

## EDITORIAL

OWING to the pressure upon the time of the Editors they find it quite unpracticable to publish *The Eastern Buddhist* bi-monthly as they at first planned, and hereafter, beginning with the third volume, the magazine will be issued quarterly. The number of pages for each volume will be from three hundred to three hundred and fifty, and the price for a whole year will remain the same, which however raises the price of each single copy from one yen to one yen and fifty. For the last two years since the first number was out, we have had a constant struggle in various ways. But as we know the value and importance of this work, we will keep it up against heavy odds.

That this kind of work is very much needed is well-known, but as there are so many things to be done by Japanese Buddhists and as funds are not forthcoming so readily, we have to struggle on for some time yet. The one thing however we are not quite satisfied with in the old-school Buddhism is that its advocates are too busy to commemorate the past instead of planning for the future. If Buddhism is a dead thing, this may do very well. But we find it hard to reconcile ourselves with this conservative idea, we want to drive the Wheel of the Law forward, we want to proclaim the truths of Buddhism to the world at large. The world is on the other hand growing smaller every day owing to the various inventions which will annihilate the notion of distance in a very material way. These advantages ought not to be made use of by industrial and commercial people only, we must appreciate their spiritual significance by getting closer than ever in things not altogether material. For the fact that we can now get acquainted with one another much more readily than in

olden days has a far deeper meaning than merely physically transcending time and place.

The political and economic questions which are disturbing the whole world at present, cannot be successfully solved so long as religions are separated from one another just because one teaches Christ and another the Buddha. We must get into the basic ideas of each religious system which, as we comprehend them, do not differ so radically as to exclude their mutual understanding and kindly cooperation. Whatever misunderstandings we have between various religious teachings are due to not knowing one another well enough. We as Buddhists will do our part in making known to the world what we consider the essentials of its teaching, historically and philosophically. Hence the publication of *The Eastern Buddhist* as a partial fulfilment of our programme.

As soon as the Editors have more time to devote themselves to their work, the magazine will be issued again bi-monthly, even monthly, which was in fact our first plan. Though our ideals are far from being realised, perhaps we have to be contented with this quarterly magazine for a while as a hopeful sign for something better to come. The first number of the third volume which is due in July will be delayed owing to the new adjustment that is to be made now. After that we hope our affairs will be conducted more systematically.

The Buddhist Federation of Japan is reported to be contemplating the presentation of a petition to the Imperial Court to close up their hunting grounds. We wish all the Buddhists, and even Christians for that matter, would join in the petition and keep our Imperial Household away from this inhuman way of entertaining foreign visitors and diplomats. It is disgusting to think that we human beings have not yet advanced from the stage of cruel and cowardly barbarism. To corner such innocent and timid creatures as deer, foxes, hares,

ducks, etc., and to shoot or net them just for pleasure and for nothing else, is not at all human, nor is it ennobling. We moderns ought to be able to find something more refined for our pastime, diplomatic or otherwise.

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“The disciple, when he first engages in the practice of religious contemplation (*Dhyāna*) desiring to prepare his life in agreement with the Laws of all the Buddhas, must first arm himself with a firm resolve to save all creatures, vowing that he will himself seek to obtain the wisdom of the supreme Buddha. Firm as adamant in this resolve, pressing forward with all courage and determination, regardless of his own individual life, if he goes on perfecting himself in Religion, and in the end not turning back, then, afterwards, when sitting in devout meditation, keeping before his mind none but right reflections, he will clearly apprehend the true condition of all phenomenal existence, without any distinct recognition of that which is called excellent virtue or the contrary, disregarding the knowledge of all which depends on the exercise of the senses, perceiving that all things, in their nature imperfect, are mixed up with grief and vexation, that the three worlds are the result of birth and death, and that all things in the three worlds do but result from the mind, his experience will be that which is stated in the *Daśabhūmi Sūtra*: ‘The three worlds have no other originator but the “oneself” (mind), if a man knows that this “self” has no individual nature, then all phenomena will appear to him unreal; and thus his mind being without any polluting influence, there will be a clear end of all power possessed by Karma to reproduce in his case “life or death.” ’ ’ ’