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### PROF. K. N. JAYATILLEKE, 1920–1970

We were saddened to hear of the untimely death on July 23, 1970 at Peradeniya, of Prof. K. N. Jayatilleke, Professor and Head of the Department of Philosophy (1963– ) at the University of Ceylon, Peradeniya. After about 6 weeks of poor health, heart attack took his life at the early age of 49. He was an internationally recognized authority on Buddhist Philosophy.

Born in Ceylon on November 1, 1920 he studied at the Royal College in Colombo from 1930 to 1938, and passed the 1st Grade Certificate for Cambridge Senior Exam. winning the Governor's Prize for Senior Geography. From 1939 to 1943 he was a student of the University College and the University of Ceylon in Colombo, where he attained a B. A. (Special Degree—1st Class Honors) on the subjects of Pāli, Sanskrit and Indian Philosophy. Professor Jayatilleke further studied between 1946 and 1949 at Christ College Cambridge, and in 1948 was awarded another B. A. (2nd Class—1st Division) in Contemporary Western Philosophy. The next year he also obtained a B. A. (Hons., 2nd Class Upper Division) from the University of London on the subject of Western Philosophy (Classical and Modern). In 1951, he received a M. A. (Cantab.) and was appointed Full-time Lecturer at the University of Ceylon. Between 1960 and 61, he was a Research Student in Moral Science at the University of London, and in the latter year the same university awarded him the degree of Ph. D. in Philosophy.

His Ph. D. thesis, entitled *Early Buddhist Theory of Knowledge*, was published in London in 1963. In 1958 he co-authored with Dr. G. P. Malalasekera a book entitled *Buddhism and the Race Question*, published in Paris (English and French editions of the Unesco Race Series). Among his recent publications, the following is worthy to note:

*The Principles of Law in Buddhist Doctrine (Recueil Des Cours, Tome 120)* published by the Hague Academy of International Law in Netherlands in 1967. I have a personal memory in connection with this thesis: one day during my stay in Ceylon, the late Professor Jayatilleke visited me, saying he was interested in translating into English the Constitution of Prince Shōtoku, a Buddhist ruler of ancient

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Japan. He intended to compare it with King Asoka's doctrine of the *Dharma* in ancient India. I assisted him in this matter with pleasure. His research of this kind seems to have born fruit in the work mentioned above.

K. N. Jayatilleke was not a mere academician but an influential teacher for students and ordinary people alike. For example, he was a patron of the Ceylon University's Buddhist Brotherhood and the Warden of the Jayatilaka Hall of Residence. As Chairman of the World Buddhist Organization and a member of the Executive Committee of the All Ceylon Buddhist Congress, he delivered many public lectures on Buddhism and Philosophy. He was also Chairman of the Buddhist Symposium, a weekly feature on Buddhism broadcast over the English National Service of the Ceylon Broadcasting Corporation.

On an international level, He was Nuffield Fellow in the Humanities (tenable in U.K., '60-61); Visiting Professor of Philosophy, University of North Carolina, U.S.A. ('65); Fulbright Fellowship (tenable in U.S.A., '65); Advisory Editor, *Philosophy East & West*, University of Hawaii, U.S.A. ('67); Consultant Member, Academy of Advanced Religious Studies attached to Princeton Theological Seminary, U.S.A. ('68); Fellow, World Academy of Art and Science ('68), and so on. It is furthermore notable that he read papers or gave lectures at the University of Oxford at the Conference on "Religion and Peace" ('61); at the University of Harvard ('65); at the University of Tel Aviv (Israel, '65); at the Second Edward F. Gallahue Conference on "Religions and the World Community" at Princeton ('66); at the University of Hawaii ('66); at the Hague Academy of International Law ('67); at Kanpur Institute of Technology (India, '67), and so on. In 1966 he paid a visit to Japan and lectured on "the Modern Role of Mahāyāna Buddhism" at the Kōdō Kyōdan Headquarters in Yokohama. His academic career and activities both at home and abroad thus shone out with great brilliancy.

On the day of his funeral the University of Ceylon was closed and a half-mile long procession led by nearly a hundred Buddhist monks followed the hearse from the Peradeniya campus to the Mahiyana cemetery in Kandy, several miles away.

Professor Jayatilleke, a tall, gray-haired gentleman, a lucid scholar and a warm-hearted educator and sincere religionist as well, will long be remembered by all who knew him.

MORI SODŌ

## DR. NAGAI MAKOTO, 1881-1970

Dr. Nagai Makoto passed away in Tokyo on August 8, 1970, at the advanced age of 89. Funeral services were held at Hōonji temple in Tokyo on August 11, attended by relatives, friends and acquaintances from all walks of life, and leading Buddhist scholars in the Tokyo area. He was one of the pioneer scholars in the field of Buddhist studies in modern Japan, commanding a world-wide reputation as an authority on the Pāli language as well as on *vinaya piṭaka*.

In 1907 he graduated from Tokyo Imperial University where he had specialized in Indian philosophy. He was appointed lecturer in Pāli at the same institution in 1919, and in 1923 received a Ph.D. degree for his studies in the *Samantapāsādikā*, one of the important Pāli commentaries on *vinaya* (precepts). In 1927 he was made associate professor. In 1934, soon after his return to Japan from England where he had studied for a year with the well-known Pāli specialist Dr. William Stede, he was made a full professor at Tokyo Imperial University, where he continued to lecture for twenty-four years until his retirement in 1958.

One of his scholarly accomplishments widely known to the world is his study of Buddhaghosa's *Visuddhimagga* 清淨道論. It was concerned with the close relationship existing between the *Visuddhimagga* and the *Gedassudō-ron* 解脫道論 (*Vimuktimārga*) included in the Chinese Tripitaka. The result of his study was published in the form of an article entitled "The Visuddhimagga" in the *Journal of the Pāli Text Society* (1919). As early as the end of the nineteenth century, Dr. Takakusu Junjirō published his discovery that the "Introduction" to the *Zenkenritsu Bibasba* 善見律毘婆沙 (18 volumes) in Chinese was identical in content to that of the *Samantapāsādikā* in the Pāli Atthakathā. This was done in his article, "Pāli Elements in Chinese Buddhism" (*Journal of the Royal Asiatic Society*, London, 1896). Following Dr. Takakusu's discovery, Dr. Nagai conducted a detailed study of this subject, which formed his doctoral dissertation entitled 「善見律毘婆沙とサマンタパーサーデーカーとの比較対照研究」 ('A Comparative Study of the *Zenkenritsu Bibasba* and the *Samantapāsādikā*') in Japanese published in 1922. (included in his *Kompon Butten no Kenkyū*). Deeply impressed by Dr. Nagai's studies, the late Venerable Nyānatiloka, senior Singhalese monk and scholar of the Pāli Tripitaka, is said to have sent a letter of appreciation to Dr. Nagai. Thereafter the attention of Buddhist scholars came to be focused upon the close relation-

ship between Mahayana and Theravada literature that had tended theretofore to be overlooked.

During his lifetime he published nearly twenty books including the following:

- 1) *Kompon Butten no Kenkyū* (A Study of Basic Buddhist Texts)  
Tokyo, Tenchi Shobō, 1922.
- 2) *Kairitsu no Kompon* (The Basic Spirit of Precepts)  
Tokyo, Heigo Shuppan-sha, 1929.
- 3) *Dokusbū Pārigo Bumpō* (Self-Taught Pāli Grammar)  
Tokyo, Heigo Shuppan-sha, 1930.
- 4) *Zenkenritsu Bibasba* (Japanese Rendering of the *Samantapāsādikā*)—  
Vinaya section of the *Kokuyaku Issai Kyō*.  
Tokyo, Daitō Shuppan-sha, 1933.
- 5) *Shaka-den* (Life of Śākyamuni)  
Tokyo, Sanseidō, 1935.
- 6) *Nampō Shoden Butten no Kenkyū* (Studies in the Buddhist Texts As  
Handed Down in the South)  
Tokyo, Chūbun-kan, 1936.
- 7) *Seiten Kōgi Bommō-kyō* (Popular Expositions on the Mahāyāna  
*Brahmajālasūtra*) Tokyo, Nippon Hōsō Kyōkai, 1936.
- 8) *Bukkyō Seikatsu Hō* (A Buddhist Way of Life)  
Tokyo, Daitō Shuppan-sha, 1939.
- 9) *Samantapāsādikā, Jobun* (Japanese Rendering of the Introduction to  
the *Samantapāsādikā*) Nanden Daizō Kyō, Vol. LXV  
Tokyo, Daizō Shuppan-sha, 1941.
- 10) *Samantapāsādikā*, 7 vols. Collated in collaboration with Dr. Takakusu  
Junjirō & Dr. Mizuno Kōgen.  
Pali Text Society, London, 1924-47.
- 11) *Nampō Kyōeiken no Bukkyō* (Buddhism in the Southern Sphere of  
Coprosperity)  
Tokyo, Maeno-shoten, 1942.
- 12) *Kokoro no Kate to Sono Kusuri* (Nourishment of Mind and Its Prescrip-  
tion)  
Tokyo, Minshukai Hombu, 1947.

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- 13) *Dhammapada (Hokku Kyō)*  
Tokyo, Gendō-sha, 1948.
- 14) *Bukkyō o Ikasumono (What makes Buddhism Meaningful)*  
Tokyo, Daizō Shuppan-sha, 1949.
- 15) *Bukkyō Kairitsu no Sbinzui (The Essence of Buddhist Precepts)*  
Tokyo, Daizō Shuppan-sha, 1958.
- 16) *Bukkyō Nippon (Buddhist Japan)*  
Tokyo, Sōgō Rekishi Kenkyū-kai, 1964.

Not only was he a Buddhist scholar, he was also a devoted educationist. In addition to Tokyo University (24 years), he taught at the following schools: Nippon University (23 years), Tōyō University (14 years), Risshō University (12 years), Sophia University (2 years), Senshū University (2 years), Tōyō Music College (10 years), Teikoku Women's College (8 years). At Chūō Commercial School founded by the late Dr. Takakusu Junjirō, he taught for nearly fifty years from 1908 to 1957, and he was the principal there for seventeen years from 1940 to 1957.

Beginning with his early contact with Buddhist scholars in England, his life-long activity as a practicing Buddhist was highly international. He twice visited China, in 1939 and in 1941. In May 1956, as a state guest he led a delegation to Rangoon, Burma to represent Japan at the concluding ceremony of the *Samghiti* (Official Compilation of the Tripitaka) coupled with the Buddha Jayanti Celebrations held in the Burmese capital. In January 1957, he led a Japanese Buddhist delegation to attend the Buddha Jayanti Celebrations held at Kelanya Temple in Kandy, Ceylon. As the Vice-President of the Japan Center of WFB he made painstaking efforts to organize the Second World Buddhist Conference held in Japan in 1952. His great contribution to the success of conference will be long remembered. In 1956, he was awarded a decoration from the Cambodian Government for his contributions to friendly relations between Japan and Cambodia. The same year, he was appointed Director of the Japan Center for the Compilation of the Encyclopaedia of Buddhism. He was the President of the Young East Association for long years until its disorganization in 1967. He was befriended by all who associated with him for his all-embracing character full of wit and humor. Pāli Buddhist studies conducted in Japan at present can be said to be largely indebted directly or indirectly to his pioneering works. BANDŌ SHŌJUN

## RICHARD HUGH ROBINSON, 1926–1970

In the height of the summer of 1970 we were stunned by the news that Professor Richard H. Robinson of the University of Wisconsin had died on the 6th of August. His friends and academic colleagues not only in America but in Japan and other parts of the world were perplexed and indeed saddened by the sudden death of a man in the prime of life.

Born on the 21st of June 1926 in Carstairs, Alberta, Richard completed his basic education in Canada, earning his Bachelor of Arts degree in the University of Alberta in 1947. Prior to further studies he worked in eastern Canada saving to go abroad, in which period he became actively involved in the Buddhist lay movement in Toronto. As member of the local temple he ably assisted the minister and with interest participated in translations undertaken by the Asoka Society. He left his country in 1950 to attend the School of Oriental and African Studies, University of London, where he devoted himself to the study of Oriental languages including Chinese, Japanese, Tibetan, and Sanskrit. In 1952, he received his degree of B. A. Honours in Classical Chinese (first class) from the University of London; and he continued his study in the same school, living on a studentship awarded by the same university. During his sojourn in England, in 1952, he met and married Hannah, who in subsequent years bore him a daughter and a son.

His return to Canada in 1954 was prompted by an invitation to serve as lecturer at the University of Toronto in the Department of East Asiatic Studies, where he taught Chinese, Far Eastern art, and Far Eastern civilization. Throughout this period he laboured hard on his doctoral dissertation, which upon completion earned him the degree of Ph.D. from the University of London in 1959.

Often Richard used to say to friends that a person can feel uncomfortable in his native country. True to his own words he departed again from his homeland in 1960 to live in the United States and to become assistant professor in the Department of Indian Studies, the University of Wisconsin. A year later he was promoted to associate professor and, in 1964, to the position of full professor. His activities in the University of Wisconsin were remarkable. Being a scholar of versatility, he taught subjects as various as Indian philosophy, Buddhism, Sanskrit, Pali, Buddhist Chinese, and Indian civilization. At the same time, he was instrumental in establishing the Ph.D. program in Buddhist studies which

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was launched in 1961; since then he directed his attention to the research of his students, many of whom succeeded, by the time of his death, to obtain their doctorates and to become active scholars in the field of Buddhist studies. In the fall of 1961 and again later, from February 1963 to August 1965, he successfully served the Department of Indian Studies and the Indian Language and Area Center as Chairman and Director respectively. As a result, Indian and Buddhist studies in the University of Wisconsin made amazingly rapid progress. From 1963 to 1965 he was a secretary of the American Institute of Indian Studies as well.

During his tenure at the University of Wisconsin he was granted two research leaves to India: one in 1962 to work on Vedānta philosophy in Varanasi; and, the other from 1965 to 1966, to make Mādhyamika studies with Tibetan lamas and Indian scholars. The itinerary of his second trip included field tours for observing Buddhism in Ceylon, Vietnam, and Japan. His visits to these countries resulted in the accumulation not only of academic works—but of friends; it was on these occasions that many of us in the East had the opportunity of getting to know Richard as a person through friendship.

He was as energetic in writing as he was in administration. Besides many outstanding contributions to various journals, four of his books have thus far been published: *Chinese Buddhist Verse* (John Murray, London, 1954); *Let's Speak English: a course for speakers of other languages* (co-author with D. F. Teall and J. W. Wevers. W. J. Gage Limited, Toronto, 1960–62. Five volumes plus teacher's manual and keys in 17 languages); *Early Mādhyamika in India and China* (University of Wisconsin Press, 1967); *The Buddhist Religion* (Dickenson, Belmont, Calif., 1970). The last two works, especially, are productions of great merit in the field of Buddhist studies.

Richard left more books in manuscript and in progress than he had actually published; among them the following works: annotated English translations of the *Vimalakīrti-nirdelā-sūtra*, the *Awakening of Faith in the Mahāyāna*, and the *Chief Ideas of the Mahāyāna* (the correspondence between Kumārajīva and Hui-yuan, in collaboration with Leon Hurvitz); *A Source Book of Buddhist Philosophy* (in collaboration with Charles A. Moore); *The Eastern Buddha-Lands: Buddhism in China, Japan, Korea, and Vietnam*. We are pleased to hear that these manuscripts will be brought to completion by the hands of his able colleagues and will in time be published.

Richard Hugh Robinson, who in one person was a linguist, philosopher, and

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poet, will long be remembered for his life's works in Indian and Buddhist scholarship; his family, friends, colleagues and students alike, who felt his warmth and charisma will not forget him. In memory of this distinguished scholar we close with the following poem he wrote (in both English and Chinese) while on flight from Tokyo to Vancouver early on the morning of January 18th, 1963:

The iron roc soars on above the clouds,  
The silver sea floats out beyond the world.  
Cruising freely through the four directions,  
Congealed, my spirit sits absorbed in trance.

鉄鷲飛雲上 銀溟流方外  
自在遊四方 凝神坐三昧

KAJIYAMA YŪICHI

*THE BUDDHIST RELIGION*—A Historical Introduction. By Richard H. Robinson. Dickenson Publishing Company, Ltd: Belmont, California, 1970, 136 pp.

This is the last work by the late Professor Robinson. Although the entire volume amounts to only 136 pages, it represents a comprehensive historical introduction to Buddhism, both Theravada and Mahayana. Not confined to historical description, it deals extensively with the basic doctrines of Buddhism as well as developed forms of Buddhist teachings covering India, China, and Japan. Perusing this book, one soon notices that in a comparatively short space it succeeds in covering the entire gamut of Buddhism both historically and doctrinally, encompassing the whole area of Buddhism's permeation.

A number of such outlines of Buddhism in various forms have been published, but none is so comprehensive and at the same time so compact with a wealth of essential information as this book. This may possibly derive from the author's knowledge of most of the essential languages concerned: Tibetan, Sanskrit, Pali, Chinese, and Japanese. Every page reveals that his statements are based upon his good command of important source materials in various languages.

The author begins with the contemporary scene—Buddhism as practiced in India, Ceylon, Tibet-India, Vietnam, Japan, the United States, and England—



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giving brief sketches of various forms of Buddhism as actually manifested in the contemporary world, suggesting that Buddhism should never be confined to a stereotype but can be actualized in all conceivable forms. He then turns in the second chapter to the life and teachings of Gautama the Buddha. In this chapter all the essential doctrines of early Buddhism are dealt with exhaustively. In the third chapter he proceeds to describe the appearance of Mahayana Buddhism and the significance of all its doctrinal aspects, together with the coming to the scene of metaphysical deities such as celestial buddhas and bodhisattvas, which had, incidentally, been called heretofore by the name of dhyāni buddhas and bodhisattvas.

In the fourth chapter the developments of Buddhism outside India are presented, prominent figures being introduced with their characteristic thoughts. At the same time this chapter serves as a brief but substantial introduction to the thoughts of various Mahayana sūtras and śāstras and the sects based upon those scriptures.

In the last chapter the author sums up with reference to the past, present, and future of Buddhism. He dares not see the future of Buddhism either overly optimistically or too pessimistically. He maintains throughout a balanced view. His basic aim seems to be to present an outline of Buddhism in a compact way as objectively as possible. To a considerable degree he may be said to have succeeded.

Such a book could never have been written with such a success by someone not possessed of the author's academic credentials. *The Buddhist Religion* might well be called a modern, up to date version of the *Hassbū Kōyō* (Outline of the Eight Main Schools of Buddhism) and obviously its merit lies in the fact that it was written by a Canadian Buddhist scholar with a highly scholarly background coupled with a keen modern sense. Here all conceivable academic accomplishments by past scholars are well organized into a harmonious unity. Selected readings and an overview of the Buddhist scriptures added to the end of this book will also prove useful to all students of Buddhism. Not only beginners but those already engaged in a more technical study of Buddhism will find this volume a storehouse of data both precious and useful.

BANDŌ SHŌJUN