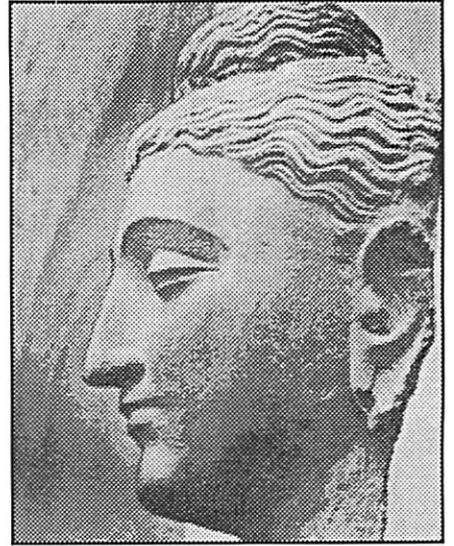


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DHARMA
Intermediate Grades 4, 5, 6
Workbook



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DHARMA

Intermediate Grades 4, 5, 6

Workbook

Grades 4, 5, 6
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Grades Four, Five and Six are combined to expedite publication along with cost considerations.

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Thank you to the Ministers and Sangha.

In Gassho,

Etsuko Steimetz

Dharma School Materials Coordinator

Buddhist Churches of America

Department of Buddhist Education

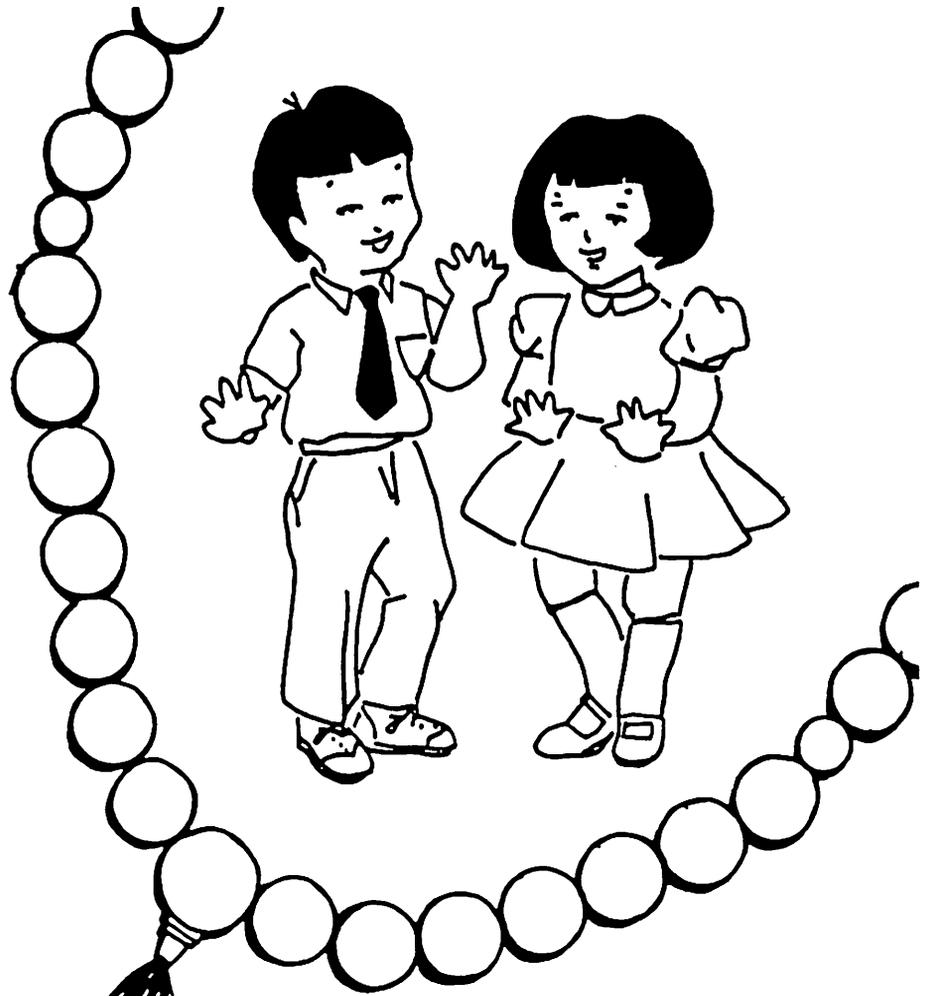
OBJECTIVES

Grade Level	Focus	Aims and Objectives
Fourth Grade	STUDY OF GAUTAMA BUDDHA Buddhist Observances Activities	Study the life of Gautama Buddha Teach concept of time with a time line How the life of Gautama Buddha relates to our daily lives
Fifth Grade	THE WAYS OF A BUDDHIST Buddhist Observances Activities	Review and continue to study the life of Gautama Buddha Introduce the Four Noble Truths/ The Eightfold Noble Path Train with feeling the Buddhist Way by helping students put into practice what they learn and understand
Sixth Grade	BUDDHIST HERITAGE Buddhist Observances Activities	Study the history and expansion of Buddhism Trace the Mahayana Movement through India, Tibet, China, Korea, Japan, Hawaii, North and South America Study the origin of Buddhist Churches of America How the Buddhist Heritage has contributed and affected your family

INTRODUCTION

The Fourth Grade Teacher's Guide will be a reference for the reader and workbook published and stored at the Buddhist Churches of America headquarters. The Teachers' Guide will be a combination of grades 4, 5, 6, but the workbooks will be separate. The Fourth Grade Workbook and reader are *Long Ago In India*. Please order *Long Ago In India* from the Buddhist Churches of America, Department of Education or Dharma School Materials Coordinator. The workbook for grades five and six will be combined and published under the title *Jishin Kyo Ninshin*.

自信教人信



NISHIN
KYO

NINSHIN



GRADE 5

Workbook

BUDDHIST CHURCHES OF AMERICA DHARMA SCHOOL

Grade Level	Focus	Aims And Objectives
FIFTH GRADE	THE WAYS OF A BUDDHIST Buddhist Observances Activities	Review and continue to study the life of Gautama Buddha Introduce the Four Noble Truths/The Eightfold Noble Path Train with feeling the Buddhist Way by helping students put into practice what they learn and understand. Me Unit.

The Ways of a Buddhist

Goals:

Train the student in the Buddhist way by helping him/her put into practice what he/she learns and understands.

Help students become aware of their feelings, interdependence and identity as an individual, member of a group (family, class, club, temple, etc.), a minority race, or culture society, and part of our environment.

Review and continue to study the life of Gautama Buddha.

Introduce the teachings of the Buddha: The Four Noble Truths and The Eightfold Noble Path.

Introduce the teachings of the Buddha. Emphasis is placed on the meaning, importance and internalization (on a personal level of the Four Noble Truths and the Eightfold Noble Path).

Lesson Plan Format:

Topic

Background information—for teachers and/or students

Procedure—activity options

A Buddhist Creed

Our religion teaches that truth and virtue must be realized through spiritual evolution. They cannot be acquired by merely assenting to creeds or believing doctrines. The following doctrines which are widely held among Buddhists are offered merely as helpful signposts set up by those who have traveled the Way before us.

1. We think that universes originate, develop, change and perish through operation of natural and inherent causes, and that this series of cycles has neither beginning nor end.
2. We think that man is not a mixture of physical form and everlasting spiritual substance, but a complex of processes which lasts as long as it functions, just as fire lives only while its fuel lasts.
3. We think that at death the vital forces cohere and after an interval, precipitate again into a biological birth.
4. We think that the unenlightened life is suffering, transitory, and empty, and we heartily desire to be free from it.
5. We think that sin is thought, speech, and action which springs from wrong views and evil passions and which obstructs compassion and insight.
6. We think that evil deeds are to be avoided and good deeds are to be done, not through fear or punishment or through desire for reward, but rather through understanding and compassion, and through unselfish devotion to virtue.
7. We think that the object of living is not the pursuit of wealth and pleasure, but the increase of virtue and wisdom.
8. We think that when the clouds of passion and ignorance are dispelled, the sun of insight will illuminate this world, and will reveal that its true nature is Buddhahood.
9. We think that Buddhahood is perfect wisdom, perfect compassion, perfect power of accomplishing good, the underlying ground of all existing things, and the seed of enlightenment which lie within all living beings.

The Four Noble Truths

Truth or Satya means absolute and unchanging Truth. To those who do not understand the Truth of the basic Principles, "All is Impermanence" and "All is Non-Ego" of the four characteristics and who are deluded and unenlightened will feel that everything is suffering.

The Four Noble Truths is the teaching which illumines and clarifies the truth of suffering and thereby, leads to the peace of Nirvana.

In the *Majjhima-Nikaya*, Sakyamuni Buddha explains thus: "The true and right Dharma is the Four Noble Truths. All Buddhas of the future also shall discourse on this. Bhikshu Sariputra is wise. I shall outline the Four Noble Truths to him. And for the benefit of others Sariputra will make further explanations and elucidate on this matter." Thus Sariputra explains the Four Noble Truths.

Truth of Suffering (Dukkha-satya): Sariputra said, "O Brethren, Buddha appeared in this world for our benefit. And for others, he taught and showed widely the Four Noble Truths. This is the Truth of Suffering, the Cause of Suffering, the Cessation of Suffering and Path to the Cessation of Suffering. O Brethren, what is the Truth of Suffering? They are the suffering of birth, old age, illness, death, parting from beloved ones, meeting those one dislikes, unsatisfied desires, suffering caused by the five skandhas." Thus suffering is explained.

Needless to say, birth, old age, sickness and death are suffering of human existence. Furthermore, there are added the sufferings of parting from those we love, living with those we loathe, the inability to possess things which one craves, suffering resulting from the five skandhas (form, feeling, ideation, motivation and perception). In other words, it is made clear and specific that aside from the sufferings of human existence, there are the sufferings which are conditioned upon the possession of the mind and body.

Cause of Suffering (Samudaya-satya): Sariputra said, "O Friends, what is the truth of Cause of Suffering? Within the six senses of eyes, ears, nose, tongue, body and mind, there are desires, defilements and attachments." Thus, he explained the causes of Suffering.

Samudaya is the source which causes all that is suffering in life. Suffering does not mean the opposite of happiness. Rather, it denotes that we are unable to accept in a natural way all that is. In all matters, man desires more and more like having an insatiable craving for water when thirsty. This desire is known as defilement because it causes misery and annoyance to the human body and mind. Therefore, the source of the Cause of Suffering lies in this defilement.

Cessation of Suffering (Nirodha-satya): Sariputra explained the Cessation of Suffering as, "O Friends, what is the truth of the Cessation of Suffering? If one transcends and is liberated from desires, defilements and attachments and severs, annihilates and abandons cravings, this is Cessation of Suffering."

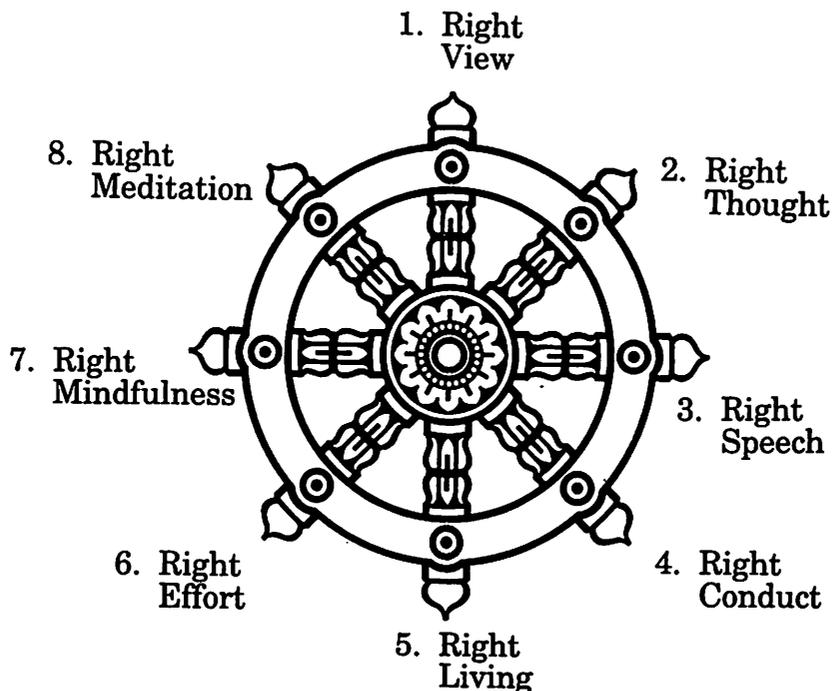
Cessation does not mean the cessation of body and mind. It is the annihilation of defilements and the disappearance of ignorance just as one blows out a fire. When sufferings have ceased, this is the state of Enlightenment. This life of peace is the realization of the truth of the Cessation of Suffering.

Path to Cessation of Suffering (Marga-satya): Sariputra continues, "O Friends, what is the Path of the Cessation of Suffering? It is the Eight-Fold Noble Path of Right View, Right Thought, Right Speech, Right Conduct, Right Livelihood, Right Endeavor, Right Mindfulness and Right Concentration." Thus, he explained the Path. It is a path which transforms the ordinary unenlightened existence of "All is Suffering" to a life of the enlightened, freed from defilements. This is the truth of the Path. The Eight-Fold Noble Path is the way of treading this path.

The Eightfold Noble Path

- 1. Right Views**
I shall always search for the Truth.
- 2. Right Thoughts**
I shall always have pure thoughts.
- 3. Right Speech**
I shall always speak kindly and truthfully.
- 4. Right Conduct**
I shall always act like a good child of Buddha.
- 5. Right Living**
I shall always live honestly.
- 6. Right Effort**
I shall always try hard to follow the teaching of the Buddha.
- 7. Right Mindfulness**
I shall always think of the teaching of the Buddha.
- 8. Right Meditation**
I shall always recite the Nembutsu.

The Eightfold Noble Path is often represented by the Dharma Wheel



The wheel symbolizes the Buddha's teaching. A wheel, as you know, has to do with motion. A wheel travels from one place to another. In using the wheel as a Buddhist symbol, it is meant that the truth of the Buddha's teaching should continually roll along helping to brighten the lives of the people.

Eightfold Noble Path

The Eightfold Noble Path is the last of the Four Noble Truths. The Buddha used the Eightfold Noble Path as the outline of a course of practice to bring about the cessation of suffering and to bring about enlightenment — Nirvana. The Eightfold Noble Path is a practical path to follow. It is based on actuality and the question, “Does this action lead to mental peace and tranquility?” The Eightfold Noble Path is a course of conduct and mental training that leads to the specific goal of enlightenment. It consists of:

Right Understanding	Wisdom Group
Right Thought	
Right Speech	Virtue Group
Right Action	
Right Livelihood	
Right Effort	Meditation Group
Right Mindfulness	
Right Concentration	

All of these must be practiced together, they cannot be separated. But for discussion, they can be considered in groups. Right Understanding and Right Thought form the wisdom group; Right Speech, Right Action, and Right Livelihood form the virtue group; Right Effort, Right Mindfulness, and Right Concentration form the meditation group. These three groups can be taken as stages of development, each forming a firm basis for the next, beginning with the virtue group.

The virtue group extols action based on love and compassion. Right Speech consists of abstaining from any falsehood, lying, gossip, or any speech that brings disharmony. Right Speech is speech that is useful to yourself and others. Right Action includes all that is covered within the five precepts such as abstaining from killing or stealing or from harmful sensual indulgence. Right Action is action that ceases from harming others and concentrates on pure actions free from the impurities of selfishness. Right Livelihood is avoidance of ways of living that bring harm and suffering to others. It means to live by a profession that is blameless and free from harm to oneself or to anyone else and to live by a profession that is productive and useful to society in general. All of these three factors of Right Speech, Right Action, and Right Livelihood are affirmations of doing good and of living in the Buddhist way of life and is a necessary basis for the other factors in the Eightfold Noble Path.

The second stage is the meditation group. This includes Right Effort, Right Mindfulness, Right Concentration. Right Effort means to exert effort to prevent the arising of harmful or unwholesome thoughts. This promotes good and wholesome thoughts. It concentrates on what is going on in our minds since this is the basis of our actions. Right actions will follow right thoughts, so effort is placed on thought. With Right Mindfulness, we pay attention and we develop our awareness of the body and the mind. It is with constant awareness that we are able to bring about a change in ourselves. Only thus can we avoid that which is harmful and promote that which is good. Through the development of Right Effort and Right Mindfulness, we learn to live in the present, to deal with

what is happening, and to understand what we ourselves are really like. Right Concentration develops a steady and unshakable mind. It is a concentration that is undisturbed by sense objects. With Right Concentration a person masters his mind, and it is with the mastery of the mind that true wisdom is cultivated.

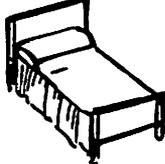
No we come to the third stage, that of the wisdom group. With Right Thoughts we have thoughts that are free from ego-centeredness. They are thoughts that are harmless and nonviolent and have love towards all. With Right Understanding we develop an understanding of life as it really is. We live in reality without the distortions of self-centeredness. We develop a clear realization of the meaning of such teachings as the Four Noble Truths. With Right Understanding we have an unshakable mind that is free from any clouding of understanding caused by wants and desires. At this point we are able to see reality and live in it.

For the Jodo Shinshu follower there are two special things to be noted about the Eightfold Noble Path. First it is a practical regime of action and mental cultivation that is applicable to our daily lives. It is designed to help us cultivate wholesome actions, feelings, and thoughts so that our lives will be better and healthier, increasing in wisdom and compassion. Secondly, we see that though it is a practical path and that we can progress along it, to reach its culmination is not an easy thing to do. We see how hard the path is to follow. Though we try our best, we can never put in enough effort. This is especially evident with the meditation group. We realize that to get beyond self, we need the path of the Nembutsu. Right understanding, free from self, comes to us from the Buddha. We attain enlightenment using his efforts, virtues, and understanding. In Shinshu we should exert as much effort as we can to follow the Eightfold Noble Path as the Buddha laid it out for us but for its completion and fulfillment we rely upon the Vow Power of Amida Buddha.

Sample Activities: Eightfold Noble Path

- a.) Ask students to complete the chart below.
- b.) Survey the class (orally) to find:
 - 1) How many people brush their teeth after every meal?
 - 2) How many people make their bed every day?
 - 3) etc.
- c.) Have each student list 5 things they will try to do better (during the next week, month, year?).
- d.) Some sample ideas:
 - Solve a Rubic cube in under _____ seconds
 - Earn a good grade on a test at school.
 - Complete a job that you've been putting off.
 - Learn a new skill.
- e.) Have students share results — after one week.
 1. Tell what specifically they were going to try to do.
 2. How and if they did it.
 3. Tell how they felt when they did/didn't do it.
 (Encourage use of words like: proud, confident, happy or joyful, grateful, successful.)

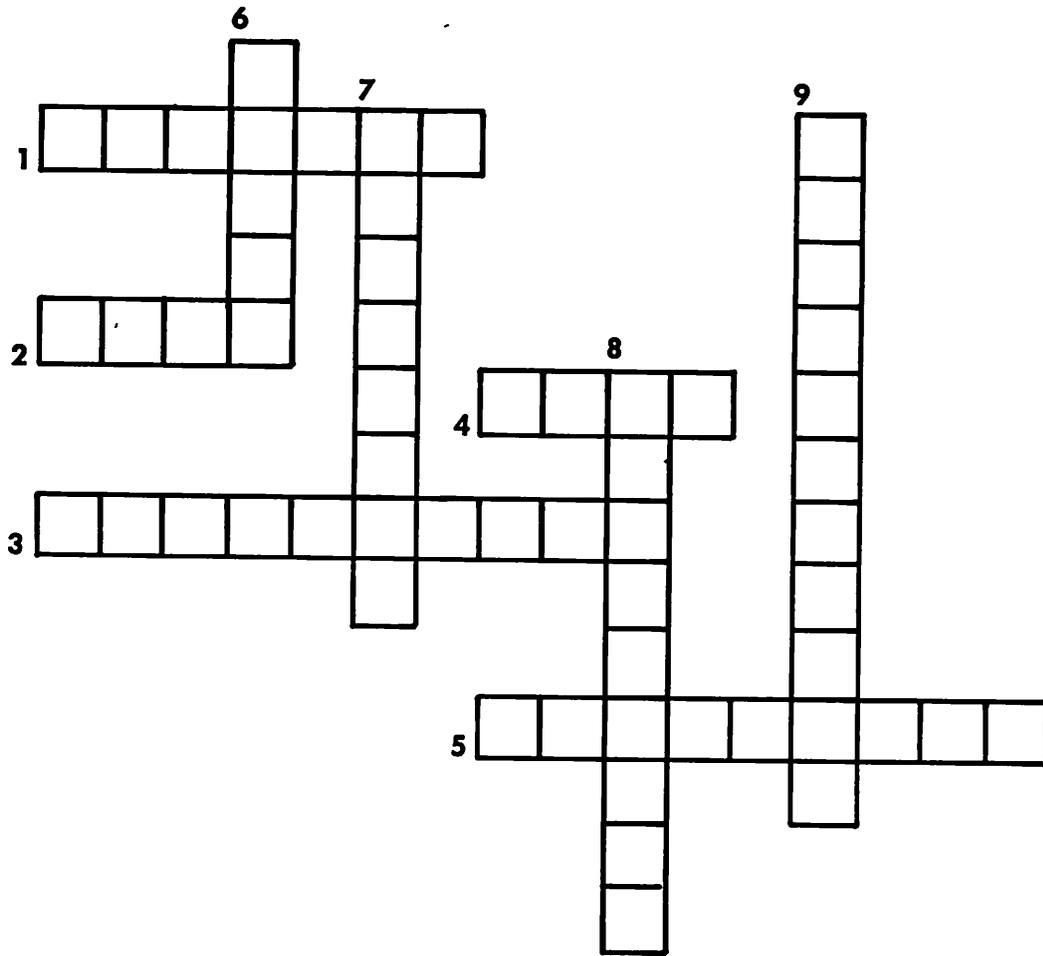
EIGHT GOOD HABITS

 BRUSHING OUR _____ AFTER EVERY MEAL	WASTING NO _____ 
 MAKING OUR _____ 	HANGING OUR _____ 
 WASHING OUR _____ 	DAILY STUDY AT _____ 
 GASSHO AT EACH _____ 	NAMU AMIDA BUTSU AT _____ 

Right Effort is to form good habits by little daily efforts.

Study the above drawings and fill in the proper word for each.

study meal teeth bed
 food bedtime hands clothes



ACROSS:

1. The opposite of cheating is _____ .
2. Hatred is overcome by _____ .
3. "All that we are is the result of what we have thought. The mind is _____ . What we think, we become." Buddha
4. Right understanding means right _____ .
5. The Four Noble Truths is a teaching which clarifies the truth of _____ .

DOWN:

6. The opposite of conflict and war is _____ .
7. _____ affect our character even though we often hide them.
8. _____ Path = right view, thoughts, speech, conduct, living, effort, mindfulness and meditation.
9. Dharma Wheel = _____ .

Right Speech

Could you possibly remember all the words you have spoken today? Do you think they were all gentle and kind? Or were they blurted out without thinking or caring how they sounded to the ears of those about us?

It isn't always those who speak the loudest or the most, or who are the smartest who are best liked. If we played a record over and over again, we would very soon become tired of it.

What we think shows on our face. Those persons with kindly smiles and friendly eyes have kindly thoughts too.

The Buddha said, "...It is easy to slip into shamelessness, to be pert and bold like a crow, to hurt others and then forget it..."

The face of every boy and girl is beautiful if their thoughts and words are gentle and kind. It does not matter if your nose isn't shaped just exactly right, or if your teeth aren't like shining pearls, for truly you are beautiful or ugly depends upon your thoughts and words.

You are a little shrine. Deep within you is a part of Amida Buddha. Keep your little shrine lovely. Your thoughts are the flowers and words are the incense you offer.

"As a flower that is lovely, beautiful and scent-laden, even so fruitful is the well-spoken word of one who practices it."



Tissa

Tissa was a very young disciple of the Buddha. He was probably only twelve years of age. Tissa was having all kinds of troubles getting used to being a disciple. One day, feeling very unhappy with everything, he went and sat beside the Buddha and burst into tears.

“What is it, Tissa? Why do you sit beside me, woeful, dejected and shedding a flood of tears?” said the Buddha.

Thereupon, Tissa told a long story of how the other young disciples were making fun of him, teasing and tormenting and mocking. Tissa used some mighty hard words describing the meanness of those teasing him.

The Buddha listened until Tissa had finished and then he asked the young man how it happened that he had such a sharp tongue and yet he could not stand the sharp tongues of others.

The Buddha further said, “One who speaks with a tongue like yours should also endure the tongue of others. Be not angry Tissa...keep your heart strong and unwavering...be kind-hearted.”

And then the Buddha told Tissa of a man who came and poured out a great string of unkind words even to the Buddha.

“Son, if a man does not want to accept a gift offered to him, to whom does the gift belong?”

The man answered, “The gift belongs to him who offered it.”

“My son,” said the Buddha, “You have railed me, but I decline to accept your abuse of others. Therefore, your abuse still belongs to you. It will bring misery to you, for misery always comes to the evil-doer.”

* * *

Some words are like:

A babbling brook?

A sword?

Vinegar?

Sandpaper?

Water faucet...running hot and cold?

The compassionate Buddha?

Honey?

Fresh snow?

A treasure chest?

The Sun?

Right Effort

Background Materials:

RIGHT EFFORT

It is only by putting forth effort that one acquires enlightenment. Right Effort, the sixth stage of the Noble Eightfold Path, is the core of the Path. Without properly directed effort the others cannot be attained.

The purpose of Right Effort is to cultivate a highly developed will power which enables one to prevent bad qualities from arising in his mind, to put away bad qualities that may arise, to produce goodness not previously existing and to increase the goodness which already exists by fixed attention and application.

We need a strong will in order to live virtuously, abstaining from evil temptations and pitfalls which surround us day and night no matter where we are. We need a strong will in order to practice what we think is right and what we think is good.

By Right Effort we must train our minds to form good habits so that we may be able to behave ourselves at will. Of course, it will be hard and will require a great deal of effort at the beginning but we should keep up our effort daily until it becomes a natural thing to do what we think is good without any effort.

Procedure:

1. Read aloud to introduce topic:

RIGHT EFFORT

None of the points of the Noble Path has any real meaning if it is not accompanied by RIGHT EFFORT. Even the finest car is useless if there is no gas in the tank. The gas is the energy that makes the car run. Another name for Right Effort is Right Energy. If this sixth point is missing, then the other points of the Path have no life in them.

2. Dana project — “Secret Job”:

- a. Have each student identify one or two jobs they can do in or around the temple.
Teacher may suggest examples:
empty a certain garbage can, straighten up the Gatha books, push in chairs at end of a class, water a neglected plant.
- b. Direct students not to reveal or discuss their particular job with anyone (not even teacher or parent).
- c. Direct students to make an effort to do his/her job every visit to the temple.
- d. During each class — (individually) ask students to share:
 - 1) How they feel about their “secret job.”
 - 2) How they feel about it when they don’t do it.
 - 3) How they feel about the “secrecy.”
 - 4) How they feel about “rewards” for their efforts.

Encourage use of words like: proud, useful, compassion, helpful, grateful, joyful

Option One:

a.) Read the story aloud:

Right Effort

There were three boys who lived not too far from each other. Paul, Pete and Phil, had grown up together. They played the same games and went to the same school. They were big boys now and with summer vacation coming up, they decided to earn some spending money. Since they lived so close to the harbor, they asked for work at the docks.

The manager of the shipping company was very nice to them; he liked the looks of the boys. He hired all three of the boys and offered them the same pay. Several weeks went by. One day, the fathers of the three boys were talking about them and began to talk about how the boys were doing at work.

Pete's father, out of curiosity asked, "How much is your boy earning?"

"Well, Paul's making twenty dollars a week," said Paul's father. "That's not bad for a beginner. They gave him a five dollar raise already. What's Pete getting?"

"Only fifteen dollars," said Pete's father rather disgusted. "I'd like to know why. Doesn't seem fair to me. I wonder what they're paying Phil?"

"I hate to say," said Phil's father. "But Phil tells me that they have just raised his pay to twenty-five dollars a week."

"Twenty-five!" exclaimed Pete's father, getting quite red in the face. "Just think of that! And Pete is getting only fifteen! I'll go down first thing tomorrow morning and tell the manager what I think of him."

Next morning, Pete's father phoned the manager and made an appointment to meet him at ten o'clock. The more he waited, the angrier he became as he thought of all the terrible things he would say to the manager on meeting him.

The manager was quite aware of why he had come. "I suppose you want to know why your boy is being paid only fifteen dollars a week while the other two boys from your district have been given a raise," he said.

"Yes, indeed," said Pete's father, who showed a very disturbed face. "And I think it's..."

"Never mind saying what you think," said the manager. "How long can you be here?"

"Just as long as I have to, in order to see that justice is done," said Pete's father.

"Well, it may take an hour or two," said the manager. "Just take a seat in this side room and keep out of sight, and watch what happens."

Pete's father was taken by surprise and did not know what else to do but do as he was told. He sat down where he could watch what went on in the office without being seen by anyone.

Meanwhile, the manager had pressed a button under his desk. Soon the door opened and in walked Pete. His father watched as the boy slouched up to the desk.

"There's a ship just coming in the harbor, due to dock shortly," said the manager. "Get me full details and report to me in half an hour."

"All right," said Pete, and shuffled out of the office.

After a few minutes, Pete's father wondered just what sort of report his boy would bring back. Imagine his surprise when the half hour was up, there was no sign of Pete. The boy seemed to have forgotten all about his instructions.

The manager pressed the button again and told the secretary to send for Paul. The boy arrived and stood attentively in front of the manager's desk.

"There's a ship just coming in the harbor, due to dock shortly," repeated the manager.

“Get me full details and report in half an hour.”

Again the minutes slipped by. As the time limit was almost up, Paul returned.

“The ship has just docked, sir,” he said. “She’s a big ship and quite heavily loaded with cargo,” said Paul.

“Is that all?”

“That’s all.”

“Thank you. You may go.”

Then the manager pressed his bell the third time, and after a few minutes, in came Phil.

The manager again repeated his request about the incoming boat.

Twenty minutes later Phil was back in the manager’s office.

“Well, Phil,” said the manager, “What did you find out about the ship?”

“She’s a 10,000 ton freighter, sir. Last port of call was Cape Town, South Africa. She docked at 10:10 A.M. The cargo is chiefly oranges and other fruits. There are about a hundred men busily unloading her now, sir. The captain wants to sail again a week from tonight. Repairs are needed to the radio and in the boiler room.”

“Thank you, Phil, that is what I wanted to know. You are excused.”

“And now,” said the manager, turning to Pete’s father, “Do you want any other explanation of the difference in wage rates?”

* * *

b.) Have students explain (written or orally) why each person was paid differently.

c.) Discuss how the students feel about:

(1) Pete — was money his only reward?

(2) Are we always rewarded for our efforts?

How?

Right Meditation

Background Materials:

We come to the eighth stage of the Noble Eightfold Path — Right Meditation, but this is not final. Those who have attained this stage must come back once more to the first stage — Right Views, and go through the eightfold path of a higher level than before, repeatedly until they reach the final stage of Enlightenment or Nirvana.

Buddhism puts more stress upon meditation than any other religion. Indeed, we may say that Buddhism is a religion of meditation.

Nembutsu is the most direct and practical way of meditation for us. The Buddha could attain deep meditation whenever he wanted to, but our modern life does not allow us to go through what the Buddha did. Yet, we are able to recite “Namu Amida Butsu” any time, any place, and calm our minds while we are engaging in our busy worldly affairs.

We Buddhists should make this practical meditation of Nembutsu a habit in our religious life.

Option One:

Procedure:

1.) Read aloud to introduce Right Meditation:

Right Meditation is the last of the Noble Eightfold Path. It is the concentration of mind on the Buddha and his teaching.

The most effective and practical way of meditation which we can practice at any given moment even while engaged in our busy daily life is the "Namu Amida Butsu."

2.) Each child should practise meditation daily.

Share, (copy, recite) each of these sayings daily.

Encourage each student to memorize them.

Project can be designed to provide each child with a copy of these sayings.

Parents should be encouraged to learn and recite these with their children daily.

Mealtime

Thank you Buddha for this food,
And all the things that make it good.
For my health and wisdom too.
Namu Amida Butsu

I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.
Namu Amida Butsu

Option Two:

- a. Read and discuss question
- b. List other examples of Right Mindfulness.
- c. Discuss and/or illustrate them. (See Sample).

1. Does Right Mindfulness mean thinking several things at one time?
2. Right Mindfulness is often called Right _____ .
3. It is helpful to us in all the things we do if we have Right Mindfulness? Why?
4. What often happens when we are trying to do two or three things at one time?
5. If we don't have Right Mindfulness, are we more likely to have happiness or unhappiness? Why?
6. If we don't have Right Mindfulness in our school work, are we likely to pass the examination?
7. What does your bathroom look like after you have washed your face and hands?
8. How did you leave your table after breakfast this morning?
9. How do you leave your bedroom when you leave for school everyday?

Let us do our work willingly, and be happy and thankful that we are able to do them, ever mindful of Buddha's presence among us.

Right Mindfulness

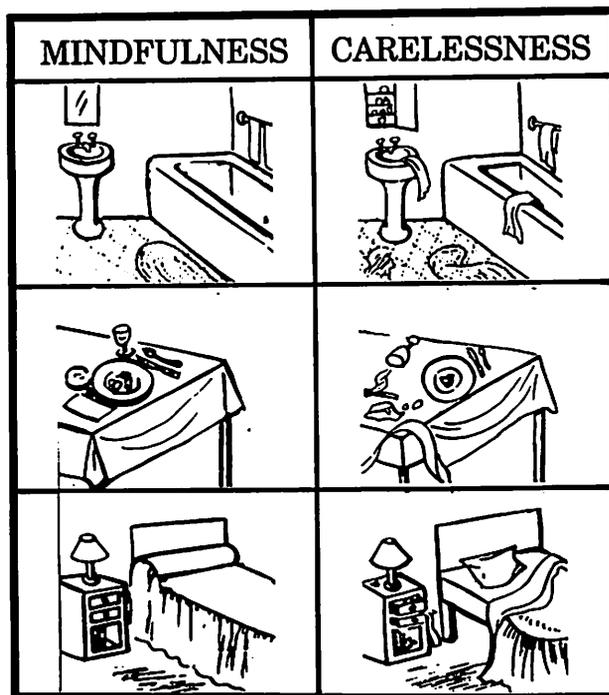
Background Materials:

RIGHT MINDFULNESS

Right Mindfulness means to maintain a pure and thoughtful mind. It is difficult to advance along the path that leads to enlightenment as long as one is covetous of comforts and luxuries and allowing his mind to be disturbed by the desires of senses. There is a wide difference between the enjoyment of life and enjoyment of the Dharma.

It is the mind that creates fears and sorrows; that develops peace and happiness and that produces good or bad karmas. Mind is the source of all things. If the mind enjoys worldly affairs, illusions and suffering will inevitably follow, but if the mind enjoys the Dharma, happiness, contentment and enlightenment will just as surely follow.

Therefore the main purpose of Right Mindfulness is to keep ourselves "ever mindful and self-possessed" while we are engaged in our daily tasks. In other words, it is to do whatever we are doing thoroughly and with full attention and not jump from one thing to another or do things haphazardly. When we are studying shouldn't we study wholeheartedly? When we are playing shouldn't we play without worrying about studies? Students who can concentrate their thoughts in their study can also enjoy their leisure to the fullest extent.



Let us do
everything
in our daily
lives with
thorough
attention

Procedure:

1. Read aloud to introduce:

RIGHT MINDFULNESS

A Buddhist must be mindful of his body, feeling, mind, and all thoughts that arise in him.

He must understand the strength and weakness of his body. He must know his own feelings. He must know his mind so that he will be able to tell if his mind is greedy, happy, at peace, etc.

He must know the thoughts that arise in him because the things he does and says, come from his thoughts.

2. Activity:

Option One:

- a) Ask students to complete the following statements. Remind them: Give each question some thought. Be honest.
- b) (Provide each student with a questionnaire). Questions:
 - 1) _____ makes me happy.
 - 2) When I think of something or someone nice I think of _____ .
 - 3) _____ makes me sad.
 - 4) When I share with someone it's because _____ .
 - 5) People who _____ make me mad.
 - 6) I think the best age to be is _____ .
 - 7) The last time I was scared I was _____ .
 - 8) If I could be anyone in the world it would be _____ .
 - 9) If I could be any place in the world I would go to _____ .
 - 10) When I feel sad I _____ .
 - 11) I am ??? at _____ .
 - 12) Some people have bad habits, a bad habit I have is _____ .
 - 13) I like to _____ when I'm by myself.
 - 14) When I grow up, I'm never, ever going to _____ .
 - 15) The hardest thing for me to do is _____ .
 - 16) The easiest thing for me to do is _____ .
 - 17) Some people you know you can always trust. A person I know like that is _____ .
 - 18) The person or thing I love the most is _____ .
 - 19) ...teacher's option to add other questions
- c) Share and discuss answers.

Identity & Interdependency Unit

Objectives:

- 1) help students become aware of their identity and interdependence
 - as an individual and member of a family, group, society and universe
 - as a human being with feelings, emotions, positive and negative attributes and desires
- 2) help students relate the basic teachings of Buddhism to their own identity and interdependence, e.g. Karma, readings from the Dhammapada.

Who Am I? — identify oneself and others in the group

Procedure:

- 1) Have students complete one of the following autobiographical activities:
 - Option A: copy and complete the questionnaire #3; then share or post
 - Option B: Time line “Who am I?”
(Note:) 1. Teacher will have to revise the assignment to fit the needs and limitations of their class.
2. Section 3 may have to be done with the help of the minister or a church leader.
3. Section 4 you will probably need some background materials on the life of the Buddha.
4. Section 3 and 4 can be done as a class.
- 2) Have students complete one of the following activities to help them “feel good” about themselves
 - Option A:** 1. Ask each student to list things he/she is good at — brag, list things he/she is/has been successful at (awards, achievements)
2. Share these things with each other, share how they feel about their successes, accomplishments, positive things
3. Then ask each student to answer each of these questions (written or orally)
List special things you’ve done for your parents or a friend.
List any special thing you’ve done at school you proud of.
List things you are proud of other than what has been mentioned (e.g. my dad, my job delivering papers).
Tell about a time you tried or worked particularly hard at something.
Tell about something you do for our environment or ecology, our temple.
Your neighborhood or community.
Students and teacher may wish to add more questions.
 - Option B.** Personal flag: discuss what flags are used for and tell.
Using construction paper, felt pens, fabric crayons etc. Have each student make a personal flag.
See ideas in Option C — collage of self
Share flags and their meanings
Share with other grades and students

Option C. Collage of self: Each student make a picture collage that shares things about himself/herself use pictures from magazines, newspapers, photographs, symbols, team or club emblems, words, religious symbols, drawings, labels. . .accept anything.

Post finished pictures.

Students should be encouraged to use pictures or words that express feelings, emotions and things they feel strongly about.

Students should be encouraged to talk about what they include.

Option D. Commercial for oneself:

Discuss what commercials do, their power needs etc.

Ask each student to prepare a commercial advertisement (poster, TV commercial, radio commercial, newspaper advertisement, brochure) about himself/herself. You may wish to present the idea to the class the week before so they'll be ready.

Present the commercials — (invite parents and sensei) to attend.

Accept any media. Encourage students to include things that share emotions, feelings, things they feel strongly about.

QUESTIONNAIRE — WHO AM I?

Name _____

Birthday _____ Age in Years _____

Address _____ Phone Number _____

— List ten words that describe you best.

— List ten words that describe people in your family.

— How do you spend your time after school and on weekends?

— I get turned on by.

— What is your favorite pasttime? What is your least?

— Who is your best friend? What do you share in common?

— What is it about you that makes friends like you?

— What does friendship mean to you?

— List three things you want to become.

(1.) _____ (2.) _____ (3.) _____

— The one thing I want to accomplish is _____

— The thing you like best about yourself.

— What would you change about yourself if you could?

— What do you do when you're unhappy?

— What kinds of things make you unhappy?

— I feel important when _____

— At school I am _____

— I get unhappy when _____

— The thing I am most concerned about is _____

— I feel sad when _____

— When I'm sad I _____

— I appreciate _____

— I am learning to _____

— I need help to _____

(Add other questions if you wish)

Who Am I?

In an attempt to get a visual picture of oneself, a time-line will help. A chronological chart will also do. In any event, the following areas should be considered.

Section One

The people involved. Pictures of grandparents, parents, and so forth should be collected. Other information such as date of birth, place of birth, what prefecture, occupation and so forth will also help.

Section Two

Social Setting. Study or collect material dealing with the historical setting in which the people involved lived within. Also, find out the historical events in which they participated. What influenced their lives. List the good things, the bad times, and so forth.

Section Three

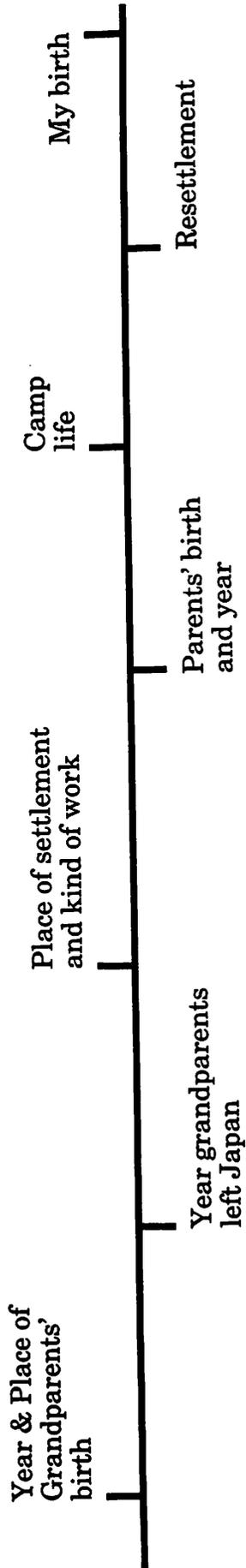
Religious Setting. Find out what the family religious tradition has been. Try to find out what the temple meant to the family and what influence it had.

This entire section should study the lives of people in the past, as far back as it can go, Issei, Nisei, and bring it up to the present.

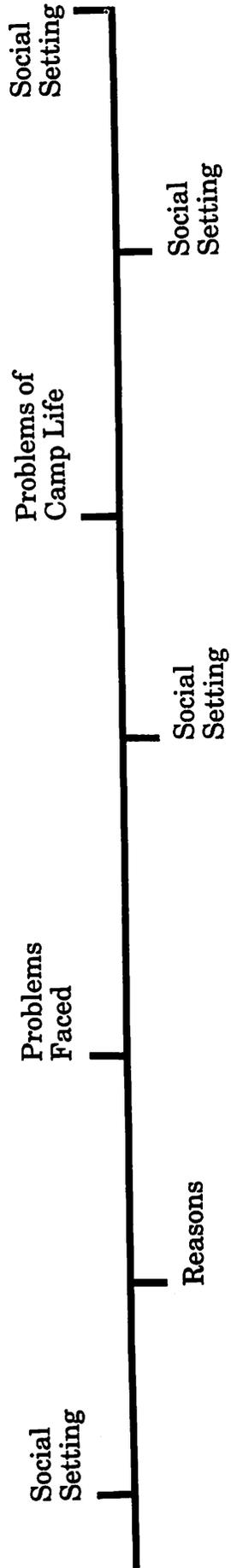
Section Four

Total Religious Tradition: A total Buddhist tradition chart should be made to get some idea as to how long personal Buddhist tradition really is. (See the examples on the following two pages. Note: The whole process need not be done in this manner.)

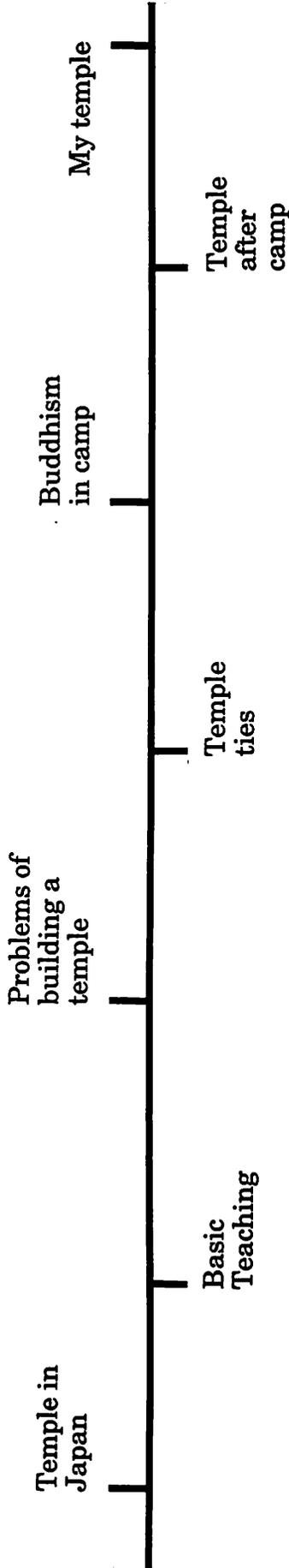
**Time-Line
Section I**



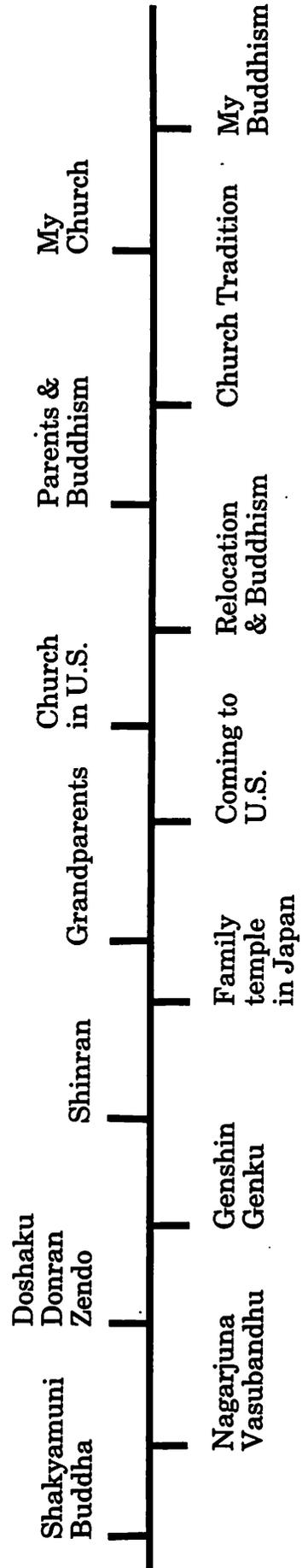
Section II



Section III



Section IV



The Travel Bug

1. I have been in these states:

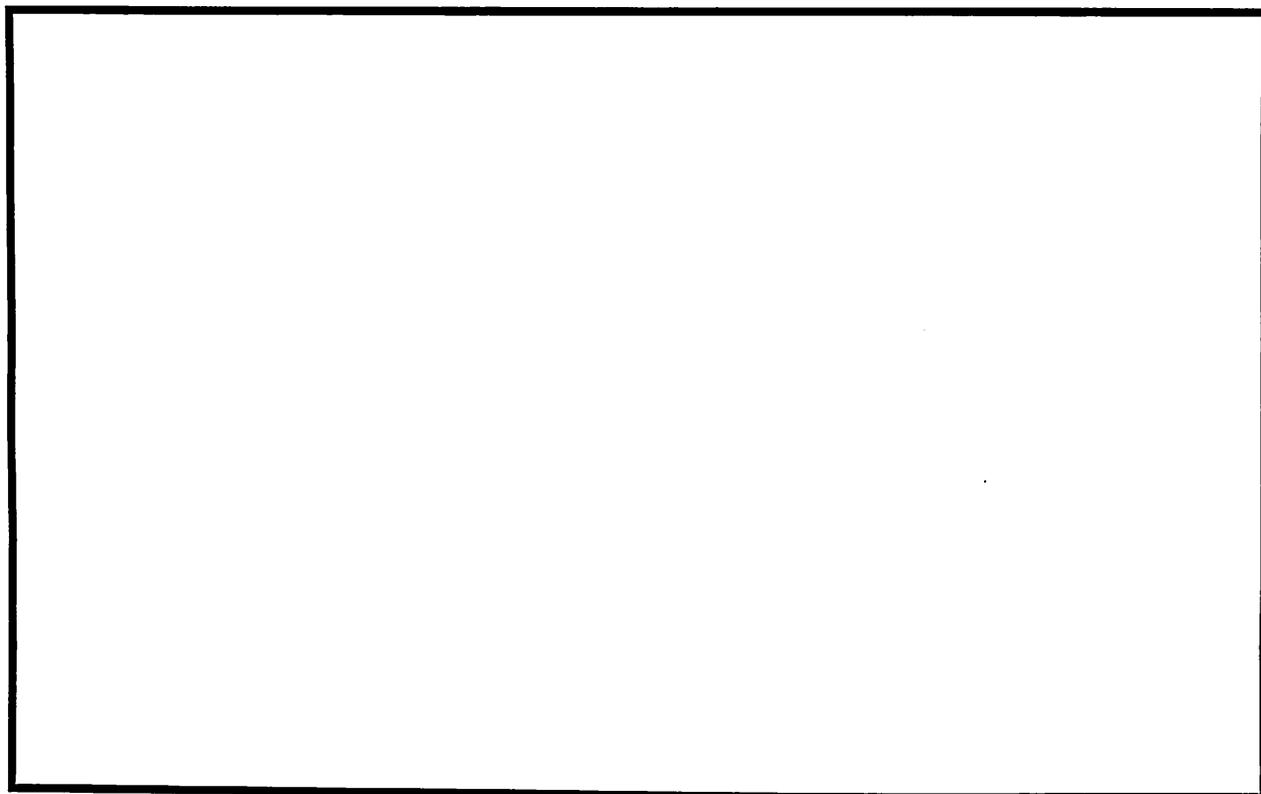
2. I have been to: (✓ those you have seen).

- | | | | |
|----------------|-------|----------------|-------|
| a. airport | _____ | h. museum | _____ |
| b. art gallery | _____ | i. zoo | _____ |
| c. ball game | _____ | j. planetarium | _____ |
| d. beach | _____ | k. train depot | _____ |
| e. mountains | _____ | l. bus station | _____ |
| f. park | _____ | m. library | _____ |
| g. circus | _____ | n. Temples | _____ |

3. One place I would like to see in the future is _____

_____ because _____

4. Here is a picture of the special place I would like to see. My Buddhist place.



Imagine

Do you ever try dreaming when you are not asleep? Here are some day-dreams you can have fun with. Imagine that.....

1. You are flying your own airplane. Where would you go?
Who would you take with you?

2. You won a giggling contest. What did you get for first prize? What did you do with it?

3. You cannot be *seen* by anyone, but you can see everyone else. What would you do all day?

4. You can jump *higher* than anyone else in the world. People are always asking you to:

5. You can travel the Buddhist Path — where would that be?

What I Learned About Myself

1. I did _____ did not _____ meet my goals.
2. I think I have improved this year in _____ .
3. I was happy that I _____ .
4. I still need to work on _____ .
5. The one new thing I discovered about myself was _____
_____ .
6. This year I learned at Dharma School how to _____ by myself.
7. If I could change one thing about myself it would be _____
_____ .

My Special Feelings

Purpose:

Students will have the opportunity to investigate feelings. They will also explore and compare their values with those of their peers.

Directions:

Many students will not be able to identify “feeling” words. As a class list all the feelings that students can think of, angry, sad, ashamed, happy, afraid, etc. Then ask students to think about things that happen to cause these feelings.

1. Students can make a happy and a sad face and glue them on a popsicle stick or tongue depressor. They can use the faces to respond to questions you or other students ask. For example:
 - a. How do you normally feel when you get up in the morning?
 - b. How do you feel during math class?
 - c. How do you feel about the way your room is decorated?
 - d. How did you feel most of the time during school last year?
2. Discuss questions: What is the feeling that you have most of the time?
What is the dominant feeling in your life?
3. Another possible discussion question: When you want to change the mood you are in or the way you feel, what do you do? Why?

My Special Feelings

I am happy when _____

I get angry when _____

I hope that _____

I am good at _____

I am afraid of _____

I am ashamed of _____

I feel sorry for _____

I am really good at _____

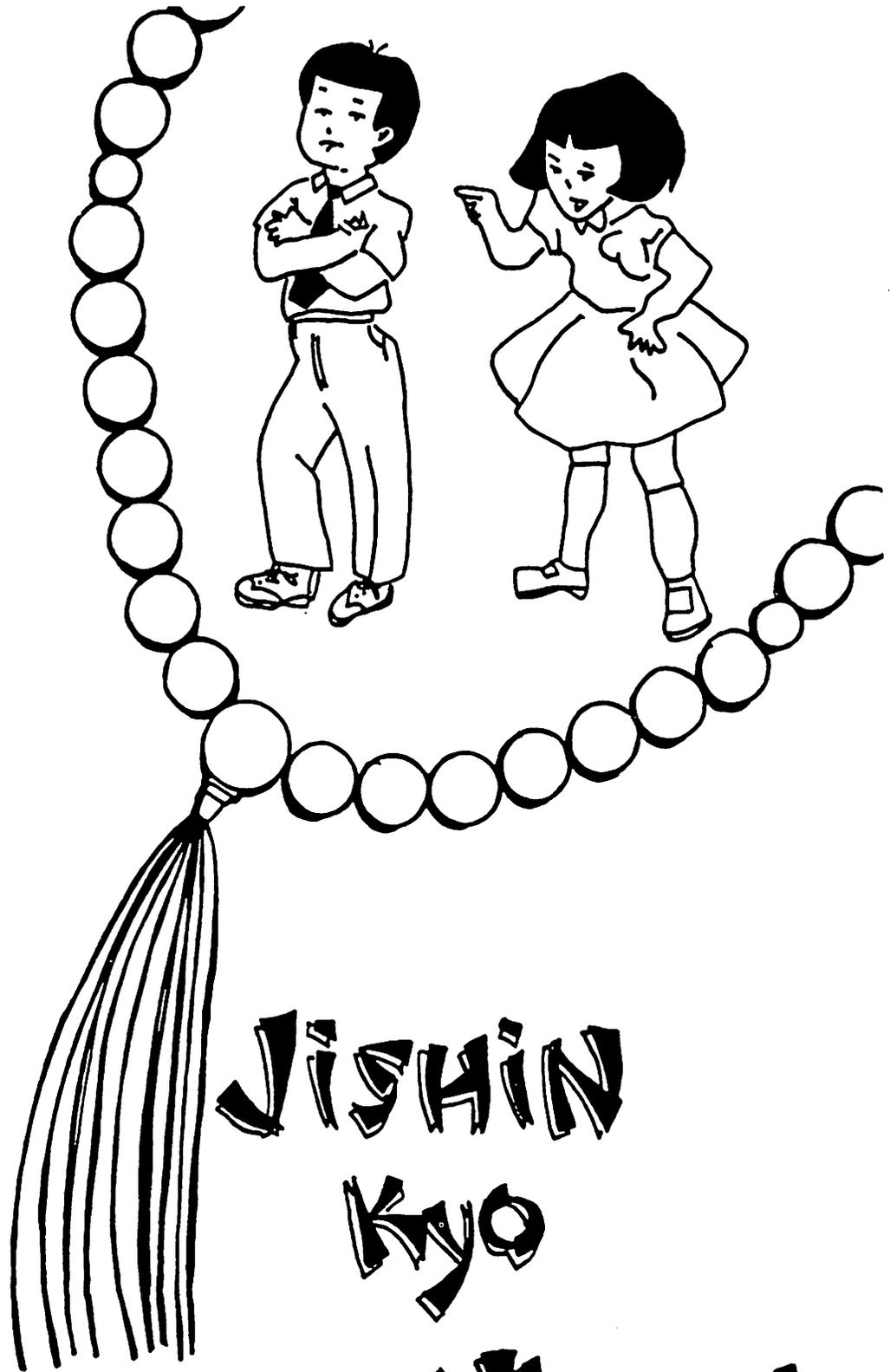
I get excited when _____

I am thankful for _____

I am proud of _____

I have learned about the Buddhist's teachings. I can apply them in my daily life in this way.

自信教人信



JISHIN
KYO

NINSHIN



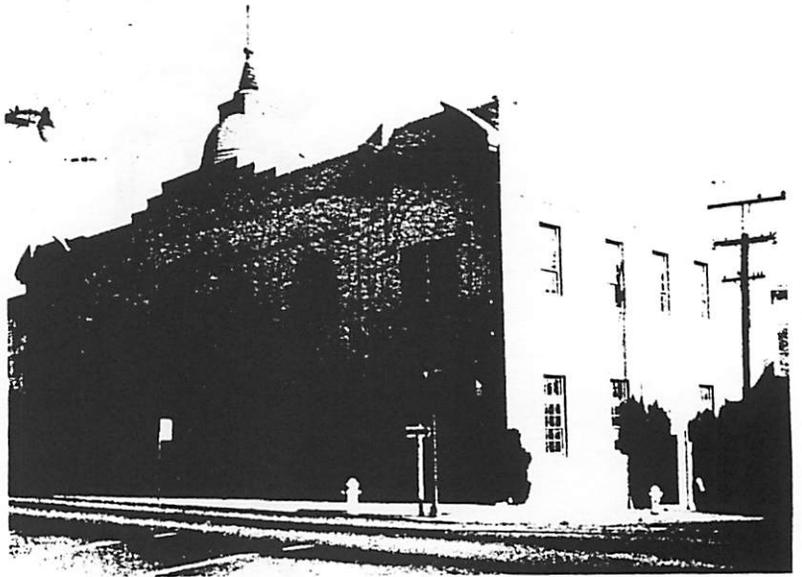
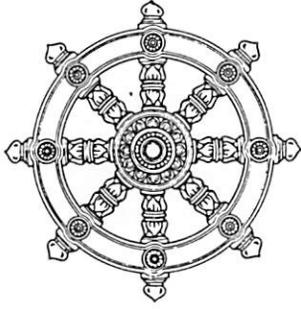
RADE 6

Workbook

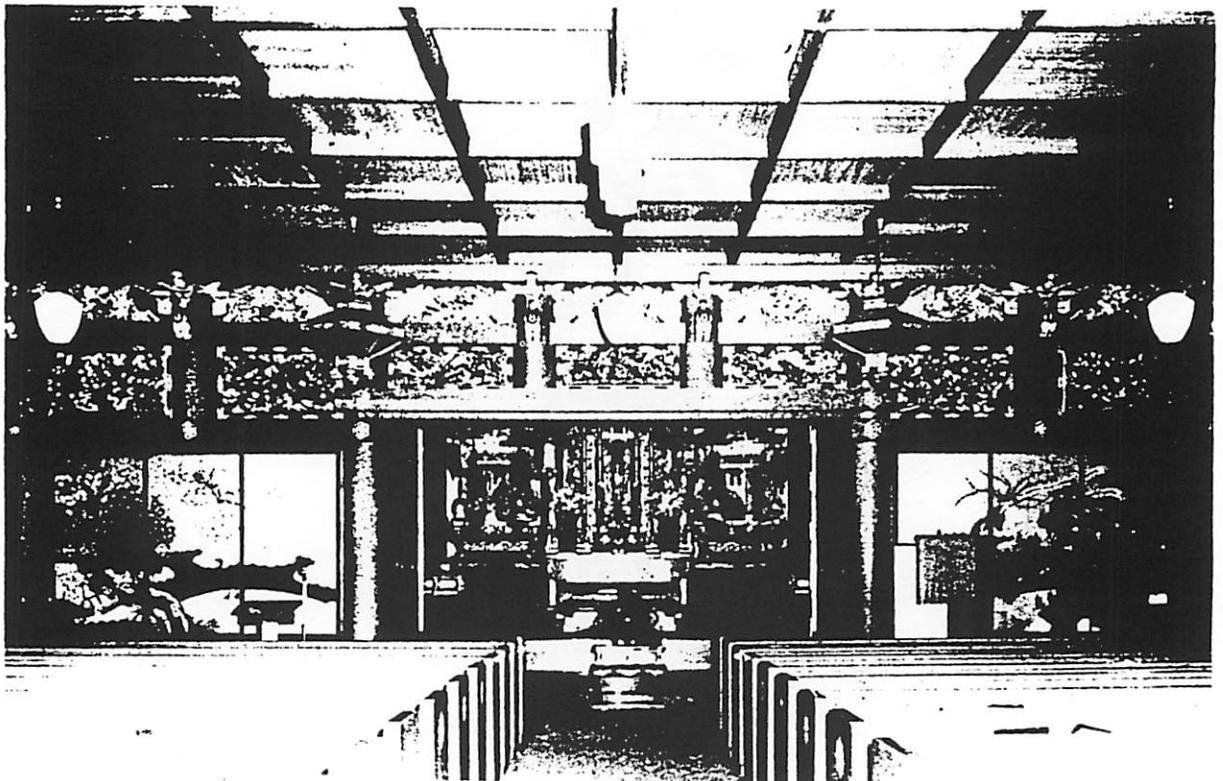
Grade Level	Focus	Aims And Objectives
Sixth Grade	BUDDHIST HERITAGE Buddhist Observances Activities	Study the history and expansion of Buddhism Trace the Mahayana Movement to Japan and study the origin of Buddhist Churches of America How the Buddhist Heritage has contributed and affected our family.

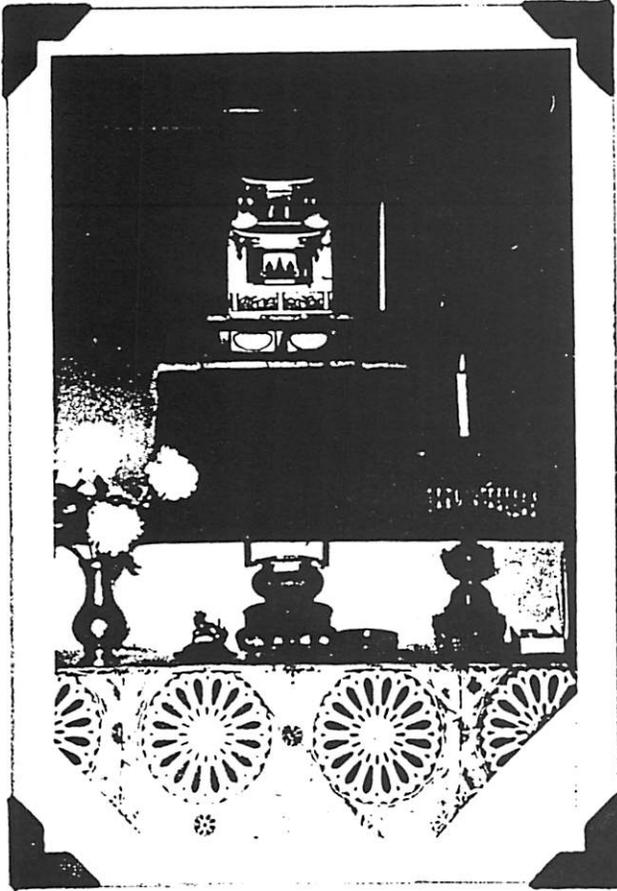
**NAMU
AMIDA
BUTSU**

南无阿弥陀佛

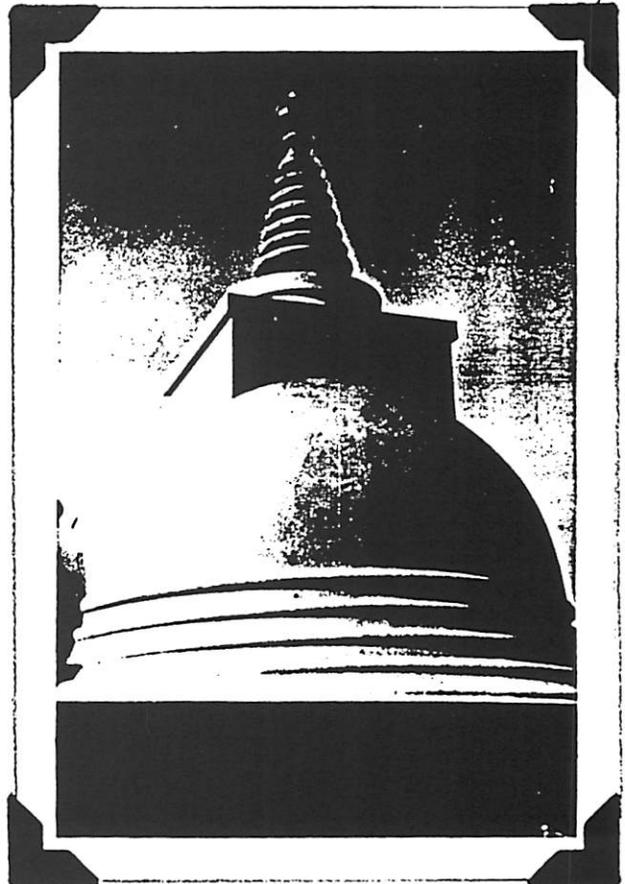


(Top) The stupa, enshrining the sacred relics, is atop the building. (Bottom) The sanctuary of San Francisco Buddhist Temple is also the Hondo for the Buddhist Churches of America.





Enshrined relic



Stupa

Learning From Older People About Change

Almost all cultures include grandparents and great-grandparents in the family unit.

It's always fascinating to listen to the older generation. Through them the "old days" become an immediate part of our present. "Tell me about when you were a kid." "How was it way back then?" or, "Tell us a story."

Prepare:

Develop a set of questions you wish to ask. Tape record the interview.

Hints to make the interview work:

1. Have children prepare and send questions in advance.
2. Let the visitor know in advance the goal of the lesson.
ie.: a comparison of environments and people now and then.
—Ask the visitor interesting facts about his/her life.
3. If possible, visit the elderly person in his/her home. Follow this up by including him/her in a class function.
4. Adopt him/her by keeping communication open through letters, art work, telephone calls, visits and invitation to events.

Sample Interview Questions

1. When and where were you born?
2. Describe your family, home and community as it was when you were a young child.
 - a. Family, including pets
 - b. Type of home (brick, wood, 1-2-3 stories, near road, stream, trees, etc.)
 - c. Was it a farm, small town, or city home?
 - d. Where did your grandparents grow up and live?
3. Describe:
 - a. How large was your grammar school? (number of rooms, teachers and students)
 - b. How did you get to school?
 - c. What was one of your favorite books?
 - d. What were your chores?
 - e. What did you do with your free time? (hobbies, etc.)
4. Housing:
 - a. How was your home heated?
 - b. How was your home lighted?
 - c. Where did your water come from?
 - d. What was your bathroom like?
5. Food:
 - a. What was your kitchen like? What fuel ran your stove? Heated your home?
 - b. How was your food preserved? Where did your ice come from?
 - c. Where did you get your food? (home garden, corner store, delivery truck, etc.?)
 - d. Can you remember how your food was packaged? Type of containers?
 - e. What were some of your favorite foods as a child?
 - f. Can you name any special foods you used to prevent or cure illness?
 - g. What foods were special holiday treats in your family?
6. Changes:
 - a. What modern convenience, that you did not have as a child, do you most appreciate now?
 - b. What do you dislike most in our modern environment?
 - c. Do you think people were happier then or today?
7. Buddhist Life:
 - a. Where did you attend temple?
 - b. What were the services like?
 - c. What language did you speak?
 - d. How old were you when you first attended service?
 - e. Please tell me about your service.
 - f. Please tell me about your Buddhist life.

Japanese Surname

Objective:

The students should be able to:

1. Be able to write their surname written in Kanji. (Have the minister assist you.)
2. Be able to understand the ancient writing and history, each Kanji in their surname.
3. Be able to recognize Namu Amida Butsu in Kanji.

Procedure:

Show the class Namu Amida Butsu written in characters.

Ask each student to write his name in Kanji, if able to do so.

Ask each student to investigate at home how to write his name in Kanji.

Assist each student to discover the ancient way of writing each character.

Activity:

Each student write his surname in ancient characters. Use brush (fude) and black ink (sumi).

Resource person to demonstrate calligraphy.

Spread of Buddhism to Japan

Objectives:

The students should be able to:

Trace the spread of Buddhism from India to Japan.
Understand the reasons why Buddhism expanded from India.

Materials:

Map — The spread of Buddhism

Procedure:

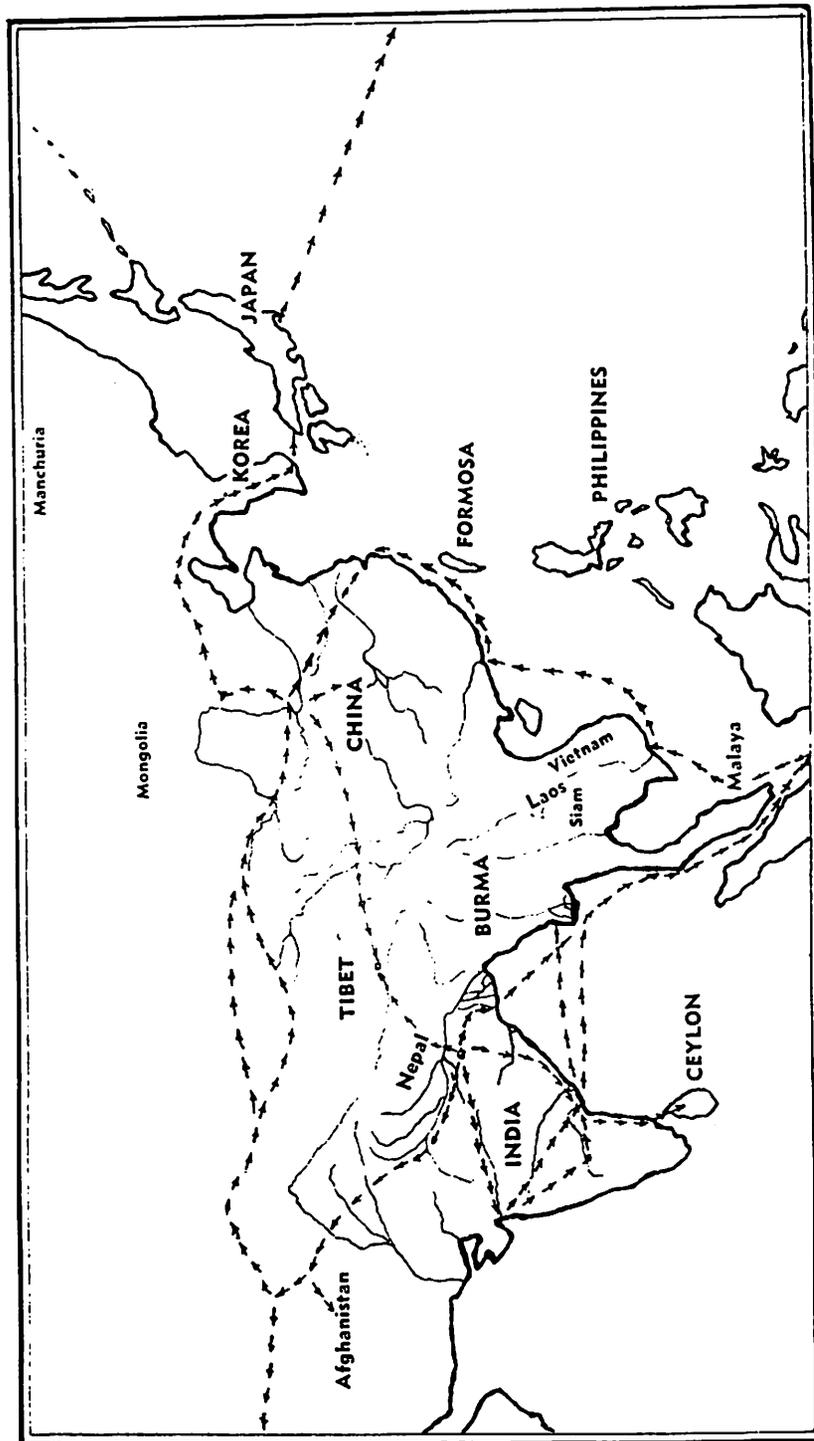
1. Provide a copy of map for each student.
2. Assist students locating places on map.
3. Point out that:
 - a. Geographical barriers prevented Buddhism from entering China directly from India.
 - b. Buddhism entered China from Central Asia through the silk route about 1st Century AD.
 - c. Traders were initially responsible for introducing Buddhism into China.
 - d. The trade routes stretched from Europe through China to Korea and to Japan.
4. Ask each student to trace on the map the route from India to Japan.
5. Examine and discuss other routes how Buddhism expanded from India.

Other points of discussion:

1. Silk used by early Roman and Greeks (How did they get it?)
2. Why do some Buddhist sculptures of Western India and Central Asia have Greco-Roman features?

Activity:

Each student pretend to be on the silk road during 1st century A.D. Write a short journal on what one may have experienced on the journey.



The Spread of Buddhism

Background Material:

BUDDHISM AND ITS ENTRY INTO JAPAN

As tribes began to form in Japan in its early stages the position of the most important settlements were almost without exception in low-lying alluvial (arable) plains, and it is clear that the basis of life was sedentary agriculture. Although, owing to certain taboos the ruler's palace was shifted at the end of each reign, the new capitals were all within a narrow area of land favourable to wet culture. The customs were of a kind common to most settled agrarian people whose worship is largely concerned with fertility and preservation of crops, and therefore conciliatory to the powers of nature. This is amply borne out by a study of native beliefs and practices which survived the introduction of powerful foreign ideas. The fact that they so survived goes far to prove that they were ancient and strong and deeply rooted, so that a description of early Japanese society depending in part upon inference from later conditions, though it may be at fault in particulars, should be, in general, trustworthy as a guide to the history of ideas and institutions.

The use of the word Shinto (the way of the gods) to describe the early beliefs of the Japanese is apt to be misleading in so far as it suggests an organized religion. To speak of the way of gods is to presuppose a positive doctrine and a well defined pantheon (gods of a people). But the objects of popular devotion were not those somewhat political abstractions that figure as the ancestral deities of the ruling class. They were the humbler but nonetheless powerful influences that determine the fortunes of men in agricultural society, of the cultivator and his family no less than the territorial lord. They were the forces of nature in their divine embodiments as gods of mountain, valley, field, stream, fire, water, rain, and wind. The ancestral myth of the rulers seems to display some political ideas peculiar to Japan. Before considering the chronicle of the age of the gods, which is a prelude to the legendary account of the foundation of the empire, it is best to examine the popular cult, because it gives a clue to early Japanese ideas about life and society, about family life, tribal life, and man's relation to the world around him. It seems to present the first elements of national character, for unlike such great religions as Buddhism and Christianity it was not something which added to or contributed to national life, but was rather an expression of the most intimate and vital sentiments of the Japanese people. It is not a religion whose principles demonstrably arise from historical events. It is not the product of a revolution in ideas. Unlike Buddhism or Christianity or Islam, it has no founder, no inspired sacred books, no teachers, no martyrs, and no saints. It may be described as a form of nature worship, based upon a feeling that all things are animate and in their degree partake of sentient existence. Thus the manifestation of nature, great and small, are thought of, perceived, as harbouring a kind of divine presence and worshipped accordingly. Much misunderstanding of Japanese thought in modern as well as ancient times has been caused by the word 'KAMI,' which is rendered usually as "god" or "spirit" in western languages. This word carries the general sense of "upper" or "superior," and a thing called 'KAMI' if it is felt to possess some superior quality or power. The great ancestors and the great heroes have it, so have certain objects like rocks and trees, and certain places like groves and springs, and certain important things like tools and weapons and boundary stones. The quality may be conferred by rarity or by beauty, or by exceptional shape or size, or by great utility, or by past history, or only by feelings of a worshipper.

The Japanese custom was to pay respect to the 'KAMI' of such useful or beautiful things, but not to think of them as in the shape of men or women. Thus in the countryside where tradition lingers, the traveler will still find at the summit of a hill a stone bearing the carved inscription 'YAMA NO KAMI' the spirit of the hill, but he will not usually

see a picture of the imagined form of that or any other of the many 'KAMI' to which the Japanese countrymen pays reverence.

Allowing for this difference there are many points of similarity between Japanese beliefs and those of other early societies.

We can see the beginning of a process by which the simple customs of individuals and families developed into an organized religion of the State. It's origin may be traced to the importance of the family in an agrarian society. The early cult is concerned with the welfare of the household, extends to the larger local community, then to the tribe or clan, and finally to the nation as a whole. The framework of all these variations of the cult is the worship of an ancestor, a founder who represents and ensures the continuity of the family, the clan, or the ruling house. Here the first and second steps are natural developments for they arise from a universal sense of the sacredness of fertility which is instinctive in mankind. In that sense all gods alike are fertility gods, because the yield of crops, the life, the family, the perpetuation of the tribe are together matters of birth and growth which are felt to be indivisible.

It is not possible to trace the growth of the idea of collaboration, for it also arises from a natural instinct for survival; but the student of early Japanese history, on the scanty evidence at his disposal, is impressed by the strength of community feeling, of which reverence for the ancestor is both cause and effect. Family feeling as displayed in the cult is very strong, and so is the feeling of membership in the clan (the UJI), a society of free men with the same surname. The leader of the clan is obeyed and respected as 'UJI NO KAMI,' the chief of the clan, while the object of its corporate veneration is the 'UJI-GAMI,' the clan god, who may be the departed leader, a forefather, or a local tutelary deity worshipped as the apotheosis (deification) of a remote ancestor.

One interesting point of difference between Chinese and Japanese customs lies in the attitude towards mourning. In China mourning involved prolonged austerities, and adherence to a strict rule by the surviving relatives, whereas in Japan the family from early times while not denying respect and consolatory rites to the departed, seem to have hastened to resume normal life as soon as possible.

Perhaps it is not proper to compare the customs of a highly developed society like that of China, a society held together by ritual, with the more primitive or less regulated behavior of the Japanese. But the difference, such as it is, does give a clue to Japanese temperament. We are after all looking for differences that will explain the reaction of Japanese to Chinese teaching or example in social and political life.

It is difficult to say how much the indigenous cult was, in respect of family observances, influenced by Chinese ancestor worship. No doubt the earliest forms in both countries were similar, but ancestor worship in Japan never became so all pervading an institution as it did in China where long before the Japanese developed as a nation it was an intensely regulated and essential feature of the social system. In Japan the observances of the family and the tribal cult were extremely simple, and indeed simplicity, even austerity, remained a characteristic of the more highly developed 'SHINTO' of later times. They consisted of plain words or gestures of invocation following a simple purifying ritual, such as sprinkling with water (MISOGI) or waving evergreen branches (SAKAKI) or wands (NUSA). This ceremony was performed outdoors, and there were no shrines or other permanent sacred edifices, but only a plot of land either purified for the occasion, or having some traditional importance, for example the site of an ancestral tomb or of some tree or stone thought to have a special quality of holiness.

The sacrificing of animals (as a rule oxen) is recorded in the chronicles as late as the seventh century, but it seems by then to have been regarded as an abnormal practice; moreover, of course, it was contrary to Buddhist teachings. Certainly the usual practice was to present as offerings grain, fruits and vegetables, and at times uncooked fish and fowl. Nothing showing blood was permitted since blood was polluting; and therefore sac-

rificing live animals by cutting or stabbing was inconsistent with the strict Shinto ideals of purity.

In the earliest written accounts we have descriptions of public ceremonies on something approaching a national scale, such as the spring prayer for good crops, the autumn harvest thanksgiving, and the great purification exercises of winter and summer. These involved an elaborate ritual performed in the name of the sovereign by celebrants who had attained purity by fasting and other forms of abstinence. They recited a prayer in language prescribed for each occasion; some, if not all, of these festivals must have arisen from popular worship, and those which had to do with sowing and harvesting no doubt originated in simple rites performed by families of farmers; but the liturgies as we know them from official records of a later period are highly elaborate versions of primitive themes. This is also true of the two national chronicles which together record the genesis of the Japanese Islands, the life of the gods, the foundation of the Imperial House, and the history of the empire up to the year 701. These are the 'KOJIKI' (record of ancient matters) and the 'NIHONSHOKI' (known also as 'NIHONGI') — chronicles of Japan. They have of necessity an artificial literary quality since they were modelled upon Chinese chronicles and the very script in which they were written was Chinese, as was part of their vocabulary. There were moreover, compiled in part at least for the purpose of justifying and glorifying the reigning dynasty; consequently they include a great deal of invention or manipulation of both myth and history, and they are full of inconsistencies so that on cursory reading they seem to be of little value, but it would be a big mistake to dismiss them as unreliable for the ingredients of which they are composed include much genuine tradition, and even there are recognizably confused or wanting in veracity the expedients to which they resort throw light upon the ideas and purposes by which the compilers were animated. The two works together are therefore a valuable mine of evidence about the nature of Japanese society and the development of Japanese thought before the country was exposed to the full force of the high civilization of China, approximately before the year 500.

Buddhism was making headway in the Tartar countries of North China during the 4th century and was brought to Korea in that same century. It must have been taken to Japan by Korean scholars not long after that, but the strongest impetus to the spread of Buddhism in Korea and thence to Japan was the favour which it enjoyed under the Northern Wei and Liang rulers in the 6th century. The results of the introduction of Buddhism in Japan were far reaching and profound, in that it plays a great part in the history of Japanese civilization. The immediate effects of the gifts of the Korean king throw light upon the political scene in Japan as a struggle between the great clans and the Imperial House developed during the latter half of the 6th century.

The new religion was recommended by the Korean king to the Japanese Court in glowing language (he said it was of all doctrines the most excellent) caused dissension. It was naturally opposed by the leaders of the clans whose functions were concerned with the practice of the native cult. The real matter in dispute was not the truth, of the new doctrine, but rather a conflict between conservative forces and a growing desire for political reform.

Here again was a situation in domestic politics growing out of Japanese relations with Korea. The wisest among the leaders of Yamato were impressed by the power of the rising Korean kingdoms which they rightly attributed to superior organization. The failure of Japanese arms and the threat to the base in Mimana had brought home to them the fact that their country was backward in everything but sheer fighting spirit. The rivalry between clans, the lack of unity, the intrigue of bickering, the treachery even, that had bedevilled policy in Korea were sources of weakness, and indeed of danger, for a coalition of Koguryo and Silla against Japan would be hard to resist. There was an urgent need for reform by the adoption of such features of Chinese civilization as had, so it

seems, enabled the Korean states to develop their strength to the detriment of Japanese interests.

It is therefore not surprising that, when the mission from Paikche put to the Japanese Court the case for adopting a new creed which offered spiritual and material benefits, the proponents of reform took the side of Buddhism and the conservatives cried that it threatened the very foundations of the life of the Japanese people, the benevolence of their ancestral gods. The underlying conflict was a clash of political interests though it would be a mistake to assume that no genuine religious feelings were involved. The Nakatomi clan naturally stood for the indigenous faith, the Mononobe (a military clan) joined and led the resistance to Buddhism not so much on religious grounds as on nationalistic grounds. They did not approve of foreign ideas and they believed in the use of armed force as the proper instrument of policy.

Opposed to this conservative school was the Soga clan whose leader, the Great Minister Iname, was convinced of the need for a new system of government which would break the autonomy of the clans and assert the authority of the Crown and its appointed ministers. This was a line which the Soga family could afford to take since they had already established their own position by means of marriage relationships with the Imperial Family.

The strife between the two factions lasted a long time (some 50 years). Soga took the holy image and installed it in a pure shrine. The Mononobe and Nakatomi protested that to do this would incur the anger of the gods. So the fortunes of Buddhism rose as its benefits appeared credible, and fell as current evils such as sickness and drought were ascribed to its adoption. In one phase of doubt the image was mutilated and thrown into the canal. Shortly after that a plague of sores afflicted the people and there was a consequent reaction in favour of Buddhism. Soga Umako, the son of Iname (the Great Minister whom he succeeded in 570) obtained the Emperor's permission to worship the Buddha, and built a small chapel. This was for his private devotions, but on the death of Emperor Bidatsu in 585 religious strife was merged in fierce succession quarrels in which the adoption of Buddhism was a subsidiary though important issue. The Emperor Yomei, who succeeded Bidatsu, died suddenly in 587 after a very short reign, having declared himself in favour of the new religion. The Mononobe chieftain, Moriya, and his allies tried to put a prince of their own choice upon the throne, but Soga Umako supported the claim of a son of the Emperor Kimmei by a Soga lady. For the Soga the situation was now crucial since opposition was mounting. Umako collected a great number of adherents from clans hostile to the Mononobe and attacked Moriya in a decisive battle at Shigisen where he annihilated the Mononobe family in 587, and in the following year the prince chosen by Umako ascended the throne as the Emperor Sujun. The most powerful opponent of Buddhism had been destroyed, the Nakatomi offered no threat as a beligerent clan, and the Otomo (once a powerful military family) were reduced in importance. Thus the fortunes of Buddhism rose quickly, thanks to the protection of the Soga family, and by the end of the 6th century it was well established in Yamato, at Court and in a large number of noble families. However, conditions in Japan were still far more disturbed and civil government far less developed than the Chronicles would have us believe. The political record of Soga no Umako does not match his pious efforts to promote religion, for he proceeded to consolidate his power by acts of outrageous treachery. He caused the Emperor Sujun to be assassinated, and raised to the throne as the Empress Suiko his own niece, the widow of the Emperor Bidatsu. This was a flagrant departure from precedent, seeing that there had been no reigning Empress since legendary matriarchal times; but Umako was following the policy of his father Iname by putting on the throne the child of a Soga mother.

Once the Empress Suiko was on the throne Umako nominated as heir apparent and Regent, not one of her sons, but the second son of Yomei, the Prince Umayado, known in

Japanese history as Shotoku Taishi (the Crown Prince Shotoku). It is not quite clear why Umako selected this young man, but it must be that he recognized his great qualities, and knowing his zeal for Buddhism thought it must be prudent to have him on the Soga side.

Though far from saintly himself, Umako was quite earnest in his desire to extend the Buddhist faith because he was wise enough to see the importance to Japan of new knowledge from China, whether sacred or profane. In this he was moreover right from his own personal standpoint, for he was obliged to oppose the views of his enemies, the conservative clans with a vested interest in traditional ideas. It was plain to him that the monks, scholars, artists, and craftsmen who were now making their way in increasing numbers to Japan represented a kind of civilization far in advance of anything hitherto known in Japan, and could teach principles of government that would be of great advantage to any statesman aspiring to sovereign power. Umako seems to have been content to stay in the background during Shotoku Taishi's regency, and to have devoted himself to the new learning, showing himself from time to time at Court ceremonies as the Great Minister and no doubt quietly arranging marriages for Soga daughters. He was still the power behind the Throne, but he saw no need to interfere while things were going his way. He and his kind wanted to see a well organized State, unified and therefore easier for them to control than a loose association of unruly chieftains.

It is a notable testimony to the interest in problems of government which Japanese leaders were feeling at this time, and which they have continued to display ever since, that Buddhism should have commended itself to the ruling class as a system of belief beneficial to the State. It must be remembered of course that the introduction of the arts and sciences of China into Japan was closely connected in Japanese minds with the work of evangelization performed by Buddhist missionaries from the mainland. By 601 when the Sui dynasty had succeeded in uniting China and had declared in favour of Buddhism, it had a powerful appeal not only as a great Teaching but as an essential feature of civilized life.

There is no doubt that Shotoku Taishi was a most important figure in the history of his time. He is credited with many notable achievements in promoting the growth of Buddhism, in developing relations with China, in encouraging learning, and in laying down the lines for political reforms in Japan. It is clear from what is recorded of him in the Chronicles (which were compiled within a century after his death) that he was admired and beloved as a great and good man. He came into power as Regent at the age of 21. According to the Chronicles he issued in 604 a document known as the "Constitution of 17 Articles." This celebrated work is not a constitution in any strict sense of the word, but a set of moral and political principles which he is said to have regarded as essential conditions of reform. It is an important document and one of considerable historic interest. Shotoku Taishi's interest seems to have been the study of Buddhist literature and the Chinese classics. His intellectual prowess is described as miraculous. We are told that he could speak as soon as he was born, and when he grew up could attend to the claims of ten men at once and decide them all without a mistake. It is clear that he was exceptionally gifted and virtuous, and that he did much to raise the level of learning and piety in his own country. The early monasteries in the environs of Nara, notably the Joryuji, and the treasures from his day which they still enshrine, bear witness to his achievements. He was most active in the dispatch of missions to China, and these were indeed essential to any plan of reform for it was the knowledge of Chinese political theory and practice that was applied to the organization of a central government and a well defined administrative system in Japan. While these studies were in progress, Shotoku Taishi died in 622 at age 49, and shortly after that the Great Minister Soga Umako died also. This was followed by a series of changes in power among the clans making for an unpleasant dark period in Japanese history.

Since the influence of Buddhism upon Japanese life is an important feature in Japanese history, it may be useful to give a short account of Buddhist doctrine. From the simple beginnings in the sermons of the Blessed One, Buddhism in the course of time developed a vast canon and a most comprehensive range of metaphysics, but its fundamental doctrine is short and not too difficult to understand. The Buddha taught that all clinging to life involves suffering, that the cause for suffering is craving for pleasure and rebirth, that suffering can be ended because its cause is known and can be removed, and that the way to end suffering is to follow the Eightfold Noble Paths. These and the Four Holy Truths. The Eightfold Path is: RIGHT VIEW, RIGHT AIM, RIGHT SPEECH, RIGHT ACTION, RIGHT LIVING, RIGHT EFFORT, RIGHT MINDFULNESS, RIGHT RAPTURE. These eight paths seems only to lead towards a simple morality, but taken together they are more than that, they are the necessary steps to complete enlightenment, since the Last path (right rapture) means the ecstasy of perfect knowledge from which comes the end of craving for pleasure and rebirth, and therefore deliverance from suffering. To these precepts are added the idea which the Buddha described as the essence of His Teaching, the chain of causation, the inevitable sequence of events: "If that is, this comes to pass, on account of that arising this arises, if that is not this does not come to pass."

The metaphysical elaboration of this Law is difficult to understand, but it was not hard for the ordinary man to grasp the idea that the whole universe is a process of birth and death and rebirth involving suffering from which he can escape by reaching a goal called Nirvana which is not annihilation, but the absence of all the causes of suffering.

In most Asiatic countries the main life of doctrine could be appreciated in a general way by any thoughtful convert anxious to learn. The Chinese when they first encountered Indian thought, were already a highly literate people, accustomed to philosophical enquiry and interested in cosmology, so that before long they had mastered and translated some of the leading scriptures. The Japanese were less advanced. Their interest was first attracted by the magic power which they saw in this religion and by its imposing ritual. But they soon began to understand its main principles, and thereafter what most impressed them was its understanding of the human heart, its mercy and compassion.

In declaring that all earthly goods and pleasures are illusory and that all existence involves suffering, Buddhism was not stating a truth entirely repugnant to the minds of the Japanese, for what we know of their temperament from their earliest poetry leads to the belief that they were often depressed by a sense of the transitory nature of the very things they most admired: beauty, splendor and power. Consequently the Buddhist concept of an interminable procession of change made a strong impression on their minds while the doctrine of Karma was perhaps the strongest and most durable of all influences brought to bear upon Japanese life from abroad.

In its earliest phases Buddhism was never a popular religion. It was sponsored and promoted by the ruling hierarchy for their own purposes, both as a vehicle of culture and as an instrument of power, and the provisions of sacred edifices and images were regarded as a prerogative of the State. But Buddhism grew and spread throughout the nation, and though it never succeeded in dominating Japanese life as Christianity can be said to have dominated European life, it stamped its imprint upon many aspects of Japanese culture, notably the fine arts, but also the habits and customs of the people, their language, and their proverbial wisdom.

Political aspects of Chinese culture were too far advanced for the Japanese to accept because they were not mentally or scholastically prepared to digest, and it also invaded the province of the already established powerful minority. As for religious ideas, however, Buddhism as it was presented to the Japanese did not seem to bring any threat to cherished institutions. It offered rather an enlargement of life to the many, if only

through its imposing ceremonials, and a career of learning and dignity to the few. Buddhism in Japan met with some resistance in its early phases, but its enemies or its rivals had no strong weapons to use against it. It was finding more and more favour in high places and brought with it certain tangible benefits that the simple cults of the native gods could not offer. Moreover, the Buddhist "Church" was tolerant, and it was not difficult, with a little good will, to work out a reasonable compromise between the two religions which worked out to the advantage of both.

The most striking feature of Buddhism in Japan is the fact that it spread so rapidly. Perhaps the reason is that it had nothing to fear and nothing to destroy. In China it had to contend with powerful schools of philosophy and with the vested interests of an official class whose function it was to govern in accordance with the tenets of one or other of those schools. Buddhism therefore in spite of its strong appeal, at certain times met with strict prohibitions and even with severe persecution. Nothing of this kind happened in Japan for the good reason that there was no native system of thought to challenge a new religion, and no highly developed ethical code to which the ruling class was committed. It brought to Japan all the elements of a new life, a new morality learning of all kinds, literature, the arts and crafts, and subtle metaphysics which had no counterparts in the native tradition. Buddhism in short was the vehicle of an advanced culture and was therefore doubly welcome in a country zealously seeking to improve itself, as a poor but ambitious man strives to get on in the world by studying to develop his natural gifts.

The early phase of the spread of Buddhism in Japan began in about 550 with the gift of images and scriptures from the kingdom of Paikche, and continued for a generation or more to depend upon teachers from that country. These men were treated with great consideration in Japan, but it cannot be said that Buddhism as a religion made a great impression on Japanese minds at this time, for it seems to have been regarded only as one of several doctrines brought from China and was appreciated more for its material than its spiritual benefits. It was not until the dynastic quarrels ceased for a time with the enthronement of Empress Suiko and the Regency of Shotoku Taishi that Buddhism began to make real and rapid progress in Japan. It was now not from Paikche but from the northern kingdom of Korai that the doctrine was brought, and Korai was in close touch with the Sui empire of China, which greatly favoured Buddhism. Shotoku's teacher was a monk from Korai, and he was able to give the prince valuable advice on secular as well as religious matters. It should be noted that the prince had also a Confucian tutor, and in this respect the Regent represented his country as a whole, for Japan was now beginning a long course of study in many unfamiliar arts and sciences.

The Prince Shotoku is reported to have studied and expounded several sutras and to have exerted himself to promote the new faith in many ways. Apart from numerous private shrines and chapels several important monasteries were built beginning with 593 with the SHITENNOJI (Shrine of the Four Devaraja or Heavenly Kings), and the HOKOJI which was completed in 596. In 607 the great monastery and seminary of HORYUJI was founded, and in its precincts the Regent built his residence and a chapel for his meditation named YUMEDOMO (the Hall of Dreams). By the end of 624 (3 years after his death) there were in Japan 46 monasteries, 816 monks, and 569 nuns.

It is difficult to describe in exact terms the progress made by Buddhist Teaching in this period. The principal monasteries were seats of learning rather than places of public worship, and it is probable that while Buddhist studies flourished in such establishments, the ordinary man had very little understanding of the new faith. But if the people were slow to perceive the spiritual excellence of Buddhism, they could not fail to be impressed by the material beauty by which it was accompanied. It satisfied the aesthetic cravings of a people whose native religion was simple to the point of austerity. The monasteries, the images which they enshrined, and the ceremonies that filled their precincts with colour and movement were works of art of a perfection beyond all former experi-

ence. Of this fact there is ample evidence of survivals from the age of Shotoku Taishi, such as those parts of the HORYUJI buildings that belonged to the 7th century, superb sculptures like the Shaykamuni Triad (623) and the KWANNON of the Chuguji nunnery. These are works of the highest order, and they show that Japanese art owes a great debt to Buddhism. All earlier manifestations of art in Japan (excepting certain prehistoric objects and some pre-Buddhist metal work) in building, sculpture, painting, embroidery, and calligraphy were due directly or indirectly to the introduction of Buddhism. It is a truly remarkable fact that it was to those beautiful things rather than to sermons or scriptures that the Japanese people owed their first knowledge of the culture which they were about to adopt. The simplest of them may well have felt, as they gazed at the serene figures that stood in their holy edifices, that here was a glimpse of paradise. Even today a skeptical Western traveler, considering such an image as the lovely KWANNON of the Chuguji, cannot help but find it moving to the point of tears, so deep and strong is the impression of love and sweet understanding, of sheer goodness and peace. Speculating upon the past, he cannot help but think that some poor peasant, coming upon such a figure unaware, must also have been in those lineaments of grace and wisdom, hints of a calm life of spirit, and inward bliss, hitherto beyond his imagination.

Perhaps the first material sign of a spread of Buddhism beyond the capital city is an order issued in 685 by which all provinces were instructed that in every house a small Buddhist shrine should be provided and an image of the Buddha with some Buddhist scriptures placed therein. This presumably applied only to official houses, but at any rate it shows an intention to make the performance of Buddhist rites a regular practice throughout the land. The most striking feature of early Japanese Buddhism is the enthusiasm with which members of the ruling class devoted their energies and their wealth to building monasteries and chapels, to filling them with precious articles, and to indulging a strong taste for imposing ceremonies performed by numerous monks in the richest of vestments. It was a common practice for the head of the great families to endow shrines for the benefit of their parents, living or dead; while less important people dedicated images, or made votive (fulfilling vows) offerings with prayers for the happiness of their relatives in this life and the next. It may be that here was a link between old and new ideas, for family feeling was a powerful element in the life of the Japanese people, and it was natural that they should seize upon those aspects of Buddhist teaching that seemed to echo their sense of piety. Thence it was not a difficult step to some understanding of the Buddhist view of human existence as a continuity in which every event is related to past causes and future effects.

Chinese ideas of piety and loyalty fitted in well enough with the current requirements of the leaders of Japan and also with traditional sentiment about the family and the clan. Organized ancestor worship in Japan probably owes a great deal to Chinese precept as set forth in the classic of filial piety.

From the eighth century onward for an indefinite period the dominating foreign influence on Japanese thought was Buddhism, not the subtleties of the learned sects, but a general aura of worship and holiness, of belief in sublime and powerful essences which combined with the beauties of religious art appealed more to the Japanese temperament than the conservative agnosticism of the Chinese sage.

Seeing that Confucianism is a coherent system of social ethnics, which has shown great durability for centuries and was once accepted throughout Eastern Asia, its power of survival might well be attributed to the strength and truth of its moral teachings. What distinguishes Confucian morality in its effect upon Japan is the fact that it is a special morality, and contributes very little to individual judgments as to good and evil. In the Chinese view it seems, what conformed to the natural order (let us call it LI) was good, and what did not conform was evil. It was a matter not of conscience but of con-

vention. Chinese thought contributed in Japan more to the organization of society than to the spiritual development of the individual. The impact of LI upon the Japanese mind and heart has not been so great as the impact of such Buddhist notions as karma and rebirth, for they have a profundity and at the same time a simplicity and emotional appeal which is wanting in the rational outlook of Chinese teachers.

There is, however, one important feature of Confucian thought which met with ready response in Japanese minds, or at least in the minds of the governing class; that is its elevation of duties above rights. Chinese thought is hostile to departures from LI, the prescribed order of behavior; it sees duties, ritual and social, and in case of conflict it dwells upon the need for harmony and compromise. Its purpose was conformity.

The first clear signs of the failure of the borrowed Chinese system were to be seen where it was put to the severest test, namely in that conflict of interests and purposes between the central government and a firmly entrenched land-owning class. The weakness of the administration is also revealed in other matters, adding on to pressures to result in the decay of borrowed instructions. It is best to gain some general impression of the nature of metropolitan life as it evolved after the move from Nara, because the gap between capital and country, between Court and people grew wider and wider as the society of aristocrats and high officers of state that dominated the capital became more and more refined and sophisticated and aloof from common concerns. Its interests were chiefly matters of taste and feeling, its chief modes of expression were in ceremonials, in the niceties of department, and in the elegancies of literary styles. The age was one of immense literary activity, not only in the issue of the stream of edicts, orders, and injunctions, the official documents and paperasseries, but also in the composition of historical records and poetical anthologies. It was an artificial society, remote from the harsh realities of the life of ordinary men in town or country; but it was on the whole, peaceful, averse to violence, and deeply interested in all the arts. It was an intellectual society, but it respected learning and it was open to the appeal of Buddhism especially on its emotional or sensual side. If the faithful did not suffer from a restless desire to penetrate the secrets of the universe they knew the pleasures of tranquil meditation. Buddhism was indeed for centuries the vehicle of the continental culture that transformed Japanese life; and no true history of Japan can be written that leaves out the study of Buddhist influence in all its departments.

The most striking feature of the early part of the new regime is the change that took place in the character of Buddhism as it developed free from the influence of the Nara sects. Those sects were of much importance in the intellectual life of Japan, since it was through the study of the works of the great Indian and Chinese thinkers that the Japanese people became aware of philosophical problems. But their doctrine was remote from common understanding, and their monasteries had little to do with the daily life of the people. If they were not scholastic, their chief concern was with the matters of organization and Church property, or with the performance of impressive ritual on official occasions. In general, their connection was with the Court and not with a public congregation of believers, with no deep impression upon the ordinary countrymen who continued in his ancient beliefs.

Although the capital city had moved away from Nara so as to escape ecclesiastical influence, the Court was by no means hostile to Buddhism. On the contrary it was committed to Buddhism in several ways, since religious observances had become an important part of the business of government and also of the social, if not the spiritual life of the aristocracy. In all of the strictest sense Buddhism was now a state religion; but the Nara sects had served their purpose and a new feeling had filled the air of a new capital. There was a need for a form of Buddhism more in harmony with the native temperament, and it was satisfied at length by two remarkable religious leaders, Saicho (Dengyo Daishi) and Kukai (Kobo Daishi). They founded two sects which, although derived from

China, acquired a certain Japanese flavour once they had been transplanted. The history of Japanese Buddhism in this phase can be told by relating their biographies.

Saicho (767-822) as a young man had studies under Chinese teachers in Nara, and as he grew up he was impressed by the degradation of the leading religious communities and turned over in his mind plans of reform. His reaction against the formal and conservative rules of his order (he belonged to a sect which paid special attention to Church discipline and apostolic succession) drove him to leave Nara and live as a recluse in the mountain country near his birthplace. Hitherto Japanese Buddhism had been almost entirely urban; thus Saicho may be regarded as the originator of a habit of seeking solitude in mountain places where monks or layman could meditate or practice austerities alone or in small communities. The development of mountain fraternities is a special feature of Japanese Buddhism. The recluse, whether Buddhist or Taoist, living in a mountain retreat is a common figure in the pictorial art of both China and Japan. This feeling of sanctity of high ground led also to the building of small shrines or modest chapels on eminences remote from towns, and it followed that most of the important monasteries of the ninth century were situated on high ground or at any rate in sequestered surroundings, unlike the Nara monasteries which were mostly on level ground and within the city limits. This difference in elevation corresponded to a difference in outlook, for the new sects, though their inner doctrine was subtle and difficult, expressed a freer and bolder spirit than the old. Saicho believed firmly in rigorous training and austere life, a true monastic discipline in contrast to the ease of urban Buddhism and its intimate association with the Court. His rule was that aspirant should for years remain secluded in the mountains before admission into the monastic order.

The small shrine that Saicho built in 788, before the move from Nagaoka, was on Mt. Hiyei, an eminence which looked down from the northeast upon the site of the future capital; and when the move was made this position assumed a special importance because the northeast was what was called the KIMON (Demon Entrance), the quarter from which malign influence could attack the new city. Furthermore, because in native cult all high places in the land of gods, and notably in the imperial provinces of Yamato, were thought to be sanctified by the presence of mountain deities, Saicho was careful to pay reverence to the gods of Hiyei, whom he addressed as SANNŌ (king of the mountains). Thus by the friendly collaboration of Indian Buddhism, indigenous Shinto, and Chinese geomancy, the protection of the city was assured.

It was owing to these fortunate circumstances that Saicho attracted the attention of the Emperor Kammu and was sent to China for study in 804. There he paid most attention to the T'ient'ai sect of Mt. T'ient'ai (celestial platform) receiving instruction from Chinese masters and collecting scriptures to take back to Japan. He returned to Japan in 805 and received from the Court a license to found a Tendai Lotus sect. His monastery on Mt. Hiyei was enlarged; it grew steadily in size and power, maintaining a close connection with the palace; and the Tendai School thereafter played a leading part in Japanese Buddhism, following the course of the parent sect in China, which had set out to reconcile all forms of Buddhist doctrine in one grand comprehensive statement of quintessential truth. It is interesting to note here that from a purely historical viewpoint the importance of the T'ient'ai school is that it was not of Indian origin, but was developed in China as a reaction, almost a protest, against the pretensions of older sects, which each emphasized a different aspect of the way to salvation. The success of the Tendai school in Japan is due to a similar attitude, an impatience, let us say, with the metaphysical excesses and the scholastic aridities of most of the Nara schools, which erred by complexities of doctrine or an elaboration of ritual that offered no consolation to the ordinary man. Tendai may therefore be regarded as displaying a certain national character and as expressing the somewhat matter-of-fact response of far eastern minds to the everlasting discussions of theologians who only implanted impenetrable thickets of ar-

gument in the way of the poor man looking for guidance towards paradise. It was, after all, absurd to teach, as did the Nara schools, that paradise was unattainable by the ignorant layman. That was a repugnant thought to a people whose wordly life was made coherent by the ties of family affection. Why, they might ask, should our fathers, brothers, wives, sons, and daughters be punished for not understanding what a monk takes a lifetime to study? This kind of practical attitude had much to do with the later developments of Buddhism in Japan, for although the Japanese have always been sensitive to new impressions, they have never in their history, so long as they had freedom, surrendered the inmost stronghold of their own tradition.

The Tendai school grew and prospered, attaining great power and posterity. It owed its success to its accommodating character, for it was so comprehensive in its scope that all later varieties of Japanese Buddhism, whatever their remoter origin, arose from within the ENRYAKUJI, the monastery which in course of time comprised some 300 buildings on the summit and flanks of Mt. Hiyei. It is true that by its multiplication of doctrines Tendai seems to have departed from its earlier broad principles; but it retained its influence and its eclectic character until it was struck down by the secular arm of political rather than religious grounds, in the 16th century.

In the point of time the second great ecclesiastical figure of the 9th century was a man who takes a higher place than Saicho, or any other great religious leader in the history of Japan. This was the monk Kukai (Kobo Daishi). Like Saicho he went to China for study, and he spent more than two years (804-6) at Chang-an where he is said to have worked at Sanskrit under an Indian teacher and to have been attracted by a form of Buddhism then popular in China. It was, unlike the Tendai brought back by Saicho, not of Chinese origin, but a late form of Indian Buddhism known as Mantrayana or Tantric Buddhism which had spread and flourished in China as Chenyen, and after its introduction by Kukai, took a high place in Japan as Shingon (True World). Shingon, though its doctrinal system was extremely complex and highly esoteric, had a less philosophical, and more practical popular side which had to do with spells and magical formulae (mantra) in general. In China for a time, and in Tibet, and indeed in India also, this superstitious side of Buddhism was carried to extreme lengths, resulting in a degenerate phase of religion given to extravagant, and at times, immoral practices. In Japan, however, although the spells, charms, and incantations of Shingon were seized upon by most believers, the pure taste of Japanese people rejected (did not permit) the growth of the excesses which had disfigured the Mantrayana in other parts of Asia. Thus Shingon, like Tendai, is of general historic interest as showing the reaction of Japanese sentiment to what is monstrous or extravagant. Perhaps, on a broad and general view, the importance of Shingon Buddhism in the development of Japanese civilization lies in its remarkable power to inspire the fine arts. Its doctrine was one of lofty ideas, but also of deep mysteries difficult to explain in simple language; so that it was obliged to resort to a free use of symbolism and to depend upon pictorial expression. Its influence upon Japanese religious art has been very powerful and beneficial, and it made a valuable contribution to the arts in general. But it must also be said that its philosophical principles found a response in Japanese minds and an expression in certain practical fields. There is no doubt that the character of Shingon as it developed in Japan owed much to the tolerant and constructive spirit of Kobo Daishi himself.

The full doctrine of Shingon, in all its complexities, is not easy to explain, but its fundamental principle is simple enough to state, if not to apprehend. It sees the whole universe as a manifestation of the supreme Buddha Vairocana. The Supreme Buddha is present everywhere and in everything, in every thought, every act, every word; so that all Buddhas and Bodhisattvas are parts of the Supreme Buddha. From this point it was easy to argue that the Shinto deities were of the same order as other manifestations of the Supreme Buddha. The comprehensive and hospitable character of Shingon had thus

an interesting result in that it gave a high doctrinal authority to the idea of identifying Shinto deities with Buddhas or Bodhisattvas. Previously identification had not been complete, for the practice (as stated in an Imperial edict of 765) had been to regard the Shinto deities as protectors of the Buddhas and Buddhism. But under the influence of the two new sects (for both Saicho and Kukai were anxious not to quarrel with Shinto) the process of amalgamation was encouraged, and it ended, though not until the close of the 10th century, in what was called RYOBU SHINTO (Dual Shinto), a mature syncretic form. It was to the advantage of the native cult to favour such identifications since it lost nothing by sharing the benefits of Buddhism as the faith of the most powerful and enlightened people in the country. This harmony between Buddhism and Shinto is in significant contrast to the hostility between Buddhism and Confucianism, Buddhism and Taoism in China, or for that matter the struggle of paganism with Christianity in Europe. In Japan, although Buddhism brought about some changes in Shinto practices, the indigenous faith did not succumb to its influences, but retained a considerable measure of strength within a diminished sphere. For one thing, Buddhism in the 9th and 10th centuries was not yet a popular religion. It was a vehicle of high learning and the professed faith of the Court and nobility, for there was a Shingon chapel in the palace and the courtiers regularly attended services at the leading monasteries near the city. But the country people remained pagan at heart, cherishing their old beliefs and paying reverence to their accustomed gods. Kobo Daishi himself, though a man of universal interests and sympathies, was not primarily an evangelist with an ardent desire to spread his gospel among the people. Indeed it has been said of Shingon that though universal in scope, it yet failed to provide for universal salvation.

In a society dominated by the Court and the leading members of the official hierarchy, this great teacher's object was to gain for his system the support of the ruling caste. He was not given to controversy, for his whole outlook was tolerant and conciliatory, his life purpose being to construct an all embracing system able to accommodate every pantheon and any version of truth. It was on that account that Shingon cosmology took the gods of old Japan to its capacious bosom. But Kobo Daishi was not very actively concerned in the movement except in so far as he was active in almost every direction. His genius was displayed not only in the architecture of a great theological edifice, but also in secular learning, in the arts, in literature and linguistics, in public works and charities, and notably in details of the mystic ceremonies of his sect. He may be regarded as the supreme exponent of that eclectic approach to philosophy which seems to be characteristic of Japanese thought.

There is nothing to show that Kobo Daishi had political ambitions. He was on good terms with the Court, but not a favorite of Emperor Kammu. His influence on the aristocracy was great because the rich and elaborate ritual of Shingon was a dominant feature in the life of the nobility, affording them social satisfactions and aesthetic enjoyments. But he did not attempt to use his position for secular ends. He was above such intrigues.

After he had returned from China he had in 816 founded a monastery on Mt. Koya, a lonely and beautiful site 50 miles from the capital and not with easy access. There, after a busy life spent chiefly in the city, he was buried in 835. There, in the belief of his followers, he lies, not dead, but peacefully awaiting the coming of the Buddha of the future. He had known the hills and streams of the Koya region since early youth when he was happy in these beautiful surrounds; and he is said to have fixed upon the Koya for his sepulture already in those days when, proceeding south from Yoshino and then turning eastwards, he had first come upon his perfect conjunction of peace and enchantment.

Quite apart from their religious importance, both Tendai and Shingon affected the history of secular ideas in Japan, in so far as the writings of Saicho and Kukai encour-

aged a habit of systematic thought. The philosophical basis of the earlier Nara sects had been profound, but they transmitted Indian or Chinese thought only within a narrow professional circle, whereas these two leaders sought a wider audience.

Some Japanese scholars think that Kukai in his system endeavored to reconcile Mahayana Buddhism with Chinese Yin Yang (five elements cosmology). Though it seems doubtful whether he went out of his way to make such a specific accommodation, there is some basis for supposing that he was well aware of the difference between the Chinese system and his own account of the body of the Supreme Buddha (ultimate truth) as being composed of six elements (the five elements of Chinese cosmology together with the element of consciousness) thus adding a spiritual element to the phenomenal world with which alone the Confucian analysis is concerned. In this respect there is a conflict between Buddhism and Confucianism, which perhaps Kukai was trying to resolve.

The question is one of great interest in the history of Japanese thought since it bears on the means by which at length so many seemingly disparate elements were fused in the national ethos. But it is a most difficult question striking at the root of what we call national character; and perhaps it is best to say that since both Tendai and Shingon were comprehensive sects aiming at some kind of universality, they preferred to dwell upon resemblance rather than differences in their attitude towards Chinese thought. Putting it more cautiously, one may suggest that Buddhism did not meet with strong resistance from Confucianism in Japan because Confucianism was not firmly established there, and was not an expression of indigenous Japanese sentiment.

In his earliest work, SANKYO SHIKI, a treatise on Three Doctrines, Kukai discussed Buddhism, Taoism, and Confucianism, and his desire to bring them together. In the course of his arguments he says that Taoism more than Confucianism, and Buddhism more than Taoism, is suited to the great principles of loyalty and filial piety. He was thinking of course in terms of Japanese principles of behavior, and it seems clear that he felt the Confucian system to be lacking in moral guidance for the individual. As a Buddhist, however tolerant, he could not admit that evil is a mere temporary disturbance of the natural order. He was bound to believe a man can free himself from the chains of the phenomenal world and become a Buddha by his own will.

SEVEN SPIRITUAL FATHERS

	NAME (Japanese Reading)	COUNTRY & PERIOD	MOST IMPORTANT BOOK	TEACHINGS
1.	RYUJU Original Nagarjuna	India about 150 AD	Igyo-bon or Book of Easy Practice.	He taught that Enlightenment through one's own power was a "Difficult Path" but when one relied on Faith in Amida it was an "Easy Path."
2.	TENJIN Original Vasubandhu	India about 150 AD	Jodo Ron or Commentary on the Pure Land.	He stressed Faith in the Primal Vow of Amida, which will bring salvation to all sentient beings.
3.	DONRAN Original T'an-luan	China 476-542 AD	Ojoronchu or Commentary on Rebirth into Pure Land.	He taught that salvation through Jiriki or Self Power was a difficult path while enlightenment through Tariki or Amida's Power was more suited to the ordinary man.
4.	DOSHAKU Original Tao Ch'ao	China 562-645 AD	Anrakushu or Commentary on the Peace and Bliss of Pure Land.	He classified the way to Enlightenment into two-Path of the Holy and the Path of the Pure Land. For holy men the difficult path may be followed to attain enlightenment but for those who are weak and sinful, the only way was the Path of the Pure Land.
5.	ZENDO Original Shantao	China 613-681 AD	Kangyo Sho or Commentary on the Amitayur-Dhyana Sutra.	He went a step further than Doshaku and classified the Path of the Pure Land into the Gate to the Essential and Gate to the Universal Vow. The former is a method of meditation and doing good deeds to attain enlightenment in the Pure Land of Amida. The latter is the most suited for sentient beings. Those who are ignorant and sinful have only to rely on the Primal Vow of Amida.
6.	GENSHIN Original Genshin	Japan 942-1017 AD	Ojo yo shu - Principles essential for Rebirth into the Pure Land.	He first pointed out the evils of superstition prevalent in Japan during his time. He taught of a Temporary Pure Land where those who have not the true faith are born and a True Pure Land where those who have true faith are born.
7.	GENKU Original Genku (Honen Shonin)	Japan 1133-1212 AD	Senjaku Shu or Selecting the Primal Vow and Nembutsu.	In these corrupt days he stressed that the only way for sentient beings to attain salvation was through the wholehearted faith in Amida.

The Path of the Nembutsu

PRINCE SIDDARTHA — SHAKYAMUNI BUDDHA

<p>Princess Yasodhara Rahula (son)</p>	<p>(566 B.C.) (April 8, 623 B.C. in the Lumbini Garden. Grew up in Kapilvastu, now Nepal)</p>	<p>(Passed onto Nirvana February 15, at the age of 80.) Eight-Fold Noble Path Four Noble Truths 18th or Primal Vow</p>
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Seven Patriarchs of the Nembutsu

India

<p>Nagarjuna (Ryuju) (c. 150-250 A.D.) Originator of Middle Way School Clarified difference between Difficult Path (self-power) and Easy Path (utterance of Amida Buddha's name with a faithful mind).</p>

<p>Vasubandhu (Tenjin) (c. 420-500 A.D.) Importance of singlehearted Shinjin in Amida Buddha for birth in the Pure Land of Peace and Bliss.</p>

China

<p>T'an-luan (Donran) (476-542 A.D.) Concept of Other Power. Birth in Pure Land is due to <u>Amida Buddha's Vow</u> (vow to lead all beings to Enlightenment.)</p>

<p>Tao-ch'o (Doshaku) (562-645 A.D.)</p>

Divided Buddha's teaching into sacred Path and Pure Land. Stressed teaching Shinjin and meaning of Nembutsu.

<p>Zendo (613-681 A.D.) Common mortals could attain Enlightenment by virtue of Vow and Practice embodied in the Nembutsu.</p>

Japan

Genshin (942-1017 A.D.)

Teaching of Pure Land was the only way to Enlightenment.

Genku (Honen Shonin) (1133-1212 A.D.)

Teacher of Shinran Shonin. Clarified importance of uttering the Nembutsu which is vowed by Amida Buddha. Announced Way of the Nembutsu as separate school of Buddhism.

Shinran Shonin 1. (born: Matsuwaka Maro, May 21, 1173, died: January 16, 1262)

2. Hannen — name he received after his ordination.
3. Zenshin — name he received from Prince Shōtoku.
4. Shakkū — name he received from Honen Shonin.
5. Fujii Yoshizane — lay name forced on him during exile in Echigo.
6. Gutoku — name he gave himself — meaning he was “neither monk nor layman” during his exile.
7. Shinran — name he took after his exile ended.
8. Kenshin Daishi — name bestowed on him posthumously during Meiji Period (1860-1912).

Founder of Jodo Shinshu Buddhism. Writer of “Kyo-gyoshinsho” and “Tannisho” based on his teachings. His grandson and daughter carried on his work and founded the Nishi and Higashi Hongwanji. His current descendants are: Lord Abbot Emeritus Kosho Otani and Lord Abbot Koshin Otani.

New World

Hawaii

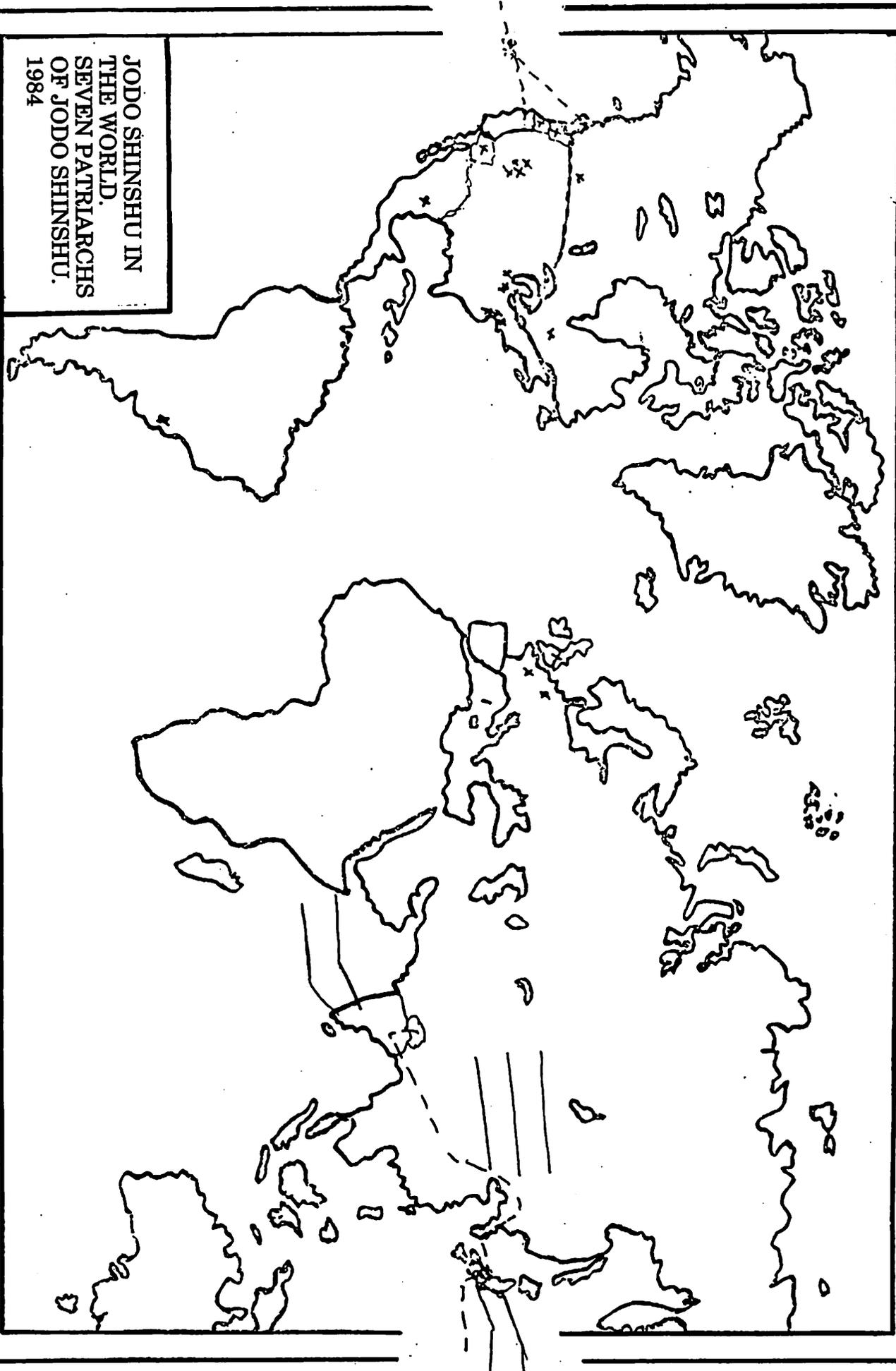
United States of America

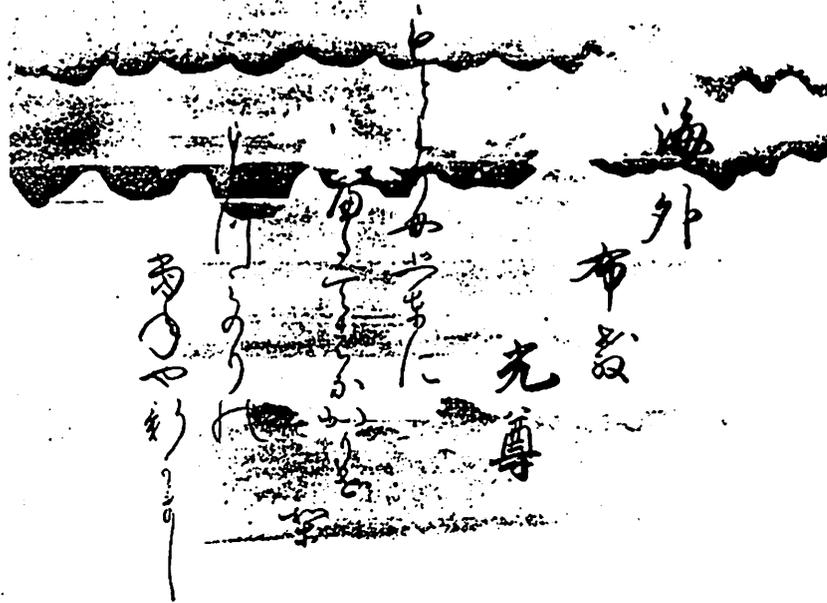
**Sept. 1, 1899, San Francisco
Rev. Sonoda and Rev. Nishijim**

Canada 1905

Rev. Senshu Sasaki

JODO SHINSHU IN
THE WORLD.
SEVEN PATRIARCHS
OF JODO SHINSHU.
1984





Moto yori mo hito ni
Hedate wa nakari keri
Hitotsu Minori no
Tane ya shikamashi

Among all men
Who are equal,
Let us disseminate
The seeds of Dharma.

(Koson)

Koson or Myonyo Shonin, 21st Patriarch of Honganji from 1875-1903, was instrumental in sending the first Buddhist ministers to America.

Buddhist Churches of America

The Buddhist Churches of America is an incorporated religious organization of Buddhist Churches of Jodo Shinshu faith on the mainland United States. The organization consists of 60 churches and 40 branches located throughout the nation with 80 ministers actively serving the spiritual needs of over 100,000 Buddhists of Shinshu faith.

The 60 independent churches and 40 branches are located throughout the mainland United States from the West Coast to the East Coast. They are geographically divided into eight districts.

Southern District: Arizona, Gardena, Guadalupe, Los Angeles, Orange County, Oxnard, Pasadena, San Diego, San Luis Obispo, Santa Barbara, Senshin, West Los Angeles.

Central District: Dinuba, Fowler, Fresno, Hanford, Parlier, Reedley, Visalia, Bakersfield, Delano.

Coast District: Monterey, Mountain View, Salinas, San Jose, Watsonville.

Bay District: Alameda, Berkeley, Enmanji, Marin, Oakland, Palo Alto, San Francisco, San Mateo, So. Alameda.

Northern District: Florin, Lodi, Marysville, Placer, Sacramento, Stockton, Walnut Grove.

Northwest District: Idaho-Oregon, Oregon, Seattle, Spokane, Tacoma, White River, Yakima.

Mountain District: Ogden, Salt Lake City, Tri-State Denver.

Eastern District: Cleveland, Midwest Chicago, New York, Seabrook, Detroit, Twin Cities, Washington D.C.

Each District is represented by a Minister-Director selected by the ministers of the respective districts and three district-representatives selected by the District Councils.



Buddhism in the United States And Canada

Buddhism was introduced to America when young Japanese immigrants realized that earning money alone did not give them real happiness. While the Japanese immigrants endured the hardships of earning a living throughout the West Coast and Hawaii, they turned to their native religion for comfort. They were unable to speak English and wished to associate with those who shared similar problems of adjustment as well as religion. To find the solace they needed in their strange surroundings, the early settlers began congregating. And, whenever a large body of people met, services were held.

Their first organization was the Young Men's Buddhist Association. The YMBA began in San Francisco on July 14, 1898 with about 30 members. They held regular services and observed the important Buddhist holidays such as Hanamatsuri, Bodhi Day, and Ho-on-ko. On December 17, 1899, another YMBA was established in Sacramento. Women, too, felt that they would benefit from such groups and founded the first BWA in San Francisco on April 27, 1900. By 1903, other YBAs were formed in Seattle, San Jose, Fresno, and Vacaville.

Soon, the founders of these newly organized groups felt a need for a minister. They wanted spiritual guidance since there were only a few who were knowledgeable about Buddhist services and doctrines. They sent a request to the Nishi Hongwangi Headquarters in Kyoto for religious direction.

In 1897, the Reverend Messieurs Ejun Miyamoto and Eryu Honda arrived in Hawaii to survey the needs of the young Buddhist immigrants. A similar survey was taken in the U.S. during the following year.

The Kyoto Headquarters, concerned with the welfare of Buddhists who were struggling to establish themselves in an alien land, decided to open temples in the United States. In 1899, they sent Reverend Shuye Sonoda and Reverend Kakuryo Nishijima to San Francisco. This marked the beginning of Buddhist missionary work in America. It also marks the official year of the founding of the present Buddhist Churches of America.

The first church was founded in Hawaii in 1898 with the appointment of Bishop Hoji Satomi. Other areas needed ministers. In December, 1900, Reverend Ryotetsu Harada arrived in Sacramento while Reverend Fukyu Asaeda was sent to Fresno. Buddhist missionaries were also sent to Canada; Reverend Senju Sasaki arrived in Vancouver in 1904.

Initially, there were relatively few Buddhists in the Western Hemisphere. But Buddhism saw its growth from very meager beginnings through the efforts of both the Issei pioneers and dedicated ministers from abroad. The YMBA, though small in number, established churches from the borders of Mexico to British Columbia and Hawaii. By 1924, there were 27 Buddhist churches with about 40 missionaries throughout the United States and Canada while Hawaii had nearly 45 ministers.

Buddhists worked hard to establish churches despite great obstacles for the sake of their children. As their children grew with the unfaltering faith of their parents, churches became an increasingly important source of guidance. The Isseis sent their children to church to encourage them to become Buddhists. It was also the center of family and social activities. With foresight and concern for the well-being of their offspring, Sunday schools became an important part of the Buddhist movement in America.

The onset of World War II and the relocation of Japanese Americans from the West Coast and Canada brought about many changes; one of which was the establishment of new churches in the Midwest and the East.

Although new churches were being established throughout the United States, the Buddhist movement in America met two major setbacks. Both were the results of language barriers as the Niseis and eventually, the Sanseis, were inculcated into the American so-

ciety. The need for both English books on Buddhism and English-speaking ministers was great. Realizing this, the Niseis sponsored scholarships for young men who wished to enter the ministry. Buddhist literature was translated into English. Then, with the return of Nisei ministers who were trained in Japan, a greater number of young Buddhists were reached. The newly-ordained ministers faced the difficult task of adapting the religion to a completely different culture.

The post-war period saw many changes in the church. Niseis and Sanseis who attended services regularly now made up the majority of the Sangha. Church leadership shifted into the hands of the second generation. As a result, the pressing need for more English-speaking ministers became even greater.

Steps were taken to correct the situation. Centers for training ministerial aspirants were established. At present, graduate programs have been developed in conjunction with the University of California at the Institute of Buddhist Studies in Berkeley, California and the American Buddhist Academy in New York.

The administrative offices of the National Headquarters for the Buddhist Churches of America are located at 1710 Octavia Street, San Francisco, California 94109.



The Stupa, enshrining the sacred relics, is atop the San Francisco Buddhist Temple.

Learning To Appreciate Buddhism

Religion and culture have always been closely related. Since the beginnings, religion has played a major part in shaping the cultural heritage of man. In primitive societies where writing was relatively unknown, priests tried to convey the mysticism of their religion through awesome idols. Statues and friezes served as reminders of powerful gods and religious teachings. And chants and songs expressed the reverence the people felt for their gods.

We see the powerful influence of religion upon Egyptian and Roman culture. Pyramids, the architectural marvels of the Egyptians, belonged to those who worshipped the great god Ra. Roman sculptors captured the qualities of fine muscle tone and mastered the secrets of dynamic gestures in marble through their classic statues of gods and goddesses.

The reason for this interrelationship is very simple. Religion provides spiritual nourishment — it is a source of inspiration as it teaches the meaning of faith. All religions have the same humanitarian teachings of awareness and appreciation of all that surrounds them. On the other hand, art is a means for expressing the deep spiritual feelings which is usually an outgrowth of some kind of religion. The forms of arts that we see, statues, paintings, songs, literature, etc., are merely dialects of a spiritual language.

In the same manner, Buddhism is reflected culturally. We see fine examples of Buddhist art in the Ajanta Caves, the stupa at Sanchi, the great bronze Buddha at Nara, and thousands upon thousands of temples and artifacts.

But there is more to Buddhist culture than meets the eye. More important than artifacts, Buddhism has become a philosophy in practice. This is especially true in the East where Buddhism has had time to become embodied into the way the people think, feel, and act. The religion has transcended the confines of temple walls and material artifacts. It has become a way of life. The various cultural arts that evolved over centuries of propagation either guide actions (teach the Dharma) or remind others of ideal human behavior (awareness of the Buddha-nature that is found in everyone).

Buddhism is an important part of Japan's heritage. The essence of the teachings are reflected in the arts of flower arrangement, gardening, martial arts, and daily etiquette. Without it, the significance of the arts would be lost. For this reason, we say that Buddhism is a dynamic religion.

Purpose:

Study of various aspect of Buddhist heritage.
Study of the influence of Buddhism on Japanese culture.

Procedure:

Have an expert give a talk on the subject and give a demonstration, if possible.
Have students participate wherever possible.
Discuss and write summary.
Attend exhibition and/or demonstration conducted by various organization in the community.

Subject matter:

ikebana	architecture & art
tea ceremony	martial arts
incense ceremony	calligraphy
bonsai & bonkei	and others

Study of other areas with Buddhist influence.

Food items:	Expressions:
Tofu	itadakimasu
Koya Tofu	gochisosama
Takuan	arigatai
Manju	okagesama
Shoyu	mottainai
Miso	
Konnyaku	

Note: Discuss further with your minister, parents, or grandparents on other items of food or expressions with Buddhistic influence you can add.

Buddhism in California

Purpose:

To acquaint the students with other Buddhist Churches in California and to make them realize that whenever they are away on a trip to other areas there are always Buddhist churches that they may attend.

Through the Buddhist Churches of America obtain a list of all churches in California. Have the students write letters to another sixth grade class or to the superintendent asking for various information.

1. When was their church built? Or, do they have a church?
2. How large is the Sunday School attendance?
3. What are some of the things that other sixth grades do?

After a sufficient number of letters have been received, compare the similarities or dissimilarities between churches. If snapshots are sent, make a scrapbook compiling all the information. Also if the children have visited other churches have them tell about their experiences.

Since it would be hard to pinpoint a certain length of time on a project of this type it would probably encompass a period about two or three months.

Other suggestions:

Make a scrapbook compiling all letters and pictures.

1. Make a chronological chart of churches as to when they were built.
2. Collect pictures of Buddhist temples and monuments from other countries.
3. Take field trips to museums, other churches.

Teaching of Jodo Shinshu

Daily Creed (Honpa Hongwanji)

I take refuge in the Vow of the Buddha: Uttering His Sacred Name, I will live through life with strength and serenity.

I adore the Light of the Buddha: I will put my effort in my work with self-reflection and gratitude.

I follow the Teaching of the Buddha: Discerning the Right Path, I will spread the True Dharma.

I rejoice in the Compassion of the Buddha: I will respect and help others and do my best for the welfare of mankind.

Namu Amida Butsu

The Teaching of Jodo Shinshu is systematized in the “Kyo Gyo Shin Sho” (six volumes) by Shinran Shonin. The teaching ‘Kyo’ is the Larger Sukhavati Vyuhā Sutra which Shakamuni Buddha expounded as the teaching and the *raison d’être* for his birth into this world. The practice ‘Gyo’ is the Name, *Namu Amida Butsu*, elucidated within the Sutra and is the very essence for the rebirth of sentient beings in the Pure Land. The faith ‘Shin’ is the single-hearted belief in the teaching wherein, through listening, the Name is received unquestionably and without doubt. The attainment ‘Sho’ is the Buddhahood that is attained with rebirth in the Pure Land through faith as its true cause.

In other words, Jodo Shinshu teaches that the faith arising from hearing the essence of the name is the true cause of rebirth in the Pure Land of Amida Buddha where Buddhahood is attained as taught within the Larger Sukhavati Vyuhā Sutra.

Why is this so?

Embodied with the Name are the complete Vows and Practices necessary for Rebirth, and Faith thus endowed becomes the true cause for rebirth in the Pure Land. All utterances of the Name are but thanksgivings for this blessing. Therefore does the “Kyo Gyo Shin Sho” teach that Faith is True Cause and Utterance is Thanksgiving.

Salvation on the part of Amida Buddha consists of a two-fold “turning-of-merit”: i.e., one, turning of merit for rebirth in the Pure Land, and two, turning of merit for birth in a sentient world. The turning of merit for rebirth in the Pure Land is the salvation of sentient beings and the turning of merit for birth in a sentient world is the return to that world to give succor to sentient beings. These two are the works of Compassion from the world of Attainment.

These two “turnings of merit” are founded within the Amitabha-Amitayus attainment of the Buddha and therefore these are the reasons for calling this salvation of sentient beings the result of “Other (Primal Vow) Power.”

The Bodhisattva Dharmakara fulfilled His Vows and Practices and became the Amida Buddha and therefore is His Name embodied with the true cause for rebirth of sentient beings who otherwise will be unable to attain perfection. We, who are given faith by hearing the Name, are embraced within the Wisdom and Compassion of Amida Buddha and thus, enter the “ranks of the truly assured.” Therefore does it behoove us to live virtuously and when that time shall have come, we shall receive the bliss of Buddhahood.

Faith is truly the one path by which all men may turn from illusion and attain perfection through the workings of the Name. Assuredly is the Name the life-essence for all.

Reading Contract

I agree to finish this reading contract by _____
deadline

Student's Signature

An Outline of Buddhism

1. The country where Buddhism took hold is called _____
2. Locate, label, and identify the spread of Buddhism through Asia.
(draw the map) (reverse side of sheet)
Draw a map of the United States and locate the Buddhist Churches throughout the United States
3. Using the scale of miles, determine how many miles there are between the place of origin of Buddhism and the United States.
4. Call an airline office and ask how many hours it takes to fly to India. Where is the farthest that you have ever flown?
5. Would you like to visit the land of Buddhism? Why or why not? Write at least one paragraph.

Life of Buddha

1. Write clues for the crossword puzzle.

Across

1.

2.

3.

4.

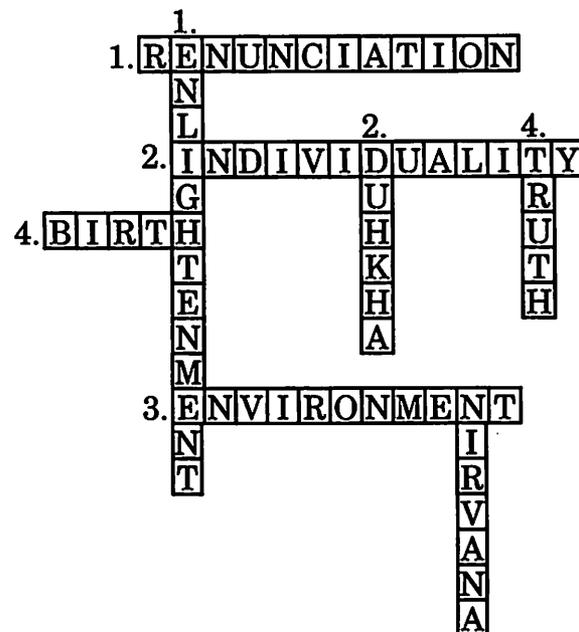
Down

1.

2.

3.

4.



2. List the *Three Characteristics of Existence* and give a brief description of each:

3. Draw illustrations that picture each of the following terms.

a) Peace

b) Life

c) Hate

d) Pride

e) Anger

4. List the *Characteristics of Buddhism* and explain each:

5. Describe the *Rise of Mahayana Buddhism* and the development of the *Schools of Mahayana Buddhism*:

6. The *Paramita* was preached by the Buddha and compiled in the early sutras. List the paramitas and define each. Along with your definition describe how it would apply to you in everyday life.

7. Who were the *Seven Patriarchs of Shin Buddhism*? Name and give a brief description and list the contribution of each:

Shinran Shonin

1. Describe Shinran Shonin as you would imagine him to be today. Describe a Buddhist monk of today. Describe a Buddhist minister of today. Do some research to discover the types of clothes they wore, what they ate and hairstyles worn by them.
2. How are the three Buddhist leaders listed different and alike?
3. Compare and contrast the three different Buddhist leaders. What qualities does each have and which one do you appreciate the most? Why?
4. Do research about Shinran Shonin, his life, his doctrine, and write how it has affected us as Buddhists.
5. Write three adjectives which describe the life of Shinran Shonin.
 - a.
 - b.
 - c.
6. Write three adjectives which describe the doctrine of Shinran Shonin.
 - a.
 - b.
 - c.
7. Write three adjectives which describe the factors which influenced his doctrine.
 - a.
 - b.
 - c.
8. Describe how Shinran Shonin's views on Buddhism became his way of life.
9. Make a poster that Shinran Shonin might use today to educate the people on his doctrine.
10. Did your views about Buddhism change or remain the same after your research on Shinran Shonin?

The History of Jodo Shinshu

1. List and describe the ten steps to the History of Jodo Shinshu by Nishu Utsuki.
2. Understanding the History of Jodo Shinshu. Place a number from 1 to 10 next to each paragraph so that they show the correct sequence of the development of the Jodo Shinshu Sect.
 - ___ In 1868 upon the ascension of the Great Emperor Meiji to the throne, the Tokugawa Shogunate surrendered all political powers to the throne . . .
 - ___ During the last years of Shinran Shonin's life in Kyoto it was his daughter who confronted him in his old age.
 - ___ His endeavors brought about unity of the Order to some extent, but on the other hand it became the cause . . .
 - ___ Kakushin-ni made a great contribution in laying the foundation of the Honganji Order at Ohtani . . .
 - ___ This persecution set Rennyō's heart on fire.
 - ___ Free from fear of civil wars and strife, the religious sects were all able to devote their energies to . . .
 - ___ While the foundations of Honganji in Kyoto was thus laid . . .
 - ___ Zonkaku wrote many treatises, the most important being "Rokuyosho" in ten volumes . . .
 - ___ The fact that Kenyō was able to withstand Nobunaga's attack was enough . . .
 - ___ In 1582 Nobunaga was assassinated by one of his vassals, and Toyotomi Hideyoshi came to power.

History of the Otani-Ha Honganji

1. Isolate the key elements in the division from the Honpa Honganji
 - a.
 - b.
 - c.
2. Compare and contrast the Otani-Ha Honganji and the Honpa Honganji

Shin Buddhism

1. Define the following words:

Sangha
Dharma
Tripitaka
Tri-kaya
Reality
Mahayana
Hinayana
Selflessness
Karma

2. List the Four Noble Truths and define each:
3. What is an important decision facing you? Does it concern only you or does it also concern or affect other people? Develop a plan of action applying the *Eightfold Noble Path* and your decision on how to implement your actions.
4. Have you ever been involved in an incident which you felt an expression of deep gratitude? Describe the incident and the event that led to the feeling.
5. When do you repeat the "NEMBUTSU." Why? What does "NAMU AMIDA BUTSU" mean to you? Explain.
6. What does Faith in Shin Buddhism mean to you?
7. The United States has many different religious movements. Do some research on the different religious movements. What is the strongest point in which you accept the Shin Buddhist Religion?

Buddhist Symbols, Rituals, & Services

1. Buddhist Etiquette

Describe the following:

Gassho
Juzu
Shoko
Seiten
Hondo
Nembutsu

2. Buddhist Shrine

Describe the following:

Shogon

List the shrine symbols:

- a.
- b.
- c.
- d.
- e.
- f.
- g.
- h.

3. Buddhist Symbols

Describe the following:

Buddhist flag
The wheel of Law
The wisteria crest

4. Buddhist Observances and holidays

Identify the following:

January 1 (Shusho E)
January 16 (Hon-on-ko)
February 15 (Nehan E)
March 21 (Higan E)
April 8 (Hanamatsuri)
May 21 (Shuso Gotan E)
July 15 (Bon)
September 1 (BCA Founding Day)
September 23 (Higan)
December 8 (Jodo E)

5. Describe and list The Buddhist Practices in the Buddhist Way of Life and apply each to you and your family.