

NOTES

The Second Conference of the Pan-Pacific Young Buddhists' Association was held in Tokyo and continued at Kyoto, Ōsaka, and Mt. Kōya, July 18-25, 1934. The first Pan-Pacific Young Buddhists' Association Conference was held at Honolulu in 1930. It was agreed that considerable results in education, thought, and social problems were attained there but even greater ones by the Second Conference. There was an attendance of over 1,000 Buddhists; delegates were present from fourteen nations of the Pacific, 300 from Japanese Buddhist organisations and 300 from foreign countries. The early meetings were held in Tokyo at the temple of the Nishi Hongwanji. There were many interesting lectures given beside receptions, social talks, and so on. Later the delegates came to central Japan. This writer had the pleasure of attending the meeting at the Great Hall on Mt. Kōya where a sutra ceremony was performed. It was extremely interesting to see the delegates from different countries, Indians in their turbans, Indian and Burmese women in their graceful dresses and Japanese Americans from America and Hawaii. All seemed to be enjoying practically the ideals of Brotherhood.

Some of the suggestions of various committees are as follows: The establishment of an international Buddhist University; the establishment of an international Buddhist Summer College; to honour those who have specially contributed to the cause of Buddhism; to restore Buddhagaya and other sacred places of Buddha; the translating of scriptures; the composition of Buddhist songs; exchange of lectures and professors between Buddhist Associations of different countries; special training of young Buddhists to serve abroad; promotion of world peace; removal of racial prejudices; to further internationalism, etc.

At the closing session the relic of a portion of the Buddha's remains was presented by Mr Sri Nissanka of Ceylon. It is difficult to describe all the proceedings of the conference, but that the conference was most successful is unquestioned. That it was so enthusiastically held is another proof that Buddhism is a living force in religious Japan.

The 2500th anniversary of the birth of the Buddha was celebrated on December 8, 1934, at Tokyo in the presence of Prince Kaya and more than three hundred noted Japanese leaders, under the auspices of leading Japanese scholars of Buddhism. The meeting took place at the Imperial Hotel. Eight European and American scholars were honoured by the sponsors of the Institute formed to observe the anniversary for their contributions to the study of Buddhism. Dr Tetsujiro Inoue is the president of the Institute. He said that a part of the celebration was to do honour to foreign scholars in Buddhism for what they have contributed to the study of this Oriental religion. They were awarded certificates and medals.

Scholars receiving the awards are Dr Charles Rockwell Lanman of the United States; Mr Theodore Stecherbatsky of the Soviet; Dr Wilhelm Solf and Dr Wilhelm Geiger of Germany; Dr Louis de la Vallée Poussin of Belgium; Mr Sylvain Lévi of France; and Mrs Caroline A. F. Rhys Davids and Dr Frederick William Thomas of Great Britain. The certificates for the awards were received by members of the various Embassies who represented the scholars.

The ceremonies brought to a close one week of celebration conducted under the auspices of the Institute. A number of lecture meetings were held at which noted Buddhist scholars spoke. About forty scholars also submitted special papers in various fields of Buddhism which they studied, while the Institute distributed a large number of publications. Profs. Kimura and Yamamoto, and Mr Brinkley.

The International Buddhist Society was formed during 1934. Its chief objects are:—the training of Buddhist students in writing English and in reading English Buddhist books, the propagation of Buddhist teachings in foreign countries through the use of the English language and the publication of pamphlets and periodicals in English. Besides this the publication in Japanese of articles written in foreign languages is to be undertaken. For the present are planned four pamphlets in English: the revival of *The Young East*;¹ one collection of Buddhist essays with a bibliography of the

¹ One number of the *Young East*, appeared during the summer.

chief Japanese works which have appeared during the year; two or more Japanese translations of Buddhist works or articles which have been published in foreign journals. The training of ten students has already been started under the supervision of Mr Jack Brinkley.

Dr Inoue of the Imperial University is the president. Among the councillors are Drs Takakusu, Anesaki, Kuroita, Wogihara, Mikami, Masaki, and others. Among them are included the editors of this magazine. The committee is composed of Mr Fujii whose generosity has largely made the formation of the Society possible, Dr Tachibana, Dr Nagai, Profs Kimura and Yamamoto, and Mr Brinkley.

The Nippon Buddhist Research Association, which was established in 1928 with the object of promoting the study of Buddhism and its publication, held the seventh annual meeting on September the twenty-second and the twenty-third at the Eizan Gaku-in School at the foot of Mt. Hiei. Owing to the storm the previous day, September the twenty-first, which caused great damage to Kwansai district and interrupted traffic, the attendance was not so large but scholars presented the results of their serious study: "Method of Critical Study of Saint Nichiren's Works," Prof. Y. Azai of Risshō Daigaku; "On Kwangyō Mandala," Prof. K. Ishiguro of Seizan Semmon Gakkō; "Sudhana in the *Avatamsaka*," Prof. H. Idzumi of Otani Daigaku; "The Principal Teachings of Eno (Hui-nēng), the Sixth Patriarch of Zen," Prof. K. Ito of Rinzai Daigaku; "Study of the Old Tendai Books Recovered in the Kanazawa Library," Prof. R. Etani of Bukkyō Semmon Gakkō; "View on the Bodhisattva Practice in the *Prajñā-pāramitā* and that in the *Avatamsaka*," Prof. S. Suzuki of Tōhoku Imperial University; "What is Muryōgi?" Prof. W. Ogiwara of Taishō Daigaku; "On *Mahāyānottara-tantra-śāstra*," Prof. K. Tsukinowa of Riukoku Daigaku; "Position of Ch'iu Chiu Ch'üeh in the *History of Transmission of Buddhism*," Prof R. Hadani of Kyoto Imperial University; "Study of Dhyāna in Primitive Buddhism," Prof. K. Masunaga of Komazawa Daigaku; "The Jōdo Doctrine in the Japanese Tendai in the Middle Ages," Prof. K. Yamaguchi of Hieizan Senshū-in.

The Buddhist Literature Exhibition (known as Daizō-e), which has been opened annually since 1914 under the auspices of the Kyoto Buddhist College Federation for the purpose of showing the valuable books belonging to temples, libraries, and private persons, had for 1934 the twentieth exhibition from September the twenty-second to the twenty-third, at the Eizan library, and the lecture-hall of the Eizan Senshu Gaku-in and Emman-in Temple, where many old manuscripts and old editions belonging to the Eizan Library, Saikyōji, Emman-in, and Hōmyōin, and many private persons were shown.

In the death of the Rev Genyū Yamashita, the Abbot of Chion-in (the headquarters of the Jōdo Sect), which took place on April 11, 1934, we have lost the oldest and the most beloved of all the Japanese Buddhists.

Born on August 28, 1832, in the province of Owari, Abbot Yamashita became a priest at nine years of age and studied Buddhism for many years under various scholars of that time. After four years' service as teacher in the Jōdo School, Yamaguchi, he was appointed in 1874 to preside over Banzui-in temple, Tokyo. A few years later he was invited to take charge of Enjōji temple, Owari, where he led a life devoted to the Nembutsu practice, exerting a great influence in the neighbourhood.

In 1887 he was elected as the abbot of Hyakumanben Chionji, Kyoto, from which he retired afterwards to a temple in Kitano, Kyoto, intending to live the secluded life of a Nembutsu follower. His virtuous life, however, did not keep him long in retirement. In 1897, he was elected as the abbot of Zōjōji, Tokyo, and in 1903, as the abbot of Chion-in, Kyoto, the post which he held through the rest of his life.

As a religious man, he was not so much a scholar in Buddhism as a faithful believer in Amida. Taking pattern by Kwantsū, a famous modern Nembutsu follower, he led a life of Nembutsu practice and often held special meetings to promote it. According to the true spirit of Hōnen, he preached that we should all recite the Nembutsu regardless of our natural endowments or capacities, for this is the way leading to a rebirth in the Pure land.

During his abbacy in Chion-in, he rebuilt and repaired temples, promoted education, and encouraged social activities. The present prosperity of the Jōdo Sect owes him very much to him.

All the Japanese Buddhists, especially those who belong to the Jōdo Sect, expressed profound regret on being informed of the death of Abbot Yamashita which took place when he was one hundred and two years old. From the instant he died in an inner room of Chion-in temple amidst the ringing of bells and voices of Nembutsu the continuous practice of Nembutsu for forty-eight days and nights began in all the temples belonging to Chion-in. His funeral rites were held on May 4 on a grand scale with attendants of more than fifteen thousand, representing all parts of the Buddhist world.

It may be of interest to our readers to learn of the statistics concerning Buddhist denominations, priests, and followers in Japan.

| Sects: | (A) | (B) | (C) | (D) ¹ |
|--------------------------|--------|-------|--------|------------------|
| Tendai | 4,515 | 249 | 3,588 | 2,069,019 |
| Shingon | 11,758 | 3,659 | 10,951 | 8,042,982 |
| Ritsu | 23 | 48 | 23 | 34,047 |
| Jōdo | 8,213 | 370 | 6,461 | 3,999,578 |
| Rinzai | 6,075 | 154 | 4,511 | 2,300,509 |
| Sōtō | 14,506 | 350 | 11,916 | 6,879,516 |
| Obaku ² | 492 | 7 | 354 | 111,312 |
| Shin | 19,666 | 2,518 | 15,941 | 12,984,370 |
| Nichiren | 5,093 | 1,156 | 4,083 | 3,226,112 |
| Ji | 496 | 4 | 342 | 322,369 |
| Yūdzu-nembutsu .. | 353 | 4 | 225 | 133,222 |
| Hossō | 44 | 24 | 13 | 14,248 |
| Kegon | 32 | 6 | 17 | 22,819 |
| Grand Total | 71,266 | 8,549 | 58,425 | 40,106,056 |

(For the year 1931)

¹ (A)=Temples, (B)=Preaching Stations, (C)=Priests and Teachers, (D)=Followers.

² Obaku, Soto, and Rinzai all belong to one Zen sect.

Of the recent publications on Buddhism, important ones are Prof. Inadzu's *Study in Nāgārjuna's View of Śūnyatā*, which contains (1) "Problem of Existence and Thing-in-Itself in the Śūnyatā Theory," (2) "To Practice from Existence," (3) "Problem of Thing and Form in the Śūnyatā Theory," (4) "On Dharma," and (5) "Conversion and Experience of Salvation"; Prof. K. Fuse's *The Making of the Saddharmapuṇḍarikasūtra* in which the author traces back to the proto-type of the sutra and divides four periods of its development; Prof. S. Suzuki's *Study in the Primitive Kegon Philosophy* which treats of the thoughts of the early Kegon Sect in China; Prof. H. Ui's *Practice of Mind-Only* in which are collected "Ethical Thought in Buddhism" and many other essays; Prof. G. Honda's *The Inner and the Outer Form of Buddhist Scriptures* which is also the collection of the author's essays.

Prof. Daiei Kaneko, who is the author of *Outline of Buddhism, The World Beyond, The Concept of the Pure Land*, and many other books on Buddhism, is now the author of *Various Problems in Buddhism*.

In this book, he takes the subjective method of studying Buddhism according to his own spiritual needs in order that he may thereby realise better the Way he should walk. The book consists of five parts. The first part, "On the History of Buddhist Doctrine," expresses the author's view toward Buddhism in general, referring to the method of its study. In the second part, "Wisdom," he treats of Buddhist Wisdom which differs from ordinary knowledge, and explains that the former is rather an unselfish sympathy. In the third part, "View of the Universe," he clarifies the meaning of causation, expounding that this life is the result of Karma. Whatever criticism scholars may give, the author contends, he cannot give up this idea, for it is the basis of Buddhist doctrine. In the fourth part, "Kleśa (evil passions)," the author claims that Buddhism rests upon the insight into our present state as it is. The fifth part, "Samantabhadra Discipline," expresses the ideal practice in Buddhism. The author concludes with these words: "It is only through the way of listening to the Dharma that Sudhana became equal to Bodhisattva Samantabhadra. This way of listening to the Dharma made his equal to Buddha. What a profound significance it has!"

Besides these works, there are some publications of Sanskrit texts in Roman letters: Prof. Wogiwara and Tsuchida's *The Revised Saddharmapundarika*; Prof. S. Yamaguchi's *Madhyantavibhangatika* by Sthiramati. The original MS of the latter was recovered in Nepal by Prof. Silvain Lévi, but as this MS was not preserved in its complete form, Prof. Yamaguchi compared it with its Tibetan version and restored it as a complete text. It is published with the preface by Prof. Silvain Lévi. The late Prof. Gesshō Sasaki's *Mahāyāna-samparigraha-śāstra*, a comparative text of four Chinese versions, was published also recently with the Tibetan version by Prof. S. S. Yamaguchi.

Zen Essays, First Series, being now out of print will be temporarily taken by the recently published *Introduction to Zen Buddhism*. It contains practically the same material as in *Zen Essays*, I, somewhat condensed and without the Cow-Herding Pictures. The price of the book is ¥3.50 plus postage, and it may be ordered from The Eastern Buddhist Society.

The Training of the Zen Buddhist Monk was published during the summer, 1934. It is fully illustrated by Rev Zenchū Sato from original paintings and both text and pictures show the life of the Zen monk from his entrance into temple life throughout his study. The price of the book is ¥5 plus postage and may be ordered from The Eastern Buddhist Society.
