

NOTES

THE educational authorities are reported to be considering how best to preserve the wooden blocks over 60,000 in number and now worth many million yen, that were once used for printing the Buddhist Tripitaka known as the Obaku edition (黄蘗版). Some of the blocks are badly worn out and require renovation, but most of them are still usable for printing, and in fact prints are taken from them even now. They are stored at present in one of the sub-temples called Hozoin in the grounds of the Obaku monastery, Uji. There is an inspiring story in connection with this Tripitaka edition. When Yingen (隱元) came over from China to Japan in 1655 with a copy of the Tripitaka known as the Ming Edition. Tetsugen (鐵眼), a monk belonging to the Obaku Branch of Zen, conceived an idea to make a reprint of this edition so that the Buddhist monasteries might be supplied readily and inexpensively with the holy literature. This was such a gigantic undertaking, but nothing daunted the monk who was determined at any cost to carry out his plans. He is said to have been standing every day by the Gojo bridge, Kyoto, which was then the most popular thoroughfare in the capital. He begged every passer-by for a contribution, and when after some years he was able to have enough funds for the work, there was a famine in all the surrounding provinces, and he without hesitation gave all his money to relieve the hungry and dying. He started for a second time to raise the funds and after some time he had again enough when another famine broke out in his own locality, and all the money was gone again. But he was not to be put down and for a third time he stood by the Gojo bridge to collect the neces-

sary means for his unprecedented task. He was finally rewarded for his persistence and determination. While the Ming Edition is not the best to model after, it was due to the untiring efforts of Tetsugen that Japan was able to have a Tripitaka of her own manufacture. Those pointing blocks of wood still preserved at the Obaku monastery are one of the monuments of Buddhist culture in Japan, of which we may well be proud. In this respect we must not forget that Korea stands a great rival to this country, for in the Hermit Land too the ancient wooden blocks from which the renowned Korean Edition of the Tripitaka were printed in 1237-1251 are still kept in good condition at Kai-in-ji. The number of the blocks is 81,258, which will make 6,791 printed fasciculi of the Korean Edition. These were the halcyon days of Korean Buddhism. Several years ago when the late Count Terauchi was Governor-General of Korea, he had three copies of the whole edition printed from these ancient wooden blocks.

Professor Taiye Kaneko, of Otani University, refers in one of his recent articles published in the *Chyugwai Nippo* to the mission of Japanese Buddhist scholars. He thinks that the study of the Sanskrit and Pali literature of Buddhism compels us to abandon our old position, and we have to adopt a new way of dealing with the Buddhist sutras all of which have heretofore been regarded as records of the Buddha's own teaching. The old attitude made the Buddhist philosophers devise some ingenious systems of reconciling various and often apparently contradicting teachings of the master. This avails no more, and we have now come to make a distinction between the Buddhism considered historically primitive and the Buddhism constructed in accordance with the fundamental experiences of our religious consciousness throughout its successive stages of development. We must now not only study Buddhism with a view to determine its primitive form,

but also metaphysically to find out what are its fundamental conceptions which constitute the essence of Buddhism in all its forms of expression. Secondly the writer takes it as one of the most important duties of Japanese scholars to bridge the seeming gap between doctrines of self-enlightenment and salvation. The doctrine of self-enlightenment is espoused by such sects as Tendai, Zen, Kegon, Shingon, and others, while to the salvation group belong all the Pure Land sects. Historically this distinction is made between the "self-power" and the "other-power" doctrine. According to Prof. Kaneko, these cannot remain as fundamentally antagonistic and mutually excluding systems. Thirdly, philosophically considered, two schools may be distinguished in Buddhism, psychological and logical. The Yogacharya is the former and the Madhyamika the latter. These two must be systematically formulated. In short, these are some of the most significant problems set before Japanese Buddhist scholars for solution.

On the twenty-ninth of August, according to the *Tokyo Asahi*, a monument dedicated to the spirits of morning glories was unveiled at a Buddhist temple in Shiba, Tokyo. The ceremony was solemnly conducted by the priests, and there were many people who took part in the affair. The motive was to console the spirits of such morning glories that were made victims in the cultivation of superior grades of the flower. There is a horticultural society in Tokyo with a large list of members, whose business is to raise the best specimen of morning glories, which will be exhibited at an annual show for a prize. To attain this object, so many of the plants not promising enough for the competition are thrown away and left to their own fate. The members who felt pity on those sacrificed for the sake of the better ones, thought of erecting a monument for the pacification of their souls that may be hovering over the earth lamenting their cruel destiny

at the hands of human beings. There was a woman-poet in the province of Kaga, not very long ago, who one morning found a morning glory entwined around a rope in the well when she was about to draw some fresh water; she was too tender-hearted to wrench the blooming vine off the rope and went out to a next-door neighbour for the water and composed the following *Hokku* :

“By the morning glory
The bucket being taken away,
I begged for water.”

Every living being has the right to exist, and if not for the caprice of those fancy-growers of the flower, all those morning glories picked out and thrown away by them may be still blooming in their humble way and decorating the earth after the fashion of the Biblical lilies. It is a great pity that so many soldiers' bones are to mould before one general's fame is established. Let us hope with Mr Suiyin Yemi, a noted novelist of the day, who composed the words of dedication on the monument and prayed that “those morning glories through the merit of their self-sacrificing deed may bloom in heaven ever more gloriously than on earth.”

The Japanese have been erecting monuments all the time for all kinds of living beings, for plants, for human beings, no matter what they are, friends or enemies. Whenever and for whatever reason lives were destroyed, the people were sorry for them and took steps to console their spirits by performing Buddhist rituals. Those medical subjects who provided material for scientific research, be they animals or human beings, are sure to be thus consoled some day by the doctors and Buddhist priests. The noted *Mimi-dzuka* (ear-mound) in Kyoto is dedicated to the souls of the Koreans who fell in the great Japanese campaign against Korea under Hideyoshi over three hundred years ago. We read lately in the paper about some foreign visitors to Kyoto who took the mound for a memorial stone somewhat

inhumanly recording a military achievement of the past. But they were mistaken in this. The idea of building this tomb was the same that will raise a monument for the unfortunate morning glories or that will perform some consoling rituals for the animals and human beings made subjects of medical experiments. We must not then forget that even painters' worn-out brushes are remembered in a similar fashion.

Recently, we are informed of another instance of a like nature performed by the manufacturers of a popular rat-poison, who will have an annual Buddhist ceremony for the souls of the rats who unwisely ate the poison. It is really astonishing to see how deeply at least in this particular respect the Buddhist idea of not killing living things has entered into popular minds.

The Osaka Mainichi, an influential daily in Osaka, inaugurated a series of lectures on various subjects relative to general culture, one of which series was on Buddhism by Reverend Sonyu Otani, Acting Abbot of Western Hongwanji. It is reported that the Mainichi auditorium was overcrowded, showing a revival of popular interest in Buddhism. In Kyoto we have now a Buddhist hall built in the modern style and not after the old pattern of Buddhist architecture. Mr Gendo Yamaguchi, a devoted Buddhist, is the patron of the new building which is named after him. This is quite an innovation among so many of the temples, shrines, and monasteries, which are de facto making up the old city of Kyoto. Time may come, let us so hope, earlier than we have been thinking, when Japanese Buddhism throws off its sombre garment smelling of age and dust and puts on a new one cleansed of all its past accumulation and fit for its founder. The past is to be respected for what it has done, but it ought not to linger too long.

The Tōhoku (North-eastern) Imperial University in Sendai has established a new department to be known as "Department of Law and Literature," which is a novel attempt on the part of the institution. The object, we are told, is to give the students a training in both juridical sciences and those belonging to culture. This is to a certain extent a revival of old liberal education, which included all knowledge relating to human life generally. The division sharply made between law and literature as in the other Imperial universities has produced minds, they think, too one-sided and prejudiced, in which too much technicality checks the romantic flow of imaginative powers. It is noteworthy that the authorities have created in this department a special chair for Indian philosophy.

Professor Soothill, of Oxford, according to a newspaper report, seems to have made remarks at the modern Churchmen's Conference which recently took place at Oxford, to the following effect, that religious rivalry in the Far East will be between Christianity and Buddhism, that some of the Buddhist ideas are already at work in the West, and that eventually the best men of the two world-religions may come to cooperate for the salvation of the world through love. Unless one is so prejudiced as to think that everything good and noble and holy is concentrated in essence in one religion only while all the other existing ones are doomed and their followers are "heathens" or "tirthakas" (外道), every judiciously minded person believes in a mutual assimilation and their harmonious cooperation in the work of moral and spiritual enlightenment. Such movements as initiated by Professor Otto, of Marburg, and his friends, under the name of the "Religious Union of Mankind" will come to be organised all over the world and bring about some tangible and practical reformations not only in our individual and national lives but in our international

and racial relations. Evil in all its multifarious forms issues from the wrong interpretation of the ego-idea, which however is the strongest citadel to be seized by religion. Racial prejudice working so much mischief in our lives is one of the hideous forms of egotism, which can only be destroyed by the sanctifying idea of the brotherhood of mankind and the fatherhood of one God. Whatever activities we may Manifest politically and economically for the improvement and ennoblement of human conditions, they must all be based on facts of our spiritual life; otherwise one good gained is sure to be counterbalanced by a new evil unexpectedly growing somewhere.

We are in receipt from Mr Albert J. Edmunds, M. A., of Philadelphia, of the following two works: *Catechism for a Young Christian*, and *Buddhist and Christian Gospels* (fourth edition). The last-mentioned is a revision much enlarged of the Tokyo edition which was published some years ago in cooperation with Professor Anesaki. Of this, however, we will write further later on; here we wish to review the *Catechism*. It is not bound in book-form, but made up in loose cards, eighteen in number and about $3\frac{1}{2} \times 5\frac{1}{2}$ inches in size. The author's individuality looms up in every line, who is first of all a devout Christian, that is, a Quaker, Swedenborgian, and a great sympathiser of Buddhism. It was he who initiated the present writer to the study of Swedenborgian mysticism. As his other work attests, he is most learned in the Pali literature of Buddhism. The contents of the *Catechism* are: Sacrifice and Prayer, Christ, Conduct, Golden Rule, Evil, Salvation, Fate and Free Will, Sacraments, Holy Scripture and the Christian Old Testament, Human Food, the Jews and Their Prophets, Martyrs, Buddha, Christ and Buddha. In the preface, says the author, "It is the result of half a century of study and thought upon the great problems of Religion. . . . It is the small contribution of one human lifetime towards the

establishment of a World-Religion." Let us see what he thinks of the Buddha: He was "the great prophet of the HindusHe forbade anger, and taught love to enemies and the Golden Rule five hundred years before Christ. He taught his disciples to use their minds by sending out thoughts of love to all men and to the different kinds of animals." What do the Holy Scriptures of the Buddhists teach about the man who sends out loving thoughts? The author quotes from the *Book of Elevens* :

"He sleeps in peace and wakes in peace,
He dreams no evil dream;
He is dear unto mortals and immortals,
The angels watch over him;
Fire, poison, sword can harm him not:
Quickly his heart is calmed;
The look on his face is peaceful,
And he is not afraid to die."

Further, Buddha forbade five hurtful trades; traffic in arms, the slave-trade, butchery, liquor-dealing, and poisons. (*Book of Fives*.) Finally the author thinks Buddha was great because "he was the first to found an international religion, that is, one for all mankind." But Christ was greater than Buddha because Christ was "the first religious Captain to come back after death, and make us feel sure that we have a heaven to go to;" moreover, he "appeals to us children as a living power. He said: Where two or three are gathered together in my name, there am I in the midst of them. Raise the stone, and there thou shalt find me; cleave the wood, and there am I." As to the distribution of the *Catechism*, "Whoever will send me [the author] a hand-written copy of his-her *two* favorite cards, giving the order of preference and adding name, address and occupation, he-she shall have a complete set free, so long as the initial five hundred cards hold out. To friends disposed to help the work materially the price per

set of eighteen cards is one dollar." The author's address is Cheltenham, Pennsylvania, U. S. A.

Some of the Chinese Buddhists are trying to revive the Mantra Sect (Shingon-Shu) in their own country where it vanished early in the Ming dynasty. Professor Chang of Peking University was here to acquire actual knowledge of the sect, and now we learn of Reverend Taiyu, of Seibonji temple, going up to Kōyasan, which is one of the headquarters of the Shin gon in Japan. He will stay there for a while to study the practical and ritualistic side of the mysticism. As to its doctrinal and theoretical side, scholars may have enough knowledge of it through the sutras and commentaries, but there are so many esoteric teachings in it which are only orally transmitted and therefore must be individually grasped. There is in China an association known as the Eleven-faced, which is composed of eleven members all earnest students of the Shingon.

Corrigenda in the article on "Hōnen Shōnin and the Jōdo Ideal" in the last number of the present magazine (Vol. I. Numbers 5 and 6) are :

P. 326, line 5 from bottom : read *Kigyō* (起行) for *Kigo* (起業);

P. 327, line 5 : read *Kigyō* for *Kigo*;

P. 328, line 6 : read *Kigyō* for *Kigo*.

To our great regret, the present issue has been delayed and we have again a double number for May-June, and July-August. In consequence of the continuing unfavourable circumstances, the September-October number too will appear as a double one in combination with the November-December one, early in the coming winter. If everything goes on without any further obstructions as we are planning now, the next year will see us placed on a better footing. We hope that readers will be patient with us in our struggle against odds.