

NOTES

「唯識二十論の對譯研究」 is a comparative study of the translations, three Chinese and one Tibetan, of Vasubandhu's *Vimśaka-Kārikā* and *Sāstra* on the theory of Vijñānamātra. The author, Professor Gessho Sasaki, is president of the Otani Buddhist University, and the present work forms one of the textual studies in Indian Buddhist philosophy. Professor Sasaki and his co-workers have been engaged in the work for some years, and it was planned to publish Nāgārjuna's *Madhyamika-sāstra* as the first in the series. But owing to some difficulties, typographical and otherwise, Vasubandhu's *Vimśaka-kārikā* has had the honour of appearing first. The Introduction comprises chapters on the life of Vasubandhu, the various Chinese and Tibetan translations of the text, and the principal ideas expounded in it. The text itself has all the four translations printed one underneath another, in order to facilitate a lineal comparison of the different renderings. At the end Mr. Yamaguchi gives a detailed result of his study of the Tibetan translation as compared with the Chinese. He thinks Paramārtha's comes closest to the Tibetan, which latter he has carefully revised by the aid of Vinitadeva's commentary. This commentary which is found in the Tanjur collection, has proved very useful in his tedious critical study of the text; for it gives the Karika itself along with Vinitadeva's own explanatory notes. Mr. Yamaguchi who took advantage of this Tibetan work was thus enabled to solve the many difficulties that baffled Professor L. de la Vallée Poussin in his edition of the Karika. The present work is no doubt indispensable to students of the Yogācāra school of Buddhism. It may be mentioned in this connection that Professor Teramoto has published a Japanese translation of the Tibetan *Vimśaka-kārikā* in separate form.

The Central Conception of Buddhism, by Professor Stecherbatsky, is a dissertation on the philosophy of the *Abhidharma-kośa*. The *Kośa* as is well known is Vasubandhu's scholarly attempt to systematise the teaching of the Sarvāstivādins, though Vasubandhu's critical spirit did not allow him to follow mechanically their traditional interpretations. Professor Stecherbatsky considers Dharma the central idea of Buddhist philosophy as expounded in the *Kośa*, and a dharma is understood by him to mean a subtle, unanalysable, and ultimate element of existence. The *Kośa* enumerates seventy-five such elements under the two general headings, sanskrita and asanskrita. The classification is naturally so arranged as to explain the process of emancipation which is the aim of Buddhist life. As the author of *The Central Conception of Buddhism* understands, the interconnection and interaction of these seventy-five dharmas or elements produces a phenomenon called life or consciousness. And as these elements are perpetually in a state of turmoil, the Buddha advised us to be free from them, that is, to effect a final suppression of the dharmas when Nirvana is realised. Prof. Stecherbatsky thinks that Buddhism characteristically differentiates itself from the other Indian systems by this conception of the seventy-five dharmas as a plurality of separate and independent elements of matter, mind, and forces. Dharma is a term universally used by all the Indian philosophers, but it was due to the Buddhists that the term came to denote the special sense of element or separate entity, and in this is to be sought the peculiarity of Buddhist philosophy. The anātman theory is the natural outcome of this conception of dharmas. When the dharmas cooperate with one another according to a definite set of laws, we have this world of constant change without any unifying principle or agent back of it. Momentarism (*kṣhanikatva*) thus grows to be the feature of existence. The Professor regards Buddhism as radical pluralism; for the elements alone are realities and every combination of them is a mere name covering an aggregate of separate elements.

These views are very ably presented in this book proving how well the author is versed in the Buddhist dogmatics as propounded in the *Abhidharma-kośa*.

We wish to refer in this place to Professor Taiken Kimura's work on the Abhidharma treatises (阿毘曇磨の研究), which was submitted to the Tokyo Imperial University for the degree of *Bungaku-hakushi* last year. The work consists of five parts: (1) the compilation of the Abhidharma treatises generally, (2) the relationship between the Chinese translation of Śāriputra's Abhidharma Treatise and the *Vibhanga* and *Puggala-paṇṇāṭi*, (3) the *Prajñapti Sāstra*, (4) historical circumstances leading to the compilation of the *Vibhāṣā*, and (5) some of the Buddhist works utilised by Vasubandhu for his *Abhidharma-kośa*.

In China the study of Buddhism seems to be reviving recently, especially of the Yogācāra and the Madhyamika philosophy. An edition of the Chinese Tripitaka was undertaken and carried to a successful end some years ago by a Buddhist lady, and now some enterprising publishers, of Shanghai, are reprinting a collection of the Buddhist works, which was issued in Japan about ten years ago as supplement to the regular Tripitaka collection known as the Manji Zōkyō edition of Kyoto. This supplement comprises several hundred volumes, some of which are quite difficult to obtain singly, especially since the paper moulds of the original galleys were most unfortunately destroyed by fire. That China can now undertake a photographic reprint of this shows to what extent the revival of interest in Buddhism is spreading in that country. That she has some of her monks studying Shingon at Kōyasan in Japan, and that Reverend Raifu Gonda, one of the foremost exponents of the mystic school in Japan, is planning to go over there to the land where Kōbō first obtained his knowledge of Shingon, have already been noticed in the previous numbers of this magazine. We are also told that there are a few colleges in the country devoted to the promotion of the study of Buddhism. The

Kaichoon (海潮音), a Buddhist monthly, published at Wuchang under the editorship of Rev. Tai-hsü (大虛) is full of interest and information. This we wish to be the real beginning of a general re-awakening of interest in Buddhism throughout the length and breadth of the Middle Kingdom, which produced in the past so many saintly souls and spiritual leaders contributing to the ever-upward progress of Eastern civilisation, and where Buddhism, fully assimilated by the native genius and mode of feeling, has resulted in the creation of its special form now designated as Zen or Chan (禪).

Statesmen of Japan seem to be very much exercised over the spread of the so-called "dangerous thought" imported from abroad; for they think this is the main cause of unrest observable in various activities of life at present in this country. To fight it they have recently asked leaders of the religious world, Buddhist, Christian, and Shinto, to interview the Premier and Ministers of Education and Home Affairs and to give them whatever suggestions or remedies the leaders could propose concerning the present situation. In some near future we may see some practical measures put into effect for the stamping-out of the undesirable set of ideas or modes of thinking. It was also with this in view that the government recently took steps to establish an independent Shinto bureau with an Imperial prince for an honourable president. How far, however, paternalism of this sort succeeds remains yet to be seen. Ever since the Restoration the statesmen in power have pursued a nothing-to-do-with policy in regard to Buddhism, in fact they have persecuted it in a negative way. They thought religion was for the simple-minded and unlearned. Knowledge has been given the first seat in everything and faith forced to hide herself behind the screen. While various circumstances, moral, economic, and intellectual, have conspired to encourage the growth of "dangerous thought", whatever it may mean, we cannot excuse the Meiji and Taisho statesmen from being responsible

to a great extent for the present state of affairs which they choose to call "freakish," "unbalanced," "unpatriotic," "radical," "foreignised," etc. Leaders of religious thought could not be made the cat's paws to serve the purposes of the politicians who are themselves far from being religious in whatever sense this term may be interpreted. Religion is primarily concerned with one's spiritual life, it means to save the soul, and when this is accomplished the other phases of life take care of themselves, political interference or no.

Kwannon, Goddess of Mercy, who is a transformation of Avalokitesvara, has been most prominently connected with the disaster of September 1, 1923. When the fire was raging along the River Sumida and destroying the districts of Honjo and Fukagawa, the Asakusa temple where the popular Kwannon is enshrined, was miraculously saved from the devastating element. Stories are abroad about water being squirted out from the temple building and the trees surrounding it. While all the poor refugees, numbering more than 30,000, who were gathered on the other side of the River at that fatal depot for military supplies were burned alive, those who congregated around the Asakusa temple were all saved. This wonderful escape was regarded by them to be due to the merciful protection of the Goddess, and after the fire the sacred precinct was thronged with grateful people. Incense, flowers, candle-lights, and coins were most liberally offered at the altar of Kwannon. In contrast to all the surrounding regions where nothing but death and desolation reigned, the temple grounds were singularly animated with life and hope and grateful hearts. Whatever natural explanations we may give to this phenomenon, there is something in the deep recesses of our hearts that compels us to go beyond finite things. To this mystery we pay our deepest reverence and not to superstition as one may think, when, for instance, out of the ashes of the unfortunate sufferers of the holocaust at the military supply depot, an image of Kwannon

was moulded and recently enshrined with due ceremony at a Buddhist temple in Tokyo to pray for the eternal peace of the poor souls in another world.

It is our great regret to have to report that the death of Mr. Shunji Nakamura which took place in February this year. He was a devout Buddhist and a sympathiser of our work, besides being a noted educator as the founder of the Seikei schools where a special method of teaching and training is being carried out, meditation being made a daily practice of the students. His ideas were not of everyday pattern modelled after the standard set up by the Bureau of Education. He worked too strenuously and his comparatively frail constitution succumbed prematurely to the pressure of his work. He was not quite fifty years of age when he passed. We hereby express our deep respect for his departed spirit.

Our new contributor, Robert Cornell Armstrong, M. A., Ph. D., is a long resident in Japan from Canada, and the author of several learned articles and books. Among them are *Just Before the Dawn*, being the life and work of Ninomiya Sontoku, a great moral teacher and economist during the Tokugawa era; *Light from the East*, which is studies in Japanese Confucianism, *Progress in the Mikado's Empire*, for Canadian young people. He has also contributed to the Transactions of the Asiatic Society of Japan, and Encyclopedia of Religion and Ethics. He is intensely interested in the study of Japanese history and religions, especially in Buddhism and Confucianism.

The following books and pamphlets are received:

From the Royal Asiatic Society, London, **THE CENTRAL CONCEPTION OF BUDDHISM AND THE MEANING OF THE WORD "DHARMA"**, by Th. Stcherbatsky, Ph. D., Professor in the University of Petrograd, 1923.

From Probsthain and Co., London, **MAHAYANA DOC-**

TRINE OF SALVATION, by Dr. Stanislav Schayer, translated from the German by R. T. Knight, 1923.

From The Shrine of Wisdom, London, THE DIVINE PYNANDER OF HERMES TRISMEGISTUS, an endeavour to systematise and elucidate the Corpus Hermeticum, by the editors of The Shrine of Wisdom, 1923.—THE MYSTICAL THEORY OF DIONYSIUS THE AREOPAGITE, with elucidatory commentary by the editors of The Shrine of Wisdom, and POEM ON THE SUPERESSENTIAL RADIANCE OF THE DIVINE DARKNESS, by St. John of the Cross, 1923.

From Librairie des Sciences Psychique, Paris; LA MORT D'APRES CAMILLE FLAMMARION AVEC UN AVANT-PROPOS ET UNE LETTRE DE JEAN MEYER, 1922. A STUDY IN THEOSOPHY AND BUDDHISM, by M. Subramania Iyer, F.T.S., published by Theosophy in Burmah and Ceylon, 1923.

Periodicals more or less regularly received in exchange with *The Eastern Buddhist* are:—THE MESSAGE OF THE EAST, published by the Vedanta Society, Boston, Massachusetts, U.S.A.—THE QUEST, a quarterly review, London, England.—THE OCCULT REVIEW, London, England.—THE SHRINE OF WISDOM, official organ of the Order of Ancient Wisdom, The Hermetic Truth Society, London.—THE JOURNAL OF RELIGION, published by the University of Chicago, Chicago, Illinois, U.S.A.—THE BUDDHIST ANNUAL OF CEYLON, Colombo, Ceylon, India.—THE MAHABODHI AND THE UNITED BUDDHIST WORLD, the Journal of the Mahabodhi Society, Calcutta, India.—THE VEDANTA KESARI, published by the Sri Ramakrishna Math, Mylapore, Madras, India.—PRABUDDHA BHARATA, or Awakened India, Mayavati, Almora, Himalayas, India.—THE HINDU MESSAGE, Shrinrangam, India.—SWADHARMA, Madras, India.—SELF-CULTURE, Tinnevely, India.—THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY, Banagalore, India.—ANNALS OF THE BHANDARKAR INSTITUTE, Poona City, India.—SAMSKRITA,

BHARATI, Burdan, Bengal, India.—**THE ORIENT**, New York, U.S.A.—**LA REVUE SOPIRITE**, Paris.—**LE VOILE D'ISIS**, Paris.—**JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH**, New York, U.S.A.—**RAYS FROM THE ROSE CROSS**, Organ of the Rosicrucian Fellowship, Oceanside, California, U.S.A.—**THE ESOTERIST**, Washington, D.C., U.S.A.—**THE EPOCH AND THE LIGHT OF REASON**, Ilfracombe, England.—**BULLETIN OF THE SCHOOL OF ORIENTAL STUDIES**, published by London Institution, London University, London.—**THE RALLY**, Organ of the International New Thought Alliance, British Section, London.—**DIE CHRISTLICHE WELT**, Stuttgart-Gotha, Germany.—**RIVISTA TRIMESTRATE DI STUDI FILOSOFICHE RELIGIOSI**, Perugia, Italia.—**ALLE FONTI DELLE RELIGION**, rivista di Storia e Litteratura Religiose, Roma, Italia.—**THE THEOSOPHICAL PATH**, published by the International Theosophical Headquarters, Point Loma, California, U.S.A.—**THEOSOPHY IN THE BRITISH ISLES**, London.—**THE MESSENGER**, Official Organ of the American Section of the Theosophical Society, Chicago, Illinois, U.S.A.—**THEOSOPHY IN AUSTRALIA**, Sydney, N.S.W.—**THEOSOPHISTA**, Rio de Janeiro, Brazil.—**REVISTA TEOSOFICA**, Habana, Cuba.—**THEOSOPHISCHE STREBEN**, Leipzig, Germany.—**THE HERALD OF THE STAR**, Official Organ of the order of the Star in the East, London.—**REVUE THEOSOPHIQUE**, Le Lotus Bleu, Paris.—**DJAWA**, Java Institute, Weltevreden, Java.

Periodicals occasionally received are:—**ISLAMIC REVIEW**, London.—**THE VEDIC MAGAZINE** and Gurukula Samachar, Lahore, India.—**DIVINE LIFE**, Chicago, Illinois, U.S.A.—**PAPYRUS**, Organ of the Theosophical Society in Egypt, Cairo.—**ACQUARIAN AGE**, The Acquarian Ministry, Santa Barbara, California, U.S.A.—**ST ALBANS LIBERAL CATHOLIC CHURCH**, Monthly paper, Sydney, N. S. W.—**THE BUDDHIST CHRONICLE**, Colombo, Ceylon, India.—**LA ROSE CROIX**, Paris.—**RIVISTA ASTROLOGICA**, Habana,

Cuba.—THE PAN AMERICAN MAGAZINE, New York, U.S.A.—BULLETIN DE L'ASSOCIATION FRANCAISE DES AMIS DE L'ORIENT, Paris. REINCARNA1ION, Chicago, U.S.A.