



# **Ancient Buddhism in Japan: Sutras and Ceremonies in Use in the Seventh and Eighth Centuries A.D. and Their History in Later Times**

*M. W. De Visser*

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Berlin, Oesterheld & Co., 1923 . In Theravada Buddhism the Buddha himself is first named as an Arahata, as were his enlightened followers, since he is free from all defilements, without greed, hatred, and delusion, rid of ignorance and craving, having no "assets" that will lead to a future birth, knowing and seeing the real here and now. This virtue shows stainless purity, true worth, and the accomplishment of the end, Nibbana. In the Pali canon, Ven. states that he has known monastics to achieve Nibbana in one of four ways: \* one develops insight preceded by serenity ; \* one develops serenity preceded by insight; \* one develops serenity and insight in a stepwise fashion; \* one's mind becomes seized by excitement about the Dhamma and, as a consequence, develops serenity and abandons the fetters. This is one of the few works on arhats in china and japan. Scarce.

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