

The Legacy of Tanzan Ishibashi: The Books Formerly Kept by Ekai Kawaguchi Preserved at Rissho University

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Abstract

This paper is intended to present one of the unknown accomplishments of Tanzan Ishibashi (1884-1973), the 16th dean of Rissho University. Since the discovery of the Ekai Kawaguchi collection at Rissho University in 2009, the author has studied and presented on the materials contained. Ekai Kawaguchi (1866-1945) is well known as the first Japanese to set foot in Nepal and Lhasa in the center of Tibet, bringing Buddhist scriptures and a number of other materials back with him to Japan, which he himself translated. Ekai Kawaguchi studied Buddhist scripture and laid the foundation for modern Buddhist studies in Japan.

This paper undertakes the following:

- (1) Reviews the current state of research on Ekai Kawaguchi;
- (2) Summarizes the content of the portions of the Ekai Kawaguchi collection and related materials at The University of Tokyo, Tohoku University, Toyo University, Taisho University, and Toyo Bunko, as well as Rissho University;
- (3) Presents the involvement of Tanzan Ishibashi in the receipt of the materials by Rissho University, the circumstances surrounding the episode, and the methods used to study the documents;
- (4) Discusses the characteristics of the documents at Rissho University;
- (5) Focuses on key pieces of the collection, including *Trans-Himalaya*, which was given to Ekai Kawaguchi by explorer Sven Hedin (1865-1952); and
- (6) Describes future areas of study on this topic.

Introduction

This article presents an overview of the books formerly kept by Ekai Kawaguchi, hereafter Ekai, preserved in the Shinagawa Library of Rissho University. As discussed below, around 1952, these books, spanning a wide range of content, were transferred to Rissho University by Tanzan Ishibashi, who later became the President of Rissho University. In short, this article is intended as an introduction to the legacy bequeathed to Rissho University by Tanzan Ishibashi.

The books formerly kept by Ekai Kawaguchi and subsequently held in the library can be broadly divided into texts brought to Japan (Sanskrit manuscripts, Tibetan texts, etc.) and other texts (Western- or Japanese-style books). A catalog of the texts brought to Japan was published in 2013 titled *Rissho Daigaku Osaki Toshokan shozo Kawaguchi Ekai shorai shiryō kaidai mokuroku* [*Descriptive catalog of the materials brought to Japan by Ekai Kawaguchi preserved in the Rissho University Osaki Library*] followed by catalogs of the Western- and Eastern-style books in 2017. The publication of the latter brought closure to an investigation and report on the books formerly kept by Ekai Kawaguchi stored at Rissho University, a task that had been left almost untouched for over half a century. Although individual studies have examined the texts that Ekai brought to Japan, there has been no research on his Western- and Japanese-style books; this is, however, to be expected because the existence of the books had never been confirmed in the first place.¹ Some of his former books, now preserved in the Rissho University Shinagawa Library, contain notes written by Ekai himself as well as notes stating that the books had been gifted to Ekai by various individuals. The collection includes two copies of *Trans-Himalaya*, which can be presumed to have been sent to Ekai by Sven Hedin (1865–1952), and a copy of *Tendai shoshikan* [*T'ien-t'ai hsiao chih-kuan*], a Japanese-style book that Ekai obtained in India. These materials, along with the notes they contain, ought to provide clues for understanding his achievements and thoughts, and should be fully utilized.

The following are the main publications from which we can learn about Ekai. First, *Kawaguchi Ekai-shi ryakuden narabini nenpu* [*Biographical sketch and chronological record of Ekai Kawaguchi*]² was published during his lifetime in 1927 by the Ekai Kawaguchi Supporter's Association. This was followed by *Kawaguchi Ekai* [*Ekai Kawaguchi*] (Shunjusha, 1961; later reprinted in 2000) written after his death by his nephew Akira Kawaguchi.

Next, there was *Chibetto ryokoki* [*Three years in Tibet*], revised by Ryuzo Takayama and published by Kodansha Gakujutsu Bunko in 1978 (five-volume book; published as a two-volume book in 2015 following revision), and a series of publications by Takayama: *Kawaguchi Ekai: Hito to tabi to gyoseki* [*Ekai Kawaguchi: People, travel, and achievements*] (Taimeido, 1999); *Tenbo: Kawaguchi Ekai ron* [*Discussions on Ekai Kawaguchi: A perspective*] (Hozokan, 2002); *Kawaguchi Ekai e no Tabi: Shaka Seitanchi ni Junreishita Hitobito* [*Journey to Ekai Kawaguchi: The people who made a pilgrimage to the Buddha's birthplace*] (Bensei Shuppan, 2011); and *Kawaguchi Ekai* [*Ekai Kawaguchi*] (*Jinbutsu shoshi taikai*, 44, Nichigai Asoshietsu). Next, there is *Hyoden: Kawaguchi Ekai* [*Critical biography of Ekai Kawaguchi*] by Naoji Okuyama (Chuokoron-Shinsha, 2003; later published in paperback in 2009 following revision; hereafter *Hyoden*) and *Kawaguchi Ekai nikki: Himaraya-Chibetto no tabi* [*The diaries of Ekai Kawaguchi: Travels in Himalaya and Tibet*] compiled by Okuyama (Kodansha, 2007). Other publications include *Kawaguchi Ekai chosakushu* [*Writings of Ekai Kawaguchi*] (Ushio Shoten; USS Shuppan) and *Kawaguchi Ekai Chosaku Senshu* [*Selected writings of Ekai Kawaguchi*] (Keibunsha).

1. The Complete Picture of Ekai Kawaguchi-related Materials in Existence

There are three exhaustive reviews of the institutions currently holding materials related to Ekai Kawaguchi, including the items and manuscripts that he brought to Japan: (1) *Kawaguchi Ekai* [*Ekai Kawaguchi*] by Akira Kawaguchi,³ (2) *Kawaguchi Ekai shorai Chibetto shiryō zuroku* [*Pictorial record of the Tibetan materials brought to Japan by Ekai Kawaguchi*] edited by Kosei Publishing,⁴ and (3) *Rissho Daigaku Osaki Toshokan shozo Kawaguchi Ekai shorai shiryō kaidai mokuroku* [*Descriptive catalog of the materials brought to Japan by Ekai Kawaguchi preserved in the Rissho University Osaki Library*] edited by Rissho University Osaki Library.⁵ Based on these results, the institutions currently in possession of items and texts can be listed as follows along with the items in their possession (sorted by language).

1.1 Sanskrit Manuscripts

Table 1—*Sanskrit Manuscripts*

Institution	Items
(1) University of Tokyo Donated in 1915	Total of 390 items, including the <i>Prajñāpāramitā Sūtras</i>
(2) Toyo Bunko Donated in 1940	Total of 16 or 28 items, including the <i>Saddharma Puṇḍarīka</i>
(3) Rissho University Transferred in 1952	Total of two items, including the <i>Gaṇḍavyūha</i>

A catalog of the manuscripts held by (1) the University of Tokyo has been compiled and published by Seiren Matsunami. The University of Tokyo holds a total of 566 Sanskrit manuscripts brought to Japan by Junjiro Takakusu and Ekai Kawaguchi (29 manuscripts were lost to the Great Kanto earthquake of 1923); the manuscripts brought to Japan by Kawaguchi are those with reference numbers from 1–390.⁶ Furthermore, there is a catalog of the manuscripts held by (2) Toyo Bunko, which was compiled by Ryotai Kaneko,⁷ and the *Kaidai mokuroku* [*Descriptive catalog*] has been published for the manuscripts held by Rissho University’s library.⁸

1.2 Tibetan Texts

Table 2—*Tibetan Texts*

Institution	Items
(1) Religious University (now Taisho University) Donated in 1915	<i>Narthing Kangyur</i> of the Tibetan Tripitaka, one set
(2) Toyo Bunko Donated in 1940	Includes the manuscript <i>Kanjurs</i> of the Tibetan Tripitaka, five sets Non-canonical texts, 463 items
(3) University of Tokyo Year of donation unknown	<i>Narthing Tengyur</i> of the Tibetan Tripitaka, one set
(4) Rissho University Transferred in 1952	Non-canonical texts, 33 items

(5) Tohoku University Transferred in 1955	Non-canonical texts, Peking editions, 47 boxes
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Regarding Tibetan texts, first, the texts in the possession of Taisho University have been catalogued by Shodo Nagashima.⁹ Next, according to *Akira Kawaguchi*, the Tibetan Tripitaka texts in the possession of Toyo Bunko are (1) 101 volumes of the *Narthatang Kangyur*, (2) 224 volumes of the *Narthatang Tengyur*, (3) 100 volumes of *Derge Kangyur*, (4) 108 volumes of *Cone Kangyur*, and (5) 114 volumes of the manuscript *Kanjur Tengyurs*;¹⁰ a catalog of the non-canonical texts has been compiled based on a survey conducted by Toyo Bunko.¹¹ Next, catalog cards have been published for the texts held by (3) the University of Tokyo.¹² The texts in the possession of Rissho University are cataloged in the *Kaidai mokuroku [Descriptive catalog]*.¹³ The texts in the possession of Tohoku University are mentioned in a materials catalog compiled by Tohoku University centered on folklore materials.¹⁴

1.3 Western books, Japanese books, and Others

Table 3—*Western Books, Japanese Books, and Others*

Organization	Contents
(1) Toyo Bunko Year of receipt unknown	Pāli Buddhist scriptures (18 volumes)
(2) Transferred to Rissho University in 1952	Pāli Documents (three volumes) Western-style-bound Western books (101 volumes) Western-style-bound Japanese books (222 volumes) Japanese-style-bound manuscripts (39 items in 125 fascicles and one leaf) Japanese-style-bound woodblock prints (139 items in 408 fascicles and 28 folding books)
(3) Transferred to Tohoku University in 1955	Folkloric materials, etc.

Among these other materials, while Pāli scriptures are included among the materials in the collection of the Toyo Bunko (1), since these have only been discovered and published in recent years, their catalog is listed in the *Toyo Bunko shoho [Toyo Bunko bulletin]* published by the Toyo Bunko.¹⁵ Next, of the materials held in the collection of Rissho University (2), while the Pāli documents are listed in the aforementioned title list,¹⁶ this paper represents the first itemized list of Western-bound books and Japanese-bound books to

be published in Japan. Finally, a catalog of the folkloric materials held by Tohoku University (3) has been published based on a survey carried out by Tohoku University.¹⁷

In addition to the above, after the death of Akira Kawaguchi, a collection of materials associated with Ekai was donated to the Tokyo National Museum by Ekai's niece Miyada Megumi¹⁸; a number of Ekai's manuscripts and related materials are also now held by Toyo University.¹⁹ Also, another collection of relevant materials is held by Taisho University.²⁰

Thus, Ekai's former library and associated materials are now held at a variety of institutions, and it appears that surveys of the materials have largely been completed. In the future, a comprehensive study of Ekai Kawaguchi's former library should be undertaken across the boundaries between these various holding institutions.

2. History of the Materials Accepted by Rissho University and Materials Survey Methods

As also mentioned in the *Descriptive Catalog*,²¹ much remains unclear about the history of Ekai's former library prior to its receipt by Rissho University. Additionally, as already pointed out in this catalog, after Ekai's death, the materials now held at Rissho University were apparently acquired in bulk from his family by the Research Institute for the Study of the Mutual Influence of East and West (*Tozai bunka koryu kenkyushitsu*; hereinafter "East-West Institute") at Rissho University. This section describes the history of the acquisition of the materials at Rissho University and the methods used in the materials survey that has been ongoing since 2009.

2.1 From the East-West Institute to the Library

The sole lead we currently have for exploring the history of the acquisition of the materials by Rissho University is the biography *Kawaguchi Ekai: Nihon saisho no Chibetto nyukokusha* [*Kawaguchi Ekai: The first Japanese in Tibet*]²² written by Ekai's nephew Akira Kawaguchi.²³ Therein, we find a passage detailing the bulk acquisition of a part of Ekai's library by the East-West Institute at Rissho University after his death.²⁴

Ekai's library contained numerous volumes, including Western editions, Japanese and Chinese books, and more. And while some of these became scattered after his death, it is also worth noting that 231 Western books, 556 Japanese and Chinese books (in 1,589 volumes), palm-leaf Pāli scriptures (2 parts: 77 folios and 116 folios), some of the Nepali handwritten manuscripts (401 folios), and some palm-leaf Sinhalese scriptures (140 folios) were donated in bulk to the East-West Institute.⁵

Ekai's biography thus describes the bulk acquisition of a part of his library by the East-West Institute at Rissho University. Another notable point that may be mentioned in connection with the library's holdings of Ekai's former library is that the entirety of the former library was encompassed by the materials held by the East-West Institute. As described below, surveying the materials in our library requires the task of abstracting the contents of Ekai's former library from the books at the East-West Institute. In other words, the former library of Ekai Kawaguchi is included among the documentary materials collected by the East-West Institute; furthermore, the holdings of the East-West Institute also include materials unrelated to Ekai Kawaguchi (or his former collection).

It is also worth noting that the East-West Institute is no longer active and that details regarding its activities and the years during which it was active are unavailable. Even so, this does not mean that we are completely without leads since our library's holdings include the only two issues ever published of the institute's bulletin *Bunka koryu* [*Cultural encounters*]. The bulletin includes an article entitled "Tozai bunka koryu kenkyushitsu no setsuritsu ni itaru made no keika" [The process leading to the establishment of the East-West Institute], which contains the following passage with regard to the materials from Ekai Kawaguchi's former library.²⁵

The Process Leading to the Establishment of the East-West Institute:

In 1941, a group of scholars associated with Dr. Junjiro Takakusu, including Hiroto Saigusa, Reimon Yuki, Teruji Ishizu, Yukio Ezuka, Atsumasa Ota, and Eimu Miake, came together with the support of Taichi Nakayama (Director of the Nakayama Cultural Institute) to form the East-West Cultural Encounter Study Group (*Tozai bunka koryu kenkyukai*; hereinafter "East-West Study Group") in order to study the underlying fundamentals

of the Eastern and Western worldviews. Their research undertook a comprehensive study of the Oriental and Western worldviews, taking up firstly the *Yuishiki-ron* (i.e., the *Yogācāra* or “Consciousness-Only” school) and later the *Kusha-ron* (i.e., the school based on the *Abhidharmakośakārikā* or “The Treasury of Analyses of the Law”) and the Tendai doctrine as the fundamentals of the Eastern worldview and the philosophies of Kant and Hegel as representative examples of the modern Western worldview. The fruits of this research quickly filled dozens of volumes, with a separate summary co-authored by Hiroto Saigusa and Reimon Yuki entitled “*Kanto to yuishiki-ron no sogo kenkyu*” [*A comprehensive study of Kant and the Consciousness-Only school*]. Both were slated for publication. The East-West Study Group was temporarily dissolved following the death in June 1945 of Dr. Takakusu, who had been the group’s animating force.

From April 1946, a reading group was convened by Hiroto Saigusa, J. R. Brinkley, and Takashi Sasaki to research the intersections of Hegelian philosophy and Buddhist philosophy and *simultaneously to begin a review of materials from Master Kawaguchi Ekai’s study of Tibetan Buddhism*.

Since it became possible for them to make use of the libraries of Master Kawaguchi Ekai and Doctor Takakusu Junjiro in August 1951, Saigusa, Brinkley, Sasaki, and Yuki agreed to renew their association with the East-West Study Group with the additional participation of Mikami Tsugio.

As the general idea of the study enjoyed the support and pledges of cooperation from various figures including Mitsuo Ishii, Chuta Ito, *Tanzan Ishibashi*, Tokujiro Kanamori, “D.T.” Daisetsu Suzuki, and Kenzo Nakajima, an organizing committee was convened by the aforementioned individuals in January 1952, which led to *the establishment of the East-West Institute and the launch of concrete project activities from April of that year*. [Emphasis added]

Thus, in the process leading to the establishment of the East-West Institute, it “became possible for them to make use of the libraries of Master Ekai Kawaguchi and Doctor Junjiro Takakusu,” which is presumably around the same time that Ekai Kawaguchi’s former library was acquired in bulk by the East-West Institute.²⁶ Also, an entry dated Friday, August 24, 1951, in Tanzan Ishibashi’s (1884–1973) diary, whose name figures in the article quoted above, mentions that “At noon, Hiroto Saigusa arrived from Tokyo in the company of Takashi Sasaki. The two came to discuss the East-West

Institute and the purchase of the late Master Ekai Kawaguchi's library. I promised them that I would give these matters further thought."²⁷ Another entry from later that year, dated Thursday, August 30, mentions that "This afternoon, Hiroto Saigusa came to see me about the East-West Institute and the Ekai Kawaguchi Library. I am to give a letter of introduction to Yoshio Akao."²⁸ A later entry, dated Friday, December 14, states that "from three o'clock this afternoon, the organizing committee for the East-West Institute will meet at the club"²⁹ and another, dated Monday, April 28, 1952, notes that "from just after two o'clock, I attended a meeting of the Board of Trustees of the East-West Institute to decide our Articles of Incorporation."³⁰ From these we know that Hiroto Saigusa, who later became a professor of literature at Rissho University, visited Tanzan Ishibashi, who himself went on to serve as the president of Rissho University from December 1, 1952, to discuss the matter of the purchase of materials from Ekai's former library.

Additionally, another surviving article indicates that after Ekai's death, J. R. "Jack" Brinkley, who also became a professor of literature at Rissho University, devoted himself to the disposition of the "artistic and folkloric materials" at the Kawaguchi household. The article states the following:

On November 29 that year [1947], a meeting about reopening a compilation project [for a Tibetan-Japanese dictionary] was arranged by Mr. Mibu and held at the Kawaguchi household in Setagaya, attended by a gathering of seven individuals, including Taishun Mibu, Jitsudo Nagasawa, Ryujun Tajima, *Takashi Sasaki*, *J. Brinkley*, and myself (Akira Kawaguchi). As a part of the discussion regarding finding new investment, some of the group requested that we dispose of the artistic and folkloric materials that Ekai had brought to Japan, to which I declared that "I could see no harm in their transfer of ownership on the condition they not be scattered but be kept together for storage and exhibition." While Brinkley and several of the others went to considerable time and effort to mediate this, the confusion of the war's aftermath meant that a great deal of time passed without any appropriate destination being found.³¹

Thus, although no materials have yet been discovered directly attesting the circumstances of the acquisition of Ekai's former library, as far as we can tell based on the passage cited above, we may presume that Tanzan Ishibashi, Hiroto Saigusa, and Jack Brinkley were involved in the course of events that

led to Rissho University's acquisition of Ekai's former library.

The above is an article detailing the events culminating with the acquisition of the materials in Ekai's former library by the East-West Institute. No records have been found regarding the subsequent transfer of these materials from the East-West Institute to the university library. However, according to the library's in-house catalog (*tosho genbo*), we know that a collection consisting of a combination of Japanese and Chinese books and Western books was cataloged together as "books donated by the East-West Institute" in 1988.³² This catalog entry describes the holdings of the East-West Institute, which included Ekai's former library, as having been "donated" to the university library. Also, while the catalog lists only cataloged materials (some of the books with Japanese bindings and all the books with Western bindings), it appears that some of the uncataloged materials in the library's collection, including Sanskrit manuscripts and Tibetan language documents that once belonged to Ekai, were also donated at the same time.

2.2 Background of the Acquisition of the Materials by Rissho University

Below, I summarize the relevant passages cited above to list the course of events leading to the acquisition of Ekai's former library by the library of Rissho University.

Table 4—*Events Leading to the Acquisition of Ekai's Former Library by the Library of Rissho University*

Date	Item
1941	Organization of the East-West Study Group around Junjiro Takakusu.
June 1945	Disbanding of the study group after the death of Dr. Takakusu.
from April 1946	Reading group formed by Hiroto Saigusa, J. Brinkley, and Takashi Sasaki. The same group undertakes a survey of Kawaguchi's Tibetan materials.
November 29, 1947	Statement regarding the future disposal of the items at a meeting on the proposed compilation of a Tibetan-Japanese dictionary. Sasaki and Brinkley present.

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August 1951	Now able to consult Ekai's and Takakusu's libraries, Saigusa, Brinkley, and Sasaki renew their association with the East-West Study Group with the addition of Tsugio Mikami.
August 24, 1951	Saigusa and Sasaki visit Tanzan Ishibashi to discuss the East-West Institute and the purchase of Master Ekai Kawaguchi's library."
August 30, 1951	Saigusa visits Tanzan Ishibashi to discuss the East-West Institute and Master Ekai Kawaguchi's library."
January 1952	After the aims of the East-West Study Group gain support from Tanzan Ishibashi and colleagues, an organizing committee is convened to found the East-West Institute (Ishibashi's diary notes the date of the organizing committee meeting in December 1951).
April 1952	The institute launches its project activities.
1952 to 1956	Ekai's former library is acquired in bulk by the East-West Institute.
1988	Entry in the Rissho University library catalog regarding the donation of books (Western bindings) by the East-West Institute. Books with Japanese bindings are filed separately in the library storerooms as uncataloged books.
From around 2004 to 2009	Books donated by the East-West Institute (Japanese bindings) become mixed up with other uncataloged books, a fact that is not noticed when some of the materials are then cataloged.
2009	The former library of Ekai Kawaguchi is found in the donated collection.

From this we know that documents associated with Ekai Kawaguchi held by our library made up a part of the holdings of the East-West Institute (in fact, Ekai's former library makes up almost the entirety of the materials from the collection of the East-West Institute in our library's collection). In this regard, a survey of the documents in the library related to Ekai has exposed the problem of the entire contents of his library not seeming to be present. Given this situation, it is arguable that there remains a real possibility that his former library can yet be newly discovered among our library's holdings.

2.3 Materials Survey Methods

The survey of materials from Ekai's former library in our collection was not necessarily our original aim. Rather, the project initially began as a task to

arrange our library's uncataloged materials. In other words, it was among these uncataloged materials that we first discovered the handwritten Sanskrit manuscripts that Ekai had brought back to Japan followed by a trove of Tibetan language documents. It was from that point that our goal to survey the materials from Ekai's former library became clear. Thereafter, the survey of materials from Ekai's former library led us to take the next step of identifying the former library firstly from among the Western-bound and Japanese-bound books already cataloged and placed in the stacks and then from among the Japanese-bound books that had been treated as uncataloged materials. Below, I would like to present the methods used and steps taken in the survey of materials from Ekai's former library in our own library's collection.

As described above, prior to 2009, the existence of Ekai's former library in our own collection was not necessarily understood as such. The task of identifying the relevant materials under these circumstances—especially as regards the Western-bound and Japanese-bound books—proceeded as follows.

First, the cataloging of almost all the Western-bound books in our library was already complete as of 2009 (these having been cataloged in bulk in 1988 when the library had processed the donation of books by the East-West Institute), and these were available for consultation and loan regardless of whether they were in the closed or open stacks. A sticker reading "Materials Donated by the East-West Institute" had been affixed to the colophons of these books, and this fact was further attested in a note to this effect in the library catalog. In other words, as far as these Western-bound books are concerned, it became clear that the general idea was that they were all subsumed within the materials donated by the East-West Institute and that the extraction of Ekai's former library from this donated collection would require establishing the judgment criteria described below.

Next, it appears that the cataloging of the Japanese-bound books had been deferred in 1988 and that these had been set aside in the library's storerooms as uncataloged books. Later, when active efforts began from around 2004 to arrange and catalog the uncataloged Japanese-bound books with NDC classifications, the Japanese-bound books donated by the East-West Institute ceased to be treated separately, whereupon they became mixed up with the other uncataloged Japanese-bound books. It seems most likely that the existence of the Japanese-bound books donated by the East-West Institute was

forgotten around this time, with the effect that the reasons why these particular books had been set aside had by then become unclear.

As a result, by 2009, some of the Japanese-bound books donated by the East-West Institute had been cataloged into the library without any realization of this fact such that these became available for consultation and use in the same way as other Japanese-bound volumes. Other Japanese-bound books were set aside for storage with the uncataloged materials as before, some in dust covers commissioned by the library from suppliers and others without any dust covers at all. Whereas the aforementioned Western-bound books were affixed with a sticker reading “Materials Donated by the East-West Institute” and this fact was further attested in a note to this effect in the library catalog, the Japanese-bound books received neither a sticker nor any corresponding mention in the library catalog. For this reason, after choosing as criteria characteristics of the materials (clarified during the survey of the Western books) that would enable their identification as part of Ekai Kawaguchi’s former library, these were applied to the Japanese-bound books to determine whether they had been a part of Ekai’s former library.

During this survey, the following four judgment criteria were set for determining whether an item had once belonged to Ekai’s former library.

- (1) Signatures on the material: Items signed by Ekai himself
- (2) Imprints on the materials (*ex libris* stamps):³³ Items stamped with an impression of his own library seal or that of the Bukkyo Sen’yokai (Society for the Promotion of Buddhism) that he founded
- (3) Inserts in the material: Items with inserts featuring notations presumed to have been written by Ekai himself or with inserts from his disciples and others indicating the fact that the item in question was gifted to Ekai
- (4) The presence of engravings or labels on the back cover:³⁴ Items with Ekai’s name written on the front or back cover of the book or with special labels pasted on the back cover (for Western-bound books) or the front cover (for Japanese-bound books)

Criteria for determining whether an item belonged to Ekai’s former library were set as above. I will discuss these in detail in the catalog and description of the books along with photographs.

It should also be noted that this survey also stipulated a basis for

identifying books *not* belonging to Ekai's former library, namely, items published in or after 1946 (Ekai Kawaguchi's death took place in 1945).

Thus, the survey of books from Ekai's former library held by the university library entailed the task of identifying materials from the collection of the East-West Institute from among the cataloged and uncataloged materials in our own collection and then identifying materials associated with Ekai Kawaguchi from those materials. Since no traces confirming their provenance as materials from the East-West Institute could be confirmed in the case of the Japanese-bound materials, materials associated with Ekai were identified directly from among the cataloged and uncataloged books. However, these criteria were not absolute. Particularly, in the case of the Japanese-bound materials, the absence of any entries in the library catalog as there was for the Western-bound books meant that it was impossible to get an overall idea of their scope. Accordingly, if there were materials that were in fact a part of Ekai's former library but did not satisfy the above judgment criteria, it would be impossible to identify them as such. For this reason, separate judgment criteria determined during the course of the survey were also used for the Japanese-bound books (see Description 3). Even so, it remains very likely that more materials from Ekai's former library still lie hidden among the uncataloged Japanese-bound materials in our library's collection.

It is also worth noting that while the reference in Ekai's biography to "231 Western books [and] 556 Japanese and Chinese books (in 1,589 volumes)" offers a clue to an overall idea regarding the number of Japanese-bound and Western-bound books from Ekai's former library in the university library's collection, the number of books identified so far is only 101 Western books, 222 Western-bound Japanese books, and 178 Japanese-bound books (in 563 volumes, here counting 28 folding books and one folio as "volumes"). This amounts to only about forty percent of the Western books and 785 Asian volumes if we consider Western-bound Japanese books and Japanese-bound books collectively as "Japanese and Chinese books," which, as with the Western books, comprise less than half of the expected number. While it seems that many documents have been lost since the acquisition of the books by the East-West Institute, where they might have gone remains a mystery.

3. Characteristics of the Materials Held by Rissho University

To summarize the characteristic features of the materials from Ekai Kawaguchi's former library now held by Rissho University, we may say that while our library's holdings rank lower than those of other institutions in terms of the total number of such documents and materials, the materials held by our library are Ekai's legacy; in addition, in relation to this fact, a wide variety of document types are represented.

3.1 Ekai's Legacy

As discussed earlier, the materials from Ekai Kawaguchi's former library in our library's collection were acquired by the East-West Institute after Ekai's death as a bequest from his family. This means that it was not the intention of the man himself that his materials should have been acquired by the library. We know that he curated his collection actively from the fact that he labeled the books in his collection and stamped them with his library seal.

That the book collection he had curated in this way should be acquired as a whole by the library, even if not his personal will, nevertheless seems to offer valuable information for knowing the composition of his library and, by inference, the thoughts and deeds of its creator.

3.2 A Wide Variety of Document Types

Next, we may mention the diversity of forms represented by the materials from Ekai's former library in our library's collection. While this also relates to the fact that the collection is Ekai's legacy, if we look at the forms represented, we find characteristic materials such as handwritten Sanskrit manuscripts and Tibetan-language documents (palm-leaf manuscripts) as well as Western-bound volumes (Japanese and Western books) and Japanese-bound volumes (manuscripts and block-print editions). The Sanskrit manuscripts include a formerly lost copy of the "Entering the Dharma Realm" chapter of the *Flower Garland Sūtra* (the *Gaṇḍavyūha sūtra* or the "Flower Ornament Scripture"), while the Tibetan-language documents include a lucid Tibetan-language translation of the *Aṣṭasāhasrikā Prajñāpāramitā* ('*Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa*; the "Perfection of Wisdom in 8,000 Stanzas"

sūtra) acquired during Ekai's first journey to Tibet. Further, the university's holdings include Western-bound and Japanese-bound volumes, as mentioned here. Since the very existence of Ekai's former library, especially its constituent Western-bound and Japanese-bound volumes, was not previously recognized, it was accordingly never subjected to any systematic study. For this reason, its overall contents have long remained obscure.

In addition, from the fact that the materials from Ekai's former library in our library's collection represent his legacy, as noted earlier, it may not be impossible to regard them as reflecting the interests of his later years.

3.3 The Possibility of Rebuilding the Collection

As mentioned above, Ekai's former library can be seen to include materials labeled with collection identifier labels (serial numbers perhaps) that bear no relation to the materials in our own library's collection. While details are unclear about the actual intention behind affixing these labels,³⁵ in the following table I want to follow their order in listing the materials from Ekai's former library in our library's collection (items with no label currently attached are not listed here).

Label	Title	Bukkyo Sen'yokai Seal	Document No.
i 4 .9	<i>Buddhist texts of the Buddhists text society of India</i>	○	Yoyo 038
i 4 .10	<i>Buddhist texts of Buddhists text society</i>	○	Yoyo 039
i 4 .12	<i>Journal of the Buddhist text society of India</i>	○	Yoyo 030
i 4 .14	<i>Journey to Lhasa and central Tibet</i>	○	Yoyo 053
[i] [4].15	<i>Among the Himalayas</i>	○	Yoyo 067
i 4 .16	<i>Handbook of colloquial Tibetan</i>		Yoyo 077
I 4 .18	<i>Lhasa</i>	○	Yoyo 056
i 4 .19	<i>The Hymns of the Samaveda</i>	○	Yoyo 010
i 4 .20	<i>A Handful of popular maxims</i>	○	Yoyo 090
i 5 .1 .3	<i>Teido jikiju Bosatsukai giki</i>	○	Wahan 096

i	5	.2	.1	<i>Baisao gego</i> [<i>Canticles by the old tea peddler</i>]	o	Wahan 103
i	5	.2	.2	<i>Yichū liùtiě</i> [Jpn. Giso rokujo]	o	Wahan 005
i	5	.2	.4	<i>Mitsugon Shonin gyojoki</i>	o	Wahan 089
i	5	.2	.6	[<i>Ryobu kongo myogo</i>]	o	Washa 015
i	5	.2	.7	<i>Go kuyo gechu</i>	o	Wahan 087
i	5	.2	.8	<i>Shari reimon sho</i>	o	Wahan 088
i	5	.2	.9	<i>Ryobu mandara shisho</i> [<i>Personal remarks on "The Mandala of the Two Divisions"</i>]	o	Wahan 078
i	5	.2	.10	<i>Bodaishinron daisandan hiki</i>	o	Wahan 063
i	5	.2	.11	<i>Lìcháo huá yán jīng chí yàn jì</i> [<i>Dynastic history of the flower garland (Avatamsaka) sūtra</i>]	o	Wahan 036
i	5	.2	.12	<i>Gyozan shisho</i>	o	Wahan 092
i	5	.2	.13	<i>Shoji jissogi kuhitsu</i> [<i>Verbal notes on "The Meanings of Sound, Word, and Reality"</i>]	o	Wahan 075
i	5	.3	.1	<i>Iyaku shin-gyo</i> [<i>Alternative translation of the Heart (Prajñāpāramitāhṛdaya) sūtra</i>]	o	Wahan 029
i	5	.3	.3	<i>Bīng fǎ sì yuán</i>	o	Washa 025
i	5	.3	.4	<i>Daijo gisho</i> [<i>Principles of Mahayana</i>]	o	Wahan 056
i	5	.3	.6	<i>Han'nya shinkyō ihon</i> [<i>Alternate Heart (Prajñāpāramitāhṛdaya) Sutra</i>]	o	Washa 004
i	5	.3	.8	<i>Kegon go kyo sho gendan</i> [<i>Arcane discourse on the five teachings of the Flower Garland school</i>]	o	Washa 005
i	5	.3	.10	<i>Jīngāng gōng</i>	o	Washa 029
i	5	.3	.11	<i>Hokyo in darani kudoku-shu</i> [<i>Virtuous deeds of the Karaṇḍamudrā dhāraṇī</i>]	o	Washa 022
i	5	.3	.12	<i>Shishu mandaragi</i> [<i>Discourse on the four types of mandalas</i>]	o	Washa 021
i	5	.3	.14	(1) <i>Mandaraku saho</i> [<i>Ceremonial rules for mandala rituals</i>]	o	Washa 028
i	5	.3	.16	<i>Hattenjo-ki</i> (etc.) [<i>Ba zhuan sheng song; Chinese version of 'Jug-pa'i-sgra-brgyad-bstan-pa-tshig-le'ur-byas-pa</i>]	o	Washa 038

i	5	.3	.17	<i>Kegon go kyo sho chokoroku</i> [<i>Transcribed lectures on the five teachings of the Flower Garland school</i>]	o	Washa 007
i	5	.3	.18	<i>Zhū zōngjiào lǐ tóng yì shì</i> [<i>Commentary on doctrinal similarities and differences among sects</i>]	o	Wahan 077
i	5	.3	.19	<i>Bonmokyo rushana bussetsu bosatsu shinji homonbon daiju</i> [<i>The sutra of Brahma's Net: The mind-ground dharma-gate taught by Vairocana Buddha, chapter ten</i>]	o	Wahan 053
i	5	.3	.20	<i>Shinran shonin eshiden</i> [<i>A life of Shinran in paintings</i>]	o	Wahan 093
i	5	.3	.21	<i>Kisso sawa</i> [<i>Tea chats with widow Tachibana</i>]	o	Wahan 131
i	5	.3	.22	<i>Kamiyo no masagoto</i> [<i>The true language of the Divine Age</i>]	o	Wahan 001
i	5	.3	.23	(1) <i>Jiao guan gang zong</i> [<i>The essence of teaching and meditation</i>] (2) <i>Jiao guan gang zong shi yi</i> [<i>Commentary on the Jiao guan gang zong</i>]	o	Wahan 065
i	5	.3	.24	(1) <i>Fàn shì ǒu tán</i> (2) <i>Jiàn wén lù</i>	o	Wahan 062
i	5	.3	.25	<i>Sanmyakakai jo shiheiki</i> [<i>An account of taking the Sanmyakakai precepts</i>]	o	Wahan 068
i	5	.3	.26	<i>Izumi meisho zue</i> [<i>Illustrated gazetteer of Izumi Province</i>]	o	Wahan 107
i	5	.3	.27	<i>Goso manpitsu</i> (Volume 1)	o	Wahan 132
i	5	.3	.28	<i>Goso manpitsu</i> (Volume 2)	o	Wahan 133
i	5	.3	.29	<i>Goso manpitsu</i> (Volume 3)	o	Wahan 134
i	5	.4	.1	<i>Hoki kuden shoshinsho</i>	o	Wahan 108
i	5	.4	.2	<i>Bussetsu Jizo bosatsu hosshin innen juo kyo</i> [<i>The Buddha's discourse on the Ten Kings of Karma and the awakening of Ksitgarbha bodhisattva</i>]	o	Wahan 037
i	5	.4	.2	<i>Sì fēn lù xíngshì chāo zī chí jì</i> [<i>Commentary on the Dharmaguputaka Vinaya</i>]	o	Wahan 050
i	5	.4	.4	<i>Kojiki</i> [<i>Records of ancient matters</i>]	o	Wahan 130

i	5	.4	.5	<i>(zoho) Tani Buncho “Honcho gasan taizen”</i> [<i>Supplement to Tani Buncho’s “Collection of paintings of the country”</i>] (Volume 1)	○	Wahan 113
i	5	.4	.7	<i>Token zekku: santaishiho</i> [Ch. <i>Táng xián juéjù: Sān tǐ shī fǎ</i> (<i>Anthology of Tang dynasty Chinese poetry</i>)]	○	Wahan 138
i	5	.4	.9	<i>Jishi bosatsu ryaku-shuyuga-nenjuho</i> [<i>Maitreya bodhisatva abridged instructions on the cultivation of yoga and recitation</i>]	○	Washa 008
i	5	.4	.10	<i>Dai hoko butsu kegonkyo jogyobon daishichi sotan nigenki</i> [<i>Commentary on the “Purifying Practice” chapter of the Mahāvaiṣṭya Buddhāvataṃsaka Sūtra</i>]	○	Wahan 035
i	5	.4	.12	<i>Kachu Myoho rengo kyo</i> [<i>Sectionalized and annotated edition of Kumarajiva’s translation of the Lotus Sutra</i>]	○	Wahan 030
i	5	.4	.13	<i>Taizokai kuden-sho</i> [<i>Oral transmission on the Womb mandala</i>]	○	Washa 017
i	5	.4	.14	<i>Kongokyo ryakusho</i>	○	Wahan 028
i	5	.4	.16	<i>Zhèn zhōu lín jì huì zhào chánshī yǔlù</i> [<i>Record of the sayings of Chan Master Huiji from Yangshan in Yuanzhou</i>]	○	Wahan 104
i	5	.4	.18	<i>Zhàn chá shàn è yèbào jīng xuán yì</i> [<i>Arcane discourse on the Divination Sutra</i>]	○	Wahan 040
i	5	.4	.19	<i>Zhàn chá shàn è yèbào jīng shū</i> [<i>Commentary on the Divination Sutra</i>]	○	Wahan 039
i	5	.5	.2	<i>Bunbetsu roku-goshaku bengi</i>	○	Washa 039
i	5	.5	.3	<i>Taizokai kuden-sho</i> [<i>Oral transmission on the Womb mandala</i>]	○	Washa 017
i	5	.5	.4	<i>Zenshu mumonkan sho</i> [<i>Commentary on the “Gateless Barrier” of the Zen school</i>]	○	Wahan 101
i	5	.5	.6	<i>Shingi shomyo taiten</i>	○	Wahan 058
i	5	.5	.8	<i>Shèng huānxǐ tiān cóngshū jiǎ jí</i>	○	Wahan 061
i	5	.5	.9	<i>Dainichikyo kyoshugi</i> [<i>Principles of the teachings of the Mahāvairocana Tantra</i>]	○	Wahan 084

i	5	.5	.10	<i>Kanchu sokushin jobutsugi</i> [<i>Annotations to Kukai's "Transforming One's Body into the Realm of Enlightenment"</i>]	o	Wahan 089
i	5	.5	.12	<i>Eiheï koso sansho doei ryakuge</i>	o	Wahan 099
i	5	.5	.16	<i>Dà huáyán jīng lüècè</i> [<i>A brief commentary on the Flower Garland (Avatamsaka) Sutra</i>]	o	Wahan 034
i	5	.5	.17	<i>Kanchu shiburoku</i> [<i>Annotations to the four texts</i>]	o	Wahan 102
i	5	.5	.18	<i>Zatsu mondo</i> [<i>Dialogs</i>]	o	Wahan 085
i	5	.5	.19	<i>Báojiāfān dà jīngāng ādūlǐ wèi fǎ xìng dà rì yì</i>	o	Wahan 075
i	5	.5	.20	<i>Keikaku shinzoku shogi (hengai koro ichida hen, tsuketari)</i>	o	Wahan 071
i	5	.5	.21	<i>Daito Saiiki guho kosoden</i> [<i>Da-tang xi-yu qui-fa gao-seng chuan; Lives of eminent monks who went to seek Buddhism in the great Tang dynasty</i>]	o	Wahan 003
i	5	.5	.22	<i>Àirǎn zuishēn mǐjué</i>	o	Washa 026
i	5	.5	.23	<i>“Shì mén zhāng fú yí” yīng fǎ jì</i>	o	Wahan 047
i	5	.5	.24	<i>Kachu Hannya shingyo hiken</i> [<i>Annotations to Kukai's "Secret Key to the Heart Sutra"</i>]	o	Wahan 026
i	5	.5	.26	<i>Daibirushanakyō jushinsho</i> [<i>Commentary on the mental stages as expounded in the first chapter of the Mahāvairocana Tantra</i>]	o	Wahan 087
i	5	.5	.27	<i>Riku gasshaku seigi</i> [<i>Essence of the six methods of compounding Pāli words</i>]	o	Wahan 127
i	5	.9	.17	<i>Chaso shuko den, chakei tsuketari</i>	o	Washa 037
ro	3		.14	<i>Kegon-bu shosho</i> [<i>Commentary on the Kegon sect</i>] (<i>Nihon dai zokyo</i> [<i>Japanese translation of the Buddhist canon</i>])	o	Yowa 065
ro	3		.15	<i>Kegon-bu shosho</i> [<i>Commentary on the Kegon sect</i>] vol. 2 (<i>Nihon dai zokyo</i>)	o	Yowa 066
ro	3		.16	<i>Kegon-bu shosho no amari; Hodo-bu shosho</i> [<i>End of the commentary on the Kegon sect; commentary on the correct and equal (Vaipulya) section</i>] vol. 1 (<i>Nihon dai zokyo</i>)	o	Yowa 068

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ro 3 .17	<i>Hodo-bu shosho</i> [Commentary on the correct and equal (<i>Vaipulya</i>) section] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 070
ro 3 .18	<i>Hodo-bu shosho</i> [Commentary on the correct and equal (<i>Vaipulya</i>) section] vol. 3 (<i>Nihon dai zokyo</i>)	○	Yowa 074
ro 3 .19	<i>Hodo-bu shosho</i> [Commentary on the correct and equal (<i>Vaipulya</i>) section] vol. 4 (<i>Nihon dai zokyo</i>)	○	Yowa 076
ro 3 .20	<i>Hodo-bu shosho</i> [Commentary on the correct and equal (<i>Vaipulya</i>) section] vol. 5 (<i>Nihon dai zokyo</i>)	○	Yowa 089
ro 3 .21	<i>Hodo-bu shosho</i> [Commentary on the correct and equal (<i>Vaipulya</i>) section] vol. 6 (<i>Nihon dai zokyo</i>)	○	Yowa 098
ro 3 .22	<i>Rishukyo shaku shosho</i> [Commentary on Amogavajra's translation of the <i>Prajñāpāramitā sutra</i>] (<i>Nihon dai zokyo</i>)	○	Yowa 095
ro 4 .1	<i>Bhāvanagaraprācīna śodhasaṃgraha</i>	○	Yoyo 029
ro 4 .12	<i>Principles of tantra Part 1</i>	○	Yoyo 001
ro 4 .13	<i>Tantra of the great liberation (Mahānirvāna tantra)</i>	○	Yoyo 009
ro 4 .14	<i>Hymns to the goddess</i>	○	Yoyo 005
ro 4 .15	<i>On Yuan Chwang's travels in India, vol. 1</i>	○	Yoyo 064
ro 4 .16	<i>On Yuan Chwang's travels in India, vol. 2</i>	○	Yoyo 065
ro 4 .19	<i>The history of India</i>	○	Yoyo 048
ro 4 .20	<i>The religions of India</i>	○	Yoyo 002
[ro][4].21	<i>Chinese religion through Hindu eyes</i>	○	Yoyo 018
ro 4 .23	<i>A Sanskrit grammar for beginners ...</i>	○	Yoyo 081
ro 5 .2	<i>A collection of Prakrit and Sanskrit inscriptions</i>	○	Yoyo 026
ro 5 .4	<i>Inscriptions of Asoka</i>	○	Yoyo 027
ro 5 .5	<i>History of Nepāl</i>	○	Yoyo 050
ha 1 .4	<i>Chánlín xiàng qì jiān</i>	○	Yowa 132

ha 1 .7	<i>Nōmi Kan ikō</i> [<i>Unpublished writings of Nōmi Kan</i>]	○	Yowa 164
ha 2 .1	<i>Hannya-bu shosho</i> [<i>Commentary on the Heart (Prajñāpāramitā) section</i>] (<i>Nihon dai zokyo</i>)	○	Yowa 099
ha 2 .2	<i>Hokke-bu shosho</i> [<i>Commentary on the Hokke (Lotus) section</i>] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 082
ha 2 .3	<i>Hokke-bu shosho</i> [<i>Commentary on the Hokke (Lotus) section</i>] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 092
ha 2 .4	<i>Hokke-bu shosho</i> [<i>Commentary on the Hokke (Lotus) section</i>] vol. 3 (<i>Nihon dai zokyo</i>)	○	Yowa 094
ha 2 .5	<i>Mikkyo-bu shosho</i> [<i>Commentary on the Mikkyo (Esoteric) section</i>] vol. 1-1 (<i>Nihon dai zokyo</i>)	○	Yowa 088
ha 2 .6	<i>Mikkyo-bu shosho</i> [<i>Commentary on the Mikkyo (Esoteric) section</i>] vol. 1-2 (<i>Nihon dai zokyo</i>)	○	Yowa 090
ha 2 .7	<i>Mikkyo-bu shosho</i> [<i>Commentary on the Mikkyo (Esoteric) section</i>] vol. 2-1 (<i>Nihon dai zokyo</i>)	○	Yowa 096
ha 2 .8	<i>Mikkyo-bu shosho</i> [<i>Commentary on the Mikkyo (Esoteric) section</i>] vol. 2-2 (<i>Nihon dai zokyo</i>)	○	Yowa 100
ha 2 .9	<i>Daijo-ritsu shosho</i> [<i>Commentary on Mahāyāna Vinaya</i>] (<i>Nihon dai zokyo</i>)	○	Yowa 083
ha 2 .10	<i>Daijo-ritsu shosho</i> [<i>Commentary on Mahāyāna Vinaya</i>] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 085
ha 2 .11	<i>Daijo-ritsu shosho</i> [<i>Commentary on Mahāyāna Vinaya</i>] vol. 3 (<i>Nihon dai zokyo</i>)	○	Yowa 105
ha 2 .12	<i>Daijo-ritsu shosho no amari; Shojo-ritsu shosho</i> [<i>End of the commentary on Mahāyāna Vinaya; commentary on Hīnayāna Vinaya</i>] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 086
ha 2 .13	<i>Kegon jodo-ron shosho</i> [<i>Commentary on the Avatamsaka Pure Land doctrine</i>] (<i>Nihon dai zokyo</i>)	○	Yowa 071
ha 2 .14	<i>Shingon mikkyo-ron shosho</i> [<i>Commentary on the Shingon esoteric doctrine</i>] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 078
ha 2 .15	<i>Shingon mikkyo-ron shosho</i> [<i>Commentary on the Shingon esoteric doctrine</i>] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 080

ha 2 .16	<i>Sho Daijo ron shosho</i> [Commentary on various Mahāyāna doctrines] (<i>Nihon dai zokyo</i>)	○	Yowa 087
ha 2 .17	<i>Sanron shosho</i> [Commentary on the three doctrines] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 084
ha 2 .18	<i>Sanron shosho no amari: Shochin chidoshu rinron shosho</i> [End of the commentary on the three doctrines; commentary on the linked discourses of the handheld jewel, the perfection of wisdom, and early Buddhist schools] (<i>Nihon dai zokyo</i>)	○	Yowa 093
ha 2 .19	<i>Yuishikiron shosho</i> [Commentary on the “Consciousness-only” (<i>Yogācāra</i>) doctrine] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 091
ha 3 .1	<i>Yuishikiron shosho</i> [Commentary on the “Consciousness-only” (<i>Yogācāra</i>) doctrine] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 097
ha 3 .2	<i>Kin shichiju ron; Jikku giron shosho hoka</i> (<i>Nihon dai zokyo</i>)	○	Yowa 103
ha 3 .3	<i>Sanron-shu shosho</i> [Commentary on the Three Sastra school] (<i>Nihon dai zokyo</i>)	○	Yowa 067
ha 3 .4	<i>Sanron-shu shosho no amari; Hosso-shu shosho</i> [End of the commentary on the Three Sastra school: commentary on the Hosso school] (<i>Nihon dai zokyo</i>)	○	Yowa 069
ha 3 .5	<i>Hosso-shu shosho</i> [Commentary on the Hosso school] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 073
ha 3 .6	<i>Kairitsu-shu shosho</i> [Commentary on (<i>Nihon dai zokyo</i>)]	○	Yowa 075
ha 3 .7	<i>Kairitsu-shu shosho</i> [Commentary on the Vinaya school] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 077
ha 3 .8	<i>Kairitsu-shu shosho</i> [Commentary on the Vinaya school] vol. 3 (<i>Nihon dai zokyo</i>)	○	Yowa 079
ha 3 .9	<i>Kegon-shu shosho</i> [Commentary on the Huayan school] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 104
ha 3 .10	<i>Kegon-shu shosho</i> [Commentary on the Huayan school] vol. 2 (<i>Nihon dai zokyo</i>)	○	Yowa 106
ha 3 .11	<i>Tendai-shu kenkyo shosho</i> [Commentary on the exoteric teachings of the Tendai school] vol. 1 (<i>Nihon dai zokyo</i>)	○	Yowa 108

ha 3 .12	<i>Tendai-shu kenkyo shosho</i> [Commentary on the exoteric teachings of the Tendai school] vol. 2 (<i>Nihon dai zokyo</i>)	o	Yowa 110
ha 3 .13	<i>Tendai-shu mikkyo shosho</i> [Commentary on the esoteric teachings of the Tendai school] vol. 1 (<i>Nihon dai zokyo</i>)	o	Yowa 107
ha 3 .14	<i>Tendai-shu mikkyo shosho</i> [Commentary on the esoteric teachings of the Tendai school] vol. 2 (<i>Nihon dai zokyo</i>)	o	Yowa 109
ha 3 .15	<i>Tendai-shu mikkyo shosho</i> [Commentary on the esoteric teachings of the Tendai school] vol. 3 (<i>Nihon dai zokyo</i>)	o	Yowa 112
ha 3 .16	<i>Shingon-shu jiso shosho</i> [Commentary on the ritual forms of the Shingon school] (<i>Nihon dai zokyo</i>)	o	Yowa 111
ha 3 .17	<i>Soto-shu shosho</i> [Commentary on the Soto school] (<i>Nihon dai zokyo</i>)	o	Yowa 072
ha 3 .18	<i>Shugendo shoso</i> [Commentary on Shugendo] vol. 1 (<i>Nihon dai zokyo</i>)	o	Yowa 081
ha 3 .19	<i>Shugendo shoso</i> [Commentary on Shugendo] vol. 2 (<i>Nihon dai zokyo</i>)	o	Yowa 101
ha 3 .20	<i>Shugendo shoso</i> [Commentary on Shugendo] vol. 3 (<i>Nihon dai zokyo</i>)	o	Yowa 102
ha 5 .1 .1	<i>Kegon fugen gyoganbon shūtsū ryakusho</i>	o	Wahan 097
ha 5 .1 .2	<i>Fú suǒ xíng zàn jīng</i> [<i>Buddhacharita</i>]	o	Wahan 024
ha 5 .[I].3	<i>Fú shuǒ dà ēmítuó jīng</i> [<i>Longer Sukhāvativyūha Sutra</i>]	o	Wahan 022
ha 5 .1 .4	<i>Dàfāng guǎngsān jiè jīng</i>	o	Wahan 012
ha 5 .1 .5	<i>Fú shuǒ wúliàng qīng jìng píngděng jué jīng</i>	o	Wahan 013
ha 5 .1 .6	(1) <i>Fú shuǒ ā chù fú guó jīng</i> (2) <i>Fú shuǒ dàchéng shí fǎ jīng</i> (etc.)	o	Wahan 015
ha 5 .1 .7	<i>Jīn guāngmíng jīng</i> [<i>Suvarṇaprabhāsa-uttamarāja-sutra (Sutra of Golden Light)</i>]	o	Wahan 019
ha 5 .1 .8	<i>Jīn guāngmíng zuì shèng wáng jīng</i> [<i>Suvarṇaprabhāsa-uttamarāja-sūtra (Sutra of Golden Light)</i>]	o	Wahan 018

ha	5	.1	.9	<i>Jīn guāngmíng jīng</i> [<i>Suvarṇaprabhāsa-uttamarāja-sūtra (Sutra of Golden Light)</i>]	○	Wahan 017
ha	5	.1	.11	<i>Myoho rengo kyo</i> [<i>Lotus Sutra</i>]	○	Wahan 020
ha	5	.[I]	.12	<i>Myoho rengo kyo</i> [<i>Lotus Sutra</i>]	○	Wahan 021
ha	5	.2	.2	(<i>Kanchu</i>) <i>Jushinbon sho ryakuge, gendan tsuketari</i> [(<i>Annotated</i>) <i>concise commentary on the first chapter of the Mahāvairocana Tantra, with arcane discourse</i>]	○	Wahan 045
ha	5	.2	.4	<i>Daibutcho nyorai mitsuin shusho ryogi shobo-satsu mangyo shuyogongyo gattetsu</i> [<i>Śūraṅgama Sūtra</i>]	○	Wahan 046
ha	5	.2	.5	<i>Darumatarata zenkyo settsu koshō</i> [<i>Commentary on the Damoduoluo chanjing</i>]	○	Wahan 096
ha	5	.3	.4	<i>Juzen hogo</i> [<i>The ten Buddhistic virtues</i>]	○	Wahan 090
ha	5	.3	.5	<i>Shumon mujintoron</i> [<i>Discourse on the inexhaustible lamp of the Zen school</i>]	○	Wahan 095
ha	5	.4	.1	<i>Sankyū rojin shoshi ben</i>	○	Wahan 094
ha	5	.4	.2	<i>Shittan renjō denju setsuin</i> [<i>kiritsugi</i>] <i>kuketsu</i>	○	Wahan 129
ha	5	.4	.3	<i>Kanchu Ichi kanmi</i>	○	Wahan 100
ha	5	.4	.4	<i>Shushishū</i> [<i>Essays by Zhu Xī</i>]	○	Wahan 078
ha	5	.4	.6	<i>Ajikan shoketsu</i>	○	Washa 023
ha	5	.4	.7	<i>Kaidai</i>	○	Wahan 011
ha	5	.4	.8	<i>Goyuigo shakugisho</i>	○	Wahan 076
ha	5	.4	.9	<i>Yamato sankyo-ron</i> (vol. 1)	○	Wahan 002
ha	5	.4	.11	<i>Daisho dangi</i> [<i>100 questions and answers on the commentary on the first chapter of the Mahāvairocana Tantra</i>]	○	Wahan 083
ni	1	.13		<i>Selections from modern English literature</i>		Yoyo 100
ni	1	.14		<i>On the threshold of three closed lands</i>		Yoyo 066
ni	1	.15		<i>The story of Hawaii</i>		Yoyo 052
ni	1	.21		<i>Self-help</i>		Yoyo 072

ni 3 .1 .10	<i>Ko Nihon bunten (zen)</i> [<i>A comprehensive Japanese grammar</i>]	o	Yowa 203
ni 3 .2 .9	<i>Kando Abidatsuma kusharon</i> [<i>The Abhidharmakośakārikā; “The Treasury of Analyses of the Law”</i>]	o	Wahan 055
ni 3 .2 .10	<i>Daizo hokokushu</i>	o	Wahan 092
ni 3 .4 .3	<i>Yuán shān sān dàzàng mùlù</i>	o	Wahan 007
ni 4 .1 .1	<i>Abidatsumakusharon koyo girin</i>	o	Washa 009
ni 4 .2 .1	<i>Fudo funnu yuga yosho</i>	o	Washa 014
ni 4 .2 .2	<i>Kāixīn mǐjué</i>	o	Washa 015
ni 4 .2 .3	<i>Tuó dōu fǎ kǒujué chāo</i>	o	Washa 030
ni 4 .2 .4	<i>Àirǎn wáng fǎ kǒu chuán chāo</i>	o	Washa 031
ni 4 .2 .5	<i>Abidatsumakusharon koyo girin</i>	o	Washa 009
ni 4 .2 .6	<i>Shosonbo kuketsu</i>	o	Washa 024
ni 4 .2 .7	<i>Kegon go kyo sho chokoroku</i> [<i>Transcribed lectures on the five teachings of the Flower Garland school</i>]	o	Washa 006
ni 4 .3 .1	<i>Shì mó hē yǎn lùn gūsūi chāo</i>	o	Washa 016
ni 4 .3 .1	<i>Shì mó hē yǎn lùn wèi lì jí</i>	o	Washa 018
ni 4 .3 .[2]	<i>Sangō shikichū sanpo</i>	o	Washa 019
ni 4 .3 .3	<i>Yào fǎ shòu jué chāo</i>	o	Washa 033
ni 4 .3 .8	<i>Sēngtú guānwèi shì</i>	o	Washa 010
ni 4 .3 .[]	<i>Yoho juketsu sho</i>	o	Washa 034
ni 5 .1 .1	<i>Nanpon Daihatsu Nehangyo eshoge</i>	o	Wahan 038
ni 5 .2 .1	<i>Kuyo hoshō ryakusho</i>	o	Wahan 086
ni 5 .2 .4	<i>Mì chāo wèndá</i>	o	Washa 032
ni 5 .3 .3	<i>Bodaishinron kyōsōki</i>	o	Wahan 081
ni 5 .4 .1	<i>Tōgoku kōsōden</i> [<i>Biographies of eminent monks of the eastern country</i>]	o	Wahan 004

he ho no 2 jo	Buddhist palm-leaf scripture (Pāli text in Sinhalese characters)		Shorai 003
he ho no 2 ge	Siamese palm-leaf scriptures		Shorai 004
he ho no 2 ge	<i>Indo busseki shashincho</i> [<i>Album of photographs of Indian Buddhist sites</i>]	○	Wahan 113
ha [] .[]	<i>Bon-Kan taiyaku Bukkyo jiten: hon'yaku meigi taishu</i> [<i>Sanskrit–Chinese dictionary of Buddhist technical terms based on the Mahāvīyutpatti</i>]		Yowa 042
No label (flaked off)	<i>Tantrik texts</i>	○	Yoyo 008
No label (flaked off)	<i>Tibetan tales derived from Indian sources</i>	○	Yoyo 024
No label (flaked off)	<i>Bukkyo shinri no kenkyu</i> [<i>Studies of Buddhist psychology</i>]	○	Yowa 052
No label (flaked off)	<i>Kē jīngāng jiè liánhuá bù xīn niànsòng yí gu</i>	○	Wahan 043

- * The labels have flaked off the five items set aside at the end of the table making them illegible.
- * At the library, we have restored several materials that were in poor condition. Conceivably, there may be many items whose labels were lost during such restoration.
- * While the actual labels use different characters depending on the format of the material—not only the *hiragana* “i” (for Japanese books with Western bindings) but also the Chinese character reading “i” (for Japanese-bound materials) and a *katakana* “i” (for Western books)—for the sake of convenience, these are all listed as “i” in the table. The original notation is listed in the inventory section of the corresponding document in this paper.

From this overview, we can highlight the following points.

First, the numbers assigned to the labels, rather than document classification numbers, seem to fulfill the role of serial numbers (such a premise affords us the possibility of clarifying the intended order of the documents).

Next, the books impressed with the library seal of the *Bukkyo Sen'yokai* are largely consistent with the books that have labels attached. I have already mentioned that the establishment of a library was one of the society's aims, which seems to be relevant here.

In addition, we can see that label numbers containing three numerical components (e.g., *ha 5.1.1*) basically correspond to Japanese-bound materials. It should also be mentioned that it has been pointed out elsewhere that the back covers of the five volumes of the copy of *The Siddhānta Kaumudī of Bhattoji Dikshita* by Śrīśa Chandra Vasu and Vāmana Dāsa Vasu (Allahabad, 1904–1907) held by the Toyo Bunko (call number XII-12-B-f-49) are affixed with labels reading from “*ro 4.4*” to “*ro 4.8*”; that a gold-and-silver-on-indigo illuminate manuscript of a Tibetan-language translation of the *Lotus Sutra* held by Toyo Bunko (*zogai*-333) is affixed with a label reading “he ho no 3 jo”³⁷; and moreover that a Sanskrit manuscript held by Toyo Bunko (SKT-MS-28), a medical document primarily concerned with the *Rugviniścaya* of Mādhava and the *Siddhayoga* of Vṛnda, is affixed with a label reading “he ro no 1 ge.”³⁸ Books of the type affixed with labels such as “*ro 4.4*,” “*ro 4.5*,” “*ro 4.6*,” “*ro 4.7*,” and “*ro 4.8*,” perhaps obviously, have not been found in our own library.

In this way, it may be possible to reconstruct the contents of Ekai Kawaguchi's former library held in various institutions on the basis of the labels that I have discussed here.

4. Sven Hedin's *Trans-Himalaya*

A large number of books relating to Tibet are also to be found among the books from Ekai's former library held by Rissho University's Shinagawa Library. For example, the copy of *Journey to Lhasa and Central Tibet* by Sarat Chandra Das (Murray, 1904; Yoyo 053) has an insert, reading in Japanese, “From the library of Ekai Kawaguchi/October 25, 1913/ obtained from the author” with an additional detail. There are also copies of Sven Hedin's *Trans-Himalaya, vol. 1 & 2* (Macmillan, 1909–1910; Yoyo 054),

presumably a gift from the author. Other titles include Perceval Landon's *Lhasa* (Hurst & Blackett, 1906; Yoyo 056) and Woodville Rockhill's *Tibet* (Wên tien ko shuchuang, 1939; Yoyo 069).

Of these, the copy of *Trans-Himalaya* by Sven Hedin (1865–1952), is particularly noteworthy.

Although our library's holdings include only two of the three volumes that make up this work, the fact that they can be presumed to have been given to Ekai Kawaguchi by Hedin is extremely important. That Hedin planned to give these two volumes to Ekai, that Ekai actually sent Hedin a letter of thanks upon receiving them, and that Hedin further planned to send Ekai a copy of the final volume of *Trans-Himalaya* are referenced in a letter to the major German publisher A. Brockhaus, in which Hedin stated that "I plan to send Ekai Kawaguchi a copy of the English edition of *Trans-Himalaya* as a token of my thanks for his book. Regrettably, I have not yet had time to read it. Curiously, he is not respected at all in Japan. In Tokyo's geographical circles, everyone tells me that they have no idea at all of his whereabouts" (Letter from Hedin to Brockhaus dated November 2, 1909).³⁹

Quoting from a letter posted by Ekai to Hedin from Banaras Hindu University dated March 2, 1920:⁴⁰

Good sir,

Thank you very much for your kind reply dated October 21, 1909. I have received the copy of your valuable text *Trans-Himalaya* through Mr. Macmillan's firm in London. Please accept my apologies for being unable to send a reply sooner, as I have spent the last three months or so on a pilgrimage to Buddhist sites around India,

[...]

Please accept my heartfelt thanks for your kind gift. As you say, it would give me immense pleasure if we could arrange to meet again someday, somewhere.

With deepest respect,
Ekai Kawaguchi

While the location of the copy of *Trans-Himalaya* given by Hedin has not previously been identified, we may say that the results of this survey have confirmed its existence.

Conclusion

I wish to conclude with a summary of the contents of this paper, which has given an overview of materials from the former library of Ekai Kawaguchi now in the possession of Rissho University's Shinagawa Library.

In the introductory section as well as while presenting materials from Ekai's former library that have been acquired by our library via the East-West Institute, I have also discussed the more recent ongoing collection by our library of materials associated with Ekai. In addition, beginning with a summary of the full scope of the surviving materials associated with Ekai Kawaguchi, after discussing the background of the acquisition of materials by Rissho University, the method by which these materials have been surveyed, and the characteristics of the materials held by Rissho University, I presented Sven Hedin's *Trans-Himalaya* as a noteworthy example.

That summarizes the contents of this paper. My survey of not only the materials brought to Japan by Ekai Kawaguchi but also of the Western-bound books and Japanese-bound materials in his former library has identified the composition of his library and the international scope of his personal interactions. I believe these materials should continue to be used from the standpoint of the growth and development of modern Buddhism. Furthermore, a comprehensive study of materials associated with Ekai stored separately at various Japanese institutions represents a future challenge.

Finally, as I have already mentioned, it seems that the materials from Ekai Kawaguchi's former library now in the possession of the university library were acquired by our university through the efforts of Tanzan Ishibashi, who in 1952 served as the president of Rissho University. At Rissho University's Shinagawa Library, we are honoring Ishibashi's will by continuing with the collection of materials associated with Ekai.

Notes

1. It is mentioned that in 1923, “In December, all of the works of art brought to Japan and collections of Tibetan Buddhist scriptures and Japanese and Chinese books stored at Tokyo School of Fine Arts were entrusted for storage at the Religious University Library” (Takayama, 2002, p. 340); however, the whereabouts and details of these “Japanese and Chinese books” are unclear.
2. Subsequently reprinted by Takayama [2002: 148-161]. This can also be found in Wabun sokohen [Japanese draft], edited by the Society for the Study of Ekai Kawaguchi (second volume of the supplement to Kawaguchi Ekai Chosakushu, USS Shuppan, 2011).
3. Kawaguchi, A. (1961, 2000). *Shorai bongo genten narabini Chibetto yaku butten* [Original Sanskrit texts and Buddhist scriptures translated into Tibetan brought to Japan]. In A. Kawaguchi (Ed.), *Kawaguchi Ekai* [Ekai Kawaguchi] (1961, pp. 168-174; 2000, pp. 216-227).
4. Tohoku University. (1986). *Kawaguchi Ekai shoraihin shuzo kikan ichiran* [List of institutions holding items brought to Japan by Ekai Kawaguchi]. In Kosei Publishing (Ed.), *Kawaguchi Ekai shorai Chibetto shiryō zuroku* [Pictorial record of the Tibetan materials brought to Japan by Ekai Kawaguchi] (p. 375). Kosei Publishing. There are two versions, one by Tohoku University and one by Kosei Publishing; see Tanaka (1990) for details of the differences.
5. Rissho University Osaki Library. (2013). *Kawaguchi Ekai shorai bunken to sono shuzo kikan* [Texts brought to Japan by Ekai Kawaguchi and their holding institutions]. In *Rissho Daigaku Osaki Toshokan shozō Kawaguchi Ekai shorai shiryō kaidai mokuroku* [Descriptive catalog of the materials brought to Japan by Ekai Kawaguchi preserved in the Rissho University Osaki Library] (pp. 78-79). Rissho University Osaki Library.
6. See Kawaguchi, A. (2000, p. 225). For details of the manuscripts held by the University of Tokyo, see Matsunami (1965). See also the “Database of South Asian and Sanskrit Manuscripts Held in the University of Tokyo General Library” compiled by the University of Tokyo Institute of Oriental Culture [<http://utlslkms.ioc.u-tokyo.ac.jp/> (20170501)].
7. See Kaneko (1979) and Hori (2012).
8. See Rissho University Osaki Library (2013).
9. See Nagashima (1975).
10. See Kawaguchi, A. (1961, p. 168; 2000, pp. 216-217) and Mibu (1955, p. 1). See Mibu (1959) for a catalog of the *Cone Kangyurs*, Munekawa (1961) and Nagashima (1975) for a catalog of the *Narthatang Kangyurs*, and Saito (1977) for a catalog of the manuscript *Kanjur Kangyurs*.
11. According to *Hyoden*, there are “(1) 22 historical documents with 77 sections, (2) 17 XX and Nyingma texts, (3) 23 commentaries with 61 sections, and (4) 3 others.” See Toyo Bunko (2002) for further details based on a documentary

search.

12. See the University of Tokyo Library “Tibetan Tripitaka *Narthang Tengyur* Card Catalog Database” (<http://tibet.dl.itc.u-tokyo.ac.jp/tibet/>) [20170501].
13. See Rissho University Osaki Library (2013).
14. According to this catalog, the collection, mostly Peking editions, includes *The Complete Works of Dalai Lama VII* (Blo bzang bskal bzang rgya mtsho), *The Complete Works of Lcan skya I* (Lcan skya ngag chos ldan ngag mtsho), *The Complete Works of Klong rdol bla ma* (Ngag dbang bla bzang), *The Complete Works of Blo bzang batan pa'i rgyal mtshan dpal bzang po*, *The Complete Works of Dge slong blo bzang tshul khrim*, *The Complete Works of Blo bzang 'phrin las*, and others. See Kosei Publishing (1986, p. 375). See also Kimiaki Tanaka (1990) and Tohoku University, Faculty of Arts and Letters, Laboratory of Oriental and Japanese Art History (1986). See also the Tohoku University Museum “Ekai Kawaguchi Collection” [http://webdb2.museum.tohoku.ac.jp/data_base/tounitibi/ekai/index.html (20170501)].
15. See Shoji (2014).
16. While Ekai’s biography reports the existence of “...*Pattra Pāli Scriptures* (2 parts: 77 leaves and 116 leaves), Nepali handwritten manuscripts (1 part: 401 leaves), [and] *Pattra Siamese Scriptures* (1 part: 140 leaves)” [as does Kawaguchi Akira (1961, p. 173; 2000, p. 226)], the salient details remain unclear. Further research is desired.
17. See Tohoku University (1986) and Kimiaki Tanaka (1986, 1990).
18. After the death of Akira Kawaguchi, Ekai’s remaining papers were donated to the Tokyo National Museum by Ms. Megumi Miyada: “So, about the ‘Kawaguchi Collection,’ which is quite extensive, my own knowledge is fairly limited. What I do know is that in 1917, Ekai put together an album of photographs with carefully detailed annotations. [...] These various materials are called the ‘Kawaguchi Collection,’ and while I understand that there was some overseas interest in purchasing the collection after the war, it was Ekai’s wish before he died that they should be kept together somewhere in Japan, and I believe that most of the materials were *purchased by Tohoku University from my elder brother while he was alive*. After my mother died, I decided that I would donate the remaining materials, the things that Ekai always kept close at hand, to the Tokyo National Museum in Ueno” (Megumi, 2007, p. 302, 304).
19. For example, the materials collected in volume 17 of the *Kawaguchi Ekai chosakushu* [*Collected works of Ekai Kawaguchi*] as “Jijitsu-roku” [A factual record], “Nihonbun shojo geko” [Japanese correspondence (drafts)], “Shibun soko” [Personal manuscripts], and “Zaike bukkyo shugyo dojo kaisetsu no ji” [Remarks on the establishment of a lay Buddhist training center] are held by Toyo University.
20. For example, the materials collected in part 1 of the first supplementary volume of the *Collected Works* (“Eibun soko hen” [English-language manuscripts]) as

- “Chibetto bunposho soko noto” [Handwritten Tibetan grammar notebook] and “Sansukuritto kenkyu soko noto” [Handwritten Sanskrit research notebook] (four fascicles) are in a collection held by the Taisho University Library.
21. Risho daigaku Osaki toshokan (2013).
 22. According to the author’s afterword, the following materials were used in composing the biography: 1) *Chibetto ryoko-ki* [*Tibetan Journals*], vols. 1 and 2; 2) *Kawaguchi Ekai-shi den* [*Biography of Master Kawaguchi Ekai*]; 3) *Kawaguchi Ekai-shi ryakuden narabi ni nenpu* [*A Brief Biography and Timeline of the Life of Master Kawaguchi Ekai*]; 4) *Nyuzo-ki* [*Journey to Tibet*]; 5) *Zoku, Chibetto ryoko-ki* [*Further Tibetan Journals*]; 6) *Dai-ni kai Chibetto ryoko* [*A Second Journey to Tibet*] (manuscript); 7) diaries, letters, notes; 8) newspapers, books, magazines, and other printed matter.
 23. In the biography, it is explained that “Akira Kawaguchi was born in Osaka on March 12, 1918. Relocated to Tokyo very soon thereafter. In 1940, he graduated from the Tokyo University of Commerce and joined the head office of Nippon Yusen. In 1942, he was dispatched by mail boat for assignment to Japan Iron & Steel Co., Ltd. After becoming an employee of Japan Iron & Steel, he was subsequently assigned to the Ministry of Munitions. In 1948, failing health led him to retire from Japan Iron & Steel. During his subsequent convalescence, he devoted himself to the organization and study of the works of his uncle Ekai. He died on April 24, 1962.”
 24. Kawaguchi, A. (1961: 173-174; 2000: 226-227).
 25. *Bunka koryu* [*Cultural encounters*] 1(1) (1952, p. 31).
 26. Details regarding the contents and whereabouts of the library of Doctor Takakuzu mentioned in the passage quoted here are not available. They no longer appear to be in our library’s collection.
 27. Ishibashi (2001, 1: 439).
 28. Ishibashi (2001, 1: 441).
 29. Ishibashi (2001, 1: 468).
 30. Ishibashi (2001, 2: 501).
 31. Kawaguchi, A. (1961, p. 190; 2000, pp. 250-251).
 32. See *Genroku Osaki wakansho* [*Catalog of Japanese and Chinese materials in the Osaki Library*], catalog entries 88–2471 through 2697 in volume “88–1518 to 3147” and 88–487 through 582 in volume “87–1 to 88–690.”
 33. There are two imprints, one reading “Bukkyo Sen’yokai no zosho in” [Book seal of the collection of the Society for the Promotion of Buddhism] and Ekai Kawaguchi’s own personal seal.
The Bukkyo Sen’yokai was founded by Ekai Kawaguchi “in 1918 with the reorganization of the Sessen (“Snowy Mountain”) Society as the Society for the Promotion of Buddhism, which undertook evangelical and translation activities and began hosting Buddhist lectures and youth auxiliary meetings every Tuesday” (from the “Timeline” of the Master Ekai Support Group, which began

publication from 1927) and continued from 1918 through 1927. In other words, materials featuring the society's book seal can be said to have been a part of Ekai's former library. At the Toyo Bunko, the presence or otherwise of this book seal has already been used in another survey of materials brought to Japan by Ekai as evidence identifying books that were Ekai's (Toyo Bunko, 2002, p. 2). It should also be noted that a book of seals associated with Ekai Kawaguchi has been summarized under the heading "Inpu" [Book of seals] in volume 3 of Ekai Kawaguchi's collected works (2004, pp. 489-496).

34. Labels affixed to volumes from Ekai's former collection are discussed in Shoji (2010, pp. 36-38). More recently, Hori Shin'ichiro has used the label “へほの三上.” affixed to the Sanskrit manuscript SKT-MS-28 held by Toyo Bunko as evidence that the manuscript was brought to Japan by Kawaguchi (Hori, 2013, p. 3).
35. In the *Descriptive Catalog*, I speculatively link the reference to “establishing a library” in the Constitution of the *Bukkyo Sen'yokai* founded by Ekai to the intention behind attaching labels to the books in his collection. However, the true intention remains unknown.
36. See Shoji (2011). It has also been noted that this copy of *The Siddhānta Kaumudī of Bhattoji Dikshita* has been impressed with the library seal of the *Bukkyo Sen'yokai* (Toyo Bunko, 2002, p. 4).
37. This is highlighted in Hori (2013, 3 n 34).
38. See Takayama (1999, p. 154, 112), etc.
39. Kaneko (2002, pp. 245-246).

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