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KANEKO DAIEI, 1881-1976

Reverend Kaneko Daiei passed away on October 20, 1976 at his home in Kyoto. He was ninety-five.

Reverend Kaneko was born in 1881 in Takata, Niigata Prefecture. In 1904 he graduated from Shinshū Daigaku, the forerunner of the present day Ōtani University. At the age of thirty-four he became a disciple of Kiyozawa Manshi, the great pioneer of the religious reform movement of the Meiji era and the first President of Ōtani University. He was subsequently appointed chief editor of *Seishin Kai*, the organ of the Kōkōdō, Kiyozawa's religious movement. In 1917, after a brief stint as professor at Tōyō University in Tokyo, he resigned to take up a similar post at Ōtani University in Kyoto, where, together with the late Reverend Soga Ryōjin, he served as editor of *Kenshin*, a Shin Buddhist journal.

In 1926, his book *Jōdo no Kannon* 浄土の観念 (*The Idea of the Pure Land*) was called in question by conservative Shin scholars on the grounds that it deviated from orthodox views. He was obliged to resign his post at Ōtani University, and he left Kyoto for Hiroshima to teach at Hiroshima Bunrika University. In 1941 he was reappointed professor at Ōtani University, and in 1949 was appointed Professor Emeritus. Even after he reached official retirement age, he continued his lectures at Ōtani University until a few years prior to his death.

Throughout his life he was recognized as one of the highest authorities in the field of the Shin doctrine. Some of the more important of the many writings he left are: *Bukkyō gairon* (An Outline of Buddhism), *Higan no sekai* (Realm of the Other Shore), *Nihon bukkyōshi kan* (A View of the History of Japanese Buddhism), and *Kyōgyōshinshō kōdoku* (A Reading of the Kyōgyōshinshō) in three volumes.

His lifelong friendship with the late Soga Ryōjin is especially to be noted. For many years these two prominent Shin scholars were colleagues at the Department of Shin Studies at Ōtani University. They held each other in deep mutual respect. The late D. T. Suzuki often consulted them for their views on matters concerning Pure Land Buddhism.

During his period of "exile" in Hiroshima away from the center of Buddhist

NOTES

academism in Kyoto, Reverend Kaneko continued to explore Shin spirituality from new and broader perspectives. There he continued to nurture a trait which he was to sustain throughout his life: an attempt to express doctrinal intricacies in plain and popular terms. His success in this endeavor has provided people from all walks of life with easy access to the profundity of Shin piety.

Reverend Kaneko, the last of Kiyozawa Manshi's direct disciples, was more a man of faith than a scholar. His name shall long be remembered as one of the most virtuous Shin Buddhist personalities of modern Japan.

BANDŌ SHŌJUN

YAMAGUCHI SUSUMU, 1895-1976

A figure of great importance was taken from the world of Buddhist studies with the passing of Yamaguchi Susumu, who died on the 21st of October 1976, at the age of eighty-one. One of the pioneers of modern Buddhist studies in Japan, the news of his death struck his many disciples and friends with the deepest sorrow.

It was just after Professor Yamaguchi's return from France in 1929 that I, a young university student, first made his acquaintance. He appeared a great savant, carrying the latest Buddhist knowledge from France. I was fortunate to have had the opportunity to learn from him at this early stage in my life as I was about to embark upon a scholarly career. I well remember how I used to work almost every day at his home when I had the honour of helping him in the publication of the triple volume *Madhyantazibhāga-tkkā*. I also attended the weekly reading classes held at his home or in his office. He loved France and her culture, and he often took me to the theatre when a French film was being shown. But he remained a Kyotoite at heart. I recall the times I was invited to his home to participate in a tea ceremony at which he acted as host. On such occasions I came to know of his highly cultivated manner, the traditional Japanese, or Kyotoite, way of life.

Professor Yamaguchi was born on January 27, 1895, as heir to Ganshōji, a Pure Land temple of the Higashi Honganji Shin sect. In 1918, he graduated from Shinshū Ōtani Daigaku after which he studied several years at Kyoto Imperial University. In 1924, he was appointed to a faculty position at his alma mater, the present Ōtani University. From 1927 to 1929 he studied in Paris under the guidance of Sylvain Lévi, and then returned to Kyoto to practice through faith is a theme seen in the many books he expounded in

THE EASTERN BUDDHIST

lecture at Ōtani University as well as at Kyoto Imperial University. He received the degree of *Bungaku-hakase* (D. Litt.) from the latter school in 1943.

From 1948 to 1953, he served two terms as a member of the Science Council. From 1950 to 1958, he served as President of Ōtani University. In 1957, he was elected an honorary member of the *Société Asiatique* of France. He retired from the university posts he held in 1964 at the age of seventy, although he was persuaded to continue at Kyoto Sangyō University where he lectured until his final days.

In 1964, he was conferred the honour of "Person of Cultural Merits" by the Japanese government. The following year he was elected to the Japan Academy. These are the two highest honours granted to a scholar in Japan. In 1967, he received the Second Order of Merit with the Medal of the Rising Sun.

In his early years, Professor Yamaguchi was greatly inspired by the encouragement and counsel of Reverend Sasaki Gesshō, a devoted Buddhist scholar who was then President of Ōtani University. Rev. Sasaki provided him with clear perspectives regarding the future of Buddhist studies. Professor Yamaguchi's scholastic acumen naturally deepened in these favorable circumstances. His scholastic interests might be said to have had three aspects: (1) cultivating faith in the manner of Shinran Shōnin, (2) accumulating a wide and exact understanding of Mahāyāna thought in general, and (3) combining the former two aspects into one. The first aspect, in his capacity as head of Ganahōji, was actually his central concern until the last days of his life. It was natural, however, that the second aspect should also play an important role as he came to be known as a great scholar.

In his academic career, Professor Yamaguchi was learned in the Sino-Japanese Buddhist traditions such as Shinshū, Abhidharma-kośa, Vijnānamātra-siddhi, and so on, as well as having been instructed in the Pāli, Sanskrit, and Tibetan languages by Professors Akanuma Chizen, Sakaki Ryōsaburō, and Teramoto Enga, respectively. It was thus relatively early in his career that Professor Yamaguchi was able to establish a research method in which Sanskrit, Tibetan, and Chinese versions of Buddhist texts were compared, investigated, and studied side-by-side—an approach which was reinforced through his contact with western scholars during his stay in Paris. Although this method is now widely accepted by scholars in Japan, Professor Yamaguchi was at that time one of the forerunners in developing modern Japanese Buddhist studies as we know them today.

This methodology he applied to a number of Indian Mahāyāna treatises

NOTES

dealing with both Mādhyamika and Yogācāra-vijñānavādin thought. His first great achievement came with the publishing of the monumental *Madhyantavibhāga* which appeared in three separate works: (1) Sthiramati's subcommentary on Vasubandhu's *Madhyantavibhāgabhāṣya*, the Sanskrit manuscript of which was discovered by Professor Sylvain Lévi who committed the task of editing it to Professor Yamaguchi, (2) the Japanese translation of the same with detailed annotation, and (3) an edition comparing the Tibetan and two Chinese versions of the *Bhāṣya* (Nagoya: Hajinkaku, 1934-37; reprint ed., Tokyo: Suzuki Research Foundation, 1966).

Another major work is his doctoral dissertation entitled *Bukkyō ni okeru Mu to U to no Tairon* (Buddhist Controversies Concerning Non-existence and Existence, Tokyo-Kyoto: Kōbundō, 1941), which detailed for the first time the subtle difference between the Mādhyamika and Yogācāra positions. The main source of this research was the fifth chapter of Bhāvaviveka's *Madhyamakahrdaya*.

His several papers concerning Mādhyamika philosophy were reproduced in a book called *Chūkan-bukkyō ronkō* (Essays on Madhyamaka Buddhism, Kyoto: Kōbundō, 1944) which include his research works on Nāgārjuna's *Yuktiśāstika* and Āryadeva's *Catuḥśataka* with a commentary on the latter by Candrakīrti. Other later papers were recently published in a two-volume collection, *Yamaguchi Susumu bukkyō-gaku bunshū* (Tokyo: Shunjūsha, 1972-73). They included papers ranging over a number of texts and authors, among which are to be found: Jñānaśrībhadra's commentary on the *Laṅkāvatāra-sūtra*; the *Sūnyatāsaptati* and *Vigrahavyāvartāni* of Nāgārjuna; the *Catuḥśataka* of Āryadeva; the *Dharmadharmatā-vibhāga* of Maitreya; the *Trisvabhāva* and *Vyākhyādyukti* of Vasubandhu; the *Madhyamakaratnapradīpa* of Bhāvaviveka; and the *Madhyamakālamkāra* of Śāntarakṣita. There are also his many Japanese translations of original Indian works such as Yaśomitra's *Sphuṭārthā* (partial), Candrakīrti's *Prasannapadā* (partial), Vasubandhu's *Vimśatikā* as well as *Trimsikā* with Sthiramati's commentary, and Dignāga's *Ālambanaparīkṣā* (a French version of the latter text had earlier appeared in *Journal Asiatique*, 1929). Finally, his enthusiasm for Mādhyamika study crystallized in the publication of the *Index to the Prasannapadā* (Kyoto: Heirakuji-shoten, 1975).

The third aspect of his scholarly career, the combination of his faith with his research, while it can be evinced from the works noted above, seems to have become more predominant in his later days. An example of this kind of research is his work on Vasubandhu's *Treatise on the Pure Land* which is at the same time a testimony to his devout faith. This endeavour to put his researches into

a more popular format. One of them can also be read in English, entitled *Dynamic Buddha and Static Buddha* (Tokyo: Risōsha, 1958).

We should remember, however, that his work in Buddhist studies was done only in the intervals of his duties as the head of Ganshōji. He never missed meetings with members of his temple, and never neglected the frequent memorial services he had to conduct on their behalf. Several pamphlets of sermons delivered in his capacity as head priest have also been printed.

Professor Yamaguchi's entire life of eighty-one years was devoted fully to the cause of Buddhist studies. He was a man in whom the qualities of faith and knowledge were brought together, and one in whom practice and theory were combined. I was fortunate enough to have had not only his scholarly advice but also his loving association for more than forty-five years. All this I remember with unbounded gratefulness and deep respect.

NAGAO GADJIN

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Reverend Kaneko Daiei contributed the following articles to the *Eastern Buddhist*:

'Shin Religion as I Believe It,' *Eastern Buddhist Old Series*, vol. viii, no. 2 (May 1951), pp. 22-42.

'The Meaning of Salvation in the Doctrine of Pure Land Buddhism,' *Eastern Buddhist New Series*, vol. 1, no. 1 (September 1965), pp. 48-63.

'Reminiscences of D. T. Suzuki,' *Eastern Buddhist New Series*, vol. ii, no. 1 (August 1967), pp. 14B-50.

Professor Yamaguchi Susumu, a member of the *Eastern Buddhist* advisory board, contributed the following articles:

'Nāgārjuna's *Mahāyāna-vimśaka* (Edited with Prefatory Notes),' *Eastern Buddhist Old Series*, vol. iv, no. 1 (July-August-September 1926), pp. 56-72.

'Nāgārjuna's *Mahāyāna-vimśaka* (An English Translation with Notes),' *Eastern Buddhist Old Series*, vol. iv, no. 2 (July-August-September 1927), pp. 169-76.

'The Concept of the Pure Land in Nāgārjuna's Doctrine,' *Eastern Buddhist New Series*, vol. 1, no. 2 (September 1966), pp. 34-47.