The Introduction of Buddhism
The nature of the opposition which the ancient religion of Japan could offer to the introduction of any hostile alien creed, would now be obvious. The family being founded upon ancestor worship, the community being regulated by ancestor worship, the clan, group or tribe being governed by ancestor worship, and the Supreme Ruler being at once the high priest and deity of an ancestral cult which united all the other cults in one common tradition, it must be evident that the propagation of any religion essentially opposed or differing would have signified nothing less than an attack upon the whole system of society. Considering
these circumstances, it may well seem strange that Buddhism should have succeeded, after some preliminary struggles (which included one bloody battle), in getting itself accepted as a second national faith.

But although the original Buddhist doctrine was essentially in disaccord with Thirūţ beliefs, Buddhism has learned in India, in China, in Korea, and in diverse adjacent countries, how to meet the spiritual needs of peoples maintaining a persistent ancestor worship. In tolerance of ancestor worship it would have long ago succeeded in the adoption of Buddhism; for its vast conquests have all been made among ancestor-worshiping races. Neither in India nor
in China nor in Korea, neither in Siam nor Burma, nor Annam, — did it attempt to extinguish ancestral worship. Everywhere it made itself accepted as an ally, nowhere as an enemy, of social customs. In Japan it adopted the same policy which had secured its progress on the continent; and in order to form any clear conception of Japanese religious conditions, this fact must be kept in mind.

As the oldest extant Japanese texts — with the probable exception of some Shinto rituals — date from the eighth century, it is only possible to surmise the social conditions of that earlier
epoch in which there was no form of religion but ancestor worship. Only by imagining the absence of all Chinese and Korean influences can we form some vague idea of the state of things which existed during the so-called Age of the Gods,—and it is difficult to decide at what period these influences began to operate. Confucianism appears to have preceded Buddhism by a considerable interval; and its progress, as an organizing power, was much more rapid. Buddhism was first introduced from Korea, about 552 A.D.; but the mission accomplished little. By the end of the eighth century the whole fabric of Japanese administration
had been reorganized upon the Chinese plan, under Confucian influence; but it was not until well into the nineteenth century that Buddhism really began to spread throughout the country. Eventually it over-
shadowed the native life, as colonized are the native thoughts. Yet the extraordinary conservatism of the ancient ecclesiastic, — its inherent power of resisting fusion, — was exemplified by the readiness with which the two religions fell apart on the dis-
establishment of Buddhism in 1871. After having been literally overlaid by Buddhism for nearly a thousand years, China immediately reassumed its archaic simplicity, and re-established the vanished forms of its earliest arts.
The attempt of Buddhism to absorb Shintō seems as one period to have almost succeeded. The method of the absorption is said to have been devised, about the year 800, by the famous founder of the Shingon sect, Kūkai or "Kōbōdaishi" (as he is popularly called), who first declared the higher Shintō gods to be incarnations of various Buddhas. But in this matter, of course, Kōbōdaishi was merely following precedent of Buddhist policy. Under the name of Ryōbu-Shintō, * the new compound of Shintō and Buddhism obtained imperial

---

* The term "Ryōbu" signifies "Two-department," or "Two religions."
approval and support. Therefore, in hundreds of places, the two religions were domiciled within the same precinct — sometimes even within the same building: they seemed to have been veritably amalgamated. And nevertheless there was never a real fusion: after ten centuries of such contact they separated again, as lilies as if they have never conuded.

So was the domestic form of the ancestor cult and Buddhism really affected permanent modifications: yet even these were neither fundamental nor universal. In certain provinces they were not made; and almost everywhere a considerable part of the population preferred to follow the
Chinês form of the ancestor-cult. Yet another large class of persons, convert to Buddhism, continue to profess the older creed as well; and, while practicing their ancestor-worship according to the Buddhist rule, maintained separately also the domestic worship of the elder gods. In most Japanese houses today, the "god-shelf" and the Buddhist shrine can both be found; both cults being maintained under the same roof. But I am mentioning

* The ancestor-worship and the funeral rites are Buddhist, as a general rule, in the family be Buddhist; but the Shintō gods are also worshipped in most Buddhist households, except those attached to the Shin sect. Many followers of even the Shin sect, however, appear to follow the ancient religion deisticus;—as they have the

Ujisani.
these facts not as illustrating the conservative vitality of Shinto, not as indicating any weakness in the Buddhist propaganda. Unquestionably the influence with Buddhism exerted upon Japanese civilization was immense, profound, multi-form, in calculable; the only wonder is that it should not have been able to stifle Shinto forever. To state, as various writers have courageously stated, that Buddhism became the popular religion, while Shinto remained the official religion, is altogether mis-leading. As a matter of fact, Buddhism became as much an official religion as Shinto itself, and influenced the lives of the highest classes not less than the lives of the poor. It made monks of Emperors, and monks
of their daughters; it decided the conduct of rulers, the nature of decrees, and the administration of laws. In every community the Buddhist parish priest was a public official as well as a spiritual leader; he kept the parish registers, and made reports to the authorities upon local matters of importance.

By introducing the love of learning, Confucianism had partly prepared the way for Buddhism. As early as the first century there were some Chinese scholars in Japan; but it was toward the close of the third century that the study of Chinese literature first really
became fashionable among the ruling classes. Confucianism, however, did not represent a new religion: it was a system of ethical teachings founded upon an ancestor-worship much like that of Japan. What it had to offer was a system of social philosophy, an explanation of the eternal reason of things. It reinforced and expanded the doctrine of filial piety; it regulated and elaborated existing ceremonial; and it systematized all the duties of government. In the education of the ruling classes it became a great power, and has so remained down to the present day. Its doctrines were humane; in the best meaning of the word; and
striking evidence of its humanizing effect on government policy may be found in the laws and the maxims of that wisest of Japanese rulers, — Iyéyasu.

But the reception of the Buddha brought to Japan another and a wider humanizing influence, — a new gospel of kindness, together with a multitude of new beliefs that were able to accommodate themselves to the old, in spirit of fundamental dissimilarity. In the highest meaning of the term, it was a civilizing power. Besides each new respect for life, the love of kindness to animals as well as to all human beings, the consequences of present acts
upon the condition of a future exis-
tence, the duty of resignation is
pain as the inevitable result of
forgotten errors, it actually save
Japan. The arts and the industries
of China. Architecture, painting,
sculpture, engraving, print ing,
gardening, — in short, every art and
medley that helped to make life
beautiful, — developed first in
Japan under Buddhist teaching.

There are many forms of
Buddhism; and in modern Japan,
there are twelve principal Buddhist
sects; but, for present purposes,
it will be enough to speak, in
the most general way, of popular
Buddhism, only, as as distinguished from
philosophical Buddhism. Each
I shall describe upon in a subsequent chapter.
The higher Buddhism could not, at any
dine or in any country, have had a large
popular following; and it is a
mistake I suppose that its partic-
cular doctrines — such as the doctrine
of Nirvāṇa — were taught to the
common people. One such form of
doctrine were preached as could be
be made intelligible and attractive
to very simple minds. There is
a Buddhist proverb: "First
observe the person; then preach
the Law," — that is to say, Adapt
your instruction to the capacity of
the listener. In Japan, as in
China, Buddhism had to adapt
its instruction to the mental capacity
of large classes of people yet
unaccustomed to abstract ideas.
Even to this day the masses do not
know so much as the meaning
of the word Nirvāṇa (Néhan): he, have been taught by the simpler forms of the religion; and if dwelling upon these, it will be needless to consider differences of sect and dogma.

To appreciate the direct influence of Buddhist teaching upon the minds of the common people, we must remember that in Bihār there was no doctrine of modern psychosio. As I have said before, the spirits of the dead, according to ancient Japanese thought, continued to exist in the world; they mingled somehow with the invisible forces of nature, and acted through them. Every thing, happened by the agency of these spirits—evil or good.
Those who had been wicked in life remain wicked after death; those who had been good in life, became good gods after death; but all were to be propitiates.

No idea of future reward or punishment existed before the coming of Buddhism: there was no notion of any heaven or hell. The hopes of ghosts and gods alike was supposed to depend upon the worship and the offerings of the living.

With these ancient beliefs, Buddhism attempted to interfere only by expanding and expounding them,—by interpreting them in a totally new light. Modifications were effected, but no sup-
pressions: we might even say that Buddhism accepted the
whole body of the old beliefs. It was true, the new teaching declared, that the dead reappeared as evil spirits; and it was not wrong to suppose that they became divinities — since all of them were destined, sooner or later, to enter upon the way to Buddhahood, — the divine condition. Buddhism acknowledged likewise the greater gods of Dainichi, with all their attributes and dignities, — deifying them as incarnations of Buddhas or Bodhisattvas: Thus the godess of the sun was identified with Dainichi Nyorai (the Tathāgata Mahāvairokana); the deity Hachiman was identified with Amida (Amitābha).
did Buddhism deny the existence of goblins and evil gods: these were identified with the Preñas and the Mahakāyikas; — and the Japanese popular term for goblin, Ma, today reminds us of this identification. As for wicked ghosts, they were to be thought of as Preñas only, — yaki, — self-doomed by the errors of former lives to the Circle of Perpetual Hunger. The ancient sacrifices to the various gods of disease and pestilence, — gods of fever, small-pox, dysenteries, consumption, coughs and colds, — were continued
with Buddhist approval; but converts wereidden to consider such malefactors as Pretas, and to present them with any such food-offerings as were bestowed upon Pretas, not for propitiation, but for the purpose of relieving great pain. In this case, as in the sake of the ancestral spirits, Buddhism prescribed that the prayers to be repeated were to be said for the sake of the departed, rather than to them. The reader may be reminded of the fact that Roman Catholicism, by making a similar provision, made practically a continuance of the ancient European ancestor-worship. And we cannot consider that worship excluded in any of these
Western countries, where the peasants side fear, their dead upon the
Night of All Souls.

Buddhism, however, did more than tolerate the old rites.
It cultivated and elaborated them.
Under its teaching a new and
beautiful form of the domestic
cult came into existence; and
all the touching poetry of ancestor
worship in modern Japan can
be traced to the teaching of the
Chinese Buddhist priests. Though
ceasing to regard their dead as gods
in the ancient sense, the Japanese
Converts were encouraged to believe
at their presence, and to address
them in terms of reverence and
affection. It is worthy of remark
And the doctrine of Prelato gave new force to the ancient fear of neglect. 

Evil deeds are made to abide. Ghosts unlawful might now become "evil gods" in the Oinô to meaning of the term; but the malevolent 
Pâcchi was even more to be dreaded than the malevolent Kami, — for 

Buddhism defined in appalling ways the nature of the pâcchi's 
power to harm. In various 

Buddhistic funeral rites, the dead are actually addressed as pâcchi, — 
bego to be pitied, but also to be feared, — much needing human 
sympathy and succor, but 
able to recompense the food given.
One particular attraction of Buddhist teaching was its simple and ingenious interpretation of nature. Consider the matter with which Chan T'æ had never attempted to explain, and could not have explained, Buddhism expanded in detail, with much apparent consistency. Its explanations of the mysteries of birth, life, and death were at once consolingly to pure minds, and wholesomely to conscience. It taught that the dead were happy or unhappy, not directly because of their actions or neglect shown them by the living, but because of their past conduct while in the body.
The reader will doubtless wonder how Buddhism could reconcile its doctrine of successive rebirths with the ideas of
ancestral worship. If one died only to be born again, what could be the
use of offering food or addressing any
kind of prayer to the reincarnated
spirit? This difficulty was met
by the teaching that the dead were
not immediately reborn in most cases,
but entered into a particular condi-
tion, called Ch'hi II. They remained in this
embodied condition for the time of
one hundred years, after which they
were reincarnated. The Buddhist
services for the dead are consequently
limited to the time of one hundred
years.
It did not attempt to teach the higher doctrine of successive rebirths, which the people could not possibly have understood, but the merely symbolic doctrine of transmigration, which everybody could understand. To die was not to melt back into nature, but to be reincarnated; and the character of the new body, as well as the conditions of the new existence, would depend upon the quality of one's deeds and thoughts in the present body. The state and conditions of being were the consequence of past actions. Such a man was now rich and powerful, because in previous lives he had been generous and kindly; such another man was now solitary and poor, because
in some previous existence he had been sensual and selfish. This
woman was happy in her husband and her children, because in the
birth of a former birth she had proved herself a loving daughter
and a faithful spouse; this other was unchaste and childless,
because in some anterior existence she had been a jealous wife or
a cruel mother. "To hate your enemy," the Buddhist preaches
would proclaim, "is foolish as well as wrong: be it now your
enemy and because of some teaching that you practiced upon him
in a previous life, when he desired to be your friend. Re-
sign yourself to the injury which he now does you: accept it as
The repetition of your forgotten scene.

... The grieve whom you hoped to marry has been refused you by her parents—given away to another. But once, in another existence, she was yours by promise; and you broke the pledge then given.

Painful indeed the loss of your child; but this loss is the consequence of having, in some former life, refused affection where affection was due.

Maimed by mischaps, you can no longer earn your living as before. Yet this mischaps is really due to the fact that in some previous existence you wrongfully inflicted bodily injury. Now the evil of your own act has returned upon you: repent.
of your crime, and pray that it may be 
Karma may be exhausted by this present suffering...” The 
sorrows of men were thus explained and comforted. Life 
was explained as representing but one stage of a measureless 
journey, once way stretched back through all the mists of 
the past, and forward through all the mystery of the future 
— out of adversities forgotten, into the adversities to be; — and 
the world itself was to be thought of as a traveller's resting-
place, an inn by the roadside.

Instead of preaching to the people about Nirvana,
Buddhism at course of them of
blisses & be won and pains to
be avoided : the Paradise of
Amida, Lord of Immeasurable
Light; the right hot hells
called To-kuwashu, and the
eight icy hells called Abuda.

On the subject of future punish-
ment the teaching was very
horrible: I should advise us
one of delicate nerves to read
the Japanese, or rather the Chinese
account of hell. But hell was
the penalty for supreme
weakness only: it was not
eternal; and the demons
themselves would at least be
served... Heaven was to be
the reward of good deeds: the
reward might never be delayed, through many successive rebirths, by reason of lingering karma; but, on the other hand, it might be attained by virtue of a single holy act in this present life. Besides, prior to the period of supreme reward, each succeeding rebirth could be made happier than the preceding one by persistent effort in the holy Way. Even as regards conditions in this transitory world, the results of virtuous conduct were not to be despised. The beggar of today might tomorrow be born in the palace of a daimyō; the blind shamposer might become, in his very next life, an imperial minister. Always
The recompense would be proportional to the sum of merit. In this lower world, to practice the highest virtues was difficult; and the great rewards were hard to win. But for all good deeds a recompense was sure; and there was no one, however weak or ignorant, who could not acquire merit.

Even the Dhûnô doctrine of conscience, the god-given sense of right and wrong, was not denied by Buddhism. But this conscience was interpreted as the essential wisdom of the Buddha dormant in every human creature, wisdom darkness by ignorance, clogged by desire, felt by karma, but destined sooner or later to fully awaken, and to flood the mind with light.
It would seem that the Buddhist teaching of the duty of kindness to all living creatures, and of pity for all suffering, had a powerful effect upon national habits and customs, long before the new religion found general acceptance. To early as the year 675, a decree was issued by the Emperor Tenmu forbidding the people to eat "the flesh of dogs, horses, monkeys, or barn-door fowls," and prohibiting the use of traps or the making of pitfalls in cattling game. The fact that all kinds of flesh-meal were not forbidden is probably explained by this Emperor's zeal for the maintenance of both creeds, — an absolute probi-

*See Baker's Translation of the "Kihongi", Vol. II., p. 238*
...beneath maypt have mpttered with Thunk do
usages and would certainly have
been incompatible with Thunk do
traditions. But, although fish
never ceased to be an article of
food for the daily, we may say
that from about this time the
mass of the nation abandoned
its habits of diet, and forsook
the eating of meat, in accordance
with Buddhist teachings... This
Teaching was based upon the doc-
trine of the unity of all sentient
existence. Buddhism explained
the whole visible world by its
document of kamma, simplifying
that doctrine so as to adapt it
to popular comprehension. The
forms of all creatures, bird,
reptile, or mammal; insect or
fish, represented one different
results of karma: the short life in each was one as the same; and, in even the lowest, some spark of the divine existed. The frog or the serpent, the bird or the bat, the ox or the horse, — all had the same, at some past time, the privilege or human — perhaps even of superhuman — shape: their present conditions represented only the consequence of ancient faults. Any human being also, by reason of like faults, might therewith be reduced to the same dumb state — might be reborn as a reptile, a fish, a bird, or a beast of burden. The consequence of wanton cruelty
any animal, may not cause the reper-
trode of that cruelty to be shown
as an animal of the same kind,
destined to suffer the same cruel
treatment. Who could even be
sure that the foal of ox, the
overdriven horse, or the slaughtered
bird, had not formerly been a
human being of closest kin,—
ancestor, parent, brother, sister,
or child? ...
Buddhism brought in its train all the arts of carving, painting, and decoration. The images of its Bodhisattas, smiling in gold, the figures of its heavenly guardians and infernal judges, its feminine angels and monstrous demons, must have stunned and amazed imaginings yet unaccustomed to any kind of art. Great paintings hung on the stupas, and frescoes lined upon their walls or ceilings, explaining better than words, the doctrine of the Six Plates of Existence, and the dogma of future rewards and punishments. In rows of Daitomon, suspended side by side, were displayed the incidents of a soul’s journey to the realm of judgment, and all the horrors of the various hells. One pictured the plucks of faithless wives, for ages doomed to pluck, with bleeding fingers,
the reaping bamboo-grass that grows by the springs of death; — another showed the torment of the slanderer, whose tongue was born by demons: princes; — in a hut a appeared the specters of lustful men, vainly seeking to flee the embraces of women of fire, or climbing, in frenzied terror, the slopes of the Mountain of Swords. Pictures also were the circles of the Preta-world, and the pangs of the Hungry Ghosts, and likewise the pains of rebirth in the form of reptiles and of beasts. And the art of these representations — many of which have been preserved — was an art of no mean order. We can hardly conceive the effect upon the imagination of the crimson crown of Emma (Yama),
Judge of the dead,—or the vision of that weird Mirror which reflects to every spirit the misdeeds of its life in the body,—or the monstrous fancy of that double-faced Head before the judgment seat, representing the visage of the woman Misumé, whose eyes behold all secret sin; and the vision of the man Kaguhana, who smells all odours of evil-doing... Parental affection must have been deeply touched by the painted legend of the work of children's ghosts,—the little phantoms that must toil, under demon-sympathy, in the Fire-Bea of the River of Doubt... But pictured ceremonies were offset by pictured consolations,—by the beautiful figure of Kwannon, white goddess of mercy,—by the
compassionate smile of Tóko, the playmate of infant deities — by the charm also of celestial nymphs, floating on diadem wings in light of azure.

The Buddhist painter opened to simple fancy the palaces of heaven, and guided horse, through gardens of jewel-trees, even to shores of hell lakes where the souls of the blessed are reborn in lotus blossoms, and tended by angels.

Moreover, for people accustomed only to such simple architecture as that of the Chinó miya, the new impulses erected by the Buddhist priests must have been astonishing.

The colossal Chinese gates, guarded by gigantic statues; the lions...
and lanterns of bronze and stone; the enormous suspended bells, sounded by swinging - beams; the swimming of dragon - shapes under the eaves of the vast roofs; the glimmering splendor of the altars; the ceremonial likewise, with its chanting, and its incense - burning, and its weird Chinese music, cannot have failed to inspire the wonder - loving with delight and awe. It is a noteworthy fact that the earliest Buddhist temples in Japan still remain, even to Western eyes, the most impressive. The Temple of the Four Dora Kings at Osaka — which, though more than once rebuilt, preserves the original plan — dates from 600 A.D.; the yet more remarkable temple called Hōryūji, near Nara, dates from
about the year 407.

Of course the famous paintings and the great statues could be seen at the temples only; but the Buddhist image-makers soon began to people even the most desolate places with stone images of Buddha and of Bodhisattvas. There were made those icons of Tisô, which still smile upon the traveller from every roadside,—and the images of Kôshin, protector of highways, with his three symbolic Apes,—and the figure of that Batô-Kwannon, who protects the homes of the peasant,—with other figures in whose rude but impressive art suggestions of Indian origin are yet recognizable. Trad-
really the graveyard also became thronged with dreaming Buddhás or Bodhisattvas, holy guardians of the dead, turned upon lotus flowers of stone, and smiling with closed eyes the smile of the Calm Supreme. In the cities everywhere Buddhist sculptors opened shops, and furnished pious households with images of the chief divinities worshipped by the various Buddhist sects and the makers of ihai, or Buddhist memorial tablets, as well as the makers of household shrines, multiplied and prospered.

Meanwhile the people were left free to worship their ancestors according to either creed; and if a majority eventually
gave preference to the Buddhist rite, this preference was due in large measure to the peculiar emotional charm which Buddhism had infused into the cult. Except in minor details, the two rites differed scarcely at all; and there was no conflict whatever between the old ideas of filial piety and the Buddhist ideas attaching to the new ancestor-worship. Buddhism taught that the dead might be helped and made happier by prayer, and that much purely comfort could be given them by food-offerings. They were not to be offered flesh or wine; but it was proper to qualify them with fruits and rice and cakes and flowers and the smoke of incense.
Besides, even the simplest food-offerings might be transformed, by force of prayer, into celestial nectar and ambrosia.

But what especially helped the new ancestral cult to popular favour, was the fact that it included many beautiful and touching customs not known to the old. Every time the people soon learned to kindle the hundred and eight fires of welcome for the annual visit of their dead, — I suppose the spirits with little figures made of shewet, or made out of vegetables, to serve for oxen or horses, — also

* An eggplant, with four pegs of wood stuck in it, I represent legs, usually stones for an arm; and a snubber, with four pegs, served as a horse... One is reminded of the fact that, at some of the ancient Greek sacrifices, similar substitutes for real animals were used. In the worship of Apollo, at Thebes, apples with wooden pegs stuck in them, to represent feet and hooves, were offered as sub-

...but for sheep.
to prepare the ghost-ships (shōryōbuné), in which the souls of the ancestors were to return over the sea, to their underworld. Then too were instituted the Bon-odori, or Dances of the Festival of the Dead, and the custom of suspending white lanterns at graves, and colored lanterns at house-gates, to celebrate the coming and the going of the visiting dead.

The dances themselves—very curious and very attractive to witness—are much older than Buddhism; but Buddhism greatly made them a feature of the festival referred to, which lasts for three days. No person who has not witnessed a Bon-odori can form the least idea of what Japanese dancing means: it is something utterly different from what usually goes by the name, something indescribably archaic, weird, and nevertheless fascinating. I have repeatedly sat up all night to watch the peasant dancing: Japanese dancing—girls, be it observed, do not dance; they pose. The peasant dance.
But the greatest immediate value of Buddhism was educational. The Hindu priests were not leaders. In early times they were mostly aristocrats, religious representatives of the clans, and the idea of educating the common people could not even have occurred to them. Buddhism, on the other hand, offered the book of education — not merely a religious education, but an education in the arts and the learning of China. Buddhist temples became common schools, or bad common schools attached to them; and at each parish temple the children of the community were
daughters, at a mere nominal cost, the doctrines of the faith, the wisdom of the Chinese classics, calligraphy, drawing, and much besides. By degrees the education of almost the whole nation came under Buddhist control; and its moral effect was of the best. For the military class indeed there was another and special system of education; but Daimyō scholars sought to perfect their knowledge under Buddhist teachers of renown; and the imperial household itself employed Buddhist instructors.

For the common people everywhere the Buddhist priest was the schoolmaster; and by virtue of his occupation as teacher not less than by reason of his religious office, he ranked with the Daimyō.
Much of what remains most attractive in Japanese character - the winning and graceful aspect of it, - seems to have been developed under Buddhist training. Even today the pupils of Buddhist schools are distinguished by their quiet earnestness, and by those tenderness and courtesy, manners which were once universal, but are now too rapidly disappearing elsewhere under the modern system of education.

It was natural enough that, as functions of public instruction, the Buddhist priests should have added those of a public registrar. But in the period of disendowment, the Buddhist clergy remained, throughout the country, public as well as religious officials. They kept the parish registers, and furnished at need certificates of birth, death, or family descent.
To give any just conception of the immense civilizing influence which Buddhism exerted in Japan, would require many volumes. Even to summarize the results of that influence by stating only the most general facts, is scarcely possible, for no general statement can embody the whole breadth of the work accomplished. As a moral force, Buddhism strengthened authority and cultivated submission, by its capacity to inspire larger hopes and fears than the more ancient religion could create. As teacher it educated the race, from the highest to the humblest, both in ethics and in aesthetics. All that can be classed under the name of art in Japan was
either introduced or developed by Buddhism; and the same may be said regarding nearly all Japanese literature possessing real literary quality, excepting some Shin-riki
relics, and some fragments of archaic poetry. Buddhism intro-
duced drama, the higher forms of poetical composition, and fiction, and history, and philosophy. All the refinements of Japanese life were of Buddhist introduction, or at least a majority of its diversions and pleasures. There is even today scarcely one interesting or beautiful thing, produced in the country, for which the nation is not in some sort indebted to Buddhism. Perhaps the best and briefest way of stating the range of
such indebtedness is simply to
say that Buddhism brought the whole of Chinese civilization into Japan, and thereafter partially modified and reshaped it to Japanese requirements. The elder civilization was not merely superimposed upon the social structure, but fitted carefully into it, interpenetrating through it, amalgamated with it so perfectly that the marks of the welding, the lines of the junction, in most instances literally disappeared.