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NOTES

Leaving behind a truly remarkable monument to his energy and faithfulness, Bishop Yemyo Imamura of the Hongwanji Mission of Hawaii died suddenly on December 22, 1932, at his residence in Honolulu. He was sixty-five years old.

Bishop Imamura was born in Fukui prefecture, Japan, on May 25, 1867, of a family consisting of a continuous line of Buddhist priests. Some years after his graduation from Keio University in 1894, he went to Hawaii in the year 1899, and was appointed bishop of the local Hongwanji Mission in the following year, succeeding the Late Bishop Hoji Satomi. He served in the same capacity during the past thirty-two years until he answered the inevitable call of death to the deep regret of thousands whose lives he in a large measure moulded along religious and cultural lines.

Under his competent leadership the local Buddhist work progressed rapidly. In 1909, he founded the Japanese High School for boys and girls in the interest of Japanese education among the local young people. After more than three decades of his activity in Hawaii, the works achieved under his direct management and supervision may be summed up as follows: 36 churches and 30 lecture halls, with 100,000 members; 34 Women's Buddhist Associations, with 5,129 members; 33 Y. M. B. A., with 2,937 members; 124 Sunday schools, with 12,511 students; and in educational field, 29 primary schools, with 7,293 students and 2 intermediate schools, with 1,144 students, etc. Beside these achievements for the benefit of the Japanese immigrants and their second generations, he organized in 1921 the English Department for the purpose of the international missionary movement, which is steadily carrying on its works gaining several priests formally ordained and a number of communicants among English speaking people. Within recent years, he began to spread the Buddhist gospel to English-speaking people and had also promoted the Y. M. B. A. activities there. In July, 1930, he held the first Convention of the Pan-Pacific Buddhist Young Men's Associations at Honolulu, inviting

the representatives of Young Buddhists from the United States, Canada, Japan, China, India, Siam, Burma, etc., which was a sensational event in the whole Buddhist world. The Publication Department also under his supervision is active in publishing both in English and in Japanese, a number of books and magazines, among which his own "Democracy According to the Buddhist Viewpoint," 1918, and "Hawaiian Buddhist Annual," first published in 1930, are internationally popular. He made one visit to the mainland and six visits to Japan.

Following his last trip to Japan the year before last, he interested himself and others in the establishment of a Hawaii-Japan Library, the purpose of which is to introduce Japanese culture to the people of Hawaii. His proposal has of late been endorsed by the alumni association of the Japanese High School, which decided to undertake the work as a memorial of the twenty-fifth anniversary of the school.

Bishop Imamura is survived by his widow, Mrs. Kiyoko Imamura, and by six children.

Acting Consul-general Ichitaro Shibata and other local Japanese leaders all expressed profound regret when informed of the death of Bishop Imamura. It is said that his funeral was the largest ever held for a Japanese resident in Hawaii.

In the death, somewhat sudden and unexpected, of Dr Kaikyoku Watanabe, which took place on January 25, this year, we have sustained an almost irrecoverable loss not only in the thought world but in the various social activities of Japanese Buddhism. He was only sixty-two, and if he had taken better care of himself he might easily have survived for many years yet to come. The direct cause that aggravated his illness, we are told, was his attendance at the New Year's exercises at the Middle School of which he was the Principal. This faithfulness, even against the advice of his friends, to the work under his management, most unfortunately precipitated his death.

He was a unique character in many ways. If he had been allowed to pursue his study of the Buddhist Sanskrit texts which he started and continued during his ten years' stay in Germany, he would have produced many more

scholarly works than were actually accomplished. "The Story of Kalmāṣapāda and its Evolution in Indian Literature" and "Die Bhadracari, Untersucht und Herausgegeben", however, remain worthy contributions from his pen. The destruction by fire of all his valuable Sanskrit MSS at the time of the great earthquake, 1923, must have been the cause of great despondency to him.

His whole-souled Bodhisattva aspirations refused to keep him inside the library. He was engaged in various practical enterprises, educational and philanthropic, scholarly and ecclesiastical. The great cultural monument he completed just before his death was probably the editing with Professor J. Takakusu of the Buddhist Tripitaka in eighty-five huge volumes. Against difficulties of all kinds, they finally succeeded in this gigantic task which was carried on through the years of general depression.

He had a very warm heart for unfortunate members of society. He was always ready to help them personally or through organisations. He was the first modern Buddhist who took an active interest in social movements. His temple not only enshrined a wooden image of Amitābha Buddha to whom he never neglected to pay his homage in the shape of sutra-reading, incense-burning, etc., but harboured many young and still imperfectly developed Buddha-souls who shared his simple meals and were willing to submit themselves to his spiritual guidance. His temple was thus a nursery of Bodhisattvas in embryo.

One of the chief characteristics of his movements was its always being international. He had a wider view of Buddhist activities than most of his contemporaries. He knew that the mission of modern Buddhists of Japan consisted in making the teaching they professed to believe more universally acceptable far beyond the borders of their own land. Instead of historically clinging to their traditions and worn-out usages he contrived to adapt them to requirements of modern thought and feeling. He was not a Buddhist of the old type.

Perhaps the greatest of his virtues was, as is asserted by one of his most intimate friends, his Bodhisattva-like practice of what is termed "secret virtue" by Zen followers. He helped others in various ways to carry out their plans and constantly encouraged them. But when they were suc-

cessfully accomplished he never breathed to others what part he had played in the achievement. Labour and work he contributed, but merit he was willing to give up for others. This was the way he captured the hearts of many people, young and old.

A word must be added about his efforts to help animals. He was associated with the Japanese Humane Society of Tokyo and an active supporter of the Animals Shelter at Kamakura, established by the editors of this magazine.

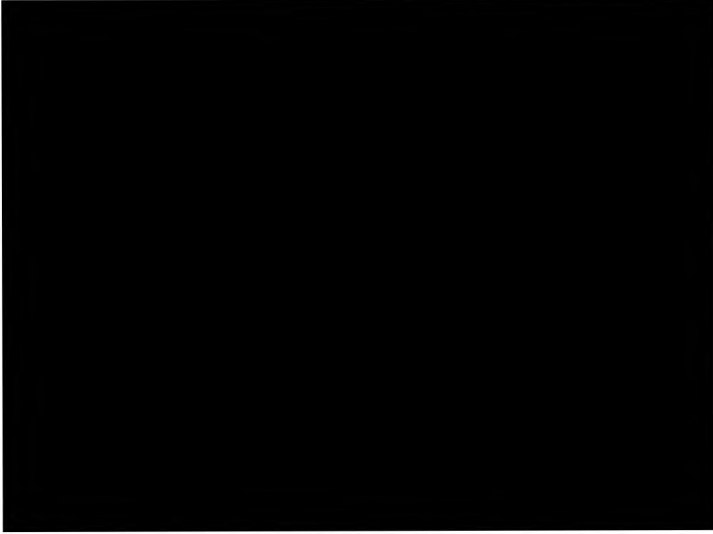
Last November, the Zen Hospice at the Temple of Empukuji, Yawata, was formally opened. It was becoming an increasing difficulty to help and provide for foreign visitors to Japan, who wished to study Zen meditation at close hand. The Rev. Tesshū Kōzuki and some of his friends had long had the desire to help Western students of Buddhism to learn Zen. The result of their efforts is the Zen Hospice situated in the grounds of the Empukuji Temple, Yawata. On November 20 of last year, the ceremony for the opening of the Hospice was conducted at the temple in the presence of the representative of the Governor of Kyoto, of the Ministry of Education, the Mayor of Kyoto, the President of the Kyoto Imperial University, high priests of the Zen sect and invited guests.

A circular issued by Empukuji reads as follows.

THE ZEN HOSPICE

The time has now come in Japan to propagate Mahayana Buddhism abroad, especially its form Zen, for Zen is the essence of Oriental culture and preserves most perfectly the original spirit of Buddhism. Zen has made a wonderful development in Japan. Its spirit is present in the life of the East; therefore, students of the East should know something of its teaching, which is a faithful transmission from the founder of Buddhism, the great Sakyamuni.

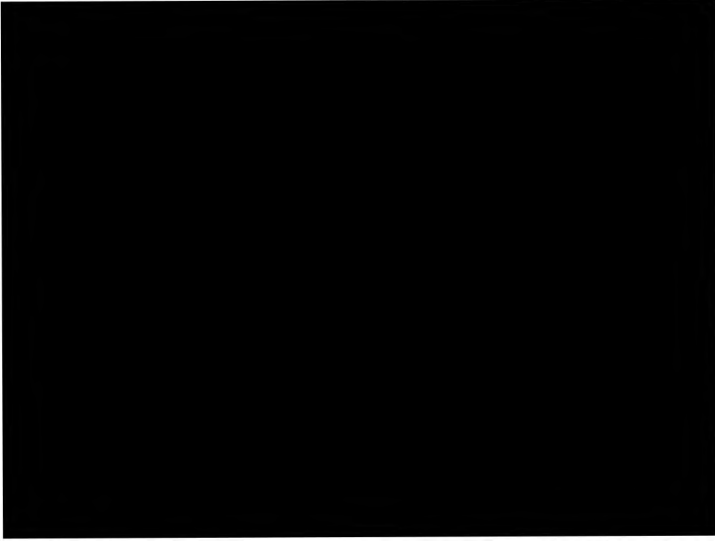
We have to think how we can introduce this Zen way of thinking and living to the West. There are two ways: one is to send out missionaries from here, and the other is for students of Zen to come to Japan. To send missionaries of Zen to Western countries is a serious undertaking, for not only is a thorough knowledge of at least one of the Eu-



The Zen Hospice

ropean languages (preferably the English language) needed but also an understanding of Western culture and psychology. The second way is passive, and it is also difficult and requires a thoughtful preparation. Those persons who come to Japan have already something in them which is ready to receive Zen. Even though they do not understand the Japanese language, still some means have been found to teach them.

Hinayana Buddhism is known to some extent in the West and there are quite a number of its followers who are devoted to live the Buddhist life. But the knowledge of the Mahayana form of Buddhism has been more or less restricted to a few scholars who have made it their life work to unravel its outwardly complicated teaching through the mastery of the Sanskrit literature. As to the practical students of this form there have not been many so far, but the wish to gain an understanding of it has been constantly on the increase. Even within the circles of our own acquaintance, we know a number of people, both men and women, who have expressed their desire to learn the Mahayana, especially Zen. Some Americans have come to Japan to study it. And it is for



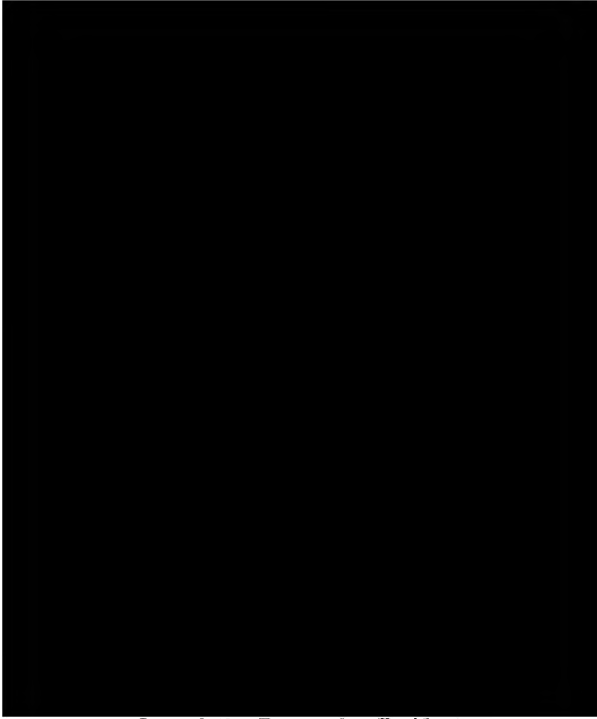
The Meditation Cave

us in Japan to make it possible for them here to do so without their experiencing too much inconvenience in the practical way of living.

So, we have built a hospice for them where they can have suitable accommodation. Some may say that the Japanese Buddhist temples are spacious enough to give shelter to our foreign students, and the latter too may like to find their living quarters there. But our experiences so far have proved this a failure. Our purpose is thus to do away with unessentials as far as possible and to concentrate our efforts on what is most vital in the understanding of Zen. As we know, some things in the Zen monastery life can well be dispensed with for foreign students whose habits and ways of living deviate so much from ours. For this reason, it is most desirable to provide them with a simple and quiet place where they can practise meditation, receive instruction in Zen, and gain something of the Zen spirit without contradicting too much their own way of living.

Information for Residents of the Hospice

The Hospice is situated at Yawata near Kyoto, in the



One of the Rooms for Residents

grounds of the temple of Empukuji. There is at present accommodation for five residents at the Hospice. The rooms are simple and comfortable; beds are provided, but sleeping on the tatami in Japanese style may be preferred. There is a small kitchen which residents may use to prepare Western food for themselves as desired, provided that it is strictly vegetarian. The regular monk's food at the Sōdō will be served free of charge. Other food must be bought and prepared by the residents themselves. There will be a charge of ¥15 a month for the room and there will be a small charge for service. Electric light is provided free of charge except for heating the room in winter. It is expected that a monthly donation however small but according to one's means will be made by each resident to the Temple to compensate for instruction and care.

There is a meditation cave near the Hospice for the use of the students until they are prepared to enter the Zendo. As the Zen way of living is to be practised as far as possible the care of the room and garden is to devolve upon the residents. Unnecessary conversation, musical instruments and popular literature are to be eliminated. It is presumed that the person who comes to the Zen Hospice proposes to devote him or herself to practising Zen meditation (Zazen) and to a certain degree in living the Zen life. References are required as to character and standing.

Applicants for residence should apply to

Rev. Tesshu Kōzuki,
Empukuji Temple,
Yawata, near Kyoto, Japan;
or Mr. Daisetz Teitaro Suzuki,
39 Ono-machi, Koyama.
Kyoto, Japan.

Owing to the delay in issuing our magazine, some of our exchanges have perhaps concluded that we have suspended and have ceased sending their magazines. We thank those who still continue to send and assure all that we have not suspended and have no intention of doing so and shall continue in spite of irregularities which we hope will soon be no more. It is our aim to issue the magazine more regularly in the future.

We have recently received the following magazines in exchange: *Buddhism in England*, London; *The Maha-Bodhi*, Calcutta; *The Aryan Path*, Bombay; *Message of the East*, Boston; *Vedanta Darpana*, New York; *Vedanta Kesari*, India; *Shrine of Wisdom*, London; *Mythic Magazine*, India; *Theosophical Quarterly*, New York; *Bulletin of Oriental Studies*, London; *Bulletin of Bhandarkar Oriental Research Institute*, Poona, India; *Journal of Religion*, Chicago, Ill., U. S. A.; *The Epoch*, Ilfracombe, England; *Le Lotus Bleu*, Paris; *The Liberal Catholic*, London; *The Theosophical Messenger*, Wheaton, Ill., U. S. A.; *Canadian Theosophist*, Toronto, Canada; *The Kalpaka*, India; *Calamus*, Dublin, Ireland; *Indian Historical Quarterly*, Calcutta, India; *Il Progresso Religioso*, Rome; *Litterae Orientales*, Leipzig; *Zeitschrift für Indologie und Iranistik*; *Journal Asiatique*.

Paris; *Journal of Urusvati, Himalayan Research Institute, Wiener Beiträge zur Kulturgeschichte und Linguistik* Urusvati, Punjab; *Wiener Beiträge zur Kulturgeschichte und Linguistik Veröffentlichungen des Institutes für Völkerkunde an der Universität Wien, Vienna.*

We give thanks for the following books which we shall make an effort to review in our next number.

THE CHARACTERS CH'AO AND HSI, by I. V. Gillis. Published by the Gest Chinese Research Library of the McGill University, Montreal, Canada, printed in Peiping, 1931. pp. 44.

BIOGRAPHY OF THE EMPRESS TENG, A Translation from the Annals of the Later Han Dynasty by Nancy Lee Swann, Reprinted from *Journal of American Oriental Society*, Volume 51, No 2, Montreal, Canada, 1931. 159 pp.

REALM OF LIGHT, by Nicholas Roerich, New Era Library, Roerich Museum Press, New York, 1931. 333 pp.

THE CATUHSĀTAKA OF ĀRYADEVĀ, Sanskrit and Tibetan Texts with Copious Extracts from the Commentary of Candrakīrti, Reconstructed and Edited by Vidhushek-hara Bhattacharya, Part II. Visva-Bharati Book-Shop, Calcutta, India, 1931. 308 pp.

NAIRĀTMYAPARIPRĀCĪHĀ, Edited by Sujitkumar Mukhopadhyaya, Visva-Bharati Book-Shop, Calcutta, 1931. 22 pp.

MAHAYĀNAVIMSĀKA OF NĀGĀRJUNA, Reconstructed Sanskrit Text. The Tibetan and the Chinese Versions with an English Translation, Edited by Vidhushek-hara Bhattacharya, Visva-Bharati Book-Shop, Calcutta, 1931. 44 pp.

SCHOOLS AND SECTS IN JAINA LITERATURES Being a Full Account Compiled from Original Sources of the Doctrines and Practices of Philosophical Schools and Religious Sects mentioned in the Canonical Literature of the Jainas. by Amulyachandra Sen, M. A., Visva-Bharati Book-Shop, Calcutta, 1931. 47 pp.

AKSARA: A Forgotten Chapter in the History of Indian Philosophy, by P. M. Modi, M. A. Baroda, 1932. 178 pp.

- PRANAYAMA, Part One, by Srimat Kuvalayananda, Kaivalyadhâma Lonavla (G.I.P.). Bombay, India, 1931. 156 pp.
- MODERN INDIA THINKERS, A Symposium of Suggestions on Problems of Modern India, Compiled by Keshavjel R. Luckmidas, Foreworded by Kanaiyalal H. Vakil, B. A., Ll. B. Bombay: D. B. Taraporevala Sons and Company, 1932. 298 pp.
- HINDU MISSION by Prof. Tarachand Dgajra, M. A., Shikarpur-Sind, India, 1932. Pamphlet, 66 pp.
- A BUDDHIST BIBLE, The Favourite Scriptures of the Zen Sect, Edited, Interpreted and Published by Dwight Goddard, Thetford, Vermont, U.S.A., 1932. 316 pp.
- SELF REALISATION OF NOBLE WISDOM, A Buddhist Scripture Based upon Professor Suzuki's *Translation of the Lañkāvātāra Sutra*, Edited, Interpreted and Published by Dwight Goddard, Thetford, Vermont, U.S.A., 1932. 132 pp.
- AN OUTLINE OF ZEN BUDDHISM, by Alan W. Watts. The Golden Vista Press, London, 1932, pamphlet, pp. 32.