[Note bibliographique]: Recent Japanese Publications on Buddhism
Hubert Durt

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In the mandala of Buddhist reference books, this new "Comprehensive Buddhist Dictionary" is located at an intermediate position between the small and the large dictionaries. While small and extra-small dictionaries are proliferating now, the best one is still the "Concise" Bukkyô Jiten of Uî Hakuju 宇井伯賢 (Daitô Shuppansha 大東出版, 1938), the good qualities of which are not conveyed by the mediocre and much reduced English version (Japanese-English Buddhist Dictionary, Daitô Shuppansha, 1965). Another good small dictionary is the Bukkyô gaku (學) jiten (Hôzôkan, 1955) to which we will refer below. Among the large dictionaries, the Bukkyô Daijii (學) of Ryûkoku 龍谷 University and the Bukkyô Daijiten by Mochizuki Shinkô 望月信享 have been unrivaled for more than half a century. The present "Comprehensive Dictionary" owes its existence to the demise of another projected publication by Hôzôkan, a companion volume, focused on history, to the Bukkyô gaku jiten mentioned above. In that spirit, this dictionary aims to present Buddhism as a world religion. As such, it is useful for updating some information in the major encyclopedias and for expanding upon some articles in the old and still excellent Bukkyô Daijiten (1910) of Oda Tokunô 織田得能, which is smaller than the present Comprehensive Dictionary. The editors of this new dictionary are particularly eager to inform the readers about the history of modern Buddhist studies, but they have neglected to mention that Sylvain Lévi launched in Japan the Hôbôgirin, the French explicative dictionary on Chinese and Japanese Buddhist terminology. Unfortunately, in giving only very rough textual and bibliographical references, the present "Comprehensive Buddhist Dictionary" does not follow the path traced precisely by Hôbôgirin and by Nakamura Hajime’s 中村元 recent terminological dictionary Bukkyôgo Daijiten (see Cahiers 1/1985, No. 19). In conclusion, looking at this "half-way" Comprehensive Dictionary, and taking into account both the quantity of new data available in the field of Buddhist studies and the
huge number of Buddhist scholars active in Japan, one cannot but feel that the time is ripe for a truly extensive Buddhist encyclopedia, with signed entries and accurate references, similar to the *Kokushi Daijiten* for Japanese history, launched by Yoshikawa Kōbunkan in 1979 (see Cahiers 2/1986, No. 50). Of the projected fifteen big-size volumes of the “Dictionary of National History,” ten volumes, detailed and up-to-date, have been published so far.


This dictionary is neither a dictionary of Buddhist art nor an iconographical dictionary. In fact, it is the profusely illustrated companion volume to the *Bukkyôgo daijiten* 佛教語大辭典 (see Cahiers 1/1985, No. 1). It contains several ethnographical documents (ritual ceremonies, worship objects, etc.), mostly photographed in India. The Asian universality of Buddhism is a leit-motif of this dictionary.

3. Iwamoto Yutaka 岩本裕, *Nihon Bukkyôgo jiten* 日本佛教語辭典 (856 pp. + maps), Tôkyô, Heibonsha 平凡社, 1988 18,000 Yen

The late Prof. Iwamoto was an exceptional figure in the world of Japanese Buddhist studies. Trained as a specialist in Indian Avadâna literature, he extended his field of study to the whole of Buddhist popular narrative and became that rare phenomenon: an Indologist well versed in Japanese literature. His “Complete Works” in five volumes have recently been published by Dôhôsha 同朋舎. The foreword to the present dictionary on “Japanese” Buddhist terminology is informative of his approach. It is thus to be regretted that he could not concentrate in this dictionary on mythological (shinwa 神話) and legendary (setsuwa 說話) terms. In those entries, there are discoveries of original information to be made in this dictionary. For the rest, it is again a general work, with the entries too numerous, the explanations too short, and the references too vague. It differs only in size from Iwamoto’s short *Nichijô Bukkyôgo* 日常佛教語 (Cahiers 3/1987, No. 4). Since it seems that every big publishing house (in the present case, Heibonsha) wishes to produce its own Buddhist dictionary, we feel more than ever that Iwamoto could have been the chief editor and caretaker of the narrative literature section of the broad, comprehensive and modern encyclopedia of Buddhism that is needed at the present stage of Japanese Buddhist studies.

4. Shôgakukan (ed.) 小學館 (編), *Bukkyô daijiten* 佛教大辭典 (1111 pp. + 30 pp. index),
There are many similarities between this one-volume dictionary published in the Kantō region and the three-volume Comprehensive Dictionary published by Hôzôkan in Kansai (see No. 1 above). Both works are eager to modernize, although to a limited extent, the old, pre-World War II encyclopedias and to present Buddhism as a pan-Asian religion. This “modernization” assumes different aspects. In the case of this dictionary, on the one hand, it looks more like a popular work (with its furigana), but contains also more academic articles signed by their authors. Its chronological tables go up to 1985.

B. Bibliographical Index

5. Daitô shuppansha (ed.) 大東出版社 (編), Bussho kaisetsu daijiten: Chosha betsu shomei mokuroku 佛書解說大辭典・著者別書名目錄 (716 pp.), Tôkyô, Daitô shuppansha 大東出版社, 1989 30,000 Yen

A useful addition to the Buddhist bibliographical dictionary, Bussho kaisetsu daijiten (BSKD) 佛書解説大辭典, this “Index of the Different Book Titles by Authors” has entries for the large number of authors (chosha 著者) or translators whose works are included in the BSKD (11 volumes, published 1933–1936; vols. 12 and 13 published in 1975 and 1978). The previous supplement (bekkan 別巻), the voluminous Butten sōron 佛典總論 (General treatise on Buddhist literature, 981 pp., by Ono Gennyo 小野玄妙, 1936) deals only with canonical texts. The “different titles” (betsu shomei 別書名) refers to a useful particularity of the BSKD, i.e., the fact that it lists almost all the different titles by which a Buddhist book might be referred to in separate entries (with, of course, a reference to the main entry). The BSKD refers only to Chinese and Japanese texts. There is no place for Indian or Western books, except if they have been translated into Japanese, and even in that case they have been almost totally excluded from BSKD 12 and 13, for which the selection criteria seem to have been very narrow, probably due the over-production of books on Buddhism in modern Japan. Other limitations of the BSKD are: 1. the Chinese texts are almost exclusively texts already included in one of the Japanese collections of Buddhist texts (thus there is almost no reference to Chinese, Korean, or Vietnamese texts later than the Sung dynasty); 2. the Japanese items are only books, not articles published in scholarly magazines. It must be said that the coverage of Buddhist books from the Edo and Meiji periods (with an indication of where they can actually be found) is very extensive, in contrast to what was done (as mentioned above) for contemporary books in BSKD 12 and 13. This very expensive computer-produced index could not easily give more than what is already
provided in the BSKD (an excellent tool with many outstanding contributions by the best specialists). I wish to point out one nice improvement over the bulky thirteen volumes of the BSKD: the pronunciation of the names of every author, from Ryūju 龍樹 (Nāgārjuna) to Makita Tairyō 牧田諦亮, is written in kana, as this index is arranged according to the Japanese pronunciation of the kanji of their names. In most cases (although perhaps not in the case of Nāgārjuna), it would have been helpful to give, after the kanji and kana of the author’s name, a rough indication of his date, as one of the much-appreciated accuracies of the BSKD is the precision of the date given for every author or edition (according to both the traditional Chinese or Japanese system and the Western Calendar). In the BSKD, it is only for the living authors that such precise dates are not given; they might have been mentioned in the present index with a designation such as gendai 現代 ("contemporary").

C. Collective Works


As was the case for entries no. 17 and 18 in *Cahiers 4/1988*, the only differences between the last issue (vol. 53/1988) of the *Nihon Bukkyō Gakkai Nempō*, "The Journal of the Nippon (sic) Buddhist Research Association," and the hard-cover volume entitled *Butsudakan* published a few months later are that the price is doubled in the Kyōto edition and that the Kyōto publisher discards the handy English list of the articles that was on the back cover of the magazine.

D. Text Editions, Translations, Monographs


The first part of this book is devoted to a study, mostly philological, of the Sanskrit manuscript of the *Udañavarga* discovered by Paul Pelliot in Subaši near Kuča. Although relying mostly on the very rich Sanskrit and Pāli tradition of the *Udāna* and the *Dhammapada*, it includes a few pages on the three different Chinese versions of these closely related texts, which have been thoroughly studied by Ch. Willemen, especially in Vol. 18 of the *Mélanges Chinois et Bouddhiques* (1978). The second part is a synoptic edition of the text, showing the corresponding passages in the Sanskrit and Pāli Buddhist literature.
8. Matsuda Kazunobu 松田和信,
*Chûô Ajia shutsudo Daijô Nehangyô bonbun dankanshû* 中央アジア出土大乗涅槃経梵文断簡集 (77 pp. + plate XXIII + xiv pp.), Tôkyô, Tôyôbunko 東洋文庫, 1988 no commercial price

The explorers of yore discovered manuscript fragments in the sands of Central Asia. Now it is on the shelves of specialized libraries that these fragments wait to be rediscovered. Such was the case, mentioned in *Cahiers* 3/1987, No. 18, for the same manuscript of the *Mahâparinirvânasûtra*, of which some parts were stored in Leningrad and other parts in London. For the London fragments, Matsuda gives here an edition with photographs and comparisons with the corresponding parts in Tibetan and Chinese versions of the sutra, and an annotated Japanese translation. A “Guide for the English Reader” is also provided.

9. Ôshika Jisshû 大鹿實秋,
*Yûmagyô no kenkyû 雄摩經の研究* (14 + 657 + 14 pp. index ), Kyôto, Heirakuji shoten, 1988 13,000 Yen

Posthumous book of Prof. Ôshika, whose editions of the Tibetan text of the *Vimalakirti-nirdesa* were published in vols. 1 (1970) and 3 (1975) of the *Acta Indologica* of the Naritasan Shinshôji 成田山新勝寺. The first part of the book consists of a Japanese translation of the sutra. The second part includes summaries of the sutra, nine studies on its doctrinal content, and seven textual studies on the ever-fascinating Vimalakirti.

10. Mochizuki Ryôkô 望月良晃,
*Daijô Nehangyô no kenkyû : Kyôdanshiteki kôsatsu* 大乘涅槃経の研究・救圏史的考察 (536 pp.), Tôkyô, Shunjûsha 春秋社, 1988 13,000 Yen

This solid doctoral thesis deals with what seems to be more a moral and social problem than an institutional problem in the early Buddhist community. There are no reliable historical accounts, but the author offers us a broad and refreshingly new reading of several texts, mostly Mahâyâna sutras, including the *Lotus Sutra*, the *Mahâparinirvânasûtra*, and the *Ratnakûtasûtra*. His aim is to investigate the meaning of the class of people, called *icchantika*, ostracized by a Buddhism well known to be tolerant. The *icchantika* is marked less by some objective sin, than by a pretension to saintliness and orthodoxy adopted to gain profit and favor from the powerful. Mochizuki uses mostly Chinese sutras but quotes profusely their Sanskrit and Tibetan equivalents when available. He also takes into account the obsession with the Decline of the Doctrine reflected in most of these texts. Interesting preface by Prof. Hirakawa Akira 平川彰. Good English summary translated by Paul Swanson.
11. Itô Zuiei 伊藤端敘,
Kegonbosatsudô no kisoteki kenkyû 華厳菩薩道の基礎的研究 (1234 pp.),
Kyôto, Heirakuji shoten, 1988 18,000 Yen

It seems that Avatâmsaka studies incline toward expansiveness. This Ph.D. thesis by a professor of Risshô立正 University in Tôkyô is centered on the Daśabhûmika, a comparatively short and sober text. It is the object of minute analysis from an impressive variety of viewpoints. A comparison is made between the conduct of the bodhisattva in the Avatâmsaka and in the Lotus Sutra. The conclusion discusses the significance of the Daśabhûmika from the viewpoint of the Tathâgatotpattisambhava-nirdêśa 如來性起經. Indices fill 210 pages!

12. Tanji Akiyoshi 丹治昭義,
Chûronshaku : Akirakana kotoba 中論経・明らかなことば I (273 pp.),
Suita, Kansai Daigaku Shuppanbu 吹田, 関西大学出版部, 1988 4,700 Yen

13. Okuzumi Takeshi 大貫毅,
Chûron chushakusho no kenkyû 中論注釋書の研究 (989 pp. + 7 pp. index),
Tôkyô, Daitô shuppan, 1988 32,000 Yen

14. Honda Megumu 本多恵,
Candrakirti Chûronchû (wayaku) 中論観音 (550 pp.),
Tôkyô, Kokusô kankôkai 国書刊行會, 1988 10,000 Yen

Three complete or partial Japanese translations with commentaries of the Prasannapadâ, already partially translated by Yamaguchi Susumu years ago. The most detailed study is by Tanji (see also No. 23), who deals only with Chapter One of the Prasannapadâ.

15. Ogawa Ichijô 小川一乗,
Kûshô shisô no kenkyû II 空性思想の研究 II (790 pp.),
Kyôto, Bun'eidô 文栄堂, 1988 15,000 Yen

The first volume is a study centered on the sixth chapter of the Madhyamakâvatâra of Candrakirti, its Òika by Jayananda, and on the Dbu-ma-dgongs-pu-rab-gsal by Tson Kha-pa (English summary). The second volume is a Japanese translation of the text by Tson Kha-pa.

16. Takasaki Jikidô, transl. Rolf W. Giebel,
An Introduction to Buddhism (376 pp.),
Tôkyô, Tôhô Gakkai, 1987 6,000 Yen

Translation of Bukkyô Nyûmon 佛教入門 (Tôkyô Daigaku Shuppankai 東京大学出版會, 1983), a successful “Grundriss” on “classical” Buddhist
Recent Japanese Publications

Recent publications include a biography of the Buddha and an outline of the history of Buddhism. This book does not deal with the doctrinal developments of the Chinese or Tibetan schools of Buddhism, yet it cannot be considered a manual of Indian Buddhism only. Hīnayāna and Mahāyāna are not treated separately. Rather, almost every topic on which the two vehicles diverge, Prof. Takasaki sensibly juxtaposes their positions and thus highlights the hallmarks of both movements. The absence of any reference (except in the historical outline) to Vajrayāna is more understandable for Japanese readers (for whom Mikkyō is a world apart) than for Western readers, who need an outline of the basic tenets of Buddhist Esotericism. The seven chapters related to Dharma and the chapter on the Samgha are a brilliantly complete synthesis. One has to admire both the knowledge and the didactic sense of the author. A helpful characteristic of the book is that, besides its English translation, every term is given in Sanskrit, eventually in Pāli, and in Chinese unsimplified characters. In addition to the general index, an index of the Chinese characters (according to the number of strokes) gives both the Chinese (Wade-Giles) and the Japanese romanization. It is only the bibliography that prompts reservations. Although relying on sources like the Abhidharmakosa (French translation by La Vallée Poussin) or the Ta-chih-tu lun 大智度論 (French translation by Lamotte), the exclusion of any book written in a language other than English from the “Select Bibliography” is, for a book of this quality, a regrettable flaw.

17. Naniwa Nobuaki 波多野信明, 
Zaikybukkyō no kenkyū 在家佛教の研究 (466 pp.),
Kyōto, Hōzōkan, 1987 9,500 Yen


18. Katō Junshō 加藤純章,
Tōkyō, Shunjūsha, 1989 11,000 Yen

An important book centered on the Abhidharma tradition about the Sautrāntikas. It does not interfere with the Yogācāra developments. The main source is the Junshōriron 順正理論 (Nyāyānusāra) of Saṃghabhadra. This methodical book, in the great French tradition of Buddhist studies, skilfully uses all the data available in the text on the Sautrāntikas and their “Sthavira” Śrīlata. Through a careful comparison of this material
with that in other sources, this book delivers a fairly balanced view of the originality of the Sautrântikas toward Vasubandhu.

19. Tanji Akiyoshi 丹治昭義,
Chinmoku to kyōsetsu : Chūganshisō kenkyū I
沈黙と教説·中觀思想研究(18 + 333 + 20 pp. index),
Suita, Kansai daigaku shuppanbu 關西大學出版部, 1988 5,200 Yen

The first volume of a study on Madhyamaka thought, the present “Silence and Teaching” concentrates on the two parts of the eighteenth chapter of the Madhyamaka-sūtra and on its exegesis.

20. Schmithausen, Lambert,
Ālāyavijnāna: On the Origin and Early Development of a Central Concept of Yogācāra Philosophy
Part I: text (ix + 240 pp.),
Part II: bibliography, index, notes (243–700 pp.),
Studia Philologica Buddhica, Monograph Series IV, a and b,
Tōkyō, International Institute for Buddhist Studies, 1987
no commercial price

In this discursive treatise, the minuteness of the philological analysis is matched by its historical sense and its philosophical acumen. The author keeps careful track of the extensive Japanese research on Vijñānavāda thought. It is a landmark study for scholarly Western/Japanese dialogue and it is thus quite appropriate that it is published in Japan.

21. Katsumata Shunkyō 勝又俊教,
Yuishiki shisō to Mikkyō 唯識思想と密教 (272 pp.),
Tōkyō, Shunjūsha, 1988 4,200 Yen


22. Hirakawa Akira 平川彰,
Hirakawa Akira chosakushū I: Hō to Engi 平川彰著作集第 1. 法と縁起 (xvi
The complete works of one of the foremost masters of Buddhist studies in Japan include the three major books of Prof. Hirakawa, which will be published with additions by the author, as well as an impressive quantity of important articles. Eight volumes are grouped under the title “Studies on Buddhist Thought” and seven volumes under the title “Buddhist Vinaya and Śīla.” This division is a little awkward, since in the first group Vol. 5 concerns the history of the Samgha and Vol. 7 concerns the rules of Mahāyāna, both topics that more properly belong under the Vinaya heading. Prof. Hirakawa’s broad contribution to Buddhist studies has, from the beginning, been marked by the originality of his approach to the whole of Vinaya literature. Except for a not entirely persuasive essay by Prof. Frauwallner (Série Orientale Roma, 1955), the comparative study of Vinaya has been rather neglected, although its historical value is immense and not limited to the Buddha legend. The present volume includes five extensive studies on the Dharma and on Pratītya-samutpada.

II. CHINESE AND KOREAN BUDDHISM

A. Translations

23. Nakamura Zuiryū (trans.) 中村端隆(譯),
Kokuyaku Issaikyō: Ronshobu 18-II Jōyuishikiron empi II
國譯一切經・論疏部 18 下 聖唯識論演秘 下 (806 pp.),
Tôkyô, Daitô shuppansha, 1988 9,500 Yen

As announced in Cahiers 3/1987, No. 31, the Kokuyaku Issaikyō series, launched in 1929, reached the end of the Shōwa reign and printed its last issue. Such perseverance is an achievement in today’s Japan. For a basic study of the Vijnaptimātratāsiddhi, we will still have to rely on the French translation by La Vallée Poussin, indexed by Lamotte. For further studies on the intricate scholasticism of the Siddhi, this translation of the Yen-pi 演秘 (T. 1833) of Chih-chou 智周 (679–723) will be helpful.

24. Yoshikawa Tadao (trans.) 吉川忠夫 (譯),
Daijō Butten: Chūgoku Nihon hen, vol. 4 大乗佛典：中國・日本篇 第4卷：
Gumyōshū Kōgumyōshū 弘明集・廣弘明集 (438 pp.),
Tôkyô, Chûōkôronsha 中央論社, 1988 3,600 Yen

A general outline of the collection “Daijō Butten” can be found in Cahiers 4/1988, No. 20. The present volume is attractive because it gives, in an elegant and annotated modern Japanese translation, a useful selection of extracts from the Hung ming chi (T. 2102) and from the later and lesser
known *Kuang Hung Ming chi* (T. 2103). Only the first of these collected *chi*, which include the most striking Chinese texts on the reception of Buddhism by sixth-century China, had been edited, translated into modern Japanese and annotated by a group from the Institute for Human Sciences of Kyōto University, including Prof. Yoshikawa. Three vols. (1973, 1974, 1975), which are not for sale, because of an absurd regulation of the Japanese Ministry of Education applying to all publications it subsidizes. The result of that prohibition (非賣品) is that such volumes appear occasionally on the market at prohibitive prices.

25. **Kamata Shigeo** 鎌田茂雄,
*Daijō kishinron monogatari: Chūgoku bukkyō no jissenshatachi* 大乗起信論物語・中國佛教の實踐者たち (498 pp.),
Tōkyō, Daihōrinkaku 大法輪閣, 1987 4,100 Yen

A collection of short articles published in the monthly *Daihōrin* from 1983 to 1986. Kamata did not wish to produce yet another exegetical essay about one of the most complex and influential texts in Chinese Buddhism, whose title has been reconstructed as *Mahāyānasraddhotpādasūtra* (T. 1667). Instead, he has analyzed the influence of this text on the teaching and especially the practice of several Buddhist figures related to this “sūtra.” After discussing Asvaghosa, its mythical author, and Pārāmartha, its translator, Kamata describes more than forty figures, mostly belonging to the Hua-yen 华嚴 school (with a majority coming from Wu-t’ai shan 五臺山) and to the Ch’ān 禪 school. Many of these figures are poorly known, even by specialists of Chinese Buddhism. It is thus regrettable that Kamata did not achieve his popular purpose in conveying in a few lines the basic historical and bibliographical data on which he has relied. An index would also have been welcome. Readers of a popular book with quite original content such as this are not necessarily devoid of any scholarly interest.

26. **Doi Yoshiko** (comp.) 土井淑子 (監修),
*Tonkō bunbutsu kenkyūsho* (ed.) 敦煌文物研究書 (編),
*Tonkō hekiga no bukkyō monogatari* 敦煌壁畫の佛教物語 (183 pp. + 11 pl.),
Tōkyō, Kōbunsha 恒文社, 1987 1,900 Yen

With the attractive title “Buddhist tales in Tun-huang mural paintings,” this is a deceptive book. A few paintings are reproduced with less than minimal explanations. A few tales are translated from, it seems, modern Chinese translations of excerpts from the Buddhist Canon. The disorder in the largely incomplete references to the Canon is amazing. Even a popular book like this should give a minimum of scholarly references, which, in the present case, could have been collected in less than one hour of enquiry.
B. Index

27. **Yamada Kazuo (ed.)** 山田和夫 (編),
    *Makashikan ichijisakuin* 壬詞止觀一字索引 (1488 pp.),
    Tōkyō, Daisanbunmeisha 第三文明社, 1985 38,000 Yen

Although this important index of the *Mo-ho-chih-kuan* has already been introduced to our readers by Paul Swanson (*Cahiers* 2/1986, p. 225), a remark should be added here with the hope that if such computerized indices are to be continued, they should preserve the lay-out found in the Taishō edition. In the present volume, the text of the *Mo-ho-chih-kuan* covers 138 pages, instead of the 140 in T. 1911. This two-page difference means that all the references have to be slightly adjusted. The present volume uses the same system of indexing of technical terms given with their context as is found in the Tōyō Tetsugaku Kenkyūsho index 東洋哲学研究所 for Kumārajīva’s Chinese version of the *Lotus Sutra* (1977) and for Kumārajīva’s *Vimalakirti-nirdeśa* and Guṇabhadra’s *Srimālāsirivānāda-sūtra* (1975). This type of index, which could, with the help of computers, be extended to the entire Taishō Canon, is useful and sometimes illuminating.

C. Historical Studies

28. **Suwa Gijun 諏訪義純,**
    *Chūgoku chūsei bukkyōshi kenkyū* 中國中世佛教史研究 (326 pp.),
    Tōkyō, Daitō shuppansha, 1988 8,000 Yen

A collection of previously published papers by a specialist of sixth-century Chinese Buddhism. This book is centered on two topics: 1. the dietary (vegetarianism, but with the prohibition of several “onions” with possible magical use) and the vestimentary rules of the Buddhist adepts; 2. the vicissitudes of Buddhism under the Eastern Wei 東魏 and the Northern Chi 北齊, with a special emphasis on the monasteries of present-day Nanking.

29. **Kamata Shigeo 鎌田茂雄,**
    *Shiragi bukkyōshi josetsu* 新羅佛教史序説 (494 pp.),
    Tōkyō, Daizō shuppan 大藏出版, 1988 14,000 Yen

This “Introduction” (josetsu 序説) is an impressive monograph centered on three important religious figures of early Silla Buddhism (sixth and seventh century): Wŏn-kwang 圓光 (and his relation with Kim Yu-sin 金度信 and the Hwarang 花郎), Cha-jang 慈藏, and Ŭi-sang 義湘, to whom more than half of the book is devoted. An appendix concerns the influence
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of the Korean Avatamsaka (Hwaôm 華嚴) tradition on the Japanese monk Myôe 明恵 of the Kamakura period.

D. Tunhuang Studies

30. Mala Guilaine, Kimura Ryûtoku 木村隆徳,

Un Traité Tibétain de Dhyâna chinois (Chan 禪) : Manuscrit de Dunhuang Pelliot tibétain 116, folios 119–170 (v + 103 pp.),

Tôkyô, Maison Franco-Japonaise,

Nichifutsu kaikan gakuhô 日佛會館學報 新第 11 卷 第一號 Bulletin de la Maison Franco-Japonaise, nouvelle série,

Tome XI, No. 1, 1988

Edition, translation, and annotation of a Tibetan “Treatise” in the form of a questionnaire, with the answers constituting an anthology of quotations from Mahâyâna sūtras, carefully identified, when possible, in the annotation. Most often quoted is the Lān̄kâvatâra-sūtra. The concatenation of the question and the astute selection of the quotations succeed in justifying the Chinese Ch’ân current against its eventual Tibetan critics.

31. Takata Tokio 高田時雄,

Tonkô shiryô ni yoru chûgukugoshi no kenkyû 敦煌資料による中國語史の研究 (vi + 465 pp.),

Tôkyô, Sôbunsha 聖文社, 1988

Takata, who has given a very informative outline of his research on the Hexi dialect of the ninth and tenth centuries in Cahiers 3/1987, here provides a general presentation in three main parts: materials, phonology, and grammar.

E. Festschriften

32. Nomura Tôshô hakase koki kinen ronshû: Bukkyôshi bukkyôgaku ronshû, 野村耀昌博士古稀記念論集・佛教史佛教學論集 (632 pp.),

Tôkyô, Shunjûsha, 1987

A volume in honor of a scholar of Chinese Buddhism, whose theater of activity has been the Nichiren-inspired Risshô 立正 University. The volume is auspiciously opened by three veterans of Chinese studies, writing on the relations between Taoism and Buddhism: Murakami Yoshimi 村上嘉実 on the abhijñā (a topic also addressed in this volume by Itô Zuiei 伊藤準叡); Miyagawa Hisayuki 宮川尚志 and Sakai Tadao 酒井忠夫 on a subject that has recently attracted attention, the Taoist influence on Pure Land doctrine. As might be expected, studies on the Lotus Sūtra take a prominent place. There is, for example, a Sanskrit index of Chapter
Recent Japanese Publications

2 of the Wogihara edition (the Sanskrit versions of the _Lotus Sutra_ must be the most edited and indexed texts in the world). There are also several studies on the T'ien-t'ai/Tendai and Nichiren traditions. Included also are a few studies on Indian Buddhism (numismatics, Gupta reign), on Tibetan religion (Bon, Atiśa) and on Chinese Buddhism (Tao-hsüan 道宣, sculpture of the Eastern Wei 東魏 Period, the epigraphy of Fang shan 房山).

33. *Kamata Shigeo Hakase kanreki kinen ronshū* 鎌田茂雄博士還暦記念論集.

*Chūgoku no Bukkyō to bunka* 中國的佛教と文化 (905 pp.),

Tōkyō, Daizō shuppan, 1988 20,000 Yen

There is a general trend in Japan toward giving a list in English of the articles and of the contributors at the end of the Japanese-style volumes of Festschriften. It is to be regretted that such a modest addition has not been thought necessary in a volume of the importance of this "Festschrift Kamata." We cannot here list all the important contributions included in this volume divided into three parts: Chinese Buddhism; Chinese thought and culture; Korean and Japanese Buddhism. Most of the contributions focus on Chinese Ch'an 禪, with a few on Hua-yen 華嚴. There are two studies on the attitude toward Discipline of Kuei-chi 窪基 and Fa-tsang 富孫 and two Tantric studies (on the apocryphal _Shih Mo-ho-yen lun_ 釋摩訶衍論 [T. 1668] and on Amoghavajra). On the Korean side, there is a study on Buddhism in the Kingdom of Kaya 伽耶, on the Vow text attributed to Ui-sang 益 Brendan and on Wŏn-hyo 无訥.

34. *Annual Report from the Institute for Zen Studies: Iriya Yoshitaka kyōju kiju kinen ronshū* 入矢義高教授喜壽記念論集 (612 + 55 pp.),

Kyōto, Zen bunka kenkyusho 菩文化研究所, 1988 no price

A Festschrift in honor of Prof. Iriya, the Sinologist whose interest in _kung-an_ 公案 and in T'ang-Sung spoken Chinese has made him one of the best authorities on the Ch'an 禪 literary tradition. The contributions, all in Japanese, are divided between Chinese literature and philosophy, and Chinese, Korean and Japanese "Zen." Most of them emanate from the Kyōto School of Ch'an studies: from colleagues of Prof. Iriya, such as YANAGIDA Seizan 柳田聖山 (on Shen-hui 神會), and from his friends and disciples, including several foreigners—from France (Bernard Faure, on Shen-hsiu 神秀 and the _Hua-yen ching_ 華嚴經); from China; and from Korea (Koh Ik-jin 高希晋 on the _Chowon Tongrok Chwalyo_ 祖源通錄編要). The Chinese Ch'an texts of the T'ang period and their editions are the main concern of this important volume, but some other articles that depart from this central concern are also of special interest, e.g., "A Preliminary Study of Vernacular Literature in Buddhist Translations of the Eastern Han" by MATSUO Yoshiki 松尾義樹 and "Zen Buddhism in the Nara Period" by SUEKI Fumio 末木文美士.
F. New Periodical


The seat of the so-called Kegon “Sect,” the Tôdaiji 東大寺 in Nara is also the seat of the periodical *Nanto Bukkyô* 南都佛教 (Buddhism of the Southern Capital, i.e., Nara), in which most of these studies on Avatamsaka were published. Avatamsaka studies, or more precisely studies of Chinese and Korean Hua-yen/Hwa-om 華厳, nowadays are so flourishing in the Eastern Capital, Tôkyô, that a new periodical, “Studies in Hua-yen Buddhism,” has been created: in the first issue (1987) there are 157 pages, while the second issue (1988) has 347 pages. An excellent Kegon study group, led by Kamata Shigeo 銃田茂雄, is already exploring the main tenets of Indian origin and the Chinese commentarial or critical literature (Chih-yen 智頼, Hsien-shou Fa-tsang 賢首法藏, Li T'ung-hsuan 李通玄), as well as authors from Korea (Kyunyo 均如) and Japan (Juryô 壽霊, Saichô 最澄).

III. JAPANESE BUDDHISM

A. Texts

36. *Taishô Daizôkyô Sakuin* 大正大蔵経索引

Vol. 37: Zoku Ronsho-bu 續論疏部 (421 pp.), Compiled by Ryûkoku 龍谷 University

Vol. 44: Shittan-bu 悉曼部 (447 pp.), Compiled by Taishô 大正 University

Tôkyô, Daizô shuppan 25,000 and 26,000 Yen

Index Vol. 37 covers the second part of Vol. 68, and Vols. 69 and 70 of the Taishô Canon (T. 2270–2295). It contains works by Japanese Buddhist Logicians and commentaries on three influential texts: the *Ta-ch'eng ch'i hsin lun* 大乘起信論 (T. 1667) and the *Chih Mo-ho-yen lun* 釋摩訶衍論 (T. 1668), both of which are apocryphal, and the *Chin kang ting fa pu t'i* 金剛頂法寶提 (T. 1665). Index Vol. 44 covers the second part of Vol. 84 of the Taishô Canon (T. 2701-2731), which deals with Japanese studies of the Siddham script, including the table of contents of the huge “Materia Indica,” *Bongaku Shinryô* 梵學津梁 in one thousand rolls by Jiun 慈雲 (1718–1804), who is probably the latest author to be found in the Taishô Canon. Other treatises are related to liturgical music (*shômyô* 聲明) and to the ritual scenography called *kôshiki* 慬式, in which it seems that Bud-
dhist studies has not shown much interest (there is no article on kôshiki in the Mochizuki dictionary!), although the most famous kôshiki was compiled by Myôe 明惠.

37. NAKADA Norio (ed.) 田中悦夫 (編),
_Myôichi kinenkanbon: Kanagaki Hokkekyô_ 2 vols. 妙一記念館本・假名書き法華経 2冊 (上: 745 pp., 下: 665 pp.),
Tôkyô, Hotoke no sekaisha 佛乃世界社, 1988 20,000 Yen

A complete photographic reprint of the eight volumes of a manuscript of the earliest (1330) transcription in _kana_ of Kumārajïva’s Chinese version of the _Lotus Sutra_. Important as testimony to the popular acceptance of Buddhism, especially among women, and for Japan’s linguistic and calligraphic history.

B. General Studies, Collective Studies

38. TAMURA Enchô 田村圓燈,
_Nihon kodai no shûkyô to shisô 日本古代の宗教と思想_ (424 pp.),
Tôkyô, Sankibô busshorin, 1987 8,500 Yen

Four studies by one of the masters of the history of early Japanese Buddhism and its relation with Korea. The first study deals with that matter; the fourth study deals with the thought of the foremost Japanologist of the eighteenth century, MOOTORI Norinaga 本居宣長.

39. YOSHIDA Yasuo 吉田靖雄,
_Nihon kodai no Bosatsu to minshū 日本古代の菩薩と民衆_ (360 pp.),
Tôkyô, Yoshikawa Kôbunkan 吉川弘文館, 1988 5,800 Yen

A collection of previously published articles of a specialist of Gyögi 行基. This book focuses on the history of popular religion, following a previous work (see _Cahiers_ 3/1987, No. 48) that was more centered on political history. There are new insights regarding the affinities between Gyögi and the Chinese “Teaching of the Three Stages” and the leading Korean Buddhist figure, Wônhyo 元曉. With the same focus on popular religion, the author studies several important topics, including the earliest extant collection of Buddhist tales, the _Nihon Ryõiki 日本霊異記_, Buddhist ritual suicides during the Nara and Heian periods, and the worship of Mañjuśrî during the same periods. The author also tries to elucidate the contents of the controversial apocryphal text known as the _Brahmadesvasûtra_.

40. Nanzan Shûkyôbunka Kenkyûsho (ed.) 南山宗教文化研究所 (編),
_Tendaibukkyô to Kirisutokyô 天台仏教とキリスト教_ (248 pp.),
Tôkyô, Shunjûsha, 1988 2,600 Yen
The Cahiers is not especially fond of inter-religious dialogue, particularly if it presents itself as a "soft" alternative to "dry" scholarly research. Moreover, the comparative method in the field of religious studies always runs the risk of giving insufficient weight to the fact that Buddhism and Christianity are both inseparable from their very intricate cultural backgrounds. Nevertheless, there is much to welcome in the modest approach of the Nanzan Institute for Religion and Culture in Nagoya, which organizes small symposia confined to specific aspects of the Japanese religious tradition. In the Acts of these meetings, unfortunately published only in Japanese, the reader can find explanations of doctrinal tenets by (in the case of the present volume, Tendai) specialists who reflect upon their own heritage in terms slightly different than if these reflections had been made in closed Tendai sectarian surroundings.

41. Ishigami Chikô 石上智康,
Bukkyô to shakaitekijissen no kenkyû 佛教と社会的実践の研究 (264 pp.),
Tôkyô, Sekaiseiten kankôkyôkai 世界聖典刊行協会 4,200 Yen
This study of Buddhist social ethics and practices deals with contemporary Japan from a rather theoretical point of view: impermanence viz. social assistance, pacifism, etc. One chapter is devoted to a reassessment of the attitude of Takakusu Junjirô 高橋順一郎 (1866-1945), who was, with Sylvain Lévi, the founder of Hôbôgirin.

C. Monograph

42. Misaki Ryôshû 三崎良周,
Taimitsu no kenkyû 台密の研究 (661 pp. + 36 pp. index + 12 pp. Engl. summary)
Tôkyô, Sôbunsha, 1988 12,000 Yen
This important book on T’ien-t’ai/Tendai Esotericism gives a prominent place to the Chinese traditions, although Tendai Tantrism is largely a Japanese phenomenon, postdating its founding by Saichô 空海. This book is a needed corrective to the excessively Kûkai 空海 centered approach to Tantrism prevalent in Japan and elsewhere. The first part, "Fundamental Problems of Taimitsu," discusses, among many other topics, the use of secrecy, mimi 秘密, by Chih-i 智顕. The second part deals with the three-fold (Garbhadhâtu, Vajradhâtu, Susiddhi) Esoteric Buddhism. It is from the point of view of Susiddhi, especially developed in the Tendai School, that Prof. Misaki writes on the syncretism of Buddhism and Shintô and devotes a few pages to an interesting Japanese ritual for the relics of the Buddha, from the Karuṇâpundarika-sûtra.
D. Literary Studies

43. HIROTA Tettsu 廣田哲道, *Chüsei bukkyô setsuwa no kenkyû* 中世佛教説話の研究 (416 pp. incl. index), Tôkyô, Kyôseisha 勉誠社, 1987 12,000 Yen

In addition to a study of the collection of Buddhist tales *Hosshinshû* 發心集 by Kamo no Chômei 鴨長明 (1155–1216), this volume includes several studies on Buddhist tales, on the logic of popular tales, and a well-developed study on the influence of the *Lotus Sutra* on tales and vernacular traditions.

E. Historical Studies

44. MURAYAMA Shûichi 村山修一, *Onmyôdô kisoshiryo shûsei* 隋陽道基礎史料集成 (448 pp.), Tôkyô, Tôkyô bijutsu 東京美術, 1987 28,000 Yen

Reproductions in color (nine plates) and in black and white (349 pages) of documents related to Ommyôdô belonging to the Kyôto Prefectural Archives (Kyôto fûritsu shiryôkan 京都府立資料館). The most important document seems to be the inquiry called *Abe Takashige kanshinki* 阿部考重勘進記, of which there is also a manuscript from the Archives of Tôkyô University (Tôkyô Daigaku shiryô hensansho 東京大学資料編纂所). Abundant explanations by Murayama, a specialist of Ommyôdô and Shintô-Buddhist syncretism.

45. HOSOKAWA Ryoichi 細川涼一, *Chüsei no risshûjiin to minshû* 中世の律宗寺院と民衆 (264 pp.), Tôkyô, Yoshikawa Kôbunkan, 1987 2,500 Yen

A socio-historical insight into the Vinaya Sect, the development of which (except for the syncretic Shingon-Risshû 真言律宗 Movement of Eison 叡尊) has been somewhat neglected due to the contemporary inconspicuousness of the prestigious tradition of Ganjin 鉴真.

46. MATSUO Gôji 松尾剛次, *Kamakura shinbukkyô no seiritsu: Nyûmon girei to soshi shinwa* 鎌倉新佛教の成立: 入門儀禮と祖師神話 (324 pp.), Tôkyô, Yoshikawa Kôbunkan, 1988 2,700 Yen

Especially interesting on the formation of a mythology about the leaders of the “new” Buddhism of the Kamakura Period, which is still predominant in contemporary Japan.
IV. BUDDHIST ART AND ARCHAEOLOGY

A. The Indian World

47. Silk Road Exposition, Nara 1988
   The Grand Exhibition of Silk Road Civilization
   (1) The Route of Buddhist Art (241 pp. + maps)
   (2) The Oasis and Steppe Routes (270 pp. + maps)
   Nara National Museum, 1988 each 2,000 Yen

The big Nara fair centered on the Silk Road contributed to the destruction of a beautiful part of Nara Park with the benediction of Nara civil and religious (Buddhist and Shintō) authorities. The exhibitions were comprised of art objects borrowed from different countries: India, Pakistan, China and Korea for the Buddhist exhibition; Afghanistan (actually the French Musée Guimet) and the U.S.S.R. for the exhibit on the oasis and steppe. Like India, which presented several sculptures from Sanghol (a recently excavated site in Punjab), each participating country made a special effort to contribute at least a few recently discovered pieces. The catalogues, with excellent color plates and detailed explanations in Japanese with complete English translations, are probably the best result of the tremendous Silk Road enterprise in Nara.

48. Kurita Isao 稲田功,
   Gandhara Bijutsu ガンダラ美術, I. Butsuden 仏傳 (Gandharan Art, I. The Life of the Buddha) (317 pp.),
   Tōkyō, Nigensha 二玄社, 1988 28,000 Yen

With 591 plates in black and white and dozens of plates in color, this book offers probably the most complete illustration ever collected on the life of the Buddha. Each of the numerous episodes is well documented, although plates nos. 547—591 are still unidentified. An important portion of the items comes from private collections in Japan. Although stylistic evidence sometimes indicates that certain pieces come from the same locale, we still are left wondering about a number of pieces for which we have neither a date nor a place of origin. The Gandharan art market seems to be a jungle. The explanations, in Japanese (pp. 278-316), remain on an elementary level. Even with so many newly discovered sculptures (especially from the Swāt region), Foucher's Art gréco-bouddhique du Gandhâra is still unchallenged. And it is Foucher's map, drawn almost one century ago, that—beautifully reproduced—adorns the end of this volume.

B. China

49. Chūgoku sekkutsu 中國石窟 [collection]
The beautiful color plates in these two volumes allow one to rediscover the sculpture of Lung-men 龍門, probably the best known Buddhist site in China. As in the other volumes in this series, the photographs are complemented by studies by Chinese and Japanese scholars. One illustrated study, too short, deals with the numerous sculptures plundered from Lung-men that are now in Japan, Europe or the U.S. No new approach has been made on the important epigraphy of Lung-men, first studied by Edouard Chavannes and the object of a recent collective study by NAKADA Yūjirō 中田勇次郎, HIRANO Kenshō 平野顕照, et al., Ryûmon zōzō daiki 龍門造像題記, Tōkyō, Chūō kōronsha 中央公論社, 1984.

**C. Japan**

50. **Nakane Masaru** (ed.) 中根勝(編),
*Hyakumantō darani no kenkyū 百萬塔陀羅尼の研究* (160 pp.),
Tōkyō, Yagi shoten 八木書店, 1987 3,500 Yen

Monograph on the first use of printing in Japan. As a result of a vow by the reigning Empress Shōtoku 称徳, one million copies of four different dhārāṇī are said to have been printed, in 764, using woodblocks or perhaps metalically printed and put inside one million small clay stupas. All the dhārāṇī are from the same sūtra, the *Mukojōkōkyō 無垢浄光経*. A stūpa that contains a text instead of relics is a typical feature of Mahāyāna.

51. **Mōri Hisashi** 毛利久,
*Busshi Kaikei ron (zôhôban) 仏師快慶論 (増補版)* (382 pp.),
Tōkyō, Yoshikawa Kôbunkan, 1987 18,000 Yen

Reedition of a classic (1961) by the late master of Buddhist art of Kōbe University. A basic study of one of the two most famous examples of the naturalistic current of Buddhist sculpture during the Kamakura Period.

52. **Gangōji Bunkazai Kenkyūsho 元興寺文化財研究所**,  
*Nihon jōdomandara no kenkyū 日本淨土曼荼羅の研究* (390 pp.),  
Tōkyō, Chūōkōron bijutsu shuppan 中央公論美術出版, 1987 16,000 Yen

This collection of studies on the Pure Land mandala is centered on the Chikō 智光 Mandara, the Taima 當麻 Mandara, and the Seikai 清海 Mandara. These mandalas are considered not only as symbolic representations but also as cultural objects. One study is devoted to the dharma assembly (hoe 法會) related to these mandalas: Nembutsu-kō 念佛講 and Raigō-e 來迎會, their respective legends, engi 緣起 and setsuwa 說話 are also discussed.
Two memorable exhibits took place in Osaka in the spring of 1987: one on the “Pilgrimage Mandala Exhibition” in the Osaka Municipal Museum, and one on the 33 Kannon pilgrimage in Saikoku (Kansai) in the Municipal Art Museum (Bijutsukan 美術館). Generally quite large and no older than the late Muromachi Period, these pilgrimage mandalas are a popular resurgence of the Shintō shrine (miya 宮) mandala. The mandalas are populated not by divine figures, but by realistic and naive representations of pilgrims and ordinary people circulating among Buddhist or Shintō buildings, which can often be recognized today when they have been preserved, as is often the case.

Although our bibliographical survey generally refrains from introducing catalogues of temporary exhibits, we will make an exception for this private but important exhibit held by the Kubosō Museum of Izumi (Osaka Prefecture). It displayed an impressive selection of archaic bronze figures of the Buddha (the oldest ones dating to the Latter Han), some of which were only recently discovered in China. The report, with many illustrations, is a companion volume to the catalogue.

Posthumous publication of fourteen good essays, already published, on the Itabi 板碑 slabs (see Cahiers 3/1987, No. 90). The book, subtitled “Study of the History of the Formation of Popular Buddhism,” focuses on the history of this epigraphical material from the Kantō 関東 region. It starts with the study of the Chinese sūtra-banners, the stūpa of the five elements and the “parasol” stūpas.
The interest of popular religious epigraphy (on slabs, bells, sūtra-boxes, etc.) stems from the fact that these documents show what ordinary people wished to leave as testimony about themselves for future generations. The present book is a reprint of a very methodical and well-illustrated book on the Kōshin 康申 “stūpas” of the Kantō region. A Kōshin-related representation is the well-known group of three apes, covering (one each) his ears, eyes and mouth.

A well-documented study of Buddhist epigraphy on a very controversial subject: the funeral steles and the funeral register inscriptions (kakochō 過去帳) with derogatory or infamous ritual names (kaimyō 戒名) given to the Japanese victims of social discrimination now known as Burakumin 部落民. This rather unknown aspect of a long story of humiliation seems to have been a not uncommon practice of Buddhist priests from the sixteenth century until the Meiji period.

Although a product of the heart of Yamato, the city of Yagi, Prof. Tamura has been active mostly in Kyūshū. Perhaps these two locations explain his double activity as a historian of early Japanese Buddhism and its relation with Korea, and as a historian of the Pure Land Buddhism of the Kamakura period. With such a broad scholarship, he has had to receive three volumes of Festschrift from three different constituencies. The first one is devoted to Japanese history, the second to Japanese religion and literature. Only the third volume is discussed here. It deals with East Asia and Japan from the point of view of archaeology and art history. Among the twenty-five contributions (including four from South Korea, one from North Korea, and one from China), several studies consider once again the never completely solved problems of some of the most famous Buddhist works of art in Japan:

Machida Koichi 町田甲一 on the four guardian gods of the Kondō 金堂 of the Hōryūji 法隆寺,
Takada Ryōshin 高田良信 on the Kudara Kannon 百濟觀音 of the

McGill University
same temple,
Ôhashi Katsuaki on the Tenjukoku Mandara in the Chûgûji, the same temple,
Hamada Takashi on the Fukûkensaku Kannon in the Hokkedô, and on the Šakyamuni statue of the Seiryôji.

Several studies are related to the sigiled clay art:
Kuno Takeshi on sigiled Buddhas from Nabari, Kameida Shûichi on Silla-style tiles found in Okayama, Aboshi Yoshinori on sutra copies made on tiles, Inoue Kaoru studies the relations between the Kokka chin hōchô and the Ta T'ang Hsi-yu-chi of Hsian-tsang, shedding light on the ever-open problem of the erection of gigantic statues of the Buddha (from Bâmiyan to Nara).
In addition, two articles concern Buddhist relics in Kyûshû:
Tsuchida Mitsuyoshi on the Maitreya temple in Usa, Ōda Fujio on a statue of the Buddha at his birth from the Zuiunji in Ôita.

Like the Machida volume discussed in Cahiers 3/1987 (no. 74), this excellent Festschrift testifies to the vitality of the study of Buddhist art in contemporary East Asia.

59. Bunkachô and Kokuritsu Hakubutsukan, Nihon no bijutsu, Tôkyô, Shibundô each monthly issue ca. 1,300 Yen

267° Butsuden zu 浴佛圖 by Donohashi Akio 百橋明穂
268° Nehan zu 涅槃圖 by Nakano Genzô 中野玄三
269° Hokkekyô e 法華経経 by Ariga Yoshitaka 有賀祥隆
270° Kegongyô e 華厳経経 by Ishida Hisatoyo 石田恒豊
271° Rokudô e 六道経 by Miya Tsugio 宮次男
272° Jôdo zu 淨土圖 by Kawahara Yoshio 河原由雄
273° Raigô zu 來迎圖 by Hamada Takashi 濱田隆
274° Suijaku ga 垂迹画
by SEKIGUCHI Masayuki 關口正之

Already mentioned in Cahiers 3/1987 and 4/1988, this popular series again earns a mention for its excellent coverage, in eight monthly issues, of non-Tantric Japanese Buddhist painting: the life and Nirvana of the Buddha Sakyamuni; illustrations of the Lotus and Avatamsaka Sutras; depictions of the “destinies” bad (hell, etc.) or good (paradises, meetings with Amida at the moment of death). The last issue deals with syncretic Shintō-Buddhist painting. Previous issues of this collection, which will soon reach its 300th issue, have dealt with Tantric painting.

60. Illustrated Catalogue of the Collection of Nara National Museum paintings,
Nara Kokuritsu Hakubutsukan zōhin zuhan mokuroku: Kaiga hen 奈良國立博物館 藏品圖版目錄繪畫篇 (154 pp.),
Nara, 1988 3,500 Yen

Like the catalogue of the Tōkyō National Museum (Cahiers 4/1988, No. 36), this volume contains several interesting paintings that are virtually unknown, due to the fact that they have not been awarded membership in one of the sacrosanct categories of “National Treasure” or “Important Cultural Property” (outside of which nothing is valuable, according to too many art amateurs in Japan). Among the seventy paintings presented, there are eight iconographical or narrative scrolls and a few paintings from China and Korea.

D. New Periodical

61. Mikkyō Ūzô (Journal of Buddhist Iconography) 密教圖像 (each circa 120 pp.),
c/o Kyōto Hōzōkan, 6 volumes published since 1983 each 2,000 Yen

It is in Japan that the classifications “Buddhist art” and “Tantric art” are most commonly met. Since 1949, Buddhist art has been represented by a prestigious scholarly magazine, Bukkyō Geijutsu 佛教藝術 (Ars Buddhistca) published by the Mainichi newspapers. It is especially famous for its several “special numbers,” often dealing with archaeology. Tantric art is far from absent from this magazine, but, especially since the discoveries of Buddhist Tantric art in India and the popularization of Tibetan art, a few dynamic specialists of esoteric iconography, centered at Shuchiin 種智院 University of the Shingon Sect in Kyōto, have felt the need to launch this journal.