

NOTES

It has been customary in the history of Japanese Buddhism that any noted and saintly teacher of Buddhism is given a posthumous title of honour by the Imperial House. He will then be known as a *Kokushi* (national teacher) or as a *Daishi* (great teacher), the latter title which is considered higher and more honourary than the former being conferred generally upon the founder or reorganiser of a great sect. For instance, the founder of the Shin sect is known as "Ken-shin Daishi" (Great Truth-Seeing Teacher); the founder of the Jōdo sect is, "Yenkō Daishi" (Great Teacher of Perfect Light); that of the Shingon sect is "Kōbō Daishi" (Great Law Propagator); etc. While since the Restoration the relation between Buddhism and the Imperial House has been officially broken and the latter has formally nothing to do with religion of all kinds, the historical significance of Buddhism cannot very well be ignored so long as Japan remains what she is. All that Buddhism has been doing for the advancement of Japanese culture must be taken account of when the nation writes its history. It is probably due to this fact that on the one hand the Court is still concerned with the conferring of a posthumous title on the Buddhist saints of the past, and that on the other hand Buddhists, mostly conservative Buddhists, still dreaming of the past, are anxious of having their high priests honoured and decorated by the highest personage in the land. It so happened that Nichiren, the founder of the Nichiren sect, was without any honour ever given by the Imperial House, while Hōnen, the Jōdo founder, is the possessor of quite a number of such titles. The followers of Nichiren have been grieving over the fact for some time. This was taken notice of by the Court recently, and after

October this year Nichiren is to be known as "Risshō Dai-shi," Great Justice-Establishing Teacher.

This is in more than one sense going backward in the history of Buddhism, and those followers of the Buddha who are earnestly looking forward to a real revival of Buddhist spirit which consists in the attainment of Nirvana in one's inner heart and in its objective realisation, would like to see things moving forward instead of turning to the past. It may take some time, perhaps not in the very near future, that Buddhism casting its old worn-out garment will be ready for a fresh ablation. In the meantime this transition period produces many a phenomenon which is significant in various ways.

After the above was written, we read in the paper that one of the professors belonging to the faculty of the Nichiren College has made a vigorous protest against this conferring of the posthumous title on the founder of his sect; for according to him the whole business is entirely against the spirit of Nichiren who, standing so far above all worldly considerations was proud enough to call himself "son of a commoner" that he really was. There are many Nichireuites who warmly greet the protest. (While this was going to the press, the professor is reported to have been excommunicated by the authorities of the sect and driven out of the chair in the college.)

Daishōji is an old historical Buddhist temple noteworthy even in Kyoto where there are many such ones. It was first established towards the end of the fourteenth century and always presided over throughout its long line of succession by one of the Imperial princesses until recently. The Restoration in spite of its name was quite destructive in all such ancient traditions, and ever since 1868 the abbess of Daishoji was no more of the Imperial blood. The present one belongs

to one of the noble families closely related to the Court. As she is growing old she thought of a successor, who was found in the family of Marquis Kwasamin, an old court-noble. The successor so adopted has been brought up in this ancient nunnery since she was five years old,—so we are told, and as she has now reached her thirteenth year an ordination ceremony took place lately in the temple. After this she will no more don a layman's dress, a broad sash and flowing sleeves in gay colours are discarded for ever, and the regulation uniform in black will be her robe of renunciation. A young blooming girl whose jet-black hair will be shaven off her head within a month from this ordination day, is reported to have been a sight of pity among those who were witnesses to the ceremony. We do not know whether this feeling was the rightful one we ought to have on such occasions, but the fact remains that there is something irrational and artificial in the whole procedure of determining a successor to the nunnery. The only explanation lies in history. Apart from it, the whole thing has no signification whatever, when the real spirit of Buddhism alone is to be considered. The temple belongs to the Zen sect and is under the jurisdiction of Sökokuji, one of the Five Zen Monasteries of Kyoto.

While history is thus mirroring itself in the present, there is another side of it upon which we have to congratulate ourselves for the sake of progressive Buddhism. Popular lectures on Buddhism are much in demand outside the temple and official preaching halls, which means that the old, stereotyped, scholastic way of presenting the principles of Buddhism is not so well countenanced by the general public as it once was. Scholars do not confine their learned lectures within the holy walls of the colleges, and preachers, as they did in the beginning of all religion, come right out into the street among the masses who are more or less being alienated from the formal-

ism of ancient days. A series of articles on the Shin sect teaching, which was written by the Acting Abbot of the West Hongwanji and was published in the Osaka Mainichi, is now out in bookform. This appears like a matter of ordinary importance to some of us, but, judging from the history and tradition of Buddhism in Japan, there are one or two points we like to note. Up to now it has been an event of rare occurrence that a personage in such an exalted position as the Acting Abbot of Hongwanji should speak directly to the general public, much less write a series of articles in a daily paper under his own signature. Whatever writings or talks a Buddhist priest of the highest rank in the hierarchy might have, were mostly short, dry, formal, and altogether too abstract. And then no newspapers would ever dream of asking a Buddhist abbot to contribute to their columns, and the reason was not always economical. This state of affairs has now substantially changed, something of modern democratic ideas have permeated even through the hard shell of old style Buddhism. The extension movement of Otani Buddhist University is another sign indicating the awakening of a new spirit in the field of learning. Buddhist philosophy is to be expounded by modern thought for modern young men and women, who have no time to specialise themselves in the mastery of Buddhist thought, but who want to understand it according to the light of modern knowledge. Last year, Otani University had in Tokyo a course of popular lectures on various branches of Buddhist philosophy, and this year the university had another such course in Kyoto opened to the public generally. The lectures which were given at the Yamaguchi Buddhist Hall were well attended and eagerly listened to. Prof. Sasaki spoke on the metaphysical interpretation of the Kegon Sutra which is noted for its deep and penetrating insight into life; while Prof. Kaneko gave his views on the teaching of the Shin sect which it was his object to present

philosophically systematised. Prof. Sasaki and Prof. Yamabe also delivered some popular lectures on Buddhism in Osaka at the Mainichi auditorium, which were highly appreciated by the people of the commercial centre of Japan.

The history of Chinese Buddhism is at present one of the subjects engaging the diligent attention of Japanese scholars, many of whom have visited or are visiting that country just now. Among the many things Japan owes China in the development of her intellect and culture, there is one for which the Japanese ought to be most grateful. By this we mean the introduction of Buddhism; for through this fact it was made possible for us to come in contact with Indian thought. If not for the Indian and Chinese stimulation, Japanese genius might not have produced a galaxy of spiritual stars of the first magnitude such as Prince Shōtoku, Nichiren, Shiuran, Kōbō, Dōgen, Dengyo, Hakuin, Hōnen, etc. Hence the tide of scholarly pilgrimage to China. To cite a few notable instances, Dr Tokiwa's third trip which is now finished may yield another rich harvest. Mr Tanaka's expedition to T'ien Ling San, Tai-yun, resulted in photographing all the twenty-four caves which are filled with carvings of Buddhist statues executed during the Kao-Chi (高齊) and the Sui (隋) dynasty (A.D. 550-618). The caves being situated in remote and almost inaccessible parts of China have so far not been thoroughly studied, though the worth of the carvings is well known. These pictures, 70 in number, can be had now in collotype printed by Bun-yen-do, Tokyo. Prof. Ono, of the Shyūkyō Daigaku, who is a well-known authority on Buddhist art recently came back from a short trip in China. Prof. Inaba, of the Otani Daigaku, has started on an extended tour of scholarly observation chiefly in southern China. Being a scholar of T'ien-tai philosophy, he plans to travel personally through all the historical sites connected with the

itineration of the founder of the sect. There are other Buddhist monks and priests who yearly visit China to pay their homage to the tombs of the originators of their respective schools and also to get acquainted with their fellow-monks in the faith in the Middle Kingdom.

Along with the study of Chinese Buddhism, the study of the so-called "primitive Buddhism" is vigorously pursued by such scholars as Professors Uyi, Kimura, Tachibana, Akamura, Nagai, and others. Prof. Kimura's recent book on *Primitive Buddhism*, 原始佛教思想論, is a noteworthy one in which he endeavours to trace systematically and in the light of modern philosophy the main ideas as entertained by the early disciples of the Buddha in regard to the teaching of their Master. He calls his work a sort of modern reconstruction of the old Abhidharma philosophy. He believes that the original teaching of the Buddha was neither Hinayanistic, nor Mahayanistic, but that both elements were there waiting further development innerly as well as outwardly. He is not at all satisfied with the old orthodox way of dealing with the Agamas and the Vinaya texts by the so-called Mahayanists, nor does he countenance the attitudes of Pali scholars who refuse to see anything of Buddhism in its Mahayana representatives. One of his theses expounded in this book is that all the Buddhist ideas generally regarded as later developments and as not properly and directly derived from the Buddha are essentially those to be found in the earlier scriptures of Buddhism. That an inner linking of thought is traceable between certain of the Abhidharma philosophers and those of the Mahayana is gradually being recognised by Buddhist scholars. As time goes on, and as the texts in Pali, Sanskrit, Chinese, and Tibetan are more and more thoroughly studied and compared, the details filling up theoretical gaps will be properly traced. Prof. Kimura who is an untiring worker

promises to publish before long another book on studies concerning the compilation of the Abhidharma texts.

Another noteworthy book on Buddhism comes from a Tibetan scholar, Mr Yekai Kawaguchi, whose extensive travels in India and Tibet some years ago were widely taken notice of in the papers at the time. He is now quietly settled in Japan and engaged in writing and teaching. His latest work is a *History of Buddhism in India* compiled from Tibetan sources, of which the following six books have been made use of: (1) Lamrim rGyudpai Lamai rNamhar ngapa, (2) Vaidūrya dKarpoi gYasel, (3) dPag bSam lJon bSang, (4) Dampai Chhoski aKorlos bsGyur Ba, (5) rGya Cher LorPa, and (6) bDe gSheg gsTan Pai Chhos Byung. He mentions five more authorities which however have not been utilised in the first volume of his *History*—this alone so far having been published. It treats of the life of Sākyamuni. His method of compilation consists in picking out and arranging such passages in the Tibetan originals as are in accord with his critical judgment. He has translated, he remarks, only those lines that were considered reliable and based on facts. This was in a certain sense to be regretted, for it would have been far better to have one complete translation of a Tibetan text with all its shortcomings and improbable narrations if there were any. Some statements may be judged quite untrue by the compiler, but the very untruthfulness of them may suggest many circumstances of great historical importance. An old document is always best preserved just as it is in spite of its most apparent and gross inexactnesses. However, the author is to be thanked for what he has given us in this book, and our earnest wish is that he will ere long finish the second volume.

The first Tibetan grammar ever written in Japanese has

been compiled by Prof. Yenga Teramoto, of Otani University. He also travelled for some years in Tibet and India and Mongolia, and while in Tibet studied Buddhism in some of the noted Buddhist colleges there. Even since his return to Japan, he has been trying to publish a Tibetan textbook which can be made accessible to Japanese students of the language. Owing to the difficulties attendant on the procuring of the Tibetan type, he had to suspend his work, but in the meantime he has not been idle to see to it that the necessary font could be manufactured in Japan. This was finally accomplished, and with the assistance freely offered of the students of the Otani, we are now in possession of the first Tibetan textbook ever published in this country. The grammar opens with some photographic reproductions of Tibetan MSS, the preface deals with a brief history of Tibet, Tibetan language, and his own experience with Dalai Lama. The book also contains a full text of the *Hridaya Sutra* and Aśvaghosha's letter to King Kanika, of which the first is published in the present number of *The Eastern Buddhist* in the original Tibetan as well as in the Sanskrit.

Prof. Taiken Kimura is a prolific writer as we have mentioned before. We have hardly finished noticing his discourses on primitive Buddhist thought when we have now before us a new book entitled, *Studies of the Compilation of the Abhidharma Literature*. The Abhidharma as we all know is one of the Buddhist Triple Basket (*tripitaka*) of sacred books. The book was originally written for the degree of Doctor of Philosophy (*Bungakuhukushi*) at the Imperial University of Tokyo. It consists of five parts: the first deals with the origin and the compilation of the Abhidharma trying to trace its stages of development in Southern and Northern Buddhism; the second part attempts mainly to prove that Śāriputra's *Abhidharma* in Chinese translation and *Vibhanga* and *Puggala*

Pannatti in Pali are derived from one original source; the third section is concerned with the make-up of Chinese *Prajñāpāṭi*; the fourth treats of the compilation of the "Vibhāṣā," a repository of knowledge for the Sarvāstivāda school of Buddhism; and the last chapter of the book explains how the *Abhidharma-kośa* came to be written by Vasubandhu. The work is one of the results of the modern method of research applied to an old subject entangled in the maze of tradition and "authority," and reflects quite creditably on the scholarship of the author.

While the history of Buddhism in its literary and dogmatic aspect is a subject of great importance for scholars to make a thorough investigation after a modern method, there is another field in it equally urgently waiting philosophical interpretation or synthetical construction. To cite an instance. What is known as the Holy Path school of Buddhism is so diametrically opposed, at least apparently, to the Pure Land school, and yet they both belong to one constituent body of Buddhism, equally claiming to have come from one and the same founder of the faith; and in fact the followers of the two schools are not, contrary to our expectations, quarrelling over the differences and contradictions as they did some time in their history. The favorite method of bridging over the gap is to make the Buddha an all-wise and all-powerful "doctor of medicine" who gives remedies according to the nature of disease. Those who wanted to be born in the Land of Bliss after death will read the Larger Amitayūḥ Sūtra and find satisfaction therein, while those who wished to climb up laboriously the graded ascent of Bodhisattva-ship will do so by practising the various virtues of perfection and applying themselves to the study of the highly abstract metaphysics of Buddhism. This was all right as long as the intellectual dialect of olden days was still spoken and intelligible among

Buddhist scholars of modern Japan, but such is no more the case now, hence the efforts of the younger and progressive students to reconstruct the philosophy of Buddhism. Prof. Ryōshin Soga, of Tōyō Daigaku, is one of such scholars and a very prominent one. His recent book entitled, *Self-enlightenment and Salvation* (自證と救済) deals with various subjects pertaining more or less to the main text of the book which is a modern exposition of the Amida doctrine from the author's idealistic point of view. He is a devout follower of Shinran and a great scholar of the Yogicārya philosophy of Buddhism. His book is filled with deep thoughts and high reflections gained from a profound religious experience. It is therefore not a dry philosophical treatise, but in many passages the poet asserts himself.

Ex-Count Kōzui Otani, now of Shanghai, has written a great tirade against his own sect, over the western branch of which he once presided. Besides industrial and educational enterprises which are superintended by him, he edits and publishes a monthly Buddhist magazine called *The Mahayana*. Most of the articles are written by himself as was noticed in a previous number of *The Eastern Buddhist*, and the tirade referred to has appeared in the current number of *The Mahayana*. He thinks the Shin sect is altogether losing its original spirit and degenerating in every possible manner. Unless it is restored to its former simplicity and democratic ideals, he finds no use for it at present. Shinran had no ideas when he first proclaimed the teaching of absolute *tariki* (other-power) against the hierarchy and self-justifying asceticism of old-school Buddhism that his own sect would before long be reduced to the same category as the other. When Shinran declared that he had no "disciples" or followers but friends and comrades, did he ever imagine that his successors would be his worst enemy? The Ex-abbot wields his destructive

Vajra against his own fiercely and effectively. While it takes some time for the karma of history to exhaust itself and cease working out its evil consequences, such an impassioned protest coming as it does from such a personage may surely stir up the self-complacency of the old Buddhism and accelerate the progress of its resuscitation.

Magazines received: *La Revue Spirite*, journal d'études psychologiques et de spiritualisme expérimental, Paris.—*Islamic Review*, London.—*Rays from the Rose Cross*, the Rosicrucian Fellowship, Oceanside, California, U. S. A.—*Maha-Bodhi and the United Buddhist World*, Calcutta, India.—*Prabuddha Bharata*, or *Awakened India*, Mayavati, Almora District (Himalayas), India.—*Journal of Religion*, University of Chicago, Chicago, Illinois, U. S. A.—*Revista Teosofica*, organo oficial de la seccion cubana de la Sociedad Teosofica, Habana, Cuba.—*Occult Review*, London.—*Annals of the Bhandarkar Institute*, Poona City, India.—*Theosophy in Australia* the organ of the Australian section of the Theosophical Society, Sydney.—*The Aquarian Age*, an advanced thought magazine, published by the Aquarian Ministry, Santa Barbara, California.—*Theosophy in England and Wales*, London.—*La Rose + Croix*, revue mensuelle synthétique des sciences d'Hermès, Douai (nord), France.—*Buddhistischer Weltspiegel*, eine Zeitschrift für Buddhismus und religiöse Kultur, Leipzig.—*Zeitschrift für Buddhismus*, München-Neubiberg, Germany.—*O Theosophista*, órgão oficial de la seccão Brasileira da Sociedade Theosophica, Rio de Janeiro.—*The Esoterist*, published by Esoteric Brotherhood, Washington, D. C.—*Vedanta Kesari*, published by Sri Ramakrishna Math, Madras, India.—*The Quest*, London, England.—*The Rally*, organ of the International New Thought Alliance, London.—*The Vedic Magazine* and *Gurukula Samachar*, Lahore, India.—*Revista Astrologica*, Havana, Cuba.—*Reality*, New York City, New York.—*Kal-*

paka, Tinnivelly, India.—*Journal of the American Society for Psychological Research*, New York.—*Neu-Buddhistische Zeitschrift*, Berlin.—*Hindu Message*, Srirangam, India.—*Papyrus*, official organ of the Theosophical Society in Egypt, Cairo.—*The Theosophical Path*, Point Loma, California.—*Quarterly Journal of the Mythic Society*, Bangalore, India.—*Revue Theosophique Francaise, Le Lotus Bleu*, Paris.—*The Message of the East*, Vedanta monthly, Boston, Massachusetts.—*The Messenger*, official organ of the American Section of the Theosophical Society.—*Theosophisches Streben*, Leipzig.—*Shrine of Wisdom*, London.—*Reincarnation*, Chicago, Illinois.—*Self-Culture*, Tinnivelly, India.—*The Epoch and the Light of Reason*, Ilfracombe, England.—*Herald of Asia*, Tokyo.