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# A Comparative Study of the Evangelical Christian and the Japanese Buddhist Doctrines of Salvation

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A COMPARATIVE STUDY OF THE EVANGELICAL CHRISTIAN  
AND THE JAPANESE BUDDHIST DOCTRINES  
OF SALVATION

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by  
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## CHAPTER I

### INTRODUCTION

During the past few years, the writer has become interested in making an effective evangelistic approach to informed adherents of Japanese Buddhism. It has been observed that far too often, there are pastors and Christian laymen frustrated because of an inability to present the message of the Gospel to the Japanese who were much influenced by Buddhism. It has been the conviction of this writer as he has worked in Japanese evangelism as a crusader of the Oriental Missionary Society campaign in Japan, and later as a student pastor in a small church, that any measure of evangelical success comes as a result of teaching them a comparison between the Japanese Buddhist and the evangelical Christian doctrines of salvation. The writer also became aware of the need for such a study while preaching the Gospel to war-brides, the Japanese seamen, and students in a Bible class which was held every other Tuesday in Portland, Oregon. With this in mind, the writer has endeavored to determine how to preach the Gospel to them more effectively by comparing the Japanese Buddhism with Christianity from the salvation point of view.

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#### I. THE PROBLEM

Statement of the Problem. The purpose of this thesis is to compare the evangelical Christian doctrine of salvation with that of the Japanese Buddhism.

Justification for the Study. The writer believes that a comparative study of evangelical Christianity and Japanese Buddhism will be especially valuable for assisting not only Buddhists, but also the Japanese people, who were brought up in the background of strong Buddhism, to reach an understanding of the essence of evangelical Christianity.

For this purpose, Buddhism and Christianity have been considered from the point of view of salvation and the ultimate hope which it extends to its adherents. This emphasis on salvation is congenial to the apologetical concern which constitutes the background of the investigation.

The writer feels that the great weakness in most works on Japanese Buddhism is that they do not make a consistent attempt to distinguish between the concept of salvation taught by its teachers and that of Christianity. An attempt has been made to make the distinction explicit in this study.

Limitations of the Study. It has been necessary to set various limits to this study. The only form of Buddhism which will be considered is the Japanese Buddhism of the type found in the Shin, the Zen, and the Nichiren sects. These three sects have been selected because of their widespread popularity and influence, and because their respective doctrines tend to bring out the various aspects of Japanese Buddhist teaching over which the differences between sects chiefly arise.

This study has been confined to a consideration of doctrines related to the concepts of salvation offered by Japanese Buddhism and by evangelical Christianity. The evangelical Christianity here presented is



limited to the doctrines of the Wesleyan-Arminian theology. Therefore, such matters as ritual, organization, festivals, monastic regulations, and the superstitious beliefs and practices of the common people are outside its scope. The study is limited to the doctrinal comparison of both religions in their highest form from the salvation point of view.

## II. DEFINITIONS OF TERMS USED

The Shin sect. Shin means true. The Shin sect consists of Tendai, Shingon, and Amida Buddhism, which are also known as Shin Buddhism. In this thesis, Amida Buddhism is usually referred to as the Shin sect because it is the final sect in Shin Buddhism.

The Zen sect. The name of the sect means literally, meditation. It is taken from the Chinese term, *ch'an*, and is a translation of the Sanscrit term, *dhyana*.<sup>1</sup>

The Nichiren sect. Nichiren is a name which was taken by the founder of the sect to suggest his twofold loyalty. Nichi means sun and suggests loyalty to Japan (Japan, Nihon, is composed of the characters *nichi* and *hon*, and means literally, sun-origin).<sup>2</sup> Ren means lotus and is found in the title of the Hokekyoo, Moo-hoo-RENGE-kyoo, which Nichiren believed to be the greatest of all Buddhist scriptures.

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<sup>1</sup>T. N. Callway, Japanese Buddhism and Christianity, (Tokyo: Protestant Publishing Co., 1957), p. 59.

<sup>2</sup>Ibid., p. 151.

Evangelical Christianity. As used in this thesis, it is Biblical Christianity as expressed in the Wesleyan-Arminian theology on God, Man, Sin and Salvation. In this thesis, the doctrine of salvation by repentance and faith in Jesus Christ is chiefly used as the concept of true salvation.

### III. ASSUMPTIONS

It has been assumed that the basis of evangelical Christian doctrine is the Bible, the inspired Word of God; that this Word of God is the final authority in all matters of salvation, life, and conduct. The doctrine of salvation of evangelical Christianity here presented is based on the Wesleyan-Arminian theology. It is also assumed that the doctrine of salvation is based on the theology of authoritative representatives such as John Wesley and H. Orton Wiley. It is assumed that the doctrine of salvation of Buddhism is based on the theology of three main authorities, Mr. Seizo Inagaki as the representative of the Shin sect, Mr. Daisetsu Suzuki as the representative of the Zen sect, and Mr. Masaharu Anesaki as the representative of the Nichiren sect.

### IV. METHOD OF PROCEDURE

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Material for this study has been gathered largely from the library resources of the Western Evangelical Seminary, and from the Multnomah County Central Library of Portland, Oregon. Also deep appreciation is expressed for the material that was made available to

the writer from the private libraries of the faculty of the Western Evangelical Seminary, and Dr. Mildred B. Wynkoop of the Nazarene Theological Seminary, Tokyo, Japan. Additional material was taken from the writer's own personal library.

The method of procedure followed was to read through pertinent material in order to gather the information contributing to this field of study.

In order to know the general history of the Christianity in Japan, an investigation was made which is reported in Chapter II. Chapter III gives a survey of the Japanese Buddhism from the historical point of view. Chapter IV deals with the evangelical Christian doctrines of salvation. In Chapter V, the Japanese Buddhist doctrines of salvation are discussed. An objective comparison of both religions is the theme of Chapter VI. A summary of the entire study, and the writer's conclusions are presented in Chapter VII. A bibliography, containing references to all books, follows at the end. The first appendix shows the case study of Rev. Ryoun Kamegai who was converted from the Shin Buddhism to Christianity, and is now working as a Christian minister of a local church in Toyama-city, Japan. The writer got his permission to put all his testimony into this thesis. This is a living testimony both to Christians and Buddhists who want to know the nature of Christianity and Buddhism. Four more appendices were also added for the reader to understand (1) a survey of Japanese history, (2) Japanese terms which are commonly used, (3) a Word List related to this thesis, and (4) a comparative summary of Christianity and Buddhism.

## CHAPTER II

### HISTORY OF CHRISTIANITY IN JAPAN

#### I. EARLY CHRISTIANITY IN JAPAN

Japan's first direct contact with Christianity was in 1549 when Francis Xavier, accompanied by two other Spanish Jesuits, arrived in Kagoshima, the southernmost prefecture on the island of Kusu.<sup>1</sup> They and subsequent missionary groups were allowed to preach freely and soon made some converts; but this tolerance of the new religion seems to have stemmed not so much from an eager embracing of Christian tenets as from a mistaken belief on the part of the Japanese that, because of certain similarities in ritual, it was another of many sects in Buddhism, and also from the fact that the missionaries were invariably accompanied by traders with exotic commodities. Numerous local lords encouraged the propagation of Christianity in their fields and ordered their people to treat the missionaries with respect. Sometimes, when no ships or traders came, these lords ordered their fiefs to revert to their former faith. What few voluntary converts the missionaries were able to make were people of the lower classes to whom charity and medical care had been extended. ~~Xavier had realized that the patronage of the imperial court~~ would sway the people to this new religion, Christianity, and had proceeded to

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<sup>1</sup>Johannes Laures, The Catholic Church in Japan, (Notre Dame: University of Notre Dame Press, 1954), p. 11.

Kyoto, then in a chaotic state with various factions contending for power; but he was unable to see anyone of consequence. Xavier left Japan in 1552.<sup>2</sup>

His successors made slow headway among the upper classes, who were impressed by the learning and the striking appearance of the missionaries. Their influence was vigorously opposed by the Buddhist priests, who were then all-powerful and who meddled in secular affairs, until the missionaries were received by Oda Nobunaga, the first of three great leaders who succeeded in uniting Japan. Nobunaga, then in the midst of a campaign to break the power of the Buddhist monasteries in Kyoto, took kindly to this new doctrine. He was also desirous of securing avenues for foreign trade. Under his patronage, the Christian faith made fair progress, and, in a report sent to Rome by the Jesuits in 1582, there were said to be 80 missionaries and a total of 150,000 converts.<sup>3</sup>

Nobunaga was succeeded by Toyotomi Hideyoshi, who came to power in 1582; and who continued to favor Christianity, but not for long.<sup>4</sup> In 1587, he suddenly issued an edict banning the missionaries from Japan,<sup>5</sup> ~~but he did not enforce this edict with any severity until ten years later~~

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<sup>2</sup>Ibid., p. 16.

<sup>3</sup>Ibid., p. 111.

<sup>4</sup>Ibid., p. 112.

<sup>5</sup>Ibid., p. 113.

when, viewing the dissension between the Jesuits and the Franciscans and alarmed by the conviction that missionaries were the forerunners of political intrigue and aggression--a belief bolstered and strengthened by the Protestant traders from Holland and England who began to come to Japan to trade in increasing numbers from the beginning of the seventeenth century--he began a campaign to oust the missionaries and to suppress Christianity. This persecution culminated in the execution in Nagasaki of 6 Spanish Franciscans, 3 Jesuits, and 17 Japanese converts.<sup>6</sup>

Nobunaga was assassinated. Only the death of Hideyoshi and the subsequent struggle for power diverted attention away from the persecution of Christians and brought respite to the missionaries.

Hideyoshi's successor, Tokugawa Ieyasu, the founder of the Tokugawa dynasty of hereditary rulers, was as eager for foreign trade as had been his two predecessors, and he was inclined to be tolerant of the new religion at first; but the suspicions entertained by Hideyoshi toward the motives of the missionaries grew to such an extent in Ieyasu that, in 1614, after a series of mild warnings, he issued an edict which led to the imprisonment, torture, and death of missionaries and converts.<sup>7</sup>

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Hundreds of converts were banished from their homes. There were numerous Christian martyrs among the Japanese converts who held to their faith with tenacity and died for it. Some of them smuggled missionaries into

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<sup>6</sup>W. K. Bunce, Religions in Japan, (Rutland: Charles E. Tuttle Company, 1955), p. 149.

<sup>7</sup>Ibid., p. 150.

Japan at a time when discovery meant a cruel death. Just as no reliable figures are available as to the number of Christians in Japan during the first quarter of the seventeenth century (they vary from 300,000 to 750,000), so there are no accurate figures on the number of martyrs who went to their deaths.<sup>8</sup> But thousands of converts, for the most part peasants, died for their belief. The most spectacular event at this time, one which was the immediate reason for closing Japan to the world, was the uprising of October 1637, when several thousand Christians on the island of Amakusa and on the Shimabara Peninsula, near Nagasaki, rose up in arms against persecution and held out for months in siege against the forces sent to subdue them, surrendering early in 1638.<sup>9</sup> Over 30,000 converts, including women and children, were massacred.<sup>10</sup> Those who clung to their faith were put to the sword; those who were lukewarm in their faith apostasized. With the Shimabara massacre, Christianity, though it did survive underground in certain communities in Kyushu, was virtually brought to an end in Japan. For the next 200 years, Japan remained isolated from the rest of the world.

## II. CHRISTIANITY IN MODERN JAPAN (1859-1965)

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The second period in the history of Christianity in Japan begins when Japan was forced to open her doors to the West. Protestant

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<sup>8</sup>Ibid., p. 150.

<sup>9</sup>Ibid., p. 150.

<sup>10</sup>Ibid.

Christianity was introduced, and missionaries were permitted to reside in Japan and to build churches in settlements for the spiritual welfare of the foreign residents. Nevertheless, the government, which had not lifted its anti-Christian edict, remained hostile to Christianity.

The first Catholic church was built in Yokohama in 1862. In the following year another was built in Nagasaki. In 1865, a group of Japanese entered the church at Nagasaki, recognized the cross and the statue of the Blessed Virgin, and approached the missionary. After questioning him about the doctrine he preached, the Japanese revealed to him that, in and around Nagasaki, thousands of them had kept alive the faith that their ancestors, cut off from the rest of the world and driven underground, had handed down to them.<sup>11</sup>

The government, on learning that the Catholic faith which had lain quiescent for 200 years had revived, promptly arrested nearly 4,000 Japanese believers, on the ground that it would be dangerous to allow them to congregate in one area, and banished them to other feudatories until they expressed a willingness to renounce Christianity.<sup>12</sup> Shortly afterward, the Tokugawa government collapsed.

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With the restoration of the emperor in 1868, there was introduced the idea of setting Shinto up as the state religion.<sup>13</sup> The government's

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<sup>11</sup>Ibid., 151.

<sup>12</sup>Ibid.

<sup>13</sup>Raymond Hammer, Japan's Religious Ferment, (New York: Oxford University Press, 1962), p. 103.



stand against Christianity was one of unmitigated opposition, and notices forbidding the propagation of Christianity among the Japanese were published in the first year of Meiji.

The first Protestant missionaries who entered Japan at Nagasaki in 1859 were under strict police surveillance, being forbidden to preach among the natives.<sup>14</sup> But propaganda was carried on covertly, and the first native Protestant convert was baptized in 1864.<sup>15</sup> The first Protestant church was established in Yokohama in 1872, and, in the following year, the government lifted its edict proscribing Christianity and permitted the missionaries to preach freely. The Catholic exiles were released in the same year. But the anti-Christian sentiment did not abate until the 1880's when Japan realized that she had lagged behind the West in her isolation and would have to import Western civilization wholesale if she were to catch up with the rest of the world.<sup>16</sup> At a time when all things Western were eagerly welcomed by the Japanese, Christianity was naturally carried in on the tide of popularity, and missionaries were welcomed as representatives of the new civilization.

In the last decade of the nineteenth century, a reaction against Christianity set in. ~~The conflict between religion and science, the~~ rising tide of nationalism in Japan, and the belief by Japan that the Western nations, in refusing to agree to the revision of earlier treaties

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<sup>14</sup>Ibid., p. 102.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., p. 109.

on terms of equality, were not entirely Christian in their international dealings, caused Christianity to suffer a setback. Enthusiasm for Christianity waned when an indiscriminate admiration for things Occidental gave way to a strong conservatism and a national consciousness. Many converts deserted the Christian cause; but others sought to re-examine the deeper meaning of Christianity, and the opening of the twentieth century saw the pendulum gradually swinging back.

The third phase of Christianity in Japan begins at about this point. The idea of freeing the Christian church in Japan from foreign support and naturalizing it on Japanese soil was not new, and it was strengthened with the formation of the Japanese Congregational, Presbyterian, and Methodist churches. The Russo-Japanese War of 1904-1905 had given confidence to the Japanese church as well as to the nation.<sup>17</sup> The church felt it could carry on without outside support. This was premature. The rise of industrialism and its attendant emphasis on materialism caused alarm among religious bodies, and, in 1912, the Three Religion's Conference, comprising representatives of Shinto and Buddhist sects and Christian denominations, was called.<sup>18</sup> At this meeting, ~~recognition was given to the importance of religion in maintaining and~~ improving the morals of the nation. Another aspect of this conference was the placing of the three religions on an equal footing, with virtual,

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<sup>17</sup>Bunce, op. cit., p. 152.

<sup>18</sup>Ibid., p. 153.

though not as yet legal, recognition of Christianity as one of the religions of the land.

The first World War brought about a profound change in the life and thought of the Japanese. Great prosperity and the interpretation of the war as the breakdown of Christianity in the West caused a lull in Christian activities in Japan, but the humanitarian principles embodied in Wilson's Fourteen Points and the aid extended to Japan after the great earthquake in 1923 reawakened the people to Christianity.<sup>19</sup> The passage by the United States Congress in 1924 of the Oriental Exclusion Act largely nullified this friendly atmosphere.<sup>20</sup>

In the early 1930's, renewed attempts to unify the Japanese Protestant churches were made.<sup>21</sup> Gradual reduction of subsidies and personnel from America and Europe threw the churches more and more on their own. A new emphasis was placed on evangelism for rural communities with the impetus provided by Toyohiko Kagawa, a well-known Japanese Christian leader. The Religious Bodies Law, an ordinance by which the Japanese government sought to bring all the religious organizations under close supervision and which had been proposed in the Diet from time to time since 1934, was put into effect in April, 1940.<sup>22</sup>

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<sup>19</sup> Iglehart, Protestant Christianity in Japan, (Rutland: Charles E. Tuttle Company, 1959), p. 183.

<sup>20</sup> Ibid., p. 184.

<sup>21</sup> Ibid., p. 201.

<sup>22</sup> Ibid., p. 229.

In the implementation of this law, official recognition was given only to those religious bodies which had a membership of at least 5,000 and had 50 established meeting places.<sup>23</sup> The smaller sects which were unable to meet these requirements joined other denominations. Although this law brought Christianity under greater surveillance than before, the government officially recognized the Christian church for the first time.

The movement toward union of the Japanese Protestant churches, which had not gone beyond the committee stage for 25 years, was now hastened under government pressure. By 1939, the "China Incident"<sup>24</sup> was in its second year, and the government, particularly in the field of publications, was clamping down on the churches, which yielded to pressure and rallied behind the government. Separation from the Western churches was hastened, and, in this time of crisis, church activities were considerably diminished. In October, 1940, a mass meeting of Protestant denominations was held, and approval for the plan to form a united Protestant church was given.<sup>25</sup>

Shortly afterward, the various denominations were united in 11 blocs. In November, 1941, these blocs were federated, and the united organization known as the Church of Christ in Japan was made up of most of the Protestant denominations.<sup>26</sup> Part of the Episcopalian church and a few

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<sup>23</sup>Ibid., p. 229.

<sup>24</sup>Bunce, op. cit., p. 154.

<sup>25</sup>Ibid.

<sup>26</sup>Hammer, op. cit., p. 114.

of the smaller churches, such as the Holiness church and the Seventh Day Adventist, which did not join, were not recognized as religious bodies but as religious associations; as such they were put under the supervision of the local police rather than under the Ministry of Education. Further pressure by the government erased all denominational lines and brought about a complete union, at least on the surface, in the Church of Christ in Japan in 1942.<sup>27</sup>

This recognition by the government was of some value to the church during the war; but recognition did not minimize the suspicion and doubt thrown on Christians by the populace and the officials because of their previous close contact with the West. Persecution of certain denominations occurred. The Holiness church, which finally joined the Church of Christ and the Seventh Day Adventist church, which did not, were ordered dissolved. The Salvation Army was ordered to revise its military terminology. The spy mania, abolishment of Sunday as a holiday, the evacuation of women and children from large cities, and the mobilization of pastors to munitions factories all caused a drop in church and Sunday School attendance. Services, however, were continued throughout the war, and the practices of bowing toward the imperial palace and praying for the soldiers who had died and for those at the front were generally added to the services. In 1944, the Church of Christ in Japan, along with the Roman Catholic Church, joined the Japan Wartime Patriotic

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<sup>27</sup>Ibid.

Religious Association, in cooperation with the Shinto and Buddhist bodies.<sup>28</sup>

With the end of the war the church was freed from government surveillance. The rise of international sentiment all over Japan, and strong reinforcements from the United States, all of these were greatly in favor of the growth of Christianity in Japan. Christianity resumed its vitality and looked as if taking a great leap forward. One had anticipated a great boom of Christianity to come. In spite of that, what actually occurred was rather a minor development. The Catholics made noticeable progress, but not Protestants. One cannot help pointing to the fact that in the early seventeenth century the Catholic converts numbered about five hundred thousand or more, although the population of Japan proper was less than one-third of the present. Grant that numerical strength is not the sole guide to the value of the work of a church, yet no one would say that these figures are very encouraging.

The strength of Protestant Christianity lies in the thousands of little Christian local churches that dot the land. The faithful pastor, day in and day out gives nurture to this small flock. The few ~~families carry their weight of responsibility in the community and stand~~ as models of gracious and loyal living. The young people bring into schools and onto playgrounds the influence of a simple faith in Christ. Honorable Christian laymen witness in all walks of life. There are the tiny roots of personal and social redemption that have silently sunk into Japanese soil, never to be uprooted.

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<sup>28</sup> Ibid.

## III. SUMMARY

As for the early Christianity in Japan, her first direct contact with Christianity was in 1549 when Francis Xavier, a missionary of Spanish Jesuits, arrived in Kagoshima, Japan. Under Nobunaga's patronage, Christianity made rapid growth. In 1587, his successor, Toyotomi Hideyoshi suddenly issued an edict banning the missionaries from Japan because of political reasons. In 1614, Hideyoshi's successor, Ieyasu, after a series of mild warnings, issued an edict which led to the imprisonment, torture, and death of missionaries and converts. There were numerous Christian martyrs among the Japanese converts. Amakusa rebellion which uprose in 1637 was worst of all.

As for Christianity of modern Japan, Protestant Christianity was introduced in 1859, and missionaries were permitted to reside in Japan. The first Protestant church was established in Yokohama in 1872, and, in the following year, the government permitted the missionaries to preach freely. The First World War brought a profound change in the life and thought of the Japanese. In the early 1930's, renewed attempts to unify the Japanese Protestant churches were made. In 1944, the Church of Christ in Japan, along with the Roman Catholic Church, joined the Japan Wartime Patriotic Religious Association, in cooperation with Shinto and Buddhist bodies. With the end of the war the church was freed from government surveillance.

### CHAPTER III

#### HISTORY OF BUDDHISM IN JAPAN

##### I. EARLY BUDDHISM IN JAPAN

It is not known what sort of Buddhism was first brought to Japan in 552. It is clear, however, that real sectarian differences did not appear for more than 70 years.<sup>1</sup> Buddhist missionaries from China realized that the Japanese were not yet prepared intellectually for sectarian speculations and wisely limited their teaching to general tenets and moral doctrines common to all Buddhism. It was not until the early part of the seventh century that real sectarian differentiation occurred.

Six sects were introduced from China between the years 625 and 754.<sup>2</sup> Although Nara, the first real city in Japan, did not become the capital until 710, these sects are usually referred to as the Nara sects, because they reached their highest development and greatest influence in the Nara period (710-790). The Nara sects include the Sanron (625), Jojitsu (625), Hosso (654), Kusha (658), Kegon (736), and Ritsu (754) sects.<sup>3</sup>

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<sup>1</sup>Raymond Hammer, Japan's Religious Ferment, (New York: Oxford University Press, 1962), p. 59.

<sup>2</sup>W. K. Bunce, Religions in Japan, (Rutland: Charles E. Tuttle Company, 1955), p. 59.

<sup>3</sup>Ibid., p. 60.



These early Buddhist sects in Japan employed Chinese architecture, customs, and rites and even conducted their services in the Chinese language. They made virtually no effort to adapt themselves to Japanese culture and the needs of the common people. For this reason, they failed to exercise any influence outside of court circles. The Japanese people had to wait for a living faith. Under these circumstances, the Shin sect, which consists of Tendai, Shingo, and Amida Buddhism, was born in Japan.

## II. BUDDHISM IN 785-1965

### The Shin Sect

The capital was moved to Kyoto in 794 to escape the political corruption of Nara and the ecclesiastical authorities who had Buddhism under a monopolistic control, but this did not mean that the court had abandoned Buddhism as a religion.<sup>4</sup> In an attempt to replace the less desirable aspects of Nara Buddhism with a purer spiritual religion, Emperor Kwammu sent two promising young priests to China for study. These two men, Saicho and Kukai, eventually returned to Japan and founded the Tendai and Shingon sects, which dominated the spiritual and cultural life of Japan for centuries.

Tendai Buddhism. Saicho (767-822), known posthumously as Dengyo Daishi, early recognized the need for religious reformation and freedom from the orthodoxy of Nara. He became a priest at the age of 13 and five years later, in 785, he founded a small hermitage on the slopes of

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<sup>4</sup>Ibid., p. 62.

Mount Hiei near the present city of Kyoto. This was later named Enryakuji and for eight centuries was one of the principle centers of Japanese Buddhist activity. Saicho supported the emperor and the Fujiwara family in moving the capital to Kyoto and in return received generous contributions from the government in spite of the opposition of jealous prelates in Nara. His institution on Mount Hiei grew into a large collection of sanctuaries, colleges, monasteries, and meditation halls. In 805, after returning from his studies in China, Saicho began to expound Tendai philosophy.<sup>5</sup> The enlightenment must be reached through philosophical training and contemplation.

Shingon Buddhism. Shingon Buddhism was founded in the ninth century by Kukai (774-835), posthumously known as Kobo Daishi. He was sent to China by Emperor Kwammu, who also sent Saicho, and returned from his continental studies in 806. He selected Mount Koya, about 50 miles south of Kyoto, as the site of his monastery and for 15 years it was the center of his activities. Kukai was appointed by the Emperor as chief abbot of a great state temple in Kyoto when Saicho died. Later he became the presiding priest in the inner sanctuary of the imperial court, but, in his later years, he retired to Mount Koya, and there, according to legend, he died in 835 when he had himself buried alive in a posture of meditation. He emphasized the true enlightenment through comprehension of the cosmic mysteries.<sup>6</sup>

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<sup>5</sup>H. Kishimoto, The Religions of the World, (Tokyo: Taimeido, 1965), p. 247.

<sup>6</sup>Ibid., p. 70.

Kukai's greatest contribution, however, was his unification of Buddhism and Shinto which proved to be the most important factor in the popularization of Buddhism. An attempt had been made to identify the native gods with Buddhist deities in the Nara period. Saicho also contributed much to the merging, and paved the way for the ultimate amalgamation. Kukai even invented the name "Ryobu Shinto," and he is generally regarded as the founder of this dual-aspect Shinto.<sup>7</sup>

In the attempt to clarify the Buddhist pantheon, a device called the mandara was employed on the continent. It was introduced to Japan in the Nara period and was first widely used by Kukai. It became the basis for the mysterious esoteric practices and magic movements of hands and figures which characterize Shingon Buddhism and is today employed by most Japanese Buddhist organizations.

Amida Buddhism. Amidaism came into its own with the founding of the Jodo sect in 1175 by the priest Honen (1132-1212).<sup>8</sup> As a youth Honen showed great promise in his studies and, after more than 20 years of education in the Tendai institutions of Mount Hiei, had mastered the teachings of all the prominent sects of his day. But, during this period of education, he became depressed over the difficulties of attaining true enlightenment. Then, in his search for a practical and effective way of universal salvation, he came upon the following passage:

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<sup>7</sup>Ibid., p. 71.

<sup>8</sup>Ibid., pp. 75-76.

Whether walking or standing, sitting or lying, only repeat the name of Amida with all your heart. Never cease the practice of it even for a moment. This is the very work which unfailingly issues in salvation, for it is in accordance with the original vow of that Buddha.<sup>9</sup>

These words made a deep impression on Honen and he founded the Jodo (Pure Land) sect on the basis of Amida's original vow. He taught that the mere recitation of the phrase "adoration to the lord of boundless light and infinite life" would give instantaneous and final assurance of rebirth in "the pure land" if it were accompanied by faith. He insisted upon the importance of repeating it as often as possible and of making this recitation the main work of life, with all other activities secondary.

Chief among the disciples of Honen was Shinran (1173-1262). He was ordained at the age of eight and began studying Mahayana Buddhism in the Tendai monasteries of Hiei. He was such an outstanding scholar that, at the age of 25, he became the head abbot of a monastery and was hailed as "the genius of Mount Hiei."<sup>10</sup>

It is very interesting to observe that the Shin sect influenced the Japanese culture very much. For example, the eighth century vignette ~~and the Daibutsu, or Great Buddha, in sculptured majesty show the~~ influence. The vignette, illustrating an older Buddhist scroll, extols sacrifice. A rabbit, having thrown himself on fire to provide food for an old man, is transformed into a vision of the Buddha. The Daibutsu,

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<sup>9</sup>Callaway, op. cit., p. 117.

<sup>10</sup>Ibid., p. 119.

which is shown in the Illustration I, meditates in a park at Kamakura, Japan. Cast in 1252, the 42½ foot bronze figure survived typhoons and the 1495 tidal wave that swept away a sheltering pavilion.<sup>11</sup> Lids half-closed over eyes of gold depict the passionless calm recommended by Buddhist doctrine.

### The Zen Sect

The Rinzai School of Zen was introduced into Japan in 1191 by the Japanese T'ien-t'ai monk Eisai (1141-1215), who established monasteries at Kyoto and Kamakura under imperial patronage. The Soto School was introduced in 1227 by the extraordinary genius Dogen (1200-1253), who established the great monastery of Eihei-ji, refusing, however, to accept imperial favors.<sup>12</sup> It should be noted that Zen arrived in Japan shortly after the beginning of the Kamakura Era, when the military dictator Yoritomo and his samurai followers had seized power from the hands of the then somewhat decadent nobility. This historical coincidence provided the military class, the samurai, with a type of Buddhism which appealed to them strongly because of its practical and earthly qualities and because of the directness and simplicity of its approach. Thus there arose that peculiar way of life called "bushido," which means the code of conduct for the soldiers of feudal Japan, emphasizing loyalty, courage, and plain living, and preferring suicide (hara-kiri) to dishonor.

The contribution of Zen to Japanese culture has by no means been

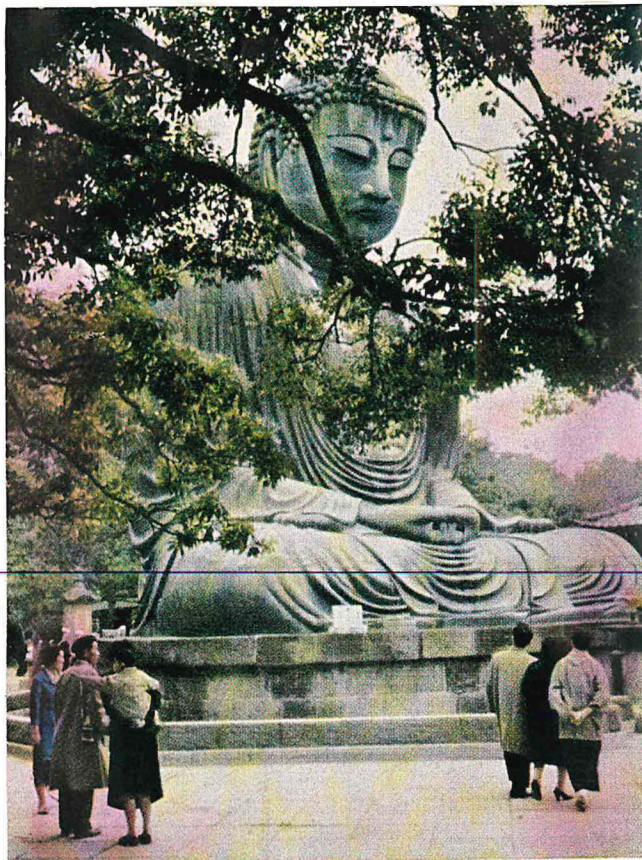
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<sup>11</sup> Life, September 11, 1964, p. 42.

<sup>12</sup> A. W. Watts, The Way of Zen, (New York: The New American Library, 1964), pp. 110-111.

Illustration I<sup>13</sup>

The Vigenette,  
the Buddhist  
Sacrifice



The Great  
Bronze Buddha  
of Kamakura,  
Japan

<sup>13</sup>Life, September 11, 1964, p. 42.



confined to bushido. It has entered into almost every aspect of the people's life--their architecture, poetry, painting, their athletics, crafts, and trades; it has penetrated the everyday language and thought of the most ordinary folk. For example, Tea ceremony reflects the teachings of Zen Buddhism, which is shown in Illustration II. Strict rules govern the ways of pouring hot water from the kettle, holding the teacup, and sipping the brew.

### The Nichiren Sect

Nichiren (1222-1282) was a dynamic figure, a fiery man of action, and stands out as one of the greatest figures in Japanese history. At 15, he was ordained a monk and, at 20, was studying on Mount Hiei. Ten years after taking up his studies in the Tendai institutions, Nichiren returned to his home in Awa province. Early one summer morning in the year 1253 he climbed to the summit of a nearby hill and proclaimed, "Hail, thou scripture of the lotus of the true law." Nichiren's followers date the origin of their sect from this date.<sup>14</sup> Nichiren, however, did not intend to found a new sect. He merely wished to reform Buddhism and restore to it what he believed to be the original meaning of Buddha's teachings. He, therefore, began by denouncing what he considered the intellectual degeneracy of the current sects. No school of Buddhism escaped the force of his criticism, but he centered his attack on Amidaism, because he felt it was depriving S'akamuni (in Japanese, Shaka; the historical Buddha of

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<sup>14</sup>Bunce, op. cit., pp. 92-93.

Illustration II<sup>15</sup>

## Tea Ceremony in Zen Buddhism



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<sup>15</sup>National Geographic, December, 1960, p. 774.



India) of his true glory and giving it to Amida. Its promise of rebirth in the pure land, or western paradise, he found particularly obnoxious.

During his trials and persecutions, Nichiren came to believe he was the reincarnation of Bosatsu Jodo, the disciple of S'akyamuni mentioned in the Lotus Sutra. His fanaticism was extreme, and he regarded himself as the savior of the nation in a time of crisis. In 1274, however, Nichiren suddenly retired to Mount Minobu, near Mount Fuji. He died in 1282 at Ikegami, near Tokyo, while journeying to some hot springs.<sup>16</sup>

There are many large sects with hundreds of thousands of adherents and many temples and priests. There are altogether about 12,000,000 Nichirenites.<sup>17</sup>

Now, the biggest problem is how to prohibit "Nichire-Soshu" from increasing its numbers. They have temples in the United States, and are influencing the Japanese and American people very strongly. It considers itself "True Buddhism" and everything else heresy. It is called also "Soka Gakkai" (Value-Creation Society). Staging great circuses with acrobats, brass bands and dancing girls, it has recruited over 13 million adherents, largely from Japan's lower middle class and urban-poor discontents. Tightly regimented, from family squads on up, they must vote for the sect's political candidate as a religious duty.

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<sup>16</sup> Ibid., p. 94.

<sup>17</sup> Time, December 11, 1964, p. 40.

Leftist and reforming in political attitudes, intolerant in its religious fanaticism, it envisions first turning Japan into a welfare state, then achieving eternal peace through spreading its gospel of chikyu minzoku shugi, or one-nation-on-earth. Since the Japanese constitution prohibits the exercise of political authority by any religion, Soka Gakkai insists--unconvincingly--that the Clean Government Party started under the chairmanship of Soka Gakkai's Koji Harashima is a completely independent entity. C. G. P. is putting up 32 candidates for the 467 seat lower house and ten for the upper house in 1965--all likely to be elected.<sup>18</sup>

Soka Gakkai turned the inauguration ceremonies of its ultramodern temple at the foot of Mt. Fuji into a superbly organized mass rally in the Nuremberg style, with flags, standards and brass bands. The declared aim of the movement is to revive "the true religion of Nichiren." The Illustration III shows the American-style drum majorettes parade in the opening ceremony.

Soka Gakkai has a special method of aggressive proselytizing--Shakubuku--which roughly means to break (your opponents' error) and to force (them to follow you).

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But once inside the movement, the convert experiences a strong sense of purpose and belonging, of being part of a powerful fraternity which cuts across all social classes. Nichiren Buddhism is hardly concerned with afterlife--except for a vaguely conceived Golden Age at

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<sup>18</sup>Ibid., p. 41.

Illustration III<sup>19</sup>

Parade of Drum Majorettes  
in Soka Gakkai Ceremony



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<sup>19</sup>Life, September 11, 1964, p. 42.

the end of time--but in the form of Soka Gakkai it promises instead immediate, tangible rewards to the true believer. Indeed, the leaders claim that most joiners report rapid improvements in their health, business and private life--which may well be so, at least during the phase of initial euphoria.

In 1964, however, the rate of Soka Gakkai's growth seems to have slowed and, with continued prosperity, it may level out and eventually lose its dynamism.<sup>20</sup>

### III. SUMMARY

It is not known what sort of Buddhism was first brought to Japan in 552. Six sects were introduced from China between 625 and 754. But they failed to exercise any influence outside of court circles. Under these circumstances, the Shin sect was born in Japan, which consists of Tendai, Shingon, and Amida Buddhism. Tendai Buddhism was founded by Saicho in 805, whose temple is Enryakuji on Mt. Hiei, Kyoto. The enlightenment must be reached through philosophical training and contemplation. Shingon Buddhism was founded by Kukai in 806, whose temple is on Mt. Koya. He emphasized the true enlightenment through comprehension of the glories of the cosmic mysteries. His greatest invocation was his influence on the popularization of Buddhism and his unification of Buddhism and Shinto. Amida Buddhism was founded by Honen in 1175. The

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<sup>20</sup> Life, September 11, 1964, p. 42.

effective way of salvation is to repeat the name of Amida in truth. His successor was Shinran. Zen sect was introduced by Eisai and Dogen in 1191-1227. Zen has entered into almost every aspect of the people's life--their architecture, poetry, painting, athletics, crafts, trades, and bushido. Nichiren sect was founded by Nichiren in 1253. His fanaticism was extreme, and he regarded himself as the savior of the nation in a time of crisis, and rejected all other sects. Nichiren-Soshu considers itself "true Buddhism" now, and everything else heresy. It is called Soka Gakkai, of which the Clean Government Society started.

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## CHAPTER IV

### THE EVANGELICAL CHRISTIAN DOCTRINE OF SALVATION

#### I. THE CONCEPT OF GOD

For Wesley, God is a personal being whose activity is manifest in his creation and preservation of the natural order, in his judgment of sinful men, and in his work through Christ Jesus for the redemption of the world.<sup>1</sup> He is ever at work in the world, calling men out of their sin and misery into the kingdom of God, and, by his redemptive grace, transforming individuals and society into the likeness of Christ. The name which best expresses his character, and which, since Christ, has become the characteristic Christian name for God, is Father.

Infinite in His being. This concept is intended to teach that God is everywhere. The omnipresence of God is vividly brought out in such scriptures as Psalm 139. It is easier to conceive of God's omnipresence by saying, "Everything everywhere is immediately in His presence."<sup>2</sup> Finite creatures can act instantaneously in a limited area. Everything within one's reach or sight is immediately in His presence, in the sense that distance is no problem. So in an absolutely perfect sense, everything in the universe is immediately in the presence of God. (Genesis 28:16)

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<sup>1</sup>R. W. Burtner, A Compend of Wesley's Theology, (New York: Abingdon Press, 1964), p. 43.

<sup>2</sup>Ibid., p. 102.

Infinite in His wisdom. This designates God's omniscience. The Bible throughout regards His omniscience as all-inclusive, and not dependent upon discursive processes. God's knowledge does not increase or diminish as He knows when the temporal events of his redemptive program take place. He eternally knows what he has known in the past and what He will know in the future (Romans 11:33-36).

Infinite in His power. This points to His omnipotence, His ability to do with power all that power can do, His controlling all the power that is or can be. He is the creator of all things, and created man in His own image (Genesis 1:1, 26).

Infinite in His truth. This is the attribute which designates the basis of all logic and rationality. When the Bible says that "it is impossible for God to lie" (Hebrews 6:18; Titus 1:2) there is no contradiction of omnipotence. The Bible constantly appeals to the truth of God's immutable character. "He cannot deny himself" (II Timothy 2:13).

Infinite in His attributes. Holiness is regarded in the Bible as His central ethical character. Basic ethical principles are revealed by the will of God, and derived from and based upon the character of God. "Ye shall be holy for I am holy" (Leviticus 11:44). Justice refers to His administration of rewards and punishments among the personal beings of the universe. Goodness in this context indicates His love, His common grace toward all, and His special grace in saving sinners (John 3:16).

Thus, the essence of God's moral nature is understood as holy love. In the economy of grace these are expressed particularly in the attributes of justice and mercy.

For Wesley there are four sources of man's knowledge of God; natural creation, the Bible, Christian tradition and religious experience. All four depend upon the right use of reason for their correct interpretation.<sup>3</sup> The revelation of God as Creator and Governor is basic to the revelation of God as Redeemer. Since God is righteous, his plan of redemption must maintain the majesty of the law. Righteousness and a bare disregard for sin are incompatible.

Therefore, the penalty must be executed. An atonement or satisfaction must be made. This was the teaching of the Mosaic ritual; this ritual also taught that God provides a substitute to suffer the penalty. The atonement therefore is an expression both of love and righteousness. For the purpose of redemption God set forth Jesus Christ to be a propitiatory sacrifice in order to declare, publish, and exemplify his righteousness, so that God, when he justifies a sinner, might remain just in doing so. (Romans 3:25-26; 5:8; II Corinthians 5:21; I Peter 1:18-19; I John 2:2).

If the Son is sent from heaven; if the Father loves the Son and the Son loves the Father; if the Son sacrifices himself or pays a ransom to the Father; it follows that the Father and the Son are one in different persons. Thus, with the doctrine of the Holy Spirit, the concept of God is the concept of a Trinity. That by faith God is known, beyond

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<sup>3</sup>Ibid., p. 316.



the mere cognitive sense, in fellowship with His people, is one of the most prominent themes throughout the Bible.

## II. THE CONCEPT OF MAN

Man was brought into existence through creation by God (Genesis 1:27). His body is made of the dust of the ground and his soul of the breath of God (Genesis 1:27). Man is thus a soul with a body. Man also has a spirit (I Corinthians 2:11), the moral nature which makes man religious, and gives him a conscience. This likeness to the divine is personality plus the moral nature. Though man has a physical body similar to animals, his intellectual power and religious aspirations set him far above the beasts. Adam was created God-centered in his outlook.

The biblical view is that man is made to know God as well as to obey Him. Even in his revolt man stands condemned by the knowledge he has, and he is proffered God's redemptive revelation in scriptural (that is, in propositional) form.

Wesley taught that man was created in the image of God, into which concept he introduced a threefold distinction of a natural, political and moral image. Only on acknowledgement of the fall of man as a matter of historical record could Wesley find a sufficient reason for universal human sinfulness. Further sinning related to depravity as corruption is related to death. Wesley claimed that in fallen man the moral image is completely lost, but the natural and political images remain. Consequently, man still is immortal and retains some dominion over the other orders of

creation. Even in his fallen condition man is still in a state of grace, as a part of an unconditional benefit of Christ's atoning work.<sup>4</sup>

The double position of man, as at once a part of nature and a free spirit contrasted with nature, raises perplexing questions as to the constitution and elements of human personality.

The dependence of man appears both in his physical constitution and in his spiritual nature. The body of man is a part of the physical universe, and subject to its laws. As spirit, man owes his origin to a source outside himself, lives his life in obedience to laws he did not make, and realizes his ideal through submission to a higher authority from which he is conscious of receiving all that is best in his experience.

Yet the dependence of which man is thus conscious as spirit differs radically from that to which he is subject as a part of physical nature. Spirit is the sphere of reason and of freedom, which transform blind submission into willing acquiescence and intelligent service. As the creature of God, man can understand the reason for the limitations to which he is exposed, and, accepting them, can make them his own.

### III. THE CONCEPT OF SIN

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The origin of sin. According to the Bible, the first sin in the universe was an act of free will in which the creature deliberately, responsibly and with adequate understanding of the issues, chose to corrupt

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<sup>4</sup>Ibid., pp. 50-51.

the holy, Godly character with which God originally endowed His creation.<sup>5</sup>

The Biblical writers assume that Satan is the chief of the fallen angels. I John 3:8 states that, ". . . the devil sins from the beginning." From I Timothy 3:6, it is suggested that Satan's root or basic sin was pride. The words of Jesus are more explicit, "He (the Devil) was a murderer from the beginning. He did not take his stand in the truth; (this is evident) because truth is not in him. When he speaks falsehood, he speaks out of his own things for he is a falsifier and the father of falsehood." (John 8:44).

Jesus' statement that the Devil is, from the beginning, a murderer and a falsifier is probably based upon the fact that by falsehood Satan brought about the fall of man, in which man (1) became liable to physical death, (2) became liable to eternal punishment, "the second death," and (3) became spiritually dead, that is, alienated from fellowship with God. (Genesis 3:24).

The Original Sin. The original human sin is very simply recorded in the third chapter of Genesis, and its implications for mankind are expounded in Romans 5:12-21. Man was created with a holy, godly nature, in fellowship with God. He was placed in an environment which was "all very good." He was then tempted by Satan. There was the temptation coming to man, as it always does, from without, but appealing to that which is within. There are the natural impulses and desires upon which it lays

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<sup>5</sup>Burtner, op. cit., p. 796.

hold and in which it finds its strength, physical appetite "good for food," esthetic sensibility "a delight to the eyes," intellectual ambition "to be desired to make men wise." There is finally the yielding of the will to the temptation, and its consummation in an outward act. Man deliberately chose the path of self-corruption and enmity against God. It includes an element of self-deception which is most true to human experience. It is only when the deed is done, and its consequences are faced, that its full significance is realized, and the judgment of self-condemnation and guilt follows.

The nature of sin. Sin consists not simply in deeds but in a condition, a condition common to all men who are by nature dead in trespasses and sins, and are children of wrath (Ephesians 2:1-3). Apart from Christ man is in the flesh and from this source come all kinds of actual sins (Galatians 5:19-21). The Biblical writers always appeal to the holy character of God as the basis of the law. "Ye shall be holy for I, Jehovah, your God, am holy." (Leviticus 19:2), is the constant presupposition. It was the revelation of the holy character of God (Isaiah 6:1-6) which caused Isaiah to recognize his own sinful corruption.

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Thus sin is not only violation of the divine law, which is an expression of God's will; more profoundly, it is violation of the expression of God's holy character. It is corruption of the goodness which God originally imparted to His creatures; especially it is the corruption of the godliness with which God originally endowed man when He created him in His own image.

Sin may then be defined ultimately as anything in the creature which does not express, or which is contrary to, the holy character of

the Creator. Sin then is not merely what man does, but what he is. There is sin in the race and in man's image.

#### IV. THE CONCEPT OF SALVATION

Meaning of salvation. The root idea in salvation is deliverance from some danger or evil. This deliverance may be from defeat in battle (Exodus 13:2), trouble (Psalms 34:6), enemies (II Samuel 3:10), violence (II Samuel 22:3), reproach (Psalms 57:3), exile (Psalms 106:47), death (Psalms 6:4), sin (Ezekiel 36:29).

Salvation is both an act and a state. It is an act of God whereby men are declared to be just or righteous; and it is a state of man, into which he is introduced as a consequence of this declaration. But whether as an act or as a state, the word in its true connotation, is used not only in the sense of making men righteous, but also in the sense of declaring or pronouncing them free from the guilt and penalty of sin, and therefore righteous. Thus salvation is a broader term than justification, and includes regeneration, adoption, and sanctification. The term used in the Scriptures carries a certain exactness of meaning, indicating an act, an act in process, an act as fully accomplished or perfected, and a state following the accomplishment of the act.

(1) δικαιόω or the simple verb form is expressive of the act of justification. Who shall lay anything to the charge of God's elect? It is God that justifieth (Romans 8:33).

(2) δικαιώσας signifieth the act in process of completion. Who was delivered for our offences, and was raised again for our justification? (Romans 4:24).

(3) *δικαιοῦμα* signifies the act as already accomplished. The free gift is of many offenses unto justification (Romans 5:16); even so by the righteousness of one (the act completed) the free gift came upon all men unto justification of life (the act in process) (Romans 5:18).

The "righteousness or justification" of Christ as fully accomplished, becomes the ground by which this righteousness avails, and is continuously available to men.<sup>6</sup>

Method of salvation. Salvation is made possible by faith, and repentance, and whole-hearted commitment to Christ as Saviour.

"Whom God put forward as an expiation by His blood, to be received by faith. This was to show God's righteousness, because in His divine forbearance He had passed over former sins " (Romans 3:25).

The work of the salvation of mankind has already been achieved. It has been achieved by the sacred efforts and the cross of Jesus Christ. Therefore, "man believes with his heart and so is justified, and he confesses with his lips and so is saved." (Romans 10:10).

"If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9)

First of all, man should repent of all his sins before God in order to be saved. (I John 1:9).

Secondly, man should accept Jesus Christ as his personal Saviour (John 3:16; Acts 16:31; Romans 10:9).

Thirdly, man should confess with his lips that Jesus is Lord.

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<sup>6</sup>H. O. Wiley, Christian Theology, Vol. II, (Kansas City: Beacon Hill Press, 1952), p. 385.

Fourthly, man should be cleansed from the Original Sin by faith in the blood of Jesus. (I John 1:7; Hebrews 12:12).

Finally, man should wait for the coming of our Lord Jesus Christ who will glorify our body and establish His Kingdom. (Philippians 3:20; I Corinthians 15:51-53).

## V. SUMMARY

"God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." He created, sustains and orders the universe according to the wise, holy and loving character and purpose revealed in Jesus Christ from the evangelical Christian doctrine point of view. He is known by His acts, and in fellowship with His people.

Man was brought into existence through creation by God, whose body is made of the dust of the ground and his soul of the breath of God. Man is thus a soul with a body. Man has both physical and spiritual sides, and can understand the reason for the limitations to which he is exposed. He was created by God in His own image.

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According to the Bible, the origin of sin came from the disobedience of Satan to God, who was the chief of the fallen angels. Satan brought about the fall of man by falsehood. Man was tempted, and disobeyed the law of God. Sin is not only violation of the divine law, which is an expression of God's holy character, it is corruption of the goodness which God originally imparted to His creatures.

Salvation includes regeneration, adoption, and sanctification according to H. O. Wiley. It includes deliverance from sin and deliverance as well as from the various evils which are the consequence of sin. From the evangelical Christian point of view, it denotes:

(1) an act of God whereby men are declared to be just or righteous. "It is God that justifieth." (Romans 8:33).

(2) a state of man, into which he is introduced as a consequence of this declaration, "righteousness or justification" of Christ as fully accomplished.

The method of salvation is as follows:

- (1) Man should repent of all his sins before God. (I John 1:9).
  - (2) Man should accept Jesus Christ as his personal Saviour.
  - (3) Man should confess with his lips that Jesus is Lord.
  - (4) The Christian should be cleansed from the original sin by faith in the blood of Jesus. (I John 1:7; Hebrews 12:12).
  - (5) The Christian should wait for the coming of the Lord Jesus Christ who will glorify the body and establish His Kingdom.
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## CHAPTER V

### THE JAPANESE BUDDHIST DOCTRINES OF SALVATION

The Shin sect is by far the most powerful influence in the Buddhist world of Japan and owes its strength to the great appeal and simplicity of its doctrine of salvation through the power of Amida. The Zen sect, with a wealth of historical and cultural tradition behind it, is second in number of adherents with its great appeal through esoteric mysteries. Nichirenism, though not so impressive numerically as these two, is nevertheless a vital force in Buddhism and exerts an influence comparable to theirs because of its fanaticism.

#### I. THE DOCTRINE OF SALVATION OF SHIN SECT

The Concepts of God. The writer has recently noticed with greater interest that some progressive scholars are using expressions such as "God whom we call Amida" and "Amida God." For example, one says that God whom we call "Amida" is the god whose "guest of honor" is the sinful man. Another says that God has been for the first time realized as absolute love by Shinran. Such expressions have never been employed before in the long history of Buddhism.<sup>1</sup> For Amida is A Buddha, and not a God.

Amida Buddha, who is the object of adoration, is explained in the Shkhavati-vyuha Sutra as follows:

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<sup>1</sup>F. Masutani, Buddhism and Christianity, (Tokyo: Giib Press, 1965), p. 121.

He was a king who, moved by a sermon of a Buddha, left his throne, and became a wanderer dedicated to achieve Buddhahood. At some stage in his career he made a series of famous Vows, the eighteenth of which reads: "If, after my obtaining Buddhahood, all beings in the ten quarters, who desire in sincerity and faith to be born into my country, should not be born thereto by only adoring me ten times, may I not attain the highest Enlightenment." This is the essence of the Vows. His Vows have already been accomplished and he has become a Buddha, and now lives in the Pure Land in the West. This very Buddha is Amida.<sup>2</sup>

Thus Amida is neither the Creator of the world, nor the Holy One, for he, as a king, listened to and practised the teachings of a Buddha and became a Buddha himself; he is one of those who since the earliest days has developed man's highest possibility and reached Buddhahood through enlightenment, and therefore, he exists within the Buddhistic concept of "Buddha" or "god." There exists only the law of cause and effect. And Amida is one of those who have purified themselves in such a world and have developed the highest possibility of man through the observance of the law.

The Concepts of Man. Instead of being a soul or having a soul, Man is a psycho-physical process.<sup>3</sup> It is the process of reordering the khandas--the five constituents; body, feeling, perception, mental actions and consciousness---which moves from one life to another. Now in this process of impermanence, of formation and reformation, men and other creatures suffer. Suffering is the characteristic of our existence and

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<sup>2</sup>Ibid.

<sup>3</sup>Edmund Perry, The Gospel in Dispute, (New York: Doubleday Company, 1958), p. 204.

suffering is caused by nothing other than our belief in the existence of a soul or permanent self. Because man assumes that he has an abiding self he spends his days in anxious self-defense and self seeking. Or to put it in Buddhist terms, belief in the self is the basis of all desire which in turn begets and multiplies suffering.

The concept of sin. The Shin sect's concept of sin is based on man's pitiful consciousness that he is sinful. According to the view men are not accountable for their deeds because these deeds are the inexorable results of the actions of past lives. Urging that those whose faith is strong can commit evil deeds boldly, the author of the Tannisho quotes Shinran as saying that such deeds, even those "as tiny as a particle on the point of a hair," are the result of past karma (life).<sup>4</sup> He concludes that:

"Sinful deeds are done, not of our free will, but in accordance with karma working in our past lives. Therefore, we should attribute all our deeds, good or bad, to the sway of Karma. . . ."<sup>5</sup>

This doctrine that present actions are the result of past karma finds strong support in the Muryojukyoo, and has been emphasized by Shin teachers throughout the history of the sect. "In these days," Honen deplored, "We are men whose wisdom is blind, and whose practice is lame."<sup>6</sup>

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<sup>4</sup>Masutani, op. cit., p. 110.

<sup>5</sup>Ibid., p. 111.

<sup>6</sup>Ibid., p. 151.

This lamentation clearly explains the inability of self-power and practice to overcome the past karma. Thus he could not help becoming conscious of his being sinful, and karma-bound. Here lies the starting point to the way of salvation.

The concept of salvation. In Shin, salvation means the freedom from the agony of past karma. The consciousness of one's sinfulness and inability to do good has now come to the fore, and the serious problem of suffering from transiency has been left behind. The agony of sin, which did not present itself among the important problems of the primitive Buddhism, has now been taken up with the greatest concern. Shin sect emphasizes the salvation from the consciousness of one's sinfulness and inability to do anything good.

Honen, the founder of Jodo Shin school, is generally considered to be the father of Amida Buddhism in Japan. He began preaching Amidaism in 1175 at the age of 43 and made "the original vow" of the Buddha Amida the basis for his philosophy.<sup>7</sup> His teaching had three basic principles: (1) that any common mortal may be born into the "pure land paradise," (2) that the incarnation of the nenbutsu requires neither meditation nor intellectual comprehension, but faith alone, and (3) that the efficacy of the nenbutsu is absolute. Shortly before his death, Honen issued what is usually referred to as the "One-Sheet Document." It summarized his teachings as follows:

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<sup>7</sup>W. K. Bunce, Religions in Japan, (Rutland: Charles E. Tuttle Company, 1955), p. 80.

The method of final salvation that I have taught is neither a sort of meditation such as that practiced by many scholars in China and Japan in the past, nor is it a repetition of the Buddha's name by those who have studied and understood the deep meaning of it. It is nothing but a mere repetition of the name of the Buddha Amida, without a doubt of his mercy, whereby one may be born into the happiest land of the Buddha.<sup>8</sup>

This statement has become fundamental in the exposition of Shin Buddhism. It was revolutionary in that it made Amida Buddhism a religion of salvation by faith in Amida alone.

## II. THE DOCTRINE OF SALVATION OF ZEN SECT

The concepts of God. Strictly speaking, Zen sect has no God. It is primarily concerned with experience rather than intellection. Zen scorns philosophers who "are satisfied with interpretations and not with facts themselves. . . ."<sup>9</sup> Zen feels that any attempt to explain itself in philosophical terms has the effect of concealing rather than revealing its true nature. Poetry rather than philosophy is held to be the proper medium for Zen expression. Despite its reluctance to describe itself in conceptual terms, however, the fact is that Zen is based on the type of monistic idealism. Kraemer, for example, does not hesitate to put Zen in the category of "idealistic and vitalistic monism."<sup>10</sup>

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<sup>8</sup>Masutani, op. cit., p. 125.

<sup>9</sup>T. N. Callway, Japanese Buddhism and Christianity, (Tokyo: Protestant Publishing Co., 1957), p. 60.

<sup>10</sup>Ibid., p. 61.

The concepts of man.<sup>11</sup> Zen sect sees that (1) man is the helpless, miserable victim of a host of hostile forces which seek to keep him and all other creatures captive to ignorance, lust and hate, not only in this life but also in whatever other lives are yet to come; (2) that there are no possibilities of his becoming or acquiring an immortal soul; (3) that he, in fact, neither is an immortal soul nor does he have an immortal soul; (4) that, therefore, no one of us is of any ultimate consequence to anyone else or anything else.

The concepts of sin. According to Zen, "Ignorance is sin," as well as "all wrong thoughts."<sup>12</sup> When Ignorance is understood in the deeper sense, its dispelling unavoidably results in the negation of an ego-entity as the basis of all our life-activities. When Ignorance ruled supreme, the ego was conceived to be a positive idea, and its denial was nihilistic. It was quite natural for ignorance to uphold the ego where it found its original home. The ego also is the dark spot where the rays of the intellect fail to penetrate, it is the last hiding-lair of Ignorance, where the latter serenely keeps itself from the light.

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The concepts of salvation. Salvation means "enlightenment or the dispelling of Ignorance,"<sup>13</sup> which is the ideal of Zen life, and it is not an act of the intellect, but the transforming or remodelling of one's whole

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<sup>11</sup>Perry, op. cit., p. 194.

<sup>12</sup>D. T. Suzuki, Zen Buddhism, (New York: E. P. Dutton & Co., Inc., 1962), p. 92.

<sup>13</sup>Ibid., p. 93.

being through the exercise of the most fundamental faculty innate in every one of us. Mere understanding has something foreign in it and does not seem to come so intimately into life. Ignorance is not to be got rid of by metaphysical means but by the struggle of the will. When this is done, man is also freed from the notion of an ego-entity which is the product or rather the basis of Ignorance, on which it depends and thrives. According to Zen, there is a fundamental unity in existence which underlies all experience and all phenomena. Man attains salvation or enlightenment when, he absorbs the universe into himself. Only then can he transcend the vicissitudes of life, detach himself from concern for personal gain or pleasure, and remain undisturbed in the face of calamities and adversity. The practice of Zazen, or to sit and meditate helps to the attainment of salvation.

Sit straight and motionless, never inclining to the left hand, nor to the right, never bowing forward nor turning backward. The ears should be in the same plane with the shoulders, and nose and navel in the same straight line. The tongue should stick to the upper jaw, while lip meets with lip and teeth with teeth. Open the eyes not too widely yet not too slightly, and keep breathing through nose. After composing mind and body in this way, you may take a long, deep breath. Thus sitting motionless you may think of not-thinking. Can you think of not-thinking? That is thinking of nothing. This is the most important art of Zazen. This is far indeed from the world. But it is the only way of salvation to great calm and joy. This is unpolluted practice and this is an enlightenment.<sup>14</sup>

Illustration IV shows this vivid picture of Zazen or meditation.

Zen introduced the concept of an abstract garden designed to aid devotees in their meditations. Here rocks produce above the rocked sand like

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<sup>14</sup>Ibid., p. 93.

Illustration IV<sup>15</sup>

## Practising Meditation in Zen Buddhism



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<sup>15</sup>National Geographic, December, 1960, p. 763.



islands in a waveless sea. Only a few lichens, subdued in tone, vary the garden's design. Zen Buddhists believe the tranquil expanse of sand and rock induces the peace required to gain salvation, or enlightenment, a flash of insight into philosophical truths.

### III. THE DOCTRINE OF SALVATION OF NICHIREN SECT

The concepts of God. First of all, it is important to know the meaning of god himself in the Nichiren sect. Three meanings were ascribed to the supreme being or god. Originally, the word Honzon was a compound noun which can be divided into Hon and Zon, 'Hon means Origin and Zon means augustness or supremacy.'<sup>16</sup> The innate supreme substance is the first definition, the second is the radical adoration, and the third is the genuine or natural respect. All these are slightly different expressions of god.

There are two kinds of gods in general. The one has the abstract principle as its religious object, while the other has a concrete idea of personality or person itself as its object of worship. In this connection, Nichiren has both simultaneously. According to Nichiren, Buddha Shakamuni is the only saviour in this world, therefore we must have Him as our object of religious worship. The following quotation demonstrates it:

"Worship, in Japan and the world, the Buddha Shakamuni, the revealer of the Honmon of the Hokekyo, as the supreme being."<sup>17</sup>

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<sup>16</sup> K. Satomi, Japanese Civilization, (New York: E. P. Dutton & Company, 1924), p. 77.

<sup>17</sup> Ibid., p. 78.

On the other hand, he says,

"You shall have the Sacred Title of the Hokekyo as the supreme being."<sup>18</sup>

Thus, he founded two kinds of gods, the object of worship. In other words, these are the Buddha centric supreme being and the law centric one.

The concepts of man. According to Nichirenism, man is defined as an intermediate being.<sup>19</sup> He has a tendency for good, but at the same time he has a tendency for evil. He is an intermediate being. He has a desire to go his way following the guidance of reason. But at the same time he has an inclination to live an irregular and degenerate life against reason. It is a function of reason that makes him observe life as it is and conclude that it is full of suffering. It is also reason that makes him declare that suffering can be wiped out as soon as craving is wiped out.

The concepts of sin. Nichiren classified sins as ten evils, five treacheries, and fourteen disparagements of the truth. They were classified as follows:

1. Destruction of living beings.
2. Stealing. body.
3. Adultery.

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<sup>18</sup> Ibid.

<sup>19</sup> Masutani, op. cit., p. 17.

4. Lying.
- Ten Evils. 5. Ornamentation. mouth.
6. Vilification.
7. Insincerity or duplicity.
8. Greediness.
9. Jealousy accompanied with fury. heart.
10. Folly--querulousness.
1. Parricide.
2. Matricide.
3. Murdering of men of wisdom and Destruction  
Five sages. of morality.
- treacheries. 4. Disturbing the harmony of religionists. Destruction  
5. Shedding Buddha's blood. of religion.
1. Arrogance.
2. Idle negligence.
3. Self-righteousness. Psychic.
4. Superficial recognition.
5. Persistence in avarice.
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- Fourteen 6. Incomprehension.
- disparagements 7. Unbelief.
- of the truth. 8. Frowning. Thoughtful.
9. Suspicion.
10. Abuse.

- 11. Slighting goodness.
- 12. Hating goodness. Moral.
- 13. Jealousy of goodness.
- 14. Grudging goodness.

These evils, which have gone on existing from ancient times, were proclaimed very strongly by Nichiren.<sup>20</sup> The fourteen disparagements of the truth are the most serious evils, and do not merely destroy relative morality, but at the same time the very truth itself. Nichiren, therefore, thought that the latter ones are the worst among the three kinds.

The concepts of salvation. According to his doctrine, "all beings have the Buddha in themselves; to wit, the Buddha pervades all the other realms, contains in himself all of them, good or evil... ." <sup>21</sup> Salvation sought by Nichiren is the attainment of this conviction of Buddha's spirit. A Nichiren sect believes that when he repeats the sacred formula "Adoration to the sutra of the lotus of the true law," <sup>22</sup> his soul becomes identified with the cosmic soul of the eternal Buddha. The sacred formula is, therefore, the means of salvation; it alone is sufficient.

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Stated simply, Nichiren sect teaches that anyone who utters the sacred formula attains Buddhahood, receives the moral virtue comprised in the formula, and becomes in himself an embodiment of paradise on this earth.

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<sup>20</sup> Ibid., pp. 19-20.

<sup>21</sup> Callaway, op. cit., p. 152.

<sup>22</sup> Ibid., p. 159.

#### IV. SUMMARY

##### The Doctrines of Salvation of Shin Sect

As for the doctrine of Shin sect, god is explained as Amida. He is one of those who since the earliest days has developed man's highest possibility and reached the Buddhistic concept of "Buddha" or "deity." He became a Buddha himself by his discipline.

Man is a psycho-physical process instead of being a soul or having a soul; he has an abiding self by which he must spend his days in anxious self-defense and self seeking.

Sin is a consciousness expressed as "to be sinful," and "doomed to hell." Man's wisdom is blind and his practice is lame.

Shin sect emphasizes the salvation from the consciousness of one's sinfulness and inability to do anything good.

The method of salvation is nothing but a mere repetition of the name of the Buddha Amida, without a doubt of his mercy.

##### The Doctrines of Salvation of Zen sect

Strictly speaking, Zen sect has no god or deity. It is primarily concerned with meditational experience rather than intellection.

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It sees that man is the helpless, miserable victim of hostile forces which seek to keep him and all other creatures captive to ignorance, and that he, in fact, neither is an immortal soul nor does he have an immortal soul.

Ignorance is considered sin as well as all wrong thoughts. The ego also is the dark spot where the rays of the intellect fail to penetrate.

Salvation means "enlightenment or the dispelling of Ignorance."

Man attains it, when he absorbs the universe into himself.

It can be obtained by means of meditation and the struggle of the will. When this is done, man is also freed from the notion of ego-entity which is the product or rather the basis of Ignorance.

#### The Doctrines of Salvation of Nichiren Sect

According to Nichiren, Buddha Shakamuni is the only saviour in this world, therefore, we must have him as our object of religious worship. The law was explained as the supreme being too.

Man has a tendency for good, but at the same time he has a tendency for evil. He is an intermediate being.

Nichiren classified sins as ten evils, five treacheries, and fourteen disparagements of the truth. The fourteen disparagements of the truth such as "unbelief," "Jealousy,"--- are most serious.

Salvation sought by Nichiren is the attainment of the assurance of Buddha's spirit which all beings have in themselves.

The Nichiren sect believes that when a man repeats the sacred formula "Adoration to the sutra of the lotus of the true law," his soul becomes identified with the cosmic soul of the eternal Buddha.<sup>23</sup>

<sup>23</sup> Satomi, op. cit. , p. 79.

## CHAPTER VI

### AN OBJECTIVE COMPARISON

#### I. THE CONCEPTS OF GOD

Christianity and the Shin sect. A personal saviour is found in the person of Amida in Shin, who occupies the place of God the Father and of the Saviour in Christianity. In the Shin sect, Amida is a personal supreme being, but has no historical evidence of his existence, while in Christianity God is a Heavenly Father who was revealed in Jesus Christ in history. In other words, the concept of God of the Shin sect is personal but not clear from the historical point of view, while that of Christianity is clear and historical, being based on the records of the Bible.

Christianity and the Zen sect. Strictly speaking, the Zen sect has no god. It is primarily concerned with experience rather than intellection; Christianity has the doctrine of God who created all things, controls them, who is personal and revealed in Jesus Christ.

Christianity and the Nichiren sect. Nichiren speaks of Shakamuni as the father of all beings eternally engaged in bringing about their salvation, while in Christianity God is a personal Spirit, who is the creator of all things. But, in Nichiren Shakamuni is the father of all things in the sense that he thinks them into existence. He saves all beings in the sense that he realizes himself in them. There is no concept of incarnation. The Christian doctrine of incarnation refers to an

objectively real historical event. The incarnate Christ came as an individual and Saviour to save the world from sins. The Heavenly Father sent His Son incarnated to this world. The Son of God lived among the people, died on the cross, was risen from the dead, and lives now in heaven.

Nichiren, like Christianity, claims to be a religion based on a sacred book, the Hokekyoo. When properly understood, however, there is no similarity between the Nichiren attitude toward the Hokekyoo and the Christian attitude toward the New Testament. In Nichiren doctrine, the Hokekyoo is necessary to salvation, not because of the importance of the events recounted therein, but because it is identified with god, the eternal Shakamuni, and is thus itself the saviour of all things. The Hokekyoo, its title, or any particular section of verses from its pages is to be worshiped as the saviour, because it is itself the saviour. In other words, in Christianity the Bible is not God Himself, but the Word of God, while in Nichiren the Hokekyoo is the very god and saviour of the people.

## II. THE CONCEPTS OF MAN

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Christianity and the Shin sect. "Instead of being a soul or having a soul as in Christianity, Man is a psycho-physical process in Shin." Shin teaches that all things, both abstract and concrete, are produced and destroyed by certain cause and combinations of circumstances, and that the state of a man's present life had its cause in the deeds of his previous existences, and that his present acts will unite with all the



past to determine the state of his future existence, while Christianity teaches that man was created in the image of God.

In Shin, all men and other sentient beings have an interminable existence, dying in one form and being reborn in another, so that, if men wish to escape from a miserable state of transmigration, they must cut off the causes and all passions, including even the passion for distinct personal existence; the Christian doctrine of men is that men have an interminable existence, and that they will be resurrected and judged according to their deeds. (John 5:28-30).

Christianity and the Zen sect. Zen teaches that man is the helpless, miserable victim of a host of hostile forces which seek to keep him and all other creatures captive to ignorance; Christianity sees that man is the slave of sins before he is born of God. Zen teaches that a man's true self is the Bussin (the Buddha's spirit), and the Bussin is the whole universe. This means Zen teaches each individual man to think of himself as the center and source of all existence. In Christianity, man was created by God in the image of God; he has a soul which is his true self. Christianity and Zen are entirely different in this point, because

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Christianity teaches that man is only a creature of God, and is never the center and source of all existence.

Christianity and the Nichiren sect. "According to Nichirenism, man is defined as an intermediate being." He has a tendency for good, but at the same time he has a tendency for evil. He is an intermediate being,

also as to reason. He has a desire to go his way following the guidance of reason. But at the same time he has an inclination to live an irregular and degenerate life against reason. In this view point of man, Christianity has a similar idea. For, man has a tendency for evil, even though he knows what is wrong and what is right, as St. Paul says in agony, "O wretched man that I am, who shall deliver me from the body of this death." (Romans 7:25).

But the origin of man is vague in Nichiren, while that of Christianity is very clear.

### III. THE CONCEPTS OF SIN

Christianity and the Shin sect. The Shin sect's concept of sin is based on man's pitiful consciousness that he is sinful. This consciousness is often expressed as "to be sinful," and "doomed to hell." The Christian concept of sin has the similar idea that man is sinful and unable to do anything good, since he was fallen from God. But in Shin, the concept of sin is based on man's consciousness, while in Christianity, sin is the transgression against the law of God, and the consciousness itself is not sin. In other words, he is conscious of sin, because he rebelled against God and committed sins.

Christianity and the Zen sect. In Zen, "Ignorance is sin," as well as "all wrong thoughts." If there is no personal god to be obeyed and if there are no individual personalities free to obey or to disobey him, there can be no sin in Zen. While in Christianity, "ignorance" is not sin, though man has the responsibility for it.

Christianity and Nichiren sect. The Nichiren's concept of ten evils of body, mouth, and heart is similar to that of Christianity (Mark 7:21). Five treacheries and fourteen disparagements of the truth are similar to those of the Bible such as idle negligence, self-righteousness, unbelief, jealousy, etc. But Nichiren has no concept of sin as an offense against God by the transgression of His holy will, for Nichiren knew no God of holiness emphasized in Christianity. His idea of sins does not relate with the motive based on the love and fear of God, or based on sin as action contrary to the will of God. In Christianity, the rebellion against God is the source of all sins, and the evil thoughts come out of the soul of man, while the Nichiren's doctrine is that evil is inherent in the nature of all things which exist, for there is no real soul in men, hence his doctrine is eventually productive of suffering and demerit.

#### IV. THE CONCEPTS OF SALVATION

Christianity and the Shin sect. According to the Shin sect, man is identified with Buddha himself by salvation, while in Christianity, man can become only a son of God by salvation. Shin's salvation is to know that personalities do not exist except as ideas in the all-inclusive

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Bussin. Christian salvation, on the other hand, means the perfecting of individual personalities through the activity of the divine Personality. (Matthew 5:48).

Shin's salvation means the obliteration of the concept of individual personality; Christian salvation means the perfecting of individual personality.

As for the method of salvation, the Shin's concepts of salvation are very similar to Christianity as shown in the following:

1. Only by faith in Amida, salvation will be performed. Man can never be saved by his works.
2. All men are sinners, but whatever sins they committed in the past, they can be saved by faith in Amida.
3. Whoever calls Amida's name, he will be saved by Amida's mercy.

However similar they may be with the Christian concepts of salvation, the concept of Saviour is entirely different. Amida neither existed in history nor had the redemptive power; Christ Jesus died on the cross to save the world from sins, and finished His redemptive work according to the Word of God. (I Timothy 1:15, John 19:30). No one can deny that the cross of Jesus was a historical fact.

Christianity and the Zen sect. As for Zen, salvation means deliverance from the erroneous belief or ignorance in objective individuality into the enlightened belief that all things are one in Bussin, while Christianity thinks of salvation as an experience of deliverance from sin. Zen and Christianity agree that salvation is an experience rather than an intellectual understanding of abstractions. Zen's salvation includes the realization that there is no living god and that there are no created individuals, thereby nullifying the very concept of fellowship, while Christian salvation signifies the restoration of uninterrupted fellowship between God and the individual personalities who were separated from God because of sins (Romans 5:1).

As for the method of salvation, Zen and Christianity differ with regard to the necessity of scriptural knowledge for salvation. Since Zen enlightenment does not depend upon the knowledge of historical events, but rather nullifies the belief in objectivity, no scripture is necessary in it. Since Christian salvation does depend upon the knowledge of specific historical events, the book in which these events are recorded is indispensable. In other words, Zen does not have any scripture as the Word of God on which man should depend, while Christianity must depend on the Scripture, the Word of God (Romans 10:11).

The practice of Zazen or to sit and meditate is essential to the attainment of salvation or enlightenment in Zen; Christianity does never require such a self-discipline to be saved but faith in Jesus Christ (Ephesians 2:8).

Christianity and the Nichiren sect. Nichiren expects a universal salvation; that is, it anticipates the redemption of all beings including those in hell and even inanimate objects such as stones and sticks. In Christianity, on the other hand, salvation is applied only to those who believe in Jesus Christ (John 3:16), and it is universal only in the sense that all rebels will be excluded. The salvation which Nichiren preached was not to be sought in the world to come, but to be realized in the present life, while in Christianity, the full salvation such as the resurrection of the body will be realized in the future. Nichiren does not proclaim anything on the eternal life which means the eternal fellowship with Jesus Christ (John 17:3).

As for the method of salvation, Nichiren proclaimed that the one way provided for the attainment of Buddhahood or salvation is to repeat the ascription to the wonderful sutra: "Namu myo ho renge kyo," "Glory to the Sutra of the Mysterious Lotus Law," while in Christianity, there is no way of salvation but believing in the name of Jesus Christ. (Acts 4:10). Nichiren's salvation comes by faith in the name of Eternal Shakamuni and in the book Hokkekyo; Christians read the Bible to know God's will. The Bible should be read in prayer, but it should never be worshipped as Nichiren worships Hokkekyo.

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## CHAPTER VII

### SUMMARY AND CONCLUSIONS

#### I. SUMMARY

This has been a comparative study of the evangelical Christian and the Japanese Buddhist doctrines of salvation.

The subject was limited to the specific comparison of both religions. The only form of Buddhism which was considered was Japanese Buddhism of the type found in Zen, Shin, and Nichiren sects.

The study was divided into seven chapters. The appendix I was given to present a living testimony of Rev. Ryoun Kamegai who was converted from Buddhism to Christianity, and is now working as a minister of a local Christ church of Japan. Three more appendixes were also added for the better understanding of the number of Christian and Buddhist members, important events, and words which are familiar to the Japanese people. In order to know the general history of Christianity and Buddhism in Japan, an investigation and comparison of both religions was made in Chapter II and III. Chapter IV dealt with The Evangelical Christian Doctrines of Salvation, Chapter V with The Japanese Buddhist Doctrines of Salvation, and Chapter VI with An Objective Comparison of Both Religions.

From a survey of the history of Christianity in Japan, the following important thoughts and findings were observed: Japan's first contact with Christianity was in 1549 when Francis Xavier, a missionary

of Spanish Jesuits, arrived in Kagoshima, Japan. Catholic Christianity made rapid progress, but the growth was hindered by severe persecutions under Shogunates who suspected Christianity of being a rebellious religion against them. Yet, Catholic missionaries kept spreading the gospel of Christ among the Japanese, whose efforts met with considerable success, especially in Kyushu and the southern parts of the country. It was customary in feudal Japan for loyal retainers to adopt the religion professed by their lords. Since the followers of these men composed the bulk of Japanese Christians, it is open to question how many of them really understood the new religion of their adoption. There even appears to be a strong likelihood that the Japanese first regarded Christianity as a new school of Buddhism. The language barrier and the attendant difficulty which the missionaries encountered in preaching their doctrines no doubt caused much confusion. Since there are some similarities between Buddhism and Christianity, the distinctions could not have been very clear. It is certain that Buddhist leaders did not at first recognize in Christianity a dangerous rival, because they adopted a tolerant attitude towards it.

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In 1587, the propagation of Christianity was prohibited, and foreign missionaries were ordered to leave Japan. Real persecution followed. Under Ieyasu, the persecution gathered force, and Japan went through an anti-foreign phase which culminated in the severance of relations with foreign countries. But by 1854, Commodore Perry had concluded a treaty with the shogunate which opened Japan to foreign intercourse and led to treaties with other nations.



Some of the drastic reforms of the Meiji Restoration concerned religion. From 1868 to the termination of hostilities in 1945, the development of religious institutions was so inextricably bound to government policies that only an examination of those policies sufficed to explain religious life in modern Japan. The first Protestant church was established in Yokohama in 1872. Christianity, which at first was forbidden by law, eventually succeeded in re-establishing itself with the help of diplomatic pressure. Although it suffered occasional periods of depression and popular disfavor, it gradually became a vital factor in the religious life of the nation.

From a survey of history of Buddhism in Japan, the following important factors were found: Buddhism was officially introduced in 552 A.D. The influence of Buddhism on the spiritual and cultural life of the court during the Nara period was tremendous. Its impact on the administration of the government was equally great. But the very power of early Buddhism proved its downfall. The sects were literary and scholastic and lacked the vitality essential for securing an extensive following outside the ruling classes. The two men who brought about the transformation in Buddhism were Saicho and Kukai. They included in their

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teachings certain concepts which could be grasped even by uneducated people. In addition, they preached that salvation could be attained by the lowest of men. The most important factor in the rapid spread of Buddhism among the lower classes was the merging of Shinto deities with those of the Buddhist pantheon, which is called Ryobu (dual aspect) Shinto. Vital religious life for the twelfth century was not to be found

in any revival. Something new was required. The first significant development in the religious revival was the rapid spread of Amidaism. Amida or Shin Buddhism had a great popular appeal, because it offered salvation on relatively easy terms. The other schools of Buddhism required spiritual enlightenment for salvation and demanded of their followers rigid discipline and much personal effort, whereas Amidaism demanded of its followers only one thing--absolute faith in the Buddha Amida. This new doctrine of salvation through the power of another quite naturally appealed to the masses, who did not have the leisure to master the difficult practices of other sects. The second major development in the great spiritual awakening was the introduction of Zen Buddhism. It became the most influential religion in Japan. Essentially, Zen was more a philosophy than a religion. The third and last significant movement in this remarkable period of Japan's religious history was the appearance of a fiery reformer named Nichiren. He believed that all the sectarian interpretations of his day, including Amidaism and Zen, were perversions of Buddhism's true meaning. After studying, he eventually decided that true Buddhism was to be found only in the teachings of the Lotus Sutra, and he therefore set about to reform Japanese Buddhism. He

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also began to denounce the teachings of the established sects as heresies and even attacked the policies of the government. During the course of the centuries, Buddhism had been regarded by many as a foreign religion, thus retarding its assimilating into the national life. But, with the great spiritual awakening of the Kamakura period, Buddhism became truly indigenous. It is interesting to note that the seeds of each of these new

doctrines has been present until now. The Japanese themselves eventually modified Buddhism and adapted it to Japanese culture so successfully that an indigenous Buddhism evolved, which differs radically from the Buddhism of both China and India.

In the comparison of both religions, the evangelical Christian doctrine of salvation and that of Buddhism were discussed from the view points of the concept of God, Man, Sin, and Salvation. The important findings which were found in an objective comparison are as follows:

1. A summary of the comparison of the concept of God:

a. The Shin's concept of God is different from that of Christianity. Amida is a saviour, but he has no historical evidence. The Christian God is a Heavenly Father, who was revealed in Jesus Christ, the Saviour of the world. He existed in history, and is now living.

b. The Zen sect has no concept of God; Christianity has the concept of God being a personal Spirit.

c. The Nichiren's concept of God is different from that of Christianity. There is no concept of incarnation in Nichiren; in Christianity Christ Jesus is the incarnated Son of God, who came to this world to save sinners.

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2. A summary of the comparison of the concept of man:

a. The Shin's concept of man is similar to that of Christianity in the sense that all men are sinful. But it is different from the Christian hope of resurrection in that all men and other sentient beings have an interminable existence.

b. The Zen's concept of man is similar to that of Christianity

in the sense that man is the helpless, miserable victim of a host of hostile forces.

c. The Nichiren's concept of man is similar to that of Christianity in the sense that man is an intermediate being, for he has the tendency for both good and evil.

### 3. A summary of the comparison of the concept of sin:

a. The Shin's concept of sin which is based on man's consciousness is different from that of Christianity. In Christianity sin is not the consciousness, but the actual transgression against the law of God.

b. The Zen's concept of sin is different from that of Christianity. Ignorance which is sin in Zen is not considered sin in Christianity.

c. The Nichiren's concept of sin is very similar to that of Christianity. But Nichiren has no concept of original sin or rebellion against God's holy will, which Christianity emphasizes.

### 4. A summary of the concepts of salvation:

a. The Shin's meaning of salvation is different from that of Christianity. In Shin, man is identified with Buddha himself through enlightenment; in Christianity man can become only a child of God through regeneration. The Shin's method of salvation is very similar to that of Christianity in the sense that man can be saved only by faith. But the object of faith is entirely different from that of Christianity. Amida is neither a historical being nor is he the redeemer. Christ Jesus died on the cross, and redeemed from all sins by His precious blood.

b. The Zen's meaning of salvation is different from that of Christianity. In Zen, salvation means deliverance from the erroneous belief or ignorance in objective individuality into the enlightened belief that all things are one in Dussin; in Christianity it is deliverance from sin. The Zen's method of salvation by meditation and self-discipline is entirely different from that of Christianity which is obtained only by faith in Jesus Christ.

c. The Nichiren's meaning of salvation is different from that of Christianity. In Nichiren, salvation means the attainment of the conviction or the assurance of Buddha's spirit; in Christianity it is deliverance from sin. Nichiren's method of salvation by faith in the name of Eternal Shaka-muni and Hokekyo is entirely different from that of Christianity, which is obtained only by faith in Jesus Christ, the Son of God.

## II. CONCLUSIONS

As the result of this comparative study of the evangelical Christian doctrine of salvation and that of the Japanese Buddhism, the writer has arrived at these conclusions:

1. The Japanese Buddhist doctrines of salvation which teach extention or absorption of self are inferior to the Christian teaching of the perfection or fulfilment of self sanctified.

2. Japanese Buddhism has no true salvation, because Buddha himself is only a sinner however great he was; Christ Jesus is God-Man, the Son of God, who died on the cross for sinners, rose again, went to Heaven,

and is now making intercession for all who believe in Christ, from the evangelical Christian point of view.

3. Japanese Buddhism has influenced culture and life of the people, but does not meet man's deeper desire for eternal happiness or eternal life.

4. A true understanding of the differences and similarities of both religions is essential for pastors, laymen, and missionaries in order to do effective evangelism in Japan.

5. A clear comparative presentation of the doctrines of salvation of both religions is very helpful in solving the problem of misunderstanding and prejudices between Christians and Buddhists.

### III. RECOMMENDATIONS FOR FURTHER STUDY

From this study have come three recommendations for further study:

- (1) Methods of evangelism used by Buddhism and Christianity in Japan;
  - (2) A comparative study of the assimilation of Buddhism and Christianity in Japanese culture;
  - (3) A study on how to spread the gospel more effectively in Japan, where Buddhism has been completely assimilated by the people.
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## APPENDIX

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## APPENDIX A

### CASE STUDY--A CONVERT FROM BUDDHISM TO CHRISTIANITY

REV. RYOUN KAMEGAI

There are many Christians to be found in Asia today. A few among them are men who once were Buddhist priests, and who now are witnesses for Jesus Christ. Ryoun Kamegai is one of them.

He was born in 1888, and is a direct descendant of one of the greatest leaders of the True Pure Land (Shin) sect. As a boy he looked forward to continuing the unbroken tradition, and becoming a monk, and a great Buddhist leader himself. So he studied theology at the University of Tokyo. His studies included the reading of the Bible and of the lives of great Christians, and he found himself attracted to the person of Jesus.

But for some years after he had completed his studies he continued to practice his Buddhist faith. He worked first as a teacher in a secondary school in his home town. Then he inherited the work of his father and became Abbot of the monastery for several years. This was a period when his mind was restless and his spirit troubled. He struggled to decide whether to remain a Buddhist, or whether to become a Christian. Finally, when he was twenty-seven years old, he openly renounced Buddhism and became a Christian. That same year he was baptized and became a member of the local Methodist church.

Kamegai spent a year studying the Bible in the Omi Christian Brotherhood, and then went to Tokyo Union Seminary. After his graduation he courageously returned to his own town to work as an evangelist. Here he became the pastor of an independent church to which he has given a life-time of service. This meant a great change in his life. He had been respected as being the heir of Rennyo Shonin, and a teacher in the great historic monastery. Men had knelt before him to do him honor, and thought it wonderful to see him. Now he gave his life to the work of a Christian minister and traveled widely in Japan, seeking to share with Buddhists everywhere the true salvation he had found in Jesus Christ.

Ryoun Kamegai is well known as an author as well as a speaker. He began a magazine called The Cross, which has continued for many years. He has written a number of books, including his biography, which he called From Buddhism to Christianity. It is from this material that the writer quotes, letting him tell the way he was led to leave his former faith in order to become a Christian. He is now 73 years old, and still continues his ministry at Toyama-city, Toyamaken, Japan. In 1959 his church celebrated his fortieth year of evangelistic work. His testimony gives a comparative point of view between Buddhism and Christianity. Following is his testimony.

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"I was born and brought up in one of Japan's most famous monasteries. It is called the Shogwanji Temple, and is in the district of Toyama, in the western part of Honshu Island, and not far from the shore of the Sea of Japan. This monastery is said to have been founded

originally by a great Buddhist leader, Rennyo Shonin. He lived from 1415-99 and did much to revive the True Pure Land Sect of Shin Buddhism in Japan. I can trace my ancestry back to him through eighteen generations.

"During my childhood my mother urged me to devote my life without reserve to Buddhism. I also had the vain hope that I might be a great religious figure, like those in the past, such as Rennyo Shonin, or Gotama Buddha himself, giving all I had to serve my fellow men. But as I grew older I gradually came to know my true self. My foolishness and my sinfulness came home to me, and I became very pessimistic, so much so that I even wished I could put an end to my life. Then when I thought about the fact that it was Buddhists who were supposed to be able to give peace of mind to people like me, I really began to doubt if it was any use trying to believe in religion at all. After I entered Tokyo University, I also enrolled in a novices' school for the Buddhist priesthood. After my graduation, I stayed on in the school for four years receiving religious instruction. But though I studied Buddhism for four years, I made no progress in being able to believe in Amida Buddha and his work.

"I began to read the works of some of the great Christian saints of earlier times. The writings of men like John Bunyan, and Martin Luther, and especially of the Apostle Paul attached me very much. So also did the preaching of Gumpei Yamamuro the Salvation Army leader. I treasured every word I heard him speak. When I think back there is no doubt that it was from this time that God's grace began to work in my



life. As I read Bunyan's Pilgrim's Progress I felt that every word was full of meaning--it was as if I had come upon a long lost store of treasure. I felt that God had inspired Bunyan to write all this specially for me. I could not think of a Buddhist book which gave instruction about faith in God so clearly and in such detail, and I only wished there was one.

"After this I was very downcast for a while. Without my knowing how it happened, Christ had truly captured my mind. Yet I did not easily let go my belief in Amida Buddha. Should I believe in Christ or Amida Buddha? Should I still believe in Amida Buddha, and think of Christ as one of the saviours of Buddhism, or even as Amida Buddha appearing on earth in another form? All these came to me. Should I accept or reject? All was confusion and vexation and I could not seem to come to a decision. I even thought of rejecting both and starting up a new religion. But I was not strong enough to do this. And besides, this kind of compromise, trying to get the best of both, was not really faith. I thought--I must choose between the two and do it quickly. I remained in this uncertain state of mind for a long time, distressed and miserable. In the following spring, I was invited back to teach in my old secondary school at Toyama,

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and so I returned to my own district and my own school.

"Not long after my return home I was appointed to be the Abbot of the monastery. This stirred up within me even greater faith. Yet the result was that I finally decided to become a Christian. I made the decision because I could not go on halting between two opinions--that was not real faith. But why, in this case, did I not hold to my Buddhist

faith, instead of giving it up altogether, and come to rely only upon Jesus Christ? There was a deep, strong reason for this. This is the explanation.

"The story of Amida Buddha is a kind of legend or folk story, it is not historical fact. It contains profound teaching, and if a man believes it, it can be of benefit to him. But it will not do to act as though we believe in it; we can call on the name of Amida Buddha, and discuss the teaching in all its many parts. But we have to recall that this story is only something in the written record which can be believed as having actually happened.

"But the life of Jesus, who died upon the cross to be the Saviour of all men, is a plain fact according to the written record. When we read the words and actions of Jesus in the Bible, we know that they are true to life. We know clearly that these words and actions are not just those of a man, but of Christ, the Son of God. I do not think there is any confusion in the Bible. I believe firmly that Jesus is Divine because this can clearly be seen through His life and teaching as recorded in the Bible. As for me, I was completely taken hold of by Christ and His love, the love which is so great that it is beyond our power to describe it.

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The more I knew of Christianity, the more deeply I grasped the true source of life and strength. And thus I also discovered for the first time a true path by which I myself might live.

"So I came to see that what had been dead had now come to life, what had been useless now was full of meaning. Truly, love, life and strength, clear as the morning light, had come in all their fullness into

the world. As I made progress in my reading of the Bible, I gradually came to understand more clearly the teaching of Christ. Not only is it not inferior to other religions, there is no other religion to compare with it. It became very clear to me that although the teaching of the various sects of Buddhism might be found within Christianity, it was itself far above them all.

"There is much that is valuable in Buddhist teaching, and especially in the teaching that man may be saved through the grace of Amida Buddha. Great emphasis is put upon the worship of Amida Buddha. He is the saviour above all. Men are saved by his grace, and enter paradise by virtue of his merits alone. Because of this emphasis upon salvation by the grace of Amida Buddha, the priests of the True Land sect were given great freedom. Buddhism is like a lamp shining in the darkness. It has helped many people in previous times and is believed by people in Japan today. But it still is a way of describing the truth, it is not the truth itself. Moreover it is difficult for people of today, who thought the religions unscientific, and are influenced by modern education and new ways of thought, to believe in the Buddhist legends which attempt to describe the real truth of life. We may make up our minds: truly we will believe. But it still is not easy to do this. For we cannot force ourselves to believe; belief is something that must come naturally. We may think: let us wait; wait till we can believe what we cannot be sure about. But how long are we to go on waiting?

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"But the teaching of Christ is not just one way of expressing the real truth of life. It is clear and straightward. It is that He himself

is God's Son who died upon the cross for the sin of mankind. He came near to us and shared our life in our sorrow and suffering. His salvation is far greater and more reliable than all the millions of Buddhist saviour.

"Then again, because Jesus is God's Son from heaven, His teaching is from God Himself. The light of His love is like the sun. If Buddhism is like a man-made light, then Christianity is like the sun. Buddhism is an earthly light: Christianity is a heavenly light, eternally saving mankind and giving life and strength beyond measure. Facts are stronger than arguments. Day by day I was coming nearer to God, and experiencing real joy in my life. It was this experience that finally decided me to become a Christian. For a long time I had wanted to dedicate myself, body and soul; to find a work on which I could spend my whole life and strength. Now for the first time I knew God. I knew that He wanted me to tell the good news to others, and to spend my life in extending His Kingdom. So I made up my mind. From now on I would study the Bible, and work out my faith in practical ways. I must push rapidly on, bearing the cross with Jesus. Relying upon His precious blood to save my fellow-men and myself, I must work with all the strength I have.

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"I do not look down on Buddhism. But the aims of Buddhist belief are already completely achieved in Christianity. When the sun has come out there is no need of any other kind of light. The aims of mercy and compassion of Gotama Buddha and of other great Buddhist teachers are fully realized in Christianity. Buddhist teachers and worshippers also aim at faith, at saving sinful men. But these aims are simply and completely

achieved by trusting in the cross. Christ did not come to destroy other religions. He came to complete what they seek to do (Matthew 5:17).

"Moreover, Jesus did not come to our world for the sake of perfect and sinless people. He came to save imperfect sinful people like me (Matthew 9:12, 13; Luke 15:7; I John 4:10, 11).

"My dear brothers and sisters, I write this testimony to you in the hope that you will not lose yourselves in an empty tangle of teaching, all to no profit. Make up your mind to become a Christian and to get new life and strength. Spend your life in a true and worthwhile way, in extending God's Kingdom, and taking His salvation out to all the people of the world."<sup>1</sup>

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<sup>1</sup>Ryoun Kamegai, From Buddhism to Christianity, (Tokyo: Fukuinkan, 1961), pp. 20-23.

## APPENDIX B

### TABLE OF CHIEF EVENTS

- 552. Buddhism was officially introduced into Japan.
  - 584. First Buddhist Temples built.
  - 604. Shotoku Taishi enacted his new Constitution.
  - 607. Horyuji Temple built.
  - 698. A Shrine-Temple constructed at Ise; beginnings of active Shinto-Buddhist syncretism.
  - 710. Capital established at Nara; beginning of Nara Period.
  - 712. Kojiki published.
  - 720. Nihon-Shoki published.
  - 745. Gyogi, the unorthodox Buddhist, promoted to position of Buddhist "Archbishop" to forward popularization of Buddhism.
  - 752. Construction of the Daibutsu at the Todaiji Temple in Nara.
  - 798. Capital moved to Kyoto; beginning of the Heian Period.
  - 805. Saicho returned from China and founded Tendai sect.
  - 806. Kukai returned from China and established Shingon sect.
  - 927. Engishiki (the collection of Norito) published.
- 
- 1117. Ryonin preached Yazu-nembutsu.
  - 1156. Beginning of the Kamakura Age; the old aristocracy replaced by the new warrior class.
  - 1175. Hone founded Jodo-shu.
  - 1191. Eisai returned from China and introduced the Rinzai school of Zen Buddhism.

- 1224. Shinran established Jodo Shinshu.
  - 1227. Dogen came back from China, and founded the Soto school of Zen Buddhism.
  - 1253. Nichiren founded Nichiren Buddhism.
  - 1276. Ippen preached Odori-nembutsu (the Amida faith put to dancing).
  - 1318. Literature published in defence of Ryobu Shinto; in those days the Honji suijaku theory was systematized.
  - 1320. Watari established Ise Shinto---a purist reaction against syncretistic forms.
  - 1487. Several Nembutsu believers' revolts occurred. The peasant groups were largely adherents of Pure Land Sects.
  - 1549. Arrival of St. Francis Xavier at Kagoshima.
  - 1569. Nobunaga, as part of anti-Buddhist moves, permits preaching of Christianity in the capital.
  - 1571. Nobunaga destroyed the Tendai stronghold on Mt. Hiei.
  - 1581. First Christian seminary established.
  - 1587. Hideyoshi issued the order for the exile of Christian missionaries.
  - 1596. The twenty-six martyrs of Nagasaki.
  - 1598. Persecution of Christians temporarily subsides with death of Hideyoshi.
- 
- 1600. Beginning of the Tokugawa Shogunate.
  - 1612. Ieyasu Tokugawa prohibited Christian propaganda.
  - 1614. Christian missionaries and more than 400 Japanese Christians exiled.
  - 1615. Regulations enacted for all Buddhist sects.

1617. Intensification of search for Christian believers.
1637. Revolts of Christians in Shimabara and Amakusa.
1638. The act of national isolation issued.
1771. Norinaga Motoori wrote on Shinto beginnings. From that time the Shinto Revival Movement gained in strength.
1814. Munetada Kurozumi founded Kurozumikyo.
1838. Miki Nakayama founded Tenrikyo.
1853. Commodore Perry (U.S.A.) demanded opening of the country.
1858. Freedom of religion for foreigners in Japan authorized by treaty.
1859. First Protestant missionaries came to Japan.  
Bunjo Kawate founded Konkokyo.
1861. Bishop Nicolai of the Orthodox Church came to Japan.
1863. Roman Catholic missionaries re-entered.
1868. The overthrow of the Shogunate and return of Imperial rule.  
Beginning of the Meiji Period. Buddhism separated from Shinto;  
shrines purified of Buddhist traits.
1872. First Protestant Church established in Yokohama.
1873. Notice boards prohibiting the propagation of Christianity removed.
- ~~1875. Rites of Shrine Shinto regulated.~~
- 
1884. Attempt to establish a government-directed syncretism of Buddhism and Shinto--with Shinto dominant--given up.
1889. The new western-style Constitution promulgated, giving guarantees for religious freedom.
1890. The Imperial Rescript on Education.
1900. Shrine Shinto separated from Bureau of Religions.



- 1912. Death of the Emperor Meiji.
  - 1913. Transfer of the Bureau of Religions to the Ministry of Education.
  - 1920. Establishment of the Meiji Shrine.
  - 1940. Regimentation of Religious Bodies under the Religious Organization Law.
  - 1945. Shinto removed from government patronage and control by the Occupation.
  - 1951. Religious Jurisdictional Personal Law, which determines what constitutes a Religious Body, promulgated.
  - 1959. Centenary of Protestant Missionary activity celebrated.
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APPENDIX C<sup>1</sup>

TABLE OF CHRISTIAN AND BUDDHIST MEMBERSHIP

Japanese population: 95,000,000

1958

CHRISTIANITY

1. 40 PROTESTANT BODIES 348,000
2. THE JAPAN CATHOLIC CHURCH  
(ROMAN) 241,000
3. EASTERN ORTHODOX CHURCH  
34,000
4. OTHERS 70,000

TOTAL CHRISTIAN MEMBERSHIP  
693,000--0.7%

BUDDHISM

1. SHIN BUDDHISM 22,000,000
2. NICHIREN BUDDHISM 12,000,000
3. ZEN BUDDHISM 9,328,000
4. OTHERS 13,672,000

TOTAL BUDDHIST MEMBERSHIP  
57,000,000--60%

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<sup>1</sup>C. W. Iglehart, Protestant Christianity in Japan, (Rutland: Charles E. Tuttle Company, 1960), p. 337.

## APPENDIX D

### WORD LIST

Amitabha (Japanese: Amida)--The Buddha of Infinite Light; the Lord of the Pure Land; the object of worship and devotion of the Pure Land (Jodo) sects.

Busshin--Designates the Ultimate Buddha reality.

Hina-yana--The name used by the Maha-yanists to distinguish their own school from the southern tradition, which they felt to be the "small or lesser vehicle" of salvation. The only surviving form of Hina-yana teaching is the Theravada school, as seen in Ceylon, Burma, Thailand, and Vietnam, Cambodia and Laos.

Hokkekyo--The Lotus Sutra, Saddharma-pundarika Sutra; especially revered by the Tendai and Nichiren sects.

Hotoke--The Buddha; sometimes used for the historic Gautama Sakamuni, but more often for the goal of all to become a Buddha.

Hozo--The legendary monk who made the forty-eight vows and finally became Amida.

Jiriki--Self power; the path to salvation (enlightenment) through one's own power, as opposed to tariki, salvation through the power of another, who is Amida in the Pure Land Sects.

Jodo--The Pure Land; the Paradise in the west, where Amida dwells in his Bliss Body.

Karma (Japanese: Innen)--The law of interacting cause and effect; in Hinayana is linked with samsara (birth and death); in ethics,

is the law of Ethical Causation, determining character and destiny.

Karuna--(Japanese: Jihi) Compassion--one of the two pillars of Maha-yana Buddhism.

Kukai--(Kobo Daishi)--The founder of the Shingon sect and an important character in Japanese religious history; founded monastery on Mt. Koya.

Kwannon (or Kannon)--Next to Dainichi and Amida, the most revered of the Bodhisattvas; supposed to be the spiritual son of Amida; represented in China and Japan as female, and commonly described as "the goddess of mercy."

Mahayana--The great vehicle of northern Buddhism (i.e. Buddhism in Tibet, Mongolia, China and Japan); embraces the Sanskrit and Chinese canon of sutras.

Mandara--A symbolic picture of almost magical power, used in esoteric Buddhism (especially in Shingon). The Nichiren Mandara is an object of worship, containing the names of all who partake of tathata (i.e. ultimate Buddha-hood).

Namu myoho renge kyo--"Honor to the glorious Lotus Sutra"--the invocation introduced by Nichiren in his exclusive dependence on that sutra.

Nembutsu--"Ponder on the Buddha"--a name given to the invocation "Namu Amida Butsu," which, in Jodo-shu, is the means of entering the Pure Land of Amida, and which, in Jodo Shinshu, is a symbol of thankfulness to Amida. Esoterically, it is used as a means to

attain mystical unity with Amida. The invocation means "Honor to the Buddha of infinite Light."

Nirvana--The supreme goal of endeavor--the point at which all the possibilities within the Buddha nature are fully realized and actualized..

Prajana--(Japanese: Chie)--Transcendental wisdom, which is gained in enlightenment; one of the pillars of Maha-yana Buddhism.

Saicho (or Dengyo Daishi)--The founder of the Japanese Tendai School.

Sakamuni (Japanese: Shaka)--The historical Buddha of India. The idealization within Maha-yana Buddhism tends to put aside the historical and stress Sakamuni's significance as the nirmanakaya.

Nirmanakaya (Japanese: Ojin)--The body of accomodation, whereby the Buddha can take on an historical or phenomenal form; one of Buddhism's trinity of modes.

Satori--The enlightenment experience, which is central to Buddhist soteriology.

Shotoku Taishi--Regarded as the founder and establisher of Buddhism in Japan; acted as regent from 593 until his death in 621; erected the temple of Horyuji, Japan's oldest surviving temple.

#### OTHER JAPANESE TERMS

Bushido--"The Way of the Warriier"--used to describe the particular ethical behaviour of the Samurai class. Its influence, however, was much more widespread. Its roots were in Confucianism and Zen.

Daimyo--Literally "great name"--the title given to the Feudal Lords who had local autonomy during the period of the Shogunate.

Giri--"obligation" which arises from relationships and the receiving of on from others, necessitating an ongaeshi--a reciprocal return suitable for the on (favor) received.

Samurai--"Warrior"--attached to a Daimyo, for whom he was expected to demonstrate loyalty to the death. Only the warrior class were entitled to carry swords during the Tokugawa Period.

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# APPENDIX E

## A COMPARATIVE CHART OF CHRISTIANITY AND BUDDHISM

BUDDHISM			CHRISTIANITY	
Shin Sect	Zen Sect	Nichiren Sect		
1. Amida Buddha, who is the object of adoration.	No concept of god.	1. Buddha Shakamuni, who is the only Saviour in this world.	GOD	1. He is "the Personal Spirit," who should be worshipped in truth. (John 4:24).
2. He is a personal saviour, but has no historical evidence.		2. The Sacred Title of the Hokkekyo as the supreme being.		2. God as Spirit is Life (John 5:26), Light (I John 1:5), and Love (I John 4:8).
				3. He is the Heavenly Father, who created the heaven and the earth (Genesis 1:1).
				4. He is perfectly revealed in the person, Jesus Christ (John 14:10).
				5. He is the redeemer who accomplished the work through Jesus Christ.
				6. His ultimates are true, right, perfect, and good.
				7. His attributes: (1) Absolute--Self-existence, Immensity, Eternity, and Plenitude (2) Personal--Omnipresence, Divine Sensibility, Holiness, and Omnipotence.
1. Man is a psycho-physical process.	Man is the helpless, miserable victim of hostile forces which seek to keep him and all other creatures captive to ignorance.	1. Man is an intermediate being.	MAN	1. Man was made in the image of God (Genesis 1:26, 27).
2. He has an abiding self.		2. He has the tendency for both good and evil.		2. All men have sinned and come short of the glory of God (Romans 3:10).
A consciousness of being sinful.	1. Ignorance is sin. 2. All wrong thoughts.	1. Ten evils. 2. Five treacheries. 3. Fourteen disparagements of the truth. Unbelief, jealousy, rebellion . . . .	SIN	3. There is no righteous man (Romans 3:10).
				4. Man rebelled against God (Romans 5:12-21).
1. Salvation means freedom from the agony of sin.	1. Salvation means dispelling of ignorance.	1. The attainment of the conviction of Buddha's spirit.	SALVATION	5. Man has free will to obey or to disobey God.
2. A man can only be saved by the repetition of the name of Amida.	2. It can only be attained by meditation and self-discipline (Zazen).	2. When man repeats the sacred formula, his soul becomes identified with the cosmic soul of the eternal Buddha.		1. The source of sin: Satan brought about the fall of man by falsehood.
3. It can be obtained by faith in Amida.				2. Sin is the transgression of the law (I John 3:4).
				3. All unrighteousness is sin (I John 5:17).
				4. Whatever is not of faith is sin (Romans 14:23).
				5. To him who knows to do good and does it not, to him it is sin (James 4:17).
				6. Sin is unbelief in Jesus Christ (John 16:9).
				1. Salvation means deliverance from sin and entrance upon a new divine life (John 3:16, Romans 3:24, Titus 3:5).
				2. The method of salvation: 1. Man should repent of all his sins before God in order to be saved (I John 1:9).
				2. He should accept Jesus Christ as his personal Saviour (Romans 10:9).
				3. He should confess with his lips that Jesus is Lord (Romans 10:10).
				4. He should be cleansed from all his sin by faith in the blood of Jesus (I John 1:7).