

## OUTLINE OF BUDDHISM

Buddhism teaches you severity of worldly desires such as materials, gold, feign, instinctive desire and attainment of the state of Nirvana, that life begins with suffering and ends in suffering. Life to live, to die, to age, to vex are all sufferings; hence people must prepare the present life for a world of suffering. The root of suffering begins with desire for lust, desire for lust envelops in flame of beastly instinct, that is why the people must struggle themselves to be free from such captivity of suffering. People should attain the stage of non-ego and non-commitment, then the ultimate paradise of life is Nirvana

## SHINTOISM

Shintoism is itself ancestral worship which originated at the beginning of the history of Japan. However it was interpreted by later sages for practical application to conform to life even to the peasants. This lasted until about 300 B.C. It teaches self-culture and systematizing the adjustment of family system. Then the nation could be reigned without difficulty. The principle of self-culture is obedience to parents, therefore obedience is the root of father-and-son relation, reverence between husband and wife, reverence for the elders and the young ones, and trust among friends, all are sprung from the spirit of obedience. One possesses the godly qualities upon birth. Environment and circumstance of later life to which people often could not completely abide the nature's law of obedience, the necessity of education is found at this point. If one is well-to-do one's culture is completed; although completed then the foundation itself will be systematic--family will follow, and if family follows, then the nation will itself be pacified. Then if each nation pacifies, the whole world will be peaceful. Therefore, the principle of Shintoism begins in self-culture and ends by peaceable nation.

## SODOSHU\*

Principle of Sodoshu is similar to the teachings of Socrates; that is, intelligence and nobility are one. The true knowledge is the moral for the people, therefore to act and to know is the same. On the contrary, to act without knowledge is not true knowledge sprung from moral, therefore, such cannot be regarded as truth. If one believes in truth and then acts accordingly, then knowledge one possesses, if one could regard such action as originated from true knowledge, is duty of righteousness. Righteousness will be found in that action. Righteousness is the satisfaction of spirit. Spirit differs from body and it is imperishable and everlasting. When one commits righteousness, one should disregard all the worldly desire of present life altogether. The moral does not exist for the benefit of the well-to-do, but well-to-do is dependent to the moral.

## SHINSHU

Shinshu teaches principle of love, like in Christianity. One who laments is fortunate for he deserves to be consoled. One who thirst for righteousness of life is fortunate for being never tired in search of happiness at the end of the rainbow. Compassionate person is fortunate for he, himself, be compassionate, and have clear conscience is fortunate for he will be seeing Buddha. One shall not perform righteousness for the sake of appearance.

\*SHU - denomination; sect; connection