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GUIDE TO THE TEMPLE GARDEN OF PHILOSOPHY

Based on Fragments by Inoue Enryō and Inoue Genichi



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Editorial Notes

Literature

Introduction to the English Edition by Inoue Genichi (1920)

Taking advantage of the pleasure hours of my weekends in New York City, I sought to study the ways and habits of American life. These studies were pursued with a view to aiding me in the further development of my work managing *Tetsugaku-dō* 哲學堂, or the Temple Garden of Philosophy, as I have translated it into English.¹

I had been told that the atmosphere of this Temple in Tokyo was, to a great extent, reminiscent of the spiritual and intellectual environment of Concord, Massachusetts, and I therefore keenly desired to visit this place. It was on a serene autumn day in the year 1922 that I first visited the home of the great American thinker, Ralph Waldo Emerson. Through the good will and courtesy of Edward L. Emerson, the philosopher's son, I was given an opportunity to spend an entire day in tranquil meditation among scenes pervaded by the spirit of the Sage of Concord.

The school of philosophy, with which Emerson's name and fame are associated, now stands solitary and deserted, among the fallen leaves, an almost forgotten dream, and without a master. The nearby pine trees and crystal-clear brook give an air of spiritual serenity, reminding me of my father's Temple Garden of Philosophy. But is not this sacred spot of bygone philosophers losing its true spirit and influence? Most of the sightseers, bred in the materialistic environment of today, bestow but hasty and superficial glances upon this fragment of a sanctuary which should be an inspiration to Americans from generation to generation. Why is it, I mused, that the spiritual influence of the Concord philosopher is not stronger among his own countrymen of today? It would almost seem that in the present state of American civilization the transcendental philosophy of Emerson appeals more to the Oriental than to the Occidental mind.

Japan owes much to America for opening her doors to Western civilization and liberating her from her self-imposed isolation. Since that time an acquaintance with Western civilization has led to amazing advances in Japan in scientific research and in industrial development. But, on the other hand, the essence of Oriental civilization, with its idealistic trend, has not become much known to the Occidental world; certainly it has not affected the daily life of the people of the Western nations.

¹ Although Enryō himself used the word "public garden" or "park" 公園 in relation to his Garden (IDENO 2012), the precinct has been called "Park of the Philosophy Shrine" 哲學堂公園 in public only since 1946 (MIURA 2002). Before I discovered Genichi's drafts, I coincidentally translated the later name in the same way as Genichi rendered the original, i.e., Temple Garden of Philosophy.

It is true that Lafcadio Hearn (known in Japan as KOIZUMI Yakumo 小泉八雲), as well as Professor Ernest F. Fenollosa (my father's friend and instructor), did much toward interpreting the spirit of Japan and Japanese art for the Western world. They painted fascinating pictures; but they did not even tempt the Western world to infuse into its life the culture of the East. Except as it holds out promises of commercial advantages and as its military potential arouses apprehensive interest, Japan remains to the people of the Occident a country of mysticism, poetry, and romance.

It is not possible to understand Japan merely by skimming over the surface. The peculiarities of the language make an understanding of the life and spirit of the Japanese people difficult for Westerners; much more is it difficult for them to understand the Oriental philosophy and its effect upon the people. It flows as a profound undercurrent through the Japanese mind, and is key to solving the mystery in any phase of national life. The Temple Garden of Philosophy is pervaded by a genuine Oriental spirit sprung from the particular interpretations and aspirations of my father. It appears small, when measured according to American enterprise, but, in its method of expressing Oriental culture, it is unique.

There are those who criticize my father's philosophy, maintaining that in the efforts of his last years he seemed to stray from the paths of philosophical science into those of dogmatism. And that his Temple Garden of Philosophy appeals merely to the curious, as a novelty. These critics have failed to see the true aspects of his idealistic striving. His philosophy may not be a philosophy in the technical sense of the word, and, as far as I know, it is different from modern philosophy. But we must remember that he was inspired by the noblest of ideals and strove to express the lofty promptings of his spirit. My father thought that a man should develop the public or social elements in his nature to the maximum and the private to the minimum. Such a development should be natural for the public official because of his position. The independent citizen, however, should of his own free will develop this public element of his character to the maximum. Further, my father felt that men of moderate means as well as those of large wealth should, after adequate provision has been made for their families, give their surplus back to the public from who it originally came. Such public activities of the individual and such public use of capital were cardinal beliefs of my father. To these beliefs he has given concrete expression by means of the Temple Garden of Philosophy.

Even though he may be criticized as a philosopher, he must be highly esteemed as a world educator. We have in Oriental philosophy the terms *tetsugaku-sha* 哲學者 (philosophic scholar) signifying philosopher with its usual meaning, and the word *tetsu-jin* 哲

人 (philosophic man) signifying "world educator," or "practitioner of philosophy," to use my father's words. In order to express this latter meaning, I have used throughout this translation words such as "sage," "wise man," "philosopher-saint," and "world educator." It is only when this second meaning is taken into consideration that the Temple Garden of Philosophy can be rightly valued. Therefore, I particularly emphasize the mission of the Garden to help in the creation of world educators. When a genius among them appears, he will found a real philosophical religion. My father had hoped to found it, but he was only a pioneer. To accomplish his aim, I think that an exhaustive comparative study of Eastern and Western philosophies is of utmost importance.

According to this interpretation of my father's ideas, I plan now the following development. The building containing my father's collection of curios is to be enlarged into a Philosophical Museum. The library containing Buddhist, Chinese, and Japanese classical literature will be made to be even more extensive and be known as the Philosophical Library. On an adjoining tract of land, I hope to establish another garden, an outer garden. In this new garden, there will be symbols of modern developments in realism and religious feeling, in contrast to my father's symbolic representation of the ideas of philosophy. These ideas may be expressed by laying out a garden according to a considered scheme of color made vibrant by variety in plants and trees. An Oriental Society for Philosophical Research will also be founded. It will study Oriental philosophy from an international point of view, and work in cooperation with Oriental Associations in all parts of the world.²

These ideas of future expansion, which may take time to realize, have been born out of my experiences while living in New York City, the cosmopolitan city of the world, and by a study of its gigantic educational enterprises of international scope.

In the course of my studies at Colombia University, I frequently mentioned the Temple Garden of Philosophy. I was advised by my instructor, Miss Kate B. Miller, to translate this guidebook into English in order to interest Americans in the work. Thus encouraged, I have translated this little book with the help of Miss Miller and of Miss Charlotte Frietch, my private instructor, who understand the Japanese mind. Although my translation has been revised by them, they have kept the tone of my father and the garden, which is to me of far greater importance than the reality of either. I wish also to thank Mr. Henry W. Taft, president of the Japan Society in New York City, and Mrs. Arlene W. Adams, Vice President of the Japan Society in Boston, for their helpful suggestions in preparing this book.

² Genichi was unfortunately not able to realize his plans.

Much of my work has carried on in the delightfully harmonious home of Mr. and Mrs. Charles Le Sassier, which is situated in a wooded section of Navesink Highlands, New Jersey, overlooking the vast Atlantic Ocean, beyond the picturesque peninsula of Sandy Hook, which seemed to me a Western replica of the pine grove on Miho 三保 peninsula at the Japanese Pacific. The idyllic scenery and the congenial family life proved admirable and idealistically suited to my work. These conditions have been greatly conducive to the successful accomplishment of my task.

I wish therefore, to express my deep gratitude to these friends for the valuable aid they have given me in furthering the publication of this volume, as a first step towards the internationalization of my father's ideal with the hope that the East and West will meet some day in perfect understanding.

Inoue Genichi

June 6, 1925

Sixth anniversary of my father's demise

Navesink Highlands, New Jersey

Preface by Inoue Genichi (1920)

The Temple Garden of Philosophy was established by my father, the late Doctor Inoue Enryō 井上圓了, as a work of his later years, subsequent to his retirement from the *Tetsugaku-kan* 哲學館 (the Philosophy Academy, today's Oriental College or Toyo University). The plan and design of this temple was quite original, and it is for this reason that I can, even to this day, divine his mood and mind as a living spirit which steps forth from this creation of his to meet and greet me.

To understand this creation of his, one must know certain aspects of his character. He declared that he valued the jewel and the stone equally. Some artist may consider my father's symbolic representations of philosophical ideas inconsistent with true art. Such a criticism would not touch the real value of his work, which is truly an expression of his character. He was a man of great initiative both as a philosopher and a businessman. Hence, in this unique creation we discern, if not the artistic notes, the unusual blending of the transcendent tones of the philosopher and the practical achievement of the man of business.

The Temple Garden of Philosophy was originally established by his own contributions. He acquired funds for this purpose by the sale of his calligraphies at moderate prices, ranging from fifty pence (Jp. *sen* 錢) to ten yen. Half of the sum thus gained, together with private holdings accumulated by means of his thrift, were contributed to the Temple. The remaining half acquired by the sale of his ideograph compositions was denoted to local public works.

In order to accomplish his gigantic task he was obliged to give a total of 5503 lectures, to a total audience of 1,378,675 individuals, in 53 cities, in 481 counties, 2261 villages and towns, making all in all 2,796 places, covering a period of twelve years, dating from 1906 to 1918 (statistics covering the work of 1919 are not included herein). I have no definite knowledge as to what influence my father's lectures may have exercised upon the people. I do know, however, that he cherished the hope of making them understand Japan's national ethics. He exerted himself to the utmost to achieve this end, working ceaselessly with an indefatigable energy.

It was in the year 1919, when he was on his way back to Japan, having completed a lecturing tour in China, that he suddenly fell ill during a lecture at a Dàlián 大連 (from Russ. Dal'nii) kindergarten. This illness proved fatal, for in the early dawn of the following day, June 6th, 1919, he passed away, taking his last breath in the school, where

only the day before he had been lecturing. It might thus seem that his innermost desire was granted, inasmuch as he had hoped death would find him in the midst of his glorious task.

He had provided in his last will for the permanence of the Temple Garden of Philosophy by leaving for that purpose property approximating in value 500,000 yen. Accordingly, the Temple Garden of Philosophy Foundation was chartered by the Minister of Education on December 9, 1919. Under this charter the management is in the hands of three directors: OKADA Ryōhei 岡田良平, my father's friend, KANEKO Kyōsuke 金子恭輔, my brother-in-law, and me. It is gratifying, therefore, to realize that the will of my father will be carried out in accordance with his most cherished wishes.

As one of the directors, I wish to see forth the spirit and purpose of the Temple Garden of Philosophy. It is intended not for scholars who live their lives in books, but for the common people, to enable them to understand and realize in their lives principles of philosophy.

On the temple grounds we find a library comprising some forty thousand ancient volumes. However, this vast collection of books was only a means to an end, for after he had thoroughly read and digested this ancient literature, he cast it aside and faced the living truth of a living world. In one of his own books we find a passage which vividly pictures an experience of his youth that dominated his later life. It runs as follows:

In ascending Eminent Summit Mountain 比叡山 (Mt. Hiei) one day, I discovered to my surprise that but few pilgrims seemed to be intent upon making the ascent. Another mountain, Mount Highplain 高野山 (Mt. Kōya), was greatly frequented and generally crowded with mountain climbers. The former is situated near Kyoto, the ancient capital of Japan, whereas the latter is located in a remoter section of the country, distant from that city. Why then, we may well ask, should the pilgrimage to one of the mountains be so great, while that to the other was so insignificant? It appeared that this strange circumstance was wholly dependent upon the individual characteristics of the holy men who had opened up the paths to these two mountains, and to the temples erected on their summits. The temple which is located on the top of Eminent Summit Mountain was founded by the Great Teacher Transmitting the Teaching 傳教大師, or Saichō 最澄 (Utmost Clarity), and the one on Mount Highplain was founded by the Great Teacher Spreading the Dharma 弘法大師, or Kūkai 空海 (Sea of Emptiness). Although these two priests were contemporaries and both of them knew equal fame, Saichō, on the one hand, as the Emperor's adviser, kept himself aloof from the public at large, whereas Kūkai wandered through the country, exerting all his efforts towards the uplifting of the lower classes. For this reason Saichō's merits are today acknowledged but by the few, while Kūkai's praises are constantly

sung and his great benevolence is never forgotten. Arrogant as it may appear to compare myself to these famed sages, it would be my desire to emulate the virtues of Kūkai rather than those of Saichō.

Inspiration derived from such early experience dominated my father's entire life. It is of importance, therefore, for those who visit the Temple Garden, if they would grasp the living spirit of my father dwelling therein, to bear in mind that, because of his unselfish devotion to his democratic ideals, he gave himself wholly to the service of the common good.

It may be said that while my father looked upon the priest Kūkai with great reverence, he also held Herbert Spencer, the English philosopher, in high esteem. At the time he was sojourning in England, some years ago, he was profoundly moved at the sight of the simple tomb of this renowned philosopher in the midst of the common people, as was befitting of a simple scholar who scorned titles and rank. Upon completing his country-wide wandering in Japan, it was his intention to found a philosophy, as Herbert Spencer had done, a plan which came to naught, owing to his unexpected and sudden death. There is no need, however, to lament this circumstance, since my father's mission as a scholar belonged to the past and had its climax in the period of enlightenment, the philosophic renaissance of Japan. His mission as a philosopher-saint, the Sage of Wadayama 和田山 (Peaceful Paddy Hill), has no end. Would his influence be more far-reaching and effective had he lived on and continued his education of the people than it will be as it now emanates from his living masterpiece, the Temple Garden of Philosophy, the fit crystallization of his spirit? His last poem, written just before his death, composed at the Great Wall of China, is very suggestive of his noble life. The poem in literal translation is as follows:

曉發草亭日未生	Leaving the country inn, as the morning dawns, Before the sun has risen over the valley,
溪間石路跨驢行	I ride forth upon my donkey and labor up the stony mountain path.
秦皇霸業猶留跡	Yonder in the distance, under the shining sun, I see the majestic work of the mighty Emperor of Qin,
千古依然萬里城	The thousand mile wall of a thousand years ago, Still unchanged, immutable for all eternity.

The thought couched in the words of this poem, being the words of a philosopher and saint, is well expressed in an Oriental motto, he was "the first to suffer, the last to enjoy" 先憂後樂. I might indulge in loud lamentation, thinking how much more my father might have achieved had he lived to a greater age. I feel, though, that lamentation is needless. His temple, which may appear at first glance to be an anachronism, is animated by his spirit, a vital spirit working for social reconstruction.

Inoue Genichi
Tokyo, Japan
October 31, 1920

I. GUIDE TO THE TEMPLE GARDEN OF PHILOSOPHY BY INOUE ENRYO

1. Introductory Remarks

When I resigned from the Philosophy Academy, today's Toyo University, I first thought of the Temple Garden of Philosophy as my retirement place. Yet, due to the subtlety of the precinct and the purity of its ether, it suggested itself naturally as a place for mental cultivation. Therefore, I wanted it to become a park in the outskirts of Tokyo for cultivating students, or young people in general. I enlarged its area and erected more buildings. Beginning in 1906, I dedicated myself exclusively to its management and finished its basic structures. Hereafter, I established Sunday lectures and summer courses. I also offered a supervised study room, that allowed students from all schools in town to stay overnight. I myself am in charge of the supervision from morning to evening. Looking at the students in today's society, it is often the case that they have "excellent literary skills, but they lack the ability of judgment" (cf. Analects 5.22). My humble self, I want for the remainder of my life to only care for them and guide the most brilliant talents under heaven. Therefore, when the main hall is finished and the methods of its maintenance are established, I will not pass on the Garden to my descendants. Since my original intention is nothing but to contribute to the nation, I decided to either transform everything into a foundation or donate it to the government by the time I will enter eternal sleep. From now on, I will take the task of the Philosophy Shrine as my only joy. I will work as usual without thinking about myself or the old age to come. While naming and explaining one by one the 77 Features in the Temple Garden of Philosophy (see Appendix A), I will now guide visitors on a route through the park.

2. Entrance Section

At the entrance to the Garden there are two stone pillars. The right pillar shows the inscription (1) Gateway to Philosophy, and the left (2) Realm of Truth. This expresses that, within this precinct, the universal truth of philosophy can be savored and the magic of life enjoyed. Passing the pillars there is a building to the right side called the (3) House of Praise, which was erected for watching the entrance. To the left side, leading to the (15) Four Sages Shrine, there is the main gate, which is called the (4) Portal of Metaphysics. On its posts is written,

[right:] 棹論理舟溯物心之源 Punting the Boat of Logic upriver to the Source of Mind and Body.

[left:] 鞭理想馬登絕對之峰 Whipping the Horse of the Ideal rising to the Summit of the Absolute.

Instead of the Humane Kings 仁王 (Jp. *niō*) as protection deities there are the sculptures (by TANAKA Yoshio 田中良雄) of a kobold (*tengu* 天狗) and a ghost inside the pillars of the gate. This might seem a little bit odd, but in fact there are also on these grounds the (12) Kobold Pine and the (70) Ghostly Apricot from which this pair derives (see chap. 15). People in society believe that things like kobolds and ghosts are nothing but superstition, yet there is a grain of truth in them. Generally, in the world of matter as well as in the world of mind there lies on the bottom the principle of the irrational, or in other words, the incomprehensible. Every time someone in the material world gets in contact with the incomprehensible, the image of a kobold arises. When, on the other hand, in the mental world a similar feeling comes about, it takes the shape of a ghost. The kobold is material and at the same time Yáng 陽. The ghost is spiritual and equivalent to Yīn 陰. Hence the former is male and the latter female. This philosophical significance is expressed by the verses,

[right:] 物質精氣凝爲天狗 When the material ether freezes a kobold becomes.

[left:] 心姓妙用發爲幽靈 When the mind's dynamic releases a ghost emerges.

This is why people also call the (4) Portal of Metaphysics the Gate of Mystery 妖怪門.³ The fence in line with the Gate separates the realm of the ordinary pluralistic view from the realm of the monist view of philosophy. Therefore, I named it the (5) Hedge of Monism. Pluralistic is the perspective that distinguishes all things and facts. Monism is rightly understood as a word that points to the one great principle that lies hidden on the bottom of all things and facts. The gate at the other side of the fence serves as the ordinary entrance and exit, for which it is called the (6) Gate of Common Sense. The captions on its posts say,

³ Because of his fancy for the mysterious, folk beliefs and all sorts of apparitions, INOUE Enryō was known among his contemporaries as "Doctor Specter" or "Ghost Doc" お化け博士 or 妖怪博士.

[left:] 四聖堂前月白風清 Before the Four Sages Shrine the moon white, the wind clear.

[right:] 六賢臺上山紫水明 Above the Pagoda of the Six Wise Men the mountain purple,
the mist crystal.

3. The Skull Hermitage and the Hollow of Gods and Spirits

Next to the (6) Gate of Common Sense, there is a building named the (7) Skull Hermitage. Although there is indeed a skull hung up, the name does not signify physical death, but spiritual death.⁴ Spiritual death means that the mind which is defiled by the dirt of the secular world vanishes upon entering this hermitage. The skeleton symbolizes the death of the defiled mind and the ordinary feelings. I hope that visitors will take a break here and write their names and addresses in the guest book. Some tea will be served. Do not hesitate to ask the gate keeper.

There is a small passage linked to the (7) Skull Hermitage, which is named the (8) Corridor of Resurrection. This is an allegory of the defiled mind that has to die once before it can be revived and its philosophical eye newly opened. This is the same as the Zen Buddhist teaching that we first have to kill our mind in order to revive it. From here, the mind leaves the secular world and enters the spiritual realm. The two storied building which is linked to the (8) Corridor of Resurrection is hence called the (9) Hollow of Gods and Spirits. The ground floor is called the (10) Chamber to Touch the Divine and the upper level the (11) Loft of Spiritual Light. Here, distinguished guests can be welcomed when the resting room in the (7) Skull Hermitage becomes too narrow. In the grove of pine trees next to the reception room there is one high tree that stands out. It came to be called the (12) Kobold Pine and is the sign post of the Philosophy Garden seen from far away.⁵ Somebody even made a verse: "One tree above all, on Peaceful Paddy Hill . . . it's the Kobold Pine!" 「和田山や一本高し天狗松」. According to a legend from the village, several times when the pine was about to be cut down, the spook of a kobold prevented the undertaking. It is even said that there was blood pouring out of the tree. Since the pine is taken to be a kobold, the other hundreds of small pine trees could be called the Needles of the Kobold. Now, following the exploration route, I will explain the inner garden.

⁴ The skull does not exist anymore.

⁵ The tree died in 1933.

4. The Shrine of the Four Sages

Exiting the (7) Skull Hermitage, the first thing to see is the (15) Shrine of the Four Sages, which should be regarded as the center of the Garden, or its main hall. The open area around the Shrine represents the philosophical notions of time and space and is therefore called the (13) Hill of Time and Space. The bushes on the side I named (14) Thicket of Hundred Subjects. Now, the Shrine of the Four Sages is a rectangular building in the center of which the sanctum is located. Yet, this sanctum is not a religious idol but represents the Ideal of philosophy. Generally, it is matter and mind that are the starting point and the basis, or the eyes and the bones of philosophy. Agonizing over how to give mind 心 and matter 物 a symbolic form, I decided to hang up a spherical lantern in the center, because the heart (the original meaning of the pictogram 心) appears to be round, red, and translucent, hence it should be light. The frame of the lantern takes the shape of a heart for the same reason. Next is matter, which stands right in opposition to mind and therefore should be square, black, and opaque. Since matter is what defiles mind, I ventured to put up a censer underneath the lamp. The framework of the censer takes the form of the Sino-Japanese character for matter 物. Although our original mind is pure and undefiled, our senses are stimulated by the outer material world. This induction of all sorts of cravings and delusions is expressed by the smoke of the incense that obfuscates the transparency of the spherical lantern. The design suggests that even if our mind sometimes gets defiled by worldly desires, its purity will be conserved through the continuous practice of mental cultivation, just like the original transparency of the lamp can be maintained by sweeping and polishing from time to time its clouded surface.⁶

5. The Ceiling of the Four Sages Shrine

Next, I ruminated over the arrangement above mind and matter. Although philosophy starts out from mind and matter, if their original substance is in question, a higher existence necessarily must be supposed. This substance can be named in several ways: the Absolute, the Unlimited, or the Unknowable. This original substance has no form or color and hence it is something that ultimately cannot be represented. If we, however

⁶ The lantern and the censer were lost due to burglary before 1957. The black lacquer sculpture of the lying Buddha entering *nirvāṇa* by the artist WADA Kaheiji 和田嘉平次 was placed in the Shrine in 1940. It is not part of Enryō's original design.

tentatively, imagine the original source of mind and matter from the perspective of form, the vast cosmos or the dense world itself may be perceived as the womb of mind and matter at the primordial chaotic beginning of time. Therefore, I had the idea to represent the state before the creation of the world. In order to shed light on the primeval times when heaven and earth were not yet separated, it is compared to a chicken's egg. This metaphor of the chicken's egg exists in Japan and China. And because in India, too, there is the idea of emanation from a great egg, I attached a hemisphere of golden glass in the center of a ceiling made of silver glass. The gold stands for the yolk, the silver for the white of the egg. The former is the divine substance of the universe containing the element of life, the latter is the stuffing of the universe containing the nourishment. The element of life sublimates to become the mental element, and the nourishment solidifies and forms the element of matter. In order to express this, I decided to arrange the spherical lantern perpendicular underneath the golden round and to suspend the square censer from the frame of the silver glass. The four corners of the ceiling equal the four celestial directions. This design expresses in the dimension of shape the original substance of mind and matter, that is, the Absolute. It is further possible to correlate heaven, earth and mankind with the square ceiling, the censer and the lantern, respectively. Moreover, the round rafters of the ceiling around the installation represent rays of light radiating from the divine substance of the universe. They can be interpreted as the light of the Truth, the Good, and the Beautiful emanating from the substance of the Absolute. Since I took mind to be round and matter to be square, I decided that the Shrine's posts had to be round and its base square.

In order to express my philosophical ideal in architecture, I conferred with TAKEDA Goichi 武田吾一, ŌSAWA Sannosuke 大澤三之助, and KOUDA Minoru 古宇田實. The concrete plans were made by YAMAO Shinzaburō 山尾新三郎. Having not more than a few pennies, I tried to build while spending minimally. Therefore, I could realize only a small part of my ideal. The gentlemen who will look at the design will certainly laugh at it like some kind of child's play. My hope is, however, that part of my effort will also be grasped.

6. The Selection of the Four Sages

Having explained the plan of the (15) Four Sages Shrine, we may now turn our attention to the four sages themselves to whom this shrine is dedicated. They are Buddha, Confucius, Socrates and Kant.

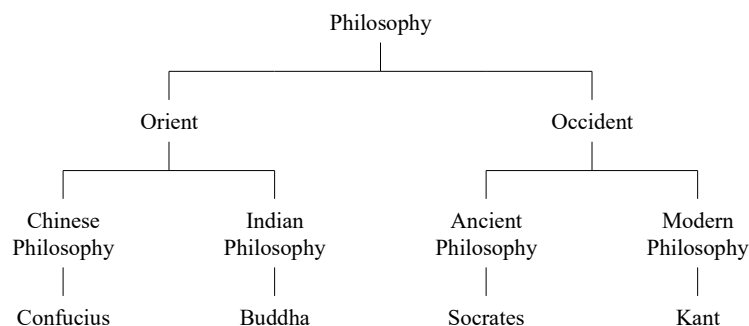
As has been stated above, the principal subjects of philosophy are matter, mind, and the universe. They do not, however, explain man; it is man, the philosophers of all times and places, who see into the hidden meaning of these subjects and reveal the truth, who must explain them. To them I intended to consecrate this Temple Garden of Philosophy, but, when I considered their vast number, I decided to select four representative sages from among them.

The philosophy of the present day is divided into two groups: that of the West and that of the East. Oriental philosophy may further be sub-divided into two groups, Chinese and Indian, and Occidental philosophy may be classified as Ancient and Modern. It was for this reason I decided that one philosopher out of each of these groups should be selected and enshrined.

As we know, in Chinese philosophy, Lǎozǐ 老子 (Old Master) and Confucius are two great figures; however, the majority of Oriental people favor Confucius. In Indian philosophy, on the other hand, Buddha holds the highest place. If we turn to Occidental philosophy, we find among the ancient philosophers, such great men as Plato and Aristotle. But the man who was not only the founder of this school but the greatest teacher of his times as well was Socrates. It is for this reason that we have selected Socrates to represent the philosophy of the Occident.

Modern philosophy has given birth to a multitude of great men, each vying with the other for supremacy. Yet, the German philosopher Kant is the one man among the many who can be chosen as a representative of modern philosophy, for it was he who swayed the entire philosophical world of Europe during his lifetime.

These four great philosophers Buddha, Confucius, Socrates, and Kant, possess the quintessence of learning and the rarest virtue as to character. They are true representatives of the philosophical world, and I therefore enshrined those four holy sages in this edifice. This idea is expressed graphically as follow:



Four wooden tablets, therefore, on which the names of the four philosophers (i.e., 孔聖 "Sage Confucius," 釋聖 "Sage Buddha," 瑣聖 "Sage Socrates," and 韓聖 "Sage Kant") are inscribed are hung aloft, encircling the design symbolizing heaven and the universe.

There are those who ask why Jesus Christ was not included among those chosen. This Temple Garden, being a garden for philosophy and not religion, makes the exclusion self-explanatory. Jesus Christ was a world savior, not a philosopher. If we turn to the pages of any history of philosophy, we shall never find therein any mention of Jesus Christ. On the contrary, Buddha is recognized as a world savior and a philosopher, both in the East and in the West.⁷

7. The Mantra Pillar

In the (15) Four Sages Shrine, I attempted at an earlier period to bring into contrast the ideas of universe, mind, and matter; at a later period, I introduced quite another idea, that is to say, the idea of invocation. The former is nothing but an idealistic symbolism, having an upward tendency, whereas the latter is a practical idea, with a downward tendency. To symbolize this practical tendency, I have placed in the center of the shrine a small marble stele, which stands on a stone slab. This pillar, called the (16) Mantra Pillar, bears the inscription *Namu Zettai-mugen-son* 南無絕對無限尊. There is a tablet in the shrine that explains the method of invocation.

余思ふに哲學の極意は、理論上宇宙眞源の實在を究明し、實際上其本體に我心を結託して、人生に樂天の一道を開かしむるに外ならず。此に其體を名けて絶対無限尊といふ。空間を極めて涯なきを絶対とし、時間を盡して際なきを無限とし、高く時空を超越して、而も威徳廣大無量なるを尊とす。之に我心を結託する捷徑は、只一心に南無絕對無限尊と反復唱念するにあり。

It is my belief that the ultimate object of philosophy is to investigate and to expand the theory of universal truth, and then to link this truth to the human mind, thus opening a path of optimism in real life. The ultimate object of invocation I have called *Zettai-mugen-son*. The Japanese word *zettai* signifies endless, universal space, and *mugen* means infinity of time, while *son* signifies transcendence over time and space; as well as immeasurable great virtue and dignity. The quickest way to link our minds with the Absolute Infinite Supreme is to recite repeatedly the sacred formula, "Hail, Absolute Infinite Supreme!"

⁷ According to Inoue Enryō's will, a ceremony is to be held every year in commemoration of one of the Four Sages. This Philosophy Ceremony 哲學祭 takes place in the Temple Garden of Philosophy on a Sunday in the first half of November. On these occasions, the Portrait of the Four Sages by WATANABE Bunshirō 渡邊文四郎 is displayed (see Appendix B). It was originally drawn at the personal request of Enryō in 1885, when the first Philosophy Ceremony was held on the campus of Tokyo University.

人一たび之を唱念するときは、忽ち鬱憂は散じ、苦惱は滅し、不平は去り、病患は滅じ、百邪の波はおのづから鎮まり、千妄の雲は自然に収まり、立ろに心海に樂乾坤を開き、性天に歡日月を現じ、方寸場頭に眞善美の妙光を感得するに至る。之と同時に宇宙の眞源より煥發せる偉大なる靈氣が我心底に勃然として湧出するに至る。其功德實に不可思議なり。而してこれを唱念する方法に三様あり。

誦唱＝聲を發して南無絶對無限尊を唱ふ。

默唱＝口を塞ぎて南無絶對無限尊を唱ふ。

默念＝目を閉じて南無絶對無限尊を唱ふ。

此唱念法によりて我心地に安樂城を築き、進じ國家社會のため、獻身的に奮闘活躍するを哲學堂（自稱道德山哲學寺）に於て唱道する教外別傳の哲學とす。

If this sacred formula be uttered but once, it will banish all melancholy, kill agony, remove discontent, lessen physical pain, and calm the raging sea of evil thoughts. It will disperse the clouds of doubt and illusory fancies; it will bring Heaven to the spirit, and bless one with divinely happy days; it will thus, even on this small spot, bring onto us the mystic light of Truth, Goodness and Beauty. At the very instant of giving utterance to this sacred formula, the all-powerful universal Spirit gushes forth by mighty emanations and rouses to life within one. The effect of this mantra brings to us inscrutable marvels. There are three different ways of practicing the mantra:

The vocal mantra: with audible voice, we utter the sacred words, *Namu Zettai-mugen-son*.

The silent mantra: with closed lips, we silently utter the sacred words, *Namu Zettai-mugen-son*.

The concentration mantra: with closed eyes, we meditate in silence on the sacred words, *Namu Zettai-mugen-son*.

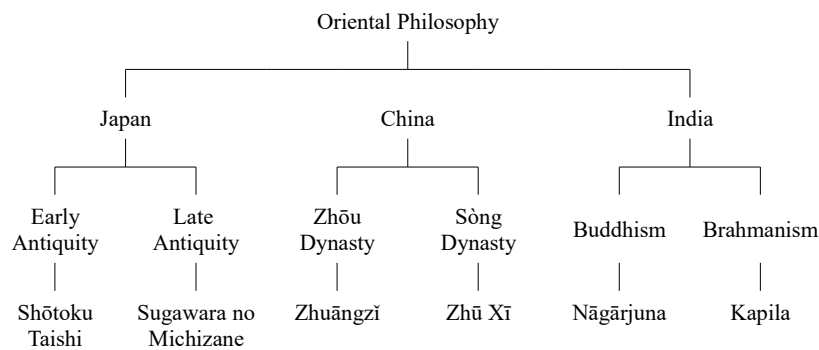
Through the force of the mantra, we can build up perfect bliss and tranquility within our minds, and we shall be aided in sacrificially and zealously exerting ourselves in the interests of our country, as well as of our fellowmen. This is the unorthodox philosophy transmitted in the Philosophy Temple on Mount Morality.

8. The Pagoda of the Six Wise Men

After the visitor has completed his inspection of the (15) Shrine of the Four Sages, he may now, by retracing his steps about fifteen meters, see a pagoda. It is three-storied, red and heptagonal in shape. At the six corners of the slanting roof, the face of a kobold, molded in the tile, looks down. Upon entering this structure one finds that on the third floor six philosophers have been enshrined, and, therefore, it is called the (17) Pagoda of the Six Wise Men. In contrast to the Four Sages, who are world philosophers, the Six Wise Men are Oriental philosophers. Two each have been chosen from Japan, China and India. Shōtoku Taishi 聖徳太子 and Sugawara no Michizane 菅原道真 represent Japan; Zhuāngzǐ 莊子 and Zhū Xī 朱熹, China; and Nāgārjuna and Kapila, India.

Shōtoku Taishi, who introduced Buddhism into Japan, was the father of Japanese civilization. Sugawara no Michizane is regarded an early father of learning and calligraphy in Japan. Both scholars are venerated as national Gods. In China, Zhuāngzǐ from the ancient Zhōu 周 dynasty is glorified in Taoism, and Zhū Xī was the great commentator of Confucianism during the Sòng 宋 dynasty. In India, there once arose a serious dispute between the followers of Buddhism and the Brahmin philosophers. Nāgārjuna rose in defense of Buddhist philosophy, and conquering his opponents became the leader of Indian thought. He is therefore regarded as a restorer of Buddhism. The Brahmin philosophy was divided into several schools. Among them the one metaphysically most highly evolved is the Sāṃkhya School. As Kapila was the originator of this philosophy, we have chosen him to represent Brahmin philosophy.

The following table indicates their classification:



Portraits of the Six Wise Men hang from the ceiling, encircling a bell which hangs from the center. The name of each wise man is engraved on the bell facing his portrait. If anyone wished to ring this bell, he must ring it six times, two short beats at a time, thus notifying each of the Six Wise Men.⁸

NAKAZAWA Hiromitsu 中澤弘光 is the painter of the portraits, TSUDA Nobuo 津田信夫 the artist who cast the bell, and YAMAO Shinzaburo 山尾新三郎 the architect of this building. On the second floor stoneware and porcelain are exhibited which I collected from various places in the course of my many journeys. Even common stones picked up in the streets of London, New York, and Paris are on exhibition here. The visitor may also find in this collection maple leaves from the Himalaya Mountains, and several hundred amulets, which I have collected from different shrines and temples since 1891.⁹

⁸ The bell was lost due to burglary before 1957.

⁹ What has not been lost of Enryō's souvenirs is today preserved in the "History and Folklore Archive of Nakano City" 中野区立歴史民俗資料館.

9. The Route to the Garden of Materialism

Leaving the (16) Pagoda of the Six Wise Men, we walk down the slight slope by the old (12) Kobold Pine. Turning to the right here, we find the (18) Brush Tomb on the right-hand side of the path. This tomb shaped like a brush is a memorial stone to the writing brushes that accumulated the funds for the establishment of the Temple Garden of Philosophy. On the erection of this tomb in 1915, I composed a humorous poem, running thus:

字をかきて耻を	Short is the time that I shall suffer
かくのも今暫し	The humiliation my poor pen brings in its wake;
哲學堂の出来上	For soon will the temple be raised aloft
るまで	And my poor pen freed from its task!

On the front of the memorial stone for my brushes I have inscribed the following words:

余欲建設哲學堂	Desiring to build this Temple Garden of Philosophy for the
使人修養心身荷	cultivation of body and mind, I have wandered from place
筆歷遊諸洲應需	to place, with my brush in hand. At the request of those
揮毫積其謝報充	who were interested I have wielded my pen from morning
此資大半既成於	to night. In this manner, I have accumulated money for the
是築筆塚以記其	building fund. Since half the task is done, I now erect on
由	this spot the tomb of the brush.
大正四年一月	January, forth year of the Great Justice [era]
井上圓了此書	Written by Inoue Enryō

This tomb is also an acknowledgment of the good will of the people who bought my writings and an apology for my bad penmanship.

After we pass the tomb, and proceed along the path, we reach a dividing point called the (19) Fork of Doubt. If we continue straight on our way we shall reach the (27) Garden of Materialism. If we swerve to the left we shall reach the (47) Garden of Idealism. We are now confronted with a dilemma here. Shall we choose the path that leads to Materialism or the one that takes us to Idealism? This is a serious conflict that we meet at the Fork of Doubt.

Philosophy takes us along two paths; one is that of the mental, and the other is that of the material. Each one of us must choose between the two. Following the path of the mind, we shall reach the final goal, which is idealism; and following the path of matter, we shall reach the final goal thereof, which is materialism. It is for this reason that I have laid out two gardens; one, the (47) Garden of Idealism on the western border, and the other, the Garden of Idealism on the eastern border of the Temple Garden.

We could say that experience is the stepping stone to materialism. Materialism is the result of studies of the empirical sciences, such as physics, chemistry, and biology. The pass that leads to the (27) Garden of Materialism is therefore called the (20) Slope of Experience. The other terms in this garden are all taken from the empirical sciences, too.

At a middle point of the Slope of Experience, we find a small mound called the (21) Peak of Sensation. This mound signifies that experience depends upon the senses, such as hearing and seeing. Looking down from this mound, we see a small marshy pool, fan shaped, over the narrow end of which is a bridge (see (40) and (41) in the next chapter).

If we now turn to the right, and walk into the pine forest which has been named the (22) Grove of Endless Beings, we reach a flight of three marble steps. The steps, called the (24) Tripartite Podium, are intended as a resting place dedicated to the Three Fathers of Philosophy, the Yellow Emperor of China, Akṣapāda Gotama of India, and Thales from Greece. We have erected three stone steles, with engraved likenesses of the three philosophers, accompanied with short sketches of their lives (see The Tree Fathers of Philosophy). This corner of the park is therefore called the (23) Three Founders Yard, and the stone steles (25) Monument of the Three Founders.

In the Grove of Endless Beings, we find an irregular path running through it. This path is called the (26) History of Philosophy Path. As we stroll along this route, we come across a wooden tablet, on which we read a chronicle of world philosophers.¹⁰

10. The Garden of Materialism

Leaving the Three Founders Yard and the monument dedicated to them, we descend by the stone steps to the (27) Garden of Materialism. Spreading out in the center of the Garden is a patch in the form of the Chinese character 物, which means "matter." It is

¹⁰ (26) does not exist anymore.

the symbol for this part of the garden. Passing the (28) Matter Patch, the visitor may rest in a small wooden kiosk, named the Shelter of Objectivity.¹¹ Next to there are the (32) Levee of Natural History and the (31) Pool of Science.

The aqueduct, running through the southern side of the Temple Garden of Philosophy, is called the (33) Brook of Mathematics where it flows through the scientific spheres of the Garden of Materialism. Two small bridges have been built across this small river; the one, named the (35) Telescope Bridge, was formerly a ropeway with a basket and also called Ascension Bridge 昇天橋; the other, the (34) Catwalk of Observation, architecturally a suspension bridge which is shaped like the Prosperous Lord Mountain (Mt. Fuji) and hence is also called Ford of the Prosperous Lord 富士淺. Crossing the Catwalk of Observation, we reach the (36) Starry Land. Here is a (37) Crescent Moon Balcony which may be used as a music stand.¹²

Now we turn our attention to the hillside. We recross the aqueduct by the bridge. Along the base of the hill the (30) Furrow of Evolution runs. Behind the furrow there is a grotto near the bridge, named the (38) Grotto of Mysticism. Its dark recess is meant to symbolize the mystery of creation. Here the furrow has its source in the water that drips from the dark walls. Thus also, the theory of Evolution leads back to mysticism as we follow the theory of materialism to its origin.

Next we come to the Fan-shaped Marsh 扇狀沼, which is called the (40) Swamp of the A Posteriori. A Posteriori is a philosophical term meaning that which first arises through experience. The bridge at its narrower end is the (41) Bridge of the Atom, popularly called the Fan-skeleton Bridge 扇骨橋. The fan shape symbolizes the atom, which through creative power gradually enlarges and branches out until it evolves into the world of civilization. Near the bridge we see a spring, which I have called (42) Nature's Spring, because its waters gush fourth continuously, symbolizing the constant creative impulse of the Universe.¹³

¹¹ Genichi notes that the (29) Shelter of Objectivity was destroyed by air raid during the war along with the (55) Pavilion of Subjectivity (cf. note 19). It was rebuilt between 1990 and 1993 (MIURA 2002).

¹² Of (35) only the signpost is left. (37) is completely lost. (34) was rebuilt between 1990 and 1993 (MIURA 2002). On the grounds of the (36) Starry Land the Philosophical Garden of the Hungarian artist WAGNER Nándor (1922-1997) was set up in 2009.

¹³ The (43) Spring of Nature dried up due to the lowering of the groundwater level with increasing urbanization. It was rebuilt together with (40) and (41) between 1990 and 1993 (MIURA 2002).

There is a stone lantern, called (39) Tanuki Lamp because of its shape. It represents one aspect of life. The tanuki is said to be full of deceit and cunning; as is man. Man is deceitful, untruthful, possessed of false pride, given to flattery, and prone to exaggerate. Yet, in the midst of these vices in man, a spiritual light shines forth. To symbolize this truth, a lantern has been placed in the stomach of the tanuki.¹⁴

11. The Route to the Garden of Idealism

From (42) Nature's Spring, as we bend our way eastward, we stroll along the (33) Brook of Mathematics toward the (47) Garden of Idealism. A few paces later on the left hand side of the path is a stone slab bearing the words (43) Ravine of Creation. The Ravine of Creation has been artificially formed out of the hillside. Among the stones and rocks, which have been piled up, here and there, within the hollow, water freely trickles through from a hidden source; this section of the secret spring is also one of the functions of creation.¹⁵

If we continue our stroll from here, we reach the (44) Junction of Dualism. Dualism is also a philosophical term, meaning a theory which explains the world as the manifestation of the two principles, matter and mind, standing against each other without being reduced to a single source. The Junction of Dualism is situated between the (47) Garden of Idealism and the (27) Garden of Materialism, serving as a junction for matter and mind.

If we ascend the hill from here, we again reach the (18) Brush Tomb. A little further up the hill we see a toilet, pointed to by a signpost with the words "Here is the indispensable place of human existence" 人生必須之處在此.¹⁶ If we walk in the opposite direction, a few steps will take us to the (45) Inlet of Learning. This inlet is meant to convey the idea that here in the pool of learning, we may cleanse ourselves of the impurities of life. And, if the visitor so desires, he may literally perform the necessary ablutions of his travel-stained clothes.¹⁷

¹⁴ The (39) Tanuki Lamp, swept away by the frequent floods, has a deformed face and lost its stand. The Japanese animal called *tanuki* can be translated into English as raccoon-dog. It belongs to the Canidae family.

¹⁵ Dry today (cf. note 13).

¹⁶ Today, there is only the signpost and no toilet.

¹⁷ Genichi notes: The above explanation was given by Enryō in about 1913. The Route to the Garden of Idealism was then covered with a clump of oak and cedar trees, and even in the day gloomy. The brook he called Crystal Brook 玉川. It was pure and clear even more about in 1898 when I was a boy. At the time my father purchased the lands that included the (46) Chasm of Dogmatism, we could easily fish by a line. In the summer's night plenty of fireflies, male and female, here radiated lights

The road leading from the Inlet of Learning to the Garden of Idealism was formed by cutting away part of the hillside. This road is called the (46) Chasm of Dogmatism. Dogmatism is a philosophical term for theories that start with assumed and asserted principles. Dogmatism therefore contrasts with empiricism. The school of empiricism is based on observational and experimental science, whereas Dogmatism is an idealistic conception. Empiricism is connected with the material side of life, while dogmatism is related to the intuitive and idealistic. Therefore, the (20) Slope of Empiricism has been placed in the Garden of Materialism, and the Chasm of Dogmatism has been laid out in the Garden of Idealism. In continuing on our way, a step or two, we find ourselves in the Garden of Idealism.

12. The Garden of Idealism

As we enter the (47) Garden of Idealism, there stretches before us, in the center, a pond. Like the Chinese character for matter 物 in the (27) Garden of Materialism, this pond is the symbol for the Garden of Idealism. It has the form of the Chinese character that depicts the human heart 心. By heart we mean the mind or the spirit. On the south, the (48) Heart-shaped Pond is flanked by the aqueduct, here called the (49) Depths of Ethics, and on the north, by the (50) Cliff of Psychology. Ethics and psychology thus face each other. This arrangement represents the heart, as a king, with ethics and psychology as her counselors, on either side.

There is a miniature island, named the (51) Isle of Reason. It is placed thus to symbolize the idea that reason, the essence of the spirit, is to be found in the inmost depths of the mind. A stepping stone connects the Isle of Reason with the shore. This stone is called the (53) Bridge of Concepts. Concepts are mental functions that link reason to the outside world.

A lantern nearby is called the (52) Demon Lantern, which is a figurative expression of the human mind. If we consider that the (39) Tanuki Lamp in the Garden of Materialism is a view of biological life, then we may say that the Demon Lantern is a view of mind. In the human heart there is the demon of evil thoughts and lustful de-

around us. Thus the surroundings in the Warrior Hide Plain 武藏野 (Musashi-no) were full of rural life and beauty. Afterward the brook got worse and dirty. The water of the river with which we once cleansed ourselves of the impurities of life became insufficient even to wash my feet. We should hold on to the fisherman's words in the verse by the ancient Chinese poet Qū Yuán 屈原. "When the water of the Blue Stream [Ch. Cānglàng 滄浪] is clean, I can wash the cord [of my cap], when the water of the Blue Stream is dirty, I can wash my feet." 「滄浪之水清兮，可以濯我纓，滄浪之水濁兮，可以濯我足」.

sires. Conscience instead is the light in the heart that illuminates and guides us. The Demon Lantern shows the figure of a demon bending under the lantern which he is compelled to hold over his head. Bowed by the agony of remorse he holds aloft the light of conscience, which triumphs over evil. Let us hope that it will ever be thus in this world that the power of conscience will suppress the demon within us.¹⁸

On the opposite side of the pond is a spring called the (54) A Priori Spring. There are moments when, in the innermost depths of the soul, we feel something supreme, something sublime within us. In ethics we call this an "a priori imperative." This supreme command transcends education and experience. A comparison between this categorical imperative conveyed to the heart and the spring, whose pure waters flow into the Heart-shaped Pond, led me to call the spring the A Priori Spring.

In the east corner of the garden, on a slight elevation, we find the (55) Pavilion of Subjectivity. This spot is intended as a resting-place for those who wish to reach the spiritual realm. It has been erected as a contrast to the (29) Shelter of Objectivity, found in the Garden of Materialism. Here the visitor may rest and sit in silent meditation.¹⁹

13. The Domain of Logic

Even as the investigation of natural science is based on mathematics, so is the study of philosophy based on Logic. We must therefore set aside in the Temple Garden of Philosophy a definite section for logic.

The logical function of the mind is related to cognition, whose elements are awareness, thinking, and inference. Independent of these elements is spontaneous perception, which is called intuition. Cognition and intuition are both functions of consciousness. In order to express the relation between cognition and intuition, two slopes have been laid out between the (47) Garden of Idealism and the (13) Hill of Time and Space. The slope to the left is short, and inclines in a straight line, while the one on the right runs in a zigzag line, and is longer. The straight slope is known as the (56) Short-

¹⁸ Genichi notes: The (52) Demon Lantern had been taken away by the flood a few years ago, and later during dredging operations it was picked up from the bed of the downstream and returned. Now it stands at the former place, missing the lantern and leaving only a spoiled visage of the Demon.

¹⁹ Genichi notes: The (47) Garden of Idealism was made by the garden architect KAMAGATA Junkichi [?]. It is seen as the best among his creations. The (55) Pavilion of Subjectivity was destroyed by fire toward the end of the war, when it was hit by a bomb, as was the (29) Shelter of Objectivity (cf. note 11). The Pavilion of Subjectivity is furnished with a stone bench and a table, the last bearing ruled lines for playing Gobang 碁盤 (*goban*) or Japanese Chess 将棋 (*shōgi*).

cut of Intuition. The longer slope is called (57) Route of Cognition. Since intuition is not in the category of logic, but cognition is, we have made the (58) Domain of Logic include the Route of Cognition, but not the Shortcut of Intuition.

If, starting from the (48) Heart-shaped Pond, we take the Route of Cognition, we shall see on the way a small, umbrella-shaped pavilion named the (59) Observatory of Deduction. Advancing a few steps, we reach the crest of the hill, where we find three benches around a pillar, which serve as a resting-place. This place is called the (60) Spot of Induction.

Induction draws from particular facts a general law, whereas deduction leads from general laws to particular facts. To express this idea in popular language, I might say that example before proof is induction, and proof before example is deduction. Consequently my reason for placing the Observatory of Deduction in seclusion on the slope of the hill is to show that deduction begins with the general truth within us. The Spot of Induction with wide outlook is on the crest of the hill, because induction embraces wide views of the outside world.

Hence, in visiting the Observatory of Deduction, one may spend a few moments in self-contemplation; and in viewing from the Spot of Induction, the visitor may permit his gaze to wonder far and wide across the stretch of scenery that meets the eye.

14. The Citadel of the Absolute

After passing the (58) Domain of Logic and proceeding up the hill, there is a two legged bench called the (61) Station of Consciousness placed between the (57) Route of Cognition and the (56) Shortcut of Intuition. It is appropriate to take a break here and reflect on various things. The hill symbolizes the universe. I gave it the name the (13) Hill of Time and Space, as explained before. Time, space, and the universe bound together become the Absolute. When everything is in opposition to each other, this is called the relative. Arriving at the point where there are no opposites is the ultimate in philosophy and called the Absolute. For example, as matter is opposite to mind, and mind is opposite to matter, they both are relative. If the original source and substance of both mind and matter is pursued, there is no matter and no mind, and one arrives at the point where no naming is possible anymore. Then this can only be called the Absolute. This is why it was necessary to establish a realm of the Absolute in the precinct of the Philosophy Garden. The building between the (60) Spot of Induction and the (15) Shrine of the Four Sages is the Reading Hall 讀書堂. Being a representation of the Absolute, I decided to give it the name (62) Citadel of the Absolute. If one synthesizes the

universe itself, this comes down to the Absolute. The logic of the intertwined thicket of the myriad phenomena is analogue to the countless books that are assembled in the Citadel of the Absolute. To investigate the myriad phenomena evokes the absolute substance. This is the logic of perfecting the wondrous realm of the Absolute by reading the countless books. In other words, here the books are taken to be the equivalent to the myriad phenomena of the philosophical world.

I collected these books starting in 1886 for over thirty years. Among the Japanese, Chinese, and Buddhist writings which I bought—spending all my money—there are several dozen thousand writings from before the Enlightenment Politics Restoration 明治維新 (*Meiji ishin*). I want to make them available to the public. Japanese and Chinese books are on the right hand side of the Reading Hall, and Buddhist writings on the left hand side.²⁰ At the back wall there is placed the (63) Monument of the Sages. Instead of placing sculptures inside the Shrine of the Four Sages, portraits have been engraved here. I provided the following unskilled words as caption.

<p>凡哲學東西相分在東洋志 那哲學以孔聖爲宗印度哲 學以釋聖爲首西洋則古代 以瑣聖爲宗近世以韓聖爲 首故本堂欲合祀斯四聖而 代表古今東西之諸哲茲刻 影像以致讚仰之誠如其位 次則從年代前後非有所軒 輊也</p>	<p>Philosophy is generally divided into Eastern and Western philosophy. In the East, there is Chinese philosophy taking the sage Confucius as its authority and Indian philosophy which takes Buddha as its head. In the West, Socrates is the authority of ancient philosophy, modern times take Kant to be its head. Therefore, I wish these Four Sages who represent all philosophers of East and West, ancient and modern to be revered in the Main Hall. The portraits engraved here deserve sincere praise. Following the arrangement [of the Four Sages] there is no hierarchy between old and young.</p>
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The portraits were engraved by TANAKA Hyakurei 田中百嶺 based on sketches by HASHIMOTO Gakō 橋本雅邦. Based on what I said above, the repository of books could also be called Cloister of the Sages 聖哲院. There is a reading room provided at the upper floor which I want to to be called the (64) Gallery of Ideas. This interpretation indicates that all sorts of ideas can be refined through reading books. There is also an observation platform on the top of the reading room which serves as resting place for times when one is tired from reading. I gave it the name (65) Realm of Observation, or Synopsis Platform 大觀臺, because on this platform it is possible to look afar in all four

²⁰ The books are preserved in the library of Toyo University and are indexed in 『哲學堂圖書館圖書目錄』 [Catalog of the Philosophy Shrine Library], pub. by Tōyō Daigaku Fuzoku Toshokan 東洋大学付属図書館, [1916] 1985. See BODIFORD (2014).

directions.²¹ It allows one to unleash speculation after concentrating for a long time on one's imagination when sitting in the Gallery of Ideas. This library was opened on the day of the enthronement ceremony of Emperor Great Justice 大正 (Taishō) in November 1915. I placed a (66) Enthronement Memorial Stone in front of the library in order to remember this for a long time to come.

15. Rear Gate

Earlier, I referred to the Cloister of the Sages, the (64) Gallery of Ideas, and the (65) Realm of Observation together as the (62) Citadel of the Absolute. As its antipode, I named the dry brook next to the library the (67) Trench of the Relative. The stone bridge that stretches over the trench is the (68) Bridge of the Ideal. And for the small gate beyond the bridge, I chose the name (69) Gate of the Irrational.

There are gateways to the Philosophy Garden at three spots. The (4) Portal of Metaphysics in the front is what normally would be called the main gate. The (6) Gate of Common Sense is the ordinary entrance. And the (69) Gate of the Irrational is equivalent to the rear gate. The reason why I named it the Irrational is because it should be understood that a logic of the non-logical is necessarily part of the universe, if philosophical investigation is exerted to the ultimate. If the upper wing of this gate is unfastened it hinges down to the outside, and if the lower wing is uplifted and supported from the inside, quickly a roof is formed. This shows indeed what makes the irrational irrational!²²

Next, there is to the left side of the Bridge of the Ideal a thin apricot tree. The reason why I named it (70) Ghost Apricot is because in the beginning, when I was still living in Horsepaddock 駒込 (Komagome), one night I was agitated by a ghost appearing under the tree.²³ Looking into things closely I realized that rays of a lamp that were shed from inside produced reflections in the branches. I laughed saying "the essence of the ghost is a lamp!" Hereafter, I called the apricot Ghost Apricot. Since there is the (12) Kobold Pine in the Philosophy Garden I took the two as husband and wife and moved the apricot tree here.

21 The photo on page one is taken from here. Today, the roof is not accessible anymore.

22 The Gate does not exist anymore and it is somewhat difficult to imagine. Enryō seems to suggest the metamorphosis of the gate into a roof as an instance of mystery.

23 The tree died around 1941.

Some other day at eleven hour clock in the night, when I opened the door and looked into the garden, I saw a light flaring and waning quietly under the apricot. Thinking that this is what people call ghost light, I went closer to have a look. During the daytime the cleaner had made a hole in the ground in order to burn raked leafs in it. He covered it with earth but the fire had not yet ceased until night. So there were apparitions under this tree two times. The design of the (4) Portal of Metaphysics with the kobold and the ghost on both sides was inspired by the high pine and this very apricot.

16. The Universe Hall and the Imperial Forum

The building next to the (70) Ghost Apricot is the (71) Universe Hall. The separated space inside is the (72) Imperial Forum. I felt the need to set up a Universe Hall, because philosophy is a field that researches the universal truth. The Hall is the lecture hall which was built for occasional philosophical lectures or for holding courses. Philosophy is also a field that examines the principles of society and the State. Hence there was also the need to set up a forum for the most beautiful empire among all countries in the world. So I decided to set up a particular space inside the Universe Hall for the Imperial Rescript on Education 教育勅語 to be displayed on a podium. To indicate this concept, there is a writing stretching over both of the Hall's front posts:

[right:] 世界萬邦中皇國爲最美 Among all countries in the world this Empire is the most beautiful.

[left:] 宇宙萬類中人類爲最尊 Among all species in the cosmos mankind is the most venerable.

Accordingly, the Imperial Forum can also be called Rescript Veneration Room 勅語崇拜室. The architecture, which has within a square room a separate space rotated by forty-five degrees, I believe to be a unique structure. The plan was made by YAMAO Shinzaburō 山尾新三郎 based on my idea.²⁴ Another unique feature is the court headgear as the top of the roof, which indicates the existence of the Imperial Forum.

To the left side of the Universe Hall there is a small hill in the shape of a triangle, the Triangular Hill 三角山. On its top there is a small triangle shaped arbor which is called the (73) Three Erudites Arbor.

²⁴ The black lacquer sculpture of Shōtoku Taishi 聖徳太子 by the artist WADA Kaheiji 和田嘉平次 was placed in the Imperial Forum in 1940. It is not part of Enryō's original design.

17. The Three Erudites Arbor and the Inexhaustible Treasury

The (15) Shrine of the Four Sages is global, the (17) Pagoda of the Six Wise Men is Oriental, now there was the need to set up something Japanese. Therefore, I devised the (73) Three Erudites Arbor. Since in Japanese "three scholars" (*sangaku*) is phonetically similar to "triangle" (*sankaku*), I employed a design in which everything is made of triangles.

Explaining first the significance of the three scholars, there are three "paths" 道 of learning that have been equally pursued in Japan: Shintoism, Confucianism, and Buddhism. From all three traditions great scholars of broad learning have arisen. If one was to select from among these great scholars one representative of each tradition, there certainly would be ten different opinions among ten different persons. Me, I place emphasis on the aspect of broad learning and therefore selected those figures from the three traditions that have bequeathed the most writings. Upon consulting biographies, I found HIRATA Atsutane 平田篤胤 for Shintoism, HAYASHI Razan 林羅山 for Confucianism, and Gyōnen 凝然 for Buddhism, and decided to revere them here. The engravings on the stone plates that hang from the ceiling of the Three Scholars Pavilion are again a work by TANAKA Yoshio 田中良雄.

Descending from the Triangle Hill, there is on the left hand side a stone pillar with the inscription "tail without hair, a fountain not white" 尾無毛泉不白. These words hint to a place for urinating. If you take out the element "hair" 毛 from the character for "tail" 尾 and delete the element "white" 白 from the character which means "fountain" 泉, the elements 尸 and 水 are left. If you put these two together, you get the character 尿 which means "urine."²⁵ In the back, there stands the (74) Inkstone Tomb which forms a pair with the (18) Brush Tomb and bears the equivalent inscription. Next, there is another of my unskilled verses placed on the backside of the (4) Portal of Metaphysics. Expressing the idea of philosophy, the twelve Sino-Japanese characters say:

[right:]	一心大海起智情意之波	The Great Ocean
		— the One Mind raises the waves of Wisdom, Emotion and Will.
[left:]	絕對古月放真善美之光	The Old Moon
		— the Absolute radiates beams of Truth, Goodness, and Beauty.

²⁵ Besides the graphical, there is obviously also a semantic solution of the riddle.

It is my wish that the people unable to understand the meaning of these words may enter the Garden and try to savor philosophy themselves. Continuing the walk from here, we see a detached storehouse. This building is the (75) Inexhaustible Treasury, which is the exhibition room. Its upper lever is called (76) Edifice of Elevation, the ground floor (77) Storehouse of Myriad Phenomena. The building is for the display of the souvenirs I collected on my domestic and abroad travels. Apart from the pottery and stone ware (which are in the upper floor of the (17) Pagoda of the Six Wise Men), there is a mix of all kinds of things presented next to each other. There is a shelf for monster sculptures, a shelf for curiosities, and so on. Notably, a wooden statue of Bodhisattva Mañjuśrī (Jp. Monju 文殊) (a present from KATSU Kaishū 勝海舟), a picture scroll of the Luminous King Acala, and a carving of the Great King Yama are on display. They are the treasures in the compounds of the Temple Garden of Philosophy.²⁶

²⁶ What has not been stolen or lost of Enryō's collection is today preserved in the "History and Folklore Archive of Nakano City" 中野区立歴史民俗資料館.

II. INTRODUCING THE WORLD SAGES

1. The Four Sages of World Philosophy

Name	Inscription	Reading	Meaning
Buddha	釋聖	<i>Shaka-sei</i>	Sage Śākyamuni
Confucius	孔聖	<i>Kō-sei</i>	Sage Confucius
Socrates	瑣聖	<i>So-sei</i>	Sage Socrates
Kant	韓聖	<i>Kan-sei</i>	Sage Kant

Buddha

Śākyamuni Buddha was born in the kingdom of Kapilavastu in Central India. It is not possible to fix the exact date of his birth because the numerous legends concerning it differ. However, most present day researchers agree upon April 8, 564 BC.

Buddha, who was known as Prince Siddhārtha, belonged to the *kṣatriya*, or warrior caste. Early in life he displayed a pessimistic tendency and held no interest in world matters. It was his wish to probe the meaning of life and death, old age and illness. It is said that, in the dead of night, when he was twenty-nine years of age, he took advantage of the courtier's heavy sleep and stealthily rode forth from the palace, making his way as a mendicant priest to Magadha, the center of the civilization of those times. Here, he visited eminent Brahmin philosophers, but he failed in his aim of finding a teacher. He then abandoned this place and sought enlightenment in the jungle, near the river Nairāñjanā, where, for several years, he spend his life in meditation, practically abstaining from all food and sleep. Finding that these bodily tortures proved fruitless in the attainment of his goal, and only exhausted him, he cleansed himself in the river and restored his physical strength with rice and with milk.

After this, he went to Gayā, where he seated himself on a stone under a Bodhi tree and firmly resolved, even at the cost of his life, not to leave this place before he had attained the state of *sambodhi*, true enlightenment. Finally, enlightenment came to him when the Morning Star twinkled in the eastern sky. It is said that this occurred in the early dawn of February, when he was thirty-five. It was here that he gained the perfect knowledge, that all agony connected with life, old age, sickness and death have their

root in ignorance of the true aspect of the universe. This ignorance brings about desires of every kind, which cause karman, or the dynamic chain of good and evil. It accumulates and becomes an undercurrent which results in pain. By banishing this ignorance and seeing the true aspect of life as a selfless being and by killing desire, thus creating no further karma, we shall reach *nirvāṇa*, the ever-peaceful and eternally happy sphere, which transcends all earthly agony. Thus a mendicant priest becomes Buddha, the embodiment of truth.

Buddha then left his resting place, crossed the river Ganges, and reached Sārnāth. In this spot he preached the first sermon, and he continued his preaching for fifty years, traveling from place to place.

When the time approached for Buddha to die, at the age of eighty, he betook himself to Kuśīnagar Castle. The full moon was shining upon the velvet silence of the night as he sought out a resting place between two Śāla trees. He placed himself between these two trees and addressed himself to his followers assembled there, requesting them to ask him a last question before he should depart this life. His disciples then besought him not to die. To this entreaty he could not yield. Facing his disciples, he preaches his last sermon in the silence of the night. Upon finishing the sermon he died and passed into the Great Nirvana resting on his right side, his head to the north, his face to the west, on February 15, 485 BC at the age of eighty.

Among the thousands of his followers, Śāriputra, Maudgalyāyana, Ānanda, and Mahākāśyapa are the principal disciples, and of these, Mahākāśyapa is said to have contributed most in the compilation of his teachings.

Subsequent to his time, the Buddha's teachings, original Buddhism, developed into Hīnayāna Buddhism, which is somewhat of a natural science or an empirical philosophy. Some time later Mahāyāna Buddhism arose in revolt against the Hīnayāna and, developing Buddha's theory, completed its metaphysical and religious phase. This theological development came after Buddha's death. Buddha himself having stressed practice and not theory, original Buddhism was neither Hīnayāna nor Mahāyāna, however, it embodied principles that could develop into either.²⁷

²⁷ Since Sanskrit *hīna-yāna* (inferior vehicle) has pejorative meaning, modern scholars use the term Theravāda Buddhism.

Confucius

Confucius, who is called Kǒng 孔 in Chinese, was born in the year 580 BC, at a small village in the state of Lǔ 魯. Even as a boy, when playing with other children, he was meticulous both as to dress and conduct.

Upon reaching maturity, he held several minor public positions. After some time he left Lǔ in search of still another position. He vainly sought employment in various countries. He returned to Lǔ, but there he was but poorly welcomed. Later he withdrew from public service to devote himself to the study of poetry and music and of problems of ethics and manners.

Students came to him from near and far. To these he taught real virtue, the very core of the Confucian doctrine, which is contained in the *Analects* 論語. Later on, he toured China with his disciples, frequently at the risk of his own life. His disciples were often filled with fear, but Confucius himself was dauntless. He said, "Heaven gave me virtue, and naught else can stop my course" (cf. *Analects* 7.23).

In his later years Confucius became specially devoted to the study of the *Yijing* 易經, or the "Book of Changes," which contains the ancient Chinese philosophy of cosmogony. The leather thong by which the tablets of Confucius's copies were tied together were thrice worn out by his constant handling.

He taught his disciples about historical chronology, classical poetry, the rites and ancient ceremonies as well as the constitution of ancient ideal states. He had three thousand disciples, seventy-three of whom were advanced scholars in several sciences, which in itself is marvelous. Yán-yuān 顏淵 has said of Confucius, "Looking up at him, we find that he becomes loftier as times goes on, and his character grows firmer and firmer" (cf. *Analects* 9.11). Mencius says, "There is no character equal to his since the birth of humanity" (cf. *Mencius* 2B.2).

On certain occasions, when touring the country to spread education among the inhabitants, he found that his attempts were fruitless. But, in spite of his failure, he did not give way to lamentation, nor did he reproach humanity. On the contrary, he devoted himself more studiously to his own development, saying, "it is only Heaven that knows me" (*Analects* 14.35). And in his last years he compiled *Chūnqiū* 春秋, or the "Spring and Autumn [Annals]," in order to expand the sovereign's power by condemning impiety and disloyalty. He said, "He who values Confucius values the *Spring and Autumn Annals*, he who condemns Confucius condemns the *Spring and Autumn Annals*" (cf. *Mencius* 3B.13).

Confucius died at the age of eighty-three in the year 479 BC.

Socrates

Socrates, the Sage of Greece, was born in Athens, Greece, 469 BC. He was the son of humble parents; his father being a sculptor and his mother a midwife. During his childhood he acquired an ordinary education and later took up the occupation of his father. As a young man he served in the army, where his enduring valor roused the admiration of all who knew him. In his home life, he displayed maturing patience and kindness towards his wife, who was short-tempered and inclined to laziness.

Upon reaching maturer years, Socrates became inspired with the ideal of educating young men. It was his custom to seek out such places as public markets, factories, and parks, where the common people were wont to assemble. Here, he would engage in conversation with all sorts of men and women, old and young, rich and poor alike, discussing various topics. He exemplified in his own conduct the virtue he taught. Socrates, who had an ugly face, possessed such beauty of heart that all who heard him thought only of his charm and were filled with admiration and reverence.

At the time in Greece Sophistry was prevalent. The people indulged in argument for its own sake not in a search for truth. Socrates, thinking that this habit will undermine the morality of the state, strove against it. In striving to correct the evil habits and customs of the time, he aroused the fury of the people and was condemned to death. Although innocent of the charges brought against him, he made no attempt to flee his penalty. Calm, undaunted, he drank a cup of poison, and died in 399 BC at the age of seventy.

His doctrine is that knowledge is the foundation. He proclaimed that knowledge is itself virtue. He even held that it is impossible to commit evil acts knowingly and that it is better to suffer from an evil act than to commit it by oneself.

In later years in the Western world every teacher of education and ethics asserted that Socrates was the father of his teaching. That so many of talented scholars have appeared among the ranks of his followers is evidence of this great influence. Plato himself was the most eminent.

Kant

Kant, unrivaled among philosophers, was born in Königsberg, Prussia, in the year 1724, of the Christian era. His ancestors were originally Scotch; and although he was but the son of a saddler, he received a good education. His parents were Pietists; and, as one might consequently suppose, he was brought up under strongly religious influ-

ences. Kant's mother was a woman known for her modesty, uprightness and piety, and he inherited these qualities from her. He was, therefore, also deliberate and serious-minded. His daily life was so well regulated that he was said to be more punctual than a clock. At the university in Königsberg he taught mathematics, physics, geography, logic, ethics, and metaphysics, holding his position to an old age.

His masterpiece, the *Critique of Pure Reason*, was published in 1781. Once published it thrilled the philosophical world of the day, and many scholars came to pay homage to him. His entire life was passed within the boundaries of his native city. He never married, and actually lived the life of a hermit. Although delicate in health, he observed a moderation which helped him to reach the age of eighty. He died in 1804.

Kant engaged in writing until his last years, and it is a marvel that his brain was active so long. When he died, his body appeared to be all dried up—a mere mass of skin and bone.

Although his works are innumerable, we may mention here besides the *Critique of Pure Reason* (1781) his *Critique of Practical Reason* (1788) and the *Critique of Judgment* (1790). Kant rejected dogmatism and skepticism, and sought truth by the critical method. He held that the content of experience comes from the sense perception, but that its form is given *a priori*, and comes from the activity of the mind itself.

He was a model for scholars, and in his character and activity was nothing to be criticized. Modern philosophy, initiated by Descartes, culminated in Kant.

2. The Six Wise Men of the Orient

Name	Inscription	Reading	Meaning
Shōtoku Taishi	聖德太子		Prince of Holy Virtue
Sugawara no Michizane	菅公	<i>Kan-kō</i>	Official Sedge
Zhuāngzǐ	莊子		Solemn Master
Zhū Xī	朱熹		Cinnabar Light
Nāgārjuna	龍樹大士	<i>Ryūju-daiji</i>	Great Master Dragon Tree
Kapila	迦毘羅仙	<i>Kapira-sen</i>	Hermit Kapira

Shotoku Taishi

Prince Shōtoku, the first son of the Emperor Employing Clarity 用明, was born in the year 572 AD. His genius became apparent at an early age. In his boyhood he showed great interest in books, especially in those on Buddhism. Prince Shōtoku and the chancellor Soga Umako 蘇我馬子 were, in fact, the first faithful followers of Buddhism in Japan. At this time, Mononobe no Moriya 物部守屋, a rival of the Soga clan, desiring to drive Buddhism from Japan, waged war on Soga; but he was defeated and met with death. After this Buddhism flourished and grew to such an extent that forty-six temples were erected, over which one thousand three hundred and eighty priests resided. All of this took place in one generation.

Prince Shōtoku was fond of cultivating the friendship of naturalized foreigners and known scholars. He eagerly absorbed their new civilization and open-mindedly studied their world-view, thus gaining a basis for his political insight; so that when Empress Promoting Antiquity 推古 (Suiko), successor to Emperor Employing Clarity, ascended the throne, she made Prince Shōtoku regent and consigned the entire administration to his care. He was thus able to display the holy sublimity of his character. In foreign affairs he displayed national power, in domestic matters he broke the power of the clans and meanwhile perfected his principles of the holiness of the Imperial Household and the centralization of the Empire.

As Prince Regent he established Twelve Court Ranks 冠位十二階 as well as the so called Seventeen Article Constitution 十七條憲法, which briefly goes as follows:

1. To establish harmony 和.
2. To hold in reverence the Buddha, Dharma and Sangha (i.e., the Three Jewels).

3. To observe strictly the Imperial Order.
4. For all officials to make good conduct 禮 their daily standard.
5. Discretion and contentment; to judge all struggle with fairness of mind.
6. To repulse evil and promote the good 懲惡勸善.
7. Each one having his own duty to perform; for each office there is the right person.
8. For each official to attend his offices early and withdrew therefrom late.
9. For each one to strive to be sincere 信, sincerity being the ethical foundation.
10. To refrain from anger at the error of others.
11. To distinguish between merit and fault, and to distribute reward and punishment fairly.
12. For the governor not to unduly tax the farmer.
13. For an official to know and pursue his own function.
14. For officials not to envy one another.
15. For public 公 interests to come first, private 私 second.
16. To levy the subjects as best fits the seasons.
17. To shun dogmatic action, and to discuss 論 widely important issues.

Thus, we see, the seventeen articles comprise precious maxims. Prince Shōtoku's commentaries on the *Lotus Sūtra* 『法華經』 (Jp. *Hokke-kyō*, Skt. *Saddharmapuṇḍarīka-sūtra*), the *Queen Śrīmālā Sūtra* 『勝鬘經』 (Jp. *Shōma-gyō*, Skt. *Śrīmālādevī-siṃhanāda-sūtra*), and the *Vimalakīrti Sūtra* 『維摩經』 (Jp. *Yuima-gyō*, Skt. *Vimalakīrti-nirdeśa-sūtra*) are also extant even to this day. They are called the *Commentaries of the Three Sūtras* 『三經義流』.

When the Prince fell ill, an Imperial messenger came, asking what his last will might be. He expressed his wish that Buddhism may flourish, temples be built and maintained and the Imperial dynasty be protected and revered in eternity. He died in the year 621 at the Grosbeak Palace 斑鳩宮 (*Ikaruga-no-miya*) in the Nara Capital at the age of forty-nine. He was buried in the Long Scarp Mound 磯長陵 (*Shinaga-no-misasagi*), and everybody lamented his death as if that of a parent. It is said that the sobs of the people were heard everywhere. He is known by many names (Prince Umayado 厩戸, Toyotomimi 豐聰耳, and Jōgū 上宮), but he was commonly known as Shōtoku Taishi, that is, Prince Shōtoku. Shōtoku 聖德 means "holy and benevolent" and corresponds to his real character.

Sugawara no Michizane

Sugawara no Michizane, the third son of Chancellor Sugawara no Koreyoshi 菅原是善, was born in 845 AD. From infancy he surpassed all others; his learning progressed with the years, and he received the degree of Doctor of Literature, the highest honor in

learning at that time. He was rapidly promoted also in his government positions, until he finally became Minister to the Emperor and occupied the right seat with Fujiwara no Tokihira 藤原時平 holding the left. His fame spread far and wide, and he grew to be the Emperor's favorite. His rival Tokihira slandered him, and he was in the end exiled to the Great Headquarter 太宰府 (Dazaifu) in Full Domain 九州 (Kyūshū) island. He died there in 903 AD at age of fifty-eight.

Michizane was fond of the apricot blossom; and, when going into exile, he wrote a poem to this flower that became popular. Translated, it runs as follows:

東風吹かば匂い	When the East wind blows,
おこせよ梅の花	O Apricot Blossom, forget not the Spring tide;
主無しとて春を	But send me thy perfume,
忘るな	Tho' thy master be gone.

Upon his removal to the Great Headquarter, he closed the gate to his residence and never set foot outside of it so long as he lived. He forgot his mental torture in his literary efforts, among which we have the following well-known lines, as they are freely rendered:

去年今夜待清涼	'Til a year this night since, I attended the Emperor's ceremony at Purity Palace.
秋思詩篇獨斷腸	At thought of these verses on Autumn meditation, My quivering heart into torture is plunged.
恩賜御衣今在此	The court garb, a gift from my noble Emperor, My prize of that night, lies before me.
捧持毎日拜餘香	Bowing over this Imperial dress, I sense the fragrance of his kindly spirit.

Sugawara no Michizane excelled in the art of poetry; his poems are still extant. With other scholars, he collected the fifty volumes of the *Chronicle of Three Regencies* 『三代實録』 . And, on behalf of an Imperial Order, he classified the old history of Japan, compiling also two hundred volumes called *Compiled National History* 『類聚國史』 .

He believed in Buddhism, and hearing the divine teachings of the *Lotus Sūtra* 『法華經』 that belief is in itself Buddhahood and the common people are themselves Buddha, he said: "In Buddha there is no coming and going, no before and no after. If sin-

cerity exists, how is it that Buddha is not found in all homes? There is only one soul, Dharma alone exists."²⁸ The same underlying religious feeling with its ethical significance, he clothes in Shintoist thought as follows:²⁹

心だに誠の道に	The god blesseth
かなひなば祈ら	Not him who prayeth
ずとても神や守	But him whose heart strayeth
らん	Not from the way of truthfulness

He supports the one-source doctrine of loyalty and piety. He contends that "the teachings of the Emperor and of the father should be one. At the gate of filial devotion there is also loyalty to the Emperor. There is no difference in the path of the true subject and of the son."³⁰ Although he was born of a family of Confucian scholars, he himself recognized the beauty of the national spirit. In one of his essays on this subject we find the following lines:

凡神國一世無窮玄妙者不	The infinity and sublimity of the sacred land is shrouded in a veil
可敢而窺知雖學漢土三代	of mystery. Although we study the divine Chinese books of Yáo,
周孔之聖經革命之國風深	Shùn, Yü, Prince Zhōu, and Confucius, the revolutionary back-
可加思慮也	ground of the Chinese people must be carefully weighed.
凡國學所要雖欲論涉古今	The goal of Japanese learning is the study of heaven and mankind
究天人其自非和魏漢才不	from ancient time to modern; but we cannot attain this goal with-
能闕其闕奧闕矣	out Japanese Soul and Chinese talents.

These wise sayings fully illustrate his superior insight, and also represent, as does Shōtoku Taishi, the attitude of wise Japanese statesman in introducing foreign civilization. His knowledge and virtues are held in high esteem. After his death, shrines to his memory as the God of Learning and Calligraphy were erected all over Japan. He was called Heavenly Spirit 天神. Aided by the superstitious belief in his vengeance and by sympathy for his unjust fate that befell him in spite of his loyalty, the scholar was also enshrined and worshiped as a god, among the gods of military heroes.

²⁸ I was unable to verify the authenticity of this quotation added by Genichi.

²⁹ Translated by NITOBE Inazō 新渡戸稲造 in his book Inazo Nitobé. *The Japanese Nation: Its Land, Its People, and Its Life* (New York: G. P. Putnam's Sons, 1912), p. 133. The Japanese word *makoto* has been substituted with "truthfulness."

³⁰ I was unable to verify the authenticity of this quotation added by Genichi.

Zhuangzi

Zhuāngzǐ, born at Méng 蒙 in the third or the fourth century of the Christian era, was a contemporary of Mencius. His works are mostly allegorical, and his ideas, based on those of Lǎozǐ 老子, were opposed to the doctrine of Confucius. King Dignity 威 (Ch. Wēi) of the Chǔ 楚 State, hearing favorable reports of the sagacity of Zhuāngzǐ, sent messengers to him, welcoming him to the Chǔ State and offering him the post of Prime Minister. At this Zhuāngzǐ smiled and said to the messenger:

You offer me great wealth and a proud position indeed; but have you never seen a sacrificial ox? — When after being fattened up for several years, it is decked with embroidered trappings and led to the altar, would it not willingly then change places with some uncared-for pigling? ... Begone! Defile me not! I would rather disport myself to my own enjoyment in the mire than be slave to the ruler of a State. I will never take office. Thus I shall remain free to follow my own inclinations.³¹

With such words he declined the offer, and at no time did he serve in any government capacity, all of which shows that his goal was high.

His works are numerous: "Transcendental Bliss" 「逍遙遊」, "The Identity of Contraries" 「齊物論」, "Nourishment of the Soul" 「養生主」, "Man among Men" 「人間世」, "The Evidence of Virtue Complete" 「德充符」, "The Great Supreme" 「大宗師」, and "How to Govern" 「應帝王」.³² His literary style, which is exquisitely beautiful and of a profound nature, may well be called supernatural. However deep the learning of Lǎozǐ may have been, it could not have been disseminated without Zhuāngzǐ. His readers have always admired his fine and enchanting literary style, but not the mysticism of his principles. And this is because they gauge his essays according to the standpoint of Confucianism. If seen from a metaphysical view-point, the profundity of his thought is even superior to his literary style. His doctrine stressed the power of silence and quietism, complete detachment, solitude, inaction, life and death blended in one as well as the unification of right and wrong; "thus shall we glimpse the depths of mysticism in the universe and gaze upon the light of the Absolute."³³ And we may judge how great the individual Zhuāngzǐ was, who expounded principles such as these.

31 Translation taken from *Chuang Tzŭ: Mystic, Moralist, and Social Reformer*, trans. by Herbert A. GILES (London: Bernhard Quaritch, 1889), pp. vi-vii.

32 Genichi gives the titles of the so called "inner chapters" 內篇 of the book which is traditionally attributed to Zhuāngzǐ. He cites the translations by GILES (see note 30).

33 I was unable to verify the authenticity of this quotation added by Genichi.

Zhu Xi

Zhū Xī 朱熹 of the Sòng 宋 dynasty, known as Master Zhū 朱子, was born in Superb Valley 尤溪 in today's Fortune Building Province 福建省 about 1130 AD. At the age of five, when attending the elementary school, he mastered and recited the *Classic of Filial Piety* 孝經, which treats filial duties. The genius in him inspired him to write on the cover of the book these words: "If I cannot conform to these lessons, I shall never be a man" 若不如此便不成人. When at play, he would form with grains of sand the "eight tri-grams" 八卦 of human fate; and he would amuse himself by gazing upon this work. He acquired his learning from Liú Miǎnzhī 劉勉之. Recognizing his extraordinary talents, Liú Miǎnzhī desired him as a son-in-law.

During the reign of Emperor Eminent Founder 高宗, Zhū Xī passed the difficult examination required of government officials and served with the local administration; gradually his fame spread. His persevering industry and the increase of his learning added greatly to his renown, which finally shone forth like a guiding star for all the world to follow. The court instructor advised the Emperor that it were well to employ the first among men, if one seeks to acquire the principles of good conduct and cultured learning. By this first man he meant Zhū Xī.

Some time later, during the reign of the Emperor Calm Founder 寧宗, he was invited to the court at the request of the Emperor; but here he was accused of sophistry by opponent parties. He was dismissed after forty-six days service at court. He withdrew from court life and spent his time lecturing before his pupils.

In the year 1201 AD, he fell ill. At seventy-one, on the day of his death, he sat erect and adjusted his head-gear and dress. Leaning against the pillows, he indicated to his attendants, even in his last moments, the desire for paper and a pen-brush. However, he was too weak to move his hand, and died.

In spite of the influence to the contrary exerted by his opponents, his funeral was attended by thousands of mourners. This shows how extensively his merits influenced the minds of the people. His glory later became so great that he was enshrined in the Confucian Temple at the side of Confucius.

Zhū Xī based his philosophical doctrine on the old Chinese dualistic cosmogony without becoming dogmatic. Before determining moral law, he extensively researched the laws of the world as put forward by preceding philosophers. He systematized their teachings and therefrom created a fine ethical standard. His doctrines promoted self-culture and practical social good in China, Korea, and Japan.

After the death of Śākyamuni Buddha, Hīnayāna Buddhism alone prevailed and, according to various chronicles, split into twenty to five hundred sects, whose principles differed only by degrees. This division into many sects, deviating from Buddha's original ideas, resulted in the decline of Buddhism and its almost total disappearance from India around the beginning of the Christian era. At the end of the second century BC, Aśvaghoṣa and later Nāgārjuna reanimated Buddhism; the former, being in the transitional period between Hīnayāna and Mahāyāna, shows Hīnayāna as well as Mahāyāna tendencies, but the latter represents pure Mahāyāna.

Nāgārjuna was born of the Brahmin caste, around the end of the second or the beginning of the third century, in South India. Intelligent by nature, even in his childhood, he composed forty thousand poems while hearing others recite the four Vedas. In his youth he mastered every science of the times; such as astronomy, geography, medicine, and mathematics. His fame spread far and wide. In his arrogance he thought that he could gratify all his desires, and losing his way, with friends, gave himself up to lustful pleasures. Afterward repentant, he joined the Buddhist priesthood and studied all the Hīnayāna Sūtras. The tenets of these teachings giving him no satisfaction, he sought to find a new religion. A legend tells that he found the Mahāyāna Sūtras in a dragon-castle (scholars assume this to have been located in a northern district in one of the mountain ranges running from the Pamir Plateau) and that he mastered all of them. Returning to South India, he died around the end of the third century. Āryadeva was his great disciple.

Extant works attributed to Nāgārjuna in the Chinese canon are: *Treatise on Great Transcending Wisdom* 『大智度論』 (Skt. *Mahāprajñāpāramitā-śāstra*), *Treatise on the Middle* 『中論』 (Skt. *Mūla-madhyamaka-kārikā*), *Treatise of the Twelve Aspects* 『十二門論』 (Skt. *Dvādaśanikāya-śāstra*), and *Explanatory Treatise on the Twelve Stages* 『十住毘婆沙論』 (Skt. *Daśabhūmika-vibhāṣā-śāstra*). From these, one may learn the principles of Mahāyāna Buddhism.

The essence of his teaching is the revelation of the Absolute through the negation of all the relative conceptions; while Hīnayāna, although negating phenomena, retains to the relative concept of universal being. Furthermore, as the natural outcome of his idea of the Absolute, Nāgārjuna conceived of an all-saving Buddha, which contrasts with the Hīnayāna goal of self-contentment. Mahāyāna Buddhism was introduced in Japan through China, and developed its religious aspect here.

Nāgārjuna's principles are little known among western peoples, as most of his teachings are accessible only through Chinese translations. Nāgārjuna well deserves what the world calls him: the Ancestor of the Eight Sects, the Reviver of Buddhism, and the Second Buddha.

Kapila

In India, the philosophies following the Brahmin religion were divided into six large schools, among which philosophically foremost was the Sāṃkhya school. Kapila means yellow-red. Maybe Kapila was thus named because his hair or complexion was of this color. His dates are unknown; however, it is certain that he lived before Śākya-muni Buddha.

According to legends from Chinese sources, Kapila either appeared at the chaotic beginning of the world, or was born from *śūnya* (emptiness or void). The sources also report that the hermit Kapila was naturally endowed with four virtues: justice, wisdom, contentment and freedom. Out of compassion with the world, he taught the twenty-five elements to Āsuri, who transmitted the teaching to Pañcaśikha. Eventually, Kapila's teachings came to be known by Īśvarakṛṣṇa, who compiled them as the *Sāṃkhya Treatise* (Skt. *Sāṃkhya-kārikā*) which is the earliest and most important textbook of the school.

The twenty-five elements as taught in the Sāṃkhya system are thus:

1. Matter (Skt. *prakṛti*)
2. Perception (Skt. *manas*)
3. Ego (Skt. *ahaṃkāra*)
- 4 to 8. Five Qualities: Color, Sound, Smell, Taste, and Touch.
- 9 to 13. Five Senses: Visual, Auditory, Olfactory, Gustatory, and Tactile.
- 14 to 18. Five Actions: Actions of Tongue, Hands, Feet, Sex, and Body in general.
- 19 to 23. Five Elements: Earth, Water, Fire, Wind, and Ether.
24. Intellect (Skt. *buddhi*)
25. Soul (Skt. *puruṣa*)

This is the ontology of the Sāṃkhya system. Of these elements, the first, Matter, and the last, Soul, exist inherently. The development of the other twenty-three elements is dependent upon these two. Matter has movement, but Soul has none. Matter is ignorance but Soul is knowledge. The former hence is active and blind, while the latter is passive and lame. So the union of Matter and Soul is a union of the blind and the lame.

Thus Sāṃkhya explains the cause of darkness and suffering. Salvation is attained by knowledge of the original distinctiveness of Matter and Soul. The Soul becomes steady and free through awareness of its original independence.

Thus we learn of the greatness of mind and character of the philosopher Kapila not from facts concerning his life but from the philosophy that his principles brought about.

3. The Three Fathers of Philosophy

Name	Inscription	Reading	Meaning
Yellow Emperor	黃帝	<i>Huángdì</i>	
Akṣapāda Gotama	足目	<i>Sokumoku</i>	Foot Eyed One
Thales	多禮	<i>Tarei[su]</i>	Manifold Reverent One

The Yellow Emperor

傳曰黃帝有熊氏名軒轅
生而神靈長而聰明察五
氣立五運順天地之紀定
幽明之占

Tradition speaks thus of the Yellow Emperor: His family name was Barnard (Yǒuxióng). His personal name Charioteer (Xuānyuán). He was born with a Divine Spirit. He was bred in wisdom. He perceived the Five Elements. He established the Five Rounds of Evolution. He followed the order of Heaven and Earth. He guided the destinies of this life and that of the next.

又曰帝與岐伯上窮天紀
下極地理遠取諸物近取
諸身更相問難而作內經

Tradition also says: The Emperor, with court physician Qí, investigated the order of Heaven, expounded the theory of the Earth, culled knowledge from out of matter, culled knowledge from the Self. Thus they reasoned together and created the philosophical cabala.³⁴

蓋支那哲學發源於此其
後歷千有餘年百家競起
一盛二衰以至今日黃帝
實爲其肇祖焉

Chinese Philosophy started out from here. In the course of the thousand and more years since then, hundreds of philosophers have arisen and contended with each other. Of their teachings some flourished, some decayed. And thus it continues to this day. The Yellow Emperor is indeed the founding father of Chinese philosophy.

右黃帝小傳

This is the abridged legend of the Yellow Emperor.

Akṣapāda Gotama

足目者印度古仙也不詳
其年代或云劫初大梵天
王化作此仙或云其人既
帝天也兩說荒唐不可信
據然此仙遠在迦以前始
說因明法

Akṣapāda was an old Indian hermit; there seems to be no chronological data available concerning him. It is said that, when the cosmos was still in a nebulous state, the King of the Brahman Heaven was reincarnated in the shape of Akṣapāda. Other sources maintain that this philosopher is the supreme Deity Brahman, Himself. One can give little credit to these vague and groundless legends. Still it is true that Akṣapāda lived years before the Buddha. He was the first Indian scholar to teach logic and epistemology.

³⁴ Refers to 『黃帝內經』 [The Yellow Emperor's inner guidelines].

立九句因及十四過類是 爲論理之規矩爾來諸學 派皆由此以判是非辨邪 那正故今推足目爲印度 哲學鼻祖也 右足目小傳	He expounded the Nine Examples and also the Fourteen Fallacies, which formed the basis of his logic. Since his time, every school of Indian philosophy has followed his logic, which judges true and false and distinguishes between right and wrong. For this reason, I take Akṣapāda as the founder of Indian philosophy. This is the abridged legend of Akṣapāda.
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Thales

往古希臘有七賢人多體 須居其首位西曆紀元前 七世紀之人夙究數學兼 修星學進破當時神話依 物理原則溯天地太初竟 以水爲世界真元森羅萬 象管生於水云 自是而後諸家輩出甲論 乙駁遂成西洋哲學大觀 矣然始開其端者即多體 須其人也 右多禮須小傳	In ancient times, in Greece, there were Seven Sages. ³⁵ Thales was the first among them all. He lived in the seventh century before Christ. During his early period, he meditated upon mathematics as well as astronomy. He strove to destroy belief in mythology. Based on physical laws, he traced the origin of Heaven and Earth. Considering water the origin of the world, he held that all phenomena are born out of water. Since then many thinkers appeared and argued with each other and reasoned about this. Out of these discussions the great vista of Occidental philosophy arose. And it was no other than Thales who initiated this development. This is the abridged legend of Thales.
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³⁵ The other six commonly enumerated are Cleobulus of Lindos, Solon of Athens, Chilon of Sparta, Pittacus of Mytilene, and Bias of Priene (all around 600 BCE).

4. The Three Japanese Erudites

Name	Inscription	Reading	Meaning
Hirata Atsutane	平田篤胤大人	<i>Hirata Atsutane Ushi</i>	Great Sincere Seed of Evenfield
Hayashi Razan	林羅山先生	<i>Hayashi Razan Sensei</i>	Master Grove of Silk Mountain
Gyōnen	釋凝然大德	<i>Shaku Gyōnen Daitoku</i>	Abiding One of Great Virtue from the Śākya [Clan]

Hirata Atsutane

The Great 大人 (*ushi*) Hirata Atsutane 平田篤胤 (1776-1843) is a giant among the scholars of Japan. His childhood name was Right Fortune 正吉, his common name Wide Angle 大角. He was born 1776 in the castle town Autumn Field 秋田 (Akita) in Spread Wings 出羽 province. His father was a domain samurai of the Satake 佐竹 clan. At the age of eight, Hirata began with Chinese studies, and after that he was trained in medicine. By the age of eleven, he made up his mind and decided to give up his studies and leave his home province. With the small money of only one tael (Jp. *ryō* 兩), he went on a journey, overcame all hardship and finally arrived in River Hamlet 江戸 (i.e., Edo, today's Tokyo). Without support from his domain and without having friends, independent and sovereign, all he wanted was to find a good teacher to follow. Floating around for four or five years, he did not care about his misery or even hardship to sustain himself. Fortunately, in 1800 he was adopted as heir of by the Hirata 平田 clan of Bicchū 備中 province, and so he had a place to live in River Hamlet.

In 1801, he read for the first time a book of Motoori Norinaga 本居宣長 and had a great awakening. From this time he put all his effort into the promotion of the old ways. In 1804, he changed his home to Real Sedge Dwelling 眞菅乃屋 (*Masuge-no-ya*) and opened his doors for students in order to teach them. Hereafter, he wrote books every year in order to restore the old ways. Again he changed his school to Odem Hut 氣吹乃屋 (*Ibuki-no-ya*) and his fame became heard near and far. He was allowed to present his works to the court in Kyoto and upon doing so received an income of one hundred *koku* 石 of rice (ca. 180 liter) from the Autumn Field domain. Hirata returned to Autumn Field in 1843 and fell sick soon after. At day eleven of the ninth month of the same year, he became guest to the world of the dead. He was 68 years.

The achievement of his lifetime was to invigorate old learning. He bequeathed more than one hundred writings and the number of his students reached more than thousand. It was through him that Shinto had a great ascension. Therefore, he must be seen as an exceptionally great man. In 1845, he was bestowed the posthumous title Great August Pillar of the Spirits 神靈能眞柱大人 (*Kamutama-no-mihashira-no-ushi*).

Hayashi Razan

Hayashi Nobukatsu 林信勝, or Hayashi Razan 林羅山 (1583-1657), was born in 1583. He was a Confucian official of the Tokugawa regime. His ancestors were from Blessington 加賀 (Kaga) and later moved to Long Region 紀州. His father came to live in Kyoto. Master Razan was born an exceptional talent. When he was eight years, he heard somebody reading the *Chronicle of Great Peace* 『太平記』 and immediately had memorized it. Upon this incident, everybody called him a wonder child. By the age of fourteen, he entered the Temple of Building Kindness 建仁寺 in order to study. Yet, it was a time of military turmoil and therefore difficult to acquire books. Looking for books in all directions, when he once in a while got hands on one, he would read it in one night.

Growing older in this manner, he more and more widely inquired into the teachings of all schools. It was said that there was almost nothing composed of letters he had not read. What he came to revere the most were the Six Classics 『六經』 and—in order to grasp their gist—the learning of the Chéng 程 brothers and Zhū Xī 朱熹. Eventually, he opened a school and taught the theories of Sòng-Confucianism. Around this time, he adored Fujiwara Seika 藤原惺窩 who lived withdrawn in the north of the capital, and became his student. Penetrating the meaning of the classics even more, Tokugawa Ieyasu 德川家康 heard of his reputation and sent for him. In 1606, he was given a doctorate and put in the position of an adviser to the Shōgun. Hereafter, he called himself Boldhead (癡髮 or 剃髮) or Spring of the Path 道春 and was appointed the rank Seal of Law of the People's Ministry 民部卿法印. He enjoyed great confidence and even drafted a law for the court council. He died in 1657 on day 23 of the first month during the fourth generation of Tokugawa rule. He lived for 75 years.

His given name was Eloquence 信勝, his name as scholar Silk Mountain 羅山, and his posthumous title Versatile Writer 文敏. Master Razan was a person with extensive knowledge and a remarkable memory. He had particularly outstanding literary talent. Even for a short while he did not stop writing and bequeathed a great amount of books. Just to mention the most important, there are,

"Summary of the Eastern Mirror" 『東鑑綱要』 (*Azumakagami kōyō*)
 "Complement to the *Essential Politics of the Documents*" 『群書治要補』
 "Records of Critical Reflections on Confucianism" 『儒門思問錄』
 "The Legal Systems of Japan and China" 『倭漢法制』
 "Chronological Records of Our Dynasty" 『本朝編年錄』
 "Compendium of the *Essentials of Upright View [Era] Politics*" 『貞觀政要抄』 (*Jōgan sei yōshō*)
 "Examination of the Armillary Sphere" 『渾天儀考』
 "Commentary to the *Terminology of Nature and Principle*" 『性理字義諺解』
 "Examination of the Classics in Japanese" 『經籍和字考』 (*Keiseki waji kō*)
 "Compendium of the *Four Books' Collected Commentaries*" 『四書集註抄』 (*Shisho shitchū shō*)
 "Short Narrative of the Transmission of the Path" 『道統小傳』
 "The Secret Transmission of Shinto" 『神道祕傳』
 "Examining Shrines" 『神社考』

During his lifetime, he wrote or compiled altogether more than 170 works. The letters of Master Razan fill more than 150 fascicles. He was indeed a great writer and the erudite of early modern times. After his demise, the learning of the Hayashi family was transmitted until today. It dominated the three hundred years of Tokugawa rule. Since it was through him that literati learning was greatly invigorated, the Master can truly be called the Restorer of Confucianism.

Gyonen

The honorable Shaku Gyōnen 釋凝然 (1240-1321) was born into the Fujiwara 藤原 clan of Highbridge County 高橋郡 in Iyo 伊予 province more than 700 years ago in 1240. His Buddhist name is Pointer to Insight 示觀. He was of natural brightness and had a deep connection to Buddhism. Since his childhood days he enjoyed hearing the Buddhist teaching. Everything he was taught by someone at some time he memorized and never forgot.

At only fifteen years old he joined the Ordination Platform Convent 戒壇院 of the Eastern Great Temple 東大寺 (Tōdai-ji) in Nara. He shaved his head and took the precepts under the guidance of the priest Full Illumination 圓照. Since then, he learned from a sectarian scholar Flower Ornament 華嚴 (Ch. Huáyán, Jp. Kegon) studies. Hereafter, he was also trained in the various teachings of the Yogācāra and Three Treatise 三論 schools. On his pilgrimage to Kyoto he further grasped the principles of Zen-Learning 禪學. Alongside he also penetrated the ways of Lǎozǐ and Zhuāngzǐ as well as of the Hundred Philosophers. Although he was of such pervasive learning and ample knowledge that he awakened to the unity of the various sectarian doctrines, he himself took

Huáyán as his genuine field. When he first lectured in the Great Buddha Hall, all the teachers of the Seven Great Temples of the Southern Capital (i.e., Nara 奈良) rushed there to attend. Hereafter every time he was lecturing an audience assembled like clouds. When Emperor Multiple Firmament (the Latter) 後宇多 went on a pilgrimage to the Southern Capital, Gyōnen had the honor to bestow the Bodhisattva precepts upon the Emperor. According to his biography, he was then formally asked to lecture about the *Treatise on the Five Teachings* 『五教章』 and was given the title of a National Teacher. He entered Nirvana in the Ordination Platform Convent in 1321 on day five of the ninth month and was buried on Hawk Tail Mountain 鷹尾山 (Mt. Takao). He was 82 years old and had lived for 63 years as a monk.

His learning encompassed the various doctrines and the diverse sects. He penetrated various subjects in Japanese and Chinese. And although for himself he regarded Flower Ornament Buddhism as his home sect, he had no biases or prejudices. The greatest among his works are the *Thread into Depth and Darkness of the "Records in Pursuit of the Profundities of the Flower Ornament"* 『華嚴探玄記洞幽紗』 in 120 fascicles and the *Pathway Records of the "Treatise on the Five Teachings"* 『五教章通路記』 in 52 fascicles. However, here is not the place to list his works one by one. Among the most widely circulated are the *Essentials of the Eight Sects* 『八宗綱要』 and *Circumstances of the Spread of Buddhism through the Three Countries* 『三國佛法傳通緣起』. Over his lifetime he published more than 1100 fascicles in more than 160 volumes. Wasn't he a truly astonishing writer? Without writing any draft or making any corrections, he took the brush, wrote down ten million words and finished an extensive masterpiece in less than a day. He was truly a genius rarely seen in the world and moreover a man of accomplished great virtue.

Afterword by Inoue Genichi (1965)

I add here a story about Prof. Dr. Nitobe Inazō 新渡戸稲造, a famous Japanese diplomat and former principal of the First High School. At the beginning of an extension lecture for us students, who were great in number, I remember he cited Thomas Carlyle's words, "I am alone with the stars." Prof. Inazō told us that the Scottish author had his study under a glass ceiling roof, through which he could stare at the glimmering stars. During his lecture, the professor quoted the hero of Carlyle's novel *Sartor Resartus* (1831), the philosopher Diogenes Teufelsdröckh:

O Nature!—Or what is Nature? Ha! why do I not name thee God? Art not thou the 'Living Garment of God'? O Heavens, is it, in very deed, He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me? [...] Love not Pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved: Wherein whose walks and works, it is well with him. [...] Most true is it, as a wise man teaches us, that 'Doubt of any sort cannot be removed except by Action.'

The mental stages of Carlyle's hero which led him from the "Everlasting No" over the "Center of Indifference" to the "Everlasting Yea" are different from Christianity, and rather conform with Oriental philosophy. The transformation from thought to action at least resonates well with my father's Philosophical Religion.

I mentioned in the introduction that the philosophy of Enryō in his later life might be different from modern philosophy. In the early Enlightenment Politics 明治 (Meiji) era, philosophy, which Enryō cherished so much, dominated all academic study. But Enryō eventually found that our scholars embraced the doctrines of Occidental scholars and tried to explain them to the people without initiative and originality. Unsympathetic to such slavish acceptance of ideas, he decided to live his life in his own way (as he had done for the preceding fifty years), and he realized that it was his mission to better the world by popularizing the sublime truths of philosophy as well as by developing its practical aspects.³⁶

The present conditions of Japan seem particularly appropriate to study the significance of the Temple Garden of Philosophy. From my perspective, the one most familiar with Enryō himself, his thoughts seem to appear vividly in his arrangement of the Gar-

³⁶ Genichi notes: This and following paragraphs were written with the help of Dr. Sc. IKEHARA Shikao 池原止戈夫 (Tokyo Institute of Technology, Department of Mathematics) and his nephew MUTŌ Akira 武藤章, with both of whom I was on board of a steamer to America in 1921.

den. His transcendental humors touch my heart through his sublime fidelity. This philosophic tone itself transforms this Temple immortal, but among the thousand visitors few may leave with real understanding of its meaning.

This pamphlet is a partly rewritten translation of mine, which was originally completed nearly forty years ago with the help of American authorities. It was my turn to revise it in broken English, and thus the style of English may appear inconsistent at times. I have been sick in bed for a couple of weeks recently, and lost my memory, especially of the English language. So I hope the reader will kindly excuse me, however awkward my words may be, for introducing to some friends a piece of my life-work.

APPENDIX

A. The 77 Features of the Temple Garden of Philosophy

No.	Feature	Reading	Translation Genichi	Translation Schulzer	Remark
1	哲學關	<i>Tetsugaku kan</i>	Portcullis of Philosophy	Gateway to Philosophy	
2	真理界	<i>Shinri kai</i>	Sphere of Truth	Realm of Truth	
3	讚仰軒	<i>Sangyō ken</i>		House of Praise	
4	哲理門	<i>Tetsuri mon</i>	Portal of Metaphysics	Gate of Philosophical Reason	
5	一元牆	<i>Ichigen shō</i>		Hedge of Monism	
6	常識門	<i>Jōshiki mon</i>	Gate of Common Sense	Gate of Common Sense	
7	骷髏庵	<i>Dokuro an</i>	Hut of the Skull	Skull Hermitage	
8	復活廊	<i>Fukkatsu rō</i>		Corridor of Resurrection	
9	鬼神窟	<i>Kishin kutsu</i>	House of the Gods	Hollow of Gods and Spirits	
10	接神室	<i>Sesshin shitsu</i>		Chamber to Touch the Divine	
11	靈明閣	<i>Reimei kaku</i>		Loft of Spiritual Light	
12	天狗松	<i>Tengu matsu</i>	Tengu Pine	Kobold Pine	cf. 70
13	時空岡	<i>Jikū kō</i>	Hill of Time and Space	Hill of Time and Space	
14	百科叢	<i>Hyakka sō</i>		Thicket of Hundred Subjects	
15	四聖堂	<i>Shisei dō</i>	Shrine of the Four Sages	Four Sages Hall	
16	唱念塔	<i>Shōnen tō</i>	Mantra Pillar	Stele of Invocation	
17	六賢臺	<i>Rokken dai</i>	Pagoda of the Six Wise Men	Pagoda of the Six Wise Ones	
18	筆塚	<i>Fude zuka</i>	Brush-shaped Tomb	Brush Tomb	cf. 18
19	懷疑巷	<i>Kaigi kō</i>	Crossroads of Skepticism	Fork of Doubt	
20	經驗坂	<i>Keiken zaka</i>	Slope of Experience	Slope of Experience	
21	感覺巒	<i>Kankaku ran</i>	Mound of the Sensation	Peak of Sensation	
22	萬有林	<i>Banyū rin</i>	Universal Forest	Grove of Endless Beings	
23	三祖苑	<i>Sanso en</i>		Three Founders Yard	

No.	Feature	Reading	Translation Genichi	Translation Schulzer	Remark
24	三字壇	<i>Sanji dan</i>		三-shaped Podium, Tripartite Podium	
25	三祖碑	<i>Sanso hi</i>	Three Fathers Monument	Three Founders Monument	
26	哲史蹊	<i>Tesshi kei</i>	Route of Philosophical History	History of Philosophy Path	lost, 堀
27	唯物園	<i>Yuibutsu en</i>	Garden of Materialism	Garden of Materialism	cf. 47
28	物字壇	<i>Butsuji dan</i>		物-shaped Patch, Matter Patch	cf. 48
29	客觀廬	<i>Kyakkan ro</i>	Pavilion of Objectivity	Shelter of Objectivity	cf. 55
30	進化溝	<i>Shinka kō</i>	Furrow of Evolution	Canal of Evolution	
31	理化潭	<i>Rika tan</i>	Physico-Chemical Bay	Pool of Science	
32	博物隄	<i>Hakubutsu tei</i>	Bank of Biology	Levee of Natural History	堤 / 踳
33	數理江	<i>Suiri kō</i>	Brook of Mathematics	River of Mathematics	
34	觀象梁	<i>Kanshō ryō</i>	Bridge of Phenomena	Catwalk of Observation	
35	望遠橋	<i>Bōen kyō</i>	Bridge of the Telescope	Telescope Bridge	lost, 轆
36	星界洲	<i>Seikai su</i>	Starry Land	Land of Stars	
37	半月臺	<i>Hangetsu dai</i>	Crescent-shaped Balcony	Crescent Moon Balcony	
38	神祕洞	<i>Shinpi dō</i>	Grotto of Mysticism	Cave of Mystery	
39	狸燈	<i>Ri tō</i>	Badger Lantern	Tanuki Lamp	cf. 52
40	後天沼	<i>Kōten numa</i>	A Posteriori Pool	Swamp of the A Posteriori	
41	原子橋	<i>Genshi kyō</i>	Bridge of the Atom	Bridge of Atoms	
42	自然井	<i>Shizen i</i>	Nature's Spring	Fountain of Nature	
43	造化澗	<i>Zōka kan</i>	Hollow of Creation	Ravine of Creation	水+門+月
44	二元衢	<i>Nigen ku</i>	Junction of Dualism	Fork of Dualism	
45	學界津	<i>Gakkai tsu</i>	Inlet of Learning	Harbor of Academia	
46	獨斷峽	<i>Dokudan kyō</i>	Chasm of Dogmatism	Gorge of Dogma	
47	唯心庭	<i>Yuishin tei</i>	Garden of Idealism	Garden of Idealism	cf. 27
48	心字池	<i>Shinji ike</i>	Heart-shaped Pond	心-shaped Pond, Mind Pond	cf. 28
49	倫理淵	<i>Rinri en</i>	Stream of Ethics	Depths of Ethics	
50	心理崖	<i>Shinri gai</i>	Cliff of Psychology	Slope of Psychology	
51	理性島	<i>Risei jima</i>	Isle of Reason	Island of Reason	
52	鬼燈	<i>Ki tō</i>	Demon Lantern	Demon Lamp	cf. 39

No.	Feature	Reading	Translation Genichi	Translation Schulzer	Remark
53	概念橋	<i>Gainen kyō</i>	Bridge of Conception	Bridge of Concepts	
54	先天泉	<i>Senten sen</i>	A Priori Spring	Spring of the A Priori	
55	主觀亭	<i>Shukan tei</i>	Pavilion of Subjectivity	Pavilion of Subjectivity	cf. 29
56	直覺徑	<i>Chokkaku kei</i>	Path of Intuition	Shortcut of Intuition	
57	認識路	<i>Ninshiki ro</i>	Route of Cognition	Road of Cognition	
58	論理域	<i>Ronri iki</i>	Court of Logic	Domain of Logic	境 / 関
59	演繹觀	<i>En'eki kan</i>	Observatory of Deduction	View of Deduction	
60	歸納場	<i>Kinō jō</i>	Spot of Induction	Spot of Induction	
61	意識驛	<i>Ishiki eki</i>		Station of Consciousness	
62	絕對城	<i>Zettai jō</i>	Castle of the Absolute	Citadel of the Absolute	境
63	聖哲碑	<i>Seitetsu hi</i>		Monument of the Sages	
64	觀念脚	<i>Kannen kyaku</i>		Gallery of Ideas	
65	觀察境	<i>Kansatu kyō</i>		Realm of Observation	lost
66	紀念碑	<i>Kinen hi</i>		Enthronement Memorial Stone	
67	相對溪	<i>Sōtai kei</i>		Trench of the Relative	
68	理想橋	<i>Risō kyō</i>	Bridge of Ideals	Bridge of the Ideal	
69	理外門	<i>Rigai mon</i>	Gate of Transcendental Reason	Gate of the Irrational	
70	幽靈梅	<i>Yūrei bai</i>	Yurei Plum	Ghost Apricot	cf. 12
71	宇宙館	<i>Uchū kan</i>	Universe Hall	Cosmos Hall	
72	皇國殿	<i>Kōkoku den</i>	Imperial Forum	Imperial Dais	
73	三學亭	<i>Sangaku tei</i>	Pyramid of the Three Scholars	Three Erudites Arbor	
74	硯塚	<i>Suzuri zuka</i>		Inkstone Tomb	cf. 18
75	無盡藏	<i>Mujin zō</i>	Inexhaustible Treasure Land	Inexhaustible Treasury	
76	向上樓	<i>Kōjō rō</i>		Edifice of Elevation	
77	萬象庫	<i>Banshō ko</i>		Storehouse of Myriad Phenomena	

B. The Verses on the Scroll of the Four Sages (1885)

The Portrait of the Four Sages 四聖像 is an artwork by WATANABE Bunshirō 渡邊文四郎. The caption reproduced below was composed by NAKAMURA Masanao 中村正直. The English translation was possible with the kind help of TSUJII Yoshiteru 辻井義輝 and Timothy NEWFIELDS.

孔釋之教拯溺救焚 若微二聖人禽奚分	<i>The teachings of Confucius and Buddha: save them from drowning, rescue them from burning. Were these two sages to vanish, how to distinguish humans from beasts!</i>
歐州之哲尤推瓊韓 知大宗師固道德根	<i>Amongst the philosophers of Europe, Socrates and Kant are most upheld. Knowing the teachers of the great traditions fastens the root of virtue.</i>
弱肉強食今尚不已 卓美之世何豈可待	<i>The flesh of the weak is the fodder for the strong. Yet ever to this day. World of superior beauty: when can we forsee?</i>
炳燭餘光嗟我老矣 繼往開來望在俊士	<i>Candlelight's remaining flare – ah! I've grown old. Following the past into an open future, hoping for men of excellence.</i>

C. The Eight Views around the Philosophy Shrine

Inoue Enryō selected Eight Views around the Philosophy Shrine 哲學堂八景 as representing the chief scenes of natural beauty in the environment of his Garden. Although the concept of distinguishing eight eminent views stems from China, Enryō followed closely the Japanese example of the Eight Views of Close Waters 近江八景 (*Ōmi hakkei*).³⁷ The eight views described by Enryō in 1904 are however entirely different from the present environment. At that time, the Temple Garden of Philosophy stood in a lonely village in the Warrior Hide Plain 武藏野 (*Musashi-no*).³⁸ Now, being a residential area of the Eastern Capital (i.e., Tokyo), such scenes are not found anywhere in the surroundings.³⁹

1. Twilight Snow on the Prosperous Lord 富士暮雪

On a clear day Mount Prosperous Lord 富士山 (*Mt. Fuji*)⁴⁰ can be seen from the (13) Hill of Time and Space. As evening approaches, the beauty of this view is greatly enhanced by the translucent hues of the sky.

2. Homeward Flight of Crows to the Spirits Shrine 御霊帰鴉

The Venerable Spirits Shrine 御霊神社 (*Goryō-jinja*) is a small village sanctuary, consecrated to Prince Yamato-takeru, a mythological hero of ancient times. The Shrine, which is in the midst of a cedar grove, is located a stone's throw from the Temple Garden.⁴¹

3. Autumnal Moon over the Crystal Bridge 玉橋秋月

The Crystal Bridge is found to the southeast of the Garden of Idealism; it is built across the Temple River of Wondrous Uprightness 妙正寺川 (*Myōshō-ji-gawa*) that takes its course along the boundary of the Garden.⁴²

³⁷ IDENO (2011). The characters 近江, here literally translated as "close waters," are an old name for the Lute Lake 琵琶湖 (i.e., Lake Biwa). Phonetically, *ōmi* has a different etymology meaning "fresh water."

³⁸ Phonetic etymology of *musashi* is obscure.

³⁹ Genichi's English explanations of the Eight Views were edited while being compared with Source J.1 (see Editorial Notes) and IDENO (2011).

⁴⁰ Phonetic etymology of *fuji* is obscure.

⁴¹ Genichi notes: There was a large bamboo field near the shrine.

⁴² Visitors who take the Midfield 中野 (*Nakano*) or the Eastern Midfield route will pass over this bridge, the common name of which is the Four Villages Bridge 四村橋 (*Shimura-bashi*).

4. Sunset Glow over Frozen River Lowland 氷川夕照

Frozen River 氷川 (*Hikawa*) Lowland lies to the northwest of the Garden. It presents a most beautiful picture at sunset, the glow covering the tutelary shrine of Old Paddy Waters 江古田 (*Ekoda*).

5. Evening Bell of the Healing Temple 薬師晩鐘

The Apricot Gloss Temple 梅照院 (*Baishō-in*) consecrated to Yakushi 薬師, the Healing or Medicine Buddha, may be passed on the way from Midfield to the Temple Garden. The sound of its bell floating out upon the evening air lends peace and serenity to the landscape all around.

6. Wild Geese Alighting upon the Old Paddies 古田落雁

The rice fields on the other side of the brook of Old Paddy Waters attract the wild geese which flock to this spot in great number.⁴³

7. Azure Skies over the Windswept Drum Hill 鼓岡晴嵐

Under a clear autumnal sky gales sweep over the wooded slopes of the Drum Hill 鼓岡 (*Tsuzumi-ga-oka*), which lies beyond the Temple River of Wondrous Uprightness opposite of Peaceful Paddy Hill 和田山 (*Wadayama*), the hill of the Temple Garden of Philosophy.⁴⁴

8. Night Rain Enshrouding the Mystic Pine 魔松夜雨

The soft rain pattering upon the tree, in the dead of night, enhances the mysticism in the atmosphere all around. The mystic tree mentioned here is the (12) Kobold Pine.

⁴³ Genichi notes: I recollect a watermill in the neighboring land between our apricot garden and Old Paddy Waters 江古田, which added the scene a touch of rurality.

⁴⁴ Genichi notes: The Drum Hill had been covered with thick forest of cedars and oak bushes. Attacked by air-raids, the forest and bushes were burnt during the war.

D. Hermit Life

The following is an adaption by Charlotte Frietch of Inoue Enryō's poem 「仙居」, i.e., "Hermit Life" (before July 1920). The original poem is comprised of stanzas in three classical forms of Chinese poetry. It begins with three "quatrains" 絕句 of seven characters each (I.-III.). This is followed by five "regulated verses" 律詩 with eight lines of five characters each (IV.-VIII.). The poem ends with one regulated verse with eight lines of seven characters each (IX.) (IDENO 2011: 133).

- | | | |
|------|---|--|
| I. | 清風一過萬松鳴
自作唯心唯物聲
聽到門前有知巴
幽靈天狗笑相迎 | <i>A blast of pure wind —
A thousand pine needles rustle,
Rousing the voices of Matter and Spirit.
I hear these voices;
I go to the gate and find —
Friends familiar, Kobold and Ghost
Smiling, they welcome me.</i> |
| II. | 哲學堂成已十秋
友賢師聖復何求
一筆疎食吾生足
身不自由心自由 | <i>Accomplished is the task of building
The Temple of Philosophy!
Since then, ten autumns have come and fled
As instructors, I count saints;
Naught else is there that I do crave!
Simple fare my flesh desires, — yoked it is to matter;
The spirit freed will soar on high to Empyrean bliss!</i> |
| III. | 哲學堂前過者誰
出門相見是吾師
囊無一物難除酒
笑使幽靈陳謝辭 | <i>Who is this shadow loitering before the Temple gate?
I approach the gate and gaze upon the shadow.
My tutor 'tis of bygone days, I see,
Naught, alas in my purse have I!
Wherewith to buy my friend a sip of wine!
From the apparition at the gate, and I seek in haste. —
Let the statue of the Ghost, grin and proffer an excuse!</i> |
| IV. | 野方村盡處
丘上設仙莊
天狗松陰路
幽靈梅畔堂
汲泉朝煮茗
掃席晚焚香
入夜裁詩句 | <i>On the Bounds of the village Nogata
upon the hill, a hermitage I built.
The shadows of the Kobold fall upon the routes;
Near the Ghost Apricot the Temple stands.
In the early morn I take water from the spring, —
And then I brew myself a cup of tea
As dusk draws nigh, I put my house in order;</i> |

- 閑中自有忙
*And then the smoke of incense curls on high.
 In the dark of night I make my poems,
 Leisure moments have I, yet, — the hours of life are crowded!*
- V. 無客門常鎖
 菜畦路稍通
 洗心玉溪水
 養氣鼓岡風
 醉處吾忘我
 吟邊色即空
 俗塵渾不到
 靜坐守仙宮
*Guestless; hence I close my door;
 Upon the fields of verdant green
 Where a narrow path, but one, is trodden,
 I cleanse my mind in the jeweled crystal brook;
 I feast my spirit on the Drum-hill breeze;
 I sip of heavenly nectar — and oblivion's mine.
 Into the land of verse I delve
 Matter is a hollow nothing!
 Away I flee from the worldly dust!
 Silent I sit; a sentinel
 Watchfully guarding the hermitage.*
- VI. 聖堂深處坐
 兀々似禪僧
 守默疲凭几
 讀書倦曲肱
 屈伸身自在
 迷悟意全能
 終日無塵累
 我居是武陵
*In the inner sanctuary of the holy hall,
 Like a lone musing priest am I,
 Silent and weary I lean on my desk;
 Tired I am of reading my books!
 I rest my head in the curve of my arm.
 As it lists, my body relaxes
 enchanted, or freed, my spirit works at will, —
 Never is it yoked to worldly matters!
 An eternal Hermit's Land of Dreams, —
 Is this abode of mine!*
- VII. 體體庵獨坐
 詩書作良媒
 雖設門常鎖
 不招客自來
 雨聲涵瘦竹
 月影宿疎梅
 醉後漫敲句
 呼童掃硯埃
*Alone I sit within the "Hut of Skulls"!
 A book of verse companies me;
 A gate there is, but ever chained;
 We beckon none, yet guests do come!
 Down the slender, shining bamboo trunks,
 The gently dripping raindrops patter
 The silvering shadows of the moon,
 The barren apricot embraces.
 Enchanted by the spirit wine,
 Freely will the verses flow;
 I bid the servant my equipment to prepare,
 For my Muse is waiting at the door.*
- VIII. 天國繞吾屋
 六塵悉福音
 開雷知夏到
 見雪覺冬深
*Atmosphere celestial dwells around my house!
 Heavenly are the sounds of all mundane things!
 I hear Thunder tell me summer is near, —
 Snow I see, and know now winter's at its height;*

秋月浮禪味	<i>From the autumn moon, the tones of Transcendentalism flow;</i>
春花映道心	<i>Blossoms of the spring, the hermits mind reflects;</i>
四時佳興足	<i>Seasons all are full of happiness!</i>
朝夕枕肱吟	<i>Morning, moon, and night,</i> <i>I chant my lays, my head upon my arm!</i>

IX. 哲學堂深世事疎	<i>In the inner circle doth the Temple lie,</i>
清閑最好閱仙書	<i>Distant from all worldly matter;</i>
風青天狗松陰路	<i>Pure the atmosphere, and tranquil,</i>
月白幽靈梅畔虛	<i>Fit it is to dwell with books of mystic realms!</i>
欲究六塵悉文字	<i>Winds of blue are blowing, —</i>
靜觀萬法即真如	<i>On the route the Kobold Pine is shading!</i>
更鞭理想遊方外	<i>White the moon is shining, —</i>
踞物繙心讀大虛	<i>On the hut the Ghost Apricot the light's reflecting!</i> <i>Mundane things I wish to study;</i> <i>Hence, I trace the records made my man,</i> <i>Into my Self I gaze to find. The universe is One.⁴⁵</i> <i>Onward is the steed Ideal spurred —</i> <i>Into a sphere beyond the world!</i> <i>In the midst of things material,</i> <i>I, the book of Spirit open,</i> <i>There to find Eternity!</i>

⁴⁵ Genichi felt that the Buddhist resonance of line five and six of the last stanza got lost in the translation. Therefore, he proposed to translate, "World of phenomena I seek to explore, From whence I trace all Words and Sounds. Into my Self I gaze to find, The Universe is itself the Absolute Truth" (Source E.3). Even more literally, the phrase in question 萬法即真如 can be translated "the myriad phenomena are but suchness." The East Asian Buddhist notion that the phenomenal world is itself the ultimate truth was reformulated in modern terms by INOUE Tetsujirō 井上哲次郎 (1856–1944) as "phenomena-sive-being theory" 現象即實在論, or Identity Realism. This philosophy is often considered the first original Japanese philosophy of the modern era.

E. Extract from "My Mission in Philosophy" (1919)

The following is an abstract made by Inoue Genichi of what is one of Enryō's last published writings (Source J.3). The article is significant as a programmatic statement of what Enryō planned to achieve with the Temple Garden of Philosophy. A complete translation of 「哲學上に於ける余の使命」 [My philosophical mission] by Dylan Luers TODA is published in *International Inoue Enryō Research* 3 (2015): 42–49.

(1) What is the Temple Garden of Philosophy?

I beg the reader to bear in mind that the Temple Garden of Philosophy on Peaceful Paddy Hill is an institute for social education, a center for the Realization of Philosophy 哲學の實行化. I call it the Philosophy Temple on Mount Morality 哲學寺道德山.

(2) What is the Realization of Philosophy?

I have been engaged in the task of the Realization of Philosophy, that is the practice of philosophy for the benefit of public welfare. The philosophy of the West inclines towards reason alone, and considers negligible the practical side of philosophy. It possesses sight, but no limbs. I believe that the ultimate object of philosophy lies in its practical application. I am striving to open a route from within the confines of the transcendental abstract spheres of philosophy which would lead to practical application.

(3) What is the Philosophical Religion?

The religion expressed in this Temple differs from the idea of religion according to the common use of the word. It is rather a philosophy; in other words, philosophical belief is based on reason, and not on mere religious sentiment. Buddhism is a philosophical religion, as we know, and therefore it is in accord with my own philosophical religion. The main difference between the two is that Buddhism is founded on the individual character of Śākyamuni Buddha.

(4) What is the Relation between Faith and Reason?

I may say that, on the one hand, I believe in a philosophical religion, and on the other hand, in the True Pure Land School 淨土真宗 of Buddhism. As I was born in a pious True School family, the seeds of the True School naturally appear before my mind's eye. There may be those who contend that one cannot hold two faiths. But I maintain that there are two forms of belief. Just as we have intellect and feeling within ourselves, there are two aspects of belief. And although the two appear to be separate, the principal body of belief is nevertheless one; hence, an indi-

vidual system of belief can display itself as a philosophical religion when viewed from one side, and take the form of the True School teachings when seen from the other. Moreover, the back view is not limited to the True School teachings alone, for sometimes it might appear in the form of the Zen 禪 sect, or the other sects, all according to the individual viewpoint.

F. The Tomb of Inoue Enryō

The tomb of INOUE Enryō 井上圓了 (1858–1919) and his wife INOUE Kei 井上敬 (1862–1951) lies in the cemetery of the Buddhist Lotus Flower Temple 蓮華寺 (Renge-ji), adjacent to the grounds of the Temple Garden of Philosophy, about one hundred meter northwest of the Garden's main entrance. Inoue Kei was born 1862 and died on January 4, 1951 at the age of 90 (according to pre-modern Japanese age counting). She was buried next to her husband.

The tombstone, which is of granite, was designed by Inoue Enryō himself. The design is based on the four Chinese characters that make up Enryō's name; in Japanese order, 井 signifying "well," 上 "upon," 圓 "round," and 了 "perfect," literally translated meaning "round perfection upon the well."⁴⁶ His playfulness led Enryō to make use of this meaning for his tomb. The circular stone slab represents the "round perfection" and the quadrangular pedestal is in the form of the Chinese character for "well." He placed the slab upon the pedestal, thus symbolizing his full name.

The characters engraved on the circular slab on the front side of Enryō's grave mean "Tomb of Inoue Enryō" 井上圓了之墓. The Chinese ideographs were engraved from the writing of Dr. NANJŌ Bun'yū 南條文雄, a Buddhism and Sanskrit scholar. The two outer sides of the tomb's pedestal bear a dedication to Inoue Enryō written by Professor TSUCHIYA Hiroshi 土屋弘, scholar of Chinese literature (see Appendix G). Both NANJŌ Bun'yū and TSUCHIYA Hiroshi were intimate friends of Enryō. At either side of the tomb, two cypress trees were planted grown from the seeds brought home by Enryō from the tomb of Confucius near the town Bend Hill 曲阜. Unfortunately, both withered with the time and were replaced by ordinary Japanese cypresses.

On the backside of the slab the posthumous Buddhist title of Enryō is engraved next to the one of his wife Kei 敬. The right side shows the calligraphy, *Hosui-in Shaku-Enryō* 甫水院釋圓了, the left side, *Hōden-in Shaku-Myōkei* 芳田院釋妙敬. Seedling Water 甫水 (Hosui) is Enryō's pen-name, and is derived from the two elements that make up the character that refers to his native village Riverbank 浦 (Ura). 院 is a Buddhist convent and 釋 refers to the Śākya clan of the historical Buddha. A literal translation of the title could read "The Perfect One from the Riverbank Convent of the Śākya Clan." The first two characters of Kei's posthumous title 芳田 can be read in the same way as the maiden name of Enryō's wife, i.e., Yoshida 吉田. The character 芳 which

⁴⁶ The modern version of 圓 is 円. Today, Enryō's name is mostly written accordingly.

means fragrance further alludes to the second name of Kei's mother. Kei's posthumous Buddhist name therefore expresses "The Wonderful Reverent One from the Fragrance Field Nunnery of the Śākya Clan."

Although Enryō liked to interpret his name as "full" or "round perfection," the Buddhist names of his family suggest otherwise. His father was called Engo 圓悟 (Full Awakening). His uncle's name was Enkai 圓解 (Full Comprehension) and Enryō's grandfather had the name Enjitsu 圓實 (Full Verification). The idea of lineage that is expressed in the analogous naming of the successors is common in parishioner temples of the True Pure Land School of Buddhism. Accordingly, 了 in Enryō's name must be translated as "understanding" rather than "round." His complete name thus would have the meaning Full Understanding. However, Enryō declined to succeed his father as head priest of their family's temple. The name he gave to his son suggests that he had in mind to create a new lineage. In a draft to this guide (Source E.4), Genichi mentions that Enryō chose his name "according to Laotse's *Sūtra on Morality*, that is, Gen (玄) being one (一) road." Although the characters *gen-ichi* 玄一 do not appear in the *Dàodéjīng* 『道德經』 (Guideline to the path of virtue) in this combination or order, both characters are central terms in the text which is traditionally ascribed to Lǎozǐ 老子. A literal translation of Genichi's name therefore could be Mysterious Unity, resonating the notion of perfection in Enryō's own name.⁴⁷

⁴⁷ The correct transcription of 玄一 would be Gen'ichi. I omitted the apostrophe in the main text for style reasons.

G. Dedication to the Spirit of Inoue Enryō (1920)

In place of a biography, the "Dedication to Mr. Hosui Inoue's Spirit" 甫水井上君靈表 as inscribed on his tomb is given below. It was written in May, 1920 by Dr. TSUCHIYA Hiroshi 土屋弘 (Pen-name Phoenix Land 鳳洲), Professor of Chinese Literature at Toyo University.

君名圓了井上氏號甫水安
政五年二月四日誕于越後
三島郡浦村考曰圓悟妣大
溪氏君爲入魁偉心匠精密
才略超群明治十一年秋入
東京大學豫備門十八年七
月畢哲學科業時齡二十八
也二十九年選爲博士

方是時歐學鬱興儒衰慶君
慨然歎白此因失爲學之序
首倡道東洋學廬大學開中
學射往海外考覈學理

後購近郊野方村和田山地
一萬五千步建哲學堂祀孔
瑣韓四子又設六賢臺三學
亭自選數十勝築圖書館財
古今內外書籍數萬卷君畢
生志業在於統合東西學術
精窮哲理調護國體矣

其巡遊海內外講學宣教爲
是也其陶鑄俊髦數千人著
書一百餘種亦爲是也

He was called Enryō; his surname was Inoue; Hosui was his pen-name. He was born on the 4th of February 1858 in the Riverbank village in Three Island county of the ultramontane region. His father's name was Engo, the girl's name of his mother Ōtani. Enryō was a great character, exquisite in mind and incomparable in talent. He entered the Tokyo University Preparatory School in 1878 and graduated from the university's Philosophy Department in 1885 being 28 years of age. He was bestowed a doctorate in 1896.

During these years, Western science was on the rise in Japan, while Confucianism and Buddhism were on the decline. Filled with sorrow, Inoue Enryō attributed it to a wrong method of learning. Hence he proclaimed it his mission to restore the Oriental teaching. He erected a college and opened a high school. He made trips abroad to investigate research and education.

In his later years he bought about thirteen acres of ground on Peaceful Paddy Hill in the suburban village Fieldside. On this plot of ground he erected the Philosophy Shrine for the veneration of Confucius, Buddha, Socrates, and Kant. He built the Pagoda of the Six Wise Men and the Three Erudites Arbor. He himself selected some seventy superb features [in the Garden], erected a library and stored therein thousands upon thousands ancient and modern books from home and abroad. His life's work was to bring together the scholarship of the East and the West, and to find the essence of philosophical truth [common to both]. Thus he would protect and perpetuate the national integrity.

Inspired by this [lofty ideal], he undertook tours home and abroad, and delivered lectures and spread education. The same [noble purpose] led him to direct his efforts toward the education of thousands of superior minds and the writing of more than a hundred books.

大正八年五月巡歷支那至
大連一夕俄發病遂不起矣
六月六日也其二十二日寇
窳遺骨於和田山瑩域亭齡
六十二配吉田氏舉一男二
女男玄一嗣來囑予文因述
其平生梗概授之以鐫貞珉
頌曰

國文漢書、梵典歐籍
兼修剖鑿、徵諸實歷
終生孜孜、墨突孔席
經營得宜、舉措底績
繫如斯人、邦家柱石

In May, 1919, he was touring China as he came to Dàlián, where he had an attack of apoplexy from which he did not recover. He died on June 6th, at the age of sixty-one. On June 22nd his ashes were interred on the cemetery of Peaceful Paddy Hill. He left a widow, née Yoshida, one son and two daughters. His son and heir, Genichi, requested me to write this inscription. Hence, I presented this short biography, which has been engraved on the tombstone together with the following Hymn:

He was an ardent student of National Literature, the Chinese Classics, the Indian Sūtras as well as European Philosophy. He pursued these studies analytically and tested them in real life. With the persistent zeal of Mòzǐ and the untiring industry of Confucius, he gave his whole life to this noble work. His efficiency in management brought about extensive achievements. Alas! such a man was he, a pillar of our country.

H. Brief History of the Garden

In the avenue leading from the road at the east side of the park half way to the entrance of the Garden, there stands on the right hand side a metal information board. The board which gives concise information about the "Origin of the Temple Garden of Philosophy" 「哲学堂公園の由来」 was placed there by Midfield City 中野区 (Nakano-ku) probably in 1975. Genichi bequeathed an English translation of an information board that used to be on that very spot. However, this translation cannot be based on the present board because the translation dates from the year 1959. When comparing the Japanese text of the present board with Genichi's 1959 translation it becomes clear that Midfield City reproduced most of the text from the preceding board only omitting the second and adding a last paragraph. Below, I supplemented the translation of the last paragraph.

哲学堂は、東洋大学の創立者である故井上円了先生が国家社会の恩に報いるために、護国愛理の理想に基づき国民道徳の普及を目的として、明治三十九年以来私財を投じ、自ら堂主となって独力経営された精神修養の公園であります。

[not on the present board]

園地は、先生が唱えられた実践哲学の理想を表わす多くの施設と特異な造園手法とを加えて、都下の名所として人々に親しまれてきました。

大正八年六月、先生は大陸巡遊の途中大連の宿舎でなくなれましたので、嗣子故井上玄一氏は、その志を継いで本園を経営すること二十余年に及びましたが、昭和十九年三月、公益優先の趣旨に則り、この園地一切を挙げて東京都に寄付されました。

The Temple Garden of Philosophy is a park for mental cultivation that was managed by the founder Inoue Enryō Lit. D. It was established since 1906 by his own contributions of funds in filial gratitude for the benefits he received from his country and society, based on the ideals of Protection of Country and Love of Truth.

The garden is pervaded by the atmosphere of the Warrior Hide Plain 武蔵野 and is abundant with historical facts and traditions (e.g., Peaceful Paddy Hill 和田山 is believed to have been the mansion of Wada Yoshimori 和田義盛 during the Scythe Storehouse 鎌倉 (Kamakura) era, 1185-1333).

The peculiar garden techniques and the many buildings based on Dr. Inoue's ideals of practical philosophy make the garden a famous place among the people in the Tokyo suburb.

In June 1919, when Dr. Inoue was on his lecturing tour in China, he died suddenly in Dàlián. In accordance with Enryō's will and testament, Mr. Inoue Genichi, Enryō's eldest son and heir, took office as manager of the Temple Garden for about twenty years. In March 1944, he donated the shrine and buildings and most of the estate to the Tokyo Munic-

東京都では、故人の遺志を尊重し管理することになり、全国にもまれな文化修養公園として公開してきました。	ipality on the preference of public welfare. Holding in respect its founder's will, it was decided to open the park to the public as a garden for civilization and culture unique to the nation.
昭和五十年四月一日、中野区は東京都から移管を受け、歴史性の深い文化財公園、又区民の緑のオアシスとして公開しております。	On April 1, 1975 the administration of the park was transferred from Tokyo Municipality to Midfield City. As a park of high cultural and historical value and as green oasis for the residents, we open it to the public.

Editorial Notes

The single most important source for understanding the Temple Garden of Philosophy is a tour of the park conducted by INOUE Enryō 井上圓了 (1858–1919), probably in 1915. The transcript of these oral explanations was first published in December 1915 and hereafter revised and reprinted several times as "Guide to the Philosophy Shrine" 『哲學堂案内』 (see below J.4). Based on this Japanese guide, Enryō's son INOUE Genichi 井上玄一 (1887–1972) worked to produce an English guidebook, which apparently never went into print. There exist, however, the following English language fragments written by Genichi which became the basis for this edition.

- E.1 "Outlines of the Temple-Garden of Philosophy," photocopy of handwritten manuscript, 88 pages (date unknown). Chapter 1–4 (30 pages) missing. Chapter 14–17 unfinished. The text originates from Genichi's stay in the USA (1921–1925). Notes added and copied after the war. Whereabouts of the original manuscript unknown. Photocopy held by Inoue Enryo Research Center.
- E.2 「亡父の忌日に際して」 [On the occasion of the anniversary of my fathers demise], including "Introduction to the English Edition" (1925) and "Preface" (1920), 『觀想』 [Contemplation] (extra number) 21 (1925): pp. 1–5+xi.
- E.3 「哲学堂概説追録：英訳文例添付」 [Supplement to the outline of the Philosophy Shrine: English translation samples attached], 7+ix pages (Dec. 1962). Extra print as supplement to J.6 (see below). Original held by Inoue Enryo Research Center.
- E.4 「哲学堂関係：井上玄一氏来信綴」 [Bundle of correspondence from Inoue Gen'ichi related to the Philosophy Shrine] (1963–1965). Collected by the addressee YUMOTO Takeo [?] 湯本武雄. Letters and postcards in Japanese, notes in English and Japanese, several type-written English drafts. Materials for an additional part with the title "Glimpse of Tetsugakudo." Original held by Inoue Enryo Research Center.

Genichi began his work for the "internationalization" (see Introduction) of his father's late life work during his stay in the United States of America from 1921 to 1925. Although Genichi apparently was able to produce a nearly finished draft by the time of his return, there is no extant printed version of it. Almost 40 years later, in preparation for the 1964 Tokyo Olympics, he made another attempt to publish an English guide. However, maybe due to his age (by then 75) or due to the absence of sufficient help from an English native speaker, again no English guide was published. Editing

Genichi's bequeathed fragments and complementing his translations, the following Japanese sources were used for reference:

- J.1 INOUE Enryō 井上圓了. 「哲學堂の記」 [Record of the Philosophy Shrine], 『東洋哲學』 [Oriental philosophy] vol. 11, no. 8 (September 1904).
- J.2 INOUE Enryō 井上圓了. 『哲界一瞥』 [A glance at the world of philosophy] (1913). Reprint in vol. 2, pp. 64-88 of 『井上円了選集』 [Inoue Enryō selected writings], pub. by Toyo University 東洋大学 (1987-2004).
- J.3 INOUE Enryō 井上圓了. 「哲學上に於ける余の使命」 [My philosophical mission], 『東洋哲學』 [Eastern Philosophy] vol. 26, no. 2 (February, 1919): pp. 83–93.
- J.4 INOUE Enryō 井上圓了. 『哲學堂案内』 [Guide to the Philosophy Shrine], 3rd rev. and enlarged ed. by Inoue Genichi 井上玄一, pub. by "Philosophy Shrine Foundation" 財団法人哲學堂 (1920).
- J.5 ISHIKAWA Gishō 石川義昌, ed. 『哲學堂』 [The Philosophy Shrine], pub. by "Philosophy Shrine Foundation" 財団法人哲學堂 (1941).
- J.6 INOUE Genichi 井上玄一. 「英文哲學堂案内：邦文概説及び備考」 [English guide to the Philosophy Shrine: Outline and notes in Japanese], 37 pages, extra print pub. by "Research Unit of the Founder of Toyo University" 東洋大学学祖研究室 (Nov. 1962). Original held by Inoue Enryo Research Center.
- J.7 INOUE Genichi 井上玄一. 『哲學堂案内』 [Guide to the Philosophy Shrine], pub. by "Association for the Promotion of the Philosophy Shrine" 哲學堂宣揚会 (1968).

The principles according to which this guide was edited can be named as follows:

- a) Faithfulness to Enryō's ideas and explanations as seen in materials J.1 to J.4.
- b) Faithfulness to names and inscriptions in the Garden and surroundings.
- c) Faithfulness to historical truth.
- d) Usage of Genichi's drafts as preserved in materials E.1 to E.4.
- e) Usability as contemporary guide.

These principles collided in many ways. First of all, Genichi's translations are rather free, sometimes distorting and in some instances wrong. The maxim of making as much use as possible of Genichi's preliminary work (d) therefore collided with the principle of truthfulness to the Japanese source materials (a). The two editorial maxims collided even more so in cases where Genichi deliberately corrected, modified or extended the Japanese sources, as he particularly did in the chapters which became Part II

of this edition. Genichi wanted to update Enryō's introductions of the sages according to more recent research. He hence himself applied principles (c) and (e). I followed Genichi in applying these maxims while editing Part II by omitting outdated historical claims, by tempering obvious heroization and by correcting some outright flaws, of which Enryō's statement that Socrates did not even attempt to defend himself before drinking the poison (cf. J.2, IS 2:76) is one striking example. Despite such revision of contents by Genichi and myself in Part II, Part I can nevertheless be read as a fairly truthful and almost complete translation of J.4.

Genichi's Prefaces are the most refined English materials he bequeathed and needed little editorial work. The Afterword, instead, was not written by Genichi in the way presented here. Only the last paragraph was intended to be part of an epilogue. The other pieces of text were collected by me from source E.4, in order to rescue some more of Genichi's work (d). The overall arrangement of the materials does not follow Genichi's original scheme either. As was done in J.5, Genichi wanted to integrate the introductory chapters about the sages into the main body of the text. Other parts, such as the description of Enryō's tomb, translations of related verses, etc. (which Genichi planned to compile as the second and third part to the guide), have been collected in the Appendix. The chart below lists for each chapter its author, Japanese source materials, and the source of its English translation. Names of authors and translators are given by their initials.

Contents	Author	Source	Trans.
Introduction to the English Edition	I.G.	cf. J.6, J.7	E.2, E.3
Preface	I.G.	cf. J.7	E.2
I. GUIDE TO THE TEMPLE GARDEN OF PHILOSOPHY			
1. Introductory Remarks	I.E.	J.4	R.S.
2. Entrance Section	I.E.	J.4	R.S.
3. The Skull Hermitage ...	I.E.	J.4	R.S.
4. The Shrine of the Four Sages	I.E.	J.4	R.S.
5. The Ceiling of the Four Sages Shrine	I.E.	J.4	R.S.
6. The Selection of the Four Sages	I.E.	J.4	E.1
7. The Mantra Pillar	I.E.	J.4	E.1
8. The Pagoda of the Six Wise Men	I.E.	J.4	E.1
9. The Route to the Garden of Materialism	I.E.	J.4	E.1
10. The Garden of Materialism	I.E.	J.4	E.1

11. The Route to the Garden of Idealism	I.E.	J.4	E.1
12. The Garden of Idealism	I.E.	J.4	E.1
13. The Domain of Logic	I.E.	J.4	E.1
14. The Citadel of the Absolute	I.E.	J.4	R.S.
15. Rear Gate	I.E.	J.4	R.S.
16. The Universe Hall ...	I.E.	J.4	R.S.
17. The Three Erudites Arbor ...	I.E.	J.4	R.S.
II. INTRODUCING THE WORLD SAGES			
1. The Four Sages of World Philosophy	I.E.	J.2, IS 2:73-77	E.1
2. The Six Wise Men of the Orient	I.E., I.G., R.S.	J.2, IS 2:77-84	E.1
3. The Three Fathers of Philosophy	I.E.	Garden, cf. J.5	E.1
4. The Three Japanese Erudites	I.E.	J.2, IS 2:84-87	R.S.
Afterword	I.G.		E.4
APPENDIX			
A) The 77 Features of the Temple Garden	I.E.	Garden, cf. J.4	E.1-4, R.S.
B) The Verse on the Four Sages Scroll	Nakamura M.	cf. IS 24:24.	R.S.
C) The Eight Views ...	I.E., I.G.	cf. J.1	E.1
D) Hermit Life	I.E.	J.4, cf. J.7	E.1, E.3
E) Extract from "My Mission in Philosophy"	I.E.	cf. J.3	E.4
F) The Tomb of Inoue Enryō	I.G., R.S.		E.1
G) Dedication to the Spirit of Inoue Enryō	Tsuchiya H.	Tomb, cf. J.4	E.4
H) Brief History of the Garden		Board	E.4

The interplay of Chinese script and garden features, of philosophical concepts and imagination, and of poetry and visual art is surely the most ingenious characteristic of Enryō's Garden. Special attention therefore had to be paid to the translation of names and inscriptions in the Garden (b). In order to compile a guide that is of use not only for contemporary tourists, but also for scholars, I included for reference every name, inscription, calligraphy, and verse in their exact Sino-Japanese character variants (e). Appendix A compares Genichi's and my translations of the 77 features of the Garden. In the main text, I consistently used the translation that I decided to be more adequate to the name and the respective garden feature. Consequently, I exchanged some of Genichi's translations with my renderings in the chapters Genichi translated, and *vice*

versa. The chart below shows other translations of names and keywords that I standardized for this edition.

Name / Term	Reading	Translation Genichi	Translation Schulzer
道德山哲學寺	<i>Dōtoku-san Tetsugaku-ji</i>	Temple of Philosophical Religion on the Hill of Morals	Philosophy Temple on Mount Morality
富士山	<i>Fuji-san</i>		Mount Prosperous Lord
武藏野	<i>Musashi-no</i>		Warrior Hide Plain
妙正寺川	<i>Myōshō-ji-gawa</i>		Temple River of Wondrous Uprightness
中野	<i>Nakano</i>		Midfield
南無絕對無限尊	<i>Namu Zettai-mugen-son</i>	Sacred Utterance: Absolute-Infinite-Supreme	Hail, Hallowed Infinite Absolute!
野方	<i>Nogata</i>		Fieldside
蓮華寺	<i>Renge-ji</i>		Lotus Flower Temple
四聖像	<i>Shisei-zō</i>		Four Sages Scroll, Portrait of the Four Sages
哲學堂	<i>Tetsugaku-dō</i>	Philosophy Shrine	Philosophy Hall
哲學堂八景	<i>Tetsugaku-dō hakkei</i>	Eight Views of the Temple-Garden	Eight Views around the Philosophy Shrine
哲學堂公園	<i>Tetsugaku-dō kōen</i>	Temple-Garden of Philosophy	Temple Garden of Philosophy
哲學館	<i>Tetsugaku-kan</i>	School of Philosophy	Philosophy Academy
哲學際	<i>Tetsugaku-sai</i>		Philosophy Ceremony
東洋大學	<i>Tōyō daigaku</i>	Oriental College	Toyo University
和田山	<i>Wada-yama</i>		Peaceful Paddy Hill

Enryō's Garden is not an isolated spot with some curious names attached; it is imbedded in a culture of telling names and narrating landscapes. The significance of place names which in other civilizations get lost due to phonetic shifting or other linguistic change are kept alive in East Asia due to the logographic character of the Chinese script. In East Asia, not only are common names in landscape and human civilization highly emblematic, in the scholarly traditions—particularly Buddhism—naming persons, places, temples or artifacts is a matter of symbolism and given thoughtful consideration. *Nomen est omen* is the maxim according to which such nomenclature should be interpreted. Because of the cultural significance of the Chinese script, Enryō opposed the abolishment of Chinese characters debated around the turn of the century.

Enryō even proposed a form of "education by naming" 名稱教育 (IS 2: 404-10) which is part of the theory behind his Garden. Rendering all places names, imperial eras and Buddhist names into English is uncommon mostly because translations become awkward. However, for the reasons given above, experimentally, a different approach was adopted here, particularly in editing Appendix C. *The Eight Views around the Philosophy Shrine* are Enryō's attempt to stimulate a romantic sense of natural beauty through education by naming. By learning that the Philosophy Garden lies next to the Temple River of Wondrous Uprightness in the Warrior Hide Plain of the Eastern Capital, the visitor may catch a glimpse of the poetic worldview the Chinese script affords.

It would be tedious to go into more detail about the many decisions I had to make in order to balance the editorial principles as given above. All in all, I did not handle the source materials as a philologist but as an editor who is interested to publish a useful handbook for exploring the Garden (e). I believe this to be in the best of Enryō's and Genichi's intentions. The Temple Garden of Philosophy embodies Enryō's vision of a "natural education" 自然教育 that proceeds by reading the "living book of heaven and earth" 天地の活書 as opposed to "dead learning" 死學 from books (IS 2: 324-28). Enryō surely would have given primacy to the usability of the guidebook over philological detail and overload of footnotes. Genichi, who thought of the internationalization of his father's Garden as his "life-work" (see Afterword), hoped to publish his translation in advance of the 1964 Tokyo Olympics (J.6). Surely, he would be satisfied to see the Guide being finally published in time for the upcoming 2020 Tokyo Olympics.

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