

TERAMOTO ENGA 寺本婉雅 AND HIS RESEARCH ON TIBETOLOGY¹

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Abstract

Teramoto Enga is an important scholar in the history of modern Japanese Tibetan studies and Buddhism. Since his research is mainly concentrated in difficult Buddhist scripture translation and Buddhist teaching research, and his background identity and social relationship is complicated, the study of his academic achievements is almost rarely. In the context of Japanese modern history, Buddhist history, Tibetan history, based on the academic experience and related academic achievements, this paper is divided into three parts: his three-time entering Tibet activities, his research activities and academic achievements in Japan, his academic impact. This paper focuses on his Tibetan contributions from his diary, Buddhist research, ancient Tibet history research, Buddhist classics research, Tibetan grammar research, etc.

Key words: Teramoto Enga; the Peking edition of the Tibetan Tripitaka; Nagarjuna; Otani University.

Due to religion, politics and other reasons, more than ten Japanese people once went to Tibet. Among them, Teramoto Enga has went to Tibet for three-

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times and his background identity and interpersonal relationships are more complicated. He also has multiple identities such as Higashi Hongan-ji² monk, Imperial Japanese Army translation, professor of Otani University. At present, there is little research about Teramoto Enga in the academic circles at home and abroad. Domestic scholars such as Qin Yongzhang³, Huzhen and Fangxiaolu⁴, Huwenqiong⁵ and others have mentioned Teramoto Enga when discussing modern Japanese history, but not directly research Teramoto Enga. The Japanese academic circles is represented by Yamaguchi Susumu's article *Mr. Teramoto Enga and Tibetan* 故寺本婉雅先生和藏学⁶. In addition, in the early 21st century, Komoto Yasuko and Miyake Shinichiro conducted investigation and research about the materials in Otani University and the Zonglin Temple, Cungang jia, and published some articles. Throughout the above research results, Chinese scholars pay more attention to Teramoto Enga's experience in Tibet. Chinese scholar disclosures and criticizes his two mission of serving the Japanese military and political authorities to infiltrate my country's Tibet. Japanese scholars pay more attention to general study about him. Domestic and foreign scholars are very short of the introduction and evaluation of his academic experience and contributions. In view of this, this paper starts from his academic experience, research books, etc., and discusses his research and contribution.

I. His three-time entering Tibet activities

The temple Teramoto Enga belongs to is the disciple of the Shinshu Otani-Ha. In September 1895, he entered the second part of the Otani University, and left school in June 1898. After the Meiji Reform, the Buddhist Reform Movement, the trend of the Mainland Adventure, the Japanese Government East Asia Expansion has a deep impact on him. After the Meiji Reform, the mainland's exploration trend is prevalent, Japan opened the national gates, and invaded the Korean Peninsula, China and East Asia. Japan, with a small territory and a shortage of resources,

² Higashi Hongan-ji (東本願寺), is one of two dominant sub-sects of Shin Buddhism in Japan and abroad, the other being Nishi Honganji. It is also the name of the head temple of the Otani-ha branch of Jōdo Shinshū in Kyoto, which was most recently constructed in 1895 after a fire burned down the previous temple. It is an important institution for Buddhist and Tibetan studies in Japan.

³ Qin Yongzhang. Contact between Japanese authorities and the Thirteenth Dalai Lama from 1906 to 1908 [J]. *Ethnic Studies*, 2005(04): 90-99.

⁴ Hu Zhen, Fang Xiaolu. The "Confession" of a Japanese "Spy Monk" in the Meiji Era trying to cooperate with the military's occupation of China's Tibet[J]. *Studies in Foreign Languages in Northeast Asia*, 2015, 3(02): 76-82.

⁵ Hu Wenqiong. Investigation of Tibet by Japanese monks in the late Qing Dynasty and early Republic of China and their understanding of Tibet [D]. Beijing Foreign Studies University, 2018.

⁶ 山口益. 故寺本婉雅先生と西藏學. 大谷學報[J]. 1941, 22(1): 3.

opened its doors after the Meiji Reform, expanded externally, acquired territory and resources, and the trend of mainland exploration prevailed, and invaded Korea in various names such as East Asia Co-Prosperity 大东亚共荣圈, Japan-Mongolia Cooperation 日蒙提携 and Anti-Communist Corridor 防共回廊⁷. Coupled with the Buddhist reform movement, the impact of Christianity and other reasons, the Japanese Buddhist community innovated to survive, and actively participated in the aggression activities of the Japanese military and political departments. Among them, the monks of the Higashi Hongan Temple School, such as Otani Mitsutōra, Ishikawa Shuntai, Nanjo Fumio, Oguri Suxiangding, Noumi Yutaka, and Teramoto Enga, etc., visited overseas to study and preach, to explore Buddhist relics, and to collect Buddhist scriptures. As the Third Japanese who entered into Lhasa, his three-time entering Tibet activities is approximately as follows.

The first time (1898-1899). After he left school in 1898, he got the recommended letter of the Shinshū otani-ha chief priest and left Japan to China. According to the recommended letter, we can know that his first time is to collect Tibetan Tripitaka. He entered Beijing Yonghe Temple to learn Mongolian and Tibetan, and completed *the Beijing version of Kangyur catalog* 如来大藏经总目录(1900) and meet Yonghe Temple's Agya Hotogtu 阿嘉呼图克图. He reached the Tibet portal Sichuan Batang 巴塘 and failed to go into Tibet and returned to Japan.

The second time (1900-1905). After returning to Japan, he transferred literature collected by Noumi Yutaka 能海宽 to Nanjo Bunyu 南条文雄, and prepared for his second time expedition. He actively got to meet with Otani Mitsutōra 大谷光寅 and Osaka Nichinichi Shimbun's 大阪毎日新闻 Journalists and others and told his first Tibet trip. After the explosion of Boxer Rebellion, he served as the interpreter of the Fifth Division Command 第五师团司令部, served in the Beijing embassy 日本驻北京公使馆. In 1901, he was dispatched by the Minister of Foreign Affairs, Shutaro Komura 小村寿太郎 to study in Tibet. Through Beijing, Inner Mongolia, Qinghai, he arrived at Qinghai Kumbum monastery 塔尔寺 and studied Tibetan Buddhist scriptures, translated the Bon

⁷ In modern times, in order to compete with Russia and later the Soviet Union for Northeast Asia, Japan gradually formed the so-called "Anti-Communist Corridor" plan. After Japan occupied northeastern China, in order to enter western Inner Mongolia, Xinjiang and Central Asia, and attack the Soviet Union from the south, in order to cooperate with the northern Manchurian region to fight against the Soviet Union, it took the establishment of the pseudo-Mongolian regime and the formation of the army stationed in Mongolia as its "anti-Communist corridor" important steps.

Classics *Klu-bbum-dkar-po* 十万白龙⁸. In 1905, He arrived at Lhasa and Tashilhunpo Monastery 扎什伦布寺, and returned to Japan.

The third time (1906-1909). In 1906, he went into Tibet, and prompted Japan and China to exchange students in Wutai Mountain, Shanxi. Japanese Tada Tokan 多田等观 and Aoki Bunkyou 青木文教 are sent to Tibet to study, and greatly promoted the development of Japanese Tibetan research. Teramoto Enga returned to Japan again in 1909. During the third time expedition, he collected Tibetan Tripitaka Beijing version 北京版大藏经, Zonglin Temple 宗林寺 and Cungang Jia 村冈家 materials⁹.

When he was in China, he obtained a lot of materials related to Tibetology. First, Tibetan Tripitaka Beijing version. On the occasion of the explosion of the Boxer Rebellion 义和团运动, he obtained the two version of Tibetan Tripitaka from Beijing Huang Temple 黄寺 and Zifu Yuan 资福院 and transported it to Japan with the Japanese Minister's help. The Beijing Huang Temple version was more beautiful. After being given to the Japanese Emperor, then transferred to the University of Tokyo University. It turned into ashes in 1923 Great Kantō earthquake 关东大地震. The less valuable Kangxi version is preserved in the Otani University. Teramoto Enga has collected one volume of Gangyur directory and two volumes of Dangyur directory. His disciple Yamaguchi Susumu 山口益 supervised 168 volume *Tibetan Tripitaka Beijing version photocopy* (1955-1961). Otani University published *Gangyur Catalog* 甘珠尔勘同目录¹⁰, *Dangyur Catalog* 丹珠尔勘同目录¹¹ and *Index of the General Catalogue of the Beijing Edition of the Tibetan Tripitaka* 影印版北京版西藏大藏经总目录索引¹².

Second, texts other than the Tripitaka¹³藏外文献. He and Noumi Yutaka donated many texts other than the Tripitaka to Otani University, and the number

⁸ 寺本婉雅 訳. 十万白竜: 西藏古代神話[M]. 帝国出版協会, 1906.

⁹ 三宅伸一郎, 高本康子. 寺本婉雅に關係する「宗林寺資料」「村岡家資料」に対する総合的評価[J]. 大谷大学真宗総合研究所研究紀要, 2017(34): 1-19.

¹⁰ 大谷大学図書館. 西藏大藏經甘珠爾勘同目錄: 大谷大學圖書館藏[M]. 大谷大學圖書館, 1930-1932.

¹¹ 大谷大学図書館. 西藏大藏經丹珠爾勘同目錄: 大谷大學圖書館藏[M]. 大谷大學圖書館, 1965-1997.

¹² 西藏大藏經研究会. 西藏大藏經總目錄・索引: 大谷大学図書館藏[M]. 鈴木學術財団, 1961.

¹³ "texts other than the Tripitaka" is a variety of Buddhist documents that have not been income from the Tripitaka scriptures in the past. A large number of precious Buddhist literatures have failed to earn the Tibetan scriptures. They were scattered in Tibet, and they were in a state of self-destruction. Many documents were drowned. This can be said to be a major loss in Buddhism and Chinese culture.

of texts other than the Tripitaka is more than 1,000, which is second only to Tohoku University 东北大学 and Toyo Bunko 东洋文库. Inaba Masatoshi 稻叶正就 investigated the texts other than the Tripitaka of Otani University in 1968. He said there is 3700 texts other than the Tripitaka. The Otani University Library compiled the directory in 1973.

Third, Zonglin Temple and Cungang Jia materials. He collected a large amount of materials during China which was brought back to Japan's Zonglin Temple and Cungang Jia. First, some materials are kept by his nourishment Changxiong who is Zonglin Temple's monk. When Otani-ha 真宗大谷派 Soga Ryojin 曾我量深 served as the principal of the Otani University, Changxiong was intended to send these materials to the Otani University, but he was rejected so that these materials have always been preserved in Zonglin Temple, which contains Tibetan literature, Pali literature and the material Teramoto Enga wrote. Second, Cungang Jia is the home of Teramoto Enga's prostitute. There are 225 materials which is collected by Teramoto Enga in China. Since 2000, Japanese scholar Miyake Shinichiro and Komoto Yasuko have studied this batch of materials.

II. His research activities and academic achievements in Japan

In February 1909, the temple was returned to Japan and started decades of research activities. In February 1915, he was hired as the Professor of the Otani University and the Kyoto Imperial University. Although the Tibetan Lecture was opened in Tokyo, Kyoto and other places, he taught Tibetan in the Kyoto Imperial University and the Otani University as Tibetan lecturer, Tibetan was established as a subject. This is the first time to open a course as a subject since the establishment of Japanese Modern University System in 1877. Otani University and Kyoto Imperial University have become important centers of Tibetan studies in Japan and has cultivated many outstanding Tibetan scholars. This is closely related to Teramoto Enga's academic activities. Because the interpretation of his academic works requires a good level of Tibetan language and profound knowledge of Buddhism, his academic works have been neglected. This article roughly divides his Tibetan studies into diaries, Tibetan Buddhist history research, ancient Tibetan history research, historical research in Khotan and other countries, translation research on Buddhist classics, translation research on Nagarjuna's *Madhyamika Thought*, Research on *Sthiramati Vijnaptimatratā* 安慧唯识 translation and annotation, research on Tibetan grammar, etc.