

NOTES

By the death of Lieutenant-Colonel Dr E. R. Rost, which took place in London in June of last year (1930), the Buddhist community of London lost a faithful and devoted worker for the cause. His passing occurred soon after the publication of his book, *The Nature of Consciousness*. His funeral took place according to Buddhist rites.

We regret to have to record the death of Captain Ellam, formerly editor of *The Buddhist Review*, who had given the greater part of his life to Buddhist work. He died in London in July of last year.

Another Buddhist who has left our midst is Mrs L. Adams Beck, the well-known novelist, who wrote also under the name of Barrington. She died on January 3, 1931, in Kyoto where she had been making her home during the preceding year and a half. She gave her time to literary and charitable work. Her books written under her own name such as *The Splendour of Asia* and *Garden of Vision* show her interest in Buddhism. Her *Story of Oriental Philosophy* is a popular compendium of oriental teaching. She made, with Professor S. Yamabe of Otani University, a translation of the psalms of Shinran Shonin in *The Wisdom of the East* series. She gave three contributions to our *Eastern Buddhist*, the last one on "Milarepa the Tibetan Saint" appearing in our last number.

Her friends greatly regret the passing of this brilliant woman who was an enthusiastic Buddhist. A beautiful memorial service attended by her Western and Japanese friends, was held for her spirit at the Zen temple of Empukuji near Kyoto.

It is with the greatest regret and the personal sorrow of the Editor that we must record the death of Sir Charles

Eliot, former British Ambassador to Japan, which took place on March 17 on the steamer *Hakone-maru* between Penang and Colombo while he was proceeding to England. Sir Charles had been staying for some time in Japan, living in the quiet city of Nara, gathering material for a monumental work on Japanese Buddhism. He frequently visited Otani College Library to consult books, and the Editor had many pleasant interviews with him. On his last visit made shortly before his departure, he seemed not in his usual health. He was going to England for the purpose of seeing his book through the press. It is deeply to be deplored that he could not have lived to see the publication of his book, but it is to be hoped that the work will be issued even without his finishing touch. Sir Charles was a great scholar of Buddhism and his death is a severe loss to the cause of Buddhist scholarship.

A number of Western Buddhists have been coming to Japan of late with the desire of studying Buddhism, especially Zen meditation. The difficulty is that there is no suitable place for them to stay. Their spirits may be willing, but their bodies cannot stand the regime of temple life and the hotels are too expensive and not suitable. Now it is proposed to build a simple house as a Buddhist Hospice where such students may come, pay what they can afford, and have a quiet place with simple but comfortable quarters where they may study and practise Buddhism.

It is stated that the establishment of the Hospice is for the purpose of initiating Western people into Oriental religion and culture and thereby to bring about a better understanding and sympathy between East and West. The committee consists of the following persons—Tesshu Kōtsugi, Abbot of Myōshinji; Shinichi Sagami, Governor of Kyoto Prefecture; Kahei Toki, Mayor of the City of Kyoto; Keishu Ito, Abbot of Kinkakuji; Daisetz T. Suzuki, Editor of the *Eastern Buddhist*; Ryōichi Gotō, Member of the House of

Representatives; Kōson G. Goto, Editor of the *Shōbōrin* and *Mishō*; and it contains the names, as hearty sympathisers, of many prominent Buddhist priests. It is hoped that the Hospice will be ready at the end of this year.

Recently two young men from America who were ordained as monks in San Francisco under Rev Nyogen Senzaki have come to Kyoto to study Zen Buddhism. Their Buddhist names are Koun and Mokusai respectively. They are now earnestly living the life of Zen monks at the Sōdō (Monks Hall), of Daitokuji temple.

Mr Broughton, the Vice-president of the English Mahā-Bodhi Society, is now in Ceylon working for the Buddhist cause. We understand that later on he will be coming to Japan where he will be very welcome.

The Pan-Pacific Y. M. B. A. Conference at Honolulu, Hawaii, was held last summer and thirty-six delegates were sent from Japan. Mr M. Iwakura represented our Society.

In the last *Eastern Buddhist* a note was made as to using religious themes as subjects for moving picture films and theatrical performances. The latest of the moving picture plays of this kind is *Muyūgē* which tells the life story of the late Baroness Takeko Kujō, a devoted Buddhist and a celebrated poet. *Muyūgē* consists of a series of pictures showing the beautiful personality of the Baroness. The part of Takeko is taken by two young women, one very young in the earlier scenes, and the other older to portray the mature woman. Baroness Kujō preferred to spend her life in working for Buddhism and the poor to moving in the society to which she was entitled. Moreover, she was a true Bodhisattva; she did not long for Nirvana but on her death-bed asserted that she would return to this world to continue her work in propagating Buddhism and helping the poor.

In this, she was a true Mahayanist, for the ideal of Mahayana is not to pass on to Nirvana but to return again to this world of Samsara to work for others. The play *Muyūgē* was successful in showing something of the fine character and loving personality of this remarkable woman.

The Suvarṇaprabhāsa-Sūtra, or the Book of Golden Splendour, which belongs to the Mahayana has been published in the Devanāgarī under the joint editorship of the late Professor Bunyu Nanjo and Mr Hokei Idzumi. The first chapter of this sutra appeared some time ago in the *Eastern Buddhist* together with an English translation. While it contains in its present Sanskrit form a great deal of the later phases of the Mahayana, there is no doubt that it occupies a significant position in the history of Mahayana Buddhism in India. For instance, the second chapter on the age of the Tathagata breathes the same spirit which inspired the *Saddharma-puṇḍarīka*, the "Lotus Gospel." The idea that Śākyamuni as a Tathagata lives eternally foreshadows the doctrine of the Trikāya (Three Bodies), one of the principal dogmas of the Mahayana teaching. Though the present text of the *Suvarṇa-prabhāsa* does not contain the chapter on the Trikāya, both Pao-kuei in 597 and I-tsing in 703 used a text containing this chapter. Is this omission in the one mere accident? And is the presence in the other an intentional addition showing later development? This is one of those questions which, in spite of their utmost historical importance, present almost insurmountable difficulties for solution. The Sanskrit text of the "Golden Splendour" as edited by Nanjo and Idzumi containing pp. xxvi+222 is supplied with an introduction. In it the editor Mr Idzumi refers to the different Tibetan and Chinese translations and to similarities of thought between the *Suvarṇa* and the *Puṇḍarīka* and other Mahayana texts. Published by The Eastern Buddhist Society. Price ¥ 10.

Dr Daijo Tokiwa has published another ponderous work following his study of Buddhatā (Buddha-nature). The new book is entitled *Buddhism in its Relation to Confucianism and Taoism in China*: size, $7\frac{1}{2} \times 10$ inches, pp. 750+28. To treat the subject thoroughly is quite a gigantic task far more than one scholar with all his learning and scholarly acumen could handle during his life-time. The author fully acknowledges the enormity of the work especially because the field has never been systematically explored. He is satisfied if he has succeeded in clearing it up to a certain extent so that those who come after can have a general survey much better than before. It is a learned work showing great erudition on the part of the author, who by the way had recently the unfortunate accident of being run over by a motor-cycle. The introduction treats of the general history of Buddhism in China since its first transportation there and the beginnings of its relationship with Taoism and Confucianism. The main body of the work is divided into two general sections: Buddhism and Confucianism, and Buddhism and Taoism. The first section is subdivided into (1) the period prior to Sung Confucian philosophers, (2) Buddhism and the Sung philosophers such as Chou-tze, Chang-tze, the Ch'eng Brothers, Chu Hsi, Lu Hsiang-shan, etc., and (3) the Ming Confucians headed by Hu, Wang, etc. The second section contains a general survey of Taoism, Taoism as a religion, its canonical books, the objects of worship, the founders, the history of Taoism in the Three Kingdoms, in the Northern and the Southern Dynasties, in Sui and T'ang, its collisions with Buddhism in T'ang, its organisation and consolidation, etc. in Sung, Yüan and Ming, etc. The book forms the thirteenth volume of the Oriental Library Series published by the Oriental Library (Tōyō Bunko), Tokyo. It is to be regretted that many scholarly works of a similar nature which have international value are more or less inaccessible, to students generally outside Japan.

Professor Shōwun Toganowo, of Kōyasan Buddhist College, who is the author of the *Study of the Mandalas* has published another elaborate work on the *Rishukyō* known in Sanskrit as *Adhyardhaśatika-prajñāpāramitā*. It is entitled *The Study of the Rishyukyō*, size $7\frac{1}{2} \times 10$ inches, pp. 541 + 43, including numerous maṇḍala illustrations, indices, the Tibetan version, and the Sanskrit text. The *Rishukyō* is, according to the author, one of the most fundamental canonical texts of esoteric Buddhism and the living fountain of the Shingon school of the present day; it is also the gospel of love in which Buddhist arts find their inspiration; it belongs to this world and is close to life as it is lived here on earth. What distinguishes this sutra boldly from other authoritative books of the Shingon sect is the idea of *mahāsukha* (great enjoyment), and as this enjoyment lends itself to two opposite interpretations carnal and spiritual, the text becomes quite a dangerous instrument in the hands of the unscrupulous followers of the school, which was really the case once in its history even in Japan. Its use, therefore, was permitted only to those who were spiritually qualified. Professor Toganowo now exhausts all his scholarly attainments in order to bring out in an unequivocal manner what he considers the orthodox interpretation of the sutra not only from the philosophical but from the religious point of view. According to Shingon symbolism, the whole secret of the *Rishukyō* is represented in what is known as the *Gohitsumandara*, or "Maṇḍala of Five Secrets." The central figure is Vajrasattva who is surrounded by the four goddesses of love. When it is represented by a single deity, we have Aizen-myōwo, god of love, although in appearance he is far from our worldly conception of a god of love. What interests the reader most will be the author's view of the monumental Borobodoer temple. He thinks this is not only a Chaitya dedicated to the Dharmakāya or Ādhibuddha or Vajrapāṇi, but its karma-maṇḍala. It is a tridimensional representation on the most gigantic scale of the teaching of

the Vajrayāna school of Buddhism in India. The *Rishukyo* itself is not a long one, and its teaching belonging to the Vajrayāna is altogether bold, direct, and radical. When it is not rightly understood, it turns readily into the left extreme (*vāmamārga*), which it purposes to bring under subjugation. The author is to be congratulated in his successful handling of the delicate subject full of pitfalls. It also presents interesting material for students of religious psychology, especially of the phenomena of ecstasy.

Professor Chijen Akanuma, of Otani Buddhist College, Kyoto, who is the compiler of a comparative index to the Pali Nikayas and the Chinese Agamas is now the author of a *Dictionary of the Proper Names* that are found in the Pali scriptures of Buddhism. It is a painstaking work, and as we have it before us the result is quite a creditable one, and most thoroughgoing. References are given in detail. So far we have four parts of it, pp. 1-672, "Abala" — "Sutabrahma". A fifth will complete the work.* The proper names are chiefly biographical, geographical, mythological, etc. "Rājagiriya," "Ekavyohāra," "Sakka," etc. are in themselves learned theses. Size: $7\frac{3}{4} \times 10\frac{3}{4}$ inches.

Mr Bunkyo Sakurabe, of Otani Buddhist College Library, has compiled a complete catalogue of the Kanjur division of the Tibetan Tripitaka. The contents of each sutra belonging to this division are carefully compared with the corresponding ones in the existing Sanskrit, Pali, and Chinese texts, giving the page-references. It goes without saying that these comparisons and references immensely facilitate the work of Buddhist scholars who had hitherto to waste so much time and energy in finding out correspondences. The whole catalogue, probably over 300 pages.

* While reading this proof, we are informed of the appearance of the final part.

is to be issued in three parts, two of which are already out. Size $7\frac{3}{4} \times 10\frac{3}{4}$ inches.

Professor Unrai Wogihara, of Taisho Buddhist College, Tokyo, has at last finished editing the *Bodhisattvabhūmi* on which he has been working for some years. The manuscript prepared by him for publication some years ago had the unfortunate event of going astray somewhere in India. There are only two original manuscripts so far discovered, the one in Cambridge and the other in Kyoto; but Dr Wogihara's erudition has enabled him to present us with a perfectly readable text of a work belonging to the Yogācāra school of Buddhism. The subject treated concerns the life of a Bodhisattva, that is, what constitutes Bodhisattvahood which is the essence of the Mahayana. We are glad that the number of the Mahayana Sanskrit texts accessible to the general reader is growing larger every year, and hope that Japanese Buddhist scholars will not relax their efforts to produce in the near future all the most important ones. Dr Wogihara intends to publish the second and concluding part before long. Part One is ¥ 5.00. Pp. 188.

The "Modern Meaning of Buddhism" by Bungo Hirose, (*Riso*, Modern Religious Questions Number)—Of many articles which we have read recently, this is rather remarkable in its plain and clear statement, though in some respects we cannot agree with the author. He contends that the fallacy of modern idealism lies in its presumption of conceptual knowledge, while Buddhist philosophy upholds the wisdom through practice which enables one to accept life as it is. The duty of Buddhism in recent times in which social consciousness is so developed, is not to seduce a social man into solitude but to pick up those who have unfortunately fallen into it and make them again heroes of society.

According to the author, Buddhism is an expression of philosophical experience by means of religious faith, con-

sequently, those who have understood philosophy well enough can comprehend Buddhism though they have no specially religious experience. Such remarks however may sometimes cause mistake, for they blur the distinction between religious experience and that of philosophy. The author seems to have explained Buddhist experience too philosophically. Aside from that, this article has a twofold value: it points out the fallacy of modern idealism and it upholds the duty of Buddhism towards modern consciousness.

Mr Albert J. Edmunds has recently issued a fourth edition of his "Dialogue between Two Saviors." As was once noticed in one of the preceding numbers of this magazine, the Dialogue takes place between Christ and Buddha, in which they including also Confucius agree "to found a house for man" not in these "seen worlds of birth and death, torture and wickedness," but somewhere "over the sunset bars" and "beyond the farthest stars." Now the author adds a new chorus entitled "Mahayana" which follows:

"The Buddha died, to far Nirvana gone,
And left the Truth behind to save us all.
But are we saved?—Samantabhadra rose,
The Altogether Good, an Eastern saint.
Said: 'I train myself for Buddhahood.
Ye fellow-bodhisattvas, one and all,
I charge you, enter not the final bliss
Till every soul be rescued from the Dark!
And so the angels of the sunrise faith
Besiege the gates of hell with Christ and Joan."

The editors of the *Eastern Buddhist* find it very difficult to issue the magazine regularly. Hereafter it will be published as time and circumstances permit, at least one and in all probability two numbers in a year. They thank the editors of the magazine exchanges who in spite of this irregularity have continued to send their magazines. *The Eastern Buddhist* will not be discontinued without due notice.