idea of Gift, or Favour." A Beacon-fire warns sailors off the dangerous rocks, p. 30.

Such Beacon-fires, or Light-houses, were the Monasteries built for the guidance and peace of Souls round the rocky shores of Britain to the

Land's End—Finisterre—in the Sixth century, and Streansshaleh, the Isle of the Beacon, founded by the Anglo-Saxon princess Hilda, who was revered as "the Mother of her Country," in the Seventh century.

And this is the underlying idea of the "Luminous, clear Light 光明寺 temples" *Komyo-ji*, in the Far East.

5 *Mo*, a character (Dr. Edkins says) — "expressly invented by the Chinese Emperor Wu-ti of Liang dynasty at Nanking, A.D. 516," to whom Envoys came from King Hoko 法興王 of Shinra with tribute asking for *sutras*, and from Kudara, in A.D. 541, asking specially for that of "The Great Decease," and for artizans and painters of Buddhist pictures, (C.B. pp. 114, 115. n. 1, 353; *Nihongi* vol. 2).—This is the date of temples I visited in S. W. Korea and Diamond Mountain.

6 So named on the Sumerian tablets, *Creation Series* IV.

And this (as Prof. Max Muller said) is the meaning of the Sanskrit word *Mahayāna*—"the School of the GREAT BOAT."<sup>1</sup>

*Ts'i-hang* is the Name which Kwannon-sama bears in heaven;<sup>2</sup> Her emblem on earth being the *funagoko* 船光環, Boat-shaped halo behind Her images, which represents a Life-boat to save shipwrecked souls.

In view of such facts we should surely weigh Professor Harnäck's statement that "the Gospel was preached as the *re-statement* and final expression of man's Original Religion."<sup>3</sup>

A fresco on the Belfry at Yüten-ji on Diamond Mountain represents the Great "all-carrying" Ship of Salvation—a favourite subject in the oldest Korean temples and connected with *Dai-kyo* and the New Birth-Teaching which Dr. Stein found so beautifully illustrated in the Myriad Buddha Caves<sup>4</sup> beyond China's Great Wall, on the edge of the Gobi Desert.

These Tunhuang frescoes synchronize with those on Kongo-zan and in South-West Korea,—*viz.*, the Sixth and Seventh centuries A.D, the Era of Great T'ang.<sup>5</sup>

I believe it is now generally conceded that this Great Sutra, *Dai muryo jiu kyo*, 大無量壽教, is of Persian rather than of Indian origin.

It certainly came from Khoten<sup>6</sup> 千闐 in Central Asia to Loyang (the Eastern capital of China) as early as A.D. 149 brought by one of two monks, most likely Anshikao, 安世高,

1 Pp. 2, 50 and n. 3.

2 Kwannon is unknown in Hinayana.

3 *Mission and Expansion*, vol. 1. p. 240; see my *Temples of the Orient and their Message*. Note that the Ritual Services at the great Pilgrimage-shrine of Ê-sagil in Babylon continued until the temple was destroyed B.C. 275; at Heliopolis in Egypt until B.C. 240 (p. 37 and n. 6); at Ê-Kur, Nipur, the chief centre of worship for nearly 7000 years until the Parthian hordes destroyed it B.C. 150; and on Mount Zion at Jerusalem until overwhelmed by the Romans A.D. 70, who ploughed over and sowed its site with salt. The Hebrew seers and

Christ Himself, predicted this ruin (Jer. 26. 18; Micah 3. 12; 4. 1, 2; Matt. 24. 1, 2; Mark 13. 2; Luke 19. 44; 21. 6, 21, 24.)

4 The Mahayana School in the 3rd century A.D. adopted the Persian idea of the Thousands of Fravashi—guardian spirits; cf. Eitel. p. 8.

5 Cf. pp. 8, 23, 39. It is particularly noticeable that in Korean pictures and images the many headed, legged and armed deities are absent. I only noted an Eleven-faced Kwannon at the Cave of Il-sun kun.

6 At Khoten, according to the best recent scholars, Nagarjuna (one of the two great founders of the Mahayana), received Bap.ism in an Iron Tower.

a Prince of the Arsac dynasty of Parthia who ruled Anshi 安世—the old Chinese name for Persia inscribed on the famous Stele of Cyrus the Great, B.C. 538.

An address to Miroku,<sup>1</sup> the Messiah expected by both schools of Buddhism, concludes the Scripture.

You will note the chief characteristics of this Korean Ship picture :

a. The White-robed<sup>2</sup> Teacher, Kwannon Daishi, in the clouds with a band of Heavenly musicians playing on flutes and reed instruments—joy among the Angels at the prospect of Salvation for fallen man.<sup>3</sup>

b. Opposite Kwannon is Jizo-sattva preparing to descend through the clouds to earth.

c. Rising upwards from the deep Waters of Death, Red Lotus flowers convey New-born<sup>4</sup> infant Souls victoriously<sup>5</sup> into Newness of Life—a wonderful illustration of Baptism (Jap. *Kanjō*) coinciding with St. Paul's letter to the Romans (ch. 6).

d. The central object is the Temple Ship of Salvation, on whose deck is a shrine like a *mikoshi* 彌勒—a Divine Chariot in which the Ever-blessed Trinity—Three in One and One in Three<sup>6</sup>—namely, Amitabha, the Infinitely glorious Heavenly Father; Dai Seishi, the Mighty One, who vanquished death; and Kwannon, the Most Merciful Mother, are seated upon an Altar-table<sup>7</sup> set with "the Five

1 In Sanskrit, Maitreya 慈氏 or Ajita the Invincible (p. 39 n. 8). The title "Victorious" (Bhagavan) is the most frequently used in Tibet of all Buddha's titles, after Sakya Muni and Tatbagata, (*Buddhism in Tibet* p. 345); and in the *East Syrian Offices* "Glory to Thee, Jesus, our Conquering King!"

2 "The White-robed." 白衣 is a Chinese title of Kwannon. In the West baptism usually took place at Pentecost—known in England as "Whitsuntide" because the neophytes were clad in new white robes which they wore for eight days. The Eastern Syrians also gave the chrisom—a white robe—for Baptism,

3 Luke 2. 13; 15. 10; Matt. 27. 50-54.

4 From the Christian custom of representing the regenerate Souls of men as new-born babes, it became the fashion to introduce Angels into devotional art.

5 Pp. 36, 44.

6 Jap. 三位一體 *San-ittai*, "Three bodies, One heart."

In the picture of this Ship in Dai Miroku temple, Korea, they are called "the Three Buddhas of the Sea." Cf. *Nestorian Stone*.

7 A remarkable presentment of the Real Presence in the Eucharist.

Vesse's," viz. two lighted candles (as in the Hebrew *seder*, Paschal Feast, still observed by the Jews); two patens with the Bread of Vision, (piles of rice cake,<sup>1</sup> Shew-bread), on either side of a Vase of "Life-restoring Incense"—the Healing Medicine as well as Life-giving Nourishment for Pilgrims who travel in the Ship from this Death-doomed strand to Gokuraku.

Which Mysteries Jesus Christ explained in the 3rd and 6th chapters of the Fourth Gospel.<sup>2</sup>

Behind Them is a Curtain veiling the Sanctuary.

From above the shrine, the four Diamond Kings (Jap. Shi-tenno 四天王),<sup>3</sup> gaze down in rapt amazement whilst Jizo stands at its door robed as a Priest, His hands folded as a Lotus-bud (p. 4).

Close beside Him the Great Drum of Joy rests upon a stand of Lotus-leaf at the Ship's prow.<sup>4</sup>

That which confirms the identification and clinches our argument indisputably is the fact that the eaves of the Ship-temple are hung round with Bells, whose clappers are the MYSTIC FISH or *Ichthys*, イクスス, the cryptic name of CHRIST, which sums up in one word all Christian theology, viz., "Jesus Christ, GOD'S SON, Saviour."<sup>5</sup>

1 "In piles"—Levit 24. 6. R.V; Heb. 9. 2. *Ante* p. 30. n. 2.

2 Ignatius of Antioch, Justin Martyr, and Ireneo of Gaul called the Divine Eucharist, "the Potion of Immortality;" called also, "the Food of Pilgrims."

3 Note that the Syriac version of the Gospels, *Diatessaron*, harmonized by Tatian the Assyrian in the

second century A.D. was entitled "The Gospel of the Four."

4 In other Korean frescoes I have noted the Holy Trinity in the stern from which floats "the Five-colour Flag,"—i. e. the Rainbow,—and either Dai Seishi, or Jizo, with Kwannon at prow, and one or more boats filled with people, each piloted by a Monk.\*

5 See Dai Miroku and Ichthys, ch. xi.

\* An Altar-piece at Magdeburg shewing the Heaven-bound Ship of Salvation filled with Monks, but no seculars on board, first alarmed and awakened the young law-student Martin Luther, and haunted him until his conversion.

## CHAPTER III.

## DIAMOND MOUNTAIN.

Three remarkable pictures which I found on Diamond Mountain and at Seng-anji shew Shaka Nyorai baptizing souls in Hades.<sup>1</sup>

The Holy Three descend in a triangular Light-ray upon Shaka's head from whence a Fountain of Living Water—in one case Rainbow-coloured—falls in spray upon some persons in a bath-tub which stands on three legs.

Even the demons are hurriedly dragging forward a flagon of baptismal water!

Baptism in the Early Church was a Bath of Medicinal water "to recover Life and Health," and tremendous stress was laid upon the importance of the unbaptized dead receiving its Seal,<sup>2</sup> even in Hades.<sup>3</sup>

Hermas, in his Allegory of "*The Shepherd*,"<sup>4</sup> describes certain stones rising out of the abyss by water into their place in the Tower.—These were actually souls who had died lacking that Seal but through listening to the preaching of 40 Apostles and doctors who descended into the abyss and proclaimed the Name of the Son of God these, being dead, were nevertheless sealed with this Seal<sup>5</sup>—the Water of Baptism—set

1 Cf. 1 Peter 3. 18-22.

2 The Seal of Ownership—the Sign of the Cross or *manji* impressed as a seal (*Nestorian Stone*) on the person, marking body, soul and spirit for Divine use like the crest, or *mon*, stamped on the possessor's clothes or goods.

3 Cf. 1 Cor 15. 29.

4 *Apostolic Fathers of the First Century*, a small useful edition—pub. by J. Grant, Edinburgh.

5 So, in the Korean *Life of Shaka*

it is said: "All the world now calls on the Name of Amida, the High Buddha who sees with a thousand eyes and, together with Dai Seishi and the Kwannon of Life, offers salvation to all mortals, laying His hand on their heads and putting His Seal upon them.

"Now therefore, Anan, follow the Light that shines from the Western Heaven. Look carefully, and see" (translated by Dr. J.S. Gale); Cf. Acts 2. 21, 38-41.

free from death through using it, and so were translated from the Kingdom of Sin into the Kingdom of God.

One of these Korean pictures on Kongo-zan illustrates the Transforming power of Baptism on a rat which is in process of changing into a human! <sup>1</sup>

The monks explained the Three descending Buddhas to me thus: "He divides His Body into Three!"—This is the *fèn-shên* (分身) and the *san-i* (三位) of the Syrian Stone, as well as "the Mystery in the Lotus Gospel."<sup>2</sup>

Mark, I beg you, the fact that nowhere during the first Four centuries A.D. does there exist in the Roman Catacombs so *complete* a picture of the Primitive Christian Foundation-truths which, after all, are those of the whole undivided Catholic Church throughout the world!

Hippolytus (the disciple of Irenæus of Gaul, the pupil of the martyr Polycarp who learned from St. John himself), told the Roman candidates for Baptism (Gk. *phōtismos*, Illumination, Enlightenment) that "Spiritual Life originates from it because it is the Fountain of Life, the Well-spring of Healing."

He said: "The Father of Immortality<sup>3</sup> sent forth His Immortal Son and Word into the world. He came to wash our acts with Water and the Life-giving Holy Spirit, and (having regenerated us to Incorruption of soul and body), breathed into us the Breath of Life, and clothed us with the Armour of Immortality.

"If, then, a man has become immortal" ('passed from Death into Life' in the words of Christ),<sup>4</sup> "he will also be *divinized* (i.e. in Japanese, 'become *hotoké*, Buddha'), and if he be *divinized*<sup>5</sup> through Water and the Holy Spirit after

<sup>1</sup> See p. 5.

<sup>2</sup> *Eitel*. In "*Buddhist Art*", p. 210, Grünwedel illustrates "A model Shrine" found in Svat, the Udyana district, (which strikingly resembles Korean and Japanese pictures). It shews the Holy Three above and One below in the act of preaching.

<sup>3</sup> In a fresco I found on Kongo-zan Amida, the central Figure of the Buddhist Trinity, is called "the

Buddha of Immortal Life, *D. muryo jiu Nyorai* 大無量壽如來."

<sup>4</sup> John 5. 24.

<sup>5</sup> "Partakers of the Divine Nature." 1 Peter 1. 23; "Sons of God," Rom. 8. 4-4: 14; John 12. 1; 1 Ep. 3. 1; *ante* pp. 3, 4-5, 17.

St. John of the Cross wrote, "Souls become verily gods, like unto God and His associates.—The sayings of the Prince of the Apostles (2 Pet. 1:

the Regeneration of the Baptismal Laver, he will also be a co-heir with Christ after the Resurrection from the dead—and hold converse with God, and become immortal.

“Come, therefore, and be born again to the Adoption of GOD.....But, only by renouncing Sin and the Devil by a holy life can these baptismal privileges be enjoyed by him who with Faith descends into the Laver of Regeneration and comes forth from Baptism *bright as the Sun*,<sup>1</sup> shedding forth the Rays of Righteousness, and, what is chief of all, emerges a Son of GOD and co-heir with Christ.....For God has a need and craving for thee, having *divinized* even thee for His glory.”<sup>2</sup>

Hippolytus further described the Church as a SHIP on the troubled sea of this world, storm-tossed but never wrecked, because Christ is her Pilot, the Cross her mast, the Word of GOD her rudder, the precepts of Christ her anchor, the LAVER of REGENERATION and, above all, the Author of these blessed privileges, the Holy Spirit<sup>3</sup> (*i.e.* Kwannon Daishi) with her who, “*breathing* as the WIND upon her sails, wafts the Ship to the Harbour of Eternal Peace.”

This is a most important witness to the Primitive Christian doctrine held at Rome A.D. 190-230 not so long after Anshikao, the Parthian Prince, taught *Dai muryo jiu kyo* in China A.D. 147-171. It exactly describes the Ship of Souls found in Chinese pictures of the Pure Land School, on Korean temple walls, and in the Summer festival at Itsukushima, the Holy Isle in Japan's Inland Sea, where the Ship is formed of three sampans united into one.

That “a Mahayana allegory” is no far fetched nor inaccurate definition of the great Chinese Epic composed at Kub-

2-4) teach us that the Soul shall enter into participation with the very Nature of God, that with Him and in Him it shall *co-operate* in the work of the most Holy Trinity, thanks to the substantial Union which has been accomplished between it and God.” (cf. pp. 5, 6, 11. n. 1. *Mikkyo*).

1 “Baptized into Dai Nichi!” Shingon teaches.

2 A xvth century M.S. in Europe speaks of the Sacrament of the Altar as “not merely meat to fill and re-fill us, but, which is more, to make us divine.” *The Cathedral* p. 290.

3 Mark 1. 8. “He shall baptize you with the Holy Ghost.”—

lai Kaan's desire by Chiu Chang Chun is easily proved by one indubitable fact, *viz.*, the Discovery which I was privileged to make in October 1914 in the Inner Kongo, the heart of Diamond Mountain, whose 12,000 jagged peaks, consecrated to the Supreme Buddha (whom the highest pinnacle represents), bear one or other of His countless titles—*e.g.* Jizo, Miroku,<sup>1</sup> Yakushi, Kwannon, *etc.*—"He is One" as the Hindu Veda says—"but the sages give Him many names!"

Around Him cluster all these giant crags, bowing down before Him in reverent awe<sup>2</sup>—so, at least, I was previously instructed by the scholarly Abbot of Tsudo-ji<sup>3</sup> when staying at his monastery, the largest and most far-famed in South Korea.

I venture to think that those Jews and Christians who value the grand old Hebrew Psalms and recite them in their daily worship will hardly dare cast a slur upon this most beautiful and spiritual conception of the all-pervading Presence of the Divine!

We described three fine frescoes preserved at Seiyō-ji<sup>4</sup> to commemorate the Despatch of the Scriptures of the "True Incomparable Law of The Way to become Divine" by Huen-tsang (Sanzo), the Imperial Messenger, and their arrival off Korea's eastern coast where the fossilized stone junk which brought them and the 53 images of Buddha, "the first *hotokés*," is still visible on the Diamond Sea-shore below Kongo-zan,<sup>5</sup> where also, there is a magnificent colossal image of Buddha formed of natural rock, "not carved by human hands," and far more sublime than the Dai Butsu images at Nara or Kamakura.<sup>6</sup>

That Ship came under the guidance of Kwannon Daishi,

1 P. 42. n. 1. Messiah, *i.e.* Miroku.

2 Psa. 148. 7, 9; cf. Isa. 49. 12; also, Judges 9. 8 for a Hebrew similarity of thought.

3 Korean Tong-to-ssa 通道寺 founded A.D. 644. Sanskrit is much studied here.

4 Korean, Chung-yang-ssa 正陽寺.

5 The British monks fled to Armorica in leather coracles (boats of skins sewn together), which legendary

lore converted into "troughs of stone." The terrible rocks off Finisterre, "the utmost West", are still called "The Monks" in commemoration of those who brought Christianity to Brittany (*Monks* ii. 17; cf. *ante* p. 30.)

6 The best place for visiting this Korean Dai Butsu is the beautiful Shin Matsushima village between the Hot Spring and Kenpoji monastery.

the "Celestial Pilot"<sup>1</sup> and Great Teacher to whom, as "the Holy Spirit," the Christian Gospels and Eastern Syriac Offices gave immense prominence.

In the *Gospel of the Hebrews*<sup>2</sup> Christ speaks of Her as "My Mother," and this harmonizes with the Nyorai-dō teaching at Zenkoji where Kwannon is described as "the Mother of Buddha;" (cf. p. 17).

The six-sided Shrine at Seiyo-ji, is dedicated to Yakushi Nyorai 藥師如來 (Chinese, *Yoshi-Fo*), the True Physician<sup>3</sup> who cures blind souls in the Unseen World of Hades—those whom Dante says were "asquint in the former life," and St. Peter called "myopic."

A flaming *tāma* poised on a Lotus flower, crowns the Shrine.

In the Roman Catacombs the same symbol was frequently used to denote a heart aflame with devotion to God, and in medioeval times the Sacred Heart itself.

There is one curious difference which a Jōdō-shū monk in Japan explained to me.

Both symbolize the heart, but in the Eastern 球玉 (*tāma*) the apex points upwards, whilst in the West it points downwards.

The former indicates the uplifting of the heart to Buddha,<sup>4</sup> which the Western liturgies express in two words, "*Sursum corda*," that is to say, "Up your hearts!" to which the hearers respond, "We lift them up unto the Lord?"<sup>5</sup>

1 A text found in an ancient Merovingian MS. says, "the Holy Spirit has steered like a Good Pilot."

In Psalm 143. 10,— "Let thy Good Spirit guide and lead me into the Land of Uprightness."

2 This Gospel is of extreme antiquity—as old as the three Synoptic Gospels,—and was accepted by the Judæo-Christian Church. Eusebius said, "Those of the Hebrews who have accepted it—are particularly delighted."

3 Harnack observes that, the three first Gospels set forth Jesus Christ as the Physician of soul and body who attracted the multitudes for healing.

Christianity, he says, was the Religion of Salvation or Healing, and for the first 400 years A.D. this aspect prevailed. See *ante*, p. 2. and cf. Matt. 9. 35; Mark 2. 17 with the "*Twelve Desires of Yakushi, the Good Physician*"—N.T.H.B. p. 263.

The *Syriac Offices* lay much stress on this Physician who "heals without price."

4 Eight hundred years ago, Honen Shonin painted a picture of the Heavenly Land in which are five *tāma* laid on the Altar pointing upwards to Buddha.

5 The Abbot Kenneth (b. 517, d. 600) and the Iona monks raised their

And the Italian saint, Benedict (A.D. 480-543), who ("possessing in no ordinary degree the Key of hearts," welded into one the disorganized monastic communities in the West) added: "Keep your heart lifted up—for that is the WAY to GOD!"

But, in the Roman symbol, the reversed apex signifies—"Downwards, toward Man."

Thus, you see, one Truth pervades both Emblems *viz.*, that if a man loves Buddha, *i.e.* GOD, he will in consequence love his brother, Man.

Seiyo-ji is a good example of Ryobu-Shinto as the *shimé*, 七五三 hung around it with paper *gohei* 御幣<sup>1</sup> to guard against evil spirits shews; whilst Shaku-Ō-ji near Gensan has a large *Torii* 鳥居 besides the *shimé* rope.<sup>2</sup>

Four pictures in the Yakushi Shrine<sup>3</sup> at Seiyo-ji are ascribed to Wutaotze (Godoshi), the Chinese Court artist who actually painted 300 frescoes in the Cho' Ang 長安 (Sianfu 西安府) temples.

To his skilled brush the first *Nehan*-picture is ascribed which, painted A.D. 742, has ever since been a model for Japanese artist-monks; and the statue of Shaka's Entering into Rest carved by Kobo Daishi and preserved at Okadèra is an evident copy thereof.

"The whole Creation" to whom Christ, the Hebrew Messiah, commanded His Gospel to be proclaimed when He

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hands above their heads when saying these words, just as Korean monks and worshippers do when pronouncing the *Nem-but*su (cf. p. 3].

"Lift up your hearts with your hands! was the Christian counsel; and St. Paul said, "Lifting up holy hands."

1 The *gohei* represent the Cloth-offerings which in the old Semitic religions is the most sacred and inviolable Clothes-Covenant, (see Robertson Smith's *Religion of the Semites*.

2 P. 38 and n. 4.

3 P. 2. and n. 4.

4 I found one remarkable dif-

ference at Kapsa in Korea (founded by A-do 1513 years ago), to all other *Nehan* scenes. Rainbow flames issue from the head of the closed coffin, around which all are weeping.

At Senganji these flames ascend still higher till they reach Shaka Nyorai Himself enthroned in the Rainbow (cf. p. 15). The Sixteen around the coffin are perplexed but not in extreme distress, as elsewhere, and when the glorious Rainbow is seen emerging from the coffin Kasyapa throws up his hands in ecstatic joy. "This," the monks said, "is according to Korean history."

returned to heaven (Matt. 28. 19 ; Mark 16. 15), is there represented distraught with grief when Nyorai (the World-honoured One),<sup>1</sup> having finished His work,<sup>2</sup> entered into the joy of Nirvana. "Who," they exclaimed, "shall now provide us a Boat to cross the Ocean of Birth and Death?"<sup>3</sup>

Godoshi also painted Shaka Nyorai with 10 Rakan,<sup>4</sup> and a glorious figure of Kwannon with her flagon of living water<sup>5</sup> besides those shewing the educative discipline of Purgatorial sufferings<sup>6</sup> which, making the spectators sweat with horror and their hair to stand on end with fright, contributed greatly to popularize the Ō Bon (*Ulambana*), All Souls' festival, in China which Amogha Vajra was anxious to revive.<sup>7</sup>

Similarly, in the previous century, those good earnest-minded men, Fursey and Drythelm, when in death-like trance, saw "visions wonderfully penetrated by the Spirit of God and theological truth"<sup>8</sup> which conduced largely to the revival of Offering Prayer for the Dead in Britain—a custom which, derived from Jewish practise,<sup>9</sup> was undeniably universal in the Christian Church during the first fifteen centuries, although modern Protestants condemn it.<sup>10</sup>

You will remember that in *Shōjō* 小乘佛教, Hina Buddhism, there is no personal God, for Gautama's teachings were atheistic; nor any individual soul; and the existence of

1 A title peculiar to Mahayana writings. Cf. St. John 12. 19, "the World has run after Him;" (*20th Century version*).

2 Cf. Heb. 12, 2; John 19. 30; 4. 34; 17. 4.

3 Cf. very specially John 14. 2, R. V, mg; 16. 6, 7, with the Nestorian Stone, "Having finished His work, Meshiha launched the Ship of Great Mercy by which both the living and the dead might ascend to the Bright Palace and p. 69. n. 3."

4 P. 33. and n. 1.

5 Note this, because Edkins (C. B. pp. 382-3) stated that the female form of Kwan-yin was only introduced in the 12th century.

Godoshi died A. D. 749. A replica of this picture is preserved at Seng-

Anji, of which I was given a copy, Oct. 1915.

6 It is essential to note that the grand objective of this discipline is Probation, Purification and Healing. "Here may indeed be torment but not death." Dante, *Purg.* xxxvii 21. cf. x. 108—110.

7 P. 27.

8 Montalembert.

9 2 Maccabees 12. 44, 45.

10 Perhaps not the least remarkable result of the present war is the passionate cry for the revival of this pious custom in England even amongst Protestant dissenters, for it satisfies the natural instincts of the human heart, broken with grief for the loss of its dearest.

Heaven and Hell with their respective joys and miseries is emphatically denied.

But the Mahayana 大乘佛教 (Jap. *Daijo Bukkyo*) authoritatively affirms all these great Truths and Realities and, in especial, the Immortality of the Souls of animals and men.

Hence you observe the great common basis underlying *Mahayana* and the Early Christian faith, founded on the old Hebrew Alliance and developed in the New Covenant Scriptures.

This Foundation remained unbroken throughout the whole Christian Church in East and West for fifteen centuries until undermined by the Protestant Reformers who, for the last 400 years following Luther, the ex-monk, in rationalizing and Germanizing the Ancient Tradition handed down from our remote Ancestors of the Incarnate Son of God (Fo, 1 弗 "Not Man") and, reducing Him to a mere man, (Mark 4. 41), have often, by their "Higher Criticisms" and detractions destroyed its past recognition.

The present International Anarchy in things temporal and spiritual is the result! <sup>1</sup>

Well, therefore, did a learned French Abbé exclaim,— "Protestantism is a creed of NEGATIONS!" for, in this particular, it corresponds to Hina, the Primitive Buddhism, whilst the Mahayana is one with the Catholic and Apostolic Faith in its affirmations concerning the most solemn Realities affecting the spiritual destiny of mankind, but in Asiatic terms.

A stone Lantern 800 years' old, and a Five-storied Pagoda-Tower over 1000 years of age, stand before Yakushi's Shrine at Sei-yo-ji.<sup>2</sup>

According to the *Daijo Bukkyo* teachings emphasized by

1 Luther said "War is a business divine in itself, as needful as eating, drinking, or any other thing."

The present Kaiser, head of the Lutheran Church, on the eve of the Expedition to China made a speech from which the following words were circulated on postcards throughout the German empire: "When you meet

the foe, defeat him. Give no quarter. Take no prisoners. Shew no mercy."—The message continued by urging the Germans to act like the Huns who ravaged Europe ten to fourteen hundred years ago. Cf. pp. 5, 18.

<sup>2</sup> *Sei* means Righteous strength; *yō*, Spirit of Sun-brightness; *ji*, temple.

日蓮, the Japanese monk Nichiren, the *hosshin* 法身 or Spiritual Body 靈體<sup>1</sup> consists of Five elements<sup>2</sup>—Earth, Water, Fire, Wind, and Ether.<sup>3</sup> This is 達摩迦耶 (“*Dharma-kaya*”), *i.e.* the Real Spiritual Presence of Buddha, or “Luminous Spirituality,”<sup>4</sup> of which the Incense-offering in the Mass is the expression.

Now, in one of the oldest Christian Liturgies—that ascribed to St. Clement of Rome,<sup>5</sup> the contemporary of Asvaghosa—these words occur: “God made man of an Immortal Soul and perishable body, the soul out of nothing, (*i.e.* Ether), the body of the Four Elements;..... and gave him in his nature a LAW<sup>6</sup> and such powers that, without the aid of other means, he might have in himself the Principles of Divine Knowledge.”

As Josephus (writing for the Emperor Domitian’s secretary in the last decade of the First century A.D.) throws great light on this subject, I place his words before you that you may judge for yourselves as to the source of the foregoing “Buddhist” teachings.

This Jewish historian says (*Ant.* VIII, IV. 2) “Solomon rose up and said: ‘O Lord, Thou hast an eternal House, and such as Thou hast erected for Thyself out of Thine own works; we know it to be the Heavens, and the Air, and the Earth, and the Sea.’ And it was a Symbol of this that Solomon built.”<sup>7</sup>

Again (“*Wars*, 5. 4”), Josephus describes “the truly wonderful mixture of colours” in the Temple Veil—a Baby-

1 “The Spiritual Body is immortal,” said Buddha.

2 The Keltic Cross at Moone Abbey in Ireland shews Five disks beneath the Twin Fish, which I take to be the parallel teaching.

These 5 disks are frequent on Keltic crosses, and the earliest known Cross in Cornwall, that of St. Mylor a martyr, A.D. 411, has a *Svastika* in a circle at its head.

3 *Twelve Buddhist Sects* pp. XIII, 143, B. Nanjio,

4 Eitel’s *Handbook* pp. 45, 109.

5 Neale’s *Primitive Liturgies* p. 79.

6 Pp. 4. and n. 2, (“the Law of Being”,—Jap. *būppo*;) 37. nn. 5, 6.

7 The teaching of the Sotoba is similar as regards the 5 elements into which the body is resolved at death earth, water, fire, air, and ether; the ether at the top being represented by an Upward-pointing *tāma*. It exactly corresponds to St. Paul’s teaching to the people of Philippi (2. 10, R.V. mg) “Things in Heaven, on Earth, and in the World below.”

lonian curtain embroidered with the Signs of the Zodiac and the whole Astronomical System and its mystical interpretation : " A kind of image of the Universe—scarlet, signifying Fire ; flax, the Earth ; blue, the Air ; purple, the Sea."

All of which, combined with white, we, who live in Japan, know to be the Shinto sacred colours which *Daijo Bukkyo* adopted, as may be seen in the " Five colour banners " used in the Pure Land temples to-day at funeral masses.

Descending a hill, thickly covered with gigantic bulrushes, from Sei-yo-ji we reached Hyokunji 表訓寺 (Korean, *Pyo Hun-ssa*) founded, A.D. 671, by a high-class monk of that name.

This ancient temple is approached by " the Pilgrim-welcoming Bridge," at a short distance from the majestic Rock known as " the *San-Butsu*," from the three 20 ft. high figures, clad in the Gandara style of robe, of Shaka Nyorai, Yakushi, and Miroku, carved on its face.

On the reverse side are Dai Seishi and Kwannon of the same height as those, but in a smaller size, and " the 53 first *hotoké* " i.e. Apostolic messengers.

My cell bore the pleasing title of " Gokuraku Hall " reminding one of the saying of Cyprian, the African Martyr-bishop, (d. A.D. 258), " We regard Paradise as our country ! "

Worth examining is the colossal Tower carried by Bishamon, one of the Four Diamond Kings<sup>1</sup> (Jap. *Shitennō* 四天王), in each of whose five stories Shaka Nyorai<sup>2</sup> appears wending His way down from Heaven to dwell among men upon earth.

The gargoyles, also, are a notable link with medieval Cathedrals in Europe for in both the Demons and Dragons signify the Spirits of Evil which, open-mouthed, fly out from the holy temple, expelled by the Good Spirit enshrined therein, and terrified by the ringing bells without.

A characteristic feature, shared with all the old Korean temples, are the peculiarly melodious wind-bells with FISH-

1 Cf. Rev. 7. 1.

2 " While they say 'Sakyamuni' they mean God throughout." N.T. H.B. p. 26 ; ante p. 51, "Fo."

clappers suspended from an equal-armed Cross (p. 60), which sway beneath the eaves, besides the huge bronze Bell in the Belfry whose Peace Message rouses the mountain echoes, far and wide, with its exquisite notes.

Such bells Koreans regard as a protection against Evil, just as a European medieval writer said: "Hostile legions and all the snares of the Enemy may be repulsed thereby, and the Spirits of the Storm and the Powers of the Air be overthrown."

At Lucerne in Switzerland the Cathedral bells are still rung during a heavy thunder storm.

The Belfries at Hyokunji and Yütenji are hung round with small wooden squares painted with a St. George's Cross in red, white, and blue as on the great Gate leading to the Dai Miroku at Kwan-shoku temple near Ronzan.

This curious symbol deserves investigation for it, and the Star Banner, are on the gates of Sanchi Pagoda.

In the cave-temple at Ajanta in the old Yuetchi empire<sup>1</sup> of N. India, the Lion and Unicorn sit peacefully below Buddha's Throne, just as Dr. Stein found them in a magnificent silk embroidered picture in the Myriad Buddha-caves at Tunhuang on pedestals bearing up the Lotus on which the "*hieratic looking*" Ō Shaka San stands, vested in crimson over green robes, the Rainbow-halo on His head, and a Life-boat aureole (*funagoko*) behind.<sup>2</sup>

One beast has the mouth open, the other shut (symbolic of the A-Um 𑖀-𑖄) when found—as in Japan—before every Shinto Shrine standing on pedestals just as they did in the courtyard of Kaifengfu synagogue in China<sup>3</sup> where the Jewish

1 Note that the Ajanta Caves shew Persian (as well as Singhalese) influence. Cf. also p. 41.

2 Ill: *Ruins of Desert Cathay* II, p. 207-8; cf. *ante* p. 39.—The accompanying picture of this Crimson-robed One comes from Seigan-ji, Kyoto. Note the bared right Arm (Isai: 63. 1); the seven flaming *tama* (Rev. 4. 3. 5) the Lion and Unicorn, the Cupids on the vine. The six Syrian-faced attendants resemble these at Horyu-ji in Yamato, founded A.D. 604.

3 *Jews in China*, pp. 18; *Chinese Jews* pp. 6-10. A sketch in this pamphlet of the exterior Courts of the Synagogue resembles a *Shinto shrine* like that of Yoshino.

Within the Holy House the "Chair of Moses," on which the Torah is placed, reminds me of the "Chair of Buddha" on which He descends and sits during Mass, which I was privileged to see at Tsudoji in Korea on Shaka's Birthday, April 8, 1913 when gifts and

settlement dates back to A.D. 34, when persecution raged in Babylon, or to 70—the Fall of Jerusalem.

About A.D. 90 a Jew named Li arrived there with 70 coenobites, (Cf. p. 23).

In Manila the same Lion and Unicorn stand in front of the Roman Catholic churches, although their presence there is unaccountable.<sup>1</sup>

In Japan they are called “Korean dogs,” but in Korea “Chinese lions,” whilst in China they are “*Persian lions*”—thus we can easily trace their geographical route to the original lair—Persia!

But their most significant title is “Dogs of Fo.”

incense were most reverentially offered to the Invisible Being there enthroned.

In another temple I noted the Image seated on a chair and was told “It is the custom.”

In the Syriac Churches of the Messiah the Altar is “the Seat of Christ.” cf. p. 42 and n. 7.

1 The Lion represents Judah, the Unicorn, —Ephraim;—see Genesis

49. 8; Deut. 33. 16, 17. Now at Kego-ji in S. Korea four lions support the image of Shaka Nyorai, two have the mouth closed and two open—representing the A-Um. Note that the Coronation Chair in Westminster Abbey (which stands above “the Stone of Destiny,” commonly called “Jacob’s Pillow,”) is supported by four Lions.

NOTE.—(with reference to pp. 45 and n. 2, 71, 171) that the Irish Cross of Durrow, carved by the same sculptor as that at Monasterboice *cir.* A.D. 913, affords a remarkable demonstration of the *San-i, fên-shên, and rimbo.*

From the Holy Tree who stand above the *Rimba*, the Dove descends upon the head of the Crucified One who hangs suspended within the Wheel.

On the back of the Cross is a large Svastika of the same curious form we meet sometimes in the Far East. (Ill. plate II “*Muiredach, Abbot of Monasterboice*” by Prof. R. A. S. Macalister.)

## CHAPTER IV.

## THE SECRET OF KONGOZAN.

I must now draw your attention to some aspects of the route leading to the goal of our pilgrimage,

## "THE MAKAYUN"

literally, "Mahayana, or *Daijo Bukkyo* 摩訶衍 Hill."

The hard *K* sound in Japanese pronunciation replacing the softer Korean *h*, identifies it with the Syriac "Makayana," LIFE-GIVER<sup>1</sup>—the equivalent of *σωτήρ*, the Greek word for the Hebrew title "Jesus," *i.e.* SAVIOUR.<sup>2</sup>

In Syriac usage "Salvation" and "Life" are identical. Such being the teaching of the Christ and His Aramaic-speaking disciples it is a tremendous link with the teaching of Kongozan!

The Maka-yun-an convent is a place of Purification before admission is granted into *Kongo-kai*, the Diamond World;<sup>3</sup> and amongst Korean Pilgrims the saying runs:

"Crossing over Maka-yun,  
We shall see Buddha!"

Do you not catch in these lines a curious echo of Kobo Daishi's *iro-ha-uta* 伊呂波歌?

"Crossing o'er the Mount of Change today,  
We shall find no dreaming nor illusion,  
But Enlightenment!"

1 See Prof. F.C. Burkitt's thoughtful work on "*Early Christianity Outside the Roman Empire*," p. 22, 1899.

2 "By the blessed St. Thomas, the Illumination of the *Life Giving Doctrine* arose upon all the Hindus. —By him the Kingdom of Heaven was extended, and opened to the

Chinese;" (*Syriac Liturgy*, quoted by Assemanus iii. 156.) "I came that they might have more abundant Life" John 10. 10; and again, in the *East Syriac Offices*, we have "*Christ our Saviour and Life-giver*;" which name in the Roman Office is "Jesus."

3 Cf. Dante, *Purg.* cc. i. 4-6; xvi. 30-41.

It is the Beatific Vision of the Catholic Faith—hell's true sting being exclusion from the sight of GOD, whom the Pure in heart (Jap. *kokoro* 心) alone may see :<sup>1</sup>

“Who only in beholding Him have Peace.”<sup>2</sup>

In the Chinese *Sai-yeu-ki* the Master<sup>2</sup> being asked, “If you cannot conquer the Six Thieves<sup>3</sup> how do you expect to see GOD?” Sanzo thought awhile, and then exclaimed, “O when shall we see Nyorai face to face?”<sup>4</sup>

A beautiful woodcut in the old Japanese edition shews the Master admitted with His three disciples<sup>5</sup>—the Pig, Monkey<sup>6</sup> and Horse<sup>7</sup>—to the Presence-chamber, and receiving from Nyorai the precious Scriptures of the True Law—“*how to become Divine.*”

Kwannon Daishi, the Aged Woman, looks on with joy<sup>8</sup> at the achievement of their purpose, and two worshippers

1 Matt. 5. 8; Sermon on the Mount.

2 Dante, *Paradiso* xxx. 103. Note that in *Purgatorio* II. 43-50 the Celestial Pilot signs the Holy Rood upon the passengers in His Ferry-boat ere they cast themselves upon the shore of the Purgatorial Mountain.

3 The Six Thieves are Mr. Eye, who loved change, Mr. Ear, who was easily angered; Mr. Nose, who smelt love; Mr. Tongue, the glutton; Mr. Thought, the coveter; and Mr. Sad, the discontented and morose. *Mission to Heaven*, pp. 140, 205.

4 Cf. 1 John 3. 1-3.

5 Cf. Christ's commission to His apostles—“Preach to the whole creation,” Mark 16. 15; also Rom. 1. 20; 8. 22-23. So, many of the 16 Rakan images have a wild animal in their arms.

6 This Monkey is a noted character. Having spent 500 years in Prison for his militarism, he was released on condition of spending himself for Others. A picture at Onomichi represents the New Birth in Baptism, and Yè-on preaching the White

Lotus Gospel (see p. 5 and n. 1, 2); and this Monkey is visible in it.

At Kenpoji on Diamond Mountain in the Hall of the Sixteen Rakan there is a picture of the Monkey offering 3 Peaches—the Fruit of Immortality—to some delighted monk-worshippers.

Very curiously, in Ancient Egypt the Boat bearing the dead through the cleft rock of Abydos into the Sunset Land was acclaimed by baboons with joyous shouts (*Maspéro*).

Again, at Ponglen-ssa, near Seoul, (p. 2), the Monkey pleads with Kwannon for the Imperial Messenger, Huen-tsang, who is in great fear through the Tortoise on which he stands diving beneath him; as were St. Brendan's monks when the Great Whale they mistook for an island began to wriggle.

7 In the Russian Liturgy is a most touching prayer for horses, based on God's promise “to save both men and beasts.”

8 Cf. Rom. 8.16, 26: “The Spirit itself beareth witness that we are the sons of God.” In Syriac this reads “Herself.”)

exchange the Kiss of Peace,<sup>1</sup> as in St. Perpétua's vision at Carthage. A.D. 202.

Seeing Nyorai "face to face" they behold Three Buddha-bodies, each having the Form of Shaka Butsu.<sup>2</sup>

On quitting the hospitable Hyokunji and my cosy "Paradise cell" (whose name in Chinese translation of that Persian word means "Heavenly Home"! ) a cheery Korean monk robed in ashen grey, gripped a stout climbing-staff, and led the way to Kongo-mun, behind the temple.

This "Diamond Gate" 金剛門 is "a natural Gate with a supernatural meaning," *i.e.* a most mysterious Narrow Way which, threading beneath two titanic rocks,<sup>3</sup> gives access into the lovely Vale where Mahayana Buddhists go at death.

This "Horai-zan" (the Japanese name for the superb Kongo-zan), means "Paradise."<sup>4</sup>

Please note that the "Nehan" 涅槃 of which Gautama 瞿曇 taught being *Extinction*, like a blown-out candle—utter Annihilation—the atheistic doctrines and pessimism of Hinayana Buddhism plunged all Asia into despair.<sup>5</sup>

But, contrariwise, "in the Gandara sculptures Maitreya, the Buddhist Messiah, seems revered almost more than the founder himself,"<sup>6</sup> and the great Mahayana monks of the 4th century, Asangha of Gandara and Buddho Simha 佛陀僧訶 of Udyana, the Chinese pilgrim Huen-tsang of the 7th,<sup>7</sup> and the Japanese apostles Kobo Daishi, Honen Shonin, and Shinran Shonin of the 9th, 12th and 13th centuries,<sup>8</sup> one and all

1 Psalm 85. 10.

2 Cf. p. 45 and nn. 2, 3; also *Athanasian Creed*: "These Three are One, Such as the Father is, such is the Son, and such is the Holy Ghost."

3 Cf. "the Eye of a Needle" Matt. 19. 24-26.

4 Note that Kobo Daishi gathered his disciples together and told them that he was "about to enter *Kongō-jyō*, the Diamond World."

He named the temple founded on Koya-san—Kongobu-ji.

5 N.T.H.B. p. 38.

The Scriptures studied on Kongo-san belong to Mahayana, namely: *Kégon* the chief, and its more minute explanation *Daijō Kishinton*; the *Hokékyō*; *Fumon-bon*; and *Amida-kyō*.

6 Grünwedel, "*Buddhist Art in China*" p. 81.

7 Beal's *Buddhism in China*, p. 114; *Buddhist Records* i. 227-8.

8 The respective Founders of Shingon, Jōdo, and Shin-shu, to which the large majority of the Japanese nation belongs.

ardently aspired to New Birth in Tushita, Miroku's Heaven of Joy, lived in the daily hope of seeing Him at last, and returning with Him to earth<sup>1</sup> to do Buddha's work with tireless zeal for Others' sake, and "restore the True Religion."<sup>2</sup>

All died calling on His Name.

It was Huen-tsang who asked :—" What is yôga (*mikkyo*) 密教, but the Revealing of MIROKU ? "

The Yoga 瑜伽 (*anglicè*, yoke) is that which, uniting two wills to one purpose, gives Rest to the heart.<sup>3</sup>

"Tis essential to this blest existence  
To keep itself within the Will Divine,  
Whereby our very wishes are made one.

"The King makes His Will our will,  
And in His Will is our peace."

*Paradiso* iii. 79-85.

"From olden times" (so a Korean monk told me); "it was said that any one wishing to enter the Kingdom of God must pass through this Diamond Gate, *Kongo-mun* ;"—a truth which the old Egyptian *Ritual of the Tomb* (gathered from the Pyramid-texts) expresses : "There is no death unto Thy servants but a passage ! "

So, also, said The Christ, when preaching on the Mount :

"Strait is the Gate, and Narrow the Way,  
That leadeth unto LIFE."

Bunyan emphasized the self-same Truth in the English "*Pilgrim's Progress*" three centuries ago : "Now at the end of

A 400-year-old picture from Tō-fukuji, Kyoto, shews Shinran Shonin, surrounded by beautiful Peacocks and Doves, and—(like Zendo, the friend of the Chinese emperor Kao-tung, 600 years before, (p. 8.) the Three Buddhas—*San Butsu* 三佛—appear in his breath.

<sup>1</sup> I Thess. 4. 16-17.

<sup>2</sup> "The True Law" to recover which Huen-tsang travelled to India, see *Si-yü-ki* ; and Psalm 25. 14, "The Secret of the Lord."

<sup>3</sup> (Pp. 4, 5, 45 and n. 5). Cf. Matt. xi. 28, 29 with "*Mikkyo*."

"Yoked with God," says the Hin-

du Song Celestial (*Bhagavad Gītā*), in which "the reflex influence of Asvaghosa is clear," e.g. the Trinitarian Doctrine, the Fatherhood of God, the Incarnation of the Divine Being and His energizing Power."

It is certainly significant that the three Master-keys of St. John, of Asvaghosa, of *Amidakyo* and *Hokel'yo* are found in this "Song Celestial," viz. LIFE, LIGHT and LOVE.

Sir Edwin Arnold prefaces his translation of this wondrous poem by saying that "The weight of evidence tends to place its composition at about the 3rd-century after Christ,"

this Valley was another called "the Valley of the Shadow of Death," and Christian *must needs go through it*, because the Way to the Celestial City lay through the midst of it!"

"The Way to LIFE lies here!" said Dante, who describes the Angel-janitor sitting on a DIAMOND at the threshold of Purgatory.

Crouching, then, through Kongo-mun's dark passage,<sup>1</sup> we emerged into a bright sunlit valley beautified by a Million Cascades where, close to the peaked "Incense-burner-hill," is a Grotto, to which the Three Gods descend for daily worship.

Never, surely, can one forget the radiant smile with which my monk-guide swung round towards me (who in my *kago* had outdistanced my pedestrian friends) and eagerly gesticulated towards the mighty precipice of Maka-yun which then first came in sight, far, far away on the horizon, looming at the head of the abysmal canyon we had entered between the Incense-burner Hill and the Lion Crag.

Pointing upwards with his staff, this monk directed my gaze to a majestic equal-armed CROSS<sup>2</sup> deeply incised in the face of that perpendicular cliff, high up near the summit.

"Not cut by hands," so many monks assured us, "but natural! and there are many such on Kongozan."

Thenceforth we never lost sight of that amazing Sign which is

"THE SECRET OF MAKA-YUN-HILL."

摩訶衍之秘密, and counterpoises every risk and fatigue involved in ascending through the dense jungle to discover—the All-pervading Symbol of LIFE and HARMONY, hidden in the core of Kongozan!

Do you wonder that a Korean monk-student before I left

1 Cf. Mark 10, 25; also Her-  
mas' Vision of the Tower whose  
Gate was shut against all who would  
not share their riches with others in  
this life; and the Hashiranuke hole  
奈真大佛殿内柱ぬけ in the Pillar

through which Pilgrims must creep  
at the Dai Butsu Temple at Nara.

2 "The Sign of the Cross unites  
the Four Quarters and restores the  
Harmony that had been destroyed."  
*Nestorian Stone.*

Tokyo told me that "Diamond Mountain is the holiest place in all the world—outside Palestine?"

At the Lion Crags the Koreans repulsed the Japanese invaders and defeated Hideyoshi's armies which, in 1597, so ruthlessly wrecked Kiong-ju, the marvellous sacred city of Shinra, and its age-long temples, memorials of the highest art and civilization, and many another glorious sanctuary with its historical records in South Chosen.

The next spot of interest was an immense rock-slab in the river bed of the canyon, carved with huge Chinese characters wherein the old-time Pilgrims burned incense,<sup>1</sup> and when the God of Horai inhaled its fragrance He came down from Paradise.<sup>2</sup>

The *Divine Liturgy of St. Mark* at Alexandria expresses the same thought: "We offer incense before Thy glory, O God; do Thou receive it, and in its stead send down the grace of Thy Holy Spirit."

There are Eight Abysses in this canyon, *viz.* the Black Dragon; the Four-stringed Lute; the Pearl; the Ship; the Fire Dragon; the Dragon-gathering, Dragon-creeping, and Dragon-hiding Abysses whose deep depths and dark shadows represent the warring passions of man's soul,<sup>3</sup>

"Descents that Upward climb."<sup>4</sup>

When Huen-tsaing reached the borders of Udyana he heard of the poisonous dragons and evil sprites—literally, water-spouts, etc.—that dwelt in the river Indus, 印度河.

Spiritual enemies are snakes and dragons to be trampled under foot—so both Christian monks in the West and Buddhist monks in the Far East taught!<sup>5</sup>

1 I observed that the Incense burnt in Korean temples is chiefly fragrant-wood chips, as with the St. Thomas' Christians in S. India.

In the Imperial Museum at Uyeno two pieces of Incense-wood inscribed with Syriac characters are preserved. It was received in Yedo in 781, the very year of the erection of the Syrian Memorial Stone at Cho Ang,

which mentions "Life-restoring Incense!"

2 Gen. 8. 21.

3 In such a "Cauldron"—terrific whirlpool—St. Columba saw a symbol of the torments endured in Purgatory. *Monks of the West* iii. 98.

4 Dean Stanley of Westminster.

5 Nine Dragons opposed the

An early legend of the Flight into Egypt says that when the Holy Child took refuge with His parents in a Grotto, dragons and other noisome creatures came out of their hiding places to worship at His feet.<sup>1</sup>

Lost in admiration of the marvellous scenery, the indescribably lovely aromatic forests, and the awful grandeur of the cliffs, I was suddenly roused from my dreams by the quaintest little Korean monk in black calico, who prostrated himself repeatedly on a rocky boulder in the Black Dragon Abyss before me, and then with the happiest smile of welcome arose to speed me on my way.

Unobserved he had descended by chains from the tiny Pul-to-ku convent, suspended like a bird's nest on the edge of a precipice overhanging the Four-stringed Lute Abyss, where two or three monks reside in order to worship Kwannon-sama and learn the Universal Virtue from Her who brings all discords into tune.

After the Lion Crag the way became too difficult and dangerous for my *kago* so its five bearers carried me in relays, pick-a-back, over the most hazardous and neck-breaking rocks I ever encountered—not excepting the Maloja glaciers *enroute* to Italy from Switzerland.—I never hoped to escape alive, or with unbroken limbs; but to turn back was impossible!<sup>2</sup>

Passing the "Kwannon precipice" and the "Ship Rock" with their glorious views, we reached Kō sen-hō, "the Advent Temple," where God *came down* from Heaven, when He

coming of "the first *hotoké*" to Kon-go-zan.

These monks are called "the Fifty-three Buddhas," and sometimes "the 53 images of Buddha;" and so Montalembert, writing of a Western Monk, says: "Whose image they venerated in the man of God."

Curiously, all are tonsured and wear the long-sleeved Early Christian chasuble.

At Sokoji there is a Hall dedicated to these "first *hotoké*." In their midst, as at Yūtenji, the Golden-robed Shāka, with *Svastika* on His breast,

stands in the Rainbow upon the roots of the Universe-tree through which a Dragon tries to gnaw. From His emerald halo fiery flames proceed. The Tree resembles that in the Babylonian story of Tiamat; the Serpent-guarded one in Eden (Gen: 3), and in the Norse *Edda*.

1 Hulme's *Symbolism* p. 117 n. 1.

2 In Sept. 1915 I accomplished the reverse journey safely on my second visit to Maka-yun via Yūtenji and the Miroku colossal Hand (cf. p. 17), and passed the night in the convent.



SHĀKA-NYORAI AND THE UNIVERSE-TREE,—  
The Treasure of Yüten-ji.



turned back Hideyoshi (who impiously pretended he had come to worship Him at Maka-yun), expelling him by terrific thunders and lightning, (cf. Ex. 19. 16-24).

As you know Ming-Ti, the Emperor of China, had a wonderful vision in A.D. 61 of a Golden Man who appeared in the Court-yard of his Palace at Lo-yang and said: "My Law<sup>1</sup> shall spread to the East!"

Now the interpretation of this dream was that "a Divine Spirit (*Shin*), named Fo, had come down from heaven,<sup>2</sup> and was born in the West."

In Tibet this Fo, Buddha, is called "*Sakya thubpa*" "the Mighty Shaka who came down!"<sup>3</sup>

The word "Fo" is composed of two Chinese ideographs 弗 which mean "Not Man"—i.e. GOD, the Ideal, Pattern, Super-mar., the "True Model" or Nyorai of whom our Allegory *Sai-yeu-ki* tells; and in Korea Buddhism is known as Pul-tō, "Fo's Way." (Cf. p. 28. n. 2).

After the Advent Temple we passed the Hades steeps, or "Hill of Sumi" 須彌,<sup>4</sup> on whose top the gods dwell; and finally reached a tiny convent opposite the Maka-yun precipice on which the wondrous colossal Cross † is incised resembling that on St. Thomas's tomb in India, and on the Syriac Stone in China, and "Yakushi's crest" in Kobo's temple at Itsuku-

1 Pp. 16, 21, 39.

2 St. Gregory (the Illuminator, the Apostle of Armenia, saw the Saviour descending from heaven in a flood of Light. He built a commemorative church in A.D. 309 calling it Etch Miadzin, "Descended the Only Begotten." This great monk was of the same royal Arsac race as Anshi Kao who took the *Dai-kyo* to China in A.D. 147. Cf. p. 5. n. 1.

3 Cf. "*Marco Polo*," i. 316, and Isai. 9. 6. Note that in A.D. 811, Saichō placed 3 images (still visible) in a temple on Hiyé-zan of Kwan-nō, "the Voice, the looking-down Lord; of MIROKU "whose Name is Love and His essence Wisdom;" and between Them, Taizo-kai Dainichi Nyorai, "the great All-illuminator, come down to earth from Heaven!"—

whose Secret Name is the Sanskrit A-Um.

4 Pp. 22, 24.

"With insatiable zeal" Saichō (Dengyo Daishi) in 790 A.D. "desiring to save all men," built "across the Stream" on Mount Hiyé, *Konpo-chudō*—"roots of the Middle World," and placed on the High Altar of its wonderful Crypt the statue he himself carved of Yakushi Nyorai, the Diamond Buddha "who makes the soul well in Hades," and His Twelve Generals "armour clad" (as in the *East Syrian Office*. On either side of the Dai-mon (Great Gate) of this Yakushi-ji a Phoenix bird flies in or out, having the beak open or shut, which respectively symbolizes The A-Um (p. 54.)

This Saichō was the Spiritual dec-

shima which, however, has a Sanskrit 卐 in addition in its centre.<sup>1</sup>

The monastery is called Shuko-ji, "Many kinds of Incense Castle."<sup>2</sup> (We may recall that in *Sai-yeu-ki* the Master Sanzo was canonized as "the Saint of Sweet Incense.")

Now Josephus says (*Wars* v. 5) that the Incense Altar in the Jewish temple was "replenished by 13 kinds of sweet smelling spices to signify that GOD is the Possessor of all things."<sup>3</sup>

No fence surrounds this little isolated convent, (although till recently, the Mountain was infested by tigers and bears and wolves) "because all the mountains stand around it like a fortress of protection!"<sup>4</sup>

From its tall Flag-staff—facing the gigantic Cross on Maka-yun across the gorge—a white calico-banner flutters on which a black Svastika is painted.<sup>5</sup>

"Both have precisely the same meaning—LIFE!"<sup>6</sup> So the good monks assured us when separately questioned by Synn Song, my Korean interpreter, and by the Japanese official

pendant of Yé-on and Tao-an in the Fourth Century (pp. 5, 72).

1 This *Yakushi-mon*, a cross formed of two Diamond Sceptres (the symbol of Buddha's power over evil), is at the four corners of every Shingon and Tendai-shu Table of Offering just as a Western Bishop, with his finger dipped in lustral water, traces a cross at each corner when consecrating the Altar, and 5 crosses are incised upon its slab, (cf. p. 13. n. 3, Marco Polo).

2 St. Bernard, the great Abbot of Clair Vaux ("Clear Vision," d. 1153), ceaselessly cried out for better monasteries and more of them. "Let these Ecclesiastical Castles multiply, let them cover and command the land, well garrisoned with the Sons of God!" (Vaughan's *Hours with the Mystics*, i. p. 145).

3 In Japanese, Onamuji 大己貴神. Cf. Gen. 14. 19, "Great Name Possessor," Ruler of all under heaven, the dark under-world and, also, Originator of Medical healing—of which Incense among the Syrians was a component part; (p. 61 n. 1).

4 Cf. the Hebrew Psalm 125, 1-2;

also the *East Syrian Offices* "May Thy peace rule among us, and Thy Cross be a high wall and house of refuge to us."

5 This banner characterizes all temples connected with Cho'Ang-ji, whose name, "the Long Eternal Peace" i.e. Peace both for people and country, is like that of Sianfu in China, after whose model Heian-jo, the "City of Peace" Kyoto was laid out. (P. 29).

In Chinese, Chang An is "the Divine City." "In Peace" is the most frequent inscription in the Roman Catacombs.

6 A *Portière* from a Jodo-shu temple in Shinshū, lately sent me, confirms this. On it a large white *manji* and a White Cross side by side are prominent at the top. This accords with the "saving health" which results from following "The Way" (Ps. 67. 2) and with the Syriac "Vivifying Sign"—"Thy Life-giving Sign"—which Korean monks impress on their own persons as we do the Cross.

interpreter, Mr. S. E. Ijima, whom the Chosen Government General appointed to accompany me.

In this convent (founded 1251 years ago, A.D. 651) the Rule of Silence is practised "to cultivate the heart and obtain Spiritual Power"<sup>1</sup> for, as the lamented Abbot of Shaka-ō ji<sup>2</sup> (who was burnt to death last week), told me, "It is very easy in such a place to learn of Buddha."

In the Sanctuary is a picture of Dharma who (the monks said) "came by sea from India 1700 years or more ago."

Robed in dark green he rides on a Lotus-leaf upon the waves.

The Altar is a simple table of lacquered wood on which two candles stand. Below the red and green frontal is a *Manji* stamped in brass—right in the centre.

This *Manji* stands for the Heart or Mind of Buddha, so the Abbot of Hyokun-ji told me.

The large Altar-piece of the Buddhist Trinity is preserved in a glass case behind a transparent Veil of blue gauze intermingled with *vieux rose*.

Shaka Nyorai, Rainbow-crowned, is the central Figure.

This Rainbow halo<sup>3</sup> is a marked attribute of all the chief Objects of worship in the old Korean temples—Jizo included.

1 Regarding the Power of Silence, note that Yuima, whom the Japanese say was "the dear and intimate friend of Shaka," spoke with a thunder-voice, although living in society. He insisted that "the Kingdom of GOD is *within* you." (Cf. p. 25, n. 4).

The Buddhist monks in Korea thoroughly understand "the Fellowship of Silence" now being revived in modern England, and quite the most impressive part of their evening worship is the Silence-time standing, and afterwards sitting, at the close of the service.

The indescribable hush of spirit, lasts after leaving the temple, and for awhile other sounds seem sacreligious. Cf. Matt. 11. 28-29; Mark 6. 31.

2 Quite the most wonderful

images of Shaka amidst His 500 disciples (every face of whom is different) are preserved at Shaka-ōji, a few miles out of Gensan.

These "Five Hundred" are so prominent also in Japan, carved on the rocks near the oldest temples, that scholars like Dr. T. Richard are of my opinion that they are the Five Hundred who saw the Lord at once after His Resurrection, as mentioned by St. Paul (1 Cor. 15) to whom he appealed as witnesses.

3 P. 15, n. 2. "A little earlier than Bede wrote, Rainbow-Mosaics in the apse of churches at Ravenna and elsewhere were enshrining for all time Symbols of the Christian hope," says V. D. Scudder in Introduction to Bede's *Ecclesiastical History*.

If this be true of Italy, why not equally so of Korea at the same pe-

On either side of Shaka is the White-robed Kwannon (with Her flagon of Sweet Dew and Willow-spray and the Image of Amida on Her head), and Dai Seishi with a similar flagon in His hand, crosses on His robes, and a *sari-tō* on His head. Behind Them stand Anan and Kasyap, to whose authorship the Mahayana scriptures are ascribed.<sup>1</sup>

At each corner of the picture is one of the four Kings of the Diamond world (*Shi-tenmō*).

At Shaka Ōji, two of these Kings have a Phoenix<sup>2</sup> on their helmets—the bird of which Clement of Rome (who was martyred A.D. 100, the same year as Asvaghosa died) said, "That wonderful bird, that marvellous type of the Resurrection!" The third, Bishamon-tenno (as formerly at Cho'ang ji, before the Dai Mon was destroyed by fire), has the Sanskrit अ, the equivalent of the Greek *alpha*, and Hebrew *aleph*, on his.

Here, at Maka-yun-an, is a huge, Nine-storied Tower on Bishamon's head, and beside him Jizō, with a Crosier and the *tāma*-Pearl, stands.

The four Heavenly Kings do not exist in the Hina Buddhism of Ceylon. They are mentioned in Amida-kyo 阿彌陀經 and in its Mandara are depicted with six wings, as in Isaiah vi. and St. John's Apocalypse iv.<sup>3</sup>

They are the Cherubim at the Gates of Eden—Paradise—in the Primitive Revelation.<sup>4</sup>

riod? The Korean monks told me that "Buddha loves the Rainbow very much." Cf. Rev. 10. 1.

1 As in Christian Art, the Apostles Peter and Paul were placed as the founders of the Jewish and Gentile Churches on either side of Christ.

Kasyapa, a disciple of Gautama Buddha, was re-born in India in the First Century A.D.—a well known Jewish idea; cf. Malachi 4. 5-6; Matt. 11. 13-14; Mark 6. 14.

2 Cf. p. 63 n. 4. The Phoenix has the same curls as Buddha's images, and "the Dogs of Fo," and the Shepherd and His Ram—both in a Gandara relief of Buddha's birth-scene and at Rome. Its *three* tail fea-

thers are a conspicuous feature in the Catacomb frescoes, and in its plumage are the five Rainbow colours. This Bird figured also in the mosaic pavement of the Jewish temple; and the story of its perpetually renewed life comes from a Hebrew legend. Cf. Hulme's *Symbolism* p. 199.

On the Assyrian Monuments the Hebrew captives are represented with closely curled hair.

3 "This Apocalypse is not included in the Syriac canon of the New Testament."—*Prof. F. C. Burkitt*.

4 Gen. 3. 24; Ezek 10. 19-20. These curious Beings stood at the gates of *Nippur*, the oldest Sanctuary in the world,—where the Hebrew

Is it not remarkable that in the Japanese version of *Amida-kyo* the Cherubim are mentioned by the untranslated Assyrian word *Karubim* 迦陵頻伽?<sup>1</sup>

We can trace them on their Eastward route as far as Lob Nor, where Dr. Stein found a frescoed dado of winged angels (whom he calls "Cherubim, with distinctly SEMITIC traits in their features"<sup>2</sup>) at a ruined temple in Miran.

Now Miran, on the main route from the Great Yüechi country in the Oxus valley to China, was deserted by the end of the 3rd century A.D., and Dr. Stein found much Iranian *i.e.* Persian influence there in the pictures and script of that early date.

It is a remarkable and indubitable fact, that in Hinayana—Southern Buddhism—the *Svastika* 卐 crest of *Daijo Bukkyo* 紋 is unknown. It is peculiar to Early Christianity and to Khoten Buddhism (*i.e.* the Mahayana, established by Kanishka the Great, Pars'va, As'vaghosa and Nagarjuna,<sup>3</sup> and is on the breast of all Buddha's manifestations worshipped by the Lotus Gospel or Pure Land school.

In Korea it is called "the Heart's Seal."

It is the only Cross-emblem (if we except the Egyptian *tau*, Sign of Life) used in the Roman Catacombs for the first four Christian centuries,<sup>4</sup> and appears on the hem

Seer Ezekiel had his vision, of which he says "I knew that they were the Cherubim,"—*i.e.* the "Throne-bearers" of the Sumerian *Deluge-tablet*. Cf. ante p. 40 and n. 6.

In Amenti, the Egyptian Underworld, these Four gods stood on a Lotus at the feet of Osiris, the Judge of the dead, and interceded for the dead man at his trial in "the Hall of Account for Words."

1 In the *East Syrian D.O.*:—"How beautiful is that Ship which bore Mar Cyriac (the martyr)! Companies of Cherubim bear it in procession."

2 Cf. p. 48 and n. 00 ch. XII.

3 Chinese tradition says that Nagarjuna was a pupil of Asva-

ghosa; it is therefore interesting that in the portraits of the Makayana patriarchs preserved at Seng An-ji in S. Korea, the 14th is Nagarjuna listening excitedly to Asvaghosa. Between them a bowl of water rests on a dragon's head, and on a Rock is Kwannon with a baptizing flagon and a Triple-branched Willow. Seated on a Red Lotus is Nagarjuna (p. 42).

There is no Kwannon, and no Baptism in Hinayana.

4 Not until A.D. 586 was a Crucifixion depicted, and up till the 12th century (when portable crucifixes were introduced) Christ, hanging on the Cross, was always represented *alive* and robed—"Death having no more dominion over Him."

of the Good Shepherd's robe which the woman touched for healing.<sup>1</sup>

In St. Domitilla's cemetery there is a very famous tomb on which Diogenes, the fossor who dug the martyrs' graves, is represented with this *Svastika* on his dress and shoulders as the Sign of Life and Healing amidst Death, Darkness, and Destruction—"Unconquered and Unconquerable,"—and such is the true meaning of the DIAMOND-symbol!

It was on the Diamond-Throne that Shâka attained Enlightenment.

The *Yuima-kyo* 維摩經<sup>2</sup> says: "The man in whose heart this Faith is deeply implanted is like the Diamond—incapable of destruction."<sup>3</sup>

And this is the teaching of the great Alleluia-psalm (CXIII-CXVII) always sung at Passover to commemorate the Jews' Deliverance from Egyptian bondage:

"I shall not die but live, and walk before the Lord in the Land of Life!"

1 Cf. the Robe of the High Priest's Ephod (Exodus 28. 31-33 with Matt. 9. 20-21; 14. 36; cf. also Heb. 7. 19-26; Rev. 1. 13.

This woman is said to have been Berenice of Edessa!

2 P. 65 n. 1. The *Yuima-kyo* is a commentary on Asvaghosa's *Daijō Kishinton* (p. 56 n. 5) and much studied by the Zen sect in Japan.

3 Origen, one of the most spiritually-minded Christian Fathers (who prior to his conversion was steeped in Greek philosophy), was called Adamantius, i.e. "Diamond," because of his indomitable energy.

"Indefatigable," "Insatiable," "Indomitable" are adjectives applied to all the great Monks of East and West.

NOTE.—Will the Student take careful note that throughout the Korean teachings the golden thread of the Catholic doctrine runs concerning "The Unitive Way?" namely, First, purging and purification in preparation for the Vision of God; secondly, Illumination; and lastly, Mikkyō, the Divine Union and Friendship.

"A part from the Spirit," said St. Athanasius, "we are strange and distant from God; but by the Co-operation of the Spirit we are knit into the Godhead."

CHAPTER V.

THE GREAT WAY.

Some 35 years ago Max Müller (the beloved teacher through whose efforts the "*Sacred Books of the East*" were translated and given to the English-speaking world,) said :<sup>1</sup>

"This Mahayana sutra called *Sukhavati vyuha*<sup>2</sup> i.e. belonging to the School of the Great Boat,<sup>3</sup> this sutra of the Pure Land, sounds to us and is very different from the teaching of Gautama Buddha.

"Nevertheless, it is the most popular and widely read in China and Japan, and the whole religion of the great mass of the Japanese people may be said to be founded thereon..... One passage seems even to be pointedly directed against the original teaching of Buddha.

"Buddha, himself, I am convinced, never knew even the name of Amitabha, Avalokitesvara, or Sukhavati.

"Then *how* can a nation call itself 'Buddhist' whose religion consists chiefly in a Divine Amitabha and His Son,<sup>4</sup> Avalokitesvara, and in a hope of Eternal Life in the Paradise of Sukhavati?"<sup>5</sup>

To whom then is Japan indebted for this great Scripture of Immortal Life known as *Dai-muryo-jiu kyo*,<sup>6</sup> or, more briefly, "*Dai Kyo*"?

1 *Chips* 5. pp. 219, 234, 237.

2 "Dates from as early as A.D. 100;" Grunwedel's *Buddhist Art.* p. 194 n. 3.

In it Dai Seishi and Kwannon are mentioned. Compare p. 91 *infra*.

3 "On the foundation of the Twelve and the Seventy apostles the noble ones built.

"On the foundation of the truth of Mar Antony the Saints built.

"My eyes have seen nought like the Ship of Mar Antony which bare Prophets and guided Apostles; which

bare martyrs and confessors, and went to Eden." *E. Syrian D.O.* pp. 125, 183.

Cf. pp. 6, 40-43, n. \*, 46; 67 n. 1. "Eden" and "Gokuraku" are the same.

4 P. 50. n. 5.

5 Jap. 極樂 *Gokuraku*, the Heavenly Garden—has the same meaning as the Persian word "Paradise" used by the Lord Christ to the dying thief on the Cross, Luke 23. 43. It is the "Eden" of Genesis 2. 18.

6 *Nihongi*, ii. 170, 142 and notes.

It came in A.D. 552, together with other sutras and the wondrous Mahayana image which caused Kimmei-tenno to spring from his throne with joy.<sup>1</sup>

From the Yellow Sea-coast of Korea Myong, King of Kudara 百濟, sent these treasures over in a *mikoshi* (Jap. 神輿) Divine Chariot,<sup>2</sup> with a commendatory letter to Kimmei-tenno of Japan in order to fulfil the recorded saying of Buddha, "My Law shall spread to the East."<sup>3</sup>

This reference is of course to the Vision of the Chinese Ming-Ti in A.D. 61.<sup>4</sup>

But, according to the tradition preserved at Zenkoji, the good King Myong also dreamed that Buddha appeared to him saying—"The people in that land do not know Me. I wish to be made known to them!"<sup>5</sup>

1 Abgar, King of Edessa, likewise leapt from his bed at the sight of the *vera ikon* (True Image) of The Christ impressed on a cloth which the apostle Mar Adai (Thaddeus) brought to him. With this compare *Pilgrim's Progress*: "Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by His sorrow, and LIFE by His death!' Then he stood still awhile to look and wonder . . . and then he gave three leaps for joy, and went on his way singing." Cf. *ante* p. 35. n. 1.

2 Ezek. 1; 1 Sam. 6.

Among the frescoes at the "Light-showering" 淮燭 Kwan-shoku temple near Ronzan (ch. xi) I observed Bishamon with a Trident and five-storied Tower; the FISH; the Great Ship of Salvation, (pp. 42. n. 6; 43. n. 4); a *Mikoshi*, carried ceremonially with the Rainbow Banner in front and a Three-Storied Pagoda behind; and a Monk who leads a child across the Bridge to Heaven.

In the *E. Syriac D.O.* this is "the Bridge to the Country on high."

3 Huen-tsang found at Talila, the old seat of Government in Udyana, a great monastery in a valley beside which was a very majestic wooden image of Seishi (Chinese, *T'ê-chi-Pusa*) i.e. MAITREYA BODHISATTVA, of brilliant golden hue and miraculous powers, over 100 feet high.

It was carved by the arhat Madhayantika 木田地 (Ananda's pupil) who converted Kashmir 迦濕彌羅. By supernatural power he was thrice borne to Tushita Heaven to study Maitreya's altogether lovely features.

The spread of the Good Law eastward dates from the erection of this Image, so the natives told Fa-Hien. See Watters "On Huen Chwang" ii pp. 239. *Ante* pp. 5; 26. n. 4; 58, 59.

Cf. Eitel, pp. 11, 73, 83, 138, 169.

Sir Monier Williams said that "prior to the Gandara Sculptures there was neither image nor image-worship in Buddhism."

4 A steady tradition, of which Glastonbury Abbey on the Isle of Avalon is a standing witness, says that the Gospel was brought to Britain A.D. 61 by Joseph of Arimathea, and twelve companions, and that, twining WILLOW-branches together, he built a chapel dedicated to the Blessed Virgin. *Monks of West* i. 332.

At the same time Tradition, now confirmed by historical research, says Lazarus, with Martha, Mary of Magdala and Trophimus arrived in Southern France.

5 Cf. "The Man of Macedonia," who invited the great Apostle of the Gentiles, into Europe, Acts 16. 7-9 with 23. 11, and Isai. 6. 8; also the Man before Jericho—the Captain of Jehovah's host, Joshua 5. 13-15.

In obedience to which heavenly vision Syong Myong lost no time in "reverently transmitting the Law of Buddha to our Yamato."

All of us know the extraordinary vicissitudes through which the Image of the Triune sent therewith passed until finally rescued and enshrined by Zenko 善光 in the Messiah-temple Nyorai-do 如來堂 at Nagano, but probably all are not conversant with the history issued by that temple, and its strange pictures of the Three-One image showing how it "divided" its Body (fên-shên 分身) and, Itself remaining in Heaven, sent down One to earth—just as this *Dai-kyo* and its mandara describe in harmony with the Inscription on the Sianfu Stone!<sup>1</sup>

The next year, 553, Kimmei-tenno had two colossal standing images of Miroku and Kwannon<sup>2</sup> carved in radiant camphor wood and placed in a temple at Yoshino in Yamato, where they still exist.

The Pure Land doctrines taught in *Dai-kyo* were treasured by that "Great King of the Law" Shotoku Taishi, whose devotion to Kwannon-sama 觀音様 was so great, that in times of stress he always secluded himself in one of Her shrines to seek Her counsel.<sup>3</sup>

Japanese history says he was wont to pray for his re-birth (resurrection)<sup>4</sup> in the Western Paradise of Amitabha, (Chinese, *Omi-to-fo* 阿彌陀佛).

Hearing of his death in A.D. 621, Hye'cha 惠慈 (the Korean teacher for 20 years of the Inner Doctrines<sup>5</sup> of the

1 Pp. 26. n. 4; 32. n. 1; 45 and nn. 2, 3; 55. n. \*, 63.

2 P. 32. n. 2.

3 Cf. St. James—the brother of Christ's-words (Ep. 1. 5, 6), "If any of you lack Wisdom, let him ask of God;" also King Solomon's example 1 Kings 3. 5-15; 4. 29; and p. 3.

4 1 Pet. 1. 3. "The end of Death is Birth," says the *Bhagavad Gita*—"a short Gospel that embodies all the essential features of Northern Buddhism" (Okura, "*Ideals of the East*" p. 81); and yet, "it exhibits marks of strong Christian influence

—essentially Christian!" Hasting's *Encyclopedia of Religions* p. 538-42; see *ante* p. 59. n. 3.

This Hindu idea coincides with the *Natalis*, Birthday *i.e.* Birth into True Life, of the Early Christians.

5 Dr. Gakka taught the *Outer* doctrines to the Prince. This idea of Inner and Outer is preserved in the Naiku 内宮 and Geku 外宮 Shrines at Isé 伊勢, as well as at Diamond Mountain in the Inner and Outer Kongo-zan.

In modern Western speech, it is "esoteric" and "exoteric."

Great Way to the Prince) resolved to meet him next year in the Pure Land 淨土<sup>1</sup>—because “he thoroughly possessed the Three Constant Principles,<sup>2</sup> and although a foreigner, my heart was constantly united to him!”

This Land of Bliss<sup>3</sup> (was proclaimed in South China in A.D. 370 by Yè-on (Hui-yen) of Shansi, a disciple of Tao-an of Wei, the enthusiastic young Chinese monk from Che'kiang who learned from the Indian Buddha Simha 佛陀僧訶 of Udyana<sup>4</sup> when they met near the Great Wall of China at Yeh 鄴都<sup>5</sup>

Yeh was the capital of Jao, the kingdom of “Stone Tiger” the Hun, which extended from the centre of Shansi in West China to Shantung in the East opposite Kudara, the Western Kingdom of Korea.

Here Tao-an, and possibly Buddha Simha,<sup>6</sup> must have come in contact with the Queen of Koma<sup>7</sup> who, when Wandoo<sup>8</sup> fell in 341 and the King fled, was sent as a hostage to that Hun court together with the exhumed corpse of the previous King and his living widow.

The Queen and the late King's coffin were restored to Koma within two years; but the Queen-mother remained several years in captivity until exchanged for some Korean hostages, one of whom was the King's son, and he treacherously opened the North gate of Yeh to the Chinese troops in 357.

1 In Hindu tradition, the Saints expire silently whenever they choose.

2 Cf. p. 40, Nestorian Stone.

3 Chinese, *Tsing-to* 神土.

4 Udyana. Cf. Gandara (p. 5). in N.W. India—called also, T'ien Chuh, 天竺 or Jennico.

5 The modern Ch'ang-teh-fu.

6 Buddha Simha, “Lion-intelligence,” reached Loyang A.D. 316. Thence going to Yeh he served three Hun “Emperors” from 318 to 340. Tao-an joined him about A.D. 330-333, and in 335 the Emperor permitted his subjects to embrace monasticism (see p. 5-6).

Introduced into the Christian capi-

tal of the Roman empire—Constantinople—soon after A.D. 330, the New Life of Monasticism became enormously popular.

Athanasius, when exiled from Egypt, took the idea to Italy A.D. 340, whence it spread to Gaul. (See Dean Spence Jones “*Golden Age of the Church*,” S.P.C.K. 1906). Thus did Asceticism like a second great Tidal wave sweep over East and West at the same date and revive the life of the Spirit.

7 Chinese, 高麗, Kau'i.

8 The capital, near the present Shin Wiju and the Yalu river.

After a most ghastly siege, Tao-an and his 400 disciples were scattered in many directions.

Yéon (*Hui-yen*) accompanied Taoan to Sianfu and, going thence to South China, started the White Lotus Guild<sup>1</sup> whose chief honzon is Miroku<sup>2</sup> and its Liturgy to Kwannon “framed on a foreign model, apparently that of a Christian liturgy, is opposed to the original creed of Hina-Buddhism in which there can be no objective worship or real prayer to a superior power.”<sup>3</sup>

It is akin to “the Mass of the Holy Spirit” in the West.

For 40 years Hui-yen preached and converted multitudes. In 408 he sent disciples to Udyana for Sanskrit texts.

He died in 416, having founded Mount Tiendai monastery near Ningpo where, 400 years later, the Japanese monk Saicho 最澄 (Dengyo Daishi) studied ere establishing Tendai-shu 天台宗 on Mount Hiyé near Kyoto.

Hui-yen taught that to understand the doctrines of As’vaghosa and Nagarjuna—*i.e.* the MAHAYANA, *Daijo-Bukkyo* 大乘佛教 which they founded—it is imperative to study the writings of Lao-tze 老子, the Chinese philosopher who revived Primitive Taoism in the 6th century B.C.<sup>4</sup>

When 90 years old, Lao-tze met the youthful sage 孔夫子 Confucius, who sat mute before him for three days.<sup>5</sup>

1 Pp. 57 n. 6; 5.

2 P. 70. and n. 3.

3 Noticed by Mr. Beal both in South China and at Hakodate in North Japan; *Buddhism in China* pp. 153, 155.

4 Nagarjuna was versed in the philosophy of the Hindu *Veda*.

5 *Ante* p. 65 n. 1.

In a “*Memoir on the Opinions of Lao-tseu*” (pub. Paris, 1823), Abel Rémusat quoted a passage which is most interesting as exhibiting the gleams of light in Ancient Traditions, both w.th respect to the Ineffable Name, and the doctrine of the Trinity:—

“That for which you look, and which you see not, is called I; that towards which you listen, yet hear not, is called Hi (the letter H); what

your hand seeks, and yet feels not, is called Wei (the letter V). These Three are inscrutable, and being united form only One. . . . Form without form, image without image, an indefinable Being! Precede it, and ye find not Its beginning; follow It and ye discover not Its end.”

(*Cf.* opening words of *Nestorian Inscription*).

Dr. Wiseman (*Twelve Lectures on the Connexion between Science and Revealed Religion*) commenting on this says: “The extraordinary name given to this Triune Essence is composed of the 3 letters I. H. V. for the syllables expressed in the Chinese have no meaning in that language, and are consequently representative of the mere letters. It is, therefore, a foreign name, and we shall seek for

Living within the same century as the great Hebrew prophets exiled in Babylonia, *viz.* Ezekiel,<sup>1</sup> Jeremiah, Daniel and Zechariah, these two Chinese were coeval with the Seven Sages of Greece, with Pythagoras in Italy, and with Gautama Buddha on the river Ganges *ガンヂス河* in India.<sup>2</sup>

This is a great Pivot-point, for it not only illuminates *Sai-yeu-ki*, the famous Chinese Allegory of the Soul's pilgrimage written by the Taoist monk Chiu in the 14th century A.D., but explains the reason why in some old Korean pictures Lao-tze stands near Amitabha,<sup>3</sup> one of whose titles is "the Sovereign Teacher of the Western Heaven."<sup>4</sup>

And indeed one cannot doubt that the spiritual doctrines of Lao-tze concerning TAO—"The Divine Way"<sup>5</sup>—and TÊ—"Grace"—did prepare both Chinese and Korean minds to accept the fuller teachings of the True and Living WAY whom the Prologue to the Fourth Gospel thus describes in the Chinese translation :

"Very Beginning was Tao 道, and Tao was with God, and Tao was God.....And the Tao<sup>6</sup> took flesh and dwelt<sup>7</sup> among us and we saw His Glory—full of Grace and Truth."

Is not this also the *Kami-no-michi*—the Way of the Gods—of your ancient Japanese *Shinto*?<sup>8</sup>

it in vain anywhere but among the Jews—their Ineffable, Inexpressible Name which we pronounce Jehovah—the Greek *Iaw*." (*Jews in China* pp. 83-85).

1 The vision recorded in Ezekiel 1. of the Chariot bringing the Amber coloured Man to earth occurred in B.C. 592.

2 Lao-tze "disappeared" like Moses and Enoch; Confucius died B.C. 479; Gautama Buddha, in 477.

3 In harmony with the prediction "He shall not quench the smoking flax," and with Christ's own declaration, "I came not to destroy the Law or the Prophets;" and the opening words of the *Epistle to the Hebrews*, "God, who in olden times spoke 'in fragments' and in many ways, to many peoples, in all ages and

in many lands, hath in these last days spoken to us in His Son."

4 Eitel's *Handbook*, p. 8.

5 Cf. God's word in Gen. 18, 19 concerning faithful Abram, "I know him that he will keep The Way to do justice and judgment, and will command his household," etc.

6 In Greek philosophy this was the *Logos*, as Philo said: "the Word—*Logos*—is the *ikon* of God." The Chinese characters imply "walking and talking."

7 John 1. 12-14—*lit.* "tabernacl-ed;" 2 Cor. 6. 16. cf. p. 83.

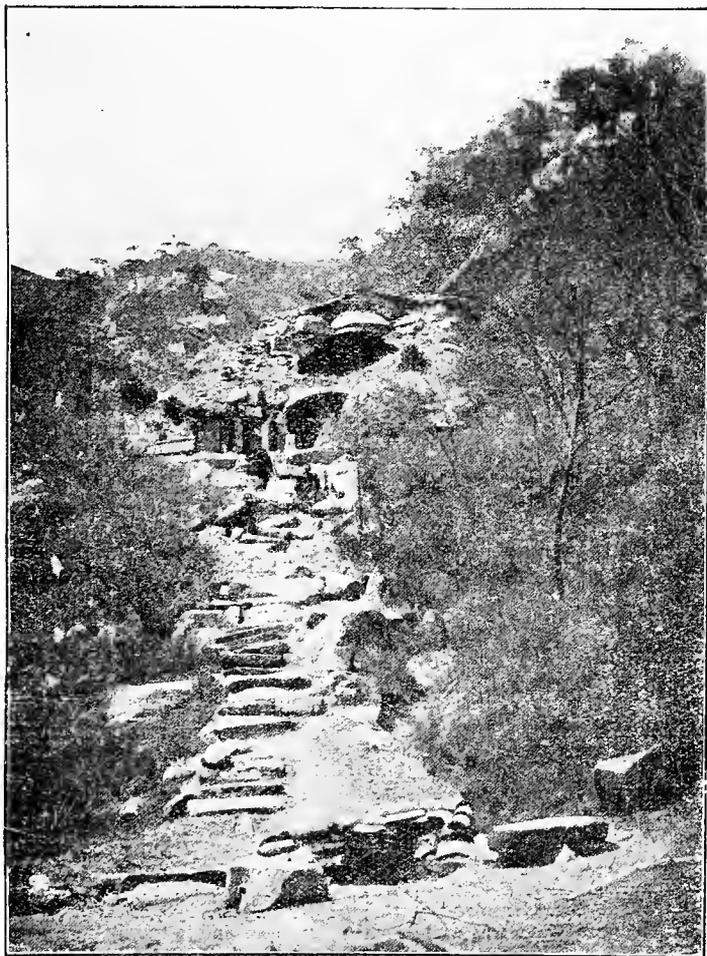
8 In Chinese, 神道 *Shên-tao*, "the Divine, or Spiritual Road" (cf. pp. 5, 8, 79, and n. 4).

Dr. Edkins, the eminent sinologist, considered that the Japanese *Shinto*

strongly resembles the Tao doctrines of Han times, B.C. 153.

Having had the honour of working with Prof. Genchi Kato of Tokyo Imperial University, over his English translation of the "One Hundred and

Eight Oracles of Shinto" I am in a position to confirm not only this fact but also the entire conformity of the Oracles with "THE WAY" teachings of both Old and New Testaments.



The Black Monk's Cave in H-sun-kun 善那.  
(H. E. Count Terauchi has made it a National Treasure).

P. 98, n. 1.

## CHAPTER VI.

## MONKS OF 'THE WAY.'

Emulating his master Buddho Simha, Tao-an himself played an important role, until his death A.D. 389, as the beloved and influential adviser of the Tsin emperor Fu-kien who, after unifying the 62 warring tribes of China under his sway, fixed his capital at Cho-Ang, in A.D. 350.

Founded in B.C. 2202,<sup>1</sup> Cho' Ang had for centuries been the starting-point of the great Caravan Road which, emerging through the Jade Gate of the Great Wall<sup>2</sup> divided—one road leading across Central Asia to Kashmir and Gandara in N.W. India; the other, crossing the Pamir plateaux and Oxus River into Bactria, led *via* Balkh, through Persia and Babylonia across the Euphrates Valley to Antioch on the Orontes in Syria; and thence, either by the high bridge of Palestine and across the Kantara-ford to the Nile valley in Egypt, or else to Greece and Rome in Europe.

These routes from earliest times were crowded with a traffic such as the Hebrew prophet Ezekiel when a captive in Assyria so graphically described (ch. 27), and in the early Christian centuries were largely controlled by Jewish merchants who monopolized the silk trade with the SERES, or

1 Hence, contemporary with the Call of Abram, the Ancestor of the Hebrew people, and of Amraphel, *i.e.* Khammurabi the great Semitic Lawgiver at Babylon. Genesis XII; XIV.;

2 The Jade Gate was a fortified pass in the mountains. The Great Wall itself was only built by the Emperor She Hwang Ti 始皇帝 as a rampart of defence from the northern Hun barbarians, against whom he had sent an army of 300,000 men, in B.C. 214-220.

He employed a vast host of build-

ers, amongst whom the Yietchi are said to have fled Westwards from his tyranny, and the Aya and Hada clans Eastwards to N. Korea—*i.e.* Fu Yu and Koryo, or Koma.

"According to the Latin text of 4 Ezra 13. 45, *Arzareth* is the name of the land where the Ten Tribes deported by Sargon II. of Assyria, *cir.* A.D. 720 went. But in the Syriac version it is '*Arzaph*,' *i. e.*, the end of the earth." (*F.C. Burkitt*). Cf. 2 Kings 17. 6.

Silk-weaving nation of China, as well as the Muslin-trade with the *Sindhu* (muslin people) around the Indus.

Like Hui-yen (his disciple), Tao-an dearly loved *Amida-kyo*, and his characteristic reply to a monk who boasted of his own high worldly connections—"My name is Tao-an, and I am well known in Amida's Paradise!"—echoes the words of Christ: "Rejoice rather, that your names are written in Heaven!"<sup>1</sup>

It was due to Tao-an's suggestion that the monks adopted the Name of "Shaka" as a prefix to their own.

He set his heart on having the precious *San-bukkyō*, the Pure Land sutras 三部經, and *Yuima-kyo*, and *Hokēkyo*<sup>2</sup> correctly translated.

Ill content with the translations he had struggled hard and far from unsuccessfully to make and widely preached when at Yeh by correspondence with Kumarajiva of Kuché, 鳩摩羅什, he persuaded Emperor Fu-kien to send West to the Tarim Oases to fetch that great scholar, so renowned for his deep spiritual insight.<sup>3</sup>

Kumarajiva's father was hereditary Prime Minister of Taxila<sup>4</sup> in Udyana, the Yüetchi kingdom (now known as Lodiana). He himself was converted to the Mahayana by a Prince-priest, Surya-soma, at Karashar in Central Asia.

The Chinese monarch actually sent a large army to besiege "the Black city" (Karashar), capture Raju Sanzo, and bring him back as hostage to be "National Instructor" of China, but

1 Luke 10. 20.

2 The *Hokēkyo* was translated at Sianfu as early as the end of the second century A.D. by an Indian monk (Edkins, C.B. p. 89).

3 Kumarajiva translated Asvaghosa's *Daijō Kishinlan* as well as the above sutras. When translating *Amida-kyo* (Smaller *SUKHAVATI VYUHA*) Kumarajiva exclaimed delightedly: "Such a happy Paradise! but the country is spiritual and accessible only to those who are spiritual—Boundless Light and Inexhaustible Life!"

"For this text," says Max Muller, "we may safely claim a date within the Second century of our Era" (*Chips* 5. p. 219.) ante p. 59 n. 3.

4 Talila (pp. 26 n. 4; 70 n. 3); a great seat of learning with which Hindu tradition connects the education of the youthful Buddha 烏仗那.

It is one of the three great Buddhist cities now being excavated under the auspices of the British Government and will surely yield remarkable results.

(owing to wars and convulsions) it took over 30 years to reach Sianfu in 401 from Tun-hwang where he had long dwelt beyond the Jade Gate.

Alas! both Tao-an and Fu-kien had passed away; but the new Emperor himself sat by and carefully revised all the translation-work of Raju Sanzo and his 800 co-workers.

But, before this, an embassy coming with tribute from Korea to Cho'Ang. in A.D. 369, Fukien embraced the chance to send back with the Korean envoys a Tibetan monk, named Jundo 順道 with images and a scripture called *Pul-gyung* 佛經.

The King of Koma cordially welcomed Jundo and gave him the Crown Prince to educate (as did all the Western Kings with their sons to the Monks). The next year, 373, many Laws were proclaimed, the country was opened up, and Literature—*i.e.* books and records—established.<sup>1</sup>

This welcome was doubtless due to the acquaintance made by the Royal ladies of Koma with Tao-an when captives at Yeh, the Hun capital.

The King sent a grateful letter by a special envoy to the Chinese Emperor, thanking him for the gift of Jundo.

It is remarkable that one of the two large Universities founded within three years of Jundo's arrival was called Ifuran-ji 伊弗蘭, "the Temple of EPHRAIM,"<sup>2</sup> and a very old tradition says that the restored capital of Koma, was laid out—like all the Early Christian churches "must be" (according to

1 Another strong link with the Monks of the West! whose first work was to establish schools for the princes downwards.

In his 40 years' apostleship St. Patrick filled Ireland with schools and communities, founded 30 bishoprics, and introduced the Laws of Christianity before A.D. 450.

2 Special heed should be paid to this Clue for in the Jewish *Yalkut* the suffering Messiah is expressly designated as "the Son of Ephraim ben Joseph;" and the theory of a Messiah, son of Joseph, belongs to the

latest Jewish traditions. See, also Ezekiel 37. 19.

Cf. the allusions to the Yuzuf-zaia people, tribe, or House of Joseph (in Afghan language), in Udyana, connected with the traditions of the Holy Prince Xaca, *hotoké sama* (pp. 33 and n. 1; 77) for "in the very large number of sculptures found particularly in the Yuzuf-zaia district a quite new and very remarkable development is presented;" Grunwedel, *Buddhist Art*, pp. 82, 83. Cf. also, the Dogs of Fo *i.e.* Lion and Unicorn at Ajanta, (pp. 54, 55, 66. n. 2).

Tertullian and the *Apostolic Constitutions*)—in the form of a GREAT SHIP—"Boat-wise!"<sup>1</sup>

No wells might be bored in Pingyang city until recently "for fear of sinking the Ship," and the two Rock-pillars<sup>2</sup> to which that Ship was tied are still visible. There is a "Diamond temple," Kongozan, near Old Wiju; and across the Yalu River is the beautiful Phoenix-pass, Fung-hwang Shan (pp. 63 n, 4; 66 and n. 2).

A-do 阿道 (*i.e.* "in Harmony with the Way") who came from China in 374 was placed in the Ephraim temple whilst Jundo lived at Shomon-ji 正門寺.

Both monks worked hard and travelled indefatigably, seeking everywhere for and marking the spots where the future asylums for prayer and solitude should arise.

Jundo died in A.D. 379. His name—a treasured one in all Korean convents<sup>3</sup>—signifies "A Follower of The Way."<sup>4</sup>

Such an one was Abram, the Hebrew chieftain 2200 years B.C. who, to this day, is known amongst the Arabs as "the Friend," *i.e.* of God; and such were those "Men and women of The Way," the "children of faithful Abram," at Antioch in the first century A.D.

Such, also, were the Primitive Tao teachings in Ancient China which Laotze embodied in his "*Tao-tē-king*" 道德經 "WAY-virtue Classic."

Therefore, please lay hold of the fact that this word "WAY" forms part of the name of so many Pioneer monks in the Far East.

\* \* \* \* \*

Now then, how did *Dai Muryojin kyo* reach Loyang,<sup>5</sup> the Eastern capital of China on the Yellow River?

1 Procopius the historian, early in the 6th century, described the cathedral of Sta. Sophia as "like a Ship at anchor towering above the city" of Constantinople.

Now, both Kwannon and the Catholic Church are called "*the Ship of Salvation*;" Cf. pp. 26, 41, 43, 98. n. 1.

2 Cf. *ante* p. 66, and n. 2; also 2 Chron. 3, 3, 15, 17.

3 "Here Jundo prayed!" has been said to me, in far distant temples in Korea, of the spots consecrated by him with holy foresight centuries before the monastery was founded.

4 Fa-hien (A.D. 400) met a Tartar at Khotan who was an earnest follower of the Law *i.e.* not outwardly only, but inwardly "a man of the Tao."

5 Loyang was the birth-place of Laotze, B.C. 604.

As early as A.D. 147-9, it came from Khoten, the Getae, or Great Yüetchi headquarters, brought by a Buddhist *bhikshu* (begging friar) whom the Chinese Annals style "*Anshi-kao*" i.e. Prince of Parthia (Jap. 安世高 An-so-ko), his personal name being unknown.

This Prince-monk remained 22 years in Loyang, the then Han emperor 桓帝, Kwang-Ti, A.D. 147-167, being a most fervent believer in the MAHAYANA.<sup>1</sup>

Anshi-kao translated a sutra on Miroku, the Buddhist Messiah, besides *Dai-kyo*, and the "*Footsteps of Righteousness*" (*Dhammapada*), one of whose sayings resembles St. Kadoç's "Hatred ceases by love." (p. 31 n. 2.)

His memory survives in 安息香 Anso-kuko, "Parthian Incense" — the name of certain incense-sticks still used in Japan.

The earliest allusion to *Dai-kyo* (Skt. *Larger Sukhavati vyuha*), 阿彌陀經 is in *Daijo-kishinlun* (Awakening of Faith in the Great Religion 大飛起言論) written by As'vaghosa,<sup>2</sup> "a man of Gandara," the soul friend of Kanishka, the great patron of the Mahayana and sovereign lord of the Yüetchi.<sup>3</sup>

In the spiritual realm As'vaghosa's influence equalled Kanishka's in the temporal. He taught besides the Triple

1 Du Halde, a celebrated authority on China, wrote in his *Rise and Progress of Christianity in China* vol. 2 that "this famous Emperor certainly had a knowledge of Jesus Christ, as the Monuments written by his hand, and afterwards engraven upon stones plainly prove. This may be gathered from copies found almost everywhere of which nothing can be made unless he speaks of Christianity; because he mentions the Birth of the Saviour in a Grotto, exposed to all the winds; His death, His resurrection, His Ascension and the impression of His holy Feet;" *Indian Church History* p. 83; 1818.

In the East the Birth-place was a Grotto—in the West a stable.

2 "*As'vaghosa's Awakening of Faith*, (pp. 9-17, 25, n. 4; 43), T. Suzuki. Mr. Beal announced his

discovery of this book "much tinged with pseudo-Christian elements," in 1884 ("*Buddhism in China*" p. 138).

The same year Dr. T. Richard was recommended this book by Mr. Yang, a member of Marquis Tseng's embassy to London, who attributed to it his own conversion from Confucianism to the Mahayana. Impressed by this, Dr. Richard translated it in 1894, and in 1910 published it in "*The New Testament of Higher Buddhism*."

3 See Eitel's *Handbook*, (pp. 70, 183) *Tukhara*. "Yü-ti" is the Chinese rendering of "Getae" whose chief tribe, the Kushana, under Kadphises I. conquered the Graeco-Indian Kingdom in the Kabul Valley B.C. 25, and thence became known as "Indo-Scythians."

Personality of God, Salvation by Faith, and the Pure Land doctrines.

As'vaghosa wrote: "Therefore (as the *sutra* says), if devout men will fix their minds and think only of Amītabha Buddha who dwells in the supremely Happy Land of the West, and direct all their good works with the intention of being born there, they will certainly succeed in doing so."

And the *Daikyo* further says: "If you fix your mind on Buddha, at the moment of your death He Himself will come and lead you to Heaven!"<sup>1</sup>

Now surely it is important that on a stone monument at Kagon-ji in Shinra I found it recorded that Yongi, the founder (who came from India via N. Korea in 543), attracted 3000<sup>2</sup> monks during his 40 years' stay there and instructed them in *Kegon-kyo* and its explanation *Daijo Kishinlun*,—"One of the most important books in the world"<sup>3</sup>—for it was this monastery which sent forth so many noted monks to evangelize Japan.

As'vaghosa (known in Japan as *Memyo* 馬鳴) is said to have been a great Brahman sage but on his conversion became a disciple of SHĀKA during His earthly life.<sup>4</sup> He died in "the Third year" of the Roman Emperor Trajan's reign, A.D. 100, which is another great Pivot-point in the history of the Mahayana and of Christianity.

In that year too—"the Times of Trajan"—the author of the Fourth Gospel and Apocalypse (whose descriptions of Paradise those in *Dai-kyo* so singularly resemble) died in extreme old age at Ephesus, in Asia Minor, where he was said by St. Augustine of Hippo to be "still sleeping" (like your own Japanese patriarch Kobo Daishi, who "entered into hibernation" until Miroku's coming should awaken him.<sup>5</sup>)

1 Note these words from the *Bhagavad-gītā*, "He who leaves this body and departs remembering Me in his last moment comes into My essence. There is no doubt of that;" also Luke 23. 42-43; John 14. 1-4; and *Sotoba*, pp. 50, n. 3; 69. nn. 2, 3, 4; 71. n. 4.

2 A similar number at the same

date were at the great Celtic convents of Bangor, Clonfert, etc.

3 Dr. T. Richard.

4 Cf. carefully *Yuima* pp. 65. n. 1; and *Yuima-kyo*, 68. n. 2.

5 The connection between Kobo Daishi's faith and the *East Syrian Offices* is clear:

"Give Life at Thy Coming, O

Many of St. John's characteristics are those of Ananda to whose authorship such Mahayana Scriptures of the Great Way as commence "Thus have I heard!" are ascribed. (Cf. I. Ep. John 1. 1. ff).<sup>1</sup>

Like Ananda,<sup>2</sup> this Apostle was the cousin as well as the favourite pupil of his Master who, having been constantly with Him had "heard much and, consequently, loved much" and wrote the *sutras* in his own blood. In Christian and Buddhist art both are represented as young and attractive.

Ananda's name means "Joy," whilst St. John wrote his letter to the Parthians in order that their "joy might be full."

Both were famed for their extraordinary memory, which in St. John's<sup>3</sup> case is traceable to Shō Kwannon, the Holy Wisdom,<sup>4</sup> for he only of the Four Evangelists records The Christ's promise, "When She,<sup>5</sup> the Spirit of Truth, is come She will teach you all things, and *bring to your remembrance all things which I have said unto you*;" and Clement of Alexandria says that "John, *inspired by the Spirit*, composed a Spiritual Gospel."

This is a weighty statement for, wherever I presented this Gospel, the Buddhist monks pointed out that it contains their

Christ, to Thy servant who has fallen asleep.

"The Son of the King cometh to make the dead alive again. And the Just hear the sound of the horn that goeth before Him, and they, clothed with a vesture of glory, go forth to meet Him!"

1 p. 37 n. 2.

2 Called in Japanese 阿難 "Anan." The Catholicos of Seleukia named on the Nestorian Stone is "Anan-Jcsu." Cf. also, p. 6 摩羅難陀 Mar Ananda in Korea.

3 I adopt the universal Christian tradition because (as Max Müller so truly said) "What does it matter if the Fourth Gospel was written by John, the son of Zebcdce, or by any other John, so long as it reveals to us the Son of God?"

Abbé Fouard's small book, "*St. John and Close of the Apostolic Age*" (Longman's, 1905) is most helpful to spiri-

tually-minded students. He quotes St. Irenaeus of Lyons (*d. A.D. 147*) that "John, the disciple of the Lord, he who lay upon His breast, published a Gospel whilst dwelling in Asia."

The Fourth Gospel mentions St. Thomas, who became the Apostle of Parthia, the Hindus, and Chinese, and whose incredulity and the Lord's gracious proof of His identity tallies curiously with the account of Kasyapa who was "absent when Buddha died, but, warned by the earthquake, returned and had the joy of seeing the beloved Feet emerge from the Coffin." In a fresco at Senganji, Kasyapa throws up his hands in ecstasy when the RAINBOW-FLAMES ascend from the head of the closed coffin; p. 49. n. 4.

4 *Ante* p. 11 and n. 1.

5 John xiv. 26, Old Syriac version; feminine, as the "Breath" and "Spirit" are in all Semitic languages.



SHAKA NYORAI RISING OUT OF HIS COFFIN.

Kasyapa is overwhelmed with joy.  
The hair of one worshipper stands on end with fright.

*A detail of a Mandara of the Great Decease, or Nēhan  
of Shaka Nyorai, from an ancient temple in Japan.*



own highest teachings,<sup>1</sup> just as St. John gives the Key to the inner esoteric teaching of Christ concerning the Trinity, the Divine Word, the New Birth of the Spirit, and the Life of Divine Friendship—the Perfect WAY.

There are curious links between John the Divine, the Son of the Thunderbolt,<sup>2</sup> and one of the four Vajra or Diamond Kings who (unknown in Hinayana<sup>3</sup>) resemble the “Athletes” of the *E. Syriac D. O.* in “their divine Life-giving contests” and trample on the forces of Evil like St. Michael and the Dragon in Christian Art.

The underlying truth in both is the Triumph of the Spiritual over the bestial nature in man (p. 16).

Tamon, *i.e.* Bishamon, usually carries a Tower 塔, indicative of his doctrine of the Divine Presence indwelling the Soul of Man.<sup>4</sup>

This Tower in the Bishamon images on Diamond Mountain is of colossal size, and one cannot fail to observe the close link between it and the stress St. John lays in his Gospel and Apocalypse on a Tabernacle descending from GOD—veiled in flesh<sup>5</sup>—to dwell with men<sup>6</sup>—and the contemporary vision in Hermas’ *Allegory* of a TOWER wherein the baptized dwell, of which the Aged Woman who resembles Kwannon<sup>7</sup> says, “This Tower is Myself—the Church of God”<sup>8</sup>—and that

1 Whilst these pages are in the press I am glad to announce that the American Bible Society, Yokohama, has issued at my request a Japanese edition of all St. John’s writings *under one cover*, at 8 sen, for circulation amongst the Buddhists, to enable them to compare the Mahayana and Cristo-kyo.

2 Mark 3. 17; cf. p. 43 and n. 3.

3 *Cathay*, i. p. 242 n. 2. They belong to the Primitive Revelation in Eden (Gen. 3. 24), and to the Future as seen by St. John, Rev. 4. 6-8. Cf. p. 66. and n. 2.

4 See picture reproduced by Dr. T. Richard in his English rendering “*A Mission to Heaven*,” of the Chinese 西遊記, p. 297.

5 “Veiling His Majesty,” *Nes-*

*torian Stone*. John 1. 14, 26; 2 Cor. 6. 16; Rev. 21. 2-3.

Exod. 26. 31; 40. 3; 2 Chron. 3. 14; Matt. 27. 50, 51; Heb. 9, 2; 10, 20; *ante* pp. 43, 52.

6 In medioeval Europe the jewelers made the pyx in which the Host was reserved of ivory carved to resemble a Tower, (*The Cathedral* p. 90); and the Triple Tower, with its three windows representing the Holy Trinity, which St. Barbara, the friend of Origen, always carries together with a Peacock’s feather, has a Chalice and the Host in its lower storey. Cf. Three-storied Pagoda p. 4.

7 P. 27 and n. 1.

8 In the central window at Chartres cathedral the Virgin Mary represents the Church. Around her

Tower in South India, or Khoten, where Nagarjuna was baptized, and the one in *Hokékyo* that descends from heaven which Shaka Nyorai Himself declared to be "My Body, and wherever this gospel is preached My Body will be present."<sup>1</sup>

The Gauze VEIL, shrouding the High Altar, in Korean temples is a conspicuous feature as in the monastic churches at Constantinople, *tempo* Constantine the Great, where, also, sculptured as well as painted images were everywhere used.<sup>2</sup>

In Korea the carved images on the Altar are explained in fuller detail by an immense picture behind them.

The Veil, as all Bible students know, was Divinely commanded both in the Tabernacle and Temple of Israel,<sup>3</sup>—the outside of each typifying Earth and the inside Heaven, *i.e.* *Taizo-kai* and *Kongo-kai* in Buddhistic language.

Two facts merit close attention in this connection; first, that in response to a request brought by an envoy from the King of Kudara to Fu-kien for teachers, that Chinese emperor sent Mar Ananda, a Tibetan religious, over in an Imperial junk, in A.D. 384.

The King and high officials welcomed him with great reverence and ceremony and the title Tō-seng 塔仙, "Monk of the Tower," was conferred upon him.

This "barbarian monk" Mar Ananda founded monastic schools for men and women<sup>4</sup> which, like those in the West, were not merely educational and artistic centres but hives of

are the Four Prophets of the Ancient Law, to wit, Isaiah, Jeremiah, Ezekiel and Daniel, each of whom bears one of the Four Evangelists on his shoulders. (Jameson's *Sacred and Legendary Art* i. 140; ii. 492 ff.)

<sup>1</sup> *Sacred Books of the East* 21. pp. 227-8.

<sup>2</sup> Cf. Alopen and Images (p. 23); the Emperor Huen-tsung (p. 28 n. 2), restoring the Images after the persecution; also, that—"before Printing was invented religious teachers adopted the ingenious methods of using Art—painting and sculpture—to teach Religion." (Dr. Richard, N.T.H.B. p. 6).

Buddhists should be made aware that when foreign teachers call their images "Idols" it is because they are ignorant of the early history of the Christian Church such as the Dean of Worcester ably describes in his book "*The Golden Age of the Church*"—S.P.C.K.

<sup>3</sup> Ex. 26. 31; 40. 3; 2 Chron. 3. 14; Matt. 27, 50, 51; Heb. 9. 3; 10. 20; *ante* pp. 43, 52, 53.

<sup>4</sup> See Fursey p. 32; and for full details of this "strange but general institution of double monasteries" which were also in the Christian East, see *Monks of West* 4. 420 ff.





THE RĀKAN-PRINCES WELCOMING THE GIFTS FOR ACCEPTABLE  
WORSHIP BROUGHT DOWN IN THE TOWER.

*Copied from a fresco in the Chief Buddhist temple in Mukden, Manchuria*

useful work for the sick and poor, and reclamation of waste and malarious lands.

Secondly, that in the chief Buddhist temple at Mukden, the old Manchu capital, an immense mural picture shews the heavenly Gifts essential for worship and the expression of the all-conquering Faith descending in the Tower.

These Gifts (which the Sixteen Rakan handle with admiration) are the vestments, rosary,<sup>1</sup> incense, sutras, the *shakujo* (crozier), bell, and the baptismal stream from which to the amazement of one Rakan a human hand emerges grasping a Lotus-petal! (p. 36).

It is important to note that the "Dharma" robed in Indian red (whom I venture to identify with St. Thomas) is represented here in Manchuria—as in Japan—among these 16 Rakan *i.e.* Princes, or Apostles.<sup>2</sup> He is seated in a cave, gloomy looking and apart from the rest.

At Nyorai-do (*lit.* "Messiah temple") at Zenkoji in Japan<sup>3</sup> the prominence given on the Altar to "Bishamon's Tower" and a *matsu* 松—Tree of Life—is significant, because in the Gallican rites (derived from St. John at Ephesus and observed in the West from Milan to Iona, the holy island Hii off the Scottish coast), the Procession of the Tower is a marked liturgical feature.<sup>4</sup>

Again, Bishamon exorcised a scorpion from a cup given with intent to kill him.

This is commemorated at Shigisen temple, the "Precious Faith Mountain" (near Oji junction), which Umayado—"the Stable-door prince"—built in gratitude for the victory granted by the Four Diamond Kings over the evil Minister Moria who

1 Unknown in Hinayana, the Rosary is Mahasthama (Maitreya's) special emblem, together with a flask of SWEET DEW in His hand and the Tower (*sāri-tō*) on His head.

The Rosary was invented by the Egyptian anchorites. Cf. pp. 6, 67, 96, n. 1.

2 Cf. Luke 6, 13, 15; also N.T. H.B. p. 178 (ch. 8 of *Lotus Essence*).

3 Zenkoji now belongs to Tendai-shu like Kwannon-ji at Asakusa, which was founded in 638.

4 Constantine the Great gave a paten to the altar in the Lateran basilica at Rome with a Golden Tower some 30 lbs. in weight.

The Malabar Christians of St. Thomas also use one such Tower.

opposed the spread of the Mahayana in Japan in A.D. 587; whilst the good Minister Umako no Sukune built Hoko-ji as a votive temple "To the King of Spirits."

On its completion the Korean monks, Hyécha from Koma<sup>1</sup> and Hyéchang (sent as tribute from Kudara), who preached widely, occupied it.

A well-known tradition, preserved in Christian art, says that St. John likewise was given a poisoned draught, but that when he made the Sign of the Cross before tasting it a centipede or dragon flew out of the cup.

At Kenpoji on Diamond Mountain (founded 1400 years ago) a fresco shews Bishamon holding a Trident and carrying a *Sári-to* in Rainbow flames, whilst another picture there depicts him with an Alarm-staff (*Shaku-jō*) surmounted by a Circle in which is a huge Cross.

In Buddhist Art, the Trident symbolizes the Buddha of Past, Present and To Come: (cf. Rev. 1. 4 and the A-Um 卍).

In a Nara temple, where Yakushi is surrounded by His Twelve Generals, Bishamon carries the Trident.

Once more, Tertullian, Jerome and others said that the Apostle John, was cast into a cauldron of boiling oil at the Latin Gate of Rome by the Emperor Domitian, but miraculously escaping unhurt<sup>2</sup> was banished to the deadly lead-mines in Patmos where He who declared Himself to be The A-Um<sup>3</sup> 卍, (in Greek, *A-ω*, "Alpha and Omega" (Rev. I. 8. 11; 4,

1 P. 70; also *Nihongi* 2. 118, 370 and n. 2.

2 A church on the spot, St. John in *Osaka*, still commemorates this miracle.

3 I received a tile at Kaien-ji ("Koyasan" in Japanese characters) in central Korea, inscribed with three Sanskrit characters A-Om-Bhū which spell the Secret Name of God—Dainichi Nyorai and Fudo, so Japanese monks of Shingon and Jōdō-shū, as well as the Kaienji monks, told me.

These three characters I found also

on the emerald halo of Shaka Nyorai at Yūtenji; cf. picture p. 62.

A Hindu friend from Kashmir says it is "the most sacred and secret of all God's names, and enfolds all manner of mysteries:—*Om*, the most sacred and highest Name both in Hindu and Buddhist scriptures. Repeated five times it obtains Salvation. It is the first word of the *Veda*. Thousands and thousands of books have been written on this one word ॐ *Bhū*, the Creator-God's name Gyān, Wisdom. The whole three Names mean that 'Possessing God is Salvation,' 卍-卍-卍."

5; 21.6), favoured him with those wondrous visions of the Invisible World, *Kongo-kai*; (p. 84).

After Domitian's assassination St. John, released from exile, spent his last days among the Seven Churches he founded in Asia Minor; (cf. p. 20. n. 1).

Most of you know the Japanese custom of plunging Bishamon-tenno's image into boiling oil once a year.

But we will not linger over these facts, although I believe them to be real echoes of the Ancient Traditions which have not yet died out either in Europe or Asia.

The special instructive point is that Cardinal Baronius stated in his "*History of Apostolic Times*" (i. 370) "that St. John went among the Parthians is easily proved by the title of his first Epistle which was formerly read, 'Inscribed to the Parthians, *ad Parthos.*'"<sup>1</sup>

Given centuries before the Comparative Study of Religion was even dreamed of, this Clue is well worth seizing. And Baronius adds that "John, moreover, penetrated to the extreme parts of the East, remaining not always in Asia Minor."

It is surely significant that both in the Mandara of *Amida-kyo*, and in the yearly procession at Taemaji in Yamato which commemorates the Fujiwara princess Chujo's reception into the Land of Pure Delight, As'vaghosa always walks beside Jizo-sattva?<sup>2</sup>

Both are distinguished by their chalk-white faces as Ananda and Kasyapa, and the Sixteen Rakan and the Blessed Trinity in their midst, invariably are in the Korean temples (*e.g.* Shaka between Kara, the Buddha of the Past, and Miroku, the Coming One—"the Almighty, which is, and which was, and which is to come"—Rev. 1.8, 11.16); and, also the Dai Miroku near Ronzan which "Rain from Heaven washed snow white; (ch. xi.)"<sup>3</sup>

1 In the fourth century, St. Augustine wrote a tract "*On the Epistle of John to the Parthians.*" Cf. pp. 59 and n. 3; 82 and n. 3; Acts 2. 9.

2 P. 83.

3 The Rock, whence it was hewn, rose miraculously one morning out of the ground and proclaimed its presence with the voice of a Boy.

Maitreya is always represented as

The first Gospel (that of St. Mark), describes John, the Apostle of Love, and his brother as "Sons of the Thunderbolt,"<sup>1</sup> which is simply the *Diamond Sceptre* of Mahayana monks—the Sanskrit "*Vajra*."

This all powerful weapon, which the monks hold during Mass, crushes every foe and (according to Grünwedel, the learned German Orientalist) it originated in Persia.

Ananda is represented with the Diamond Sceptre bored through his ear.<sup>2</sup>

In the *Sai-yēu-ki* Epic this weapon is a magic Diamond Ring, full of spiritual efficacy,<sup>3</sup> which the Ancient of Days uses to civilize Huns<sup>4</sup> and transform them into Buddha's nature.<sup>5</sup> Fire cannot burn, nor water destroy it.<sup>6</sup>

When the Mighty Wave of Vitality rolled to Utmost East and Utmost West in the first century A.D., Power was the Key-note of that New Epoch in which Higher Judaism (Christianity)<sup>7</sup> and Higher Buddhism (*Daijo Bukkyo*) originated, through their decadent forms receiving fresh Inspiration,<sup>8</sup> —"Power over scorpions, power over all the power of the Enemy, and power, also, to cast out demons."<sup>9</sup>

Of this energizing Power, this "live steam" (in modern speech,<sup>10</sup>) the Diamond Sceptre was the Symbol; and in *Dai Muryojin-kyo* the Name "Amitabha" (Measureless Light and Life)—was the New Mighty power which, subduing fiery pas-

a Boy or Youth, just as the Early Christians depicted Christ, as the Eternal Youth, joyous and boyish. (Farrar, *Life of Christ* p. 112 f.)

Abbé Huc noticed in Tibet that the images of Buddha were *white*, and of Caucasian type.

1 Mark 3. 15, 17, R.V.; cf. Luke 9. 54. Montalembert mentions two English Saints, wives of Kings, who were "struck upon the throne with the thunderbolt of Divine love." *Monks of West* 4. 408.

2 Cf. Ex. 21. 5, 6; Ps. 40. 6. mg.

3 Bossuet, the great French preacher, said "the groans and prayers wrung by their persecutors from the Saints ascend to God and bring

down the coals of His wrath like thunderbolts."

4 Cf. pp. 4, 5, 16, 19. and n. 2.

5 "As the herald sent before a King, his Lord sent Mar Adai into Parthia. Like ravening wolves they met him and became harmless lambs at his prayers." *E. Syriac Anthem*.

6 Cf. Ex. 3. 1-5; Ps. 66. 12.

7 Luke 24. 29; Acts 1. 8.

8 *Mission to Heaven*, 1. p. 90; 2. 273. Cf. p. 41, and n. 3 (Harnack's statement).

9 Luke 9. 1; 10. 19.

10 Cf. Ezek. 1. 20 R.V. mg. "The Spirit of Life was in the wheels" *i.e.* also pp. 6, 11. n. 2; 59. n. 3.

sions, completely changed the character and life<sup>1</sup> and transformed the converted soul into a *Transmitter of the Light*.<sup>2</sup>

It is instructive to note how the Doctrine of REPENTANCE unto LIFE<sup>3</sup> pervades the Mahayana teachings just as it does the Four Gospels, and Apostolic Acts, (in the East Syriac *Mar Adai Liturgy* "the Medicine of Repentance,"<sup>4</sup>) for when after marching seven times<sup>5</sup> round the Tower, repenting his wicked life and confessing his sins, Nagarjuna threw three grains of mustard seed<sup>6</sup> at the door of the Iron Tower<sup>7</sup> he came face to

1 Cf. Acts 10, 35-47, "Motive Power, COOPERATION;" Mark 16. 19, 20; and the testimony of the 3rd century Arnobius as to "the vast varieties of races and nations they brought into the hearty acceptance of One Faith."

2 Note that *Luminosity* is a characteristic feature in Dante's *Epie*, in the Chinese monk Zendo's writings (A.D. 636, ff.), and on the Syrian Stone at Cho' Ang, A.D. 781. Cf. Matt. 5. 14-16.

3 Luke 24. 47; Acts 11. 18-21.

4 Strangely enough, I found in Korea a mandara of Seven Women receiving and mixing the Drug of Immortality—(this is wonderfully illustrated also in the *Daijyo* mandara) brought down from Heaven in Three Chariots—"God's one Chariot of Salvation into Three divided" (*Lotus Essence*, N.T.H.B. pp. 174, 179-80). Cf. the "Threeness and the Oneness" of St. Patrick's great hymn, "*Lorica*."

Nagarjuna prolonged his life to a great age by taking a pill daily. This "Universal Pill" being fully explained by Bunyan in *Pilgrim's Progress* (part 2), it is important to compare Dr. Waddell's account of the Pills of Immortality ("*Buddhism of Tibet*" pp. 445-8), and trace their probable root to the Syrian influences brought by Princess Wen-tcheng A.D. 641 from Sianfu on her marriage.

Huen-tsang mentions "this Mysterious Medicine;" (*Buddhist Records* 2. p. 212).

Another important factor links these holy Pills (which at Jovo-kan in Tibet are represented as beads on the Vase held by Amitabha, the God of Infinite Life) with the pellets on the ancient Keltic crosses in the is-

land of Iona, which represent the Bread of Life bestowed in the Eucharist. See pp. 30. n. 2; 37. n. 5.

Pp. 4, 43; also ch. 16 of the *Lotus Gospel* (N.T.H.B. p. 210-212).

Lü Siu-yen, the renowned calligrapher who wrote the Chinese characters on the 純陽宮 (Nestorian Stone A.D. 781,) founded the Secret Sect of "The Pills of Immortality," *Kim Tan Kiao* 不滅藥 which now numbers 10 millions in China.

One of its Abbots (says Dr. Richard) was Pradjna who CO-OPERATED with Kobo Daishi at Sianfu in translation work.

Most striking of all is that in our *Sui-yen-ki*, the Mahayana Progress of the Soul, these Pills of Immortality are "the Diamond Coil" that transform wild-beast Hun-Natures into Saints, *Bodhisattvas*, World-healers, and divinizes them! *Mission to Heaven* pp. 26, 90, 92, 190, 197. *Ante* pp. 4, 17-19, 45.

5 Cf. the seven P's in Dante's *Purgatorio* c. ix. 110-112.

6 *Faith*; see Matt. 17. 20.

7 The *Dai muryojiu-kyo* describes a TOWER in the Extremely happy Land of Buddha which resembled Mt. Sumeru. It was many-storeyed and adorned with gold, silver, emerald, crystal, mother-of-pearl, jade, etc.

So the Tower of Hermas with its vari-coloured stones "shone like the brightness of the Sun," and seven Virgins were attached to it, who personified Faith, Continnence, Simplicity, Knowledge, Guilelessness, Reverence, Love,—Virtues essential to possess if one would dwell in the Tower with the Saints of God,

face with the Great Sun 大日如來, Dai Nichi Nyorai (Skt. Vairochana) and received *kèchien kanjo* 血緣灌淨 (the Baptism that makes relationship and admits into the Family of Buddha<sup>1</sup>), and the Secret of Yoga 密教 (*mikkyo*) "the True Immortality—Union with God"<sup>2</sup>—from a Being named Kongo 金剛 (Diamond), or Vajra-sattva.<sup>3</sup>

And this Tower,<sup>4</sup> which represents the Great Sun,<sup>5</sup> Nagarjuna depicted in the centre of his *Kongokai* Mandara<sup>6</sup> of the Diamond World.<sup>7</sup>

1 P. 67 n. 3. Matt. 38. 19. In the Syriac Liturgy used by the Malabar Christians: "By the blessed St. Thomas the Chinese were converted to the Truth. They received the Sacrament of Baptism and the Adoption of Sons." Cf. Acts 2. 41.

2 P. 7 n. 2.

3 This harmonizes with the Church's traditional theology that "the real agent in conferring sacramental Grace is not man but God."

4 P. 83 and n. 6.

5 It is well to ponder the Aged Lady's explanation in "*The Shepherd*" allegory to Hermas: "The Tower is Myself." Again: "The Spirit that spake with thee under the figure of the Church is the Son of God," because in the Mahayana frescoes both Jizō and Kwanzon descend into Jigoku, whilst the three Christian creeds say of Jesus alone that He descended into hell. But St. Peter says (3. 21) that "Christ in the Spirit preached to the spirits in prison."

In "*The Shepherd*" the Son and the

Spirit are interchangeable and appear identical.

With this one should note that some Chinese texts identify Kwanyin with Maitreya—(Miroku), Her title Great Mercy 大慈 being like that of Maitreya 梅阻麗耶 (*Eitel* p. 24).

6 Cf. Ps. 61. 3; "The Name of the Lord is a strong Tower, the righteous running into it is safe!" Proverbs 18. 10.

7 In the Chinese version of the Diamond Sutra, *Kin-Kan-King*, (one of the most popular and widely used of all the Buddhist *Kyo* throughout China), the Diamond prophecy of Gautama as to MIROKU occurs:

"Five hundred years after I die a Holy Prophet will arise who will found His teaching, not on one or two, or even on 10,000 Buddhas. When that One comes, believe in Him and you will receive priceless blessings."

Cf. the prophecies of Moses and Isaiah: Deut. 4-4; 18. 15-19; Isai, 1-10, with Matt. 11. 2-5; Luke 24. 19-27, 45, 51; Acts 3, 22, 23.

## CHAPTER VII.

## ST. JOHN AND THE PARTHIANS.

Both in his Gospel and "Letter to the Parthians," St. John uses the same Three Key-words<sup>1</sup> that As'vaghosa, "the man of Gandara" (his contemporary), used in the same order in his *Daijo Kishinton*," namely,

"LIFE—LIGHT—LOVE"

命光受。 Is not this remarkable?

These identical Key-words occur also in *Dai-kyo*<sup>2</sup> and in *Hoké-kyo*, the Bible of the Japanese, which is the "cream of all Shaka's teaching,"—the "Wonderful Law!"<sup>3</sup>—whose authorship is ascribed to Nāgarjuna, the second great founder of the Mahayana, and its very Essence extracted by Kumarajiva.

Said St. John to the Parthians :

"The Life was manifested—that IMMORTAL LIFE which was with the Father.

"This is the Message that we have heard of Him and proclaim unto you, that God is LIGHT, and in Him is no darkness at all.

"Hereby know we THE LOVE<sup>4</sup> because He laid down His Life for us."

And I would ask you to weigh the solemn fact that these common truths might have been recognized long ago had not the antagonism of narrow-minded, cramped-in-heart Christians in the England of that day overborne Max Müller's earnest desire to *include* the Bible amongst the World-Scriptures he was then publishing, namely: "*The Sacred Books of the East.*"

\* \* \* \* \*

1 Pp. 27 and n. 4; 59. n. 3.

2 Sanskrit, *Sukhavati vyūha*.

3 Edkins C. B. pp. 43, 109-10.

4 THIS, according to the Diamond Prophecy, is the meaning of Maitreya, in Japanese, Miroku, (p. 90. n. 5).

That the Parthians were an important race is known by the terror with which their mounted archers inspired the all-conquering Romans.

The King of Parthia in Vespasian's reign could muster such cavalry "from the Indus to the Euphrates!"

Josephus says that the last of the Jewish Royal Priests in succession, Hyrcanus II, was taken captive by the Parthians and carried away into Parthia where the King treated him gently, released his bonds, and gave him a dwelling in Babylon where there were great numbers of Jews.

These Jews honoured Hyrcanus as their High Priest and King, as did all the Jewish nation that dwelt as far as Euphrates.

This was in the reign of Augustus Caesar.<sup>1</sup>

At the great Day of Pentecost in Jerusalem<sup>2</sup> A.D. 30, "Parthians"<sup>3</sup> headed the list of Nations who heard in their own language the Wondrous Works of GOD when the Holy Spirit descended "in the likeness of Tongues of FIRE and with the sound of a mighty rushing WIND"<sup>4</sup>—both Fire and Wind being (as you know) two great Signs of the Presence of Kwannon Daishi, as they are of Jehovah in the Hebrew Old Testament.<sup>5</sup>

There are letters which, mentioned by Eusebius and still treasured as a charm in English cottage homes cannot be ignored, *viz.*, the correspondence between Christ and the King of EDESSA,—who was a member of the Arsac royal family of Parthia — Abgar the Black. His statue "like unto

1 *Antiquities* xv. 2; cf. *ante* pp. 82 n. 3; 87. Cf. Luke 2. 2-4.

2 Josephus said that from two and a half to three millions were present at this great Jewish Feast in some years.

3 *Acts of the Apostles* 2. 9.

Dr. Pusey, Regius Professor at Oxford, lecturing on *Daniel the Prophet*, pronounced his opinion that "Parthians and Medes" stood for the Representatives of the EASTERN Nations.

4 Ex. 3. 2; 19. 16, 18; Isai. 6. 4; 1 Kings 18. 36-38; Ezek. i. 27, 28; 37; 9-14.

5 Note that in the *Hench-i-Sign* in *Taizo-kai Mandara* (given by Keikwa to Kobo Daishi at Sianfu) there is a solid Cube-altar on which are three Tongues of Fire. The whole is surrounded by a Rainbow-aureole and flaming Fire; p. 99.

These "Tongues of Fire," are in *Hokékyo* (N.T.H.B. pp. 224, 226.)

pearl" (*i. e.* jade) Silvia, the Pilgrim Lady from Southern Gaul, saw in his palace about the year 380 A.D., as well as the famous letters which the King sent by an Envoy named Anan to Jerusalem praying Jesus, the Good Physician<sup>1</sup> (of whose marvellous healing powers he had heard), to send a cure for his disease, and inviting Him to take refuge from the Jews in his capital for (as this Leper-King touchingly said), "Although it be a small city, there is room in it for Thee and me!"<sup>2</sup>

After the Ascension St. Thomas, "under a divine impulse," sent Mar Adai as a Herald and Evangelist to Edessa with a healing picture (p. 70 and n. 1) for King Abgar, who was "expecting the Kingdom of God."<sup>3</sup>

One of the most remarkable facts in the history of Christianity (says Prof. Harnack) is the rapid and firm footing it secured at EDESSA.

It was from EDESSA OF PARTHIA—the first Christianized city in the East, "devoted to the Name of Christ," (as Eusebius

<sup>1</sup> This letter, inscribed in Greek on a marble door lintel, was found at Ephesus in recent years, addressed to "Jesus, the Good Shepherd."

This sheds instructive light upon Yakushi, the Good Physician who, with His Twelve Generals, fights against disease, the fruit of Sin; for in Europe the Good Shepherd is surrounded by twelve sheep, *viz.* His Apostles.

But throughout Asia the Syrian missionaries were distinguished as physicians.

The *Liturgy of Mar Adai* says: "He healeth the broken in heart. Our Lord gave the Medicine of Repentance to the sealed physicians who are the priests of the Church . . . the Disciples of the Wise Physician." Cf. pp. 43, 44; 89, and n. 4.

Kanishka of Gandara was attended by Karaka, a "clever, intelligent, and meek" physician, who together with Pars'va and As'vaghosa formed a trio of Soul and body-friends around the King. Cf. Dr. Gakko p. 71. n. 5.

<sup>2</sup> Amongst the ancient Syriac documents acquired by the British Museum A.D. 1841-7 from Mount Nitria in the soda marshes of Lower Egypt,

(a monastery founded *cir.* 138-161 A.D.), Dr. W. Wright found a considerable portion of the original Aramaic documents which Eusebius said were preserved in the Edessa archives.

Cardinal Baronius (p. 87) and other such eminent scholars, were firmly convinced of the genuineness of the letters ascribed to King Abgar and our Lord to which the above documents refer, and to Abgar's conversion by Mar Adai and the early prevalence of Christianity at Edessa, "the City of St. Thomas." Cf. pp. 68. n. 1; ch. XII.

<sup>3</sup> "Not a few Pagans," says Harnack, "understood that the Soul must be pure and holy before it could become Immortal. Thus they grasped the Message of a Great Physician who preaches 'abstinence,' and bestows the Gift of 'Life.'"

"Clement of Alexandria describes his Logos as 'the Physician who heals suffering.' . . . And the Logos is CHRIST.

"Origen has depicted Jesus the Physician more frequently than any one else." *Mission and Expansion* 2, 109 and n. 4.

says)—that the Syriac version of the Four Gospels was issued, and, what is further immensely important to the history of our *Daijo Bukkyo*, the teaching of the *tāma*—the Pearl of Great Price,<sup>1</sup> everywhere visualized in Japanese and Korean temples—is “special to Edessa”<sup>2</sup> and easily from thence, of course, spread to the Furthest East!

And at Edessa there was a large colony of Jewish merchants. The intellectual life was great—Plato and Aristotle were studied; and Buddhist, Jewish, and Christian tenets discussed.<sup>3</sup>

I told you of three events which occurred in A.D. 100, called “the Third year of Trajan,” *viz.*, the deaths of As'vaghosa,<sup>4</sup> St. John, and Clement, bishop of Rome, to whom Hermas was bidden send his Vision of “*The Shepherd*” as he “would forward it to the foreign cities.”

Origen, the great Christian philosopher of Alexandria (the second capital of the Roman Empire), considered this famous Allegory to be “divinely inspired.”

In it stress is laid on the Visions of a TOWER<sup>5</sup> built over water, and of a WILLOW-TREE which filled the whole earth and represented the Tōrah or Law of GOD.<sup>6</sup>

1 A most important Clue to the ubiquity of this PEARL is that in the same Fourth Century which saw Jundo's monastic mission to Korea a great Syrian monk, Mar Ephraim, dwelt at Edessa and was its apostle, doctor, orator, and poet.

Ephraim translated the Nicene Creed, and in a famous oration called “THE PEARL” celebrated under that symbol the Incarnation of Jesus Christ—“The Pearl of Great Price” in the Gospel,—and the dignity of man redeemed by the Son of God.

“The Holy Spirit,” said St. Gregory of Nyssa, “gave Ephraim a marvellous fountain of knowledge.” Cf. Shō-Wisdom Kwannon p. 11. n. 1.

In 374 when the plague ravaged Edessa, he provided beds for 300 patients.

It was Ephraim who introduced “the New Life” of monasticism into Mesopotamia from Egypt. Cf. pp. 72, n. 6; 78 and n. 2.

2 *Monks* 1. 253 ff.

3 *Chips* 1 p. 90.

4 As'vaghosa's book *Daijo Kishin-lun*, differs from the Old Buddhism just as the Old and New Testaments differ. (Pp. 35, 41, 88).

“It is an adaptation of Christianity to ancient thought in Asia . . . a Gospel of Great Hope,” wrote Dr. Richard, who first translated it.

5 Cf. the “Great Tower of Hidden Treasures,” *ta-ho-to* 多寶塔 in *Daijo Bukkyo*; Nagarjuna, pp. 41. n. 6; 67. n. 3; 79. n. 6; 89. n. 5; 90. n. 7; Tō-seng p. 84.

6 The Hebrew word *Torah*, the Law, means precisely the same as the Chinese *tao*, 道 and Japanese *tō*, 道 *viz.*, the WAY, *i.e.* “Instruction concerning the Foundations of Life.” Cf. Ho-ko 法興王 of Shinra, who was called the “Builder, or Establisher of Religion,” A.D. 513-539.

The Divine Spirit who interprets these Visions assumes the Form of a Woman with a body "exceedingly old" and a youthful face, just like Kwannon in the Manifestation-sutra (*fumonbon* 普門品),<sup>1</sup> and in the old Japanese pictures of *Sai-yeu-ki*.<sup>2</sup>

She says, "Those who repent with all their heart shall be written in the Book of LIFE and have their dwelling in the Tower."

One should certainly not ignore the story that King Kanishka of Gandara, aided by a Greek architect, built a great Tower, but a certain Little Tower always towered above it and grew to colossal size, like that "little Stone" in King Nebuchadnezzar's dream<sup>3</sup> and "the Man" whom Hermas describes as "surpassing the Great Tower itself in height, namely the Son of God."<sup>4</sup>

I need hardly remind you that the *Rimbo* (or Wheel-of-the-Law) symbol and the Willow are special emblems of Kwannon Daishi, both held in one or other of Her thousand hands.

Not the least striking fresco I found on Kongo-zan is the treasure of Yüten-ji which depicts "White-robed Kwannon" holding a ewer with a triple Willow spray, seated on an upturned Basket of woven Willow upon a Rock which demons try to undermine.

Beside this Life-giving Spirit is a Red Lotus<sup>5</sup> in a Vase. Another important picture is of AMIDA, "the Buddha of Immortal Life," with Mighty Seishi and Kwannon,<sup>6</sup> opposite whom is Jizō accompanied by a Saint "who shews The Way," and a King "who saves men from poison."

1 *Hokékyo* c. 25. The Chinese translated Kwan-yin's name from the Sanskrit "Avalokitesvara, and rendered the word *ishvara* by *tsi-tsai*, 自在 "THE SELF-EXISTENT," which strongly resembles the Hebrew name Jehovah. Edkins, C.B. pp. 139, 215-16.

This is another Clue worth following, for the "*Fumon-bon*" is remarkably like the "*Testament of Joseph*" (p. 173 ff. in the Hebrew "*Testaments of the Twelve Patriarchs*") cir. B.C. 130-106, (Dr. R. D. Charles'

Introduction to the same, 1908); cf. N.T.H.B. pp. 16 and 135, 239, with the wonderful descriptive account given by Eusebius (*Ecc. Hist.* bk. 8, ch. 7) of "the Divine inscrutable Power which interposed in the Martyr's behalf in the very arena."

2 P. 27 and n. 1.

3 Dan. 2. 34-45.

4 *The Shepherd*; also pp. 17 and n. 1; 59 n. 3; 83, 90. n. 5.

5 Cf. pp. 3, 67 n. 3.

6 P. 45 and n. 2.

Between these two groups stand seven giants, each with a *svastika* on his breast.<sup>1</sup>

They are the Korean "Kings of the Stars," who preside over the Seven Stars of the Great Bear<sup>2</sup> near the Pole Star—the zenith, or Empyrean—regarded in ancient lore as the Throne of God, the Heavenly Emperor, Shang Ti 上帝.

Seven great Princes at the Persian Court, who "saw the King's face," are mentioned in the Hebrew book *Esther* 1.14.<sup>3</sup>

They were actually the Ministers of State who (Josephus says) "interpreted the King's laws"; and in many Korean frescoes I observed that these Ministers are the reflex of the Seven Kings of the Stars at the top of the picture.

"The Pattern of Things in the Heavens" was the invariable rule in the Ancient East.

So, also, your great Empress Jingō said, "Although I am a woman, and a feeble woman too, I will for awhile borrow the outward appearance of a man, and force myself to adopt manly counsels.

"Above, I shall receive support from the Spirits of the Gods of Heaven and earth, while below I shall avail myself of the assistance of you, my Ministers."<sup>4</sup>

According to the Book of *Daniel*, the great Presence-Angels are the Guardian-princes of the Nations.<sup>5</sup> These Hebrew Archangels (derived from Zoroaster's teaching during the Exile) passed into the Catholic faith<sup>6</sup> and are known as "the Seven Angels who stand before God" *i.e.* Gabriel, "who stands in the Presence of God"; Michael, "the Captain of the Lord's

1 "The *manji*," a Japanese Abbot told me, "is the Crest of the Mahayana." It is on the chief bead of the rosary used at Zenko-ji.

2 In the current mediæval belief in Europe, each Star was the home of an Archangel. (*Hulme*).

3 The Chinese Jews revere Esther as their "Great Mother."

4 *Nihongi* 1. p. 228. This is the true spirit of the Jewish mother of the Maccabees, who "stirred up her sons with manly courage."

Again: "In all places where there is no man, shew thyself to be a man!"

5 Dan. 8. 15; 10. 13-20; 12. 1; Josh. 5. 13-15; 2 Kings 19. 35.

St. Francis Xavier prayed to the Archangel to whose Guardianship and protection Japan was entrusted.

6 Luke 1. 19; Rev. 9. 2, 6; 10. 7; 15. 1; 16. 16, 17. Note that the Seventh Angel is specially connected with Armageddon, *the Conflict in the Air*, and the Coming of the Universal Kingdom and Return of King Messiah.

host" who fights the hosts of evil, "one of the chief Princes;" Raphael, who presents the prayers of the saints and whose name is "the Medicine of God;" etc.<sup>1</sup>

These "Seven Spirits before the Throne" (as on the aureoles of Amitabha at Zenkoji, and of Yakushi at Nara, etc.) are described in the Apocalypse, wherein The Alpha and Omega—Greek, *A-ω*—the A and the Um, *Skt.* अ-उ—*Jap.* 卍, holds "the Seven Stars" in His right hand.<sup>2</sup>

In the Korean fresco the names and offices of these Kings of the Stars are given, e.g. Amida, "who guides to Paradise;" Kanro, the King who "gives the Sweet Dew," *amrita*;" Rifui, "who annihilates fear;" Jako, "who destroys Avarice and enriches with abundant Treasure," etc.

Below Them an oblong Table of Offering is set (as in the Temple-Ship of Salvation, p. 41) with lighted candles, cakes, and incense. It is the same form as those used in Korean temples and in the old Jewish Synagogue at Kaifengfu.<sup>3</sup>

The *revedos* is inlaid with richly jewelled mosaics, and the temple floor paved with tessellated marble of Diamond pattern.<sup>5</sup>

This is a most clear and certain link with PERSIA, and agrees with the description in *Esther* of the banquetting hall of King Ahasuerus—the great Xerxes, who ruled "from India<sup>6</sup> even to Ethiopia," but was defeated at Salamis, B.C. 480.

It is a still closer link with Constantinople where the pavement of vari-coloured marbles and also the rich mosaics were distinguishing features in the churches.<sup>7</sup>

Acolytes hold lighted tapers, and one holds a large crimson umbrella over the Celebrant of the Mass.

The Drum of Joy is vigorously struck,<sup>8</sup> the cymbals

1 Tobit 12. 15; 4 Esdras 2.

2 Rev. 1. 4, 6, 7, 20; 4. 5.

3 P. 16 and n. 4; 17 and n. 1.

4 See illus. *Chinese Jews*, p. 9. Marcus Adler (son of the late Chief Rabbi in London).

5 A Diamond-shaped nimbus was used in Italy to denote the first Person

of the Trinity. Hulme's *Symbolism* p. 58.

6 *Esther* 1. 1; 8. 9. "India" is the province of Gandara; cf. also *Dan.* 6. 1, 2; p. 72, n. 4.

7 *Golden Age of the Church* (p. 263, S.P.C.K.) sheds valuable light upon Far Eastern customs and rites. Cf. Eusebius II. E. x. 4.

8 As did St. Patrick, the Apostle

clashed, and glad blasts blown on the Hebrew-looking trumpets, whilst the monks bring the penitents released from the Judgment Hall of Yemma into the Church, (p. 36. n. 2).

Standing on the Diamond-patterned pavement each side of the Altar-steps (down which a white-clad female figure descends<sup>1</sup>) are two great vases filled with twelve vari-coloured "Morning Glories" (Jap. *asagao* 朝顔) with which one easily connects the song of the Jewish priest Zacharias on "the Sunrise from on High," (Luke 1.72).

Above the Altar a long rope is stretched on which hangs the banner of "Shaka of a myriad Forms" (Mark 16.12, R.V.) amongst others inscribed with prayers for Emperor, Empress, the living faithful on land or sea, and the sick and dead, as in Jewish usage<sup>2</sup> and in the Early Christian liturgies. Tertullian, A.D. 195—211 says: "Without ceasing for our Emperor we offer prayer,—we ask for whatever, as man or Caesar, an Emperor could wish;"<sup>3</sup> and the diptychs (Jap. 位牌 *ihai*)

of Erin, when proclaiming the great Love of God to the wild Irish—*cir.* A.D. 415.

"The World-honoured God

Desires to make known His great Law,

To rain down a great Shower of

Truth,

To blow a great Spiritual Trumpet,

To beat a great Spiritual Drum,

To proclaim a great Spiritual

Righteousness."

*Lotus Essence* ch. 1. (N.T.H.B. p. 163).

This fact, and St. Patrick's preaching the doctrine of the Trinity from the Shamrock, which grows so plentifully round their temples, gave the Korean monks great joy when I told it them.

1 In the 3rd century Catacombs (especially those of SS. Pietro and Marcellus) at Rome, there are always two women assistants at the Eucharist, and a legend above the frescoes describes them as "Irene and Agape,"—Peace and Love. (Cf. Ps. 85.10).

Cf. also, the *East Syrian Liturgy*: "Let us make fast the Ship of our mind, and in Love and Faith may we reach the Heaven of Joy."

Amongst the many splendid statues in the Kokukoshi Cave in Shinra are three notable ones of Women.

Two of them carry respectively a baptismal flagon, or a vajra, and flabellum (used to brush flies off the Oblation).

On the front of their helmets (mitre?) is a distinct Cross, of the form used in the Holy Orthodox Church. Each has a *funagoko* (Boat-shaped halo).

The third, a magnificent personage wearing a crown, has the Moon as her halo. She offers a chalice to a worshipper presenting incense. She is called "*Kwannon*."

Such figures (according to Hulme, *Symbolism*, p. 123) Christian artists used to represent the Church and the Synagogue, and Japanese experts say such a Chalice is unknown in Buddhism, albeit this stemless form is found in the Early Church relics.

2 2 Macc. ch. 12. 44 and 55. A Hebrew-Syriac version of this Book was found at Kaifeng. See also modern *Jewish Chronicle* and *World*.

3 A most pleasing feature on the Korean high altars are the Three tablets inscribed with the names of



KWANNON OFFERING THE CHALICE.

*From the Cave of Mukhocha in Iksinkun, Korea.*



Soul-names (written in "the Book of the Living and the Dead" in East Syrian churches,<sup>1</sup> according to the rubric in Mar Adai's Liturgy) were read before the Altar at the time of the Life-giving Mysteries.<sup>2</sup>

Jigoku, the Palace of Darkness, is at the foot of the fresco opposite Paradise with its immense Pine-tree of Life. Between these extremes a great Willow stands, like that of the Roman Hermas' allegory which the Angel of Repentance bade Hermas "send to Clement"—he being "an apostolic man" *i.e.* a pupil of the Apostles Peter and Paul.<sup>3</sup>

This Willow-tree (I am sure) is derived from the Jewish custom at Tabernacles, the most joyous of the three annual Pilgrim-feasts, when every man, woman, and child among the 2 million worshippers carried a *yanagi* 柳, Willow spray, fetched in procession from the Brook Kedron, and joined in the Great Alleluia "*Hallel*"—(Psalms, 113-118), whilst the Priest poured Living Water from Siloam's Pool<sup>4</sup> over the Altar of Holocaust which was wreathed with Willow-branches.<sup>5</sup>

The Illumination of the Temple resembled a Sea of Fire and was a marked feature of this feast which, originally held in honour of El Shaddai, the Rain-giver, pointed specially to the Days of SHILOH the Messiah, when the Divine Spirit would be poured out on all flesh,<sup>6</sup> and the Nations outside Jewry, the holy chosen people of Jehovah, be gathered into the true Israel.

It was at this Feast, on its last and greatest day,<sup>7</sup> called from the above custom

the Emperor, Empress, and Crown Prince of Japan.

In Japan it is Shingon-shu alone which observes this custom and it would seem that its founder, Kobo Daishi, noted the Assyrian usage when at Sian-fu (cf. p. 28 and n. 2).

At Kaifengfu the tablet inscribed in gold characters with a prayer that the Emperor of China might "live 10,000 myriads of years" occupied a place in the Synagogue.

<sup>1</sup> Such a Book I have often seen

lying open on a lectern in front of a Korean altar.

<sup>2</sup> Duchesne's "*Christian Worship*" pp. 78, 79, S.P.C.K. This pious custom was observed at Durham Cathedral down to the 16th century.

<sup>3</sup> Cf. pp. 33. n. 5; 66. n. 1; 67. n. 3 (Nargarjuna, As'vaghosa).

<sup>4</sup> Siloam was connected with Messianic prophecies of "the Sent One—*i.e.* SHILOH." Cf. p. 70. nn. 1, 3.

<sup>5</sup> Levit. 23. 39, 40.

<sup>6</sup> Acts 2. 38, cf. vv. 5, 9.

<sup>7</sup> John 7. 37-39; 8. 12. "*Temple*

## "THE DAY OF WILLOWS"

that Jesus Christ proclaimed the Gift of the Water of Life—  
 "But this," says St. John, "He spake of the SPIRIT' which  
 they that believe on Him should receive."

\* \* \* \* \*

The following words, taken from the Preface to the Authorized Version of our English Bible, should surely carry weighty conviction to the mind of any unprejudiced reader as to the true source which influenced the contemporary Writer of *Daijo Kishinlun*, and also the Revisors of the *Bhagavad Gita* in the Third Century, A.D.<sup>2</sup> :—

"S. Chrysostome that lived in S. Hieromes (Jerome's) time, giveth evidence with him: 'The Doctrine of S. John (saith he) did not in such sort (as the Philosophers did) vanish away; but the Syrians, Egyptians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers,'—he meaneth Christians."

*and its Services,*" R.T.S., London, by a Jewish writer, Dr. Edersheim, fully describes these wonderful ceremonies.

1 Cf. carefully pp. 3. nn. 2, 3; 16. n. 4; 17 and n. 1; 33. n. 5; 50. n. 3; 73, 94, 97, 109.

A *kakemono* from Asakusa temple shews Kwannon as an Aged Lady holding a Willow spray in her right hand and a Babe on her knee. Above them are two Dragons (Jap. 二龍 *Kumbhira*) contending for the *tama*, as on the Syrian Stone at Cho Ang, (and on the ceilings of a 1,400 years old dolmen near Pyongyang, and of

the Emperor's throne at Seoul in Korea.) This *kakemono* sets forth as clearly as possible the great Doctrine of the New Birth of the Soul through Water and the Spirit, as in St. John 3, 3, 5. In very early Syriac Christian literature the Holy Spirit is "the Mother of the Soul," and Mary, "the Mother of Light." Cf. p. 48.

At Zenkoji the Willow grows beside a beautiful Fountain and image—called "the Spouting of Zenkoji"—on the postcards sold there.

2 Pp. 59. n. 3; 71. n. 4; 77. n. 3; 80. n. 2; 94. n. 4. Cf. p. 69 and n. 2.

## CHAPTER VIII.

## PARTHIA—ROME—CHINA.

“In the third year of Trajan” Parthia was “humbled, as never before,” and in his second Campaign A.D. 115, the Roman Emperor besieged Ctesiphon, the Royal City where the Parthian Kings had their winter palaces beside the Tigris, down which river he sailed triumphantly to the Persian Gulf.

Osroes, the king, fled and was so ungallant as to leave his daughter behind in Trajan’s hands to be sent as a hostage to Rome like another Parthian princess sent, A.D. 55, ere Tiridates received the crown of Armenia<sup>1</sup> from Nero at Rome, in the days of the martyred apostles Peter and Paul—whose “bonds were known throughout Caesar’s palace!”<sup>2</sup>

The name of neither Parthian princess has survived, although both spent years in honourable captivity at Rome.

In Trajan’s reign several great Court nobles were heroic Christians who under his predecessor, the emperor Domitian, being denounced—as “atheists” and “followers of Jewish customs” had suffered exile, imprisonment, and even death for their faith.<sup>3</sup>

Such an one was St. Domitilla the widow of her cousin Flavius Clemens, a martyr closely related to the Imperial House; and herself, a grandchild of Vespasian, and niece of Domitian

1 It has been said—on what grounds I know not—that this King Tiridates invited the Apostle Thomas to preach in Armenia.

2 Phil., 1. 13 (cf. A.V. with R.V. and margins); 4. 22; Acts 28. 30; also Rom. 16. 10, 11,—on which Dr. Harnack has an important note concerning Aristobulus and Narcissus, the very persons named by St. Paul.

Dating this epistle. A.D. 53-54, he says that none in Rome were so powerful and so intimate with the

Emperor Claudius as Narcissus, his freedman and private secretary, who died in 54 or 55.

Aristobulus, the uncle of Herod, King of Judea, according to Josephus, was living in Rome in 45, as the confidant of Claudius Cæsar.

At death it was usual for such “households” to be transferred to “Cæsar’s household.”

3 Josephus (cf. pp. 52; 16 n. 4; 30. n. 2.) disappeared from life during this Second great Persecution.

by whom she was exiled to a lonely isle where she suffered a "long martyrdom."

This Princess devoted her own beautiful garden as a Christian cemetery—one of five in Rome thus dedicated—and the frescoes in the mortuary chapel still remain a striking proof to modern visitors of the wondrous joy of believers, despite dire persecution, through their intense conviction of the Reality of the Paradise-life (Jap. *Kongō kai*)<sup>1</sup> of which both *Dai myryō-jū-kyō* and St. John's Apocalypse, so graphically tell.

Amongst those frescoes is a Vine with Cupids in its branches (Cf. p. 32 n. 3) and a Tripod table set with Eucharistic Bread and Fish, before which two people are seated.<sup>2</sup>

This simplest, earliest and most usual form of Altar represents the Blessed Trinity,—and in the Gandara sculptures the Babe, Shaka Nyorai, stands on a Tripod to receive His first washing, which is a favourite incident in the non-canonical Gospels respecting the Infant Christ<sup>3</sup>—and in the reliefs found in the Gandara monasteries and at Ajanta of Shaka's *Nēhan* a monk is usually represented seated in front of the coffin beside a Tripod water-cooler.

In Tibet "the Holy Food" is set before the Buddha<sup>4</sup> on a tray poised on a Tripod,<sup>5</sup> and in the Korean pictures of Shaka baptizing in Hades the circular<sup>6</sup> bath has three feet.

1 P. 68 and n. 3.

2 FISH, see ch. x. xi.

3 It is significant that the image ceremonially washed in Japan on Buddha's Birthday is that of Yakushi, the Healing Teacher.

4 P. 30 n. 2. Cf. Presence Bread, Ex. 25. 8.

5 *Buddhism of Tibet* pp. 9, 297. This fact is significant because Tibet accepted Mahayana Buddhism (which introduced some germs of civilization into its barbaric darkness) as the State religion in 641; when the King married the Chinese princess Wen-tcheng.

This event followed the completion of the translation of the Bible into Chinese at Sianfu (see pp. 8, 23). So it is probable that the Princess was

influenced by the Syriac monks, whom she must have met, at her father Tai-tung's Court where they were so highly honoured.

After this marriage the sons of the chief men in Tibet were sent to study at Chang-An.

As Queen, Wen-tcheng entertained Huen-tsang and other Chinese pilgrims on their way through Tibet (土番 Tu-fan) to or from India "in search of the True Law," her royal spouse being passionately attached to it. See pp. 26 n. 4; 42 n. 1; 89. n. 4.

It should also be noted that the King invited the chief Abbot of Nalanda (where Huen-tsang found "10,000 monks, all of the Mahayana") to Tibet and made him the Primate.

6 P. 37 and n. 5.

Pliny the younger, the heathen Governor of Bithynia,<sup>1</sup> writing for advice to the Emperor Trajan A.D. 112, as to how to tackle the difficult crisis, described this Faith as "a contagious superstition which spreads its infection even among the villages."

Homesick and lonely, the exiled Parthian Princess probably caught the same "infection," and when restored to her native land just before her father's death A.D. 130, by Trajan's successor Hadrian<sup>2</sup> (an old, tried friend of King Osroes), she would naturally tell her kinsfolk of the beautiful things concerning the Spiritual Kingdom which she saw and heard in Rome where, both in Trajan's and Hadrian's reigns, there were very many Jews and Christians—"whole families amongst the best and noblest."<sup>3</sup>

And besides this, among 360 churches founded by the indefatigable Mari (comrade of Mar Adai at Edessa,<sup>4</sup>) the chief was at Seleukia, and its fifth bishop was Akadabus, A.D. 139—162.<sup>5</sup>

One of this Princess's kinsmen, her first cousin Exedares, has been identified with that mysterious "Anshikaq" 安世高 of Chinese Annals who, like Abgar the Black of Edessa (B.C. 5 to A.D. 50), was beyond doubt one of the royal Arsac family of

1 St. Peter addressed his first Epistle to the strangers in Bithynia."

2 In A.D. 135, Aristides addressed an Apology to Hadrian (which is still extant in Greek, Syriac and ARMENIAN) in behalf of "the New Race whose Teaching is the Gateway of Light, derived from Jesus the Messiah who is named the Son of God Most High, for it is said: GOD came down from Heaven and from a pure Virgin clothed Himself with flesh." (Cf. pp. 50 and nn. 1, 3; 63 and nn. 2, 3.

Strangely, the Greek text was discovered only a few years ago on Mount Sinai embedded in the popular romance of S.S. Barlaam and Josaphat which many have thought to be a Christian plagiarism of the Life of Buddha.

3 Eusebius. See Harnack's "Mission" i, 243, n. 2; also Monsignor Duchesne's standard work "Early Church History;" S.P.C.K.

4 The *Liturgy of the Apostles Adai and Mari* (pp. 80, 86, 93 and n. 1) who with Mar Tuma—(Chinese, Toma; Eng. Thomas; Jap. wrongly called "Dharma" (cf. p. 56, n. 2—"made disciples of the East,") is still used by the East Syrians (see Brightman's *Liturgies* 1).

Kobo Daishi must have heard this Liturgy when at Sianfu. Cf. pp. 28, n. 2; 81, n. 5; 98, n. 3; also *O Bon* p. 30; *Manji* p. 64, nn. 5, 6; *Shakujō* p. 36, and n. 4.

5 This is of special interest, because it was the Patriarch of Seleukia who consecrated the first Metropolitan for China A.D. 411. P. 110, n. 1.

Parthia<sup>1</sup> (as the former Persian empire of Cyrus was then called—but by the Chinese ever styled “An-shi.”)<sup>2</sup>

Exedares succeeded his father on the throne of Armenia<sup>3</sup> in A.D. 110, but was suddenly deposed by his uncle Osroes, the ruler of Parthia, in favour of a younger brother.

The *Encyclopædia Britannica*<sup>4</sup> says: “Osroes was foolish enough to provoke Roman intervention by taking Armenia from Exedares, son of Pachorus, to whose appointment Rome had not objected, and transferring it to Parthamasiris, another son.”

Angered by King Osroes thus acting without authority, Trajan invaded Armenia in A.D. 114, and, although Parthamasiris paid him homage, foully murdered that young Prince soon afterwards, and annexed the province.

Then, proceeding against Parthia, he annexed Mesopotamia [the Country between the two rivers Tigris and Euphrates, extending from the Persian Gulf upwards to Armenia.]—After which he besieged Ctesiphon, the royal city of Parthia, and received the title of “*Parthicus*.”

The Ancestral Faith of the Arsac dynasty being Zoroastrian, it is improbable that a Prince of the Blood Royal like Anshikao would abandon it for one inferior and, deliberately quitting his home, travel to earth's utmost bounds as a nameless beggar to spend his last years in interpreting Hinayana (*Shōjō Bukkyō*) which emphatically denies the Being of God, the Immortality of the Soul, and the Paradise-life taught by Zoroaster, who lived in the same century B.C. as the Indian ascetic Gautama Buddha, the Chinese sages, and the Hebrew prophets.

Please observe that, although diametrically opposed to the negations of Hinayana, the affirmations of Mahayana Buddhism are, in the main, strictly in accord with the Syro-Christian terms on the Great Stone of Witness at Cho' Ang.

Some suggest that this Parthian Prince went as an Envoy

1 Pp. 5. n. 1; 63. n. 2; 92; 108.

2 Pp. 42; 111.

3 Cf. pp. 101; 105. n. 1.

4 *Ninth* edition. p. 603.

to China<sup>1</sup> on a political mission such as the renowned Chinese general Panchao, after reaching the Caspian Sea, had inaugurated just before that Pivot year, A.D. 100.

This is possible as, both in East and West, the Monks proved themselves invaluable advisers of kings and their trusted ambassadors.<sup>2</sup>

Scholars also surmise that Anshikao was detained on his journey as a hostage at KHOTEN—Yü-tian 于闐, the Great Yüetchi<sup>3</sup> *i.e.* Kushana headquarters, and the chief stronghold of the Mahayana<sup>4</sup>—hence called “Kushan” or “Khoten

1 For purposes of Comparative Historical study, note Sir H. Yule's statement: “There existed from an old date other obscure streams of intercourse between China and Western Asia of which we have but fragmentary notices, but which seem to indicate somewhat fuller knowledge and freer communication than most persons probably have been prepared to recognize.

“Thus China appears to have been well-known from an early period to the Armenians. Moses of Chorene, who wrote a little after A.D. 440, spoke of Jenasden as a great plain east of Scythia, at the extremity of the known world, occupied by a wealthy and civilized people so eminently pacific in character that they deserved to be called not merely ‘friends of Peace’ but ‘friends of Life.’ Their country furnished silk in abundance, so that silk dresses were common to all classes.

“According to this same historian, in the reign of Tigranes VI. A.D. 142-178” (*tempo* Anshikao) “several bodies of foreign settlers, and amongst others Chinese, were placed in Gorydene or Kurlish Armenia, for the defence of the country.

“To more than one great Armenian family a Chinese descent was attributed.”

Barta (*qy.* Bardesan?) of Edessa also wrote a history of China in Greek about this time,—a further proof of intimate relationship. *Cathay* i. lxxxii-iv. See also *ante* pp. 63. n. 2; 93 and n. 1; 94 and n. 1.

2 On the Chinese and Japanese

Embassies being chiefly Buddhistic, see Edkins, C.B., pp. 146-7.

3 Max Müller (*Chips* 5 p. 192) said, “It is generally accepted as authentic by CHINESE SCHOLARS that Ming-Ti sent Tsai-yin and Khin-king to the Country of the Great Yüetchi and to India in search of an image resembling that in his vision.” (See Udyana *ante* pp. 26 n. 4; 63. 70 n. 3).

With this authoritative statement it is essential to contrast a review in the widely circulated missionary magazine, “*Chinese Recorder*” (Oct. 1913), which speaks of “the alleged dream of Han Ming-Ti!”

The time is surely come when, in the face of such ignorance, one must emphatically declare that *until* the foreign missionaries abandon their (apparently) ingrained habit of disparaging everything connected with what they consider—without study—to be an alien faith—they will never commend their beliefs to devout Buddhists.

4 It must not be ignored that “*The Hymn of the Soul*” (ascribed to St. Thomas when imprisoned in India by King Gondophares, and published at Edessa) mentions “the jade of Khoten and the far highlands of Baktria.”

Fa-Hien, the Chinese pilgrim, found Mahayana “monks in myriads” there; and Dr. Aurel Stein has recently proved that “all the Buddhist Art which reached China, Korea, and Japan found its way from Gandara and Graeco-Baktria *through* Khoten and its princely, Art-loving Court.”

Buddhism,"—whence he took the sutras of Immortal Life<sup>1</sup> and of DAI MIROKU<sup>2</sup> to China.

This idea is fraught with interesting possibilities; first because it was at Khoten that the Embassy of eighteen persons sent by the Chinese Ming-Ti<sup>3</sup> met the two Gandara monks, Dharm Ananda and Kasyapa Madanga, bearing a standing image of Miroku; and next because Nagarjuna's name (Jap. 羅, *Ryujū*)<sup>4</sup> A.D. 125 or 140, is linked with Khoten where he "discovered the Mahayana Scriptures in an Iron Tower *under the sea*,"<sup>5</sup> and received the kiss of Peace<sup>6</sup> from Kongo-sattva, and the great Ryobu-mandara (*i.e.* Allegory) of the Two Parts—*Kongo-kai*, the Diamond world of Reality<sup>7</sup> and *Taizo-kai* this material world of Illusions<sup>8</sup>—which Zenmui 善無畏三藏<sup>9</sup> and Amogha vajra respectively brought by land or sea, from India to Cho 'Ang in A.D. 717 and 720.

1 "God hath granted the Gentiles also Repentance unto Life" said St. Peter, Acts 11. 18; 26, 23.

2 Acts 7. 56; 8. 37; Dan. 7. 13, 14, 3 P. 105. n. 3.

4 Cf. p. 7 n. 1, 2. Note that Japanese Shingon-shu ("True Word Sect") emphasizes this story, and that its founder, the great Kobo Daishi, studied at Cho Ang from A.D. 804, when Syriac influence with the Chinese emperor who befriended him was supreme (pp. 36. n. 4; 28. n. 2).

5 "*Under the Sea*," cf. pp. 42 n. 2; 67 and n. 3). It should not be forgotten that Jingo, the Japanese empress, found a Nyoï Pearl "*in the sea*" near Toyora, *cir.* A.D. 193, for this Nyoï 如意 is no common Pearl but that which is sacred to Buddhist images and monks, and enshrined in their sceptres. (P. 121. n. 2).

It may be that Pearl of which the "*Hymn of the Soul*" tells!

Anyway, this "Pearl without flaw," and "of glorious brightness" is a feature in the East Syrian Offices, and identified with CHRIST, whom "the Athletes" strove to attain.

6 A photograph of this incident taken in a Mongolian temple, was given me by a Shingon Abbot, Shaku Keijun, who asked me whether

there is any "kiss of Peace" in Christianity?

Of course, although an Early Christian custom mentioned by St. Paul, practised by the martyrs, and preserved in the Greek, Roman and Russian Churches, it is unknown to the Protestant sects. See p. 58.

7 Cf. St. Paul's words (Rom. 1. 20; 1 Cor. 4. 18; also Heb. 11. 1, 6, 27). Cf. pp. 34; 84; Kobo, 58. n. 4.

8 "What I see with the bodily eyes are Illusions. What I have seen with the eyes of the soul is that which my soul desires," said Thomas Aquinas, the great Dominican theologian of the 13th century in Europe.

9 Here is another important link! Some monks reached Cho'Ang at this time from Shinra; and one of them, named Wu-leu, was so holy that the Emperor Hiuen-tsang retained him with Amogha to pray for the Imperial and National prosperity of China. (Edkins *C. B.* p. 132, n. 3, citing "the well-known cyclopedia *Wen-hien t'uey-k'an*").

Thus these Shinra monks must have come into touch with the Syrians; (cf. p. 28. nn. 1, 2).

"Saints meet Saints!" is a saying still current in Korea.

Keikwa Ajari 惠果阿闍梨 (the first Chinese patriarch) copied and gave these mandara to Kobo Daishi, the first Japanese patriarch of the Mahayana "Transmission within the TOWER,"<sup>1</sup> A.D. 806.

Kobo himself made a mandara which was shewn me at Kurodani temple on Hiyésan of which the central symbol is Dai Nichi, the Great Sun,<sup>2</sup> and its inscription is:

"Amended, revised New Covenant. Into Taizo-kai (this visible world) Dai Nichi comes<sup>3</sup> to make all men know that this life must be pure and holy."

改 印 圖 胎 藏 界  
正 不 動 十 四 根 本

Kobo Daishi also placed at Itsukushima the Sign of Deity the Double Axe—used by Constantine the Great on his banners—and re-placed the sacred monogram Chi-Rhō in its midst by the priceless Pearl which is still visible there, both on Temple-curtains and Lanterns.

\* \* \* \* \*

On the other hand (like Capernaum in Galilee of the Gentiles), the twin city on the Tigris river, Seleukia-Ctesiphon, was the great clearing-house where Tribute-bearing Caravans from India met those from China and the West; and as the Parthian boundaries marched with the Indo-Scythic empire, extending eastward to the Oxus Valley 印度河平原, it is not improbable that the intervening years between the disasters that befell his House in A.D. 114-15, and his own arrival in China in A.D. 149, were passed by Anshi Kao in Gandara<sup>4</sup> 建 馱 邏, Udyana 烏 仗 那, and Kashmir 迦 濕 彌 羅, all countries ruled by Yüetchi monarchs, of whom the most famed, Kanishka Rajah, was converted to the Mahayana by an old hermit, the Venera-

1 Cf. pp. 53, 83-4; 89 and n. 7; 90 and n. 5; 94 and n. 6; Tō Sēng, pp. 5, 84.

2 So, also, the 17th century Bunyan wrote in his Pilgrim-allegory: "We lie more off from the Sun, and so are more cold and senseless; but were a man in a mountain of ice, yet if the Sun of Righteousness

should arise upon him his frozen heart shall feel a thaw.

"Then he saluted all the Pilgrims with the holy kiss of charity."

3 Cf. Etch Miadzin, p. 63. n. 2.

4 The modern Kandahar, whence Earl Roberts of Kandahar took his title.

ble Pars'va 婆栗濕縛, whom he met when torn with remorse over the slaughter of 900,000 Parthian Soldiers by his troops, although Parthia had been the aggressor in the war.

Pars'va instructed Kanishka in *Dharma*, the Law of Righteousness.

At Kanishka's court there were Chinese hostages, including a blind prince.

The influence of the Art of Seleucia-Ctesiphon, "the city of the Arsacs," is strongly marked in the Buddhist sculptures of Gandara<sup>1</sup> and, as it is known that the GREAT SHIP (Mahayana)<sup>2</sup> scriptures were composed in Kashmir,<sup>3</sup> naturally any one wishing to perfect himself in the Great WAY doctrines and become expert in translating Sanskrit Scriptures (such as Chinese historians declare Anshikao was)<sup>4</sup> would prefer to spend some years in study there amongst the

1 In Buddha's Birth-scene at Gandara is the exact counterpart of the Shepherd with His Lam on an early Roman sarcophagus, in the Lateran Museum. Both wear the same costume. Note that in the Fourth Gospel, Christ says "My Rams hear My Voice."

Grunwedel states the notable fact that "the period of development in the Gandara sculptures is limited to between the Birth of Christ and the 5th century A.D." *Buddhist Art in India*, pp. 85, 210; 1901.) Cf. *ante* pp. 45 and n. 2; 58.

Whilst Fergusson, writing of the Mahayana rock-temple at Ajanta, says, "One of the most curious results obtained from recent discoveries in Afghanistan is the apparent certainty of the prevalence of Mahayana doctrines on the Indus and beyond it, long before their introduction in India. . . ."

"It may be a question for future investigation whether we ought to bring the date of the Afghanistan types further down, or whether we ought to carry the introduction of the Mahayana further back? The evidence of the Caves seems to indicate the latter as the most probable alternative." *Cave Temples of India*, p. 299 u. l. 1880.

2 Pp. 3. n. 1; 26; 67. n. 1; 70. n. 2.

3 Edkins' C.B., p. 277. A striking passage in B. Nanjio's "*Twelve Japanese Buddhist Sects*," p. 49, says, "None of the Mahayana sutras are genuine, so that they are said to have been discovered by Nargarjuna either in the Dragon Palace *beneath the sea*, or in the Iron Tower in India.—*i.e.*, they are not Gautama's original teaching."

See *ibid* pp. xxii. 57, 79, that "in Nargarjuna's time the Mahayana was as bright as the Rising Sun." The same words are used by Gildas, the monk-historian, of Britain in A.D. 61.

The Amida doctrine therein shews Persian influence, (Eitel p. 8).

In the Syriac documents concerning Edessa the Epiphany of Christ is recorded as *danchō*, Manifestation, literally "Rising" as of the Sun. Cf. the pictures in Japanese temples of Amitahha or Shaka rising from behind a hill; also Korean fresco p. 98.

4 The holy text of Zoroastrian scripture, the *Avesta* (in whose teachings all the Arsac princes were reared) was written in Zend, the ancient Persian language to which the Sanskrit is the key, (as Burnout, the eminent French scholar, proved). Sanskrit, again, is closely allied to Scnitic. Cf. p. 104 *ante*.

Yüetchi and Yuzufzaia folk, ere crossing the Hindu Kush via Ladak 方魔 to Khoten, on the Caravan route to China.

I believe this to be another most important Pivot-point because not only did the Mahayana—Great Development School of Buddhism—spread rapidly after Kanishka Rajah's conversion throughout the Yüetchi empire, viz. Baktria, Gandara,<sup>1</sup> Kashmir, Kashgar, Kabul,—in brief, North to Khoten, etc. and East to the Ganges)—but in A.D. 193 Tertullian, the famous Latin jurist of Carthage, included "the Getae" (Chinese Yüetchi 月支<sup>2</sup>) in his list of "Nations subdued to the True CHRIST, who now is come, and reigns" i.e. the Buddha to Come of the Diamond Prophecy.<sup>3</sup>

Tertullian's contemporary Bardaisan of Edessa (who cast St. Thomas' teaching of The Pearl into a wonderful hymn), also says that there were "Christians in Baktria, and among the Getae, and that in Parthia Christianity was widely diffused." And Origen, about the same date, said, "Now, thanks to the churches which occupy the earth's bounds, the whole earth shouts with joy to the Lord of Israel!"

In the Fourth century both Afrates the Blessed, who was chief theologian of the Syro-Persian Church, and Eusebius, the Eastern Church historian,<sup>4</sup> wrote that Christianity was then existing in Parthia, India, Baktria, and the furthest regions of the Persian empire,<sup>5</sup> whilst the Patriarch Chrysostom of Constantinople at the same date mentions "Persians, Scythians,<sup>6</sup>

1 Darius, father of King Cyrus the Great of Persia, included "the Sacaë (Scythians) and Gandaris" in his list of conquered nations inscribed on the ancient Rock of Behistun in three languages—Persian, Median and Assyrian (see pp. 97. n. 6; 104).

When the Persian empire fell Gandara and the Indus regions came under the rule of Alexander the Great B.C. 331.

2 Pp. 54, 70. n. 3; 80 and n. 3; 105 and nn. 3, 4; 121.

3 Pp. 26 n. 4 Milé Fo; also pp. 87, 90 n. 7; 94. n. 4; 106. n. 5.

4 It deserves noting that the learned Pope Gregory the Great, (who sent a mission from Rome in 597 to

convert the Anglo-Saxons) was absolutely ignorant of even the existence of Eusebius' writings, as this sheds light on the general ignorance in the West down to modern days of the spread of Christianity to the East.

5 For fuller details see my "World Healers, or the Lotus Gospel and Bodhisattvas," (ch. 14, app. 11), Maruzen, Tokyo; E. L. Morice, London, 1913). Also ante p. 6. and Yeates' *Indian Church History*, 1818.

6 "Kitai Scythians" of Ptolemy the Geographer, A.D. 150, may be Khoten. *Cathay* pp. cxvi., n. 1; 148.

To this day China is termed "Kitai" in Russia, and the inner white-walled city of Moscow is still

and Hindus to *the world's end*”<sup>1</sup> being converted to the Faith, uprooting their old habits, and overturning the heathen altars (p. 76. and n. 2.)

\* \* \* \* \*

Chinese history records that the year A.D. 122 was very fatal to China.

Twenty-three earthquakes had occurred in Lo-yang (Jap. 洛陽 Raku-yo) and the provinces, and many hills cloven asunder—were all signs indicating Heaven's wrath against the Han dynasty.

For scores of years universal strife and frightful anarchy had devastated the Celestial Empire. Floods, famines, droughts, locusts were aggravated by—the bitterest scourge of all—the invasions of the Hiung-nu (Hun) hordes,<sup>2</sup> the common hereditary foe of both Chinese and Yüetchi empires.

Tidings of these disasters assuredly reached Parthia's royal city by some of the innumerable caravans above mentioned, (p. 107) and we can readily imagine how, touched by the memory of his own sad experience, Anshikao, “moved with a Divine impulse to convert men,”<sup>3</sup> would start to his feet and, in the irrepressible fulness of the New Life bestowed by Kwannon surging within him, exclaim: “I *must* preach at Lo-yang this glorious Immortal Life! (Jap. *Dai Muryojiu* 無量壽)” just as

called Kitai-gorod,—a survival of the Mongols' rule.

In old documents the word “Kitai” stands for North China. It is the equivalent of “Cathay.”

1 In A.D. 311, the Bishop of Jerusalem sent a monk named Ephraim to Scythia. [Note that in 314 three British bishops attended the Council of Arles, in Gaul.] After sixty years we find an “Ephraim temple” in Korea, p. 78 and n. 2.

A black bishop later in the 4th century, Museum of Adule (a sea-port on the Red Sea), reported to St. Ambrose at Milan that having traversed all China he returned down the river Indus to Patala whence he embarked

for his African home, which was the chief centre of the Incense-trade.

In consequence of this report a metropolitan see was founded in 411 in China (pp. 103 and n. 5; 107).

Note that “the Black Monk,” (son of a negro) Kokukoshi Maihutsu, “who understood the use of Incense in worship,” when that strange gift reached the King of Shinra from China, appeared in Shinra via Koma (N. Korea) from China soon afterwards (cf. pp. 61. n. 1; 98. n. 1).

This Black Monk's name is similar to *Niger*, the Teacher at Antioch, Acts 13. 1.

2 Pp. 5; 18 and n. 2.

3 Pp. 5, 6; cf. p. 93.

St. Paul cried out: "I *must* preach at Rome! Woe is me if I tell not the Glad Tidings!"<sup>1</sup>

And thus, welcomed by her sovereign lord Kwang-Ti,<sup>2</sup> the best panacea—the Gospel of Salvation by faith in the Holy Three; of Victory over Sorrow and Death, and of LIFE in the ideally Happy Land<sup>3</sup>—reached "the Middle Kingdom," China reckoning herself to share the kingship of the world together with the TA-YÜETCHI (*Getae*)<sup>4</sup> and Ta-t'sin (as she scornfully nicknamed Rome)—between which empires Anshi (Parthia) was the buffer-state and obstructive wedge, hindering intercourse between Rome and the Further East,<sup>5</sup> although the Later Han annals tell of considerable trade between China and Parthia.

\* \* \* \* \*

A most important Link is that in the reign of M. Antoninus (who sent an embassy by sea to Kwang Ti at Loyang A.D. 167, during Anshikao's stay there), war broke out on the question of Armenia and Edessa which proved of decisive significance for the future development of the East.

The Romans destroyed the great Greek city Seleukia (p. 107) by fire in 164; and its downfall sealed the fate of Hellenism in the countries east of Euphrates and Tigris.

Greek culture vanished and gave place to Aramaic. This Aramaic victory was powerfully aided by the ever-increasing Progress of Christianity, which soon created an Aramaic literature in the language of EDESSA.<sup>6</sup>

1 Pp. 5 and n. 1.

2 P, 80 and n. 1.

3 Dr. B. Nanjio says that the three chapters of the *Margha Bhuma* which Anshi Kao translated are based on the *Saddharma pundarika*, the Lotus Scripture. See pp. 26. n. 4; 35.

n. 1; 58 and nn. 4, 5; 59 and nn. 2, 3; 80, 89. n. 7; 102.

4 *Fa-hien-lin*, the Chinese Cyclo-pedia.

5 Cf. p. 88 and n. 5.

6 *Ency. Brit.*, Edition xi, v. 20, p. 219; *ante* p. 108. n. 3.

## CHAPTER IX.

## THE THREE-ONE GOD.

We mentioned the close link existing between the Taoism of Laotze, the Chinese mystical thinker, and the Hebrew teachings of "The WAY," and quoted the ripe opinion of Yè-on, founder of the White Lotus Guild A.D. 370, as to the necessity of studying Laotze's teachings if one would understand the Pure Land doctrines of the Great Way.

As this Teaching so commended itself to the matured judgment of the great Taoist saint Ch'iu that it permeates his Allegory *Sai-yen-ki*, which has for six centuries powerfully influenced the natives of China, Korea, and Japan—the majority of Japanese people still basing their faith on it—it is well to note the fact (which you can verify in the Oku-no-in at Koya-san) *viz.* that the Syrian monk Adam-Kingtsing, when inscribing the "Teaching Stone" at Cho' Ang in A.D. 781, used so many Buddhist and Taoist terms to elucidate the Christian doctrine<sup>2</sup> that when (after a burial of nearly 800 years) that Stone was exhumed in A.D. 1623 he was accused of being "either a Buddhist or a Taoist," but "decidedly not a Christian!"

Voltaire, Renan, and other French infidels pronounced that Inscription to be "a Jesuit fabrication;" just as the Puritan author of *Pilgrim's Progress* was said to be "either

1 Its title on the head-piece of Nestorian Stone. See pp. 8, 27. n. 4.

2 In this King-ting simply followed the Early Christian method which, by translating the New Message into the terms of Greek thought familiar to the thinking people of that day, resulted in the Conversion of such vast multitudes in the Roman Empire.

To-day a FRIENDLY DICTIONARY is chiefly needed in order to interpret to one another the terms used by

Confucians, Taoists, Buddhists and Christians, many of whom for lack of such are confused in their understanding of other people's religious phraseology and nomenclature, and so actually destroy in their ignorance the complementary and identical truths each holds!

In preaching to the Athenians, St. Paul emphatically said: "Him, therefore, Whom in ignorance ye are worshipping, declare I unto you. . . . Your own poets said," etc.;

a Jesuit or a highwayman," (Jap. 盜賊 *dorobo*) ; and, as Max Müller pointed out, "all the Friends of God from Abram downwards have been accused of atheism, heresy, or lunacy<sup>1</sup>!"

Listen, then, to Laotze's own words :

"The Way that can be walked is not THE WAY."<sup>2</sup>

"The Great Way is very level and easy, but men love the by-paths."<sup>3</sup>

"Remember that a journey of a thousand *li* commences with a single step."

"Follow the WAY step by step in your own heart, but do not display it to the world."

"He who knows GOD does not talk about Him. He who is always talking about GOD does not know Him."<sup>4</sup>

"The WAY is infallible in all ages, and True in all places."

"The learned do not usually know TAO, the WAY. It is revealed to babes<sup>5</sup>—*i.e.*, the simple-hearted, pious ones."

"Child-like,<sup>6</sup> and in thine own heart, seek after TAO. It is only revealed to the restful spiritual heart ;<sup>7</sup> and who gaineth It perishes not."

This is simply another way of saying that "the Kingdom of God is within you"<sup>8</sup>—which is alike the teaching of the Lord Christ in the Gospel ; of Ignatius, the martyr-bishop of

and we might wisely add: "Your own Artists have illustrated the same Truth!"

There is surely no need, for any of us to add to the Confusion of Babel?

1 Even the Venerable Bude "excited the criticism of violent and narrow spirits who went so far as to treat him as a heretic," says Montalembert, "because he combated the general opinion that the world was only to last 6,000 years, and appeared a little uncertain about the date usually fixed for the Incarnation."

In these days those who shew kindly interest in the faith of the Japanese are said to be "Buddhists,"

2 Cf. "This ever true and unchanging WAY is mysterious and almost impossible to name," *Nestorian Stone*; and pp. 74 and nn. 6, 8; 79. n. 4; 94 and n. 6.

3 Cf. "By-path Meadow" and "A By-path to Hell," in *Pilgrim's Progress*.

4 P. 65. and n. 1.

5 Matt. 11. 25; Luke 10. 21.

6 Matt. 18. 1 ff.

7 Cf. Deut. 30. 11-17, 20.

8 So the martyred *samurai* A.D. 1622 said "The Temple of Paradise, although so spacious, its length and breadth are within your heart."

Antioch<sup>1</sup> in Trajan's reign; of the Mahayana-writing, *Yuimakyō*<sup>2</sup> 維摩經; of the Hindu *Bhagavad Gītā*<sup>3</sup>; besides being that expressed by Ch'iu, the Taoist monk, so beautifully in *Sai-yeu-ki* (p. 191):

"The Master cried out, 'There is a Mountain of Difficulties ahead, we must be careful.'

"The Monkey said: 'Master, do not be over-anxious; so long as our hearts are right with GOD,<sup>4</sup> there cannot be any serious trouble.'

Again (p. 254):

"When questioned about his religion, the Master answered and said: 'Our Religion is quiet; our Law is to save. But it cannot be done without understanding. To understand one must first be pure in heart, without anxiety<sup>5</sup>, and get rid of evil habits.'

And, once more, "the Heart-creed" which our pilgrim Sanzō too often forgot and so fell a prey to needless anxieties:—

"Seek not God in far off land,  
Seek Him in your inmost soul,  
There set up a holy Shrine,  
There let worship be!"

This is the teaching of Hillel, the great Jewish Rabbi, who

1 Because he said he "carried God within him", this Syrian Bishop was nicknamed in the Antioch fashion "Theophorus;" Trajan therefore condemned him to the lions. In writing to the Romans, Ignatius addressed them as "Beloved and *illuminated*," i.e. baptized. *Ante* p. 89, n. 2.

2 It was translated into Chinese in the first half of the Third Century A.D. and its 4th chapter is still one of the most popular texts in China and Japan.

Yuima taught that the cowl does not make the monk.

According to a Chinese picture brought me from a temple near Hankow Yuima was, like Ignatius in Christian tradition, blessed by Shaka Nyorai when a little child, (P. 65. n.

1). When grown up Yuima received the name *Ta-li-shih* 大力士, "a great Athlete"—as in the Syrian liturgies, "a Giant of Strength"—and is said to have visited China. Cf. p. 80. n. 1.

It is instructive to note the strongly marked HEBREW cast of Shaka Nyorai's face in this mandara, and that one of the Apostles who hinder the children from approaching Shaka (as Luke 18. 15, 16) is Dharma in his distinctive red robe. Cf. p. 85.

Such red robes were worn for centuries by the Mahayana monks in contradistinction to the yellow robes of Primitive Hina Buddhism.

Can it be that Dharma—St. Thomas—founded the Mahayana?

3 P. 59 and n. 3.

4 John 14. 1-3.

5 Matt. 5, 8, Psa. 37, 1,





THE GREAT STONE OF WITNESS AT SIANFU (CHIO' ANG), IN CHINA.  
"The most valuable historical Monument in the World."

*From an original Photograph.  
By the Courtesy of Dr. Richard, Shanghai.*

was contemporary with Christ, and lived whilst the Temple still stood :

“ We carry a Temple in our hearts in which the Lord can be served always and everywhere.”

Now, the Nestorian Stone in explaining the *Kōmyō*, “ Illuminating Religion,” tells how men, first “ inventing every species of doctrinal complexity ” and founding 365 sects, became restless and, continually wavering, lost the PATH, and (after long groping in darkness) were unable to return.

“ Thereupon our Three-One (*San-i*)<sup>1</sup> divided Its substance (*fén shén*) and the illustrious Meskhia, *veiling* (*i.e.* “ hiding as behind a curtain,”<sup>2</sup>) His Majesty,<sup>3</sup> appeared in the world as a Man.<sup>4</sup> Angels proclaimed the Glad Tidings.<sup>5</sup> A Virgin gave birth to the Holy One in Ta-tsin;<sup>6</sup> a Bright Star heralded the joyous event, and PERSIANS seeing the splendour ran to offer Tribute.<sup>7</sup>

“ The ancient Dispensation as declared by the 24 holy men<sup>8</sup> was then fulfilled, and He laid down great Principles<sup>9</sup> for the government of families and kingdoms. He established the New Religion<sup>10</sup> of the silent operation of the Pure Spirit<sup>11</sup> of the TRIUNE.”<sup>12</sup>

1 Cf. pp. 42 and n. 6; 45 n. 2.

2 Cf. pp. 52, 84; 116.

3 Cf. Luke 9. 43, “ the Majesty of God,” with John 1. 14; 1 Pet. 1. 16.

4 St. Athanasius said: “ He became Man that we might become God”; cf. the Japanese “*hotoké*” p. 3. A side of Divine Truth and Apostolic teaching lost sight of and unexplored by modern missionaries.

5 Flying Angels, frescoed like those at Horyuji (founded A.D. 603), I found at the 6th century temples Sengan-ji, Soko-ji, and Kwanshokun-ji (founded thence 1350 years ago), as well as carved on the huge 8th century bronze bell outside Kyong-ju in Korea (A.D. 760-800).

Such “ Heavenly Beings ” (Jap. *tennin*) are of Constantinople type. Cf. p. 67. Angels in the Roman Catacombs were wingless.

6 Syria, the eastern province of Ta-tsin, the Roman Empire. Assemani said that, according to the Chinese geographers, “ Ta-tsin ” meant all Syria and Palestine.

7 I prefer Du Halde’s reading: “ The miraculous Birth was manifested by a New Star that appeared. Some kings *who understood the meaning* of it came and offered gifts to the Divine Infant.”

8 The writers of the Old Testament.

9 Pp. 40, 72.

10 Note that the Early Christians were recognized as a fertilizing presence, a New People—a Third Race (see Montalembert, and Harnack *Mission* ch. vii); but, in the “ *Vision of Hermas*,” the ancient Tower is seen to have a New Gate, namely the Son of God who existing before Creation appeared in the last days to give en-

You will at once perceive that this "Pure Spirit" is no other than Kwannon Daishi (p. 42 n. 2); while the Amitabha-doctrine taught in the "*Dai-kyo sutra* of Immortal Life" (p. 80) by Anshikao tells of Justification through Faith in the Name and merits of One who, existing from Eternity, and adored by all the Angels,<sup>1</sup> divided His Body (*fèn-shên*) into Three and appeared on earth as Hozo Bikshu ほうぞう比丘, a homeless monk, to save mankind.<sup>2</sup>

Again, referring to the Syrian Stone at Cho 'Ang, the words "*San-i*" 三位 (Three-One) and *fèn-shên* 分身 are Buddhist terms applied to the "Three Bodies and one Heart" (Jap. *Sani-ittai* 三位一體) viz., Amida, Kwannon, and Dai Seishi, "the Three Sages of the West" worshipped in Messiah's temple (Nyorai-dō) at Zenko-ji in Japan and who, when spoken of as One, are "Tathagata,"<sup>3</sup> i.e. "Nyorai," 如來.

These Three are enthroned on the Altar before the Veil in the Korean Temple-Ship, and I have myself seen at Mukden on the Altar of the Lama temple this Holy Trinity—described by the monks to me as "Fo, Kwanum, and Miryök" (p. 71)—with the Assyrian Wings of the Divine Presence (as on the Indo-Syriac churches of St. Thomas) above Each, and before Them the TOWER, a Peacock's feather, and a Sweet Dew flask. (Cf. pp. 83 and n. 6; 85 and n. 4; 90 n. 6).

The Trinity in Unity doctrine is peculiar to "Khoten (i.e. Yüetchi) Buddhism,"<sup>4</sup> and the Triple Personality of Buddha

trance into the Kingdom of God to those who take His Name.

This is "the Tower of David" of mediæval hymnology, with its "pledges of Life and Salvation."

11 P. 28 n. 2.

12 Cf. p. 71. "The Catholic Faith is this, that we worship One God in Trinity and Trinity in Unity" *Athanasian Creed*.

1 Heb. 1. 6.

2 P. 104. Cf. Matt. 8. 20.

3 Cf. Waddell's "*Buddhism of Tibet*," p. 127.

4 The word "Trinity" was used to express the Three Persons of the

God-head by Christians before the end of the second century.

Now, in the official language of the Roman Church, "the doctrine of the Trinity can only be known by virtue of a supernatural communication."

How then is the Great Amitabha doctrine of the Pure Religion, and its Holy and Blessed Trinity who convey the Ship of Salvation, to be accounted for, or explained away?

Cf. pp. 58. n. 8; 59. n. 3; 80; with the words of St. F. Xavier, written near the Shrine of St. Thomas at Meliapor: "The first act of a Christian, especially due to God and pleasing to Him, is the confession and adoration

(*lit.* "God in Three Persons") who embodies Himself in Infinite Wisdom, was first taught by As'vaghosa.<sup>1</sup>

But, says the *E. Syrian D.O.*: "Let us confess Thy Unity and worship Thy Trinity," and uses the exact equivalent for *Sanittai*, *viz.* "the Godhead is Three Persons (*qnumi*) but One Essence." In the *Armenian Liturgy* "the unsearchable incomprehensible Triple Personality," the "Threefold Personality of God undivided," and "the LIFE-GIVING TRINITY" are also mentioned; whilst thanks are offered to "the Spirit of God through Whom this Mystery and the Mystery of the Font (p. 17) was made known to us."

The "Persians who ran to offer tribute" to the New-born King, are the very countrymen of the two Parthian Princesses, who a few years later were hostages at Rome, and of their kinsman Anshikao who, in A.D. 147, took that *Dai-kyo* to China, which bears such unmistakable evidence of Persian influence!

The Syrian Church tradition harmonizes admirably with these statements, *viz.*, that the "Wise Men" who, St. Matthew says, saw Messiah's Herald "Star in the East" were Magi from Media who, instructed by a prophecy of Zoroaster, came to worship the Divine Babe in the Bethlehem Grotto.

It was under the tuition of such Magi that Anshikao was reared; for the Royal children of Parthia were placed with these Masters of Education from the tender age of seven.

Zoroaster, in the 6th century B.C. was a monotheist and worshipped the True and Holy One in Trinity, whose personified Attributes<sup>2</sup> (similar to Kwannon and Dai Seishi-Miroku) were Anahita, the Giver of living Heavenly Waters, and Saoshyant, the Spirit of Light.

He taught that Ahriman, the Spirit of Deceit and Duplicity, Prince of Darkness, Evil, and Error, was "The Lie" (like

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of the Most Holy Trinity—the Mystery of God, One in Nature, Three in Person.

"The profession and confession of Three Divine Persons in one Essence

is the distinctive mark of the Christian faith." *Life and Letters*, p. 307.

<sup>1</sup> Suzuki's "*Asvaghosa*" pp. 44, 66 n. 4.

<sup>2</sup> P. 15 n. 2.

"Mara" in the Sanskrit sutras, the Satan whose "delusions" are mentioned on the Nestorian Stone (p. 40 and n. 5); and of the beautiful Maiden, a Pure Conscience, who welcomed the Soul at death as the result of his own good thoughts, words and deeds.

The Purgatorial Mount Sumeru—(Sumi-san, in Japanese 須彌山)<sup>1</sup> situated, according to the old Sumerian geographers at the sources of the "Great Rivers" Euphrates and Tigris<sup>2</sup>—whose Chinese equivalent is Mount Kw'en Lun—was also part of Zoroaster's doctrine.

Saoshyant (he said) would come to destroy Death and Hell, and terminate the Conflict with Evil by the final Victory of Good.<sup>3</sup>

This Persian prediction agrees with Daniel's interpretation of King Nebuchadnezzar's prophetic dream, B.C. 586, of a Stone Kingdom succeeding that Fourth Kingdom<sup>4</sup>—which Hippolytus of Rome in the 3rd century A.D.,<sup>5</sup> identified with the Roman Empire.

Such teachings, we know, strongly influenced the Faith of the Jews during their Seventy years' Captivity in Babylon; and not only them but also the Yüetchi who, ruled by Kanishka and his predecessors, were deeply imbued with them.<sup>6</sup>

In the Roman Catacombs there are some twenty frescoes of the Coming of the Orient to Christ, illustrated by the Adoration of the Magi—whose numbers vary from seven to two, although their Tribute to the Divine Infant consisted (according to St.

1 If, as seems most probable, the Japanese can be traced back to the Assyrian Captivity, B.C. 721, they would naturally carry along with them the old Teaching.

2 Cf. p. 27. n. 5; The *E. Syrian D.O.* speak of Mt. Mardin in Mesopotamia (which I take to be *Sumeru*) as "The Mountain which God hath chosen to Himself to dwell there—the Difficult Mountain, which is more difficult and inaccessible and parched than all the mountains of the world." (Cf. ante pp. Dengyo, Konpo-Chudo p. 63. n. 4).

This is akin to "Mount Diffi-

culty" in *Pilgrim's Progress*; called by Bunyan "that breathing Hill" (see ante p. 114).

3 "The DIVINE LOVING-KINDNESS" —(this is Gautama's name for Maitreya-Miroku in the Diamond prophecy) —"was pleased to make men of fire and spirit, Giants clothed with Spirit—first of all, Mar Augin of sweet report whose name interpreted is 'Good man and spiritual in Truth.'" *E. Syrian D.O.* Cf. pp. 106. n. 5; 114. n. 2.

4 Dan. 2. 34-43; Gen. 49. 10-11.

5 Pp. 3, 45; A.D. 160-236.

6 Cf. pp. 67, 95;—107-8.

Matthew) of Three Gifts, *viz.*, Gold, Frankincense, and Myrrh—symbolic of Kingship, Deity, and Healing powers.

Wearing Phrygian caps<sup>1</sup> and boots turned up at the toes (like the Hebrew captives on the Assyrian monuments now in the British Museum), they point to a STAR above the Celestial Babe.

As in Japanese Shinto, the Magian priests offered their gifts with bandaged lips—a custom I have noticed, also, in Jodo-shu *i.e.* Pure Land temples.

A suggestive Christian tradition says that one of these Star-guided Magi was a Rajah from Benares, whom another identifies with Gondofares, the Indo-scythic King<sup>2</sup> who survived to welcome St. Thomas.

But an Armenian tradition connects the Magi with Tangut—Tunhwang, known to the Mongols as “Tibet,” *i.e.* “T’ufan”<sup>3</sup>—the extreme west of Kansu province, whence the Huns drove the Great Yüetchi<sup>4</sup> clans westwards to Khoten B.C. 165, who from thence overran and destroyed the Greek Kingdom of Bactria, whilst their remnant (known as “Little Yüetchi”) settled in Tibet.

After their return, these Wise Men are said to have spread the Glad News amongst the Eastern nations.<sup>5</sup>

Chinese history records not only the Emperor Ming-ti’s Vision of an Amber-coloured Man<sup>6</sup>—“bright as the Sun” and

1 The three Hebrew children in the fiery furnace at Babylon, as well as the three Magi at the Cradle were so represented. Such Phrygian caps are visible in the frescoes found by Dr. Stein at Miran in the Tarim Basin. Cf. p. 67.

2 P. 80 and n. 3.

3 Pp. 16 n. 4; 117.

4 “Yüetchi” p. 76. n. 2; Beal traces their origin clear back to the shores of the Caspian Sea (*Life of Huen-tsang* xxii-iv) whence Sharon Turner, the historian of the Anglo-Saxons, brings their Western branch.

It is the very spot where the Ten Tribes of Israel disappeared from view after the Assyrian Captivity B.C. 721!

It is worth attention that under “Sakya,” “Sacaë,” some writers have discerned them as “Sons of Isaac,” (Gen. 22. 18; Gal. 3. 12; cf. pp. 54 and n. 1, 2; 55 and n. 1; 109). Note that “the early Hindu writers never mention this Sakya clan.” *Chips*. 1. 14.

5 This throws an interesting sidelight on Dr. Stein’s discovery at the Jade Gate “within the Wall” of Early Aramaic Script, dating A.D. 1 to 20. *Ruins D.C.* ii., p. 113 ff.

Another point worth considering is that the first Evangelists to Korea were Tibetan monks, *viz.* Jundo and Mar Ananda, A.D. 372, 384.

6 “Some time before the year 586 A.D. various people had seen a won-

“with the glory of the Moon”—and its interpretation that a Divine Spirit (*Shin* 神靈) had “*come down to earth*,” but also the fact that, owing to a certain Sign appearing in the sky, thousands in Manchuria left their harvest fields unreaped and rushed *pêle-mêle* Westwards to greet the Sage who had been “born in the West”<sup>1</sup> to restore the lost knowledge of the Sacred TRIPOD<sup>2</sup>—*San-i*—the Three-One GOD.

Now the Magi were renowned astrologers, versed alike in astronomy and prophecy.

Nebuchadnezzar the Great of Babylon employed these Wise Men at his Court in B.C. 586, and appointed Daniel, the Hebrew Seer who had correctly interpreted his dream, as their chief governor—“Master of the Magicians.” (Dan. 2. 2, 4, 24, 48 ; 4. 8, 9 ; 5. 11.)

The Arch-magus dwelt at Balkh, 罽噶, the “Mother of Cities” and capital of Baktria, where Zoroaster perished when the Turanians stormed it.

From the dawn of history this magnificent walled city rivalled Nineveh and Babylon as a Commercial and Pilgrimage Goal.<sup>3</sup>

derful *amber statue* of the Redeemer at the source of the Jordan ;” Beazley, *Dawn* p. 122. Cf. Ezekiel’s vision (I.X.) of an Amber-coloured Man—the expected Messiah, “the God of Israel”—borne to earth in a chariot drawn by mystical winged creatures who symbolized the Whole Creation which He was to redeem ; also p. 67 and n. 1 and Ezek. 8. 2. 3.

1 Pp. 89 n 4 ; 102. “According to a tradition universally received among the Chinese, Confucius was often heard to repeat these words : ‘*Si fang yeon ching yin*, In the West the Most Holy shall be found.’

“And it is recorded that Ming-Ti, the 15th emperor of the family of Han, was so struck with this declaration, and the image of a Man who appeared to him in sleep, that he sent two of his

grantees towards the West, whence the Vision seemed to have come, with orders not to return before they had found this Holy Person, of whom Heaven had given some knowledge and till they had learned the Doctrine which he taught.” Cf. *Indian Church History*, p. 200. (P. 105. n. 3).

[This book, published in 1818, to which these pages are so much indebted, belonged to my grandfather, who crossed the Atlantic Ocean 30 times before the age of steam. *E.A.G.*]

2 In the Jews’ synagogue at Kai-feng, a Tripod stood in the centre of a large table between six candelabra of three different forms which bore three kinds of Light—torches, candles, and other ornamental lanterns. *Jews in China* p. 20 ; ante pp. 26 n. 4 ; 37. n. 5.

3 Pp. 120 ; 41. n. 3 ; 66. n. 4.

## CHAPTER X.

## SHILOH—THE HERALD STAR—MIROKU.

The celebrated Bâk tribes (or "Hundred Families" to whom some ascribe the origin of the Chinese), migrated from BAKTRIA and colonized the upper reaches of the Hoang-ho (Yellow) and Yang-tse rivers somewhere between 3000 and 3500 B.C.

Known to the Chinese as TA-HIA when conquered by the Yuetchi B.C. 139 (who could put 100,000 warrior-bowmen into the field), its old Greek name of Bactria disappeared before the Chinese "Land of the Great Yuetchi;" (p. 111).

At that time, it is said, there were over 1,000 fine cities in Bactria.

KHOTEN 于闐 lies 700 miles to the east of Balkh.

Its temples were noted for the amount of gold which overlaid them.<sup>1</sup>

Huentsang describes its people as "upright in conduct and most truthful."

Famous for jade from earliest times,<sup>2</sup> Khoten was known as Yü-tien, "the little Jade Kingdom."

Beyond Tun-huang was the impregnable barrier of Cathay in the Great Wall, in the narrow defile on the frontier line of Kansu,<sup>3</sup> where "*Si-yü-ki*" the "Western Regions of the Barbarians" began.<sup>4</sup> This was called *Kuan-yü-mon* 關 于 門

1 Cf. 2 Chron. 3, 4, 11; 1 Kings 6, 22. P. 105-6.

2 Jade, a translucent marble, is called "Jasper" by Marco Polo. It is the "jasper" of the Christian hymns on Paradise ("With jasper glow thy bulwarks") by St. Bernard who died in 1153. His influence (it is said) "reached from his cell at Clairvaux in France to the furthest Scythians." Cf. *ante* pp. 106, n. 1; 110.

n. 1. The Nyoï-staff of "Kwannon and of Buddhist priests is made of jade, as is Yakushi's Medicine cup in Korea, and the illuming *tâma* carried by Jizo in Hades, (p. 37 and n. 3, 4). One of the Pure Land hymns, quoted by Edkins, tells of "the Land of True Pleasure where each terraced ascent is of Diamond and Jade." C.B. p. 172-3.

3 *Ante* p. 119.

4 Pp. 2, 6, 7.

☉ 5 門 “Fort of the Jade Gate,” for through it the Indian merchants from Gandara and Kashmir carried their jade traffic on to Sianfu.<sup>1</sup>

And we have a “Jade temple”—*Yü-ten-ji* 楡岾寺 on Diamond Mountain in Korea, as well as Cho 'Ang-ji (Sianfu temple, p. 23)—which, founded some 70 years after Jundo's arrival at Pyong-yang,<sup>2</sup> was restored by two monks in A. D. 515 in the reign of King Ho-ko. 法興王 (Po-pheung, the “Kingdom of Fo-rouser”<sup>3</sup>), sculptors and painters<sup>4</sup> being brought from China to adorn it.

This, by the way, in order to localize these important place-names in your minds.

From “Royal Balkh”<sup>5</sup> trade-routes radiated in all directions.

Here the camel trains of the Seres (“silk people”) from distant China met the caravans from Egypt, Syro-Phœnicia,<sup>6</sup> Greece, Rome, Nineveh, Babylon, Persia (later Parthia), and those of the Sacae, *i.e.* Great Yüetchi tribes from Central Asia and the Indian Punjab, via Bamian and the Khyber Pass.

1 Stein's *Sand-buried Khoten; Ruins D.C.* 1, p. 512-15; 2, p. 122.

2 That is (if this chronology be correct) A. D. 442, a quarter century after Kumarajiva ended his wonderful translation-work at Sianfu; pp. 77 n. 3; 78.

3 Pp. 40 n. 5; 63; 103 n. 2. Cf. Matt. 3. 2. “Repent! for the Kingdom of Heaven is at hand.”

A splendid image of Miroku from Kiong-ju is in Seoul Museum, and another in the Residency Garden. Due to the strong missionary influence of Wu-Ti of Liang, the great Imperial preacher of the Lotus Gospel at Nanking, Mahayana Buddhism became the State Religion of Shinra in 528. Nine monastic universities were founded and over 800 temples, in which art-treasures of the highest excellence were placed. Cf. p. 41 n. 5; 61. n. 5.

The influence of the T'ang dynasty (ruling at Sianfu when the Syrian Monks arrived)—a century later—is still visible in a monument to King

Taisō Buretsu at Kiong-ju. Of the same pattern as the Nestorian Stone, A. D. 781, it is a huge Tortoise—symbol of Endless Life—surmounted by two Dragons contending for the Pearl-jewel.

This king Taisō (A. D. 654-660) formed an Alliance with T'ang which paved the way for the unification of the three Korean Kingdoms, 668.

4 In A. D. 610 the King of Kudara sent two monks as tribute to Japan one of whom was “skilled in preparing painters' colours, paper and ink. He also made mills.” *Nihongi* 2 p. 140.

5 The Nestorian Stone was inscribed by Adam, grandson of Milis, priest of Balkh, in A. D. 781.

In 1907 Nestorian Settlements and Baktrian Gospels were found by Dr. Lecoq at T'nfan (Cf. p. 102, n. 5).

These Gospels differ from any we know and are being translated by F. Müller at Berlin.

6 See pp. 123, n. 1; 124, n. 6 and Ezekiel 28. 11-13.



AN ABBOT OF YÜTEN-JI.



The Magi—Zoroastrian priests—would be well acquainted with a Turanian astrological work, inscribed in arrow-head characters on baked clay tablets and preserved by Sargon the Great in the library at Agade, B.C. 3800, which our Western archaeologists have exhumed.

This cuneiform document enshrines a prophecy :

“ When such a Constellation appears in the sky a Mighty King shall arise in Martu, the West Land.<sup>1</sup>

“ Then shall Righteousness, Peace, and Joy prevail and all Nations rejoice ! ”

Hence, for centuries, Assyrian kings and Asiatic peoples were expecting<sup>2</sup> the fulfilment of the ancient prophecy and Astrologers eagerly looking out for the wondrous Sign,<sup>3</sup> for the Expectation of a Divine Messiah and the immanence of the Coming of the wonderful Kingdom of God was by no means confined to the Jews.

A Moabite seer named Balaam in the days of Israel's Exodus from Egypt (B.C. 1250) had foretold “ A STAR that should come out of Jacob, and a Sceptre out of Israel. Out of Jacob shall come *He that shall have Dominion.* ”<sup>4</sup>

When dying, Isaac's son, the Hebrew patriarch Jacob, predicted that this “ Sceptre should not fail from Judah until SHILOH came.” He “ gave the Birthright to Joseph ” from whom “ the Shepherd, the STONE of Israel ”<sup>5</sup> should come.

Thus, Messiah was actually “ SHILOH,”<sup>6</sup> the “ *Expectation of all Nations ;* ”<sup>7</sup> — most truly in Buddhistic language<sup>8</sup>

1 Martu, “ Land of the Setting Sun,” was known as Canaan, and later Syro-Phoenicia, or Palestine, “ the Way of the sea,” “ Galilee of the Gentiles,” (cf. Isai. 9. 2; Matt. 4. 12-15, R.V. mg.; Mark 1. 14, 15; 7. 26 mg.) known in China in Han times as “ the kingdom of the Western Sea.” “ The Way of the Philistines,” Ex. 13. 17.

2 Luke 3. 15, R.V.; 4. 41.

3 “ His Star,” Matt. 2. 2; pp. 115, 120.

4 Num. 24. 17-19. A.V.

5 Cf. Gen. 48. 1-13, 15-20; 49. 10,

11, 22, 24. Cf. Moses' blessing, Deut. 33. 13-17.

As a side-light, it is curious that the hero of the so-called Christianized life of Buddha (*Barlaam and Josaphat*) is Yuzufhat i.e. Joseph.

This North Buddhist legend reached Europe through the Syriac medium in the early 6th century. Cf. pp. 38. ii. 1; 78 n. 2; 103 n. 2.

6 Note that at Shechem, the capital of Ephraim, was the Great Sanctuary of SHILOH, where the original Tabernacle of Israel rested for 300 years. Cf. p. 99. n. 4; John 4. 5, 20.

"Tathagata," *i.e.* Nyorai, "thus come as we expected Him, the Perfect One"—and so rendered by Justin Martyr (the contemporary of Anshikao),<sup>1</sup> who was deeply versed in Stoic and Platonic philosophy, in his Apology to the Roman Emperor, A.D. 152, "fulfilling all expectations—SHILOH!"

When Ming-Ti 明帝, the Chinese emperor, saw that mysterious Vision in A.D. 61 (which resembles those of St. Paul on the Damascus road, and of Constantine the Great with his whole Roman army at the Milvian Bridge, in the West), he summoned his courtiers and Wise men to explain it.<sup>2</sup>

Baffled and perplexed by the unique event they failed to interpret it, all but one—Fu Ngi, who kept the Imperial Chronicles—and he exclaimed, "It must be FO!"<sup>3</sup>

The Records<sup>4</sup> were searched and the passage found which told of an Oracular Message received in B.C. 2 by the Emperor Ai 王 莽 (grandfather of Ming-Ti) from the sovereign of Ta' Yüetchi<sup>5</sup> (Kushan empire), Kadphises I. who was then supreme west of the Indus river—in Udyana and Gandara,—and in the 印度河 Oxus plains of Baktria.

Kadphises was predecessor, if not the actual father, of two Indo-Skythic (Yüetchi) kings—Gondopharnes and Kanishka<sup>6</sup>—the elder of whom—a great Builder-King, A.D. 25-50—strong traditions connect with St. Thomas, who was skilled in architecture, and such like useful arts.

Sometimes called "the Apostle of Parthia," and sometimes "the Apostle of India and the Chinese," St. Thomas's sphere

7 The "Desire of all Nations" *Haggai* 2. 7; *ante* p. 99.

"The Messianic prophecies are irresistible. All the logic of Rabbins, the Free-thinkers, the Protestants, all the ingenuity of the Germans have failed to find a crack or to undermine the old Rock of the Church.

"There is such a body of evidence, such certainty, such demonstration of the truth, such an indestructible foundation, that a man must be stricken with spiritual blindness to dare deny it." (Huysman's "*The Cathedral*" p. 210, pub. 1898).

8 Pp. 27 n. 4; 28. nn. 1, 2; 39 and n. 8; 84; 112 and n. 2; 116-17.

1 Tatian the Assyrian, who preached beyond Tigris, was Justin's disciple. Cf. pp. 43. nn. 2, 3; 45, with Hippolytus, A.D. 160-236.

2 Cf. Gen. 41. 1 ff.; Dan. 2. 15-23.

3 Pp. 63 and n. 2; 105 and n. 3.

4 Esther 2. 20-23; 6. 1-3.

5 Cf. Tertullian's statement p. 109; also pp. 80 and n. 3; 119 and n. 4.

6 The name "Kanishka" means "youngest." See Map with note, vol. 1, my *World-Healers*.

(according to the oldest writers) included Parthia and Baktria, the GETAE country.<sup>1</sup>

The younger son, who founded a mighty Indian Empire, is renowned in religion as the convener of that Buddhist Council which resulted in the permanent split between Hina and the Mahayana. It was held in Kashmir as advised by the Venerable Pars'va, with the ex-Brahman sage As'vaghosa<sup>2</sup> of Benares (whom Pars'va "came from afar," travelling across India, to convert) as spiritual counsellor.

Five hundred Saints and Sages were present thereat, and thus North India became the Cradle of the Mahayana.

The Message from Kadphises said that "One named FO<sup>3</sup> had been born," and that "in Tien Chuh"<sup>4</sup> (*i.e.* the Indus regions around Udyana),<sup>5</sup> "there is a Divine Man named Shaluh" (*i.e.*, Shiloh).<sup>6</sup>

1 Cf. pp. 54 and nn. 1, 2, 3; 80. n. 1; 82. n. 3. The fact of St. Thomas' apostleship in High Asia, from Antioch to the Walls of China, "is supported by the constant, unvarying tradition of the Church; by the testimony of Greek, Latin and Syriac writers; by the belief of the Arabs (the disciples of Mahomet), and by the most ancient archeological monuments; and the propagation of the Christian Faith in CHINA from the time of the Apostles themselves bears an equal character of antiquity." (Huc, *Christianity in China*, etc., ch. 1). Cf. pp. 24. n. 1; 109.

St. Francis wrote in 1546: "Many say that the Apostle St. Thomas penetrated so far as China, and that he made a great many Christians among that people."

Greek bishops in India at that time affirmed that St. Thomas had entered China and gone through the cities, publishing the Gospel, and converted many of the Chinese to Christ. "*Life and Letters of St. F. X.*" by H. I. Coleridge, 276, 279, 300, 378, 379.

2 Pp. 67. n. 3; 68. n. 2; 94. n. 4.

3 In Chinese characters, 佛 "Not Man." Cf. pp. 53. n. 2; 63.

4 Shén-du, see p. 108. n. 1. T'ien Chuh 天竺 is the "Jenico" mentioned by the Japanese Anjiro to St. Francis Xavier (in Malacca before he reached

Japan) where, Anjiro said, "the holy prince XACA was born 1600 years before."

A Japanese *bonze* took leave of Xavier as "the Father from Jenico." It was "a year and a half's journey from Japan."

Kaempfer says that, "in the literal sense, T'ien Chuh means a Heavenly Country." The Mongols described Gandara as "the Kingdom of Fo," *i.e.* of "the God who came down."

Strangely enough, the inscription on the stone stele of 1489 in Kaifeng-fu Synagogue says "Our religion came originally from Tien-tchou (India?)" See *Chinese Jews* p. 4.

5 Udyana, was the head-quarters of "the holy tribe" Yuzuf-zaia (Oriental form of "House of Joseph," cf. Dan. 12. 7) mentioned by Huen-tsang who, like Fa-hien, 250 years before, came across so much Mosaic lore in that region. Pp. 5, 26 n. 4; 33 and n. 1; 38 nn. 1, 2; 72. n. 4; 76 n. 2. Cf. pp. 108 and n. 3; 119 and n. 4; 123 and nn. 5, 6.

6 Pp. 90. n. 2; 123. The Chinese Jews' traditional meaning of SHILOH is "Great One Descending Man"—a sacred mystery. *Jews in China* p. 40. Cf. Etch Miadzin in Armenia, p. 63 n. 2; *Apology of Aristides and Kobo's Mandara* pp. 103. n. 2; 107.

It closed with words taken from *Fo-tai-kyo*, 佛大經 “He that shall be set up again, that is that Man.”<sup>1</sup>

The Record concluded with the pregnant remark:

“China, on hearing this, did not believe.”<sup>2</sup>

Quite independently, the distinguished physician Engelbert Kaempfer wrote in his standard “*History of Japan* : ”<sup>3</sup>

“ I must not forget to take notice that in the 29th year of this emperor (Suinin Tenno 垂仁天皇) which was the sixth and last year of the Chinese emperor Ai 哀帝, and the second year of his last *Nengu*, was born

#### CHRIST, THE SAVIOUR OF THE WORLD!

and that in the 62nd year of Suinin, which was the ninth year of the reign of the Chinese emperor Kwoo Bu (光武帝 A.D. 33), He was crucified, buried, and rose again from the dead, supposing that His death happened in the 33rd year of His age.”

Now the English “Christ” was transposed from *Χριστος* “*Christos*,” the Greek rendering of the Hebrew and Syriac *Meskhia* “Anointed One,”<sup>4</sup> and so used by Western Nations to whom the Semitic Gospel of the Kingdom came, translated into Greek, from Antioch—the third capital of the Roman Empire and its commercial metropolis—“that fair city of the Greeks.”

But beyond Antioch, and outside the Roman Empire, the popular tongue was Syriac,<sup>5</sup> and 200 miles to the East across the Euphrates boundary was “Edessa of the Parthians” which being the first city in the East to embrace Christianity naturally became the Syro-Christian metropolis and missionary centre in the 2nd century.<sup>7</sup>

1 Cf. the Stone of Nebuchadnezzar's dream (Dan. 2. 44) with Matt. 21. 42; Acts 2. 36; 4. 10-12; John 2. 19-21; also Dan. 9. 24, 25.

2 Cf. Isai. 53. 1 ff.

3 I. 278-281; II. 57, 66. Kaempfer accompanied the Dutch embassy to the Shogun's Court at Yedo, 1690-92.

4 Cf. John 1. 41; 4. 25, 29; Matt.

1. 16, 23; 16. 16, 17; Luke 7. 19, 20. See pp. 3 and n. 3; 11 and n. 2.

5 In A.D. 250 Latin became the liturgical language of Europe and this conditioned the whole growth of Western Christianity owing to Latin civilisation overpowering the Greek.

6 Christ and His Apostles spoke in Aramaic, a Syrian dialect.

It was two years' caravan journey from Sian-fu 西安府 to Edessa, where there was a large mercantile colony of Jews, and just as Greek was then the language of the Roman empire, so Syriac was the universal language of diplomacy, trade, and worship in Asia.

From Edessa the same "Gospel of the Four," the Glad Tidings of the Kingdom of God, was taken East in their own vernacular by the "People of the Messiah" (as the St. Thomas Christians loved to call themselves then, and still do on the Coromandel coast of India); and the Syriac New Testament invariably translates *Χριστος* by *Meskhia* wherever it occurs.

"*Maitreya*."—the Sanskrit synonym for the Semitic title "*Meskhia*,"—is equivalent in conception to "Saoshyant," the Universal Saviour, whom Zoroaster predicted;<sup>2</sup> and to *Maitreya* (as to Merodach, the Assyrian Redeemer) the name "*Ajita the Invincible*" was applied.

Thus in Korea I found many Worship-halls incised *tai-yu-den* 大雄殿—that is to say, "Great Hero<sup>3</sup> or Conqueror's Palace"—in which Shaka Nyorai is the *honzon*.

"*Maitreya Buddha*," rendered into Chinese as *Milō Fo* 彌佛 i.e. King Buddha (like *Mālka Meskhia*, King Messiah) the King of Kings,<sup>4</sup> became Japonized as *MIROKU*. His

7 P. 94 and n. 1. Harnack's *Mission* ii. 133-5; 142-5. Note that Syriac, through Nestorian influence, formed the basis of Mongolian writing. (Edkin's C.B., p. 148).

1 P. 43 n. 3; Mark 1. 1; Bur-kitt's *Early Christianity O.R.* p. 22.

2 Pp. 96, 104-6.

3 Cf. Rev. 19. 13; 6. 2; *ante* pp. 37. n. 4; 39 n. 8; 42 n. 1; and note that in the *Expositor's Bible*, "Hero-God" is the rendering of Isaiah 9. 6.

4 In Gandara the images of *Maitreya* are "Royal Figures" (Grunwedel's *Buddhist Art*). He was "*Dharma Rajah*" ("the King of the Law"—cf. Matt. 5. 21, 22 ff.; *ante* p. 16),—and I have a picture of Buddha from Rangoon, Burma, which—although there are none similar in Chosen—was immediately recognized by both monks and nuns as *MIROKU*.

Being a Royal Priest, He is enthroned on a chair on which two chrysanthemums are carved—the crest alike of David, King of Israel (John 7. 42), and of the Imperial House of Yamato, descended from Jimmu Tenuō, B.C. 660.

On *Miroku's* breast is the jewelled Breast-plate worn by the High Priest of Israel. This is clearly the King-Priest "after the order of Melchizedek, the King of Righteousness and Peace" foretold by Zechariah 14. 9. Heb. 7; 8; Luke 23. 2, 35; John 4. 42; also Dan: 7, 13, 14.

In Korea I noted that Ananda and Kasyapa had this *kiku* on either side of their neck. And I have besides a small Chinese image of Kwannon, 600 years old (the replica of the attenuated colossal figure from Korea which is preserved at Horyuji in Yamato)

white stone images are everywhere known in Korea as *Miryök*,<sup>1</sup> and usually said to have "risen out of the earth."

These white images, found also in Ceylon, are the only pre-Christian ones of Buddha and date from B.C. 350, hence, doubtless, were influenced by the Messianic predictions then fresh in the minds of men.<sup>2</sup>

One such came to Japan from Korea A.D. 584, and was enshrined on the east side of his house with prayer for the Emperor's long life by Unako, the hereditary Prime Minister, whose father Iname had "welcomed" into his own home the precious image of the Holy Three when sent over by King Myong of Kudara in 552. (Cf. pp. 70 ; 116 ; 2 Sam : 6).

At Koya-san there is a rough stone—literally "cut without hands" (Dan 2. 54)—which Kobo Daishi "threw across from from China," A.D. 804-806.<sup>3</sup>

I should like to call your attention once more to the fact that Dai Seishi, Jizō Bosatsu, Yakushi Nyorai, as well as Kwannon and Miroku are found interchangeably in Korea and Japan at the right hand of Amitabha—for the monks explain that the reason is "They are all One and the Same."

Huen Tsang used "Dai Seishi" as the synonym of Miroku. (Cf. 32. n. 2).

And I also think you should give earnest heed to Prof. Harnack's statement that "One of the *distinctive ideas in Christianity* was the paradox that the Saviour was also the Judge—añ idea which gave it a special prominence over other

Who has also two crysanthemum on Her bead-necklace.

At Reims, the Virgin and St. John stand below the Cross, and two Sun-flowers emerge from each halo.

[*Didron*]  
This Crest of Israel, found in the ruins of Solomon's temple at Jerusalem, is now in a London museum.

1 Keikwa Ajari, the Chinese patriarch, who transmitted to Kobo Daishi the *Mikkyo*-doctrine (which Amogha Vajra had taught him), dwelt in the "Stone-Image temple" 石佛寺 (*Seki-butsu-ji*) at Cho' Ang. Cf. Sekkutsu-an cave, p. 75.

2 Pp. 9 n. 2 ; 70 n. 3 ; 99.

3 At Daigo-ji Samboin in Kyoto, the *honzon* is Miroku, and Kobo Daishi is seated on His right hand.

*Mikkyo* (according to Asangha of Gandara and Huen-tsang) is "simply the Revelation of MIROKU," (pp. 5, 6 ; 25 n. 1 ; 28 and n. 1 ; 59 and n. 2 ; 90 and n. 7). The Sanskrit name "Maitreya" — LOVE — is derived from *mitr*, a root which implies the highest kind of Friendship, *i.e.* Divine (p. 7 n. 2), the Interior life such as all the great Hebrew patriarchs and all the Apostles of Nations enjoyed. It is the "Unitive Way" of the Catholic

religions"—because this peculiarity is shared by the Mahayana and the *Bhagavad Gita* !

\* \* \* \* \*

The minds untaught mistake Me, veiled in form ;—  
Naught see they of My Secret Presence, nought  
Of My hid Nature, ruling all which lives.

\* \* \*

But those of noble soul  
Who tread the PATH Celestial, worship Me  
With hearts unwandering—knowing Me the Source,  
Th' Eternal Source of Life.

\* \* \*

Yea, and those too adore,  
Who, offering Sacrifice of Wakened hearts,  
Have sense of One pervading Spirit's stress,  
One Force in every place, though manifold !  
I am the Sacrifice ! I am the Prayer !

I am OM !

\* \* \*

Seed and Seed-Sower,  
Whence endless harvests spring !

\* \* \*

Death am I, and Immortal Life I am !  
SAT and ASAT, Visible Life,  
And Life Invisible !”

*Song Celestial—Ch. ix.*

\* \* \*

Von Humboldt in “*Cosmos*” testified to the general reliability of Chinese astronomical tablets. In these the appearance of an evanescent Star was noted B.C. 7, *i.e.* A.U.C. 747.

In the year 748 a most extraordinary conjunction of planets did occur thrice in the constellation of *Pisces* (the Fishes). This astronomical fact led Kepler, the great European astronomer (A.D. 1603-4), to make the important discovery that the Birth of Christ occurred in that year—a date confirmed by modern research, as King Herod died B.C. 4.<sup>2</sup> (Cf. Matt. 2.16 and p. 124-5).

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doctrine. Cf. 1 ep. John 3. 16 with 59. n. 3 ; 114 ; 116. n. 4 ; with *Mission*  
Gautama's Diamond-prophecy—"His I. p. 91. n. 1.  
Name shall be Maitreya—LOVE." 2 Cf. p. 2. The date given for the  
1 Cf. pp. 35, 36 and n. 2 ; 37 ; 47 ; founding of Seiyō-ji on Diamond

And it is not without significance that the Great Shrine of Isé was founded in the reign of Suinin-tenno (p. 126) B.C. 5 or 2, to commemorate the first Descent of Amaterasu Ō-mikami from heaven Who, from the Great Beginning (*i.e.* Genesis 1. 1) had governed all the Plain of Heaven.<sup>1</sup>

Ignatius of Syria spoke of "the unspeakable brightness of this New Star,"<sup>2</sup> and a Fourth century Syriac text describes "the awful grandeur of its light terrifying the Persians<sup>3</sup> as it inclined to the Depth and ascended again to teach how its Lord was GOD who had *come down* to the depths<sup>4</sup> of earth.

"And it was visible to the inner depths of the East alone — and the Persians and other peoples knew that this was what Balaam had foretold. And the apparition and news thereof *flew* throughout the whole East."<sup>5</sup>

Mountain is A.D. 5. Can it be that the tidings brought by the Wise Men of the East had indeed flashed like lightning across Asia? Pp. 107; 125 and n. 1; 114. n. 2. Cf. *Nihongi* 1. 176.

1 When Amaterasu hid Herself in a rock cavern its entrance was closed by a huge stone and the world plunged in darkness.

On the stone being rolled away Light returned to earth.

This seems an echo of the Gospel story (Mark 16. 2-6).

St. Jerome (who dwelt near the Birth-cave at Bethlehem) wrote that "In a fissure of a rock the Architect of the Universe was born." (Cf. p. 80 n. 1).

2 P. 115. n. 7; also pp. 34 and n. 4; 37 n. 4; 107.

3 P. 115.

4 This is the teaching of "*taizo-kai* and *kongo-kai*" in the great Shin-

gon mandara, and illustrated by the Hensch-sign which (by Nargarjuna's directions in *Dainichi-kyo*), should be painted with the Triangle pointing downwards, but in the mandara given by Keikwa 惠果阿闍梨 to Kobo Dai-shi 弘法 at Sianfu the Triangle is encircled by Rainbow-flames and its apex points upward. Cf. Ephesians 4. 10; also the *Tāma* pp. 48, 92 n. 5; 94 and n. 1; 106. n. 5; 121. n. 2.

The Keltic crosses at Iona, etc. teach the same. "The Circle, Heaven (*kongo-kai*), the square base Earth, *taizo*; the intervening shaft welding the two into one is the Incarnation"—so a Shingon Abbot told me and added "Those who understand Ryo-bu Yaso find this very precious."

5 Tr. by Dr. W. Wright, *Journal of Sacred Literature*, Oct., 1866; ante p. 93 n. 2.

## CHAPTER XI.

## THE PEARL AND THE ICHTHYS.

Time forbids our going into detail, but we must note that MESSIAH in the Jewish *Talmud* is called DAG, "THE FISH," for a certain Jewish scholar in the Middle Ages said that the conjunction of the planets Jupiter and Saturn with Mars in the constellation *Pisces* would be a Sign of the Advent of Messiah, whom the Jewish people (like the Buddhists of both Hina and Mahayana schools) are still awaiting.<sup>1</sup>

Probably this opinion was transmitted from the ancient Sumerian<sup>2</sup> through the later Semitic traditions of Babylonia and Assyria to the Jews.

Anyway, the fact deserves attention because in the Roman Catacombs the Mystic Fish is the earliest and most frequent symbol of The Christ, and sometimes carries the Victor's crown. Having with them the Immortal Fish,<sup>3</sup> the dead possessed undying Light, being laid to rest "in the Peace of the Lord Fish" (*Ichthys*,<sup>4</sup> each of whose letters veils a word in the Greek acrostic, "Jesus Christ, GOD'S SON, Saviour)."

This cryptic Name,<sup>5</sup> used by the illuminated in days of fiery persecution as a pass-word, embraced the whole Christian Faith.

The Fish symbol<sup>6</sup> was placed at either end of the martyrs'

1 "In their 13 Articles of Faith the Jews still express their belief in the Coming of Messiah, saying 'Though His Coming be delayed.'" *Israel Zangwill*.

2 The Sumerian monuments go back so far as to B.C. 4700; the Semitic, i.e. Assyrian and Babylonian, to, at least, B.C. 2200. P. 39 and n. 7.

3 "*Ichthys* is the mystical name of Christ," so said Origen and St. Augustine, whilst Tertullian declared:

"Our Lord Himself is the Great Fish, the true *Ichthys*."

Zeno, the martyred bishop of Verona (d. 380), is constantly represented in pictures with a large Fish hanging from his crozier. *Sacred and Legendary Art* p. 706.

4 Inscription in St. Priscilla's, the first Christian cemetery in Rome.

5 Rev. 19, 1, 2, 13. Cf. p. 63. n. 3.

6 The Font was called "*piscina*."

epitaphs; and a Fish, or a Ship "in full sail for Heaven, flying before the wind" on the signet rings of the faithful.

"FISH-CHRIST"

was the "Key" given in the second century to this Symbol by Melito, bishop of Sardis (A.D. 160-180), of whom his contemporaries said, "he lived in the Spirit in all things."

In A.D. 518 Sunyung, a layman of Tunhuáng (whom the Chinese Empress-mother sent to Western countries," *Si-yu-ki* 西域記, to collect sutras and relics), spent two years in Udyana<sup>1</sup> together with Hœi-seng<sup>2</sup> (a monk who had dwelt many years in Shinra, S.E. Korea),<sup>3</sup> and Huen-tsang—the hero of "*Buddhist Records*" and *Sai-yeu-ki* Allegory c. A.D. 630,—were all shown the Fish-scales impressed on a rock in Udyana, where Tathagata 怛他揭 (Nyorai) had assumed the form of a

1 Mahayana Buddhism flourished in Gandara and Udyana down to the close of the 5th century.

About 515 A.D. Mihirakura, a Hun, overran Udyana and Kashmir, killed Simha, the Patriarch, and massacred the Buddhists. (Grunwedel, *B.A. in India* p. 80).

Hence, we see that at that very time the indestructible Holy PATRIARCH began to flourish Further East.

2 Returning to China A.D. 499, Hœi-seng brought news of the then unknown Fusan ("Land of White paper-mulberry" essential for silkworms) where, forty years earlier, five Buddhist monks arrived from Kipin, by sea, and "taught their Faith and dispersed the holy Images throughout the land," *i.e.* Korea. A.D. 459. Cf. p. 61. n. 5.

[The Yüen-ji tradition claims that these Monks founded that temple, A.D. 5. and Seiyō-ji A.D. 10-24, (cf. p. 2)].

Dr. Beazley (*Dawn*, p. 493 ff.); suggests Kipin was Kophene, *i.e.* Afghanistan, which includes Gandara and Kabul. Bretschneider, however, identifies Kipin with Samarkand from Han times.

[In the 5th century, and earlier, Samarkand was a great Christian centre, and an Athens for culture.]

This Clue deserves following. In 456 an embassy of five Buddhist monks from Ceylon brought a *Three-fold image* of Buddha to the Chinese Court carved by Nanté, a famous sculptor, one of their number. (Cf. p. 23. n. 7, Toribushi).

[The Egyptian monk Cosmas (who wrote in 545) found in Taprobane (Ceylon) a Church of Persian Christians, administered by a Persian presbyter. (*Cathay* pp. lxxvii. clxxvii. Cf. pp. 24. n. 1; 71. n. 4.)]

About the same time "five strangers also came to Tibet and tried to explain certain mysterious objects of worship—the Tower, the Vajra, etc." Rockhill's *Life of Buddha*.

3 During King Nulki's reign (訥祇王, A.D. 417-458) a Negro monk Mu-ko-cha 墨胡子 (Jap. Kokukoshi Maihutzū) reached Shinra from Pingyang "to teach the GREAT WAY" doctrines in 422, and was recognized as "a Messenger of Nyorai 如來" (*Sk. Tathagata*, p. 16).

As some say Mukocha came by sea to a port six miles off he may have been one of those who reached Fusan, in Shiragi, from Gandara (p. 125. nn. 4, 5. (Note also that four Ethiopian monks are named on the Nestorian Stone, p. 23 n. 2).

Hiring himself as a ploughman,

Great Fish and nourished the starving people with His flesh<sup>1</sup> for twelve years.

With this we may well compare an epitaph found at Autun in Gaul, of the 3rd. century, and one at Hierapolis in Phrygia, about A.D. 160,—hence contemporary with Anshi Kao.

Although written in Greek, these cryptic inscriptions could only be interpreted by referring to the Symbolism of the Roman Catacombs.<sup>2</sup>

That from Hierapolis describes “a Fish, Mighty and Pure, fresh from the Fountain,<sup>3</sup> which a Spotless Virgin gives everywhere to the Friends<sup>4</sup> to eat;” and the later one from Gaul, addressing the “celestial offspring of the Divine Fish,” says “Friend, rejoice thy soul with the Water that ever gushes forth from the Wisdom (觀音 *Sho Kwannon*) who gives Treasures” (*Ta-ho-to*).<sup>5</sup>

Mukocha dwelt in a cave (*ill.* p. 75) some ten miles from the capital, Kiong-ju, and after healing the King's daughter by using Incense (110. n. 1), with prayer and fasting, he advised the monarch to send West for sculptors to illustrate the Doctrine.

The result of their 40 years' labour is visible in the 15 glorious statues of the GANDARA type of Sculpture (see pp. 98. n. 1; 108. n. 1), whose replicas adorned the Fine Arts Hall in the Seoul Exhibition, 1915. Two of the Figures are illustrated in this volume.

Dr. Sekino of Tokyo Imperial University first told me of this “Cave in Ii-sun-kun” 一郡善, famous for its Sculpture, and Dr. F. Starr, professor of Anthropology at Chicago University, drew my attention to the four different racial types in the images.

Curiously, the same four colour-types are in the Kambodian Mandara of the Buddhist Pentecost in the Basilica of FIRE and FISH and CLOUD, which came via Nanking and Fusan to Tokyo. (See Tran, Royal Asiatic Soc. Korean Branch, vol. 5, 1914. Cf. p. 99).

At Chartres Cathedral in France, “the Virgin seems to have come from

the ends of the earth—black as an African, tawny as a Mongolian, almost Chinese, with narrow eyes, pale olive colour as a half-caste, and white as an European. Her Child, the Son, bears the characteristic features of each race—as the MESSIAH for all.” (*Huysman's Cathedral*, p. 19).

Note that Montalembert says: “Without exaggeration, the Plough, along with the Cross, formed the Ensign and entire emblazoning of the whole history of these Early Monks. . . . Some of the Welsh Monks, for lack of oxen,” harnessed themselves to the Plough.

St. Patrick in his youth as a slave and swineherd learned to deal with obstinate natures.

1 P. 38 and n. 2.

2 “When De Rossi, the explorer of the Catacombs (1861-94) first met with the constant recurrence of The Fish he was perplexed.

“But when all kinds of monuments were discovered bearing this Mystic Sign, the meaning became clear and evident. It meant ‘CHRIST.’” So says Père S. Scaglia in his “*Catacombs of St. Callistus*”; and can we logically deny the same meaning to this Mys-

On every Lama altar in Tibet there are two Golden Fish and an aspergil of Peacock's feathers in a vase of Life-giving "Sweet Dew," *i.e.* water which, changed into immortal Ambrosia,<sup>1</sup> confers Undying Life; and I noted in the Lama temple at Mukden in Manchuria a TOWER on the Altar<sup>2</sup> and behind the three chief images Fo, Kwannon and Miroku, the Wings of the Sun.<sup>3</sup> (Malachi 4, 2; Luke 1.70.)

The old Japanese illustrated *Sai-yeu-ki* shews the Chinese emperor Tai-tsung, arrested as he returns from Jigoku (Hades)<sup>4</sup> by seeing two golden carp at play in the river Kanjo 灌淨 (baptism).<sup>5</sup> Then plunging into it himself and being almost drowned he returned to life.<sup>6</sup>

The artist further enriched the version by an instructive woodcut of a Vision seen by Sanzo the Master, his Disciples, and many others on whose robes the Svastika 卐 (*manji*) or a Cross is alternately stamped as a crest (Jap. 紋 *mon*).<sup>7</sup>

All radiant with joy, adoration, and devout gratitude, they behold the gracious white-robed Gyoran-Kwannon appearing in The Cloud<sup>8</sup> with a Great Fish in a Basket woven of Willow-twigs.<sup>9</sup>

Now in the frescoes of the early second century crypt of St Lucina at Rome this Osier-basket rests on a large Fish and contains wine in a glass Chalice and Presence-bread<sup>10</sup> marked with the *svastika*.

tic Fish when seen in Ireland, Africa, Korea and Japan? Cf. pp. 43, 53.

3 Pp. 11. n. 2; 44-46, 99.

4 Pp. 5-7 and n. 2; 11 n. 1; 28. n. 1; 59. nn. 2, 3.

5 Cf. 89 and n. 7; 90 and nn. 1, 3, 5; 94 and n. 5.

1 Skt., *amrita*; Chinese, *kanro* 甘露. Cf. pp. 16 and n. 4; 17 and n. 1.

2 Note that Kasyapa Madanga painted for Emperor Ming-ti a picture of this TOWER of the Three Worlds surrounded by thousands of chariots and horsemen. Cf. Ps. 68. 17; 2 Kings 6. 15-17.

3 Ruth 2. 12.

4 Pp. 22, 24-25 and n. 4.

5 Note that this Fish-doctrine of New Birth in Baptism and Nutrition

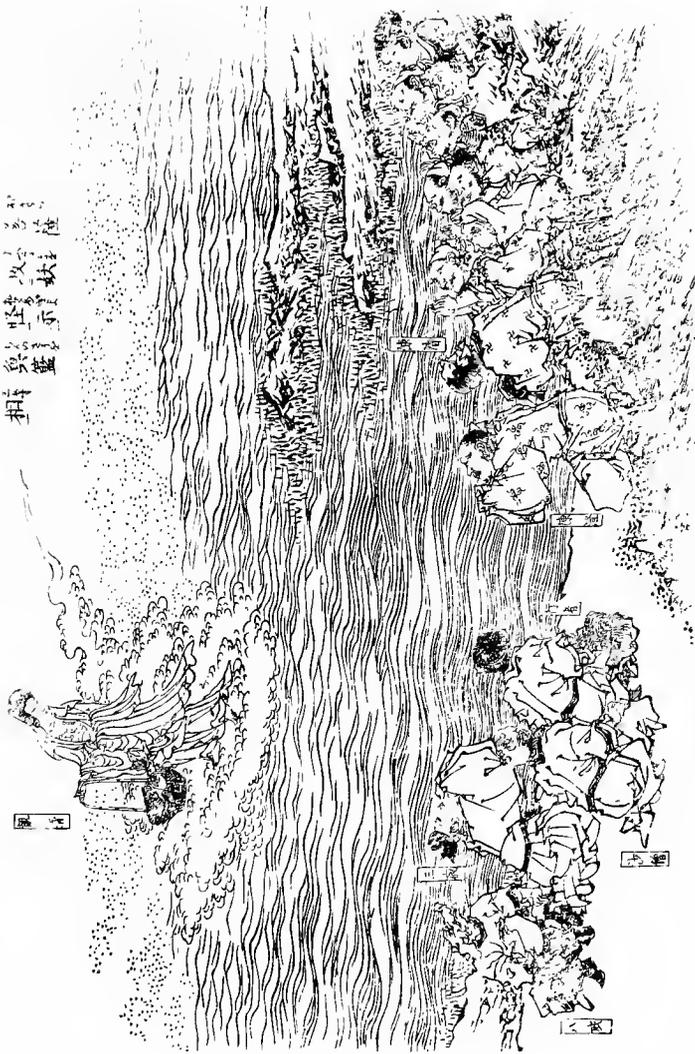
for the new life is quite peculiar to Christianity and Mahayana Buddhism—not being found in any other religion; although in Hinduism one of the incarnations of Vishnu, the Preserver, is a Fish.

6 Nearly a century earlier, the nun Shimane—Zenshin—crossed to Korea and was baptized by a monk who bore the very Hebraic name *Eben*, (1 Sam. 7. 9-12 mg); p. 23 n. 7. 7 P. 44 nn. 2, 5.

8 Cf. Ex. 9. 9; Matt. 17. 5; Acts 1. 9; Rev. 1. 7; Dan. 7. 13, 14.

9 Cf. pp. 70 and n. 4; 95, 99, 100 and n. 1.

10 The Basket was no mere symbol for Jerome said, "None is so rich as he who carries the Body of



掛  
魚  
籃  
以  
上  
秋  
陸

KAWANNO APPEARING WITH A WILLOW BASKET,  
CONTAINING THE GREAT FISH—"ICHTHYS"—



During the first 400 years the daily breakfast rolls used in Rome were sealed for holy use with either a *svastika*,<sup>1</sup> or the Ch. I. monogram which resembles the Buddhist *juppo*.<sup>2</sup>

Such *svastika*-sealed cakes should (according to Shin-gon-teaching), be given to the newly baptised (*Kechien kanjo* 化身灌淨<sup>3</sup>) but the custom has lapsed.

Note the words on the Nestorian Stone "As a Seal they use the Cross, to restore the Harmony which had been destroyed;" and in the Epitaph of Abercius (A.D. 160), "A people who wear the Bright Seal."<sup>4</sup>

Being impersonal, the Spirit of God<sup>5</sup> is not represented in these Catacomb-frescoes with the Osier-basket, nor ever materialized in human form, as in the later theological art of the 10th century.

St. Paul taught the Romans and Colossians that Baptism is the drowning and burial of the old Self-life, and the *Creed of Afraates*, the Syro-Persian monk of the 4th century, thus expressed it: "I believe in the Resurrection of the dead and the Sacrament of Baptism."

Constantly in the Roman Catacombs the Twin-Fish Symbol set forth Christ, the Great Fish, and the infant Soul new-born in baptismal waters, whilst the Carp symbolized the Nourishment He gave—the Fish, Himself prepared,

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Christ in an osier basket," *i.e.* to the sick in their homes.

1 Pp. 64, and n. 6; 65, 67. Note that Maka-yun An was founded A.D. 662 by Gizo Soshi and cf. Nestorian Stone p. 60 n. 2.

2 This *juppo* is on the Chalice veil of Armenian Altars, according to a picture of "a typical Armenian Altar" in Archdeacon Dowling's "*Armenian Church*" S.P.C.K. 1910.

It is represented above Their heads in the oldest known picture of the Virgin and Child. It signifies the 8 quarters of the world to which the Gospel is sent. The Far Easterns add a perpendicular stroke through the centre which points up to Heaven and down to hell—*i.e.* Universal Salvation for the Ten quarters.

3 Those "brought into relation-

ship." Cf. Matt. 28. 19; pp. 45 and n. 5; 67 and n. 3; 90 and n. 1.

4 Dr. Toyonaga of Seoul Chemical Laboratory gave me a copy of a porcelain Seal used in Korea for the past twelve centuries. Floriated at each point, it is the counterpart of the Cross on St. Thomas's tomb at Mèliapor and of that carved on the Sianfu Stone.

5 In the Greek formularies the grace specifically prayed for is the Intervention of the Holy Spirit to transform the Bread and Wine into the True Body and Blood. (*Christian Worship*, p. 181, Duchesne).

In the *Anaphora* (formularly for the Eucharist) of "the holy apostle Mar Jacob, brother of our Lord," it is written: "How awful is this hour when the Spirit, the Living and Holy

being part of His own Resurrection Feast,<sup>1</sup>—and the Dolphin, King of Fishes, typified the Saviour who rescued the ship-wrecked, and carried the dead to the Isles of the Blest in the West<sup>2</sup> as in the old Greek mythology.

At Kapsa-ji (p. 49 n. 4) I noted a Fish and a Lotus-flower alternately carved on the end of each projecting beam outside a very old building used for cooking the ceremonial Rice offered to Buddha.<sup>3</sup>

Everywhere in Korean temples — and I have visited twenty-two, many of them twice over—one meets The FISH, either as roof-bells, or large Light-giving lanterns, or wooden gongs to “strike” as the Nestorian Stone describes.<sup>4</sup>

At the Sokoji the Great Drum is painted over with Fish-scales and an immense wooden Fish hangs near by.—I also noted on the Gateway a Lion's head with a White Fish in its jaws. The Abbot did not know the meaning of this carved Symbol except that “it has to do with the Fish we are always striking!”

One, cometh from the highest heavens and hovereth over the Eucharist in this Sanctuary to bless and sanctify it!” Neale's *Primitive Liturgies*, p. 48. 1869; note 4. *infra*.

1 P. 134. nn. 5, 10; Luke 24. 40-42; John 21. 9.

2 In the Keltic Saint-lore, Brendan, founder of Clonfert Abbéy (*d. A.D.* 578), voyaged to the Blessed Isles with his monks and celebrated Easter by feasting on a spotless Lamb on the Back of a Great Whale. (Cf. p. 57. n. 6).

3 Yeates (*Indian Church History*) p. 160 quotes a peculiar custom of the Christians of St. Thomas described by Fra Paolino—an Agape, “love feast, as usual in former times. Large quantities of sugar-cane, rice, bananas, and honey are stored, and rice flour of which they bake APFAM rice cakes, which are prepared publicly in an apartment adjoining the Church. The people assemble in the Church-yard and the priest blesses them. After which they sit in rows and eat the feast in silence.”

This is remarkably like what I have witnessed in Chosen.

Fra Paolino describes six or seven thousand receiving with utmost reverence these pledges of Unity.

4 Two very curious proofs of the wide spread although close connection of the Symbols are:

(1) That “Chinese and Japanese tiles” are visible in the convent church built above the Altar-tomb of St. James the Just, “the brother of God,” in the 5th century at Jerusalem. (*Armenian Church S.P.C.K.*).

(2) That in A.D. 403 St. Jerome received a letter at Jerusalem from the women of the Getae—*i.e.* Yüetchi—nation (p. 109) brought by a monk who two years later was employed in correspondence between Jerome and Augustine. (Beazley, *Dawn of Modern Geography*, A.D. 100-900,” p. 88).

4 “Striking the wood, they proclaim the Glad Tidings (*lit.* joyful sounds) of Love and Peace.”

In Japan the Jōdō and Shinshu monks strike the *mokuyō* 木魚, Fish-wood), whilst chanting *San-bukkyō*—the three great Amitabha sutras.

This “beating the timber” serves the same purpose as the modern organ or harmonium accompaniment to

The first thing (he said) after determining the site for a temple is to place a Great Fish with the Pearl in its mouth as a gong, and a huge bronze Bell whose echoes reach up to Heaven and down to hell.

On its first birthday every Korean child is given the Twin Fish,<sup>1</sup> enamelled in the five Rainbow colours and holding the precious 法心玉 *hosshin-no-tāma* Pearl.

In the pictures of Buddha's Life at Senganji I noted two Gold Fish hanging above Maya's head in the Birth-chamber where she awaits Shaka as He descends amid the adoring heavenly hosts,<sup>2</sup> Rainbow-crowned (p. 65. n. 3) and riding a White Elephant whose red halo indicates the Sun.

Maya and her attendants' faces are very Chinese.

In the next scene these two Gold Fish hang from the Cloud during Shaka's first washing (p. 102).

At Kenpō-ji the Birth-chamber is a Temple whose roof is turned up with Dolphins, as in a very precious old Chinese woodcut shewn me by the Abbot at Hyokun-ji of the Heavenly Temple in the Pure Land,—and in the votive Mandara from Kambodja of a FISH-temple and the Pentecostal New Birth, as well as in earliest Yamato temples.

Washed white by "the Heavenly Rain of the Good Law,"<sup>3</sup> the 90 ft. high Dai Miroku in "the Light-showering temple" Kwanshoku,<sup>4</sup> holds a Lotus-bud from whose stem a FISH-bell swings.<sup>5</sup> Eight<sup>6</sup> others hang from the corners of His two Crowns, whilst above each corner is a blazing

sustain the voice. It is a custom still kept up in the Abyssinian Christian Church, founded in the Fourth Century, of which Museus was a Bishop, p. 110. n. 1.

1 P. 52 n. 2.

2 Cf. Heb. 1. 6.

3 Pp. 16 and n. 4; 87.

4 Pp. 70 n. 2; 108. n. 3.

5 Addressing the R.A.S., at Seoul a missionary described these as "brass ornaments" and the Crowns as "a coiffure" ! but see Rev. 19. 12; and pp. 20. n. 1; 43, 54, 127 and n. 4.

6 St. Ambrose (the correspondent of the black bishop Museus who traversed China in the 4th century) explained that the number Eight symbolized Re-generation. Mgr. Duchesne says that "Ambrose at Milan was an Oracle for the whole West, and even in the East a power to be reckoned with" (*l.* 397).

Cf. the 8 sided shrine at Koyazan where the Japanese dead rest beside Kobo Daishi awaiting their New Birth when Miroku comes.

*tāma*. A ninth Luminous Pearl crowns the whole, as on the Nestorian Stone.<sup>1</sup>

Under each of the upper Crowns a Lotus flower is carven, and the Buddha "curls" are just visible<sup>2</sup> below the third and lowest—a conical cap, *i.e.* a domed Mitre.

The Papal tiara<sup>3</sup> resembles these three Crowns, and like wise sets forth the Three Realms of Heaven, Earth, and Hades (Heb. *Shēol*) ruled by Christ (MIROKU), the Giver of the True Law which shall eventually prevail.<sup>4</sup>

A somewhat similar crown, surmounted by a *tee*-spire,<sup>5</sup> is worn by the King of Siam—a country influenced by the Mahayana up to the 15th century A.D.

The Dai Miroku faces the West, like Jovo Rinpoche at Lhasa and Maitreya in Udyana.<sup>6</sup>

It was erected A.D. 968—a most significant date! as the whole Western world was then expecting the End of the age and the Immediate Return of the CHRIST, King MESSIAH,<sup>7</sup> Mi-lō-Fo, 彌勒佛.<sup>8</sup>

1 Pp. 100 and n. 1; 94 and n. 1.

2 Pp. 32 n. 3; 66 n. 2. Constantine the Great caused pictures of CHRIST to be made from an ancient description of the Son of God which Lentulus, pro-consul of Judea, sent to the Roman Senate.

He was of lofty stature, and His hair fell in shining curls, the colour of wine.

3 Worn by Gregory the Great, and continued till the 13th cent: it was a conical cap with a tuft at the top.

One crown was added 1298, then two, and in 1334 these were tripled by Urban V. Didron, *Xtn. Iconography* 2. p. 75.

4 Pp. 16, 21, 39. Silvia (whose pilgrim-travels are rivalled by few men) said that "the Transforming influence of The LAW was beyond the power of language fully to describe."

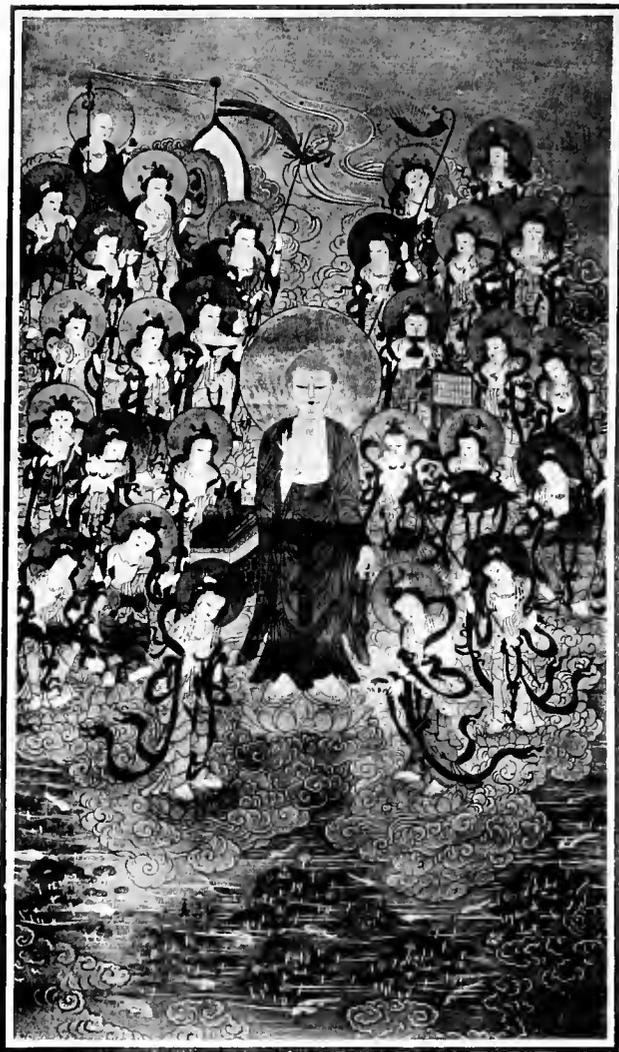
5 This is the Ladder of Existences in the Egyptian Pyramid-texts, which Origen of Alexandria embodied in his Early Christian teachings. Cf. *Sotoba* pp. 37 n. 5; 134. n. 4.

6 Pp. 26 and 4; 70 and n. 3.

7 P. 39 n. 8.

8 Pp. 9 n. 2; 58, 59 and n. 3; 91 and n. 4; 103 n. 2.





AMIDA, SEISHI, AND KWANNON, ACCOMPANIED BY THE HEAVENLY HOSTS,  
WELCOME THE FISHES BORN ANEW IN THE LAKE OF PARADISE.

## CHAPTER XII.

## THE WELL OF ISRAEL.

Crossing the Straits of Tsushima to the Furthest East, we find in a Mystery-dance at Itsukushima the Shinto priests wearing robes figured over with the Symbolic FISH—doubtless a heritage from the *Daijo Bukkyo* brought over from Korea to Japan<sup>1</sup> fifty years before that venerable Shrine was founded in A.D. 603.<sup>2</sup>

A mandara from *Kōmyō-ji* 光明寺, the "Luminous Temple" at Kyoto, shews Hōnen Shōnin (who founded Jōdō-shū) standing on a Bridge over "Gokuraku Pond—*i.e.* "Eden Lake"<sup>3</sup>—which is full of gold fish, as in other beautiful pictures where the Holy Three, accompanied by twenty-five *bosatsus*, descend to welcome the souls born anew in Red Lotus<sup>4</sup> flowers in this Water of Paradise.

A picture of Kwannon seated by a Waterfall watching a fine Carp leaping upwards (which I also possess) well illustrates the two Christian epitaphs from Phrygia and Gaul (p. 133).

You are naturally familiar with the Fish-drums 木魚 (*mokugyo*) used in Japanese temples?

They are of special interest because the FISH carries the

1 My surmise was confirmed when revisiting Korea in 1915, for the Abbot of Senganji told me that his monks dance in these Fish-ropes at the yearly commemoration of SHAKA'S BIRTH (pp. 54. n. 3; 115 n. 7), when thousands of Pilgrims assemble and are feasted on the rice, dumplings, and fruits previously offered to Buddha in the old Levitical style.

Butterfly dances are also danced—to symbolize the Soul's delight in Buddha—as at Itsukushima by young girls with *sistra*.

In St. Domitilla's cemetery, Rome,

there is a lovely fresco of a Garden in which the Immortal Love (p. 91) under the guise of Cupid courts the Soul, *Psyché*—a Butterfly, (p. 128. n. 3. "Worms—born to bring forth the Angel Butterfly!" Dante, *Purg.* c. x. 124-5; xii. 95.

2 These Mystery-plays were originated at Constantinople (the new Christian World-capital) A.D. 491-518 by Romanos, a monk, who thereby won the name "divine" (Jap. *hoto-ké*).

3 Pp. 29, 38, 53, 69. nn. 3, 5.

4 The colour of Struggle against Passion.

PEARL in its mouth, which the "*Hymn of the Soul*"<sup>1</sup> declares was "found *in the Sea*,"<sup>2</sup> possessed by a Dragon who released it only when charmed by the sound of the Name of the Father Son, and Holy Spirit.<sup>3</sup>

This Hymn—sung by the Apostle in the Indian prison<sup>4</sup> wherein King Gondophares confined him, for having "built a Spiritual Palace in the heavens" instead of the Material one His Majesty expected—was included in the "*Acts of Thomas*" which, written in Syriac, emanated from Edessa of Parthia late in the Second century.

Now the so-called "Legend of St. Thomas"<sup>5</sup> is the most widely spread and persistent of all traditions<sup>6</sup> concerning the Twelve Apostles (Jap. *Jūni* 十二),<sup>7</sup> and is historically confirmed by the coins of Gondophares, the Yüetchi King mentioned thereon, who was then, A.D. 21-60, actually ruling over the Indus regions, (p. 80 and n. 3).

These coins are now in the chief European museums, whilst those of the contemporary Roman Emperors—Augustus Cæsar to Hadrian—can be seen in the museum at Madras, the place connected by Tradition with the Apostle's martyrdom on his return from China.

Further, whilst Clement of Rome (d. 100 A.D.) affirmed that St. Paul "travelled to the Utmost bounds of the West"<sup>8</sup> in order to preach RIGHTEOUSNESS," in the Syriac *Liturgy* used in Malabar thanks and adoration are given to this day that "by St. Thomas<sup>9</sup> the *Kingdom of Heaven* took wings and

1 See my *World-Healers* vol. 2, for this "Hymn of the Robe of Glory."

2 Pp. 44 and n. 2; 45, 46, 85; 106. n. 5; 108 n. 3.

"A special place for Baptism, a large font called a 'Sea' or 'Pool,' is mentioned in the *Canons of Hippolytus* and in the *Egyptian Church Orders*" (Bigg's *Origins of Christianity*, p. 272). *Ante* p. 61, Abyss.

At St. Germain l'Auxerrois, Paris, and so many churches, the great portal was approached by a verandah and dark vestibule in which was the Baptismal pool.

3 Matt. 28. 19, 20.

4 Cf. Acts 16. 23-25.

The Gospel entered Europe through a prison.

5 Cf. p. 125 and n. 1, 4.

6 Abbé Hue; also pp. 66 and n. 1; 80 and n. 1; 114. n. 2.

7 Luke 6. 13, 15; Matt. 10. 1. ff.

8 *I.e.* "Spain," as Rom. 15. 28.

9 Kaempfer *Hist.* 1. p. 287) has a curiously confirmatory passage. He quotes a Japanese author that "in central *Ten-shi-ku* (Jenico? *ante* p. 72 and n. 4), whereby must be understood the country of the Malabaris,

flew<sup>1</sup> to the Uttermost parts of China;”<sup>2</sup> and “by him the CHINESE and Ethiopians (*i.e.* the people round Gandara, N. India)<sup>3</sup> were converted to the Truth and believed in the Father, Son, and Holy Spirit”—*i.e.* in Maháyana language, “AMIDA, SEISHI and KWANNON.”

In the Aramaic “Gospel of the Twelve” issued from Edessa at the close of the 7th century<sup>4</sup> it is said: “Our Lord commanded and said to them that they should go out and evangelize in the Four Quarters of the World; and *we* carried out the preaching, lo! from the ends of the earth to the ends of the same.”

Now the oldest Syriac chronicles say that “Thomas, one of the divine Twelve, announced the Christian Message in the Eastern Regions in the second year-after the Lord’s Ascension and preached in Parthia, Bokhara, and Bactria (Ta-hia p 121) on his way to India and the utmost confines of the East.”<sup>5</sup>

and Coromandel coasts of India, there was an eminent *hotoké*, called Mokuren (*Jap. Monju*), disciple of Shaka 釋迦.” Cf. p. 141. n. 2; *Asvaghosa* pp. 80, 94. n. 4; 117; 125; also *Yuima* pp. 65. n. 1 and 114. n. 2; *XACA* pp. 78. n. 2; 125. nn. 3, 4, 6.

“About the same time,” says Kaempfer, “the Doctrine of Amida Nyorai, the great God and Patron of departed souls, was brought over into China, and spread into the neighbouring countries.

“In the 31st year of Kimmei-tenno’s reign, this doctrine did now manifest itself in Japan at Naniwa, where the idol of Amida appeared at the entry of a pond environed with golden rays. It had been brought from India to Korea, and on to Japan. This idol was taken by a Prince of great courage and piety and placed in Zenkoji where it was afterwards known as ‘Zenkoji-Nyorai’ and wrought many miracles.”

Kaempfer also says that he found the Japanese worshipping Shaka-Fo, whose alternative name was MIROKU! Cf. pp. 9. n. 2; 20, 21; 70 and n. 3; 109 Tertullian’s statement; 128. n. 3.

1 Cf. p. 130.

2 Manjusri, *i.e.* Monju, is greatly

connected with Manchuria; (see Eitel’s *Handbook* p. 94). He is specially venerated at Wut’ai-shan in Shansi, China. In Tibet he is known as “the Sweet Singer.”

Yule says that, in Nepaulese tradition, this Manjusri was the Apostle of Nepal—(a Mahayana country).

Far Eastern pictures usually depict him riding on a lion and, curiously, Indian tradition says that, robed in Peacock’s feathers, St. Thomas rode on a lion accompanied by two dogs.

Cf. pp. 54 and n. 2; 55 and n. 1; 63 and n. 4; 66. n. 2; 85; 114. n. 2.

3 So Herodotus, differentiating between those dark skinned people and the woolly headed ones of Africa.

4 “This Syriac Gospel may be a reproduction of an earlier *Gospel of the Apostles* in Hebrew,” says Dr. Rendel Harris in his *Introduction* thereto (1900).

5 Pp. 56 and n. 2; 80 n. 1; 82 n. 3; 89 n. 1. Arnobius further classes “the SÆRES, Persians, and Medes” among those who had already “heartily accepted One Faith.”

The Chinese *T’ung-chien Kang-mi* says: “At this time (A.D. 65) the Sect of Fo began to infect China with its

He conferred the Priesthood and was the first Pontiff of the East. Returning to India through Kambodja, he was martyred on the Hill of Peacocks at Mēliapur on the Coromandel coast. His coffin being eventually brought back to EDESSA that city, thus "enriched with his relics," dedicated "to St. Thomas the Apostle" a magnificent memorial church to enshrine them A.D. 372.

The Pilgrim Silvia, "Etheria" A.D. 385, longing to pray at his tomb, visited this Church, as she said most pilgrims to the Holy Places did, beginning at Jerusalem.<sup>1</sup>

A fairly conclusive proof of the truth of the Tradition of the Apostle's visit to India, at all events,<sup>2</sup> is the annual commemoration by the Syrian Christians at Mēliapur of the transference thence of his relics to EDESSA from whence they had derived their Faith.

Their Liturgy also styles him "the Apostle of the Hindus and Chinese."

The ubiquity of the LUMINOUS PEARL-*tama*<sup>3</sup>—from Edessa to Korea, where it crowns the Dai Miroku colossus, and to Japan where it adorns the Harai-bridge of Purification<sup>4</sup> leading to the Great Naiku Shrine at Isé, convinces me that the Doctrine of the AUM<sup>5</sup> ॐ-ॐ, the Jewel in the Lotus, was the special Message of St. Thomas to the Far East, just as St. Paul taught Justification by Faith to the West.

pernicious doctrines—the princes, the great, and the *literati* despised it. Cf. p. 103 "infection."

<sup>1</sup> Silvia's pilgrimage occurred not long before Fa-Hien, the Chinaman, undertook one such to the Holy Places in N. India. Cf. p. 105, n. 4.

Both Pilgrims were similarly impressed by the innumerable Monks and their indescribable piety, "for love of whom and of the Faith" they undertook such extraordinary journeys. Beazley's *Dawn* 1. 73-80.

It is worth considering whether the 18 "silent years" of the Lord Christ's life—between 12 and 30 years of age—were not spent among "the lost sheep of the House of Israel"—the

Yuzufzaia in Gandara and Udyana? (Pp. 33 n. 1; 38 n. 1; 125. nn. 3, 4).

<sup>2</sup> Cf. p. 30 n. 7.

<sup>3</sup> Pp. 94 and n. 1; 121. n. 2.

<sup>4</sup> It is this Luminous Pearl—posed on the Lotus—with the Svastika in its centre from the Great Pure Land Mandara (pp. 87, 96. n. 1), which through the kindness of my friend, the Abbot of Taemaji, adorns the cover of this book of "THE WAY Symbols."

He interprets "Gokuraku" as "the Kingdom of God"—in beautiful Harmony with Luke 23, 42, 43.

<sup>5</sup> "The trilateral monosyllable OM, or AUM ॐ-ॐ, is the Symbol of the Trinity, the I AM THAT I AM, the





MONJU, DHARMA DAISHI, (AS SOME SAY) THE TWIN, OR SHAKA NYORAI  
HIMSELF, SEATED ON THE LION, EXPLAINING THE PRICELESS PEARL.

On my first visit to Seoul in April 1913, a foreigner (quite ignorant of Buddhism or the Mahayana) pointed out a picture to me because of the strikingly HEBRAIC<sup>1</sup> face therein although a Korean had told him it was "a mountain god."—Others have since told me that "it is Dharma Daishi."<sup>2</sup>

Sitting on a veritable tawny Lion—not a curled "Korean dog"—is the chief figure, a huge Hebrew-visaged Monk, whose tonsure is as pronounced as that of Dharma in the picture at Maka-yun An, (p. 33, 65 and n. 2).

Above him is a *matsu* (Pine-tree)<sup>3</sup> hung with mistletoe, and on either side a Vine, richly laden with purple grapes,<sup>4</sup> and a Rose in full bloom.

The Rose is repeated at the foot of the mandara together with an *umé*, that brave Plum-tree which endures all the winter storms of adversity!

The Lion, the Vine, and the Rose are all special emblems of Judah,<sup>5</sup> as well as of Christ, the Messiah, and His Church which the *E. Syrian D. O.* describes as "the Vineyard of the

Alpha and Omega of Northern Buddhism." Eitel, *Three Lect: on Buddhism* p. 38. 1871. *Ante* p. 129.

1 This picture being painted by the same artist (or by one of the same school) as that of the Hebrew-faced Shaka-san blessing Yuima (p. 114. n. 2.) both Chinese and Japanese connoisseurs have told me that it is Shaka Nyorai Himself.

This is not a little curious as throughout the Syriac *Acta* the Apostle is assumed to be the brother of Christ;—for his name "Thomas" signifying "twin," men and women mistook his identity, and even demons and wild beasts saluted him as "Twin of the Messiah."

2 P. 103 n. 4.

3 P. 99. In St. Priscilla's Catacomb, the Pine is beside the Good Shepherd. In the apocryphal *Acta* c. A.D. 180, St. Paul is said to have been beheaded under a Pine-tree. "These *Acta* written by an Asiatic presbyter are extremely important for our knowledge of Asiatic Christianity," says Harnack.

In *Early Eastern Christianity*, 1904, Lect. vi, Prof. F. C. Burkitt, gives a translation of the *Acts of Judas Thomas* deserving study, as the return to life of Gondofares' brother therein accords with the visions of of the Chinese Emperor T'ai-tung, the Irish and British monks (pp. 15, 50), and also with this Korean story of the introduction of Printing:

"A Judge released a man from Jigoku as a reward for the kindness shewn him in a former life when he was a Dog (cf. p. 29), on the condition that, to save Korea from the ravages of small-pox, he would get wooden blocks made for the printing of the Buddhist scriptures." From these very blocks, still preserved at Kaienji (pp. 3. n. 1; 86. n. 3), Count Terauchi had three copies printed last year, one of which H. E. presented to the Emperor of Japan.

It is the most perfect edition of *Issaikyo* (*Tripitaka*) in existence.

4 P. 32 n. 3.

5 Gen. 49. 9, 10; Ps. 80. 8, 14; Isai. 5. 1-7; Jer. 2. 21; 6. 9.

Gospel," and the Coptic Liturgy as "this Vine which Thou hast planted."

The Monk is clad in the typical Mahayana robes which, experts say, the Christian Church derived from the Jewish Temple-ritual.

His crimson Késa<sup>2</sup> (bordered with "a Ribbon of Blue"<sup>3</sup> on which is a Lotus design), is embroidered with Dragons, and the green robe beneath is covered with White Herons.<sup>4</sup>

On this tonsured<sup>5</sup> Monk's knee there is a Luminous Pearl<sup>6</sup>—"the quintessence of Heaven and Earth" according to the Chinese—which he is earnestly explaining through an Interpreter<sup>7</sup> with a strikingly Jewish face who, although an adult, is on a far smaller scale.<sup>8</sup>

His robe is embroidered with two Dragons and various Cross-forms. The well-known Hebrew "Sign"—the frontlet ordained by Moses<sup>9</sup>—is on his forehead.

The fingers of his left are clasped in the right hand, like Kongo Dainichi's—this being one of the Secret Signs in Shingon-shu (founded by Kobo Daishi) and known as "Fudo's Sword"—*i.e.* the Sign of Life which dispels evil influences.<sup>10</sup>

Now then, I believe a comparison of the second great

1 Rev. 5. 5.; John 15. 1; Matt. 26, 29.

2 Pp. 27 and n. 2; 36 and n. 3.

3 Cf. Num. 15, 38, 39. The Apostles did not cease to be good Jews when they became followers of the Messiah, as the *Acts* plainly shew.

4 At Nansen-ji, Kyoto, Anan's robes are adorned with Phoenixes and White Herons, and bordered with the Greek Key. Cf. p. 39 and n. 3.

The stone tablet preserved at Butsu-koku-ji 佛國寺 in Korea says that, in the intervals of ploughing, Muk-ho-cha 墨胡子 wearing a crimson cap 紅冠 and *késa* (p. 27) and holding a *pul-tsa* 拂子 (flabellum) to sweep away evil, spent his leisure in contemplation.

Light-rays from his body lit up the dark Il-sun-kun cave wherein the Korean farmer hid him, and shining without made earth and sky brilliant.

Hence this Negro-monk was one

of "the Luminous Religion" (pp. 23, 39, 75, 89, n. 2; 132, n. 3).

A Peach-tree grew outside the Cave with its Five-colour rainbow (pp. 15, 43, n. 4) flowers, and its fruit which makes man immortal (p. 57 n. 6), and in the deep mid-winter snow the rarest plants bloomed like St. Joseph of Arimathea's thorn-staff at Glastonbury (p. 70, n. 4) which blooms at Christmas.

The Worship Hall of this Fo-monastery is adorned with White Cranes (p. 33 n. 5).

5 Cf. pp. 33, n. 5; 61, n. 5.

6 See JADE p. 122 and n. 3.

7 Job 33. 23-25; cf. Bunyan's *Pilgrim's Progress*.

8 As in the Catacombs.

9 Deut. 6. 4-8.

10 Friar Odoric describes his exceeding great fear in a very terrible desert when his spirit died within him: "So I made the Sign of the

Christian Allegory “the *Hymn of the Soul*,” which is the gem of all Syriac and Early Church literature,<sup>1</sup> will establish the identity of “Dharma” with St. Thomas (p. 85).

It describes the “Adamant harness, stronger than iron,” with which his Royal Parents girt a Prince for

“THE QUEST OF THE PEARL UNIQUE.”

That spiritual armour was of the same invulnerable stuff as the DIAMOND<sup>2</sup> which we found on Kongo-zan!

On his victorious return the King of Kings, his Father—the Queen of Heaven *i.e.* the Holy Spirit, his Mother (p. 48) and his Brother, “Our Second, who reigneth with Us,” robed him in shining rainbow-coloured vesture, seamed with Diamonds and figured all over with the King’s own image.

As in the Korean mandara, a *Kèsa* covered it—a glorious bright tunic “woven of scarlet.” Both vestments were “marked with the Royal Escutcheon.”<sup>3</sup>

In the Waters of the Baptismal Sea<sup>4</sup> the young Prince, by virtue of the Name of the Holy Three, had recovered his SOUL from the grasp of the Dragon (“that Old Serpent” through whose delusions Man had lost the precious Pearl—the Image of God—in Eden), and thereby regained his Sonship and became *hotoké*.<sup>5</sup>

\* \* \* \* \*

We are told that besides Mar Adai<sup>6</sup> and Mari,<sup>7</sup> St.

Cross, and continually repeated *Verbo caro factum*, and by God’s grace came through scathless.”

1 *Early Eastern Xty*, p. 193.

2 P. 68 and n. 3.

3 *Jap. mon*, pp. 44, nn. 2, 5; 135, “Bright Seal.”

4 Pp. 140. n. 2.

5 Pp. 3, 45, 46. Irenaeus of Gaul said, “Thou hast become divine, and all that pertains to the God-life hath God promised to bestow on thee, seeing that thou, now become immortal, art deified and shalt be a Friend of God.” (P. 114. n. 1).

This is the *Milky* teaching at its root! See pp. 5, 115. n. 4; 129. n. 2.

“The promise of this divine state” says Harnack “was the supreme message of Christianity to every believer.” *Mission* 1 p. 238.

6 Pp. 88. n. 5; 93 and nn. 1, 2; 99.

The Patriarch of the Assyrian Church still occupies “the Throne of Mar Adai” of whom it is said that “when he was grown old and venerable, he improved his talent more than double—and having rooted out from the hearts thorns and thistles, he sowed them with purest wheat and entered the joy of his Lord.” *The Syrian Churches* p. 18. J. W. Etheridge, 1846.

7 P. 103. This Mari on enter-

Thomas sent Agai, also of "The Seventy,"<sup>1</sup>—to EDESSA<sup>2</sup> where—unlike those of Palestine who rejected and killed the MESSIAH—the Eastern Jews were friendly to the New Teaching and hence the Doctrine of Messiah, *i.e.* MIROKU,<sup>3</sup> spread widely Eastwards throughout the Jewish Dispersion<sup>4</sup> and resulted in "Churches of the Messiah" being planted everywhere by "The PEOPLE OF MESSIAH," first so called at Antioch in TA'TSIN.<sup>5</sup>

Labouring indefatigably with Adai for 15 years, Agai "baptized all the Region of the East so far as the Eastern Sea."<sup>6</sup>

When dying Mar Adai called for Agai and before the whole Assembly made him its Ruler and Guide, appointing him to the Church he had founded at Edessa and to minister to the King in his stead.

This Apostolic succession is called by the Mahayana Buddhists "the Transmission within the Tower." (Cf. p. 107).

He wove silk clothing, and made the silken diadems worn by the Kings of Edessa—hence his name "Agai, the Silk-weaver."<sup>7</sup>

Agai "*illuminated* with the Faith—Parthia, the coasts of Sindhia,<sup>8</sup> and the adjacent Scythian lands<sup>9</sup> of North Asia" (cf. p. 40. n. 4), and these distant regions received from him the Priesthood.

Their own Oral traditions say that the Jews reached China from *Si-Yü-ki*—Western Regions—in Han Ming-ti's reign, A.D. 58-75.<sup>10</sup>

ing Seleukia healed a blind man by signing him with the Life-giving cross. He was therefore received as an Angel of God, founded a Church and remained there 15 years.

1 Luke 9. 1; 10. 1; 1 Cor. 15. 5, 6. P. 69 n. 3.

2 The traditional birthplace of Abram.

3 Cf. Anshikao p. 42. and n. 1. He died A.D. 171.

4 Note that Alexander the Great's conquests threw open the Greek world to Jewish settlement and his

successors' policy further scattered the Diaspora over all the East. P. 109. n. 1.

Josephus (*Ant.* xv. 3, 1; xi. 52) speaks of "innumerable myriads" of Jews in Babylonia.

5 Duchesne *Early H. C.* p. 17; Acts 11. 26; John 4. 25. Cf. pp. 23; 115.

6 *Indian Church Hist.* Cf. *ante* pp. 106. n. 5; 134-5.

7 Cf. p. 27 n. 2; Hada p. 148.

8 Pp. 77; 125 and n. 4.

9 *L.e.* Tchia, the Yuetchi regions.

10 P. 105. n. 4.

Max Müller wrote of “the slow infiltration of Jewish ideas, customs, and expressions, working sometimes in the palaces of Persian Kings and ALWAYS in the bazaars of Persian cities, on high-roads and in villages.”<sup>1</sup>

To this day the Jews are largely connected with the silk-weaving industries in China; and it must not be forgotten that when Sapor I. of Persia raided Roman Asia in A.D. 258 and depopulated Antioch, the Capital of Western Syria, his most valuable plunder consisted of artisans and craftsmen.

It was due to “the Roman captivities”—so frequent under that Sassanid dynasty—when vast numbers were transported from Western Asia, that the Church spread so widely to the East,<sup>2</sup> for example:—Sures, the brother of St. Gregory of Etch-Miadzin (the Evangelist of Armenia),<sup>3</sup> was among the fugitives who fled to CHINA.

This fact illumines much of what we hear in the last quarter of the Fourth Century of the Temple-craftsmen and artists in the Furthest East<sup>4</sup> when Korea was first evangelized and Nestorius the Heretic was but a babe in arms!

But, so far back as A.D. 303, “The TERROR” broke upon the Roman Empire through the Edict of Dioclesian.

The Imperial palace, wherein Christians abounded, suffered its horrors. Martyrdom was universal. Throughout the Empire the Churches were “torn down to their foundations” and the inspired Scriptures (*Kyo*) burned in the market-places,<sup>5</sup> which, says Prof. H. M. Gwatkin, “had important results on their Text and on the Canon.” (*Early Church History to A.D. 313*, 2. p. 337).

In A.D. 395 a fresh calamity—the Invasion of the Huns<sup>6</sup>—overwhelmed Mesopotamia and affected every class.

Some 70 years later—A.D. 471—we find the Silk industry

1 *Chips* 1.90. See Caravans, *ante* pp. 76, 107, 110.

2 The Persecution by Sapor 11 A.D. 339-40 (p. 25) lasted for 30 years after he died in A.D. 369, with a roll of 16,000 martyrs chiefly the leading Christians.

3 Cf. p. 63. n. 2.

4 Pp. 40 n. 5; 84. n. 2;

5 Eusebius (H. E. bk. 8 c. 2).

6 See pp. 18 n. 2; 110.

well established in Yamato by the House of Hada, whom the Emperor Yuriaku dispersed throughout Japan to teach sericulture—the Empress and Princesses setting the example of planting the mulberries imported from Shinra (*i.e.* Shiragi) where the weaving of silk into exquisite fabrics flourished exceedingly, (p. 132 n. 2).

Now the Hada trace their ancestry to Yuzuki no Kimi who came to Japan, A.D. 283.

He was a Korean prince, a descendant of “the Children of a Great King” who fled from the oppression of the Chinese She Wang-Ti<sup>1</sup> who built the Great Wall B.C. 221.

At Sakoshi on the Inland Sea, where this ancient Hada clan landed—you can visit the venerable Shinto shrine, guarded by the Lion and the Unicorn,<sup>2</sup> whose name is no other than “David’s Shrine. 大辟.”<sup>3</sup>

In 471 A.D., Yuriaku-tennō, who “loved and favoured Saké no Kimi,” made this grandson of Prince Yuzuki chief of the Hada clan—over 7000 households—and conferred on him the title “UZUMASA.”

A significant word, whose Chinese characters 大清 read TA’TSIN, *i.e.* the Roman Orient!<sup>4</sup>

But the Japanese render it “heaped up” in allusion to the Tribute of fine silks and brocades piled up by Saké no Kimi in the Imperial Palace-courtyard “as industrial taxes.”<sup>5</sup>

This fact, coupled with the strikingly Syrian-faced figures in the Horyuji frescoes<sup>6</sup> has led some thoughtful men to conclude

1 It is a question worth investigation on this 2,500th anniversary of Jimmu-tennō whether he and his clan are not traceable to the Assyrian Captivity? Pp. 38 n. 1; 76 n. 2; 118. n. 1; 119.

2 Pp. 54, 55 and n. 1. Jizo, in the large hall at Kenpoji on Diamond Mountain, rides upon a White Unicorn. (Jap. *Kirin*).

This in the Roman Catacombs symbolized Purity and Strength.

Cosmas the Monk said: “The Unicorn is a terrible beast, quite invincible; but I can’t say I ever saw him—

except in bronze images in Ethiopia!”

3 So Prof. P. Y. Sacki, author of *The Nestorian Monument in China*, discovered.

4 P. 115 and n. 6.

5 *Nihongi* 1 pp. 265. n. 1; 364. n. 4; 350.

6 Pp. 54 n. 2, 67; 114. n. 2. Dr. Stein also comments on “the Semitic touch and pierced ears and frank, wide open eyes” he found in the Miran frescoes of the Buddha. *Ruins* D.C. 1. 45728, 476-7.

that, originally, the Hada folk were probably silk merchants from Syria, the Asiatic province of the Roman Empire, for Cosmas, the geographer-monk, writing A.D. 545,<sup>1</sup> said: "We see that there are men who will not be deterred from penetrating to the ends of the earth<sup>2</sup> in search of silk."

And another conclusive fact is that

"THE WELL OF UZUMASA"

renowned throughout Japanese history and poetry, has the Chinese characters deeply incised on its venerable well-head which spell the magic word "Ysorai," (Heb. *Ysroel*)<sup>3</sup> イスラエルの井, ISRAEL!

Not far from that ancient Well is a stone TRIPOD—a unique three-legged *Torii*—of which no explanation is forthcoming.

It stands over water, and may have some connection with the prophecy of Confucius.<sup>4</sup>

Kimmei-tennō appointed a Hada over the Treasury—i.e. Minister of Finance—in consequence of a memorable dream<sup>5</sup> in his youth,—in A.D. 539.

This, again, points to Hebrew origin, indicating reliability to manage wealth.<sup>6</sup>

In 552 *Daijo Bukkyo* and the precious Three-One Image were received by Kimmei from the King of Kudara whose successor, in A.D. 603, sent a Korean monk over with a stone image of MIROKU to Shotoku Taishi. It was Kawakatsu Kadono-no-Hada, the Provincial Governor of Miaco, who gladly welcomed it and built Koryu-ji on his own estate at Uzumasa to enshrine it.

1 *Cathay* p. clxviii and n. 2. *Ante* p. 82. In 550 two Persian monks actually brought silkworm eggs from China, hid in their bamboo walking canes, to the Emperor Justinian at Constantinople and thereby introduced sericulture into Europe.

2 Pp. 76. n. 2; 105. n. 1; 132. n. 2.

3 Cf. John 4. 5, 6; Yuzuf Zaia, pp. 33 n. 1; 38 n. 1. The veneration in which the Well of Uzumasa is still held is proved by the new Well re-

cently erected in its vicinity being also inscribed YSORAI-ISRAEL.

Devout Buddhists tell me that "there is something very mysterious and sacred about the Well."

It is three miles by tram-car from Kyoto Station.

4 Pp. 120 and nn. 1, 2; 23. n. 7; 44; 45; 102; 116.

5 *Nihongi* 2. 32.

6 Gen. 41. 39 ff; Esther 6. 13.

The common folk said that "Uzumasa worshipped a STONE!"<sup>1</sup> (Cf. Acts 3, 10, 11).

The present emperor, H.I.M. Yoshihito, gave an exact copy of his enthronement robes to this venerable temple Koryuji to be placed on Shotoku Taishi's statue, in accordance with Imperial custom for twelve centuries, so that prayers may be offered continually for the Mikado's long life.<sup>2</sup>

All Japanese are aware that this noble Prince Shotoku ardently proclaimed the Lotus Gospel and expounded *Hoké-kyo* to his Court, so that even foreigners have styled him "the Constantine of Japan."<sup>3</sup>

Historical tradition records his first infant cry "*Asahi!* SUNRISE!" when he appeared in this world grasping a *tāma*-PEARL in his baby hand.

This Great King of the Law founded a "FISH-temple" on the road to Arima, which is one of the Thirty-three Holy Places of Kwannon<sup>4</sup> visited by pilgrims to-day; and on all the temples connected with him in Yamato the guardian Dolphin is conspicuous on the roofs, just as Constantine the Great placed 130 Dolphins as Lamps in the Lateran Basilica at Rome—LIGHT symbolizing the Glories of Paradise, the Kingdom of God.

The year after Shotoku's death, A.D. 622, an immense Baptismal flag with twelve smaller ones, a golden TOWER<sup>5</sup> and an image of Buddha arrived as tribute from Shinra.

"Fishes were benefitted" by such flags.

Passing under them was equivalent to Baptism and conferred spiritual rank, first of Tchakra Rajah—"King of the

1 This image is now a National Treasure in Nara Museum. Although so small, it possessed great thaumaturgic powers (like those still found in the Roman and Eastern Churches). Dr. Harnack says—and I think this should be noted by those who criticize the Mahayana—: "For all its monotheism the Christian religion at the close of the 3rd century was exception ally strong in saints and angels, and

in miraculous relics, and so forth." *Mission* 1, pp. 299 and 130, 233.

2 P. 98, n. 3. Cf. St. Paul's letter, 1 Tim. 2. 1-3.

3 P. 23 n. 5.

4 An image of Gyoran-Kwannon, over 300 years old, has come from a Jodo-shu temple in the country.

5 Kwannon stands upon a Rock, and carries the TWIX-fish in Her osier basket, instead of the one Great Fish.

5 P. 85 and nn. 1, 4.





SHAKA NYORAI WITH THE RIMBŌ "MARK" IN HIS HAND.

*From Seigan-ji, Kyoto, Japan.*

Law" i.e. one endowed with Divine authority—and ultimately Buddha-hood.<sup>1</sup>

Near the West end of the Chinese Wall is a votive temple in the Myriad Buddha Caves, dedicated by a Princess of Yü-tien (Khoten, p. 121), where Dr. Stein found a fresco of Buddha descending in a Chariot and setting the Wheel of the Law in motion.<sup>2</sup>

Now, when in captivity in B.C. 592 near that age-long World-sanctuary and Pilgrimage-goal Ê Kur, on the Khèbaru canal at Nipur, the Hebrew seer beheld in vision an Amber-coloured Man—"the God of Israel"—whose aureole was the RAINBOW and the Wheels of His Chariot fourfold, and Ezekiel heard it said to them—"O WHEEL!"<sup>3</sup>

In the Seiganji picture at Kyoto, the crimson-robed golden-faced Shaka Nyorai (whose richly curled hair resembles a cluster of purple grapes), is seated in "a Tartar chair,"<sup>4</sup> and has this very same *Rimbo* marked in the palm of His right hand—uplifted in the *Abhāya* attitude of Protection (p. 17).

"What are these Marks in Thy Hand?" asked the Hebrew prophet; and St. Thomas declared "Unless I see these prints I will not believe."<sup>5</sup>

This WHEEL of UNIVERSAL SOVEREIGNTY<sup>6</sup> is among the

1 *Nihongi* 2 p. 149 n. 7. Eitel p. 71.

The present custom of sprinkling a white cloth suspended over water for the souls of the friendless dead, the drowned, still-born babes, and mothers who have died in child-birth may be a survival of the Early Church usage of baptism for the sake of the dead. Cf. p. 44.

2 *Ruins D.C.* 2 pp. 229-232. Cf. ante pp. 23, 24 and n. 1.

3 Ezekiel 1. 78; 8. 2, 4; 10. 20; pp. 41. n. 3; 66. n. 4; 119. n. 4; my *Temples of the Orient* p. 232, 247 ff.

A copy of this "Chariot of the Cherubim," made "after the Pattern," was in Solomon's temple, 1 Chron. 28. 18. The writer of Hebrews 9, 5 calls them the "Cherubim of Glory."

The Assyrian "*Kirabu*," to bless, and *Kariubu*, mighty, powerful. Cf.

p. 66, 67, also "the Divine Chariot" *Mikoshi*, p. 70.

4 P. 54 and n. 2.

The sculpture on the white marble tomb of Junius Bassus, the pro-consul (d. 359), preserved in the Vatican museum shews the youthful Christ *Kēsa*-robed, holding a scroll of the Law—*Torah*—and extending His right hand to bless.

Seated on a curule chair (p. 54. n. 3) like a Roman Senator, He instructs His chief apostles, Peter and Paul, (p. 66. n. 1), and His feet rest upon the heavens. Didron's *Xtn. Iconography*, 1. pp. 246-7, 250.

5 Zech. 13. 6; John 20. 25. Cf. Kasyapa pp. 82 n. 3.

6 Pp. 29, 49. It should not be ignored that the Keltic Crosses (of which 45 survive in Ireland, "the Island of the Saints") have this en-

Signs on the foot-prints which Yakushi Nyorai, the Heavenly Physician,<sup>1</sup> impressed on "a boulder of Indian stone brought from Gandara" at Hoko-ji in Yamato.

It is on the instep of each Foot, the *svastika* being on eight toes, whilst the *triscula* is on each heel.

In Tibet the *triscula* indicates the Past, Present, and Future Buddha. Reversed, it is the Greek  $\omega$ , *Omega*. (Cf. Rev. I. 8, also p. 86. n. 3).

The *triscula* and the Trident carried by Bishamon are said to be identical.

In the Catacombs the Trident is a fisherman's spear with three prongs. The Dolphin impaled on it is suffering for love of man, whilst the Twin Fish are also seen attached thereto.

When visiting Shōsōin at Nara<sup>2</sup> I observed several bronze and glass fishes of which nothing certain is known but that "they are marks of rank."

Their likeness to the Baptismal amulets found in the Catacombs strongly impressed me as, at Rome, these "*tesseræ* were "Signs" quite unintelligible to the Pagan and official world, but most precious Symbols to the faithful as a complete formula of belief.<sup>3</sup>

I have little doubt that the Carp-fish<sup>4</sup> one sees flying everywhere in Japan at the Boys' *matsuri* in spring is connect-

circling Wheel at their head, although alas! its meaning is now forgotten.

<sup>1</sup> Pp. 45; 48 n. 3; 93 n. 1.

<sup>2</sup> The Shōsō-in treasures shew much PERSIAN and T'ANG influence. They belonged to Shōmu-tenno, "the Slave of the Trinity," (who erected Dai-Butsu, the Buddha of Law and the Centre of the vast Universe), and to his empress Komyo.

At their death these treasures were presented by their daughter Empress Koken to the Everywherè-present Great Sun, Vairochana (p. 90), whom an Oracle received at Daijingo Shrine at Isé by the Korean monk Gyogi (the sleeve adviser of her parents) identified with Amaterasu Ōmikami. (Cf. pp. 129 and n. 1; 130 and n. 1; 142 and n. 5.

<sup>3</sup> Pp. 43; 131 n. 4. Dean Spence Jones *Early Christians in Rome* p. 317; *ill.* Dean Farrar's *Life of Christ in Art*.

<sup>4</sup> I saw one of these huge Japanese calico Fish flying at Makoku-ji in Korea at the Requiem-mass for an Abbot; where I also noted unmistakable signs of Hebrew influence, e.g. everything used in the ceremonies was taken "to a clean place" in a *mikoshi* (Ark, or Chest as Gen. 50. 26), and burned in a bonfire kindled on a bare rock in the river-bed. Cf. Numbers 19, 9; John 19. 40.

Also note that it is a present Syrian custom. *E. Syriac, D.O.* p. 255 n. 1.

In the Russian Church the vessel used to preserve the Host is called "the Ark."

ed with those given to Korean infants (p. 137) and these, again, with the "poissons d'Avril" in France, and the "Easter pickerel" in England—Fish being a component part of the Jewish PASSOVER celebrated in spring.

This *Matsuri* with its CARP-banners was introduced into Japan when so much interest was awakened by Prince Shotoku Taishi in the Lotus Gospel, thirteen centuries ago.

The peculiar use of the Iris at this Festival should be carefully investigated as its origin is obscure.

But as, in Greek mythology, the Iris represented the RAINBOW, "the Messenger of the Gods", the Doctrine of the Great mystical FISH seems very evidently linked with this Token of the fulfilment of the Divine Covenant.

The Japanese Kōmyō Kōgō<sup>1</sup> testified in her own handwriting, preserved at<sup>2</sup> Hoko-ji,—that Yakushi impressed His footprints there on a rock when first He visited Japan two or three hundred years before.<sup>3</sup>

Disguised in the form of a Leper<sup>4</sup> He appeared to this "Empress of Light" and revealed Himself as "Sweet, fragrant as incense<sup>5</sup> Yakushi Nyorai!"<sup>5</sup>

Unlike the 108 distinguishing "Marks" usually found on

1 Pp. 40 n. 4; 89 n. 2; 103. n. 2.

2 Cf. p. 80. n. 1? Probably in A.D. 588 when Hoko-ji (otherwise Jōdō-ji or Asuka-dōra) was offered "to the King of Spirits" as a votive by Umako Sukune who was Prime Minister for 55 years. He also built a convent for Zenshin, the first Buddhist nun. *Nihongi* 2, pp. 100-12; 118, 370; *ante* pp. 23. n. 7; 86.

3 Cf. Isai, 53, 3, 4: "We esteemed Him as stricken of God (*lit.* as a leper"); 52, 14; "marred face." Cf. Matt. 8, 17; 25, 39, 40.

The Talmud tradition of the Messiah's leprosy, says Dr. E. King, is of Babylonian origin. (*Akkadian Genesis*). The *Deluge-tablet* records that the wondrous beauty of Gilgames was destroyed, and his body being "marked by the Gods" he became an object of horror to his best friends, (Cf. Ps. 22, 6, 7.)

But by bathing in the Place of

Purification he was healed and became a god—*i.e.* divine, *hotokō*.

"He saw the Abyss" is the record, just as Dante's townsmen described him as "the man who had seen hell." Even so, a Christian teacher said three centuries ago—"God always begins with the bass when He means to set the Soul in tune for Himself, for the bass—(the Abyss)—is the groundwork of all music!"

4 Song of Solomon 1. 4.

5 Cf. these words of Eusebius (H. E. x. 4): "Him, the Giver of LIFE and of LIGHT, our Great Physician, King and Lord, the Christ of God . . . the supreme sovereigns confess as the Universal King of all. . . The supreme rulers of the earth acknowledge Him not as a common king among men, but worshipped as the true Son of God and God Himself," (*i.e.* Fo pp. 63, 124, 126, 128).

the gigantic Feet of Buddha<sup>1</sup> those on Yakushi's feet are very few, but amongst them are the Twin-fish which we noticed in the Zodiacal signs<sup>2</sup> surrounding alike Yakushi Nyorai in Japan and the Lord Christ at Venice, Reims, and Chartres, as well as in the Roman Catacombs.

And it is a striking link that the *Doctrine of Mar Adai* in which the story of King Abgar's correspondence with Jesus, the Good Physician, is told also records the influence of these Signs in which the Edessa people generally believed.

It is note-worthy that Empress Komyo was greatly helped in her Charity-hospital work<sup>3</sup> by Rimi, a Nestorian physician from Balkh,<sup>4</sup> as well as by Gyogi-Bosatsu who, having a special devotion to Yakushi Nyorai,<sup>5</sup> travelled about Japan with a band of 12 disciples proclaiming His virtues.<sup>6</sup>

At Katai-ji Mr. E. Fenollosa found a "a strange set of Jewish Rakan whose SEMITIC cast of countenance is evi-

Again, very particularly, Eusebius (vii. 25) calls "the attentive observer to note that there is one and the same complexion and character in St. John's Gospel and Epistle, for the expressions the Life, the Light, and the Love of God frequently occur in both." Now apply this reasonable comment to Asvaghosa's *Daigo Kishinun*, pp. 59 n. 3; 82 and n. 3!

1 At Jerusalem in the Ascension Church on Mount Olivet the Foot prints left by the Ascending Christ are seen on a rock which is inscribed "The measure of My Feet is that of Heaven and Earth." Cf. p. 130 Star.

2 Pp. 20 n. 1; 21 n. 1;

3 Cf. Kanishka p. 93 n. 1.

4 So Prof. P. Y. Saeki discovered.

5 Afraates the Syrian called the Bible "the Book of the Wise Physician" and Origen depicted Jesus, the Heavenly Physician (whose Medicine cured the Soul's ailments) more fully and often than any other teacher. (Harnack's *Mission* 1 p. 110). Note that Yakushi is always represented with a pot of Ointment and cf. the Song of songs 1. 3, Rev. 3. 17, 18, with pp. 32; 37, n. 3; 121 n. 2.

6 At Saikokuji, Onomichi, founded by Gyogi, an image of Yakushi,

carved by Kobo-Daishi (cf. p. 36 n. 4) is unveiled every 50 years.

Before its shrine is a picture of MIROKU throned on a Lotus, on which are three *tama*, as in Iceland on the baptismal fonts where Three Fish indicate the Blessed Trinity; so I judge both Emblems have the same significance.

And we must not forget that the great "Molten Sea" in Solomon's temple represented the DEEP; (pp. 36 and n. 6; 153. n. 3.) that St. Paul wrote to Titus of "the Laver of Regeneration"; and that the Lateran Baptistry at Rome was *Octagonal*—to symbolize the New Birth given in its Font. Cf. St. Ambrose (p. 137) and the Octagon building in the Oku-no-in at Koyasan where the dead await re-birth at Miroku's Coming.

In Miroku's right hand is a *tama*, and on His lap the Tower in whose lower story is Shaka-san (cf. St. Barbara's Tower p. 83 and n. 6).

And at Horyuji (founded A.D. 604) there are four beautiful reliefs of scenes in Shaka's life. The third depicts His cremation and the last shews Him ALIVE after being cremated,—and preaching to His disciples. Cf. p. 67, n. 4. Acts 1. 3.

dently intentional." These pictures belong to the 8th or 9th century.<sup>1</sup>

And in the dialect spoken around Kyoto many Hebrew words are said to exist.<sup>2</sup>

\* \* \* \* \*

Japanese Students and Thinkers ! now Japan has become a World-power, it is essential that you weigh at first hand these historical facts (which we have traced back for at least 1800 years) and especially those concerning Chosen Buddhism and its Monks with whom your country was so closely linked in the Zenith of her spiritual and material civilisation.

And the more so because, ignoring the labours of such Christian sinologues as Edkins, Beal, Legge, and Richard, not to mention Orientalists like Max Muller,<sup>3</sup> Grünwedel, and such standard authorities on Early Church History as Harnack, Stanley, Duchesne and others to whom we have gratefully referred in these pages—the modern foreign teachers still write of "the thesis of workers along this line being relatively new and recent, insufficiently worked out to make a striking impression; and a mere hypothesis !"

Count Tolstoy has said that "the labourers of Satan, convinced of the presence of evil in Man, attain great results—superstitions, executions, and wars.

"The labourers of God would arrive at greater results if they would believe in the possibility of good in Man."

For "man" let us read "Buddhists," and determine to cultivate an "X-Ray Vision," in order to discern affinities rather than pick holes by detecting discrepancies and differences—lest, in our keen hunt for heresy and untruth, we actually stab an Ally in disguise, throw away the grains of Gold in mistake for

1 *Epochs of Chinese and Japanese Art*. Cf. *ante* pp. 85 ; 114. n. 2.

2 I have not been able to investigate a curious statement in a missionary magazine that "Japanese peasants worship Serpents kept in cages as Odotsu-Sama, honourable lord,

Brazen Serpent." (Cf. p. 38). Every such Clue should be followed.

3 Although Max Muller never got further East than Constantinople, he had two valued Japanese pupils at Oxford, and during his last illness was cheered by hearing that prayers

rubbish and, with zealous indiscretion, uproot the Wheat-crop in our eagerness to pluck out real and imaginary Tares.

“Let both grow together until the Harvest!” said the Divine Master; and we shall do well to obey His command.

In conclusion I would beg of you, my Friends, to ponder deeply the problem propounded by that true-hearted student of Scientific Religion—Max Muller of Oxford:

“How, then, *can* a nation call itself ‘Buddhist’ whose religion consists chiefly in a Divine AMITABHA and His Son?”

For (as Dr. Kaempfer, the historian of Japan, said, nearly 300 years ago), “the Doctrine of AMIDA was not introduced by the Brahmans till *after* our Saviour’s glorious Resurrection!”

were being offered up for him in the Temples and Mosques all over India.

Was not this due to his own attitude? for, he said, “The dark sides do not interest me. All Religions

have their dark sides—our own not excepted. It is the bright sides we should study!”

1 Pp. 6; 50 and n. 5; 59. n. 3; 69; 73; 81; 82. and n. 3; 91. 108 and n. 3.



Inscription from the Catacombs (after *Maruechi*).

The simplest and earliest Christian symbols—The Ship and the Tower.

## ADDENDA.

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### ADVICE TO THE READER.

The proper names in this volume being so variously spelled by the different Authors of repute quoted therein, I have thought it best not to alter the curious variations by reducing them to a uniform standard, believing that this course will prove less confusing to the Student who may later prefer to consult the originals.

Language changes. The meaning of words varies, and the different modes of spelling and pronunciation are perhaps the most perplexing of all.

For the Far Eastern student I have tried to simplify this last difficulty by adding (when possible) the Chinese characters which are equally understood by Korean and Japanese readers.

Fortunately, however, the Symbols employed by the Prophets of God throughout the Ages remain unchanged.

Therefore, the most trifling details in Pictures and Images should be attentively studied, for none of them is unimportant, and any one may yield the most irrefragable Archeological proof of some Theological Truth.

### BUDDHIST REMAINS AT PESHAWAR (GANDARA).

(p. 125).

At the annual speech day of the Islamiya College, the Principal, Mr. Llewelyn Tipping made the following statement in his Report: "In the course of the levelling operations in the College grounds a Discovery of great interest was made. A fragment of a building was unearthed, which proved to be the wall of a Buddhist temple. Further excavations revealed the fact that this is one of the largest, if not the largest of the Buddhist *Stupas* in Northern India, with a large monastery and other buildings adjoining it.

"The coins and other relics unearthed appear to determine the date as belonging to the period of the Kushan (Khoten-Yuctchi) kings, somewhere about the Second Century A.D. The whole discovery promises to be of great antiquarian importance.

“ Incidentally, to us as a College, the discovery is of special interest. We, one of the youngest Colleges of India, are now suddenly linked up with a remote Past, and realize that, though our institution was opened barely 3 years ago, this find within our very boundaries constitutes us the heirs and successors of an Educational Institution whose antiquity casts into the shade that of the oldest Universities in Europe.”

From the *Civil and Military Gazette*, April 18, 1916, Lahore.

#### BUDDHO SIMHA.

(pp. 3, 115. n. 4; 5, 35. n. 1; 72. n. 6.)

As the work of this Apostle of the Huns is disparaged because of his “magical” powers it is but just to recall that he was the contemporary of “Athanasius *contra mundum*,” the great Bishop of Alexandria, whose reputation for magic Dean Stanley thus explains (*Eastern Church* pp. 242, 243, 1864):—

“Athanasius as a Magician. The wide spread belief that he was the great Magician of his age was founded no doubt on his rapid mysterious movements, his presence of mind, his prophetic anticipations, to which must be added a humorous pleasure in playing with the fears which these qualities engendered.”

Entering Constantinople in state, the Emperor Constantine was thunderstruck by a small figure who dared to stop his horse. It was Athanasius who, thought to be leagues away at the Council of Tyre, presented a petition and insisted on justice!

The secret springs of such incidents are clear enough—his ubiquitous activity, fertile resource, acute observation, and innumerable sources of knowledge which, to his friends implied supernatural aid, to his foes suggested the blackest witchcraft.

How far more inexplicable, then, to the wild Barbarians near the Great Wall of China the deeds of Buddho Simha!

#### THE CAVE OF IL-SUN-KUN.

(pp. 75; 132. n. 2, 3.)

In 1761 the Catholic scholar-missionary De Guignes first made known to Europe the strong Far Eastern tradition that Buddhist Monks had discovered America long before Columbus.

But he mistook the “Fusan” of Hœi Seug’s narrative for California.

However, it was feasible in summer for adventurous spirits like these Pioneer Monks to utilize the warm Japan Black Current (*Kuroshiuo*) and drifting coast-wise, via the Aleutian island-chain Alaska and the fiords of British Columbia, reach the Mexican Gulf hardly losing sight of land, even as Western sailors, since its discovery A.D. 120, used the monsoon to waft them from Africa to India, and as it is known Chinese junks ventured to and from the Yellow Sea and the Persian Gulf in the Second century—*tempo* Anshikao.

As early as the fifth century Buddhist images of the Fusan type appeared in the Mexican State Palenque. (See Beazley's *Dawn* 1; pp. 51, 469, 492 ff. 497 n. 1; 500 and n. 1).

Prof. F. Starr told me that the sculptures found in Mexico shew the same characteristics as those in Hsunkun Cave, which are actually those of the Gandara School on the North-West frontier of India.

Many of the sacerdotal Mexican rites resemble the Buddhist, and the Svastika is frequently found on the pottery.

Professor Terry says: "Though not startling in its novelty it is nevertheless more than a mere coincidence that certain of the architectonic phases of the oldest KOREAN temples suggest a strong affinity with the ruined palaces of Palenque in Mexico." *Japanese Empire* p. CXLVI, 1914.

#### THE CROSS AT MONASTERBOICE.

(III: pp. 17; 21. n. 1).

This Abbey was founded in Ireland A.D. 521.

In 913 its Abbot Muiredach set up a wonderful Cross on whose base the Signs of the Zodiac were carved and in a panel is the remarkable DIVINE HAND of protective power (*abhāya* pp. 17) stretched immediately above the worshipper's head.

Two forms of *Svastika*—the Rising and the Setting Sun—are depicted, side by side, together with many other Key-forms, and the *tomō*, known in the East (for lack of a better term) as "Korean Commas."

The author of "*Muiredach*" (1914) says: "We cannot imagine what the Abbot would say on the meaning of the Wheel surrounding it. Perhaps he would know as little as we do of the reason why Celtic Crosses are always surrounded by a WHEEL"—(pp. 68, 130. n. 4).

## DHARMA—THE LAW.

(p. 108).

The Sister Nivedita translated this Sanskrit term as "NATIONAL RIGHTEOUSNESS," including all Law, Conduct, and Worship.

"*Dharma*," she said, "means Self-control for the good of Others." \* \* \* And again: "Only the man *who forgets himself* for the Victory can ever reach Christhood"—in other words, "Buddhahood," or "become *hotoké*."

See "*Religion and Dharma*" pp. VII, 83, 121. 1915.

## ETCH MIADZIN.

(p. 63. n. 2).

In the Armenian version of the Leper-King of Edessa's letter to the Good Physician (recorded in the *Doctrine of Mar Adai*) Abgar says: "I understood and believed that Thou art God, the Sou of God who hast *descended from Heaven* and wrought all these things,"—(i.e. Miracles of Healing.)

## ETHIOPIAN OR BLACK MONKS.

(pp. 110. n. 1; 132. n. 4).

These are constantly mentioned.

The Church of Abyssinia in Ethiopia (one of "the Five Indias," and known as "Hither India") was renowned for its missionary character, and situated near the great Christian kingdom of Meroë connected with the Ethiopian eunuch (Acts 8. 27), Treasurer to Queen Candace.

Its services are of the Judæo-Christian type and include Dancing before the Sacred Ark with *sistra* (as in the Books of *Samuel*), which Japanese call *Kagura*, "Give God pleasure dances," and (like those in the Spanish Church) express the Soul's joy in her God. They also "strike the wood," (p. 136 and n. 4).

Gorgeous crimson and golden umbrellas are carried over the priests as one sees in the Taemaji procession and in the Korean fresco (p. 97). Many Mosnic rites were and still are practised.

I think that it was these Ethiopian Monks who brought to the Far East the *Shinto* influences visible in Korea and Japan which are actually those of Neo Judaism—(pp. 35, 88).

Abbé Fouard says that this Eunuch was an Ethiopian Jew and

had the oversight of the Treasuries—an important duty, for Meroë was a storehouse for the Caravans of Africa, and distributed throughout the Roman world the rich products of its gold, iron, and copper mines.

Compare my remarks on the Hada Treasurer, p. 149.

## FISHES.

(pp. 113. n. 5, 135).

In the *Book of the Dead*—Souls are represented as Fishes in the beautiful Amenti.

This is another indication of the Revival of the old Primæval Truths taught on the Pyramids of Egypt.

## GREAT HERO, CONQUEROR.

(p. 127 and n. 3).

In the Greek Holy Orthodox Church, the initials I. C. X. C. N. I. K. A. "Jesus Christ Conquers"—are stamped on the Eucharistic breads.

## GREEN AND THE CHO-ANJI TRADITION.

(p. 32).

The historical Cross of Calvary (says Didron) is a Tree, consequently its colour is Green.

On the Painted windows at Reims, Chartres etc., and in the miniatures of our illuminated MSS., the Cross is a tree with its branches lopped off but still covered with greenish bark.

Even when no longer a tree, but a plank stripped of its bark the green colour was retained and green branches traced like a trellis supported the Vine.

To make the ideal Cross a Centre of Light it is represented loaded with DIAMONDS and flashing stones. (*Xtn Iconography* 1. pp. 412-13).

On Russian graves a *wooden* Cross is placed as a symbol of the TREE OF LIFE.

## "KINGS OF THE STARS."

(pp. 96, 97).

These Korean Kings wear the same tunic and pallium (*kèsa*) as the Angels in Early Xtn art and like Christ and His Apostles. (p. 36. n. 3).

In the Greek idea (says Didron) Michael, Gabriel, and Raphael in their triple union comprehend the military, civil, and religious power of the Kingdom of Heaven.

Raphael, vested as a Priest-healer, occupies the place of honour between Michael, armed as a Warrior, and Gabriel, the Messenger of Peace. (*Xtn Icon*: p. 282. n. 1. ill.)

Cf. Raphael (*ante* p. 97) and the Three Gifts (p. 119).

#### KOBO DAISHI AND TAEMAJI.

(pp. 87; 142. n. 4.)

In this Yamato temple Kobo composed the *iroha-uta* (p. 56) on his return from Sianfu.

It is no mere coincidence that its initial characters, arranged so as to read "He died without sin," resemble the Greek cryptic anagram  $\epsilon\chi\theta\acute{o}\varsigma$ , which was known at least as early as the second century,

Kobo himself as a boy had a "TRUE FISH" name, Ma-uō 眞魚, by which his mother feared to call him.

This seems another proof (pp. 103, 98 n. 3 n. 4, 106 n. 4) that Ō Daishi-san heard "the Anthem of the Mysteries" in the Syrian Church at Sianfu:

"Although He deserved not to die  
He gave Himself for us  
That we might be made righteous  
Like unto Him."

(Brightman's *Liturgies, Eastern and Western*, vol. 1, pp. 268-9—a book pronounced by Mgr. Duchesne to be "of capital importance.")

#### KŌMYŌ-LUCINA.

(pp. 23, 133, n. 2; 134, 139, 144, 153).

Three years after De Rossi discovered St. Lucina's Crypt at Rome he found that "Lucina" was the memorial name assumed after her spiritual Illumination in Baptism by Pomponia Graecina, the wife of Aulus Plantius, governor of Britain A.D. 43, whom Tacitus mentions.

Lucina, i.e. "Enlightened," is the exact equivalent of *Kōmyō* or Luminous Religion and Temples; and it is safe to believe that "*Kōmyō Kōgō*" was the mystical title—"Empress of Light,"—similarly adopted by the Japanese princess Asuka-himé at Nara.





KWANNON WITH THE BAPTISMAL FLAGON OF SWEET  
DEW (AMRITA), FLABELLUM, AND LIFE-BOAT HALO (p. 98. n. 1).

*From the Black Monk's cave in Ilsunkun (p. 133), Korea.*

KURODANI, THE MYSTERY OF THE EMPTY TOMB,  
AND THE ASCENSION.

(pp. 107, 120, 125 and n. 4, 6).

In this temple, founded by Honen Shōnin, an important picture hangs beside the Altar.

Of unknown date, it was painted by Chinese artists and represents three scenes at the close of Ō Shaka-san's life.

At the foot of the mandāra, gazing into a brook flowing beneath dark sombre trees, is a group of seven Rākan all seriously perplexed. One, red-robed and very pensive, we recognize as Dharma Daishi.

The monks say he is "one of the two Indians who brought the Buddha's image and books to China." A.D. 67, *i.e.* Kasyapa Matanga (Cf. pp. 106, 127. n. 4).

In the middle scene Anan (carrying a Lotus to lay on a corpse), is about to enter a rock-tomb but, finding it EMPTY, starts back amazed and the four Rākan who follow stop suddenly short.

Above is Shāka in the Robe of Blessedness, soaring in the air, with the Twin-Lotus below His feet.

The little group of Rākan behold the wondrous sight with transports of adoring joy—and none more so than this Dharma or Kasyapa. Folding his hands in ecstasy, his whole face expresses the conviction the solution of all his doubts—the restoration of the lost knowledge of the *San-i*—"My Lord and my God!"

"The God who came down"—Fo—is seen by all to ascend where He was before. (See illust. p. 178 in my *Messiah*—Keiseisha, Tokyo).

KWANNON IN THE CAVE OF IL-SUN-KUN.

(pp. 75 ; 98 and n. 1).

The majestic all but speaking Figure of Shāka Nyorai facing the Sunrise which occupies the centre of this circular Cave is thought by Prof. F. Starr to be the proto-type of the colossal DAI BUTSU at Nara and Kamakura.

He is surrounded by Ten Rākan in relief between whom, and behind Him—there is an image (also in relief) of Juntei, the Eleven-faced Kwannon whom, from close study, I conclude is the equivalent of Sta. Sophia in Europe, whilst the regal women near the entrance are the three daughters of the same Divine Wisdom—Faith, Hope

and Charity—personified, whose relics (Didron says) are preserved in Canterbury Cathedral.

It is noteworthy that on shewing their pictures to several average Japanese they unhesitatingly pronounced each to be “KWANNON.”

#### KWANNON WITH A CANDLE AND MONSTRANCE.

An interesting Korean picture, found by a Japanese evangelist-friend near Masan, shews Kwannon descending in the Clouds, robed in Green, with the Moon-halo and the Twin or Double Lotus at her Feet.

Above the small image of Amida on her head (which proclaims<sup>s</sup> that she is His servant) is a Lotus from whence the Seven-rayed crimson Orb of the Rising Sun proceeds,

Her right arm is encircled by Bracelets which shew Eight beads, or Jewels. (Cf. Ezek. 16. 11).

The thumb and two first fingers of Her upraised left hand hold a Lighted Candle posed upon a Lotus (cf. Prov. 20. 27).

From the chain around Her neck a *Monstrance* hangs and rests upon Her breast. It is a Sun-flower in the form of a *Rimbō*, and Three jewelled strings fall from its stand.

In each ear there is also a Sun-flower, *Kiku*, i.e. chrysanthemum David's *mon* (p. 127. n. 4).

#### KWANNON WITH THE CHALICE.

(Ill : p. 98. n. 1).

The Phrygian epitaph of Abercius which describes the Mighty Fish (p. 133) adds: The Pure Virgin has also delicious wine which she offers, mixed with water.”

In the Persian *Liturgy of Mar. Adai and Mari*, who made disciples of the East,” we find this invitation: “My brethren, receive the Body of the Son,” saith the Church, “and drink His Cup in faith in the Precious Blood for the pardon of offences, the spiritual Feast for Everlasting Life!”

Didron, that expert authority on *Christian Iconography* (vol. 1. p. 270. n. 2), says that in the monuments of the 12th, 13th and 14th centuries the Christian Religion personified under the Form of a Queen receives in a Chalice, the Grail, the Blood flowing from the

wounded side of Jesus on the Cross which Joseph of Arimathea collected and took to Glastonbury (ante p. 70. n. 4).

This Grail had been used at the Last Supper when, in that very vessel, Jesus had changed the wine into His blood. It is probably the Buddhist *pātra*, which Mahayana tradition connects with King Kanishka.

It is closely linked with the Coming of Messiah's Kingdom (Mark 14, 23, 25; 1 Cor 11, 25-26).

#### MAR ADAI AND THE EAST COAST OF INDIA.

(pp. 140. n. 9; 141. n. 2; 145. n. 6).

The Abbé Fouard says that Thaddeus (*i.e.* in Syriac, Mar Adai) fetched the martyred body of St. Thomas back from Meliapor to Edessa.

This opens a big vista of possibilities concerning the far-reaching travels and influence of these early Apostles towards the East, and in the countries pervaded by Mahayana teachings.

#### "MEDICINE OF LIFE."

(pp. 89 and n. 4; 93 and nn. 1, 3).

In the Coptic Liturgy this is the designation of the Holy Eucharist,

In the inimitable English *Pilgrim's Progress* the "Universal Pill" was good to prevent diseases as well as to cure the sick, and if a man but used it as he should it would make him live for ever (John 6. 51).

The Pills must be taken *three* at a time, fasting, and in Tears of Repentance.

#### MOUNT SUNI.

(pp. 28, 118 and n. 1).

On the Assyrian monuments Sargon II explained that "the Mountain of the World is the Mountain Aralu;" *i.e.* the World of souls, Hades, the Assembly of the Dead and the Birth-place of the Gods. (Of. Heb. 12. 12-3; 1 Pet, 1. 3, 4.)

"The top of the Mountain and round about it shall be most holy," said the Seer-priest Ezekiel, (28, 14, 40. 2; 43. 12-15 mg.

Harel, the Mountain of God, or Aral—Altar.) “The Mountain of Assembly (i.e. of the Elohim) in the north,” Isaiah 14. 13; cf. Heb. 12. 22, 23.

In the *Book of the Dead* (ch. 27) “the beautiful Amenti is the Mountain of Eternity,” and the usual name in Egypt for the cemetery was “the Mountain of the Underworld.” (*Temples of the Orient*, pp. 105, 190.)

Now the sacred Triple image of Amida, Dai Seishi, and Kwanon which came from Korea A.D. 552, and is preserved in the Tendai-shū temple Zenkoji, is said to have been made by Shaka out of the gold He Himself found on Mount Sumi—the mountain which, like that of Dante, is covered with fragrant shrubs.

So, also, it is said of the Shō Kwannon at Yakushi-ji, Nara, which is connected with Gyogi Bosatsu, the Korean monk. The remarkable groups by the Chinese Tori Bushi (*ante* p. 154. n. 6) in a five-storied Pagoda at Horiu-ji are set in rock-work which also represents Sumi-sen.

All these facts led me to conclude that they are linked with the Christian Tradition of Mount Calvary and the Descent into Hades which the *Epistle of St. Peter* and the *Gospel of Nicodemus* so powerfully describe.

#### PARADOXES.

(pp. 36. n. 2; 129).

The Corner-stone (Ps. 117. 22; Eph. 2. 20-22), a Sanctuary and yet a Stumbling-stone (Isai. 8. 14; Rom. 9. 32. 32), albeit “The Preciousness” (1 Pet. 2. 6, 7, *mg.* R.V.)

Compare also the High Priest and yet the Victim (Hebrews 7. 24-27, etc., etc).

#### PENTECOST AND THE FISH-TEMPLE IN A KAMBODJAN MANDARA.

(p. 133).

This mandara came from Nanking to Fusan where it was kept in a temple for 100 years. A votive inscription at the foot in Kambojan character is legible to only a few French Scholars.

The four roofs of the temple are tiled like Fish-scales, and their corners turned up with Dolphins (p. 136).

A lofty *tee* spire of distinctly Siamese type towers aloft which in Mahayana Buddhism represents the Soul's Ascent through countless spheres to God.

[In the Pyramid-texts: "All the Spirits (*Khū*) on the Ladder press Têta (the Pilgrim) upwards with their hands!"

The *East Syrian Offices* declare: "He fixed a Ladder of Life in His Church"; and the Angels as "Watchers" are often mentioned.]

In the blue sky above many Angels in Siamese costume and caps, holding White Lotus Buds, are flying with eager curiosity towards the Temple below as might be in the Nativity scene at Bethlehem, (Luke 2, 13-15; 1 Peter 1. 12).

Passing through the roof on The Cloud which fills it, several Angels hover like flamelets above the congregation. [In the Armenian Rite prayer is made "that along with our entrance there be an entrance of Holy Angels ministering with us."]

The Temple is white. Its roof, supported by eight (p. 137 and n. 6) white pillars, on which the protective Dolphins are carved, culminates in a huge double gable the apex of whose Triangles of fiery flames points upwards like that on the Sianfu Stone.

The Sanctuary floor is Triangular and has a double border of Chi crosses and Buddhist circles. When interlaced the Double Triangle is actually "David's Shield" (as represented in pictures of Christ in Didron's *Xtn Icon.*), whilst singly it is the Buddhist Hensch-sign (p. 130. n. 4). [The Greek *chi*  $\chi$  was used at Antioch for "CHRIST."]

Like the Basilica at Tyre (described by Eusebius), this Kambojjan temple is built with a broad central Nave and two side aisles wherein the "hearers," "penitents" and unbaptized kneel, whilst the congregation (consisting of 14 white men, besides brown, blue-black, and yellow men, p. 132. n. 3) are grouped in the centre around the White Buddha who, with a flaming *tāma* (p. 106. n. 5) on His curled hair and throned on a circular White Lotus posed on a brown square (p. 37. n. 5), is explaining The WAY.

[One should note that the great Image, close to Seoul, popularly called "The White Buddha" is actually (according to the Chinese inscription above it) Kwanzeon, *i.e.* Kwanyiu, Kwannon].

The Basilica is ablaze with chandeliers and eight pillar lamps.

All these Symbols set forth the same Regenerative Teaching we have considered in the body of this book.

A mysterious passage in the Hindu *Mahabharata* (dating, possibly, between the Second and Fifth centuries A.D.) describes the worship seen by three Indian pilgrims when visiting the "White Country":

"Then we saw glistening men, white like the Moon, and adorned with every auspicious mark. With folded palms these great hearted ones—prayed to the Supreme Being. Suddenly a glory was diffused like that of a thousand suns, and those men joyfully ran toward it exclaiming 'Hail to Thee!' and we heard a loud cry:

'Thou art victorious O Lotus-eyed! Hail to Thee, Creator of the Universe! eldest Son of the Supreme Soul!

"Laden with perfume, a pure Wind brought celestial flowers and healing drugs."

This description is applicable to our Kambodjan Basilica in "Further India" with its White Buddha, and "the Lotus-eyed" is the Semitic-faced Buddha with the widely opened blue eyes found in the Second Century frescoes at Miran by Sir Aurel Stein.

I have seen Blue-eyed Kwannons also, as well as a Kwannon *black as ebony* (like the Virgin and Child at Chartres, p. 133 note) with the White Lotus in Her hand, and on Her Head (in place of Amitabha's image), which came from the great Kwannon-temple at Asakusa, Tokyo, and one riding upon a White Horse.

#### PHOENIX.

(pp. 66 and n. 2).

This symbolic legend represents the Grace of Renewed Vitality which brings new life from heaven into the hourly weakness of human life.

"The Righteous shall flourish like the Phoenix" (Psa. 92, 12) in the Septuagint version quoted by Tertullian, in his treatise on the "*Resurrection of the body.*"

The Peacock-symbol of renewed youth in immortal life is found in the Jewish Catacombs at Rome.

#### THE PURE LAND.

(pp. 30, 81, 150).

*Kubon Jōdō* is in Nine tiers where the Saints are ranged according to their merit, as in Dante's *Paradiso*.

The Tenth Heaven in both is the Throne of God (cf. p. 96).

## SANCTA SOPHIA.

(pp. 37. n. 5; 11 and n. 1; 71 and n. 3).

The great Basilica at Constantinople was completed A.D. 537 and dedicated to the Divine Wisdom.

Like the Kaifeng-fu Synagogue, and the Altar of Heaven at Peking, it is a Circle posed on a Square and surmounted by a Dome (*ghūriba*).

The origin of this form must be sought in the Eastern *Taizo* and *Kongo-kai* (p. 106).

The Crescent Moon above all was found—not placed—there by the Moslems (says Didron).

It is alike the symbol of KWAN-YIN and the Virgin Mother.

## THE TEMPLE OF PARADISE.

(pp. 113-115),

“God truly dwelleth within us. In us He prophesies, in us He abides, and this habitation, this holy Temple consecrated to the Lord is our heart.” (*Epistle of Barnabas*, which, at the end of the First Century, was held in great honour at Alexandria as the teaching of the Apostle Barnabas, who was “a good man, full of the Holy Spirit,” and “the Son of Consolation.”—Acts 11, 22-24, 26).

TSUDOJI, (*Korean*, Tong-to-ssa).

(pp. 54. n. 3).

Founded A.D. 644.

The Dai-mon although Triple, having a broad central door flanked by two narrower ones, is actually One Gateway, 不二門.

(Cf. the Itsukushima Ship, p. 46).

It is inscribed 靈鷲山通度寺 “Tsudoji, Spiritual Eagle Mountain”—“Mountain” being the usual name for “Temple” both in Shinto and Bukkyo, as in the Hebrew prophecies of the Old Testament—“the Mountain of the Lord’s House.”

As the Rood-Screen in Christendom, this—like all other Dai-mon—symbolizes the Gate of Death through which the Heavenly Life is reached—*Mors janua vitæ*!

The number of Cross-forms painted on this great Gateway is remarkable.

Passing through it, the first object that greets the eye is an im-

mense fresco of the SHIP OF SOULS of the same form as that at Itsukushima where (it should be noted) all the lay people connected therewith receive the sacrament of rice and *saké* before sailing.

On a high cliff men stand, eagerly stretching out their hands in desire to board her. One of these pulls a comrade forward who, like Lot's wife, is looking back.

In the main Sanctuary the Green Lotus on which the Great Drum rests is posed upon a Lion.

Among the carvings I noted a huge FISH, a white human face, a White Horse, and a Unicorn.

#### UZUMASA—KÖRYUJI.

(pp. 148-150).

In this venerable temple (founded A.D. 604 by Shotoku Taishi) there is a Nyo-i-rin Kwannon, Yakushi with His Twelve Generals, and a thousand microscopic exquisitely carved wooden images, halo-crowned, of Jizo Bosatsu.

I was also interested in seeing that The Trinity, carved by one of Kobo Daishi's disciples, was Amida Nyorai, with Jizo on His left and Kokūzo (a personification of Wisdom) on His right hand.

A Jodo-Shu monk explains my Korean Ship-temple (p. 42) as "Amida preaching His GOSPEL",—indicated by His thumb and third finger touching.

#### THE VINE.

(p. 32. n. 3).

In the *Teaching of the Apostles (Didache)* thanks are given "for the Holy Vine of Thy servant David."

#### WOMEN AS CHURCH OFFICERS.

(pp. 98 and n. 1).

In the Early Church women were employed to mix the water with the wine before the celebration of the Eucharist.

"Saint Paul tells us that certain 'Sisters' accompanied the Twelve. \* \* These holy companions, gladly welcomed by the women, \* \* won them over to the Faith and finally to Baptism.

"As total immersion was then the ordinary rite of this Sacrament it was more in keeping with their ideas of decorum that 'the

Sisters' should dip the catechumens of their own sex in the water. We may believe that Peter's own wife was one of those who aided him—"the sister attached to Kephas' of whom Saint Paul speaks, (1 Cor 9, 5)". "*Saint Peter and the First years of Christianity*" Abbé Constant Fouard, 1915; (*ante* p. 89. n. 4).

THE RIMBO-WHEEL.

(pp. 159, 164).

Dating about the close of the First Century, A.D., is a Syriac M.S. found by Dr. Rendel Harris and published in his "*Early Christian Psalter*" (1910).

He describes it as "of highest importance for the history of Messianic beliefs—the good music of the Soul, in which one can hear the Song of a Primitive Christian."

The twenty-third of these so-called "*Odes of Solomon*" likens the Thought of God to a letter—"a great volume, wholly written by the Finger of God, on which was the Name of the Father and of the Son and of the Holy Spirit to rule for ever and ever. Hallelujah."

Further light should be sought upon the matter, for this Heavenly Letter was sealed and none could loose it.

"But a WHEEL received it and came over it. And there was with it a Sign of the KINGDOM and the GOVERNMENT, and everything which tried to move the WHEEL it moulded and cut down \* \* \* . And it made a broad PATH. The Head went down to the Feet, for down to the Feet ran the WHEEL, and that which was a Sign upon it.

"The Letter was one of Command \* \* and there was seen at its head the Head which was revealed, even the Son of Truth from the Most High Father, and He inherited and took possession of everything."

Is not this WHEEL, then, clearly the *Rimbō* of Universal Sovereignty?

"If," says Dr. Harris, "we may use the language of a later Psalm in which the Saints in Hides are called the Feet of Christ, we should say that the mysterious little book conveyed a Message to those below from One above, and that it interpreted the region below to include the Invisible World."

This is in entire accordance with Mahayana teaching and with the Korean frescoes—"Bible pictures" (as an intelligent Western friend describes them!)—in which Shaka's baptizing the Souls in Jigoku plays a prominent part.

THE COMING OF THE MESSIAH.

(p. 131 n. 1.)

The actual wording of this twelfth principle of the Jewish Faith as now enshrined in their Liturgy is :

"I believe with perfect faith in the Coming of the Messiah, and though He tarry, I will wait daily for His Coming.

"For Thy Salvation I hope, O Lord! for Thy Salvation I hope."

The Buddhists of Hina and Mahayana can unite equally in this daily prayer together with Jews and Christians of every name.

THE APOSTLE OF THE GREAT PEARL DOCTRINE.

(pp. 94, 103, 106, 126, 143.)

Not only Bardaisan (writing from Edessa at the end of the Second Century) associates this mysterious *tāma* with St. Thomas, the Apostle of the Far East, but Mar Ephraem, (whose influence we have traced in the planting of the Mahayana in Korea in the Fourth Century, p. 78-9), composed hymns at Edessa for the use of the Syrian Church which set forth this connection and the *Mikkyo* teaching very clearly, *e.g.* :—

"Blessed art thou, O Twin Toma,  
Twin in thy deeds and spiritual power,  
Renowned is thy name 'mongst Apostles!  
\* \* \* \* \*

"O thrice blessed city! [Edessa]  
This Pearl thou hast won—greater the Indies yield not!  
Hail blessed one! deemed worthy to own  
So peerless a Gem, bestowed by the Son  
To enrich His faithful adorers!"

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*The words in brackets, e. g. Aloha, [Amida], indicate kindred subjects for reference.*

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