

ANJIN* IN SHINGON

When a wicked person repents of his evil life, is reformed, and becomes good, his life seems entirely changed. His reformation has not produced any difference in his sense organs and his body, but he has received a change of mental direction from bad to good.

Nothing is so wonderful as the mind. If the direction of the mind is changed, it can make a man good or bad. According to the theory of knowledge, our worlds as constructed by the mind are varied according to the different mental standpoints. "The three worlds are one mind, nothing besides Mind." Indeed all conditions are produced by the One Mind.

What is entering the religious life or awakening religious faith but the change of direction of the mind? Entering the religious life points out to us the right direction. It is quite natural that when we have religious faith our world becomes quite different from what it was before. Now this state to which our mind is changed is called in Shingon getting *Anjin* which is fixing the mind on real truth. After we have gained this *Anjin* our daily life improves because our mind has changed through this great spiritual inspiration. An intimate relation exists between our religious life and our ordinary life. How has our mind changed us? What do we become when we enter the religious life as taught by Shingon?

Shingon makes our mind act firmly because of grasping the truth of our oneness with Buddha. The important points in Shingon are: believing in the truth of oneness, the endeavour to improve in speaking, acting, and thinking as near like the Buddha as possible, and to have the attainment to Buddhahood for our ideal. According to Shingon, all beings in their nature are one with Buddha and they strive

* Literally, "mind pacified." This article is an attempt to explain the Shingon way of mind-pacification, i.e. Shingon faith.

for perfect communication with Buddha. The aim and practice of Shingon followers is to attain Buddhahood in this world and with this very body. In Saimyoji Tokiyori's poem we read, "Man can become either Buddha or a god. Then how can he be careless about his mind?"

According to Shingon, not only the mind but the body has the virtues of the Buddha and so all the mystic faculties can be cultivated in both. Kōbō Daishi said in his *Hiken*, "The truth of Buddha is not far away from us but very near, for it exists in our minds and as Bhūtatathatā does not exist outside of us. How can we attain it by giving up our bodies? Enlightenment and unenlightenment belong to us, so we can attain to Buddhahood at once when we get the religious mind. Ignorance and enlightenment, darkness and light do not exist outside of us. So we can realise the highest truth at once if we believe in it and practise it." This teaching of his shows us that our bodies and minds are of the six great elements of the great Dharmakāya.

If this teaching is received with a careless mind it seems unimportant but truly it is a great discovery for which we should have the greatest wonder and gratitude. If we meditate deeply we can learn these truths for ourselves, that is, that innately we possess the noble virtues of the Buddha within our real nature and that in spite of living a life full of delusion, still our bodies and minds are really the six elements of the great Dharmakāya. This is a true fact as taught by Buddha.

Anjin in Shingon is the belief that beings in their nature are truly Buddha, filled with perfect wisdom and perfect compassion. When we can attain to this state of belief, the direction of our minds and characters are changed from the very depths.

The attitude of such a mind is: (1) When we think of ourselves as unenlightened, full of sins and destined to eternal transmigration, discouragement arises, and it is difficult to maintain a courageous frame of mind; (2) But

if, on the contrary, we realise our true nature to be one with the Buddha, then we are filled with gratitude, and the idea to make the effort to realise comes up in the mind, (3) When we think of ourselves as we seem at present we cannot help but have a strong feeling of repentance and deep shame. Our *Anjin* which makes us realise Oneness can control our characters by means of the strong effort to attain the highest and the deep self-reflection which compares our apparent self with our true real self.

Our *Anjin* helps us to think of others as Buddha, and by "the others" is meant not only human beings but all beings in the universe. When we realise the existence of the Absolute One pervading not only us but all the universe, conscious of its perfect wisdom and compassion, it is impossible for us to keep from paying reverence to it with a pious mind, and at the same time we are filled with joy when we know that we are one with this Absolute Being.

Owing to universal communication we are justified in taking refuge in the Buddhas and the founder of Shingon by paying homage and receiving their protection.

There are some who may think it a contradiction to bow down before Buddhas and perform ceremonies before them because *Anjin* teaches that man and Buddha are one, but this is a superficial opinion and comes from shallowness in understanding the *Anjin* of Oneness.

The teaching of Oneness, i. e. the identity of us with Buddha is from the point of view of the Absolute, but from the relative point of view we are still unenlightened. In this attitude of mind we resemble Tariki followers, our devotion comes from the *Anjin* of Oneness which believes in the real and ultimate relation between ourselves and Buddha: for this reason we can have firm confidence in communication between the one who is revered and the true self, and at the same time we can feel at rest and joyful just as in the relation which exists between an affectionate mother and son.

There may be persons who think of *Anjin* as only a theory and as not powerful enough to work such a radical change in us, but it is not a theory but a demonstrable fact that *Anjin* effects a profound change in the minds and characters of Shingon believers. We must keep in mind that all things in religion can develop through mystical sentiment and powerful effort.

SHŌKEN AKIZUKI

BUDDHIST CHANT

I take my refuge in the Perfect One,
 Buddha, the Highest Goal of all endeavour,
 Of Wisdom Boundless, Universal Sun
 That draws with Love which nought can ever sever.

In Dharma also, do I refuge take,
 The Perfect Law, wherever it be found,
 Which shines before the upward path I make,
 Boundless beyond, unalterably sound.

In precious Sangha's Fellowship take I
 My refuge, that will lead to perfect peace,
 The Order Blest for all mankind to try,
 The way to endless Knowledge and Release.

H. W. B. Moreno