

## NOTES AND CORRESPONDENCE

IT was some time ago that Dr Bunyu Nanjo, President of the Otani Buddhist University, completed a revision of the *Lankavatara Sutra* after elaborate codification of the various MSS., but owing to difficulties in obtaining the Devanagari characters in this country, the printing of Dr Nanjo's MS. has been delayed. But thanks to the indefatigable and most devoted efforts on the part of his students, he will be able before long to see the publication of the aforesaid Buddhist text, the first undertaking of the kind ever attempted in Japan. The making of the matrixes, the casting of various types of the Devanagari, their finish and final setting in a galley—these are all being done by the disinterested students, as a work of this nature promises no commercial return. The *Lankāvatara Sutra* is one of the important Mahāyāna writings, in which the doctrine of the Tathāgata-garbha and Alayavijñāna is expounded, and it is noted as the text book which Bodhi-Dharma, the founder of Zen Buddhism in China, handed to his disciple, Yeka, as containing the main principles of his teachings.

Dr Zennosuke Tsuji, of the Tokyo Imperial University, has been awarded a prize by the Imperial Academy for his work on the history of Japanese Buddhism. The learned author has unearthed from piles of old documents preserved in various temples and other places many obscure and hitherto altogether neglected points in the Buddhist records of Japan. Some of the historical personages whose political careers completely overshadowed their inner lives appear in this work in quite a different colour from what has popularly

been known. The author also proves how thoroughly the teachings of Buddhism permeated the life of the nation. The book is intensely interesting reading.

In the death, on April 25, of the Right Reverend Kwam-mu Horio, of the Jodo Sect, who was the Lord Abbot of Zojoji, Tokyo, we lose one of the old school representatives of Buddhism. He was over ninety when death overtook him in the midst of his religious function. His whole life was devotion itself. Such a loss is hard to replace in these days.

Reverend Sekizen Arai, of Sojiji, which is one of the main temples belonging to the Sôtô Sect, departed for America early in June, to attend the dedication of a new Sôtô temple built in Honolulu. After that, he is expected to proceed to the United States of America on a general tour of observation.

Mr Yenga Teramoto, professor of the Tibetan language, in Otani Buddhist University, has just completed a Japanese translation of a *History of Buddhism in Khotan* by an anonymous native writer who compiled the book in 1187, of the Western era, while he was in Tibet. The materials utilised by the author comprise such works as "Prophecies Concerning Khotan" by Samgha Vardhana, an Indian monk who visited Khotan in the seventh century, and the Sutras known in Chinese as the 大集月藏經 and 無垢光天請問經. The history opens with accounts of the first establishment of the kingdom of Khotan by Gostana, son of king Asoka in 253 B. C. It tells in detail how Buddhism was first introduced there by the Indian monk Vairocana in 83 B. C., when Vijana Sambhava was the reigning king of the country; it also tells in what relations the country stood as far as Buddhism was concerned to the neighboring nations in central Asia as well as to Tibet and China. The work extends as late as 1187 A. D. and besides the

history of Buddhism it is full of enlightening records concerning the culture and political status of the country generally. One interesting fact is that while Khotan is sometimes regarded even as the original birth-place of the Mahāyāna Buddhist scriptures the author of the present work seems to have made use of some of the so-called Southern Buddhist documents as is seen in some of the words he mentions. Another item of significance is that the work refers to two Kanishkas, that the one styling himself as Kanika lived in the first century before Christ while the other properly known as Kanishka reigned in India early in the first century after Christ. When this important translation in Japanese is made accessible to the public, we will make further and fuller note of it.

We intended to compile a list of the Buddhist periodicals published in this country, sectarian and unsectarian, followed by the titles of some of the more important articles that have recently appeared in them. For such a list will show Buddhist students abroad what kind of work is going on in Japan with regard to the scholarly activities in this field. Unfortunately, however, this is to be postponed yet for some future number.

The Eastern Branch of Hongwanji has recently completed collecting statistics regarding its various fields of activity. We are told that the census shows many interesting and informing results. When the other Buddhist sects follow this example we shall be able to know the exact status of Buddhism in Japan. The Eastern Hongwanji expects to take a census every five years after this. In one of the coming numbers some of the results may be published.

Professor Gessho Sasaki, of Otani University, and one of the organisers of the Eastern Buddhist Society, will start on