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In Memory of Dr. Paul Tillich

Not only is the death of Dr. Paul Tillich on October 22, 1965, a great loss for Christianity but for Buddhism as well, for Buddhism has lost in him a dialogue companion and a co-searcher for human truth. Tillich was an outstanding Christian theologian who open-mindedly confronted non-Christian religions and who particularly exerted himself to engage in a searching conversation with Buddhism. It may not be too much to say that Paul Tillich was the first great Christian theologian in history who tried to carry out a serious confrontation between Christianity and Buddhism at their depths.

I first met Dr. Tillich one mid-September day in 1955 when I visited the Union Theological Seminary prior to my study there. Shaking hands with me, he appeared to me like a huge rock because of his broad shoulders and massive frame. Upon greeting him, however, I felt a kind of restlessness in him. Unlike his stout constitution, his eyes moved restlessly. This gave me an incomprehensible feeling.

Paul Tillich and Reinhold Niebuhr were two theologians with whom I particularly had wanted to study, so when I heard of Dr. Tillich's transfer from Union to Harvard Divinity School that academic year I was disappointed. However while at Union I occasionally visited Harvard to attend his lectures; and during my two years in America I never missed the sermons, lectures and the like that he often delivered in New York.

At his lectures his attitude was commanding and dignified; but when sitting on stage behind a speaker, as for example during a panel discussion, his eyes would wander and I would receive that same impression of uneasiness. From listening to him at various opportunities I came to think that the restlessness was perhaps related to his emphases on "the risk of faith," "doubt as an element of faith," "courage to be," and the "*in spite of* nature of Christian faith." It seemed the apparent restlessness had taken root deeply in his soul; an *esprit de finesse* involved in faith as "courage to be."

Tillich's *Systematic Theology* is as magnificent as a Gothic cathedral, yet is built strongly colored with existential elements peculiar to the present day. It is built not on the basis of *analogia entis*, but through the method

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of *correlation* working in polar tension between existential questions and theological answers.

As Professor Jerald Brauer mentioned in his tribute given at a memorial service, and published in *Criterion*, Tillich was, as he described himself, a man who always lived on the boundaries; between the holy and the profane, philosophy and theology, religion and culture, Europe and America, and being and non-being. His faith, in terms of "courage to be," and his *esprit de finesse*, somewhat colored with restlessness, were inseparably connected with his own existential life. Polar tension and dynamic synthesis were characteristic of Paul Tillich both in his life and in his theology. It was this characteristic that drove him into an encounter between East and West and also led him to visit Japan, where he confronted Buddhism with his whole existence.

During his Japanese visit in 1960, he lectured at various universities and visited many Buddhist temples and Shinto shrines; he conversed with Buddhist scholars and Buddhist and Shinto priests as well as with Christian leaders and missionaries. For three weeks he stayed in Kyoto; during this time his conferences and meetings with Buddhist scholars, and his various temple visits, were carefully planned by Professors Nishitani, Takeuchi, and other members of Kyoto University. As a member of the reception group I took Dr. and Mrs. Tillich to Daitokuji Temple, one of the head temples of the Rinzaï Zen School, and to Tōji Temple of the Shingon School. At Daitokuji Dr. Tillich seemed particularly to enjoy the tea ceremony performed by a Zen priest in a quiet tea-room of the temple. At Tōji he was apparently very much impressed by the esoteric atmosphere and the demonic expressions in the paintings and statues of that school. Under Dr. Shin'ichi Hisamatsu's guidance he visited the rock garden of Ryōanji Temple and the monastery of Myōshinji Temple.

In his visits to Buddhist temples his attention was much attracted to the nature of Buddhist truth which he found expressed in Buddhist fine arts. His interest in the actual power of Buddhism in contemporary Japan, which was to him a most serious subject, was reflected in questions to Buddhist scholars on various occasions. At the meeting he had with Buddhist scholars at Otani University, for instance, he raised the following three questions; "If some historian should make it probable that a man named Gautama never lived, what would be the consequence for Buddhism?"; "How is Buddhism 'at the top', represented by the founders, priests, monks, theologians and so on, related to the popular beliefs of the ordinary adherents or followers of Buddhist teachings?" and "To whom

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does a Buddhist pray, if he prays instead of meditating?"

The first question was asked from his long-standing concern about the problem of the historicity of Jesus. The second and third questions were directly connected with the actual religious experience in Buddhism. They referred to problems concerning the superstitious, mechanized, and demonized experiences in Buddhism: they lead to the question: "Is there in Buddhism any event which is comparable to the Reformation in Christianity, an attempt which bridges the gap between popular believers, who easily become superstitious, and the leading Buddhists, who have a clear realization of Buddhist truth?" Although Tillich discussed various theological, philosophical and practical problems, one of his basic interests was clearly this problem of demonization and its overcoming in Buddhism.

He was always open-minded and searching in his questions and discussions and Buddhist scholars responded to him wholeheartedly. My own impression, however, was that the communication was not always successful. He seemed to have felt he was not receiving satisfactory answers to his questions. Buddhists could not satisfactorily convey their basic ideas to him. Thus, —as he expressed at a meeting in Kyoto, —he was inclined to think that Buddhism, having had no experience of reformation, was therefore not liberated from demonization; a view which, I think, was not altogether correct. This probably stems partly from an insufficiency of communication through translation and partly from the fact that the Buddhist participants often represented different standpoints within Buddhism.

It surprised me to learn that after his return to America, he had talked about the impact he had received from Buddhism to the extent he was sometimes suspected of having become a Buddhist. His deep and positive appreciation of Buddhism—which if I am not mistaken was rather different from his evaluation of Buddhism in Kyoto—may be in part owing to his tender mind, whose quality was impressively expressed in words spoken in Kyoto: "This is my analysis up until today, but it might be different tomorrow because the impressions come upon me like waves, and I may be wrong in this analysis." The truth, though, might be that the experience of immersing himself in an actual Buddhist environment led him to become aware, in the last part of his stay in Japan and especially after his return to the United States, of the Buddhist reality.

His book *Christianity and the Encounter of the World Religions*, based on his Bampton Lectures at Columbia University, was the first publication expressing his encounter with Buddhism in a systematic way. I read it with great sympathy and appreciation in regard to his methodology

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as well as to his attempt at a 'Christian-Buddhist Conversation.' I also found him in this book going beyond the view he had expressed about Buddhism in Kyoto. Yet at the same time I noticed that in his 'Christian-Buddhist Conversation' Buddhism was still understood from a Christian perspective.

Professor Mircea Eliade's tribute, presented at the same memorial service for Dr. Tillich, and later published in *Criterion*, struck me because in it he disclosed that Tillich had wanted to write "a new *Systematic Theology*, oriented toward, and in dialogue with, the whole history of religions," and that this intention, combined with his renewed interest in History of Religions, emanated chiefly from his recent voyage to Japan. Indeed, with the death of Paul Tillich, Buddhism, and all world religions, have lost an irreplaceable dialogist and a truly great Christian theologian.

MASAO ABE

A BRIEF SURVEY OF BUDDHIST STUDIES IN POST-WAR JAPAN

General Trend: There has been, in post-war Japan, an obvious decline in closed, traditional and sectarian studies. In their place have come more systematic and more historical, open-minded studies of Buddhist thought. Although *shūgaku* or studies in denominational teachings are earnestly pursued in some living sects such as Zen-shū, Jōdo-shin-shū or Nichiren-shū, they seem to have changed their features in adapting themselves to the modern world. Philological text-studies remain abundant, especially in the field of Indian Buddhism. As for historical studies, we may say they have entered a new phase with the so-called socio-economic method. It is particularly conspicuous in studies on Chinese and Japanese Buddhism. The importance of Buddhism has been recognized, since the end of the war, by specialists of Japanese history and literature who, strange to say, had previously often tended to be indifferent to Buddhism and its influence upon Japanese culture. Buddhism, however, is still treated mainly in the field of comparative philosophy, especially in comparing Eastern thought with Western.

Dictionaries, Concordances, Indexes: The second, revised and enlarged edition of Mochizuki's *Bukkyō Dai-Jiten* (Encyclopaedia of Buddhism),

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originally 6 volumes, was published in 1955–63 with three additional volumes of terms and another volume of chronology making 10 volumes in all. *Bukkyō-gaku Jiten* (A Dictionary of Buddhist Study), Kyoto, 1950, and *Shin Bukkyō Jiten* (A New Dictionary of Buddhism), Tokyo, 1962, are newly compiled handy dictionaries. Shōzen Kumoi's *Pa-Wa Shō-Jiten* (Minor Pāli-Japanese Dictionary), Kyoto, 1961, is quite useful for beginners. *Chibetto-go Jiten* (A Tibetan-Sanskrit-Chinese Glossary) was compiled by Shūki Yoshimura and published in mimeograph form in Kyoto, 1955. Gadjin M. Nagao's *Index to the Mahāyāna-sūtrālamkāra*, Tokyo, 1958–61, a kind of exhaustive concordance to the important *Mahāyāna śāstra*, consists of two parts: Part I. Sanskrit-Tibetan-Chinese, Part II. Tibetan-Sanskrit and Chinese-Sanskrit. There is a plan to make up a word index for each volume of the *Taishō Tripitaka*; this will result in a 40-volume series, *Taishō Daizōkyō Sakuin* (Index to the *Taishō Tripitaka*). So far published are: No. 16 of the series, an index to the 29th volume of the *Taishō Tripitaka* containing the *Abhidharmakośa* and others; No. 5 of Vols. 9 and 10, containing the *Buddhāvatamsaka*; No. 3 of Vols. 5–8 containing the *Prajñāpāramitā*; No. 13 of Vols. 25, 26 and a part of 30 containing the *Mahāprajñāpāramitā-śāstra* and others. Kōgen Mizuno's *Nanden Daizōkyō Sō-sakuin* (Index to the Southern Tripitaka), 3 vols., 1959–61, contains Japanese-Pāli and Pāli-Japanese indexes to the *Nanden Daizōkyō* (Southern Tripitaka), a 65-volume series of Japanese translations of the entire *Pāli Tripitaka*. Ryōsaburō Sakaki's edition of the *Mahāvvyutpatti*, a Sanskrit-Tibetan-Chinese glossary of Buddhist terms originally compiled in Tibet in the 9th century, has been reprinted together with its indexes. A number of contributions by Japanese scholars have been sent to Ceylon for the *Encyclopaedia of Buddhism*, being edited by G. P. Malalasekera. The compilation of *Hōbōgirin: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises* was resumed in 1964 after a long break during and after the last war. The publication of U. Wogihara's *Bon-wa Jiten* (Sanskrit-Japanese Dictionary), too, is now being continued after a long interruption. *Japanese-English Buddhist Dictionary* (Eng.) published by the Daitō Publishing Company, 1965, seems useful to foreigners in studying Japanese Buddhist terms. The Sōka Gakkai's *Bukkyō-Tetsugaku Dai-jiten* (Major Dictionary of Buddhist Philosophy), 2 vols. published so far, has a strong sectarian view.

Bibliographies and Catalogues: Bungaku-Tetsugaku-Shigaku Bunken Mokuroku (Bibliography of Literary, Philosophical and Historical Studies)

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with special reference to studies on religion edited and published by the Japan Science Council, 1955, covers the period of Aug. 1945–Sept. 1954. The Research Institute for Humanistic Studies, Kyoto University, has published since the end of the war 3 volumes of *Tōyō-gaku Kenkyū Bunken Ruimoku* (Annual Bibliography of Oriental Studies) covering the period from 1944 to 1963. *A Bibliography on Japanese Buddhism*, The Cultural Interchange Institute for Buddhists (CIIB) Press, Tokyo, 1958, is a collection in English of documents on Japanese Buddhism written mainly in European languages up to July, 1958. *A Supplementary Issue of the Journal of Indian and Buddhist Studies* published in English in 1957 may provide English readers with useful information concerning indological and Buddhist studies undertaken in Japan during 1952–57. Another supplementary issue of the same Journal, *Index to Vols. I–XII*, published in 1965, contains a complete list of the titles, both in Japanese and English, of papers contributed to the first twelve volumes of the Journal. The Ryūkyō University Library has published *Bukkyō-gaku Kankei Zasshi Rombun Bunrui Mokuroku* (A Catalogue of Papers Concerning Buddhist Studies Contributed to the Main Domestic Periodicals) during 1931–55. *Chibetto Senjutsu Butten Mokuroku* (A Catalogue of the Tibetan Works on Buddhism), Sendai, 1953, gives us a detailed list of the non-canonical books of Tibetan Buddhism kept in the Tōhoku University Library. Ryūjō Yamada published *Bongo Butten no Shobunken* (A Bibliography of Research Material of Buddhist Texts in Sanskrit), Kyoto, 1959. *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library* compiled by S. Matsunami, Tokyo, 1965, is a detailed catalogue in English of more than 300 Sanskrit MSS which had been brought to Japan from Nepal by J. Takakusu and K. Kawaguchi in 1913. Fasc. 1 of Otani Tanjur Catalogue, a comparative analytical catalogue of the Tanjur (Treatise and Commentary) Division of the *Tibetan Tripiṭaka* (Peking edition) kept in the Otani University Library, as a sequel to *Otani Kanjur Catalogue*, 1930–32, was published in Tokyo, 1965.

Research Groups and Periodicals: Nippon Bukkyō Gakkai, (The Nippon Buddhist Research Association), formerly *Nippon Bukkyō-gaku Kyōkai*, was founded early in 1928. It publishes an annual report. After the war in 1952, *Nihon Indo-gaku Bukkyō Gakkai* (The Japanese Association of Indian and Buddhist Studies) was begun. This group's biannual journal offers a great deal of opportunity to younger scholars to have their work published. The total membership of the two associations is about 1,000.

While both of the above organizations cover the whole field of Buddhist

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study, there also exist other more specialized research societies. These have a smaller membership, usually persons concerned with a particular field. Among these societies are *Bukkyō-shi Gakkai* (Society of Buddhist History), *Bukkyō Minzoku Gakkai* (The Buddhist Folklore Society), *Bukkyō Geijutsu Gakkai* (The Society of Buddhist Fine Art), *Nihon Bukkyō Kenkyū-kai* (The Society for the Study of Japanese Buddhism). All these societies have their own specialized periodicals mainly published in Japanese.

All the Buddhist universities and other institutions of higher learning and advanced study also issue periodicals. These include Otani University's *Otani Gakuhō* (The Journal of Buddhist Studies and Humanities), Kōyasan University's *Mikkyō Bunka* (Quarterly Reports on Esoteric Buddhism), Taishō University's *Taishō Daigaku Kenkyū Nempō* (Memoir of Taishō University), Chion-in Bukkyō Bunka Kenkyū-sho's *Bukkyō Bunka Kenkyū* (Studies in Buddhism and Buddhist Civilization) etc., to which various kinds of papers on Buddhism are contributed.

Thus far, all the periodicals mentioned have been in Japanese. In 1921 an English journal, *The Eastern Buddhist*, was founded by Dr. and Mrs. D. T. Suzuki at Otani University and reissued in 1965.

Text Studies: After the war many important texts of Indian Buddhist philosophy were translated into Japanese either from the Sanskrit original or from Tibetan versions in consideration of their original Sanskrit form. These include: Vasubandhu's *Viṃśatikā* and *Trimśikā* together with Sthiramati's commentary and Vinitadeva's sub-commentary; the first part of Candrakīrti's *Prasannapadā*; the 3rd chapter of Vasubandhu's *Abhidharmakośa* together with Yaśomitra's *Sphūṭārtha*, a commentary to that; Asanga's *Mahāyāna-sūtrālamkāra*; Sāramati's *Uttaratantra*, etc. Susumu Yamaguchi and Hakuju Ui are pre-eminent in this field. Buddhaghosa's *Aṭṭhasālinī* has been translated from Pāli by Genjun Sasaki in his *Bukkyō Shinri-gaku no Kenkyū* (A Study of Buddhist Psychology), Tokyo, 1960. The last portion of Tson-kha-pa's *Lam-rim chen-mo* (The Greater *Bodhi-mārga-krama*, or Steps on the Way to Enlightenment) was translated from Tibetan by G. M. Nagao in his *Chibetto Bukkyō Kenkyū* (A Study of Tibetan Buddhism), Tokyo, 1954.

As for the Chinese Buddhist texts, Japanese scholars today, not satisfied to read them in the traditional way of *kundoku*, i. e., a special method of metaphrastic rendering of classical Chinese into an archaic style of literary Japanese, have tried to translate them directly into current living Japanese. Such translations have been made for Sêng Chao's *Chao-lun* (The Book of

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Chao) by Z. Tsukamoto and others; *Ta-sheng ta-i-chang* (a series of questions and answers held between Hui-yüan and Kumārajīva) and *Hui-yüan wen-chi* (a collection of all the surviving writings of Hui-yüan) by E. Kimura and others; and *Wei-shou shih-lao-chih* (Wei-shou's Records on Buddhism and Taoism) by Z. Tsukamoto.

Historical Studies: Scholars of Indian Buddhist history have tried to uncover the deepest springs of Mahayana: how it emerged from primitive Buddhism; how it developed its clerical as well as lay order; where the source of its thought-stream can be found. There have been published such works as: *Daijō Bukkyō no Seiritsu-shi-teki Kenkyū* (A Historical Study of the Making of Mahayana Buddhism), Tokyo, 1954; *Daijō Bukkyō Seiritsuron Josetsu* (An Introduction to the Study of the Making of Mahayana Buddhism), Tokyo, 1959, edited by Shōson Miyamoto. Egaku Mayeda published *Genshi Bukkyō Seiten no Seiritsu-shi Kenkyū* (A History of the Formation of Original Buddhist Texts), Tokyo, 1964, in which he tried to distinguish the stages of historical development found in the early Buddhist texts and to seek out their original form.

The manner of the acceptance of Buddhism by the Chinese people has been clarified by students of Chinese Buddhism. The main points are: Buddhism's conflict in the early stage with the faith, morals, folk-customs and the way of thinking of the Chinese people; Buddhism's gradual modification and final popularization in the course of being accepted by Chinese society; and its transformation in recent China into a rather vulgar form of a faith of the masses. One mode of Buddhist thought is viewed from the socio-economic viewpoint in Jōichi Abe's *Chūgoku Zenshū-shi no Kenkyū* (A Study of the History of Chinese Zen), 1960. Sōkichi Tsuda's *Shina Bukkyō no Kenkyū* (A Study of Chinese Buddhism), Tokyo, 1957, is a unique work by a veteran scholar of the cultural history of China and Japan. An attempt to clarify the Buddhism of pre-Sui China occurs in such works as: Enichi Ōchō's *Chūgoku Bukkyō no Kenkyū* (A Study of Chinese Buddhism), Kyoto, 1958.

The medieval history of Japanese Buddhism has interested not only scholars of the history of Buddhism but of Japanese history in general. For example, Kazuo Kasahara's *Ikkō Ikki no Kenkyū* (A Study of the Ikkō Revolt), Tokyo, 1964; Enjun Miyazaki's *Shinran to sono Montei* (Shinran and his Disciples), Kyoto, 1957; Toshihide Akamatsu's *Kamakura Bukkyō no Kenkyū* (A Study of Buddhism in Kamakura Period), Kyoto, 1957; Taturō Fujishima's *Eshinnikō* (Lady Eshin), Niigata, 1956; Saburo Iyenaga's

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Chūsei Bukkyō Shisōshi Kenkyū (A History of Buddhist Thought in the Middle Ages), Kyoto, 1963, etc. Zennosuke Tsuji, the eminent historian of Japanese Buddhism, has accomplished his life work, *Nihon Bukkyō-shi* (History of Japanese Buddhism), 10 vols., Tokyo, 1944-56. Also Jikō Hazama's *Nihon Bukkyō no Kaiten to sono Kichō* (Development of Japanese Buddhism and Its Keynote), 2 vols., Tokyo, 1948, and Jōkai Hiraoka's *Tōdai-ji Shūshō Shōnin no Kenkyū narabini Shiryo* (Shūshō Shōnin of the Tōdaiji Temple: A Biographical Study and the Source Materials) 1958-60, 3 vols., are elaborate and highly appreciated works on the Japanese Buddhism of the Heian-Kamakura period.

Text Publication: A notable achievement in this field is a photographic reprinting of the whole *Tibetan Tripiṭaka* (Peking edition). Under the supervision of Otani University it was first begun in 1955 and finally accomplished in 1958 by the Tibetan Tripiṭaka Research Institute, with Dr. D. T. Suzuki as the president. The contents of the entire *Tibetan Tripiṭaka* are now available to scholars all over the world in 150 reprinted volumes.

Some Sanskrit Buddhist texts have been newly edited and published by Japanese scholars. These include: *Ratnamālāvadāna* by Kanga Takabatake, Tokyo, 1938-54; *Suvikrāntavikramīparipṛcchā* by Ryūshō Hikata, Tokyo, 1958; *Madhyāntavibhāgabhāṣya* by Gadjin M. Nagao, Tokyo, 1964; *Sukhāvattovūha* by Atsueji Ashikaga, 1965.

In the field of Chinese and Japanese Buddhism, too, efforts have been made to produce perfectly collated and carefully edited texts to serve as basic materials for further study. These include: *Shōwa Shinshū Hōnen Shōnin Zenshū* (The Complete Works of Hōnen Shōnin), new edition, by Kyōdō Ishii, 1955; *Shinran Shōnin Zenshū* (The Complete Works of Shinran Shōnin), 18 vols., by Kōdo Yasui and others, 1957-61; *Kyōwōgokoku-ji Monjo* (Kyōwōgokoku-ji Manuscripts) by Toshihide Akamatsu, 1962-; *Nichiren-shū Shūgaku Zensho* (The Complete Collection of the Works of the Nichiren Sect) revised and enlarged, 1960-. The reprinting of the *Taisho Tripiṭaka* is still going on. Of the entire 85 volumes, more than 30 have been published so far.

Archaeological Studies: The materials uncovered by Japanese archaeological expeditions to Buddhist sites in Central Asia and China before and during the last war have been under investigation. Some of the results which

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have appeared thus far include: the 32-volume *Unko Sekikutsu* (Yün-kang Cave), Kyoto, 1951-56; *Kyoyō-kan* (*Chu-yung kuan*), 2 vols., Kyoto, 1955-58; *Saiiki Bunka Kenkyū* (Monumenta Serindica), 6 vols., Kyoto, 1958-63, etc.

In 1958-59 an archaeological expedition headed by G.M. Nagao, the first of its kind from Japan, was sent to Buddhist sites in India, to carry out several surveys and an excavation. Other archaeological expeditions have been sent to West Pakistan and Afghanistan since then, including Seiichi Mizuno and Takayasu Higuchi among the members. Mizuno has published the results of his recent research tour, *Haibak and Kashmir-Smast*, Kyoto, 1962. A study entitled *Chūson-ji* (The Chūson-ji Temple), Tokyo, 1959, is the result of archaeological research conducted in 1952-3 under the guidance of Mosaku Ishida at the Chūson-ji, a great temple founded in the Fujiwara Period and located in northeastern Japan. The sites of the great Nara temple such as the Asuka-dera, the Kōfuku-ji and the Gangō-ji, were also investigated archaeologically during the years 1950-60, and their respective reports published.

Other Special Studies of Note: Studies in Indian logic in general and Buddhist logic in particular flourish among young scholars as Hidenori Kitagawa, Yūichi Kajiyama, Masaaki Hattori, Hiromasa Tosaki, Hōjun Nagasaki and others, most of whom have had the experience of studying the subject in India under the guidance of scholars and pundits there.

The number of scholars who can make good use of Tibetan source-materials in studying Buddhism is now far larger than in pre-war time. The completion of the reprinting of the *Tibetan Tripitaka* may spur the growth of Tibetan studies. An authoritative grammar, *Chibetto-go Koten Bumpō Gaku* (A Grammar of Classical Tibetan), was written by Shōju Inaba. Scholars such as Hakuyu Hatano, Hisashi Satō and Shōju Inaba are working with foreign scholars in clarifying the history of Tibetan Buddhism, which has thus far remained rather obscure. Satō and Inaba published a Japanese translation of the *Hu lam deb ther*, a Tibetan chronology, Kyoto, 1964.

Ichirō Hori, Shigeru Gorai and others are specializing in the folklore of Japanese Buddhism. Publications include: Hori's *Nihon Shakyo no Shakai-teki Yakuwari* (Social Functions of Japanese Religions), Tokyo, 1962; Gorai's *Nembutsu Geinō no Seiritsu-katei to sono Sho-ruikei* (Nembutsu Amusements: Their Formation and Types), Annal Report of Research of Otani University, 1961.

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Studies on the *vinaya* rules as well as on the monastic order of early Buddhism are found in: Ryūzan Nishimoto's *Shibun-ritsu Biku-kaihō Kōsan* (Lectures on the *Bhikṣu-Prātimokṣa* of the *Dharmaguptakas*), Kyoto, 1955; Akira Hirakawa's *Ritsuzō no Kenkyū* (A Study of the Vinaya Piṭaka), Tokyo, 1960; Mitsuo Satō's *Genshi Bukkyō Kyōdan no Kenkyū* (A Study of the Early Buddhist Order in the Vinaya Piṭaka), Tokyo, 1963; Mizumaro Ishida's *Nihon Bukkyō ni Okeru Kairitsu no Kenkyū* (A Study of the Vinaya Rules in Japanese Buddhism), Tokyo, 1963.

Buddhist influences on Japanese literature are studied in: Reikan Tsukudo's *Shūkyō Geibun no Kenkyū* (Studies in the Literature of Religions), Tokyo, 1949; Giken Nagai's *Nihon Bukkyō Bungaku Kenkyū* (Studies on Japanese Buddhist Literature), Tokyo, 1957; *Bukkyō Bungaku Kenkyū* (Studies on Buddhist Literature), Vol. 1, 1963; Vol. 2, 1964; Vol. 3, 1965; published by the Bukkyō Bungaku Kenkyū-kai, Kyoto.

In the field of Abhidharma study, there are: Issai Funahashi's *Gō no Kenkyū* (A Study of Karma Theory), Kyoto, 1954, and Kōgen Mizuno's *Pāri Bukkyō o Chūshin to shita Bukkyō no Shinshiki-ron* (The Problem of Mind or Consciousness in Pāli Buddhism), Tokyo, 1964. The former treats of an important subject in Sarvāstivādin philosophy and the latter is concerned with the theory of mind in Theravāda Abhidharma.

Cooperative Works: One of the distinctive features of post-war Buddhist studies in Japan is the cooperative or joint study on a common subject by scholars who may belong to different institutions and who may specialize in different fields of study. Such projects can produce penetrating, many-sided investigations on an extensive scale. From these joint studies have come such highly esteemed volumes as: *Jōron Kenkyū* (Studies on Chao-lun), Kyoto, 1955, edited by Zenryū Tsukamoto; *Bukkyō no Kompon Shinri* (The Fundamental Truth of Buddhism), Tokyo, 1956, ed. by Shōson Miyamoto; *Eon Kenkyū* (Studies on Hui-yūan Vol. 1, Texts and Translations. Vol. 2, Researches), Kyoto, 1960, ed. by Eiichi Kimura; *Kegon Shisō* (Studies in the Thought of the Buddha-avatamsaka-sūtra) edited by Kumatarō Kawada and Hajime Nakamura, Kyoto, 1960; and *Hoke-kyō no Shisō to Bunka* (A Comprehensive Study of the *Saddharmapuṇḍarīka* and its Influence) edited by Yukio Sakamoto, Kyoto, 1965, are also a result of such joint studies on the important Mahayana sūtra, its textual formation, its prevalence and influences upon philosophical and religious thought in China and Japan.

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Popularization of Buddhism: The canonical texts still used in the different sects of Japanese Buddhism are usually those translated into, or originally written in, classical Chinese. Consequently, they are extremely difficult for the lay public to understand. Some scholars intend to put their vast knowledge of Buddhism at the service of general readers. They have attempted to translate or rewrite important Buddhist books into easily understood, everyday Japanese from original texts. Some examples are: Hajime Nakamura's *Budda no Kotoba (Suttani-pāta)* from Pāli, Ensho Kanakura's *Satori e no Michi (Bodhicaryāvatāra)*, Nakamura and Kazuyoshi Kino's *Hannya-shin-gyō-to-Kongō-hannya-kyō (Prajñāpāramitāhṛdaya and Vajracchedikā)* and Yutaka Iwamoto's *Hoke-kyō (Saddharama-buṇḍarīka)*, from Sanskrit; Daiei Kaneko's *Kōgo-yaku Kyō-gyō-shin-shō (Kyō-gyō-shin-shō)* from classical Japanese; and, *Butten* (some sūtras and śāstras from Sanskrit, Tibetan or Chinese), by Nakamura and others in Vol. 7 of *Sekai Koten Bungaku Zenshū* (Series of the World Classics).

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