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TRANSLATIONS

Two Addresses by Shaku Sōen

INTRODUCTION

When the *Empress of Japan* set sail from Yokohama for Vancouver, Canada, on August 4, 1893, on board was a small delegation of Japanese Buddhists. Their final destination: the World's Parliament of Religions being held in Chicago from September 11 to 27. At their head was Zen master Shaku Sōen (1859–1919), the Abbot of Engaku-ji, Kamakura. Sōen received traditional Zen training, with its emphasis on Chinese learning, under Imakita Kōsen (1816–1892), whose lineage he succeeded. Sōen was unusual for his time, however, for he had also received a modern education in Western learning at present-day Keiō University under Enlightenment thinker Fukuzawa Yukichi (1835–1901), who saw in Sōen a person of great promise. At Fukuzawa's urging, Sōen traveled to Sri Lanka and India, an experience that no doubt impressed upon him Buddhism's role as a world religion. Perhaps with the intention of spreading Buddhism to the West, he realized the rare opportunity the Parliament presented for Japanese Buddhists and remained firm in his resolution to attend, despite opposition from conservative sectors. The decision on his part had great consequences, for it set in motion the chain of events that would alter the religious consciousness of the Western world.

On the eighth day of the Parliament, Sōen's paper entitled, "The Law of Cause and Effect, As Taught by the Buddha," translated by D. T. Suzuki (included here), was read to the audience by chairman Reverend John H. Barrows (1847–1902), when the scheduled reader, Nomura Yōzō, was unable to because of illness. Like several other Buddhist spokesmen, Sōen sought to portray Buddhism as a world religion suited to the modern age and compatible with the scientific world view. The Buddhism he presented was a religion based on the law of causality—a view of the world that had no beginning and no end, hence needed no miracles to make its teachings work. The papers by the Japanese Buddhists were few in number and apparently failed to make much of an impression on the audience. Sōen's record of the Parliament relates the following exchange that took place after one of the Buddhist delegates' papers was read by spokesman Noguchi Zenshirō (n.d.). The paper

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contained numerous technical terms, and it prompted a member of the audience to ask Noguchi if he understood the talk he had just presented. "Aye," he answered, "and yourself, sir?" "Nay," came the reply, to which Noguchi remarked, in effect: "At present your understanding of Buddhism is rudimentary, but given time it will mature, and all these matters will become crystal clear." How poorly these matters had yet to sort themselves out would be demonstrated a few years later when chairman Barrows's lecture on Buddhism and Christianity at the University of Chicago was published in the *Chicago Tribune*. Its portrayal of Buddhism was so skewed that Shaku Sōen felt obliged to write a letter protesting Barrows's failure to grasp some of the very points he had made in his 1893 presentation. The letter, "Reply to a Christian Critic," was included in Soyen Shaku, *Sermons of a Buddhist Abbot*, translated by D. T. Suzuki (Chicago: Open Court, 1906).



D. T. Suzuki and Shaku Sōen 1906

On the twelfth day of the Parliament, Sōen was invited to the Carus residence where he gave a talk on Buddhism. Dr. Paul Carus (1852–1919) was the editor of the Open Court publishing house and the author of the bestselling work, *The Gospel of the Buddha* (1896; Japanese translated by D. T. Suzuki the same year). This fortuitous encounter led to Sōen's sending his lay student, D. T. Suzuki, to America to work with Carus at Open Court in La Salle, Illinois in 1897. Suzuki's work as a translator and writer contributing articles to the *Monist* and *Open Court* journals for a period of eleven years marked the beginning of his career as an interpreter of Mahayana Buddhism to the West. While Suzuki's achievements have largely eclipsed those of his teacher, his indebtedness to Sōen is considerable. Even after Suzuki's re-

turn to Japan in 1911, he continued to work closely with Sōen, co-editing *Zendō* (The Zen Way), a popular monthly journal to which they both contributed regularly for more than ten years.

Shaku Sōen's involvement with the Western world did not end with the Parliament, however. Almost ten years after the Parliament he received a visit from an American visitor that would have a considerable impact on his life. This led to his making yet another journey to America in 1905. How this came

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to past is related by Sōen in an undated article, "Reflections on an American Journey," appended here.

The views he expresses herein should not pass without comment. Hailed as the most enlightened Zen master of the century, in the person of Shaku Sōen we encounter a person of exceeding complexity. A progressive thinker as far as pioneering Zen in the West, Sōen was at the same time extremely conservative in his views on religion and State. Some of these views, such as the ideal of Japanese womanhood, are developed in other works by this highly prolific Zen master.

W. S. YOKOYAMA

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The Law of Cause and Effect, As Taught by Buddha

SHAKU SŌEN

IF WE OPEN our eyes and look at the universe, we observe the sun and moon, and the stars in the sky; mountains, rivers, plants, animals, fishes and birds on the earth. Cold and warmth come alternately; shine and rain change from time to time without ever reaching an end. Again, let us close our eyes and calmly reflect upon ourselves. From morning to evening, we are agitated by feelings of pleasure and pain, love and hate; sometimes full of ambition and desire, sometimes called to the utmost excitement of reason and will. Thus the action of mind is like an endless issue of a spring of water. As the phenomena of the external world are various and marvelous, so is the internal attitude of the human mind. Shall we ask for the explanation of these marvelous phenomena? Why is the universe in a constant flux? Why do things change? Why is the mind subjected to constant agitation? For these Buddhism offers only one explanation, namely, the law of cause and effect.

Now let us proceed to understand the nature of this law, as taught by Buddha himself:

1. The complex nature of cause.
2. An endless progression of the causal law.
3. The causal law, in terms of the three worlds.
4. Self-formation of cause and effect.
5. Cause and effect as the law of nature.

First, the complex nature of cause.

A certain phenomenon cannot arise from a single cause, but it

* Originally published in *The World's Parliament of Religions*, edited by Rev. John Henry Barrows (Chicago: Parliament Publishing Company, 1893), Volume II, pp. 829-831; slightly amended.

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must have several conditions; in other words, no effect can arise unless several causes combine together. Take for example the case of a fire. You may say its cause is oil or fuel; but neither oil nor fuel alone can give rise to a flame. Atmosphere, space and several other conditions, physical or mechanical, are necessary for the rise of a flame. All these necessary conditions combined together can be called the cause of a flame. This is only an example for the explanation of the complex nature of cause; but the rest may be inferred.

Secondly, an endless progression of the causal law. A cause must be preceded by another cause, and an effect must be followed by another effect. Thus if we investigate the cause of a cause, the past of a past, by tracing back even to an eternity we shall never reach the first cause. The assertion that there is a first cause is contrary to the fundamental principle of nature, since a certain cause must have an origin in some preceding cause or causes, and there is no cause which is not an effect. From the assumption that a cause is an effect of a preceding cause which is also preceded by another, thus, *ad infinitum*, we infer that there is no beginning in the universe. As there is no effect which is not a cause, so is there no cause which is not an effect. Buddhism considers the universe as having no beginning, no end. Since, even if we trace back an eternity, an absolute cause cannot be found so we come to the conclusion that there is no end in the universe. As the waters of rivers evaporate and form clouds, and the latter change their form into rain, thus returning once more into the original form of waters, the causal law is in a logical circle changing from cause to effect, effect to cause.

Thirdly, the causal law, in terms of three worlds, namely, past, present and future.

All the religions apply, more or less, the causal law in the sphere of human conduct, and remark that the pleasure and happiness of one's future life depend upon the purity of one's present life. But what is peculiar to Buddhism is it applies the law not only to the relation of present and future life, but also past and present. As the facial expressions of each individual are different from those of others, men are graded by the different degrees of wisdom, talent, health and birth. It is not education nor experience alone that can make a man wise, intelligent and wealthy, but it depends upon one's past life. What are the causes or conditions which produce such a difference? To explain it in a few words, I say it owes its origin to the different qualities of actions

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which we have done in our past life, namely, we are here enjoying or suffering the effect of what we have done in our past lives. If you closely observe the conduct of your fellow beings, you will notice that each individual acts different from the others. From this we can infer that in future lives each one will also enjoy or suffer the result of his own actions done in this existence. As the pleasure and pain of one's present actions, so the happiness or misery of our future world will be the result of our present actions.

Fourthly, self-formation of cause and effect.

We enjoy happiness and suffer misery, our own actions being causes; in other words there is no other cause than our own actions which makes us happy or unhappy.

Now let us observe the different attitudes of human life; one is happy and others feel unhappy. Indeed, even among the members of the same family we often notice a great diversity in wealth and fortune. Thus various attitudes of human life can be explained by the self-formation of cause and effect. There is no one in the universe but one's self who rewards or punishes him. The diversity in future stages will be explained by the same doctrine. This is termed in Buddhism the "self-deed and self-gain" or "self-make and self-receive." Heaven and hell are self-made. God did not provide you with a hell, but you yourself. The glorious happiness of future life will be the effect of present virtuous actions.

Fifthly, cause and effect as the law of nature.

According to the different sects of Buddhism more or less different views are entertained in regard to the law of causality, but in so far as they agree in regarding it as the law of nature, independent of the will of Buddha, and still more of the will of human beings, the law exists for an eternity, without beginning, without end. Things grow and decay, and this is caused not by an eternal power but by an internal force which is in things themselves as an innate attitude. This internal law acts in accordance with the law of cause and effect, and thus appear the immense phenomena of the universe. Just as the clock moves by itself without any intervention of any external force, so is the progress of the universe.

We are born in the world of variety; some are poor and unfortunate, others are wealthy and happy. The state of variety will be repeated again and again in our future lives. But to whom shall we complain of

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our misery? To none but ourselves! We reward ourselves; so shall we do in our future life. If you ask me who determined the length of our life, I say, the law of causality. Who made him happy and made me miserable? The law of causality. Bodily health, material wealth, wonderful genius, unnatural suffering are the infallible expressions of the law of causality which governs every particle of the universe, every portion of human conduct. Would you ask me about Buddhist morality? I would reply that in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future! Dishonesty, cruelty, inhumanity, will condemn you to a miserable fall!

As I have already explained to you, our sacred Buddha is not the creator of this law of nature, but he is the first discoverer of the law who led thus his followers to the height of moral perfection. Who shall utter a word against him who discovered the first truth of the universe, who has saved and will save by his noble teaching, the millions and millions of fallen human beings? Indeed, too much approbation could not be uttered to honor his sacred name!

TRANSLATED BY D. T. SUZUKI

Reflections on an American Journey

Arriving at the idea to sit in meditation

What motivated me to go to America to attend the Chicago World's Parliament of Religions (1893)? Perhaps it can be laid down to what Buddhism calls spiritual bonding.¹ Some thirteen or fourteen years later (1905–1906) I ended up going to America a second time because a certain American lady had earlier paid me a call when I was still at Engaku-ji temple, Kamakura (1902). This was Mrs. Alexander Russell, one of a party of four. Soon after disembarking at Yokohama, she asked their guide whether he knew of someone who was doing seated meditation in Japan. There was good reason for her inquiry. Even before Mrs. Russell and her group arrived at Engaku-ji, they had already been sitting in meditation for seven or eight years. Each of them, in response to a need arising from within themselves, felt they had to sit in meditation.

Through talking with the Russell group and observing their present circumstances, I gradually began to get a picture of the forces that gave rise to their way of thinking. We are presently living in a civilized world, but there is no telling what will happen to it in the future. Some regard membership in this advanced civilization of ours a most wonderful thing. On the other hand, to be a part of it means we must struggle frantically with one another, scholar competing against scholar, intel-

* This is an adapted translation of *Tobei zakkan*, compiled in the ten-volume *Shaku Sōen zenshū* (Complete Works of Shaku Sōen), Vol. 1 (Tokyo: Heibon-sha, 1930), pp. 85–98. The works compiled in the Complete Works are undated and no information is given concerning the circumstances surrounding their writing. For a more detailed record of his 1905–1906 journey, see Sōen's *Ōbei unsui-ki* (A Plain Monk's Record of his Journey to Europe and America; 1907; hereafter *A Plain Monk's Record*), which is not included in the Complete Works. We wish to thank the Zen Bunka Kenkyūjō, Hanazono University, Kyoto, for permission to reproduce here the photograph of Shaku Sōen with D. T. Suzuki from *Zen Bunka*, Vol. 50 (1971).

¹ Spiritual bonding (*innen* 因縁). In the sense of a spiritual encounter with someone who comes to share a close affinity with your life.

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lect pitted against intellect. When we observe society at various levels, we see poor and rich, illiterate and learned, landowner and tenant, employer and employee, constantly bickering with one another over claims of authority and duty. Ultimately, there is no quarter to which we can turn in this world ruled by struggle. We hound one another. Though blessed with a life span of fifty years (it being rare that a person lives to the age of seventy), we squander those months and days in mad pursuit to outdo our fellow man. In short, our whole purpose in life is sewn up in the pursuit of success, with reaping a profit; otherwise we do not feel satisfied. Pursuing that goal that ever eludes us, people end up perennially chasing one thing after another, and suffering from it as a result. At length, they wind up in a state of delusion, stumbling about from one darkened realm to the next.

Mrs. Russell and her group were not the only ones who have awakened religious sentiments. Such feelings no doubt arise in all of us out of a concern to achieve the greatest good.² But just as there are favourable and unfavourable conditions for the practice of the spiritual life, the motives that bring a person to enter the path are also of different kinds, and I would contend that most people are driven to enter the path of religion out of a struggle to survive. But when we conceive our spiritual lives in terms of a struggle, how can we possibly be content with our lives in this world? In short, in this imperfect world, unless we can achieve a sense of fullness and spiritual repose, the life we pass as human beings is practically worthless. Though the belief in a Universal Spirit³ is an ancient one holding little practical significance for us now, ultimately I think it is this belief that initially motivated the Russell group to journey to Japan.

Mrs. Russell was a college graduate from a rather wealthy family, who had all her worldly needs provided for. While she was a person of means, I surmised that from early on she had been drawn into the world of competition, an experience that left her disillusioned and

² The greatest good (*hakuzen-teki* 博善的). Possibly a term coined by Shaku Sōen; perhaps used here in the sense of achieving the greatest good for the greatest number of people, since Sōen was also interested in presenting Buddhism to the laity, not just in training the monastics.

³ The Universal Spirit (*banbutsu no rei* 萬物の靈), in the sense of the Spirit behind all things.

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unable to find peace of mind. This was not only the situation of Mrs. Russell, but of the others as well. Now, two religions figured importantly in their lives, Christianity and Buddhism. Since Buddhism has entered Christian countries and Christianity has reached Buddhist ones, and since they are amenable to scholarly investigation, we are now entering an age where people can choose their religion on the basis of scholarly works. Through them, the nature of these religions is revealed to us, and as our understanding of them matures with time, they become a boon to humankind. In short, Mrs. Russell was a person weary from the mad pursuit of those caught up in the struggle to survive, and was seeking a place where our hearts could find refuge. In today's world of open scholarship, the scholarly investigations of religion made her realize that there are other religions in lands outside of Christianity, religions beyond Christianity. It was no doubt in this frame of mind that our travellers set out on their spiritual journey. And she told me that, thus motivated, they started to sit in meditation.

In their practice there were three points they bore in mind. The first was Purity, the next was Quietude and the third Sympathy. Whatever happens to us in life, we must comport ourselves in this life in a pure manner. Though we live in a world filled with strife, we must strive to maintain our hearts in a state of unperturbable quiet. Instead of saying we are part of the Universal Spirit or the universal leader, it is better to manifest a heart of compassion and charity. These ideas, which they came up with by themselves, are basic sentiments that all people are originally endowed with.

By what means can we go through life quietly and purely to nurture a heart moved by the mystery of life?—this was the question they came to ask themselves in time. Since the value of seated meditation has been inculcated in us from the time we were children, we tend to take it for granted. But for those who had never received a word of instruction, we must recognize how remarkable it was that they arrived at these matters all by themselves. Seeking a means that was simple enough for all people to practice, a means that could be practiced anywhere, they ultimately struck upon seated meditation as the only possible practice. The state of mind of quiet and purity is the feeling that arises when body and mind become one. To maintain that state of Quietude they began to sit in meditation.

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All living beings are our children

The injunction to regard all living beings as our own children is among the earliest teachings of the Buddha. The Buddha's way of teaching has come to be regarded as that of a divine being seeking to impart us happiness, or to release us from evil, but nowhere does it say that in desperation we should turn to him in prayer. We are urged instead to maintain a state of purity, that is, to dwell in a state of equanimity. Shakyamuni himself is a prime example of this. Born into a royal family, he spent six years undergoing the rigors of the ascetic life, but as his biography relates, even as he stood before the buddhas and gods, never once did he offer up a prayer of any kind.

By what means did the Buddha attain that state purifying the heart and making it calm and composed? It was none other than through engaging in six years of seated meditation, and seeing the glow of the morning star in its truly pure state. So too are our hearts like the morning star in its pristine purity, the Buddha realized, as he awakened effortlessly to the mind itself in its ultimate purity. To say the Buddha had a satori experience sounds as if we were talking about a Zen monk, but I think it is permissible to say that a monk's attaining satori corresponds to the Buddha's awakening effortlessly.

These events preface the arrival of the Russell group in Japan. Disembarking at Yokohama, Mrs. Russell asked their guide for information on where to sit in meditation. As it turns out their guide was a person who had been to my temple before and had heard my talks. He told them, "There's a place nearby, in Kamakura, where they have a program open to both monks and laypersons alike." "Then you must take us there directly," replied Mrs. Russell. It was in this way that their guide brought them to me. Westerners who come to Japan are usually in a hurry to see Nikko or Hakone, but this group was different, for they came to my temple directly, indicating how earnest they were.

"Give us permission to practice alongside the other monks," was their request. Needless to say, our languages, customs and habits, our mental outlooks and sense of etiquette, were different. In short, to all appearances everything was different, from one end of the spectrum to the other. To be a Zen monk you have to dig potatoes, sweep and scrub floors, cut firewood, even haul manure at times. Just seeing the chores awaiting them, and thinking it beneath them to perform, they might

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reach the wrong conclusion that the Zen life had nothing to offer them. So thinking, I strongly expressed my refusal. But the more I refused, the more they implored me for permission, until I had no choice but to grant their wish.

The reason I did so is because, from the time I was a child I remember being taught the Buddha's words, "The triple world is where we are. All living beings therein are our children." The triple world is this world of ours, our domain. All the people who fill this world, all its plants and animals, however inferior or insignificant, are what the Buddha Dharma refers to as "living beings." All these living beings are our children—this teaching was constantly impressed upon me.

The injunction that all living beings of every kind must be saved is repeated so often that we say it without really understanding what it means. After I had turned down the request of these travellers whose skin was of a slightly different hue from mine, I had feelings of misgiving. And so if, per their request, they wished to practice alongside the others, I decided I would show them the works, from here to the furthest corner of the outhouse, and if they were still earnest, then they could stay on as one of us. At first they may have intended to stay for a week or two, and so I was pleased to see how earnest they were once they started actually living the temple life.

As I said, from the time I was a child I have been told that all living beings are our children, and have repeated that same injunction to countless others, but my audience did not go beyond fellow Japanese, or at times, Chinese or Korean listeners. But these travellers made me realize this is not all there is to "the triple world where we are."

As I observed the Russell group who had practiced on their own in America for seven or eight years, I was surprised to find that the state of mind they attained closely approximated our own. Our seated meditation method and the kind of practice they had devised by themselves were close to one another, to say the least. I would not say that they were identical, but they were very close. Further, I was extremely pleased to discover that we had become good friends. We all started applying ourselves assiduously to help one another; we opened our hearts to one another, and could talk about anything frankly.

I remember advising them: I understand that your customs and sense of decor may make it difficult for you to follow suit, but this is what you must do. While sitting, you must bow down reverently, like this.

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When the morning talk is being given, you too must sit in attention, like this. When we are reciting sutras, you must feel as if you too are reciting the text along with us. I had them do just as we were doing. They were most grateful for my instructions, and did their best to follow them.

The days passed, from October of that year until April of the next. None of them ever showed the slightest sign of weariness, and they went about their chores with a smile on their faces, as if they were taking a leisurely stroll around the world. One day Mrs. Russell, on behalf of the group, told me, "This has been a most wonderful experience for us. It is a shame we cannot share it with others, so some day, when your circumstances allow, you must come to visit us in our country."

Soon after that the Russo-Japanese War (1904–1905) started. I was pressed into military service as a chaplain in the First Division,⁴ and became ill as a result. Since I needed to recuperate, I thought this presented the opportunity I had been waiting for. The following year (1905) I resigned as Abbot, became an unsui (a plain monk) once again, and went to pay a call on my friends in America.

A splendid teaching in Japan

This time, it was my turn to go to America, and I made no bones about imposing on the Russell household, who welcomed me as if I were one of the family. As far as my English went, the only formal training I had was what I got while at Keiō Gijuku (present Keiō University). I could manage spoken English, not fluently but well enough for my everyday needs. I was also helped by other Japanese who had settled in the area. Altogether I stayed at the Russell residence for nine months, doing seated meditation and giving talks on Buddhism.⁵ Col-

⁴ An eyewitness to the war, Shaku Sōen published his criticism of war in his essay, "At the Battle of Nan-Shan Hill," published in *Open Court* (1904), translated by D. T. Suzuki. It was later included in his *Sermons of a Buddhist Abbot* (1906), and as the opening essay of the Shaku Sōen Memorial Issue of *Zendō* (1919), which was followed by Suzuki's tribute to his teacher.

⁵ Assisting Sōen with his talks in San Francisco, where the Russells lived, was D. T. Suzuki who soon after translated and published them as *Sermons of a Buddhist Abbot* (1906). Suzuki, who was in La Salle, Illinois, joined Sōen three weeks after he arrived on June 27, 1905, and accompanied him for much of his American tour.

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leagues in the area also invited me to give talks, which I would do about once a week on average. San Francisco, Sacramento, Los Angeles—places too many to list, I went wherever I was invited, to give talks.

Fortunately, Japan had just won the war, and that made people everywhere sit up and take note of her. In fact the whole world was surprised that Japan had defeated Russia. It was impossible to explain Japan's string of military victories in terms of military equipment and logistics. This was not something that took place because of military prowess built up in Japan over a few decades, such as since the Meiji Restoration of 1868, or even over a half century's time, but was due to the samurai spirit, the Spirit of Japan, nurtured by the country over the past two thousand years.

What had tempered this Spirit was none other than a single spiritual teaching. This made people turn their attention to the roles of Confucianism, Shintoism and Buddhism in its development. In America, I met some learned people who thought that Shintoism and Buddhism were the same. This is not surprising in light of the great skill with which people like Kūkai (774–835) were able to roll Shintoism and Buddhism together into one, to draw forth the religious sensitivities of the people. From this perspective, it did not strike me as a serious error to say that Shintoism and Buddhism were one.

The times being what they were, I had initially planned to stay only at the Russell home, but some of my colleagues happened to be in the area, and I could not simply ignore them. Also, there were foreigners who came to exchange views, and I was placed in a position that forced me to respond. But California is not a heartland for either scholarship or religion. Although it was advanced in agriculture and commerce, it was no Texas, nor did it set the trend when it came to religion and scholarship in America.

When nine months has passed, the Russell family gave me a donation. Since I am originally a person with no worldly possessions, I was most grateful when I received their gift of four or five thousand dollars.⁶ With that sum I was able to go to the East coast, and then on to Europe.

⁶ Four or five thousand dollars was an enormous sum of money in those days. The

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On the East coast I had a warm reunion with Mr. Hegeler and Dr. Carus. I went on to New York, where I met Ambassador Uchida and Dr. Takamine, and other colleagues living in that area. From there I went to Boston, Philadelphia, and Washington where I was introduced to the acting ambassador to Japan, as well as a well known scholar and a Mr. Allaheath. I also had an audience with President Roosevelt. I gave talks at a geographic society and a university in Washington, before returning to New York.

At one place I participated in a celebration of the Buddha's birth, where Mr. Uchida introduced me to a Dr. Adler, who made a great impression on me. Dr. Adler was the chairman of the ethics society. The society had many members not only in New York City but even outside the city. Upward of four million people lived in New York, but half of them did not attend church. How can we account for this trend? This is not a good sign. Since this is not a healthy trend either at the society, group or individual level, Dr. Adler had gathered up all these non-churchgoers to urge them, in his address, to do good, not evil.

I met a number of learned men, and they all said much the same thing—that Japan had a most splendid spiritual teaching. People seemed to be under the impression that all Japanese were well versed in religious matters. At any rate, one cannot help feeling somewhat embarrassed when hearing people from other countries gush with praise for one's country, such as when the President alluded to the story of the forty-seven samurai. To work for justice and the common good, no less to serve the State, is a highly constructive attitude, but to bring it into action with a flourish requires the readiness to sacrifice oneself. To sacrifice the self, seen from the inside, is centered around the abandoning of what Buddhism calls the small self, so as to serve the greater cause. At my audience with the President, also present was a Dr. Elliot, who made a similar observation.

Self-sacrifice, from a Buddhist point of view, is gratitude.

donation, raised by the Russells, was presented to Shaku Sōen on Mrs. Russell's birthday on March 10, 1906, which was also a farewell party for Sōen. The next morning, Sōen delivered his final Dharma talk at the Russell house, followed by seated meditation. Commemorative photographs were then taken, later included as part of a composite frontispiece in *A Plain Monk's Record*. One of them shows Mrs. Russell in Western dress with Sōen's gold embroidered surplice draped over her shoulder.

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is another word for compassion. From this perspective, gratitude is perceived as the other side of compassion; the words are different, but the import is the same. When we are standing at the place where life and death meet, the decision is clear. The readiness to sacrifice our self springs forth in us. Although I did not elaborate my views at that time, I believe that the readiness for self-sacrifice is found in the peoples of all other countries, but never is it so clearly manifest as in the Japanese. This spirit is one of the factors contributing to the Japanese victory in the Russo-Japanese War. There are many other factors, but among the more intangible ones is this readiness to give up one's life.

It was in this way that I spent my month on the East coast, going here and there, and it took a toll on my health. The Columbia University philosophy department invited me to give a talk on Buddhism, but I was in no condition to do so. The request, though, had been put to me by a colleague in New York, and so I finally agreed to it. An opportunity to listen to a Buddhist talk or to tell others of the Buddha's words can become a crucial encounter, forming a turning point in one's life. Thinking that a word or even half a phrase at just the right time can have a telling effect on the listener, I thought that here was a reason to be grateful. Even if listening to the Buddha Dharma incensed people, making them protest they find Buddhism hard to believe or shallow, their objections would be stimulating and this too was reason to be grateful. And so caught between these two reasons to be grateful, I ended up giving six or seven talks altogether.⁷

Shōtoku Taishi was all the rage then

If it were only possible for me to tour Europe, to see and hear things with these tiny eyes and ears of mine, things outside of Buddhism, my field of expertise! As seeing is believing, I wondered how much I would learn by going to see for myself, for there was so much I hoped to see.

⁷ Less than one week before his scheduled departure to Europe, Sōen made the following entry in *A Plain Monk's Record* for April 18: "Afternoon. Received a long visit from two ladies, Miss Hanes and Miss Lane, from two to four o'clock." Miss Lane was probably Beatrice Erskine Lane, 1878-1939, later to marry D. T. Suzuki in 1911. The next morning, at five o'clock, Sōen was awakened to terrible news that a devastating earthquake had struck San Francisco. He immediately had a telegraph dispatched to Mrs. Russell to inquire as to her safety.

TWO ADDRESSES BY SHAKU SŌEN

But as it turned out I was only in London for a brief tour of fifty days, nor did I do little more than pass through France, Germany, Italy and so on. When people see me they think, "Here's one of those new men who have been around America and Europe for a year!" And if I start to talk sympathetically about those countries I've been to they think I'm high on Europe and America.

These days the words "trendy" and "trad" are the latest fad. But if you want to talk about being trendy, I think it correct to say that someone like Shōtoku Taishi (574–622) was, in his day, all the rage. So were Buddhist priests like Kūkai, Dengyō Daishi (766–822), Eisai Zenji (1141–1215) and other Zen masters of the past. For when the latest goods came from China, such as picture scrolls, sculpture, even tea plants, it was through their hands that they passed in order to be brought into this country. That made them what we would now call "trendy."

If anything has made me fond of those countries I visited, it is the spirit of Individualism—this has had a profound effect on me. Whatever the situation, Westerners take this as their starting point. I think the development of their present civilization owes much to this one basic factor: the independence of the individual, individual freedom. Asians, the Japanese included, on the other hand, take the family—domesticity—as their starting point. Having lived in an American home, when I think about how people treated one another, Americans put themselves first. The wife comes first, then the children, followed by the parents, and so on. If we start to look at things in this way, this pattern becomes quite apparent in various aspects of American life. And so even here, in the daily life of the West, I think we can detect the influence of Individualism. In contrast, in our country, we put ourselves last; that is, we sacrifice the self from the very beginning. The parents come first, next the children, and then the wife and brothers and sisters, in that order. In a word, in place of Japan's filial piety, Westerners hold the wife as most important.

The Westerners' high regard for the wife—uxorial piety—is no different at heart from the Japanese sense of filial piety, but the form it takes is quite different. The West being advanced in all things, if it came to the question of whether we should accept this form or not, I would have to say I am absolutely unable to do so. For the Japanese to transform filial piety into uxorial piety would mean forsaking the very char-

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acteristic that defines them as a nation. If, likewise, the West were to transform their uxorial piety into filial piety, they would lose the characteristic that makes them what they are. So too would Japan lose her living spirit, if she were to change. This position I am afraid I will rather adamantly maintain. And so, while women's education is being vigorously pursued these days, with various problems being laid out by scholars and intellectuals, I would contend it important for Japan to retain this characteristic of filial piety unchanged. I believe that it is increasingly important that everyone make an effort to serve the Emperor. Western uxorial piety has meaning, and so if a person neglects his wife or mistreats her, that person would be regarded as more immoral than had he been unfilial in Japan.

Next, after a lapse of many years, I went to India to visit my old haunts. The part of the city where I used to live had become unsafe, the old master had died, and the new one was the third one since that time. I entered the lonely temple where I composed poems to pay my final respects to my late benefactor, and continued on my pilgrimage to Buddhist sites. I had wanted to visit these sites when I was there before, but I never got the chance. Twelve years had passed since then, but this time I was able to complete my pilgrimage safely. All of this I owe to the gift made me by the Russells and friends. Reading ancient travelogues of Buddhist pilgrims such as Hsuan-tsang (600-64), I-ching (653-713), and Fa-hsien (317-420), one learns of how these men journeyed a year, two years, three years, enduring many hardships, to make the round of the Buddhist sites in India. But today, in this world of convenience, as long as you have the money, it is possible to gratefully complete your pilgrimage while travelling in complete comfort, to realize your long-cherished dreams.

TRANSLATED BY W. S. YOKOYAMA

An editor's note to the original article reads: "Shortly after this, Mrs. Russell passed away in America. As stipulated in her will, her ashes were placed in the care of Shaku Sōen, a person whom she held in greatest trust and respect, who had them interred at Tōkei-ji temple, Kamakura, where he lived in retirement."