

# THE EASTERN BUDDHIST

MAY, 1950

## THE MYŌKŌNIN

THERE is a class of people among the devotees of Shin Buddhism, who are popularly known as "Myōkōnin" which means "wondrously happy (or good) men." They are distinguished generally by their good-heartedness, unworldliness, piousness, and lastly by their illiteracy, that is, their not being learned in the lore of their religion and not being at all argumentative about what they believe. This last quality is probably what differentiates them most sharply from the rest of the Shin devotees. They are in fact true Shin followers. They do not argue, they are not intellectually demonstrative, they just go on practising what they have innerly experienced. When they express themselves at all, they are unaffected, their words come directly from their inmost hearts and refer directly to the truth of their faith. This is really what Shin Buddhism claims to do for its followers.

The following will illustrate the point I am trying to make. It is a kind of free verse an old country-woman dictated to her son who was leaving her in order to qualify himself as a good workman in Tokyo. She wanted to instruct him in her faith and as she had no schooling she told him to take her words down on paper. He himself not having much education

wrote them in *kana* as she dictated in their local dialect. The woman, Mrs. Hina Mori, is still living in a small town in the Hokuriku district of Japan. She was sixty when she gave these instructions in 1947.

INSTRUCTIONS GIVEN BY MRS. MORI  
TO HER SON.

When I think of it  
My heart is quickened;  
Because of my overflowing joy  
I write this.  
As I am illiterate I dictate it,  
And my son takes it down, filled with as much joy as  
myself.

Since childhood I was accustomed to visit the temple,  
But I just listened to the sermons  
Without paying much attention to their meaning.  
Later, however, impelled by my inner anguish,  
I've started visiting the temple anew.  
I have found that the more I listen  
The more grateful I feel indeed to my *Oya-sama*;  
Such a feeling has neen experienced before by me.

Not feeling like letting my mother-in-law know  
Each time I visited the temple,  
I just quietly slipped out of the house,  
Nobody knowing where I went.

I thought it was all due to my self-power,  
That [the Nembutsu] was uttered;  
But it was not so, it all came from the power of *Oya*.  
What I was imagining to be the other-power  
Was no other than the self-power itself.  
Wishing to shun the evil path

And ever hoping for the Pure Land—  
The very thought was no other than the self-power.

I have been designing all the time,  
Saying, “Is this the way, or that?”  
But there was no designing after all,  
All was given fully and freely [by *Oya-sama*].  
How grateful I am now! *Namu-amida-butsu!*

It was because of my blindness and powerlessness  
That the dawn came upon me through the power of *Oya*.  
How grateful I am now! *Namu-amida-butsu!*  
I was utterly blind, and did not know it.  
How shameful to have thought I was all right!  
The Nembutsu I uttered, I thought, was my own,  
But it was not, it was Amida’s call.  
How grateful indeed I am! *Namu-amida-butsu!*

Now that I am convinced of my being definitely destined  
for the evil path,  
Neither the Pure Land nor the evil path is of any use to me.  
To whom do I owe my present state of mind?  
To the Kaisan-sama, to Rennyō-sama,  
To all the good teachers who have successively transmitted  
this doctrine!  
How praiseworthy they all are! *Namu-amida-butsu!*

While worrying over my daily life  
About things wanted and wanting,  
I am all the time in company with Amida himself.  
How grateful indeed! *Namu-amida-butsu!*

Though in parental relationship with Amida,  
I cannot help from time to time  
Being bothered with evil thoughts.  
How shameful indeed! *Namu-amida-butsu!*  
How hard I try not to cherish them!

But all the more they crowd into my mind!  
 What a shame indeed! *Namu-amida-butsu!*  
 Looking at my evil self  
 I realise what a deplorable thing it is.  
 I am disgusted with this "dear" ego.  
 How shameful! *Namu-amida-butsu!*

Truly an old hag, this disgusting ego!  
 But she is ever with *Oya* who refuses to part with her.  
 How grateful indeed! *Namu-amida-butsu!*

Day in, day out, I am with Amida;  
 Let the sun set whenever it pleases,  
 How grateful indeed I am! *Namu-amida-butsu!*

My time is always passed with Amida,  
 No matter how unexpectedly the sun may set.  
 How grateful indeed I am! *Namu-amida-butsu!*  
 Praise and reverence to the favour [I am granted]!  
*Namu-amida-butsu!*

The confession or maternal advice contains words unfamiliar to general readers, requiring explanation.

*Oya* or *Oya-sama* has no equivalent in English, it means either a father or a mother and also both of them as parents. Grammatically it has no gender, no number. *Oya* is neither "he" nor "she", it is either and both. It is difficult to find a proper pronoun for it. It is one who rears, protects, and takes entire charge of offspring. It is not master or king or despot. It never reproves, never chastens, never throws one into eternal fire; it is probably more motherly than fatherly in that it is not almighty God but all-embracing Love; and to it no such titles are applicable as Judge, who gives the sentence of everlasting damnation, Lord from

heaven, the Lord of glory, King of kings, Lord of lords, etc. From this we can have some idea of what *Oya* or *Oya-sama* is. *Sama* is an honorific term attachable to anything.

*Oya* is the title given to Amida (or *Amitābha* in Sanskrit) by Shin devotees. Their conception of Amida as saviour is that of the *Oya*. Amida is Eternal Life as well as Infinite Light. The Sanskrit original means Infinite Light, and for Eternal Life there is another Sanskrit term *Amitayus*. To the Shin devotees Amida stands for both, Light and Life, and is thought of in human terms and not in physical terms. This is probably characteristic of the *myōkōnin* who does not feel like painting his Amida in too high colours, for Amida will thereby become less accessible, receding further away from him.

In this respect, Amida is quite different from the Christian God. While Amida is not too familiar an object like the *myōkōnin* himself, Amida does not sit on high pedestals only to be worshipped at a distance, and not to be brought down among ourselves, so that we can talk to him and with him in a friendly way. For Amida understands us, he knows when we are troubled with all kinds of tribulation within and without. He is the sufferer himself just as much as ourselves. He is not an onlooker who stands outside of us and takes pity on us. He is in us, lives with us, and feels pain as we do ourselves. It is because of this that he works within us and raises us above the evil passions which are inherent in us as beings belonging to this world of relativities. It is because of this that while we as relative beings can never be free from all the ills attached to the flesh, we are enabled to share what Amida has.

in himself. As far as our infirmities go we are most miserable, most despicable creatures, and yet we can by the help of Amida, the "Otherpower", enjoy a joy not belonging to this world.

In Shin Buddhism, Self-power stands in absolute opposition to Other-power: the Self cannot accomplish anything, all that it does is to cherish evil thoughts and accumulate evil karma and to suffer its consequences; however hard it may try to escape this, or however ingeniously it may plan out its scheme of self-salvation, it can never attain its end, for it is not in the nature of the Self-power to transcend itself. If it involves itself in this vain attempt, not knowing its own limitations, the outcome will be the ruination of itself. In Buddhist terminology, it means heading straightway towards the evil path, that is, falling into hell, or, shall we say with the Christians, it is being burned in everlasting fire. The Self-power is thus according to Shin Buddhism destructive in the utmost.

If this is the case, how does Amida the Other-power come to us to save us from eternal damnation? If our Self-power means nothing and works for self-destruction, most determinedly leading us to the evil path, where is the room for the Other-power to enter into our beings, lifting us from there and transferring us to the Land of Purity and Happiness? How can the chasm between the Self and the Other be bridged? Logically, the bridging is an impossibility.

Shin therefore never pretends to fill up the chasm, as the Self-power is utterly impotent for the work. It is indeed, when then this impotency is realised and the Self gives itself up in utter humiliation to the Other,

that the presence of the latter in the Self is perceived, working there all the time with it and behind it, while this fact has been wrongly and stupidly interpreted as issuing from the Self-power, thus putting this at variance with Amida. Even when Amida's help was most earnestly invoked the Self was deceiving itself with the Self could somehow bring down the Other to its help. But when the Other power asserted itself in the Self, the entire order of things came to change, it was completely reversed. The Self had nothing to do from the beginning, everything was due to the Other, Even when the Other was asked to come over to the Self, it was not the Self but the Other who made the Self move this way. The Self has been all the time put in operation under the direction of the Other, The invoking of the Other's help was really the Other's doing, that is to say, the Other was saving itself by making the Self move in this way. When the Self was trying hard to save itself from every form of misery in which it found itself, it was really running away from the Other-power who was as a matter of fact pursuing the Self to make it stay safely in Amida's arms. The Self came to this realisation only when it laid itself down helplessly before the Other, when it gave up all that it thought to be its own. The realisation consisted in the becoming conscious of its own nothingness.

The chasm absolutely separating the Self from the Other existed only when the Self thought too much of itself and schemed to achieve self-salvation. When this vain attempt was cast aside, there was no need of bridging the chasm. For the chasm never existed, the Self had been with the Other, in the Other, and the Self

was the Other, With this realisation the most important statement in the dictation of the woman *myōkōnin* as above cited may become intelligible. She says: "Now that I am convinced of my being destined for the evil path, neither the Pure Land nor the evil path is of any use to me."

What does she really mean? Why does her being sure of her destination make her indifferent to the existence of both the Pure Land and the evil path? If she were bound for the latter, would she not try all the more to run away from it by the aid of Amida? Should not her consciousness be turned all the more towards the Pure Land?

Rationally speaking, this *myōkōnin* ought to try as best she can to frustrate her destiny, for is it not human nature to attempt, even when it is desperate and altogether hopeless, to avoid the evil path if that is where we find ourselves? If otherwise, one is sure to be thrown down into the bottomless pit of despondency, or to be driven into a state of insanity, or to a state of utter irresponsibility and finally to self-destructinn. How then did woman-devotee come to such a calm conviction of a supernatural kind as manifested in the lines above quoted? As long as we are on the plane of intellection this way of arguing seems to be the normal course of reasoning. But what we have to remember here is that the woman is not a logician and her statement comes directly without any interfering mediation right from the experiencing heart itself. The first clause of her statement regarding her destiny for the evil path is in no logical relationship with the second in which she quietly turns her back even on the Pure Land. It is altogether out of place here to apply our ordinary



sense of the logicalness of things, She is dealing with facts of immediate apprehension and not with reasoned postulates.

In order to make her statement digestible for our rational stomach, I give the following interpretation in accordance with the Shin teaching. According to this, we are all finite relative beings and there is nothing in us worthy of our rebirth in the Pure Land, whatever and wherever this Land may be. For being finite means being defiled and not pure, and what is not pure is naturally to be excluded from the Pure Land, which must be free by definition from every possible form of defilement. If the Pure Land permits anything with a taint of finitude or relativity, which means defilement or karma or sin, it is a contradiction in terms. As long therefore as we are what we are, we have to continue to commit deeds of defilement and thus accumulate chances of falling into the evil path. There is no escape from this, there is no alternative other path. The Self-power of relativity which constitutes our being is absolutely helpless before the gaping abyss of annihilation.

So far, we can follow our reasoning, that is, our Self-power works, it is able to see its own limitation, and it stops here, It cannot break through the wall facing it. Translated into Shin terminology, our defiled, sinful, karma-bound being is utterly powerless to transcend itself, it is definitely, assuredly destined for the evil path. Driven into this situation, the Shin devotee abruptly realises that he is all right with himself, with the world, with everything else. His limitations, his defilements, his life of sin and karma are now left to themselves; all the doubts, troubles, worries, self-torments that have been assaulting him furiously trouble

him no more, for they all came from his Self-power scheming to assert itself beyond its inherent limitations. Nor is this all: something of which he never had any conception before now reveals itself, converting his Self-power into the Other-power of Amida. The latter has come in by itself miraculously, and as it is altogether beyond the Self-power of reasonings, imaginings, and contrivings, it is called the Other-power, and this has completely replaced the Self-power. As long as the Self-power imagined itself to be rooted in itself, its destination was the source of worries and tribulations; but as soon as the Other-power takes possession of a man's whole being, the Self-power, if there is still such a thing, has no meaning whatever to him, to the Shin devotee.

It is after all due to the working of the Self-power that the Pure Land and the evil path are differentiated, and thereby a man feels as if urged to seek the one and to avoid the other. Now that the Other-power has taken up the leading reins of his existence, what he has to do is just to let it work out its own scheme if it has any. He does not know what it is, there may be one or may not; his Self-power logic cannot fathom it; in fact it has tried and failed finding itself to be a nothing; the Self-power, inasmuch as it is that, is non-existent; this conviction comes to one only when the Other-power enters upon the field. With this entrance, the Self-power gains for the first time its true meaning though only negatively.

We see now that the possession by the Other-power of all that pertains to Self-power does not mean that the Self-power, while not self-assertive, is absolutely

annihilated ; for it keeps on existentially functioning, but as if not functioning. This idea may be considered in one sense corresponding to the Christian statement : “ This I say, brethren, the time is short, it remaineth that both they that have wives be as though they had none ; and they that weep as though they wept not ; and they that rejoice as though they rejoiced not ; and they that use the world as not abusing it ; for the fashion of this world passeth away.” (1 Cor. VII.)

The Buddhist argument is that the world has no “ ego-substance ”, and is not its own master, because it is subject to constant changes and that the individual has also no self-controlling “ ego-substance ”, because there is no permanency in it and anything that changes is not an independent, self-existing object, that is, it is non-existent and affords us no refuge we can find comfort and relief and eternal happiness. The time is short, the world passes away, and there is no self-subsisting ego in any of them, they are all subject to conditions which they cannot control ; therefore the idea of Self-power is a delusion. The reason why the things of this world appear as if they were free and independent is just because they are sustained by the Other-power.

And just because of this sustenance by the Other-power, human consciousness constantly tends to be self-deceptive : imagining itself to be in possession of power, it asserts itself, and is immediately frustrated, and naturally feels disgusted, and altogether miserable. Thus what we might call a psychological oscillation takes place in the mind of the Shin *myōkōnin*.

But as soon as his consciousness is captured by the Other-power—in fact it has been there all the time,—

he is no more so concerned with these these phenomena as before. The new fact of his having become conscious of the Other-power creates a revolution in his spiritual life. There is a reorientation here. The psychological oscillation may go on as before, but this has lost its roots, He knows that he is a finite being and as such inevitably subject to defilement and karma, and thus destined for the evil path. Nevertheless, as a kind of instrument in the hands of the Other-power, he has no fear for the evil path, nor has he any hankering for the Pure Land. The *myōkōnin* has the most definite conviction or assurance that he moves, lives, and has his being in the Other-power of Amida, and sustained by this assurance he lives in the world as if not living in it. All that goes here is like a floating cloud that has no moorings anywhere; he may drift along, so to speak, in this world of impermanence and be subjected to infirmities of the flesh which dissolves as the conditions expire.

For this reason, the Shin devotee feels disgusted with himself when he turns towards the aspect of finitude, but he is never dismayed on this account, for in the very next instant, or it may be better to say, at the same time, he is ushered into the aspect of eternity. The finite and the infinite, the temporal and the eternal, —they are like two faces of a shield, they co-exist, they interpenetrate, the one cannot be itself without the other. But this is not saying that the eternal and the infinite are conditioned by the temporal and finite, but that it is in this condition that the human intellect conceives that which transcends it. When a *myōkōnin* attempts to give expression to his inner experience, he has to resort to this human way of intellectualisation

in time-sequence. Thus :

While worrying over my daily life,  
 About things wanted and wanting,  
 I am all the time in company with Amida himself.  
 How grateful indeed! *Namu-amida-butsu!*

Though in parental relationship with Amida,  
 I cannot help from time to time  
 Being bothered with evil thoughts:  
 How shameful indeed! *Namu-amida-butsu!*

How hard I try not to cherish [evil thoughts]!  
 But all the more they crowd into my mind!  
 What a shame indeed! *Namu-amida-butsu!*

Here is a dangerous pit where the mystic is often liable to fall, never to emerge. He regards himself as an infinite being, relegating his finiteness into the background. When he does not go beyond this intellectual hallucination, he may be a morally and socially harmless creature: but as soon as he acts upon this, he turns into a fanatic. History abounds with such examples.

The point overlooked by these fanatics or mystics or intellectual perverts is that their religious experience, if they had any, lacks balance, or that it is not thoroughly sustained by a spiritual insight. If their insight were deep and penetrating enough, it would tell them that not only the finite is infinite but the infinite is finite, whereby they realise their limited consciousness defiled by human infirmities. Their life, earthbound, is always walking on the road to the evil path and habitually committing the three poisonous sins: greed, anger, and folly; and consequently they are all bound for hell and

not for the Pure Land. With all these sins, offences, iniquities, however, they are conscious of the presence of the Other-power in them; while they are thus ashamed of their limitations and defilements, they are grateful for the Other-power and filled with joy and happiness: in their heart there is a harmonious blending of sorrow and joy, shame and gratitude, misery and happiness; their consciousness is not the battle-ground of opposite feelings, but it is, so to speak, their mutually-tolerating, felicitously-commingling, synchronously-intertwining play-ground.

Those who feel exalted or elated beyond limits by the presence of the Other-power in them, even to the extent that they become altogether forgetful of the visionary, unreal quality of this feeling, must be regarded as not yet having come to a full recognition of what the Self-power or Other-power is. For the feeling of exaltation or inordinate elation is also an outcome of the Self-power, and when it is not lined and sustained by the feeling of the impotence and unrealness and hence the miserableness of the self, it will surely lead us to all forms of self-assertion. The *myōkōnin* is ever watchful about this. Here is an admonition by Saichi Asahara, another *myōkōnin* of modern Japan:

O Saichi! How fortunate!  
 No worrying, no fretting,  
 No saying the Nembutsu,—  
 Saved by the Buddha's mercy.  
 How grateful I feel, *Namu-amida-butsu!*  
 As to *Namu-amida-butsu*,  
 [It is ever with me, I am ever it.]  
 While sleeping, *Namu-amida-butsu!*  
 While awake, *Namu-amida-butsu!*

While walking or resting, while sitting or lying,  
*Namu-amida-butsu!*

While working, *Namu-amida-butsu!*

While keeping the accounts, *Namu-amida-butsu!*

From within whatever things I am engaged in,  
*Namu-amida-butsu!*

When feeling ashamed [of this wretched self],  
*Namu-amida-butsu!*

When joyous [over the Buddha's mercy],  
*Namu-amida-butsu!*

When feeling ashamed, *Namu-amida-butsu!*

When joyous, *Namu-amida-butsu!*

[Over these lines, Saichi the author adds his own  
comment:]

Don't trust your feeling of joy,

Joy vanishes, flies away.

In another place he has this to say:

Say, Saichi, joy is not to be trusted,

Vanishing, it flies away;

That which flies not is mercy, *Oya-sama's* mercy.

Captured by *Namu-amida-butsu*,

Saichi is thereby saved, heart and all.

How grateful he feels! *Namu-amida-butsu!*

From the phenomenological point of view, there are three things entering into the mind of the *myōkōnin*: Other-power, Self-power, and their interblending while his inner consciousness is occupied with the Other-power...he is made to think that there is nothing but this power functioning in him. This is all true, but the fact is that he continues committing or rather cherishing evil thoughts and feeling ashamed of it. Saichi is utterly disgusted with himself:

My mind is ill-disposed,  
 So is my body,  
 The horns are growing [on the forehead]—  
 This is Saichi himself.  
 How wretched! How wretched!  
*Namu-amida-butsu!*

What a wretched self this is,  
 Grovelling in the mud of utter darkness!  
 I have nothing of worth in me.  
 Between heaven and earth,  
 Idly doing nothing, I pass my day!  
 Unconscious of my destiny,  
 Idly doing nothing,  
 My this is wasted!  
 This wretched self of me!

There is the other side to the consciousness of the *myōkōnin* when it is fully occupied with the Other-power:

*Namu-amida-butsu,*  
 Is like the moon, like the sun;  
 It is like the rising sun:  
 My mind grows warm, so does the body.  
 Let me take a rest for a while here.  
 How delightful this!  
*Namu-amida-butsu!*  
*Namu-amida-butsu!*

Saichi is the happiest man this time:  
 Evils are taken away,  
 The Self-power is taken away,  
 Doubt is taken away,  
 All is taken away,  
 Saichi's entire possessions are taken away;  
 While *Namu-amida-butsu* has been given quite  
 gratuitously.



And thereby he is free from worries.  
All that is now left to him is to be reborn  
in the Pure Land.

The question now is: What is this Other-power that comes to occupy the mind of the Shin devotee freeing him from the bondage of good and evil and making him so content with his lot whatever it may be? What, again, does this *Namuamidabutsu* mean which seems to be a kind of magic formula for conjuring up the mysterious power of Amida?

To answer these questions means to expound the fundamental teaching of Shin Buddhism, and this requires a certain amount of preliminary knowledge of Buddhism generally on the part of the reader and a systematic unfolding of Mahayana thought on the part of the author as it came down to us through the long course of history in India and China. But as this paper is not meant to be such an elaborate treatise of Buddhist philosophy, let us be satisfied with a summary exposition of the Shin teaching.

The Other-power as conceived by the Shin people corresponds to the Christian idea of God, but it differs from the latter so fundamentally that the Shin remains characteristically Buddhistic in spite of its superficial resemblance to the Christian idea. The cleavage between the two is in fact what differentiates the East from the West.

The Other-power and the Self-power are sharply contrasted, indeed the former is everything while the latter is nothing. There is no common denominator between the two; across the absolute gap that lies between them no bridge can span. It is only through the intellectual contrivance that they come up before

our consciousness as two opposing concepts, the one standing against the other as if they were mutually conditioning. When the intellect is properly adjusted and quietly holds its position assigned to it, the Self-power will never assert itself as if it were meant to contradict the Other-power and even to usurp its authority. But the mystery of mysteries is that the human mind is so constructed as to commit itself to the contradiction and usurpation all the time, and it is for this reason one can say that the mind becomes the absolutely passive recipient of the Other-power. From the beginning there is no Self-power, it is all the Other-power that works in us, and we do not realise the fact until we are disillusioned as to the reality of the Self. While in truth this realisation is the work of the Other-power and the Self has nothing to do with it, the latter affords the chance for the realisation. It is a sort of screen on which the Other-power reflects itself. But we must never forget that the screen itself too is the creation of the Other-power, for the Other-power has willed to throw its image on something so that we mortals can catch a glimpse of it even while on earth.

Translated into Christian terminology, in the beginning God desired to see his own likeness, he probably felt lonely to remain all the time just by himself, he wished to have somebody with whom he could have a conversation. Man was thus created in his image, but man was no more than a projected shadow of God. As long as man held his subordinate shadowy position and cherished no aspiration to be other than himself, everything went on well. But man was a perverted creature and miserably failed to conform with the divine

idea. He revolted; since then all the tragic drama has been enacted.

Perceiving this, God took pity on us human beings; for he felt that he was responsible for this state of things, He sent us his only Son and crucified him to atone for our sins, which is to say, God paid for his own folly, for his wishing to see himself reflected in his image was no more than an act of folly. Why did he not remain in his eternal solitariness? But, to tell the truth, this folly on the part of God is the greatest mystery, and man, as long as he is what he is, can never solve it to his intellectual satisfaction. A divine communication or revelation is indeed for this purpose, which, however, will never come to one whose mind is clogged up with the idea of *meum* and *tuum*. Because it is these ideas that estrange one from God, because, the Shin devotee would say, they originate from the Self-power establishing an iron screen between God and his image. The divine folly will thus never be revealed to those minds possessed of the Self-power.

To tell the truth, as far as the human intellect is concerned, this is a strange situation which will never be explained by us. All that we can do if we wish to be at home with ourselves as well as with God, is to accept the situation as we face it, which means the occupation by the Other-power of our entire being; whatever little intellect, whatever Self-power we try to make use of through our own self-conceit, is really of no avail. The intellect reflects something of the divine nature, it is true, but it does not go beyond being a reflection, it can never be taken for the original light. That the reflection has come at all into ex-

istence is due to the divine “folly,” in other words, to the divine love, the creator of the world, the *Oya-sama* of all beings.

*Oya*, as was explained before, represents parental love, not its procreative energy. *Oya* is the one whose heart is wholly occupied with looking after its children's welfare. When Buddhists identify God with *Oya* they conceive God in this way. They are grateful for their God-*Oya* because its love or *jihī* or “folly” knows no bounds and takes us up in its arms with all our faults and shortcomings, in short, with the three poisonous sins: greed, anger, and infatuation. These sins are inseparable from us, they constitute our being. The *Oya-sama* does not demand that we should get rid of these defilements in order to save ourselves. They will never leave us however much we struggle, relying upon our Self-power. The saving power comes from the *Oya-sama*, the Other-power. In truth, he is forever running after us, he is abiding in us all the time; but simply because of our Self-power way of thinking whereby we imagine that this Self-power alone can achieve the work of salvation or enlightenment, our eyes are dimmed to the presence in us of the Other-power and fail to hear his still small voice. According to the Shin devotee, it is the *Oya-sama* himself that seeks us out, and not we who run after him. In fact, we are running away from him, who however will not release us from his hold; the harder we struggle to shake him off the firmer will be his hold. It is like a child in its mother's arms: the more violently it asserts itself, the tighter she presses it against her bosom. This comes from the nature of parental love, and is the grandest contradiction we humans realise. Those

of the Self-power are not at all conscious of it. It is only when the scales fall from our eyes that we see into the mystery of contradiction and realise that all this has been so even prior to the awakening of the human consciousness, and further that the *Oya-sama* has always been at work in order to bring about this state of affairs.

*Daisetz Teitaro Suzuki*