

# THE ACADEMIC ACTIVITIES OF INDIAN AND BUDDHIST STUDIES IN JAPAN

—*Report Presented to the Union of Humanistic  
Science Association of Japan*—

## Japanese Association of Indian and Buddhist studies

### I. Indian and Buddhist Studies

The largest, non-exclusive academic organization in the field of Indian Philosophy and Buddhist studies is the Japanese Association of Indian and Buddhist Studies (Nihon Indogaku Bukkyō Gakkai). Embracing 42 colleges and universities and 1,160 members, it continues to grow at an average annual increase of 50 members and this trend is expected to continue in the future. The members are entitled to participate in the annual conference and to receive the official journal of the association, the *Journal of Indian and Buddhist Studies* (Indogaku Bukkyō-gaku Kenkyū), which is sent to more than 300 foreign scholars and institutions of learning. The journal is exchanged for academic publications from Europe, America, India, Ceylon, Thailand, and Burma.

The latest gathering of the association was the 15th Annual Conference held at Ōtani University, Kyoto, in May 1964, when 210 research papers were read. The 14th Annual Conference was held at Nihon University, Tokyo, in May 1963, and 180 papers were read. The average number of papers read at the annual conference cover the following general fields: Indology 30; Indian Buddhism 60; Chinese and Tibetan Buddhism 40; and Japanese Buddhism 70. The papers are later published in the Journal of the Association which appears twice a year. The results of the 1963 conference at Nihon University are contained in Volume XII, Nos. 1 and 2, totalling 850 pages. In order to stimulate research among the younger members the Association Achievement Award has been awarded to the outstanding papers since 1958. The award, which is limited to those below 40 years

of age, is given to five scholars annually.

A sister organization is the Nippon Buddhist Research Association (Nihon Bukkyō Gakkai) which is composed of Buddhist universities and other universities with chairs in Indian and Buddhist studies. The membership and officers overlap with those of the Japanese Association of Indian and Buddhist Studies. The scale of the annual conference held annually in the fall is smaller, making possible a unified theme on which the representatives of the member schools make contributions. The annual topics and papers are carried in the *Journal of the Buddhist Research Association* (Nihon Bukkyō Gakkai Nempō), which has published 29 volumes to date, for example: Prince Shōtoku (1963), Faith (1962), Ethics (1961), and Karma (1959). Another related organization is the Japanese Society for the Study of Religions (Nihon Shūkyō Gakkai), which pursues the research into comparative religion and the science of religion, as well as into various individual religions.

The international conferences related to this field are many. The most important one is the International Congress of Orientalists, which held its XXVI<sup>th</sup> meeting in India from January 4 to 10, 1964, with 19 countries and 1,200 scholars participating. The Japanese scholars in attendance included K. Fukui (Waseda U.), S. Aiba (Gunma U.), H. Kimura (Ryūkoku U.), C. Sasaki (Ōtani U.), Z. Nakamura (Risshō U.), Y. Ujitani (Dōhō U.), and K. Tamura (Tokyo U.).

The Fourth East-West Philosophers' Conference was held in the summer of 1964 with 38 panel members in attendance from leading universities in Asia and the West. The Japanese representatives included D. T. Suzuki, S. Miyamoto, H. Nakamura, I. Hori, Y. Ueda, K. Hayashima, and M. Saigusa. The XI<sup>th</sup> International Congress of the History of Religions will be held at Claremont, California, in September, 1965, and many scholars will attend from Japan.

One of the most significant cooperative venture in process is the preparation of the index to the voluminous *Taishō Shinshū Daizōkyō* (Taishō Tripiṭaka) in 85 volumes. This project was begun before the Second World War when the index for the Āgama (Agon), the Catalogue (Mokuroku), and Saddharmapuṇḍarīka (Hokke) were published. The project has been revived with the major Buddhist universities taking a leading role under the chairmanship of S. Miyamoto. It is being published by the Committee for the Publication of the Taishō Tripiṭaka and receives financial assistance from the Japanese Education Ministry. The index for the Abhidharma (Bidon) section, compiled by Ōtani University, was published as Volume 16 in 1962; and the index for the Avatamsaka (Kegon) section, com-

piled by Ryūkoku University, was published as Volume 25 in 1963. The work on the indexes for the Miscellaneous (Kyōshū), Prajñā-pāramitā (Hannya), and Tantric Buddhism (Mikkyō) sections is progressing. When completed the comprehensive index will consist of 30-odd volumes and will prove to be invaluable aids to research.

Important indexes were also compiled by K. Mizuno and G. Nagao. Mizuno published a three-volume index to the Japanese translation of the Pāli Tripiṭaka (Nanden Daizōkyō) from 1959 to 1961, and Nagao published the Sanskrit index (1959) and the Tibetan-Chinese Index (1961) to the *Mahāyāna-Sūtralaṃkāra*.

A comprehensive bibliography of research articles contained in academic languages to supplement the *Bibliographie Bouddhique*, appeared in 1961. A bibliography of journals, covering the period from July, 1931, to December, 1955, was compiled by Ryūkoku University as a continuation of its first bibliography published in 1931. S. Hanayama's *Bibliography of Buddhism* lists all known publications in Western works. Similar to these is R. Yamada, *Bongo Butten no Shobunken* (A Complete Bibliography of Buddhist Sanskrit Texts), published in 1959, which discusses the extant Sanskrit sources and the studies on them. It is a detailed survey and is a great aid to students.

Besides the above, Komazawa University published the *Shinsan Zenseki Mokuroku* (A New Catalogue of Zen Texts) in 1962, and R. Yūki published his *Yuishiki-gaku Tenseki-shi* (An Annotated Bibliography of the Vijñaptimātrātā School), containing a comprehensive survey of Chinese and Japanese studies on the basic texts of this school.

Supplements to the famous Mochizuki edition of the *Bukkyō Daijiten* (Buddhist Dictionary) have been published recently. Originally published in seven volumes (five of dictionary, one of index and one of chronological charts), Supplement Volume 8 appeared in 1958. In 1963 Volumes 9 and 10, containing entirely new items, were published, making the set a total of 10 volumes. The Chinese-Sanskrit dictionary, *Kan'yaku Taishō Bonwa Daijiten*, edited by U. Wogihara and published in the incomplete six volumes before the Second World War, is now being continued under the editorship of N. Tsuji. Volume 7 appeared in 1964, and a total of 20 volumes are projected. Another dictionary of importance which has been revived for publication is the *Hōbō-girin*, originally begun by Takakusu and S. Lévi in 1929 but discontinued since 1937. Jacques May has been sent from France to work on the succeeding volumes of this French-Japanese Buddhist Dictionary, three volumes of which appeared before discontinuation.

*The Peking Edition of the Tibetan Tripiṭaka* in 151 volumes has been published by the Tibetan Tripitaka Research Society (Chibetto Daizōkyō Kenkyū-kai) from 1955 to 1958, and the following supplements have appeared since then: *The Complete Works of Tson-kha-pa*, 10 volumes (152-161, 1961); *The Complete Works of Lcan-skyā*, 3 volumes (162-164, 1961); *The Complete Catalogue*, 4 volumes (165-168, 1961).

The 100-volume *Taishō Tripiṭaka* is in the process of being reprinted with 38 volumes having appeared to date. The Chinese and Japanese works of the *Kokuyaku Issaikyō* (Japanese Translation of the Tripiṭaka) was discontinued before the war with 66 of its projected 80 volumes published, but it is also being reprinted in 100 volumes. To date 82 volumes have appeared.

The above survey has noted the important basic works in the field of Indian philosophy and Buddhist studies which have appeared recently. The individual accomplishments by scholars in the field are too numerous to mention here, but a listing of the outstanding contributions will be noted below. It will be limited to works that have appeared since 1962.

The eminent scholar, H. Ui, passed away in July, 1963, at the age of 81, but just before his death he published the *Daijō Butten no Kenkyū* (A Study of Mahāyāna Buddhist Scriptures), containing more than 1,000 pages. Ui retired from his professorship at Tokyo University in 1943, but before that time he published prolifically as evidenced by the 12-volume *Indo Tetsugaku Kenkyū* (Studies in Indian Philosophy). He continued to publish after his retirement and more than 14 major books have appeared.

The research on the manuscripts brought back by the Ōtani Expedition from Central Asia has been conducted by the Central Asian Culture Research Society (Sai-iki Bunka Kenkyū-kai). The results have been published in *Chō Asia Bukkyō Bijutsu* (Buddhist Art in Central Asia) in 1962, and *Rekishī to Bijutsu no Shomondai* (Various Problems in History and Art) in 1963, completing the projected six-volume study.

The important works on the general field of Indic studies since 1962 include the following: E. Kanakura, *Indo-Tetsugaku-shi* (History of Indian Philosophy, 1962) and *Indo Chūsei Seishin-shi* (History of Spirit of Medieval India, 1962), which is the continuation of the author's studies in ancient and medieval Indian spiritual history published in 1939 and 1949. H. Nakamura, *Indo Kodai-shi*, Vol. I (History of Ancient India, I, 1963), which is the fifth volume in the Collected Works of Nakamura in 10 volumes. The sixth volume in the series, *Nihon Shākyō*

*no Kindaisei* (Modernity of Japanese Religion) appeared in 1964 and the completion of the collected works is much anticipated. H. Nakamura also published the Japanese translation of the *Vedānta Sāra*, titled *Genbun Taiyaku Vedānta Sāra*, in 1962. Other works in this field include T. Sahoda, *Indo Seitō-ha Tetsugaku Shisō no Shigen* (The Beginnings of Orthodox Indian Philosophy, 1964); E. Yamaguchi, *Sāṃkhya Tetsugaku Taikei Josetsu* (An Introductory Study to the Philosophical System of the Sāṃkhya, 1964); O. Tanaka, *Ōmu Nanajū-wa* (70 Parrot Stories, 1963); Nakano's translation of Winternitz: *History of Indian Literature Vol. I* (1964); K. Fuji, *Indo Kyōiku Shisō-shi Kenkyū* (History of Indian Educational Philosophy, 1963); H. Nakamura, ed., *Jiga to Muga* (Self and Non-self, 1963), etc.

Important studies related to the field of Early Buddhism include the following: F. Matsutani, *Āgama Shiryō ni yoru Butsuden no Kenkyū* (A Study of Buddha's Life based on Āgama Sources, 1962); M. Satō, *Genshi Bukkyō Kyōdan no Kenkyū* (A Study of the Primitive Buddhist Order, 1963); A. Hirakawa, *Genshi Bukkyō no Kenkyū* (A Study of Primitive Buddhism, 1964); K. Hayashima, *Shoki Bukkyō to Shakai Seikatsu* (Early Buddhism and Social Life, 1964); K. Mizuno, *Pāli Bukkyō o Chashin to shita Bukkyō no Shinshiki-ron* (Studies in Consciousness in Pāli Buddhism, 1964); E. Maeda, *Genshi Bukkyō Seiten no Seiritsu-shi Kenkyū* (A Study on the Formation of Early Buddhist Texts, 1964); H. Nakamura and K. Hayashima, translators, *Milinda Ō no Toi*, I and II (Questions of Milinda, I and II, 1963 and 1964).

Publications in Mahāyāna Buddhist study include: S. Yamaguchi, *Seshin no Jōdoron* (The Pure Land Concept of Vasubandhu, 1962), and *Daijō to shite no Jōdo* (The Pure Land as Mahāyāna, 1963); Y. Ueda, *Yuishiki Shisō Nyūmon* (Introduction to Vijñaptimātratā Thought, 1964); J. Tanaka, *Eukkyō ni okeru Kā to Shiki* (Sūnyatā and Vijñāna in Buddhism, 1963); K. Yasui, *Yuishiki Nijāron Kōgi* (Lectures on 20 Stanzas concerning the Vijñaptimātratā, 1964); S. Sakai, *Dainichi-kyō no Seiritsu ni kansuru Kenkyū* (Study on the Formation of Mahāvairocana Sūtra, 1962); T. Kamishiro, translator, *Indo Mikkyō-gaku Josetsu* (Bhattacharya: An Introduction to Buddhist Esoterism, 1962).

The works on Chinese Buddhism are as follows: Y. Itō, *Hekigan-shū Teihon* (Definitive Edition of the Pi-yen-chi, 1963); D. Suzuki and R. Akizuki, *Jōshū Zenji Goroku* (The Words of Zen Master Chao-chou, 1963); K. Ishii, *Kegon Kyōgaku Seiritsu-shi* (History of Formation of Hua-yen Doctrine, 1964); S. Sekiguchi, *Zenshū Shisō-shi* (History of Zen Sect Thought, 1964); K. Nagabe, *Ichigyō-Zenji*

*no Kenkyū* (A Study on I-hsing), etc.

Many works have been published in the field of Japanese Buddhism by scholars, but I shall list only those which have caught my attention: S. Furuta, *Nihon Bukkyō Shisōshi no Shomondai* (Problems in the History of Japanese Buddhist Thought, 1964); K. Futaba, *Kodai Bukkyō Shisō-shi Kenkyū* (Study of Ancient Buddhist Thought, 1962) and *Shinran no Kenkyū* (Studies in Shinran, 1962); M. Ishida, *Nihon Bukkyō ni okeru Kairitsu no Kenkyū* (A Study of Vinaya in Japanese Buddhism, 1963); R. Kushida, *Shingon Mikkyō Seiritsu Katei no Kenkyū* (Study of the Formation of Tantric Buddhism, 1964); K. Fukui, editor, *Jikaku Daishi Kenkyū* (Studies on Jikaku Daishi, 1964); K. Ono, *Nittō Guhō Junrei Gyōki no Kenkyū, I* (Study of Jikaku Daishi's Diary, I, 1964); A. Shigematsu, *Nihon Jōdokyō Seiritsu Katei no Kenkyū* (Study on the Formation of Japanese Pure Land Buddhism, 1963); K. Kasahara, *Ikkō Ikki no Kenkyū* (Study of Ikkō Uprisings, 1962); D. Ōkubo, *Sōtōshū Komonjo I and II* (Ancient Sōtō Sect Manuscripts I and II, 1961 and 1962); G. Kagamishima, *Dōgen Zenji to Sono Monryū* (Dōgen and His Disciples, 1962); K. Motai, *Kanjin Honzonshō Kenkyū Josetsu* (Introductory Study to Kanjin Honzoshō, 1963).

Important research papers of leading Japanese scholars are contained in commemorative volumes presented to the following professors in their honor: Commemorative Volume in Honor of H. Iwai (1963), Volume in Honor of R. Yūki (1964) and Volume in Honor of R. Hikata (1964). (Akira Hirakawa, 1964)

## II. Sanskrit Studies

Sanskrit studies in Japan were originally started as a branch of Buddhist studies. As it is well known, Japan is a Buddhist country and the tradition of Buddhist scholarship has been kept alive for nearly 1,400 years.

The studies in Buddhist Sanskrit, known as *siddham*, has been transmitted from ancient times to the present. Jiun Onkō (1718-1804), popularly known as Jiun Sonja, left his name to posterity by his distinguished work, entitled *Bongakushinryō* in approximately 1,000 fascicles, which is an exhaustive collection of Sanskrit sources and learning kept in Japan. It contains such ancient manuscripts as the *Sukhāvativyūha*, *Prajñāparamitā-hṛdayasūtra*, *Uṣṇīṣaviṣaya-dhāraṇī*, *Bhadracarī-praṇidhānarāja*, etc., kept by Jiun. See *Jiun Sonja Zenshū* (The Collected Works of Jiun), 19 volumes, published between 1921-1926, and *Jiun Sonja Bonponchūsho Eikwa* (Masterpieces of Jiun's Commentaries on Sanskrit Texts), published in 1953.

After the Meiji era the Buddhist scholars considered the knowledge of Sanskrit and Pāli as indispensable for the understanding of Indian and Chinese Buddhist texts. In 1876 Bunyiu Nanjio (1849-1927) and Kenji Kasawara went to London for the purpose of studying Sanskrit, and in 1879 they became the students of Professor Friedrich Max Müller (1823-1900) of Oxford University. Max Müller had studied under the linguistic genius of France, Eugène Burnouf. I was Nanjio and Kasawara who initiated Sanskrit studies in modern Japanese universities. In 1885 Nanjio opened a course in Sanskrit for the first time at the University of Tokyo as a lecturer.

Nanjio is widely known as the author of the *Nanjio Catalogue of the Chinese Tripiṭaka* (1883), while his colleague Kasawara passed away in 1883 at the early age of 32. Max Müller wrote of Kasawara in the Times Obituary (September 22, 1883): "Though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may, indeed, be proud of such a man."

Max Müller published Kasawara's posthumous manuscript *Dharmasaṅgraha* (Anecdota Oxoniensia, Aryan Series, Vol. I, Part IV, 1885). In 1881 under joint authorship with Nanjio, Max Müller published the *Buddhist Texts from Japan* (Anecdota Oxoniensia, Aryan Series, Vol. I, Part I, *Vajracchedika-prajñāpāramitā*). In 1885 there appeared the *Sukhāvati-vyūha* (Part II) and also the ancient palm-leaves containing the *Prajñāpāramitā-hṛdayasūtra* and the *Uṣṇiṣavijaya-dhāraṇī* (Part III).

It is not too much to say that without the great work by Jiun accomplished through his Bodhisattvacaryā effort, the valuable Buddhist Sanskrit texts from Japan would never have seen the light in spite of the efforts of modern scholars.

In 1914 Nanjio was appointed President of Ōtani University in Kyoto, but before this he had published the *Saddharmapuṇḍarika* (Bibliotheca Buddhica, Vol. X, St. Petersburg, 1908-1912) in collaboration with H. Kern. His work on the *Suvarṇaprabhāsa-sūtra* was published by his student, Professor Hōkei Idzumi, in 1931 four years after his death.

In 1890 Junjirō Takakusu (1866-1945) was introduced to Max Müller by Nanjio, and studied Sanskrit, Pāli, and Indian Philosophy under Max Müller, Hermann Oldenberg and Paul Deussen of Kiel University. Gyōyū Tokiwai, (1872-1951), lecturer of Kyoto University, Professor Unrai Wogihara (1869-1937) and Professor Kaikyoku Watanabe (1872-1932), both of Taishō University, were the

students of Ernest Leumann of Strassbourg. Leumann and Hermann Jacobi were distinguished students of Albrecht Weber of the University of Berlin who was the dean of Sanskrit studies in Germany. Professor Ryōsaburō Sakaki (1872-1946) of Kyoto University belonged to the French School of Sanskrit studies which was founded by Eugène Burnouf. He studied under Émil Senart, Sylvain Lévi, Alfred Foucher, A. Meillet, and Ed. Foucaux. Thus, the earlier period of Sanskrit studies in modern Japan can be traced to three sources: Oxford, Paris, and Strassbourg-Freibourg.

In 1904 Junjirō Takakusu first established the chair of Sanskrit language and literature at the University of Tokyo and encouraged studies in not only Sanskrit and Pāli but also Indian Philosophy. He is the author of many works, such as *The Amitayurdhyāna-sūtra* (SBE, Vol. 49, 1894), *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago* (A. D. 671-695) by I-tsing (Oxford, 1896) which was begun by Kasawara, and *La Saṃkhya-Kārikā étudiée à la lumière de sa version chinoise* (BEFEO, Hanoi, 1904). He supervised *The Complete Japanese Translation of the Upaniṣad* 9 volumes (1922-1924), *The Complete Japanese Translation of the Pāli Tripiṭaka*, 70 volumes (1925-1942), and the *Hōbōgirin*, the French Buddhist Encyclopedia, with the collaboration of Sylvain Lévi (3 volumes, 1929-1937). After a long interval, the *Hōbōgirin* is being continued under the supervision of Dr. Paul Demiéville and by the work of Dr. Jacques May in close cooperation with Japanese scholars.

In 1916 Takakusu succeeded in identifying the ancient Sanskrit manuscript kept at Hōju-in Temple at Koyasan as the passages from the Chapter on Tathāgatav (Nyoraishō-hon) of the *Mahāparinirvāṇa-sūtra*, Vol. 4, Chapter 4-1, (Taisho XII, p. 385). The romanized text is found on Page 604 of Taisho XII. At the same time Watanabe identified a Sanskrit manuscript found in Central Asia as the passages of the *Mahāparinirvāṇa-sūtra*, Vol. 4, Chapter 4-6, and Vol. 5, Chapter 5 (Taisho XII, p. 422 bc), and it is found in Hoernle's *Manuscript Remains of Buddhist Literature*, p. 93 ff. Although we have three Chinese versions of the *Mahāparinirvāṇa-sūtra* in the Chinese Tripiṭaka, it was not until Takakusu and Watanabe identified the Sanskrit manuscripts, one from Kōyasan and two from Central Asia, that we have been able to gain access to even a partial Sanskrit version.

A survey of Indian and Buddhist Studies in Japan can be seen in the *Index I, Journal of Indian and Buddhist Studies*. (Vols. I-XII, 1951-1963) and in *The Footsteps of the Tenth and Thirteenth Years Since Its Foundation in 1951*, both



of which were published by the Japanese Association of Indian and Buddhist Studies as a commemorative volume for the Thirteenth Anniversary of the Association in 1965.

Approximately 70 per cent of the articles deal with Buddhist studies, covering the fields of Early Buddhism, Abhidharma, Hinayāna, and Mahāyāna, and the geographical areas of South Asia, China, Tibet, Mongolia, Korea, Japan, and the West. The subjects cover philosophy, logic, literature, ethics, psychology, religion, sociology, education, the arts, astronomy, geography, and other sciences. Studies in the systems of Indian philosophy consist of about 20 per cent of the total papers with research on Indian and Buddhist Logic and Sāṃkhya leading the group. The papers on Sanskrit language and literature compose about 10 per cent of the papers.

The Japanese studies in Buddhism and Indian philosophy will be introduced in the next report, and only the activities in the Sanskrit language and literature will be given here. However, the epoch-making compilation of the complete index to the Taisho Tripiṭaka should receive mention. Under the sponsorship of the newly-organized Foundation for Buddhist Studies (Bukkyō-gakujutsu-shinkō-kai), six volumes out of a projected 48 volumes of index on the Taisho have appeared to date. The Foundation is composed of the six Buddhist universities (Komazawa, Taishō, Risshō, Ryūkoku, Ōtani, and Kōyasan) with administrative headquarters at Komazawa University in Tokyo and the editorial and research headquarters at Ryūkoku University in Kyoto.

The report on Sanskrit language and literature was prepared by Assistant Professor Minoru Hara of Tokyo University. Since Professor Hara's report is a detailed account of Sanskrit studies in the world perspective and is too long to carry here, the English report has stressed the indigenous tradition of Sanskrit studies within Buddhist research and its connections with the Sanskrit learnings of the modern period. The account of the activities of Nanjio and Takakusu represent the Japanese studies of this period. The research of modern scholars in Buddhist studies who succeeded the pioneering works of Drs. Wogihara, Watanabe, and Suzuki, and the research in Indian philosophy by contemporary Japanese scholars, such as Drs. Ui, Kimura, Kanakura, and Nakamura will be reported at the next opportunity.

The recent Sanskrit studies were guided by Professor Naoshirō Tsuji, the successor of Takakusu, who went to Europe in 1924 and studied Sanskrit under A. A. MacDonell, Vedic under K. F. Geldner, and Tocharian Khotanese and others

under S. Lévi. Holding a chair at the University of Tokyo from 1927 to 1960, he translated many passages of Vedic literature into Japanese and contributed much to international Vedic studies, especially in the fields of Brāhmaṇa and Śrauta sūtras. At the University of Kyoto Professor Yutaka Ōjihara, the successor of Professor Atsuuji Ashikaga (now at Tōkai University), has made a French translation of Kāśikāvṛtti, and Professor Gikyō Itō has been working on Iranian philology.

Although small in number and a short history of only 30 years, the eminent Japanese Sanskritists have been contributing and will contribute to international Sanskrit scholarship. The list of Japanese translations of Sanskrit texts and the principal studies undertaken in the past twenty years is given below. The list was compiled by Professor Minoru Hara. and this English article was written by Professor Shōson Miyamoto, President of the Japanese Association of Indian and Buddhist Studies.

#### JAPANESE TRANSLATION OF SANSKRIT TEXTS

##### (1) Rig Veda Saṃhitā (by Prof. N. Tsuji)

- I. 1. 1-9, 24. 6-15, 32. 1-15, 35. 1-11, 58. 1-9, 64. 1-15, 115. 1-6, 118. 1-11, 133. 1-7, 154. 1-6, 160. 1-5, 161. 1-14.
- II. 12. 1-15, 33. 1-15.
- III. 33. 1-13, 59. 1-9, 63. 1-7.
- IV. 18. 11-13, 42. 1-10, 51. 1-11.
- V. 80. 5-6, 83. 1-10, 85. 1-8.
- VI. 49. 1-15, 54. 1-10.
- VII. 36. 1-5, 86. 1-8, 89. 1-5, 95. 1-6, 103. 1-10.
- K. 112. 1-4, 113. 1-11.
- X. 10. 1-14, 14. 1-16, 15.1-14, 16. 1-14, 18. 1-14, 34. 1-14, 71. 1-11, 72. 1-9, 75. 1-9, 81. 1-7, 82. 1-7, 85. 9-13 and 20-47, 90. 1-16, 108. 1-11, 117. 1-6, 121. 1-10, 125. 1-8, 127. 1-8, 129.1-7, 135.1 and 7, 146. 1-6, 168. 1-4, 191. 1-4.

##### (2) Atharvaveda Saṃhitā (by Prof. N. Tsuji)

- I. 14. 1-4, 17. 1-4.
- II. 27. 1-7, 28. 1-5.
- III. 3. 1-6, 12. 1-9, 14. 1-6, 25. 1-6, 30. 1-7.
- IV. 10. 1-7, 12. 1-7, 16. 1-9, 20. 1-9, 38. 1-4.
- V. 18. 5-6 and 13-15, 19. 1-15, 20. 1-12, 22. 1-14, 23. 1-13.

- VI. 8. 1-3, 29. 1-3, 37. 1-3, 42. 1-3, 46. 1-3, 56. 1-3, 105. 1-3, 111. 1-4, 128. 1-4.  
 VII. 38. 1-5, 64. 1-2, 72. 1-4.  
 X. 7. 7-10, 17-25 and 32-38, 8. 1-2, 11-13, 25-29, 32-34 and 43-44.  
 XI. 4. 1, 4-12, 20-21 and 23-26.  
 XII. 1. 5-9, 11, 15-18, 22-27, 41-49 and 59-63.  
 XIII. 1. 1-2, 21-27 and 35-37.  
 XIV. 53. 1-10.
- (3) Śatapatha Brāhmaṇa (by Prof. Tstji)  
 I. 4. 1. 10-19, 4. 5, 8. 1-10.  
 III. 4. 4. 3-6.  
 IV. 1. 5. 1-15.  
 VI. 1. 1. 9.  
 X. 6. 3.  
 XI. 1. 6, I. 8, 2. 3, 5. 1. 1-17, 5. 6, 5. 7. 1, 5. 8.  
 XIII. 7. 1. 1.
- (4) Aitareya Brāhmaṇa (by Prof. Tsuji).  
 VI. 4. 1, VII. 13-18, VIII. 28. 1-10.
- (5) Jaiminīya Brāhmaṇa (by Prof. Tsuji)  
 I. 28, I. 42-44, I. 167.
- (6) Pañcaviṃśa Brāhmaṇa (by Prof. Tsuji)  
 VI. 6. 8, VII. 1. 9-10, X. 2. 22, XI. 14. 2.
- (7) Taittiriya Brāhmaṇa (by Prof. Tsuji)  
 II. 2. 9. 1, II. 8. 1. 3-4, III. 12. 9. 7-8.
- (8) Taittiriya Saṃhitā (by Prof. Tsuji)  
 VI. 2. 3. 1-2, VI. 2. 4. 2-3.
- (9) Maitrāyaṇī Saṃhitā (by Prof. Tsuji)  
 I. 5. 12, I. 10. 13, II. 4. 1, IV. 5. 9.
- (10) Upanishads  
 Principal Upanishads in nine volumes  
 Critical Translations of Several Upanishads by Prof. Tsuji.
- (11) Mahābhārata  
 III. 293-299 by Mrs. S. Mayeda  
 Nalopakhyaṇa by Prof. Y. Iwamoto and Prof. Tsuji  
 Bhagavad gītā by Prof. Takakusu and Prof. Tsuji
- (12) Rāmāyaṇa  
 II. 1-3, 7-9 and 10 by Prof. O. Tanaka

- II. 27. 1-23 by Prof. Tsuji
- (13) Śakuntalā  
Complete Translations by Prof. Tsuji and Prof. Tanaka
- (14) Reghuvamśa  
VII. 32-46, 52-56, and 67-72 by Prof. Tsuji
- (15) Ṛtusamhāra  
Complete Translation by Prof. H. Kimura  
Excerpt by Prof. Tanaka.
- (16) Meghadūta  
I. 13 and II. 25 by Prof. Tanaka and by Prof. H. Kimura.
- (17) Daśakumāracarita  
Excerpt Translation of Chapter Six by Prof. Tsuji
- (18) Bhartṛhari (Śataka)  
Śṛṅgāra: 22, 28, 48, 55, 57, 60, 68, 71, by Prof. Tanaka  
Nīti: 33, 40, 43 by Prof. Tanaka  
Vairāgya: 104-6, 134 by Prof. Tanaka
- (19) Amaru Śataka  
15-16, 22, 71.
- (20) Caurapañcaśikā  
15, 23-24 by Prof. Tanaka
- (21) Gitāgovinda  
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11. 3 VI. 7. 2, VII. 8. 1, 14. 1, K. 18. 1, X. 19. 2, XI. 5, 21. 7. by Prof.  
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- (22) Sukasaptati  
Complete Translation with critical notes by Prof. Tanaka.
- (23) Mṛcchakaṭikā  
Complete Translation by Prof. Iwamoto
- (24) Kathāsaritsāgara  
Complete Translation with notes by Prof. Iwamoto (Lambakas 1-6.)
- (25) Kāmasūtra  
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- (26) Pañcatantra and Hitopadeśa  
Excerpt translations by Prof. Tsuji and Prof. Iwamoto
- (27) Tantrākhyāyikā  
3. 9 by Prof. Tsuji

## (30) Manusmṛti

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## (31) Yājñavalkya Smṛti

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## (1) written by Prof. Unrai Ogiwara

(2) written by Prof. Tsuji and Prof. Tanaka  
(Phonology, Sandhi and Nominal Inflection)

## (3) written by Prof. Iwamoto

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