

THE MAN WHO TRANSMITTED ZEN TO THE WORLD SOYEN SHAKU AND MODERN JAPAN

釈宗演遠諱100年記念特別展
釈宗演と近代日本
—若き禅僧、世界を駆ける—

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*Some materials are exhibited only in one term.

Venue 1: Mita Media Center Exhibition Space
Venue 2: Keio University Art Space

Official Hashtag: #shaku2018

Organizers:
Engaku-ji (Head Temple of Rinzai Sect)
Keio University Fukuzawa Memorial Center for
Modern Japanese Studies (main coordinator)
Keio University Art Center
Mita Media Center

*Abbreviations:
Keio FMC = Fukuzawa Memorial Center for Modern
Japanese Studies, Keio University
Keio UL = Keio University Library
*Suffix "-ji" means "Temple" in Japanese.

Chapter 1: A Peerless Zen Monk

Soyen Shaku (1860-1919) was born in the town of Takahama in present-day Fukui Prefecture in 1860. At the age of 10, Shaku entered the Buddhist priesthood under the tutelage of Shuken Ekkei at Myoshin-ji Temple. In addition to training with Shungai of Kennin-ji Temple and Gisan of Sogen-ji Temple, he was also taught the "Verses on the Treasury of Abhidharma" (1-05) by Daiho Nakagawa of Onjo-ji Temple. He went on to practice Zen meditation with Soon Kosen (Kosen Imakita; 1816-1902) at Engaku-ji Temple, where he soon distinguished himself and received Dharma transmission at a remarkably young age. Kosen extolled Soyen as a "Dragon Child" (distinguished disciple) in the certification of Dharma transmission (Seal of Enlightenment; 1-06). The next year, Kosen appealed to Ekkei to have Soyen transferred to Engaku-ji Temple permanently, bestowing upon the young monk the pseudonym of "Kogaku" (1-06).

The ancient temple of Engaku-ji in Kita-Kamakura was founded by the Regent of the Kamakura Shogunate Tokimune Hojo in 1282 as a memorial for the fallen warriors of the Mongol invasions of Japan (1274 and 1281). Sogen Mugaku (1226-1286) was invited from the Song dynasty of China to establish the temple, which strove to directly introduce the teachings of Chan (Zen) Buddhism by regularly welcoming monks from China as the chief priests. It is said that Engaku-ji was like a Chan temple in China, for Chinese was widely spoken throughout the temple complex at the time. This tradition at Engaku-ji Temple may also have helped beget a globally-active Zen priest such as Soyen Shaku. One can hardly assume from this photograph of Soyen wearing a bowler hat that this was the monk who jointly served as the chief abbot of the Engaku-ji and Kencho-ji sects of Rinzai Zen (1-01). However, this is a portrait of a singular Zen monk which holds a symbolic meaning, with Soyen having performed upon the world

1-01	Soyen Shaku in Western attire		1905	Tokei-ji
1-02	Koromo no Hokorobi (Autobiography of Soyen Shaku)	Soyen Shaku	c. 1899	Tokei-ji
1-03	Notes from the lecture on the Abhidharmakosa-karika (Verses on the Treasury of Abhidharma)	Soyen Shaku	1876	Tokei-ji
1-04	Seated statue of Manjushri Bodhisattva		Muromachi Period	Engaku-ji
1-05	Portrait of Zen masters Ekkei Shukei and Kosen Imakita *Term 2 only	Soyen Shaku, ill. Kodo Zenchu	Taisho Period	Tokei-ji
1-06	Calligraphy of Kosen Imakita: Certificate of dharma transmission (Seal of Enlightenment) for Kogaku Soyen (Soyen Shaku) *Term 1 only	Kosen Imakita	c. 1882	Tokei-ji
1-07	Calligraphy of Kosen Imakita: Dogo name (pseudonym) Kogaku for Soyen Shaku *Term 2 only	Kosen Imakita	1884	Tokei-ji
1-08	Portrait of Soyen Shaku *Term 1 only	Kodo Zenchu, ill. Gyodo Furukawa	1921	Tokei-ji
1-09	Mendicant's bowls set		Meiji - Taisho Period	Tokei-ji
1-10	Priest's horsehair flapper		Meiji - Taisho Period	Tokei-ji
1-11	Teacup (Makuzu ware)	Made by Kozan Miyagawa	Meiji Period	Tokei-ji
1-12	The New Testament		Published 1884	Tokei-ji
1-13	Portrait of Bodhidharma (Daruma) with exposition *Term 1 only	Soyen Shaku	1914	Shozoku-in
1-Ref.	Shari-den hall of Engaku-ji Temple			
1-Ref.	Zen hall of Engaku-ji Temple			

stage in an era that experienced the radical transformations in political structures and systems of value.

Although Engaku-ji Temple had gone into a temporary decline during the Edo period, Shucho Seisetsu (Daiyu Kokushi; 1745-1820) reconstructed the training hall at Shozoku-in (sub-temple at Engaku-ji) to revive the temple's fortunes. Zen Buddhist temples typically enshrine statues

of the Manjushri Bodhisattva, who is known as the "Holy Monk" and held as the ideal persona for trainee monks to aspire to. The seated statue of Manjushri Bodhisattva exhibited here (1-04) was until recently enshrined in the Zen hall at Engaku-ji, and it would have watched over Soyen in training.

Chapter 2: Encounter with Yukichi Fukuzawa

Soyen entered Keio University in September 1885 at the age of 26 years and 5 months. At the time, Keio University focused on the comprehension of English literature over English conversation, and it implemented a meritocratic education system that went so far as to issue lists of every students' grades.

Soyen's teacher Kosen Imakita (Soon Kosen) strongly opposed his enrollment at Keio University, arguing that "Western learning is of little use to religion." He continued: "Yukichi Fukuzawa travelled to the West during an age when Westerners were seen as little more than barbarians, mastering various fields of Western learning and going on to become a trailblazer for Japanese civilization. It is because of this that Keio University now prospers so

2-01	Photograph of Soyen Shaku (inscribed with dedication to Yukichi Fukuzawa)		c. 1887	Keio FMC
2-02	Photograph of Yukichi Fukuzawa taken during European mission		1862	Keio FMC
2-03	<i>Seiko ki</i> (Fukuzawa's diary during European mission)	Yukichi Fukuzawa	February 27, 1862	Keio FMC
2-Ref.	Writings of a High Priest of Ceylon (Presented to Fukuzawa)		1862	
2-04	<i>Bairin Shindan</i> (Dialogue record of Kojun Shichiri and Yukichi Fukuzawa)	Kojun Shichiri	1864	Keio UL
2-05	"Nikujikisaitai-ron" (Discourse on Meat-eating and Marriage of Buddhist monk) (included in the second volume of <i>Fukuzawa Bunshu</i>)	Yukichi Fukuzawa	Published 1879	Keio FMC
2-06	Correspondence addressed to Tokei Ogawa	Soyen Shaku	1885	Tokei-ji
2-07	Keio University enrollment registry No. 17		September 1885	Keio UL

... It is no use blindly following his lead and aspiring to Western learning at this late stage." Despite his reservations, however, Kosen finally relented, upon the promise of financial assistance for Soyen's tuition fees from Koyata Torio. It was then that Kosen explained to Soyen about the practice of "Shotai Choyo," or the "long nurturing of the sacred fetus" (post-enlightenment training), as exemplified by the twenty-year period that Daito Kokushi (Myocho Shuho; 1282-1337) lived as a beggar. Admission into Keio University would be Shaku's period of "long nurturing," and it would likely prove to be an even greater challenge than Kokushi's training in "adverse circumstances" as Soyen faced the temptations accompanying training in personally "favorable circumstances." Leaving the farewell letter (2-06) from his mentor behind in the Zen hall at Engaku-ji, Soyen left Kamakura for Keio's Mita Campus, where he would see religions competing against one another via academic fields. He described his days at Keio as "a Living Hell in Mita," stating that "Keio teachers such as W. C. Kitchen and Arthur Lloyd are all Christian missionaries. They attempt to propagate their faith, while proclaiming to be academics. I greatly resent the audacity and cunning of their methods."

At the same time Fukuzawa, who continued to maintain a strong interest in the social role of religion throughout his life (2-05, 14), held Soyen in high esteem for the courtesy he regularly accorded others (2-12, 16). It is perhaps apt, therefore, that Soyen should choose British Ceylon as the

2-08	Keio University grade list (second semester 1886)		1886	Keio FMC
2-09	Keio University regulations (revised December 1885)		December 1885	Keio FMC
2-Ref.	Photograph of Keio University		c. 1890	Keio FMC
2-10	Personal accounts book of Kosen Imakita		1885 - 1887	Tokei-ji
2-11	English studies notebook	Soyen Shaku	1905 - 1906	Tokei-ji
2-12	Chinese Poetry (commemorating Yukichi Fukuzawa's 60th birthday)	Soyen Shaku	December 1895	Keio FMC
2-13	<i>Fukuo Hyakuwa</i> (One Hundred Discourses of Fukuzawa) (inscribed with dedication to Soyen Shaku)	Yukichi Fukuzawa	Published 1897	Tokei-ji
2-14	Manuscript of <i>Fukuo Jiden</i> (Autobiography of Yukichi Fukuzawa)	Yukichi Fukuzawa	c. May 1898	Keio FMC
2-15	Calligraphy of Yukichi Fukuzawa: <i>Honrai Muichimotsu</i> (By Nature, Having Nothing) *Term 1 only	Yukichi Fukuzawa	Autumn 1899	Keio FMC
2-16	Message of condolence for Yukichi Fukuzawa	Soyen Shaku	February 1901	Keio FMC
2-17	Daily inventory of Buddhist names and deaths	Soyen Shaku	Meiji - Taisho Period	Tokei-ji
2-18	Photograph of Keio University alumni meeting in Qingdao		October 14, 1917	Tokei-ji
2-19	Soyen Shaku's obituary (Jiji Shimpō Newspaper)		November 2, 1919	Keio UL
2-Ref.	Tomb of Soyen Shaku, Tokei-ji Temple			

next destination for his practice of "long nurturing" after Mita, as Ceylon also held fond memories for Fukuzawa, who he received materials in the Pali language from local people

there when he visited in his youth. Soyen's encounter with Fukuzawa undoubtedly shaped his global outlook and dynamism.

Chapter 3: Studying Abroad in British Ceylon

Soyen left for Ceylon in March 1887. According to the epilogue of "Seinan no bukkyo (Buddhism in the South-west; 3-17)," he planned to travel to the United States while being enrolled at Keio together with his fellow alumnus Naozo Ito. As shown by the fact that his old copy of the Christian Bible (1-12) still survives, Soyen's dynamism began to outpour into the world as he became aware of the role religion had to play on the frontlines of the clash between Eastern and Western civilizations. He thus went to study in British Ceylon where teachings that could trace back to the origins of Buddhist faith were thought to be passed on.

In response to the opposition once again expressed by Kosen Imakita, Soyen wrote that the purpose of his study abroad was of course the practice of "Shotai Choyo," and although feeling his abilities amounted to a pale imitation of Daito Kokushi, he had his own ideas regarding the manner of his post-enlightenment training. Nevertheless, Soyen sought to reap the rewards of his time in Ceylon and in addition to learning Sinhalese he went on to study the Pali language written in Sinhalese script (3-03, 04), as well as Buddhist scriptures (3-08). He also witnessed firsthand the plight of the people of Ceylon as "slaves" of British colonialism, while encountering a new trend among Western thinkers such as H.S. Olcott of interpreting Buddhism scientifically. Furthermore, he learned that Western scholars viewed "Western Buddhism" (Theravada Buddhism) as the orthodox tradition. Soyen diligently noted down and reported on his day-to-day realizations.

In this way, Soyen had the chance to view Mahayana Buddhism in relation with other Buddhist traditions, and he started to conceive of an ideal situation where Hinayana (Theravada) and Mahayana would face Western Christianity in a spirit of solidarity founded on mutual exchange and cooperation. Shortly after moving to Siam (present-day Thailand) in order to pursue his studies on Hinayana (Theravada) Buddhism, however, Shaku was forced to

3-01	<i>Seiyu Nikki</i> (Diary of Westward Travel)	Soyen Shaku	March 8, 1887 - February 29, 1888	Tokei-ji
3-02	Clerical Robes of Ceylon		1887 - 1888	Tokei-ji
3-03	Pali-English conversation study notebook	Soyen Shaku	1888	Tokei-ji
3-04	Pali grammar notebook	Soyen Shaku	1888	Tokei-ji
3-05	Correspondence to Kosen Imakita and others (from Ceylon)	Soyen Shaku	1887 - 1888	Tokei-ji
3-06	<i>The History of Ceylon</i> (including dedicatory inscription by Gooneratne)		February 1888	Tokei-ji
3-07	Certificate of completion of Ceylon training		c. June 1889	Tokei-ji
3-Ref.	Photograph of Pannasekhara, master of Soyen in Ceylon			
3-08	Palm leaf manuscript of sutras		Unknown	Tokei-ji
3-09	Metal stylus		Unknown	Tokei-ji
3-10	<i>A Collection of Words and Phrases in English and Siamese</i> (including dedicatory inscription by Naojiro Nonogaki)		1889	Tokei-ji
3-11	Bodhisattva statue		India, Pala Period	Tokei-ji
3-12	Stupa		India, Pala Period	Tokei-ji
3-13	Statue of a Goddess		India, Pala Period	Tokei-ji
3-14	<i>Nokimarugawara</i> (round-edged tile used in eaves)		Unknown	Tokei-ji
3-15	Leaf of the Bodhi Tree from Bodhi Gaya		1906	Tokei-ji
3-16	Calligraphy of Soyen Shaku, written in Pali Language using Sinhala character: <i>Shichibutsu Tsukaige</i> (Doctrines of the Seven Incarnations of Buddha)	Soyen Shaku	c. 1890	Tokei-ji
3-17	<i>Seinan no Bukkyo</i> (Buddhism of the South-west)	Soyen Shaku	Published February 1889	Tokei-ji
3-18	<i>Seironto shi</i> (Chronicle of the Island of Ceylon)	Soyen Shaku	Published 1890	Keio UL

abruptly curtail his overseas studies due to his failure to find an amenable host and the severe financial hardship he faced in staying in the country. In "Seironto-shi (Chronicles of the Island of Ceylon)" (3-18), which he published the year

after his return to Japan, Soyen goes so far as to consider the ideal of Ceylon regaining its independence based on a "mutually self-affirming union (ennyu) of Mahayana and Hinayana (Theravada)."

Chapter 4: World's Parliament of Religions in Chicago

In September 1893, leaders from the world's religions met under one roof to host the very first "World's Parliament of Religions" conference in conjunction with the "World's Fair: Columbian Exposition" taking place in the US city of Chicago. Although the Chicago World's Fair became an event to flaunt "Caucasian" civilization to the rest of the world, Japanese works of art and craftsmanship were highly praised (4-01) through the efforts of Tenshin Okakura (1863-1913), while visitors from the Japanese Buddhist community were at the center of attention (4-09, 11).

Soyen, who from an early age had been set on traveling to the United States, began fundraising in January of the same year. Fearing that the event would assume the form of a mere showcase for Christianity's "superiority," however, the Japanese Buddhist community eventually decided against sending an official delegation. The participation of Soyen and three other monks, who were welcomed as a matter of course as representatives of Japan, was based on their individual qualifications; and it was Soyen, who already held the position of "Chief Abbot," who was regarded as the group's leader.

On the eighth day of the conference, which ran for seventeen days in total, Soyen gave a speech entitled "The Law of Cause and Effect as Taught by Buddha" in which he forwarded the thesis that the law of cause and effect in Buddhism is consistent with scientific reasoning. On the evening of the closing day, he gave another talk entitled "Arbitration Instead of War" on how religion can facilitate peace (4-07). Arguments dismissing the Mahayana sutras as not the work of Shakyamuni (the historical Buddha) were known in Western countries, and there was a strong tendency to view Japanese Buddhism as an outdated faith-

4-01	<i>Official Views of the World's Columbian Exposition</i>		Published 1893	Keio UL
4-02	Photograph of Yukichi Fukuzawa (with dedicatory inscription to Soyen Shaku)		July 26, 1893	Tokei-ji
4-03	Financial logbook of Fukuzawa household		July 25, 1893	Keio FMC
4-04	Correspondence addressed to Clay MacCauley (letter of introduction of Soyen Shaku/Horyu Doki)	Yukichi Fukuzawa (on behalf of Sutejiro Fukuzawa)	August 2, 1893	Tokei-ji
4-05	Recommendations for monks visiting the United States	Fukuju Terada	1893	Tokei-ji
4-06	<i>Tobeikitei</i> vol.2 (Diary of Soyen Shaku's trip to the United States)	Soyen Shaku	August 21 - September 27, 1893	Tokei-ji
4-07	Arbitration Instead of War (English text of an address in Chicago)	Soyen Shaku	September 26, 1893	Tokei-ji
4-08	Japanese draft of correspondence addressed to Paul Carus	Soyen Shaku (D.T. Suzuki)	April 16, 1894	Tokei-ji
4-09	<i>The World's Parliament of Religions</i>		Published c.1893	Keio FMC
4-10	<i>The World's Parliament of Religions and the Religious Parliament Extension</i>		Published 1896	Keio UL
4-11	<i>Neely's History of the Parliament of Religions and Religious Congresses at the Colombian Exposition</i>		Published 1895	Keio FMC
4-Ref.	Photograph of presenters at the World Parliament of Religions		September 21, 1893	
4-Ref.	Photograph of "representatives" of Japanese Buddhist community in Chicago			

system. Soyen avoided fueling conflict or making direct assertions of religious legitimacy, however, in favor of introducing Mahayana thought and its congruence with Western science.

He succeeded in gaining the understanding of Paul Carus as a result of this trip, thereby opening a direct channel of communication with Europe and the United

States. Through their conversations, Soyen moved beyond the "mutually self-affirming union (ennyu) of Mahayana and Hinayana (Theravada)" that he had previously outlined in his writings on Ceylon and began to discuss potential forms which religions of the modern era might take (4-08, 10; 5-06).

Chapter 5: Globalization and Orientalism

The friendship between Soyen and Carus that began in Chicago paved the way for D.T. Suzuki's visit to the United States in 1897. Suzuki, with his fluency in both English and Buddhist doctrine, helped give Shaku and indeed Japanese Buddhism as a whole an important foothold in the West. Furthermore, prompted by the participation of Mrs. Alexander Russell in Zen meditation in 1902 through the introduction of Yozo Nomura, who had served as the translator in Chicago, foreigners began to frequently visit Soyen for instructions. The fruits of his visit to Chicago were long-enduring.

Mrs. Russell invited Soyen back to the United States, and he began making preparations in secret, stating that he "just wanted to go on the spur of the moment without anyone knowing and without being in anyone's debt." After postponing his departure due to the outbreak of the Russo-Japanese war (1904-05), Soyen retired from his posts as chief abbot and finally succeeded in completing his second passage to the United States in June 1905. On this trip, he stayed at the Russell's residence for nine months where he consolidated his knowledge of the English language (2-11) and schooled Mrs. Russell and her family and friends in the "Sutra of Forty-two Chapters," which would later become part of the "Sermons of a Buddhist Abbot" (5-11). Subsequently, his hectic schedule took in a reunion with Carus and an audience with the US President Theodore Roosevelt, in addition to various university visits and lectures. He proceeded to tour Europe and on his return trip to Japan revisited Ceylon and travelled to historical Buddhist sites in India, finally arriving back home in September 1906. During his travels around the world, he regularly framed Mahayana Buddhism in a scientific context with the anticipation that this would facilitate a reassessment of Buddhism in the West (5-10).

Soyen's spirited activities also provided platforms for the renewed activity of D.T. Suzuki, as well as inspiring

5-01	Calligraphy by Soyen Shaku: "Daisetsu" (Kojigo name of D.T. Suzuki)	Soyen Shaku	c. 1895	Matsugaoka Bunko
5-Ref.	Photograph of D.T. Suzuki			Tokei-ji
5-02	Record of persons practicing Zen meditation under Kosen Imakita		July 27, 1893	Tokei-ji
5-03	English language draft of letter to persons involved with the World Parliament of Religions	Soyen Shaku (D.T. Suzuki)	November 2, 1893	Tokei-ji
5-04	English language manuscript of <i>A Short History of Buddhism</i>	D.T. Suzuki	Around July 1893	Tokei-ji
5-05	<i>The Gospel of Buddha</i>	Paul Carus	Published 1894	Tokei-ji
5-06	Correspondence addressed to Soyen Shaku	Paul Carus (tr. D.T. Suzuki)	September 17, 1894	Tokei-ji
5-07	Group photograph taken during the time Soyen Shaku mentored Mrs. Alexander Russell in Zen		July 1902	Tokei-ji
5-08	Correspondence of D.T. Suzuki (addressed to Soyen Shaku)	D.T. Suzuki	October 27, 1906	Tokei-ji
5-09	Photograph taken during stay at the Russell residence		1905 - 1906	Tokei-ji
5-10	English language Manuscript of Fundamental Principles of Mahayana Buddhism by Soyen Shaku		June 12, 1906 (?)	Tokei-ji
5-11	<i>Sermons of a Buddhist Abbot</i> (with dedication to Keio University Library by Soyen Shaku)	Soyen Shaku	1906	Keio UL
5-12	Manuscript of <i>Obelunsuiki</i> (Record of a Wandering Monk in Europe and America)	Soyen Shaku	1906 - 1907	Tokei-ji
5-13	<i>Obelunsuiki</i> (Record of a Wandering Monk in Europe and America)	Soyen Shaku	Published 1907	Keio FMC
5-14	Correspondence of Nyogen Senzaki (addressed to Soyen Shaku)	Nyogen Senzaki	December 25, unknown year	Tokei-ji
5-15	Group photograph of Sokatsu Shaku with American acolytes		1908	Tokei-ji
5-16	Group photograph taken at residence of the President of the South Manchuria Railway Company		October 1912	Tokei-ji
5-17	A Taiwan Pictorial Diary	ill. Kodo Zenchu	1913	Tokei-ji

Buddhists like Sokatsu Shaku and Nyogen Senzaki to engage with a diverse range of faiths including "white evangelism." Soyen also resolved to devote unconstrained efforts to propagate the teachings of Mahayana in the spirit

of being "satisfied with the circumstances of one meal a day and lodgings under a tree," spending "seventy percent of the year on pilgrimage and thirty percent in the temple."

Chapter 6: Involvement with the Russo-Japanese War

The Russo-Japanese War broke out in February 1904. As other sects hastened to send preachers to the frontlines, Soyen became the chaplain to the Japanese First Army Division in his capacity as the Chief Abbot of Kencho-ji Temple. He delivered lectures on spiritual matters and consoled soldiers both within the camp and on the battlefield, as well as conducting funeral services for those killed in action. Soyen left a record of this time, in the form of the account "Diary of Subjugating Demons" (6-01). On the battlefield, he would go one month or more "without bathing or clean laundry, while my head is covered in mud and ash" (May 20).

The battle over Nanshan that had been fortified by the Russian Army on May 25 and 26 was particularly fierce. Russia had introduced the latest machine guns at this time, and the battle saw casualties of 1400 on the Russian and 4300 on the Japanese side. Army General Maresuke Nogji's eldest son Katsunori was also killed in action. The photo of Soyen reciting a sutra together with Teishin Kawakami (Jodo Shinshu Hongwanji-ha) in front of the lined-up war dead maintains its ability to shock (6-06).

How should we reconcile the seeming discrepancy between the progressive stances of the Soyen we have seen in the preceding chapters and his dedication to his duties as battlefield chaplain during the Russo-Japanese War? Yet, his appearance in this image may in fact be symbolic of the modernity of Japanese Buddhism which was still reeling from the Haibutsu Kishaku (abolish Buddhism and destroy Shakyamuni) movement and the loss of temple property following the Meiji Restoration (1868). For Engaku-ji Temple, which was founded by Tokimune Hojo (1251-1284) after overcoming the Mongol invasions of Japan, it was required

6-01	<i>Goma Nisshi</i> (Diary of Subjugating Demons)	Soyen Shaku	1904	Keio UL
6-02	Court rank diploma of Juichii (Junior First Rank) for Tokimune Hojo		May 17, 1904	Engaku-ji
6-03	Calligraphy by Soyen Shaku "Emperor Jimmu"	Soyen Shaku	Meiji - Taisho Period	Engaku-ji
6-04	Group photograph on the deck of the Hitachi Maru		April 24, 1904	Tokei-ji
6-05	Photograph taken during visit to the First Field Hospital		May 1904	Tokei-ji
6-06	Photograph of Soyen Shaku conducting funeral rites during the Russo-Japanese War		May 27, 1904	Tokei-ji
6-07	Correspondence of Daiko Furukawa (addressed to Soyen Shaku)	Daiko Furukawa	May 7, 1904	Tokei-ji
6-08	Notebook 1 of Soyen Shaku (diary account of service in the Russo-Japanese War)	Soyen Shaku	May 17, 1904	Tokei-ji
6-09	<i>Kan katto</i> (Japanese translation of Sermons of a Buddhist Abbot)	Soyen Shaku	Published 1907	Keio FMC
6-10	Correspondence of Motojiro Akashi (addressed to Soyen Shaku)	Motojiro Akashi	April 14, 1915	Tokei-ji
6-11	Photograph of Soko Uemura		Around 1904	Tokei-ji
6-12	<i>An Introduction to Philosophy</i> (from the library of Soko Uemura)		Published August 1895	Tokei-ji
6-13	Correspondence of Soko Uemura (addressed to D.T. Suzuki)		May 13, 1905	Tokei-ji
6-14	Notebook 7 of Soyen Shaku (account of war death of Soko Uemura)		January 14, 1906	Tokei-ji
6-Ref.	Soko-to monument, Tokei-ji Temple			

that this war should also propagate Buddhist teachings as a narrative of "subjugating demons" in a prayer to protect the nation.

On the other hand, Soyen wrote in a letter at the time of losing his beloved disciple Soko Uemura that when he thought about the hardships wrought on "countless

families" by "losing their loved ones," he could not help but feel "anguish in his heart" (6-14). He also left a letter that looked coldly upon the "self-conceit" of the Japanese people who he saw as "drunk on victory" as something "truly dangerous." Soyen's complex state of mind is highly suggestive of the issues posed by "modernity" for Japan.

Chapter 7: Zen Meditation and Relationships with Cultural Figures

Soyen's "Registry of Zen practitioners" (from 7-2 to 4) lists the names of people from political, commercial, and cultural circles. Tesshu Yamaoka (1836-88) was a Zen practitioner from the time of Kosen, and he sent a gift of money to cover the travel expenses of studying abroad in Ceylon along with a scarecrow drawing (7-1). Soseki Natsume participated in Zen meditation in 1894 through the introduction of his friend Torao Suga (1864-1943), and he stayed in Kigen-in (sub-temple at Engaku-ji) together with D.T. Suzuki. A letter (7-6) showing Soseki's exchanges with trainee monks has found its way to Kigen-in.

Soyen also established a relationship with Tenshin Okakura (1863-1913), who sought Japanese works in the fine arts with a global appeal. Tenshin witnessed the championing of Japanese art at the World's Fair: Columbian Exposition, as well as the success of Soyen's speeches to the World's Parliament of Religions held concurrently in Chicago. This prompted him to arrange a prize competition for Buddhist paintings on the theme of "The Gospel of Buddha, Compiled from Ancient Records" by Paul Carus and translated by D.T. Suzuki, welcoming Soyen and Paul Carus as members of the competition's adjudication panel.

Furthermore, Soyen was in contact with Sankei Hara (1868-1939), an entrepreneur from Yokohama who collected antique artworks and supported Tenshin Okakura along with eminent Japanese artists. Hara was introduced to Soyen by Yozo Nomura (1870-1965), who served as the translator at the World's Parliament of Religions and went on to establish a company dealing in antique artworks for non-Japanese called "Samurai Shokai" in Yokohama. Young Japanese artists like Seison Maeda regularly frequented Hara's residence in Honmoku. Soyen is said to have been given the Japanese-style calligraphy "Gazen sanmai ni iru (Zen Painting samadhi)" (7-7) to Seison when he was

7-01	Drawing of a scarecrow	Tesshu Yamaoka	February 1887	Tokei-ji
7-02	First registry of Zen practitioners under Soyen Shaku (including Osachi Hamaguchi, Kinnosuke [later Soseki] Natsume etc.)		May 1892 - May 1899	Tokei-ji
7-03	Second registry of Zen practitioners under Soyen Shaku (including the Russells, Tai Hasegawa, etc.)		June 1899 - January 1917	Tokei-ji
7-04	Third registry of Zen practitioners under Soyen Shaku (including Kyoko Natsume, Shinpei Goto, etc.)		January 1917 - 1919	Tokei-ji
7-05	Correspondence of Soseki Natsume (addressed to Keido Tomizawa)	Soseki Natsume	April 22, 1915	Kigen-in
7-Ref.	Manuscript of <i>Mon</i> ("The Gate")	Soseki Natsume	1910	Daitokyu Kinen Bunko
7-06	Correspondence of Soyen Shaku (addressed to Mitsuie Abe)	Soyen Shaku	September 11, 1912	Tokei-ji
7-07	Calligraphy by Soyen Shaku (<i>Gazensanmai ni iru</i> - Painting samadhi)	Soyen Shaku	Meiji Period	Tokei-ji
7-08	Paint palette/brush (used by Seison Maeda)		Meiji - Taisho Period	Denshu-an
7-09	Depiction of plum flowers	Seison Maeda	Meiji - Taisho Period	Tokei-ji
7-10	Depiction of a Kannon in white robe	Seison Maeda	Meiji - Taisho Period	Tokei-ji
7-Ref.	Former studio of Seison Maeda, Denshu-an Temple			
7-11	Depiction of trout	Sankei Hara	Meiji - Taisho Period	Tokei-ji
7-12	Depiction of Nyoirin Kannon (the Bodhisattva of Compassion)	Reika Kikkawa	Meiji - Taisho Period	Tokei-ji
7-13	Depiction of Soyen Shaku *Term 2 only	Ryuu Shimazaki	Taisho Period	Tokei-ji
7-14	"Engaku-ji," article collected in <i>Soshiden</i> by Yone Noguchi	Yone Noguchi	Published 1943	Keio UL
7-Ref.	Mu (Photograph: Ryota Atarashi)	Isamu Noguchi		
7-Ref.	Noguchi Room (Photograph: Takeshi Taira)			

struggling for inspiration.

Items discovered as we conducted a survey in preparation for this exhibition from Tokei-ji Temple, where Soyen spent his later years, are also worthy of attention

including works by Seison Maeda (7-9, 7-10), the "Nyoirin Kannon (the Bodhisattva of Compassion)" (7-12) by Reika Kikkawa (1875-1929), and a depiction of Soyen Shaku (7-13) by Ryuu Shimazaki (1865-1937).