

CHAPTER V

CONCLUSION

CHAPTER V

CONCLUSION

V.1. INTRODUCTION

In Chapter V, let us describe the pioneer Japanese scholars responsible for the study of the Theravāda Buddhism in Japan.

Their contributions have been unparalleled in the history of Buddhist studies in the world, because in any other country such extensive works and studies ever have been done as regards Theravāda Buddhism. This is unique and interesting, no doubt, because it is Mahāyāna Buddhism which has been introduced to Japan and throughout this long period only this faith has been practiced here. And still it is being practiced by all the Buddhists of Japan.

V.2. WHY THERAVĀDA BUDDHISM HAS BEEN STUDIED IN JAPAN WHERE MAHĀYĀNA BUDDHISM HAS BEEN PRACTICED?

Since 150 years ago European scholars have been interested in Buddhism. They understood it mainly in Pāli Buddhism. Therefore, the studies on Pāli language and Pāli Buddhism have been flourishing from the end of the 19th century to the beginning of the 20th century. And now they are almost developed.

We have to study the Early Buddhism and Theravāda Buddhism which have been given Buddhism in the early period when we want to understand it correctly. The materials of that study are contained in the Chinese translated sūtras, Āgama and Vinaya-piṭaka. But they are perfectly contained in Pāli Sūtras.

In Japan, since the middle of the Meiji Period, some scholars have been much interested in Pāli Buddhism which has not known and reflected by the Buddhist studies in Europe. And now most of the important materials written in Pāli were translated in the Nanden 65 Volumes.

It is needed for each of the Japanese Buddhist sects to study, early Buddhism and Theravāda Buddhism for understanding their origin, and for the general people who believe in Buddhism but don't belong to any Buddhist sects. Early Buddhism and Theravāda Buddhism are the standard for the understanding of Buddhism. Now-a-days, in the Buddhist Universities and the national universities which have the departments of Buddhist studies or Indian philosophy, Pāli language and Theravāda Buddhism are studied.

Thus Japan is a Mahāyāna Buddhist country but, Pāli and Theravāda Buddhism have been earnestly

studied to understand Buddhism correctly by its pioneer Buddhist scholars.

V.3. PIONEER SCHOLARS DEVOTED TO THERAVĀDA
BUDDHIST STUDIES

In Japan the Buddhist studies have been done only by the texts translated into Chinese for many centuries. During the last 100 years Japanese scholars have done the Buddhist studies by Sanskrit, Pāli and Tibetan in addition by Chinese. The remarkable contributions have been done by them as regards Indian Buddhism.

Let us describe the pioneer scholars and their works and studies. As stated before, the pioneer scholars of the modern way of the Buddhist studies are Nanjyō and Kasahara. Both of them studied Sanskrit under Prof. Max Müller in Oxford. Unfortunately, Kasahara has died. But Nanjyō introduced the new way of study he had learned in England to the academic world in Japan. These two scholars gave much inspiration to the later Buddhist scholars.

During his staying in England, he published the well-known Catalogue of the Buddhist Tripiṭaka in 1883. He also published the texts the Vajracchedikā,

and the Sukhāvatīvyūha in collaboration with Prof. Max Müller. In 1884 returning to Japan, he began to teach Sanskrit studies in Tokyo and Ōtani Universities. This is the beginning of Sanskrit studies and Indology in the national and private universities in Japan. He edited Saddharma-puṇḍarīka with Dr. H. Kern in Holland and published the Laṅkāvatāra-sūtra and the Suvarṇa-prabhāsa-sūtra.

Junjirō Takakusu succeeded Nanjyō at Tokyo University as mentioned above. He wrote many articles in English and other languages. He published many works as follows; The Amitāyurdhyāna-sūtra (1894), A Record of the Buddhist Religion as practiced in India and the Malay Archipelago by I-tsing (1896), the Life of Vasubandhu by Paramārtha (1904), the Samantapāsādikā (edition in collaboration with Nagai, 1924-38) and the Essentials of Buddhist Philosophy (1947). He also published the Taisho-shinshu-daizokyo (The Taishō edition of the Tripiṭaka) as a chief editor.

Unrai Ogiwara (1869-1937) learned Sanskrit in Germany under Dr. Leumann. His works are the Mahāvīyūtpatti (1915), the Bodhisattva-bhūmi (1939), the Sphuṭārthā Abhidharmakośa-vyākhyā (1932), the Abhisamyālaṅkāraloka (1932-35) and the Saddharma-

pundarīka (1934).

Chizen Akanuma (1884-1937) studied in England and in Ceylon for the study of the Early Buddhism. He became a pioneer in the field of Pāli Buddhism in Japan. His works are the Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas (1929) and the Dictionary of Proper Names of Indian Buddhism from the Pāli Nikāyas and from the Abhidhamma (1931).

Dr. Takakusu was not only a great scholar but also a great teacher. There are many scholars under him or being descended from him in Tokyo University. Let us describe some of them and their works:

Dr. Hakuju Ui (1882-1963) specialized in Indian philosophy and Indian Buddhism. He studied in Germany and England. He taught in many universities like Tōyō, Keiō, Keiyōsan, Taishō, Waseda, Komazawa Universities after retiring from Tokyo University. He published many important works, e.g., Indo Tetsugaku Kenkyū (Studies on Indian Philosophy 6 Vols., Tokyo, Kō Shisha Shoki, Iwatani Shoten, 1931), Daijō Butten no Kenkyū (Studies on Mahāyāna texts, Tokyo, Iwatani Shoten, 1963), Ui Hakuju Chosaku Senshu (Select Works of Ui Hakuju, 8 Vols., Tokyo, Daitō Shuppansha, 1966) and Tōyō no Ronni (Logic of the East, Tokyo, Aoyama Shoin, 1950), etc.

Enshō Kanakura (1896~) worked on Indian Philosophy. His important works are Sāṅkara no tetsugaku (Philosophy of Śaṅkara, Tokyo, Shunjū Sha, (1980-1984), etc.

Taiken Kimura (1881-1930) specialized in Buddhist philosophy. He studied in Germany and England in 1919-1922. When he was still 48, he died. But his works on Buddhism are very important. They are Indo Roppa Tetsugaku (Six Schools of Vedic Religion, Tokyo, Heigo Shuppansha, 1915), Genshi Bukkyō Shisōron. The thought of Early Buddhism, Tokyo, Heigo Shuppansha. Meiji Shoin, 1923). Abidaruma ronsho no Kenkyū (The study of Abhidharma-upadeśa, Tokyo, Heigo Shuppan-sha. Meiji Shoin, 1925) and Gedatsu eno Michi (The Way of Vimukti, Tokyo, Kōshisha Shobō, 1924), etc.

Shōson Miyamoto (1893-1983) specialized in Buddhism. His works are Chūdōshisō oyobi sono Hattatsu (The Thought of the Middle Way and its Development, Kyōto, Hōzōkan, 1944), Daijō to shōjō (Mahāyāna and Hīnayāna, Yūkumo Shoten, 1944), Daijō Bukkyō no Seiritsushitek. Kenkyū (Historical Studies upon Mahāyāna Buddhism, Tokyo, Sanseidō, 1954) and Pāli Bukkyō Chūshinto Shita Bukkyō no Shinshiki-ron (The Problem of Mind and Consciousness on Pāli Buddhism, Tokyo Sankibō Busshorin, 1964) etc.

Shinshō Hanayama (1898-) specializes in Buddhism. His works are Hokke gishū no Kenkyū (The Study of Fa-hua-i-su, Tokyo, Sankihō Busschorin, 1978) and Shōtōku taishi to Kenpō 17 jyo (Prince Shōtoku and the Constitution in Seventeen Articles, Daizō Shuppan, 1982), etc.

Makoto Nagai (1881-1970) specialized in the Study of Pāli. He studied under Prof. Anesaki Masaharu in Tokyo University. He taught Pāli language and Indian Buddhism as a professor at Tokyo University. Samantāpāsādikā, Buddhaghosa's Commentary on the Vinaya Piṭaka, 7 Vols. (Pāli Text Society, London, 1924-47) which was done with Takakusu and Mizuno, was said to be the great contribution. His ^{other} works are Konpon Bukkyō no Kenkyū (The Study of Original Buddhism, Tokyo, Tenchi Shōbō, 1922), Shaka muni to Sono Kyōgi (Sakyamuni and his teaching, Tamamura Shoten, 1920) and Shaka den (The Life of Sakyamuni, Tokyo, Sanseidō, 1935) etc.

Masaharu Anesaki (1873-1949) studied Philosophy at first and stayed in Germany for three years for his research. His studies were not only the Philosophy but also Indian Philosophy and the Comparative Study of Philosophy and religion in East and West. He wrote

many books in his life. Some of them are Konpon Bukkyō (Original Buddhism, Tokyo, Hakubunkan, 1910), Indo Shūkyō Shi Kō (The thought of the history of Indian religion, Kinkō dō, 1898) and Shukyō Gaku Gaikan (The Introduction of the Science of Religion, Tokyo Seimongakkō Shuppanbu, 1900), etc.

Funahashi Issai (1909-) specializes in the Early Buddhism. He was graduated from Ōtani University and became the Professor. His works are Genshi Bukkyō Shisō no Kenkyū (A Study on Early Buddhist thought, Hōzō kan, Kyōto, 1952), Gāmō Kenkyū (A Study of Karman, Hozokan) and Shaku-son (Sakyamuni, Hōzōkan, 1975), etc.

Ryūshō Higata (1892-) is working on Jātaka. He was graduated from Tokyo University and taught at Kyūshū University. His works are Jātaka gaikan (The outline of Jātaka, Tokyo, Shunjū Sha) and Honjyō-kyō rui no shisō shiteki kenkyū (The study of the history of the thought on Jātaka, Tokyo, Tōyōbunko, 1954), etc.

Kōgen Mizuno (1901-) has been working on Early Buddhism and Abhidhamma. He was graduated from Tokyo University. He taught in Tokyo and Komazawa Universities. His works are Pāriḍaṇḍīya Sūtra Tokuhon (Pāli

Buddhist Reader, Tokyo, Sankido, 1956). Nanden Daizō-kyō Sōsakuin (The Index of the Nanden, The Southern Tripitaka, 65 Vols., Ōsaka, Tōhō Shuppan, 1986), Genshi Bukkyō (Early Buddhism, Heirakuji Shoten, Kyōto, 1956), Pārigo Jiten (Pāli-Japanese Dictionary, Tokyo, Shunjū Sha, 1968), Pārigo Bupō (Pāli Grammar, Tokyo, Sankibō husshorin, 1955) and Bukkyō no kiso-chishiki (The basic knowledges on Buddhism, Tokyo, Shunjū Sha, 1971), etc.

Kaigyoku Watanabe (1872-1933) specialized in Sanskrit, Tibetan and Pāli. He studied in Germany for 10 years. He supervised Taishō Tripitaka, 100 Vols. with Takakusu, etc.

Susumu Yamaguchi (1895-1976) was graduated from Ōtani University. He studied in France for 3 years. He specialized in Mādhyamika and Vijñapti-mātratā. His works are Chūgan Bukkyō ronkō (Studies on the Mādhyamika, Kyōto, Kōbundō, 1944), Kunō Sikai (The World of Sūnya, Risō Sha, 1967) and Indo gaku Bukkyō gaku ronshū (Studies in Indology and Buddnology, pressed in Honor of Prof. Susumu Yamaguchi, on the Occasion of the 60th Birthday, Hōzōkan, 1955) etc.

Shinkō Mochizuki (1889-1948) specialized in Abhidharma and Tenet. His contribution to the

Buddhist field was great. He published Mochizuki Bukkyō Daijiten (The Large Buddhist Dictionary by Mochizuki, 7 Vols., Sekai Seiten Kankō Kyōkai, 1954). He established Bussho Kankō-kai (The society of the publication of Buddhist books) with Nanjyō, Takakusu and Kimura Seigai in 1912. He contributed to establish Taishō University in 1926.

Hajime Nakamura (1912--) has been working on the Indian Philosophy and Buddhism. He is proficient in Sanskrit, Pāli and Tibetan. He was graduated from Tokyo University and taught there. After retiring from Tokyo University, he has established the private institute, Tōhō gakuin (The Institute of the Orient). He was honored many times for the contribution to the field of the Oriental Philosophy. He wrote many books. Some of them are Indo Tetsugaku Shisō-Shoki Vedānta, Tetsugakushi (The Philosophical Thought of India, History of Early Vedanta Philosophy, Tokyo, Iwatani Shoten, 1951-1956), Tōyōjin no Shiyui hōhō (The way of thinking of the Oriental people. Selected Works of Hajime Nakamura, Vols. 1-4, Shunjū Sha (1965), Bukkyō go daijiten (The dictionary of Buddhist Works, Tokyo Shoseki, 1975), Buten Kaidai Jiten (The Dictionary of the bibliographical introduction of the Buddhist Sūtras, Tokyo, Shunjū Sha, 1978, in

collaboration with Mizuno, Hirakawa and Tamaki) and Nakamura Hajime Senshū (Selected Works of Hajime Nakamura, 23 Vols., Tokyo, Shunjū Sha, 1965) and Indian Buddhism (KUFS Publication, 1980), etc.

Akira Hirakawa (1915-) has been working on Early Buddhism and Buddhist Philosophy. He was graduated from Tokyo University and taught in Hokkaidō, Tōhoku, Tokyo and Waseda Universities. He is now the Chairman of Indogaku Bukkyōgakkai (The Japanese Association of Indian and Buddhist Studies). His main works are Genshi Bukkyō no kenkyū (The Study of Early Buddhism, Tokyo, Shunjū Sha, Works of Hirakawa Akira, 1988), Shoki Daijō Bukkyō no Kankyū (The Study of the Early Mahayana Buddhism, Works of Akira Hirakawa, 1988-), Kusharon Sakuin (Index of Abhidharmakośa, 3 Vols., Tokyo, Daizō Shuppan, 1973-1978, in collaboration with Hirai Shunoi and Takahashi Sō), Indogaku Bukkyogaku Kenkyū Sakuin (Index of IBK, Tokyo, Senkibō busshorin, 1987), Kōza Daijō Bukkyō (Lectures on Mahāyāna Buddhism, 10 Vols., Tokyo, Shunjū-sha), Bukkyō Kenkyū no Shomondai (Problems of Buddhist Studies, Tokyo, Sankibō busshorin, 1987), Bukkyō Kenkyū nyūmon (The introduction of Buddhist studies, Tokyo, Daizō Shuppan, 1984),

Bukkyō no rekishi (The History of Buddhism, Hotokeno Sekaisha, 1972), Ritsuzō no kenkyū (The study of Vinaya-piṭaka, Tokyo, Sankibō busshorin, 1980) and Indo Bukkyō Shi (The History of India, Tokyo, Shunjū Sha, 1974-79), etc.

Egaku Maeda (1926-) has been working on Theravāda Buddhism and Pāli. He is teaching at Aichigakuin University. His works are Genshi Bukkyō Kyōten no Rekishi (A History of Formation of Original Buddhist Texts, Sankibō Busshorin Co., Ltd., Tokyo, 1964), Cendai Srilanka no Jyōzabukkyō (Theravāda Buddhism in contemporary Sri Lanka, Tokyo, Sankibō Busshorin Co. Ltd., Tokyo, 1986), Shakuson (Shākyamuni, Tokyo, Sankibō Busshorin, 1983). He wrote many other **Research Papers** as follows:

i) Chronology of the Original Form Derived from a Comparative Study of the Four Nikāyas of the Pāli and of the Four Āgamas in Chinese Translation (IBJ, No. 3, 1953, pp. 215-213).

ii) The Original Meaning 'Vedallā' and the Explanation of Vajjula in Navarājabuddhesāna (IBJ, presented to Prof. Shōson Miyamoto for his 61st birthday, 1954, pp. 169-182).

ii) On the Character and Various Aspects of Pariyāya, in the Pāli Buddhist Canon (The Bukkyō Shigaku: The Journal of the history of Buddhism, Vol. VI, 2957, No. 3, pp. 29-40, No. 4, pp. 33-42).

iv) Tales of Journeys to Heaven and Hell as seen in Pāli Literature (IBK, No. 13, 1958, pp. 44-56).

v) The Special Traits of the Stories of Journeys to the Other-World which appear in Indian Buddhist Literature, Chiefly as seen in the Jātaka and Avadāna Texts (The Other World Motifs in Literature, Chūōkōron-sha: Tokyo, 1959, pp. 415-496).

vi) Chikuma-shobō's Japanese Translation Series of World Literature, Vol. IV: Indian Literature (Tokyo, 1959, pp. 109-180);

- 1) Gospel of the Buddha: 24 Chapters of Vinaya, Mahāvagga.
- 2) World of Truth: Dhammapada.
- 3) Twenty Buddhist Birth Stories: Selections from the Jātaka.

vii) A report on Buddhist Studies Mainly Based on Pāli Materials in Europe (IBK, No. 21, 1963, pp. 283-297).

viii) A report on Buddhist Studies Mainly Based on Pāli Materials in India and South-East Asia (IBK, No. 22, 1963, pp. 755-780).

(*) Buddhist Thoughts in Pāli Literature of India and South Asia ("Buddhist Thoughts" Series, Risōsha, Tokyo, Vol. 7, 1975, pp. 19-61).

(*) Development of the Original Buddhist Saṅgha (A Symposium on Original Buddhism, ed. by Shūyū Kanaoka. Kōsei-shuppan: Tokyo, 1976, pp. 110-130).

Shōzen Kumoi (1915-) is the Prof. of Bukkyō University. He has been working on Early Buddhist studies. His works are Bukkyō Kōryūjidai no Shisō-kenkyū (Philosophical Study in the time of the rise of Buddhism, Heirakuji Shoten, 1967) and Indo Bukkyō (Indian Buddhism, Hirakawa Shuppansha, 1978).

Hajime Sakurabe (1925-) has been working on Early Buddhism. His works are Kusharon (Abhidharma-Kośa, Daizō Shuppan, 1981) and Kusharon no Kenkyū (A Study of Abhidharma-Kośa, Hōzōkan, 1969).

Kōtatsu Fujita (1928 -) is a Professor of Hokkaidō University. He has been studying on Early Buddhism and Pure Land teachings. His works are Zendō (Shan-tao, Kodansha, 1984) and Genshi Bukkyō, Shoki Bukkyō, Konpon Bukkyō (Indote-tsugaku Bukkyōgaku, 1986).

Keishō Tsukamoto (1929-) has been working on Theravāda Buddhism and Pāli. His works are Shoki

Bukkyō Kyōdanshi no Kenkyū (A Study of the History of the Early Buddhist Saṅgha, Sankibō Busshorin, 1966) and Ashoka Ō (King Asoka, Heirakuji Shoten, 1973), etc.

Fumimaro Watanabe (1934-1990) was teaching in Aichigakuin University but unfortunately he died recently. His famous book is titled "Philosophy and its Development in the Nikāyas and Abhidhamma", published from India, in 1983. His other works are Samādhi and Jhāna in early Buddhism (Zen Buddhist Today 3, 1985) and The true teaching, practice and realization of the Pure Land way, Vol. 3 (Hongwanji Intl. Centre, 1987).

Sodō Mori (1934-) has been working on Theravāda Buddhism and Pāli. He has studied in Sri Lanka and England. He is now teaching at Aichigakuin University. He is known by the study of Pāli Atthakathā. He recorded Kokusai Bukkyōtokyōkai-shozō Pārigo Bunkenmokuroku (All the Pāli texts possessed by the International Buddhist Society) in 1974. He was awarded the degree of Doctor of Literature for his "A Study of the Pāli Atthakathā" submitted to the University of Tokyo in 1981. And in 1984 he published Pāli Bukkyō Chūshaku Bunken no Kenkyū (A Study of the Pāli Commentaries, Sankibō Busshorin, Tokyo, 1984).

Shōji Mori (1938-) is a Professor of Tōyō University. He has been working on Early Buddhism and Theravāda Buddhism. One of his works is Ritsuzō niokeru Shānti-sono Heiwa eno Riron (ŚĀNTI on Vinaya-piṭaka — Of its theory to the peace), Heiwa to Shūkyō (3), 1984.

Shingyō Yoshimoto (1940-) is a lecturer of Ōtani University. He has been working on Theravāda Buddhism and Pāli. He wrote Abidaruma Shisō (Thought of Abhidharma, Hōzōkan, 1982).

Minoru Seki (1941-) is a professor of Komazawa University. One of his works is Shoki Bukkyō-kyōdan niokeru itansha no mondai (Problems of heretics in the Buddhist Saṃgha in Early Buddhism. Nihon Bukkyōgakkai Nenpō, 39, 1974).

Noriaki Hakamaya (1943-) is a professor of Komazawa University. He joined the work of Kusharon Sakuin I-III (I-III, Index to Abhidharma-kośa, 1974-78, Daizō Shuppan).

Nobuaki Kamiya (1943-) has been working on Theravāda Buddhism. He wrote Jendai Srilanka no jozabukkyō (Theravāda Buddhism in contemporary Sri Lanka, Sankibō Busshorin, 1986).

Kyōshō Tanaka (1947-) has been working on Abhidharma and Theravāda Buddhism. He is a Professor of Musashino Womens' University. One of his works is Shūimonsokuron (Bukkyōgaku, Bukkyōgaku Kenkyūkai, 1979).

Tatsuo Haya (1952-) is a scholar of the Society for the study of Tōhō. One of his theses in Futatsu no mujō (Two impermanences, IBK, 34(2), 1986).

Hiromichi Hikita (1953-) is a lecturer of Aichi Gakuin University. He has been working on Indian Philosophy and Buddhism. He wrote Yugyōsha-Bagavata Purāṇa O chūshin toshite (Bhāgavata Purāṇa, Sannyāsin-Bhāgavata Purāṇa as a central person — Takasaki Jikidō Hakase Kanreki Kinen Ronbunshū, A collection of Articles in Honour of Dr. Jikidō Takasaki at his 60th birthday, 1987).

Kiyotaka Minami (1954-) has been working on Theravāda Buddhism and Pāli. One of his publications is "A Tradition of the Aṭṭhaka-vagga in the age of early Buddhism" (Sri Saranankara Felicitation, 1988).

As stated above there were many pioneer scholars^{etc} devoted their lives to Theravāda Buddhist studies. And still now many Buddhist scholars are engaged in the further studies of the Early Buddhism.

V.4. IMPRESSION OF THIS STUDY.

People of the world have an idea that Japan is only Mahāyāna Buddhist country. They have no idea how far Theravāda Buddhist studies have been done in Japan. So from my research we come to know how Japanese scholars devoted largely for the study of Theravāda Buddhism for the last 100 years. And I think this is the only Mahāyāna Buddhist country where Theravāda Buddhism has been studied so thoroughly. This is the only country where the entire Pāli canon has been translated into Japanese. In no other country we can find like this. Not only Pāli canon but also even most of the popular non-canonical Pāli text also have been translated into Japanese, which is not found in any other country. Many scholars have studied Theravāda Buddhism as a religion in their own way. They have expressed their own ideas about the basic doctrines of Theravāda Buddhism. Some Japanese scholars have done comparative studies of Theravāda Buddhist doctrine and Mahāyāna Buddhist doctrine. And now the present Japanese scholars have come to the conclusion that without the study of Theravāda Buddhism, the study of Buddhism will be incomplete. So now-a-days the tendency in every Universities where Buddhism is taught in Japan there is a regular

course of Pāli texts and Theravāda Buddhist texts, So that the students may have a good idea of the original Buddhism. And by this comparative study, they will have the clear idea about their own Buddhism what they are practicing now.

The people of the world have no idea, what the Japanese scholars have done in Japan regarding Theravada Buddhist studies. Because most of the studies are in Japanese, the scholars in other countries cannot understand Japanese. So they have no idea what we have done so far as Theravāda Buddhism is concerned. So I have taken this venture to inform the world what we have done. Though we follow and practice Mahāyāna Buddhism, still we have best regard for Theravāda Buddhism and ^{many of} our scholars for the last 100 years have devoted whole of their life on the study of Theravāda Buddhism.
