

NOTES

THE following extract from *The Buddhist Review* (January-February, 1922) is partly reprinted here, for we are in full sympathy with its editors in their idea of forming the International Buddhist Union :

On the afternoon of January 4th a meeting of the Buddhist Community in London was convened at 3, Upper Woburn Place, W.C. to consider the taking of immediate steps for the establishment of Headquarters for the International Buddhist Union, and for the Buddhist Society of Great Britain and Ireland. The Hon. E.C.F. Collier (Chairman of the Buddhist Society of G. B. and I.) presided.

Captain J. E. Ellam said that since the International Buddhist Union was inaugurated as the result of a suggestion made at the consecration of the Sri Dharma Rajika Chaitya Vihara in Calcutta, in November, 1920, it had made great strides in the direction of becoming a most powerful organisation of the Buddhist *renaissance* and of the world-wide Buddhist movement. Following upon correspondence with the Ven. the Anagarika Dharmapala, General Secretary of the Maha-Bodhi Society in Calcutta, he had, during the past year, been in communication with the Buddhist Societies which are most active in various parts of the world in the work of Buddhist propaganda. The following is the list of Societies which have agreed to support the International Buddhist Union, and are now affiliated with it, and the names of those who have undertaken to act as Honorary Correspondents of the I.B.U. brought up to date :—

America :—SAN FRANCISCO—Rev. R. Clarke (Buddhist Church of San Francisco), Dr. G. Fris Holm; NEW YORK—Creston Coigne; OREGON—E. E. and E. L. Grieve; PHILADELPHIA—Mrs. Irene Taylor; CONNECTICUT.—H. E. Adams.

Australasia :—G. M. Cutten.

Austria :—VIENNA—Dr. E. Lenard.

British West Indies : Miss Clarimond.

Bulgaria :—SOFIA—R. Davies.

Burma :—U Kyaw Yan (Society for Promoting Buddhism in Foreign Countries); Maung Thawin (Buddhist Research

Society); U Kyaw Hla (Buddhist Tract Society); Shewbo Buddhist Association; Maha-Bodhi Society; Young Men's Buddhist Association.

China :—PEKING—Mme. Alessandra David-Neel; SHANGHAI—Wang Yu-tsih; WEI-HAI-WEI—R. F. Johnson.

Ceylon :—J. B. Jayatilaka (Young Men's Buddhist Association); S. W. Wijayatilaka (Editor of the "Buddhist Annual" of Ceylon); Rev. K. S. Sumedha Thero; Maha-Bodhi Society.

Denmark :—Dr. C. F. Melbye (Buddhistisk Samfund i Danmark).

Federated Malay State :—SELANGOR—Klang Young Men's Buddhist Association; PORT SWETTENHAM—A. de S. Ratnaike; PERAK—A. T. Coupe; KUALA LUMPUR—H. J. de Silva.

Finland :—H. Valvanne.

France :—Captain H. S. Meysey-Thompson; M. Morin.

Germany :—MUNICH—Oscar Schloss (Bund für buddhistisches Leben); LEIPZIG—Dr. Karl Seidenstucker; Dr. Georg Grimm; Dr. F. Hornung.

Great Britain :—ENGLAND—Captain J. E. Ellam (The Buddhist Society of Great Britain and Ireland); IRELAND—W. Fowkes; SCOTLAND—H. M. Murray; WALES—A. L. Cobourn.

Honolulu :—Rev. M. T. Kirby.

India :—CALCUTTA—The Ven. the Anagarika Dharmapala (The Maha-Bodhi Society); LUCKNOW—R. H. Nixon; NEPAL—S. M. Baidya; POONA—Maung Kyaw Zan; TRAVANCORE—T. Padmanatha Pillay.

Italy :—ROME—Professor C. Formichi; NAPLES—E. Hoffmann.

Japan :—Professor D.T. Suzuki (Eastern Buddhist Society, Otani Buddhist University).

Mesopotamia :—C. E. F. Perera.

Siam :—Dr. J. A. Martinie.

South Africa :—BULAWAYO—J. Clack; JOHANNESBURG—E. A. McDonald.

Straits Settlements :—SINGAPORE :—W. M. de Alwis; PENANG—P. J. L. de Silva.

Switzerland :—C. T. Strauss.

Tibet :—Rev. Sunyananda Thero.

Captain Ellam referred to the formation of the Buddhist Society of Great Britain and Ireland, in 1907, of which he was the first General Secretary, and of the *Buddhist Review*

in 1909, of which he was the first Editor. He gave a brief outline of the history of the Buddhist Society in this country, and of its activities up to the present time, referring to the set-back of its work caused by the recent war, and its recent very active revival in 1921. He also explained how the old Headquarters of the Society came to be given up owing to the expiry of the lease in 1916.

The purpose of the International Buddhist Union, he said, is not to form a new society but to establish a bond of union, as its name denotes, between all existing societies and individual Buddhists throughout the world. Among its activities is the exchange of news, views and literature, and the furtherance of all progressive Buddhist movements. The Honorary Correspondents have kindly consented to keep the Secretary of the I.B.U. informed of all work which is being undertaken in the advancement of Buddhist scholarship and studies, of the publication of new books and other literature, translations, and discoveries of MSS., and the like, which may throw new light on Buddhist doctrines, history, art, antiquities and literature.

The work of perfecting such an organisation necessarily proceeds slowly if only on account of the great distances which divide many of the Buddhist Societies. But, as time goes on, it is hoped to make of the I.B.U. an effective means of co-ordinating Buddhist work and of directing it to the end of establishing the Buddhist Religion as a world-wide influence for good. The convocation of an International Buddhist Congress is already being discussed.

Dr. D. T. Suzuki writes from the Otani Buddhist University, Kyoto: "The idea of the International Buddhist Union is a fine one, and we heartily subscribe to it. The world knows what Christianity teaches, and it is the time now for Buddhists to proclaim what they think about life and humanity and the future of the world. I do not deny that there are distinctions between the so-called Hinayana and the Mahayana, but what we have now to emphasise is not the distinctions but the agreements. Buddhism must be presented as one. I am glad to know that good work is being done in England. Owing to the difficulties of language, the Japanese Buddhists have not been active internationally, but there is every sign pointing to the revival of Buddhism in Japan and, in fact, throughout the East. I wish every success to your splendid undertaking."

The Rev. K. S. Sumedha Thero, Principal of the Sri Wijaya Rahula College, says: "I am at one with you in the work of the International Buddhist Union. It will help to organise and to bring together in unison the different phases of the Buddhist teaching. Buddhism during the long period of some 2,500 years has not been without change. But such changes as are without value will disappear. The original purity of the Dhamma will reappear as the result of such a convocation,"—as the suggested International Congress.

In these expressions of opinion on the part of leading representatives of the two great Schools of Buddhism we find the true spirit of Buddhism,—that, whatever divergence of view-points there may be, whatever differences in the outward presentation of the same thing, nevertheless there is an underlying unity of thought. Buddhism, as presented to the more matter-of-fact, or, if we may say so, more materialistic Western mind, will present yet another aspect. But all these are but facts of the same Jewel of Truth. Our work is so to present it that it shall shine before the world, not as many but as one.

As the result of fifteen years experience, there is no doubt that there is a great interest in Great Britain, as elsewhere throughout the Western World, in the teachings of Buddhism, and many English people have already formally declared themselves Buddhists in religion. What is needed to increase the number of professed Buddhists in this country is an active propaganda in the way of lectures and literature. In order to carry on this work effectively, the Headquarters should be in some convenient and central position in London. There should be a lecture hall, shrine room, library, reading room, class rooms, offices, and an information bureau for the benefit of Buddhists visiting London. It would be of great advantage for young students coming to England for the first time to find such a centre, definitely and exclusively Buddhist. The function of the information bureau would be, among other things, to have a register of suitable boarding houses and apartments, the comfort and respectability of which could be guaranteed, and to look after and safeguard the interests of these students and others in every possible way. It has been suggested that a residential hostel should be established in connection with the I.B.U., but this is a scheme which must be left for future consideration. The immediate question is

that of the Headquarters on such general lines as have been referred to.

In conclusion, the speaker urged upon those present to represent to their friends in their respective countries what is being planned, and to invite their active co-operative in order to establish such Headquarters in London as shall be worthy of the dignity of Buddhism as a great World Religion, and of its long and glorious history.

A kind of Shinran revival is sweeping over Japan just at present, and it centers around his personality. Some years ago, about the time of the Japanese-Russian War, Nichiren, the founder of the Nichiren sect of Buddhism, was the chief figure of religious interest, especially among soldiers and nationalists. While the Nichiren creed is still a living power in certain quarters, it is now Shinran that is attracting the attention, chiefly of the intelligent classes of Japan. The publishers are busy in producing books on Shinran, the founder of the Shin sect of Pure Land Buddhism. They are of various kinds, some are literary, and some philosophical, while others treat of him from the humanistic point of view. The interest the people take in him lies principally in his humanness, and not always in his character as a religious leader or as the propagator of absolute "other-power" doctrine. Of course, his personality is inseparable from his leadership in a new religious movement. But the Japanese are at present regarding him as a character most human in the history of Buddhism in Japan. He was not a Buddhist saint as the term is generally understood. He was too richly endowed in human qualities to be such. He struggled hard against the stiff and inhuman conventionalism of the time. To assert his humanism was a most gigantic task in those days, but he was too true to himself to be a mere formal and lifeless follower of scholarly and ascetic Buddhism. He confessed his sinfulness and ignorance, left the orthodox school, and asserted his human weaknesses or rather virtues. This is what most appeals to the younger generations with modern education.

Nichiren was a symbol of virility, his strong personality rings through his writings, and his statue traditionally regarded as portraying his likeness evinces this in every line of its features. Moreover, he was an ardent patriot and nationalist.

His Buddhism was to propagate all over the world with Japan as the centre of the movement. This inspired the militarists of some years ago when a jingoistic spirit reigned in this country. But the halcyon days of militarism and shallow patriotism are gone, and with the waves of humanistic culture sweeping over Japan, Shinran and not Nichiren is now the chief object of interest and study.

The Tōji Shingon College is planning to compile a complete Shingon dictionary in commemoration of its twenty-fifth anniversary which will come on the first of March, 1923. A Shingon dictionary we have, which was published some years ago as noticed in the first number of this magazine, but being somewhat too concise it is not available for general readers. The College will organise a committee of editors among the professors under the superintendence of the President Chito Idzumi, and expects to finish the work in seven years.

The *Chyugwai Nippo*, the Buddhist daily, reports, quoting Mr Chang Tsun-yü, professor of science of religion, in the University of Peking, that Buddhism is regaining its influence in China for the past few years. This new movement is active in the larger centres of population such as Peking, Shanghai, Hang-chou district, etc. Buddhism in China has been for so many years a religion of cloisters as was the case in Japan and greatly overshadowed by Confucianism and Taoism. Against this state of affairs, liberal-minded and better educated Buddhists are trying to give life again to the moribund Buddhism. They publish magazines, of which the *Hai Chao Yin* (Voice of the Sea) and *Fō Chiao Yueh Pao* (Buddhist Monthly) are most important. (In this connection, Professor Yu's article in *The Journal of Religion*, September, 1921, entitled "Present Tendencies in Chinese Buddhism", will be read with much interest. The *Journal* is published by the University of Chicago.) Professor Chang is in Japan at present with the express purpose of studying the Shingon teaching which no more exists in China, whence it originally came to Japan, due to repeated persecutions during the Ming dynasty. Some of the Shingon writings by Japanese scholars have been translated into Chinese.

Dr. Junjiro Takakusu, Professor of Sanskrit, in the

Imperial University of Tokyo, is reported to be undertaking, backed by a wealthy organisation, a new edition of the Tripitaka. Since the Restoration (1868) we have had two new editions of it, one popularly known as the Condensed Edition (縮刷, condensed in size and not in the contents), 1880-5, and the other as the Manji Edition (卍藏經), 1902-5. The earlier edition is much prized on account of its accuracy and thoroughness, but it is not still quite free from misprints, omissions, and other imperfections. Professor Takakusu's plans are, we are told, not only to revise all these defects in the older copies, but mainly to re-arrange the whole literature on a scientific basis. The scholarship of the editor, let us hope, will bring the undertaking to a successful end.

Professor Daijō Tokiwa, of the Tokyo Imperial University, has just returned from his second trip in China, where he was engaged in a historical and scholarly exploration among the old Buddhist temples and monasteries. He brought some of the most important rubbings of the stone monuments found in those ancient landmarks. The trip this time lasted only three months, but judging from the number of rubbings he brought home, his tour must be regarded as eminently successful. He also made some discoveries in China, among which he identified quite a few monasteries belonging to the Soto branch of the Zen sect. Hitherto, almost all the Buddhist temples there were thought to be of the Rinzai sect. Partial and popular reports of his first trip were published in book-form with numerous illustrations last year and received quite favorably. The book is entitled *To the Land of the Old Worthies* (古賢の跡へ). We hope we shall be allowed again to share in the stock of knowledge thus recently accumulated by a learned and industrious scholar.

“The Wisdom of the East” series has *Buddhist Psalms* as one of its recent publications. This is an English translation of Shinran Shonin's poetic utterances known as *Sanjō Wasan* (三帖和讃), by Shugaku Yamabe and L. Adams Beck. In this kind of joint work, one source of much difficulty is that the English writer sometimes fails to grasp the full signification of the original text, while the native writer, in spite of his knowledge of English, may not quite fall in sentiment with the translation. In the present case, the

coöperation on the whole seems to have gone on successfully, on which the translators are to be congratulated. But while going over the text somewhat hastily, we have come across one instance where the author, Shinran, has been misrepresented. The verse 349 (p. 91) has :

“If we enter into the ark of the Holy Vow,
The spirit of mercy shall take part with self-endeavour”

This flatly contradicts the sense of the original lines which literally read :

“Now that we have entered the boat of universal vow,
We give ourselves up to the wind of great mercy.”

The meaning is, When a man believes wholeheartedly in Amida's vows to save every being, he surrenders himself, unreservedly and abandoning all his self-endeavour, to the great merciful heart of the Buddha. According to the translation in *Buddhist Psalms*, however, “self-endeavour” and “the spirit of mercy” are made to work together, which is quite contrary to the idea of Shinran; for the main thesis of the Shin sect as taught by Shinran is to do away entirely with “self-endeavour” and to abandon oneself unconditionally to the mercy and care of Amitabha Buddha. As a whole, however, the present translation will give English readers a general notion of what the Buddhist psalms are like as composed by the founder of the True sect of the Pure Land.

A third volume of the unabridged Buddhist dictionary (佛教大辭彙) is out at last. The dictionary as reviewed in the first number of this magazine is the work of the Bukkyo Daigaku (Buddhist University) under the auspices of the Western Hongwanji. It was compiled in commemoration of the 650th anniversary of the founder of the Shin sect. The work was first started in 1910. A volume of indices yet to be published completes this memorable undertaking. The whole work in three volumes contains 4632 pages, abundantly illustrated, and with many plates. Our first notice was not exact as to the size of the *Dictionary*, which measures $7\frac{1}{4} \times 10$ inches. While it is somewhat partial to the Shin sect in respect of its containing more Shin terms and phrases and biographical notes, it is the most complete of all the Buddhist dictionaries so far published and accessible in any language.

A group of young Korean students in Tokyo has started the publication of a monthly magazine called *The Red Lotus* (赤蓮) with the English title *The Young Buddhists*. It is written with Chinese and Korean characters and printed by a mimeograph. It sounds a general note of warning to the young Koreans to awake from a long sleep of peace and inactivity. Buddhism in Korea has been dreaming visions long enough, and it is high time for it to get resurrected.

The Chion-in, headquarters of the Jōdo sect, is planning to publish in English the life and teaching of Hōnen Shōnin in commemoration of the establishment of the temple. The manuscript is all ready, and as soon as funds are in, the publication will take place in America.

Rev. Kozui Otani, former abbot of the Western Hongwanji, who has settled himself in Shanghai for some time, now edits a Buddhist monthly under the name of *The Mahāyāna* (大乘). The first number came out in January this year; and each number contains some articles and commentaries of the sutras from his own pen.

Dr Hakuju Uyi, a new contributor to this number of *The Eastern Buddhist*, is professor of Indian philosophy and Buddhism in the Soto Zen College, Komazawa, Tokyo. He is well known as the author of *The Vaishesika Philosophy* which was published in 1917 by The Royal Asiatic Society, London.