

*In memoriam*

YŪICHI KAJIYAMA  
(2.1.1925-29.3.2004)

KATSUMI MIMAKI

Professor Yūichi KAJIYAMA, Emeritus Professor of Buddhist Studies at Kyoto University, died at 6:09 o'clock in the morning, March 29, 2004, at the age of 79. Because he had practiced martial arts such as Kendō and Jūdō in his junior high school days, he had always felt confident about his health. But since his heart operation in the summer of 2000, he had begun to be anxious about his health. In fact, in January 2004, while taking a walk, he accidentally fell down and, hitting his face against the ground, broke his teeth. He said to me: "It was a shock for me, who had practiced so well the 'safe ways of falling down' (*ukemi*) of Jūdō, to fall down and hit my face on the ground". The last time I saw him was in a hospital bed two days before he died. I had been asked by our office to find out whether he would be able to attend a ceremony to receive an award on May 12. He answered: "By the time of the ceremony, I will be completely cured and will go by myself to receive the award." Who could have imagined that he would die suddenly two days later? The cause of his death was described in the newspapers as "cardiac insufficiency", but according to the official diagnosis it was in fact "stomach cancer" that deprived him of life.

This is indeed an irrecoverable loss to the Buddhist Studies world. Professor Kajiyama treated several topics in Buddhist studies through a sharp insight and elucidated many unexplored fields through a clear investigation. We could have expected still many many results from him. Here, from the depths of profound grief, I would like to pray for the peace of his soul by presenting a brief survey of his career and academic activities, even if I am not truly competent to do so.

Born in Shizuoka city on January 2, 1925, Professor Kajiyama attended Shizuoka Junior High School and Shizuoka High School. He entered Kyoto

University in October 1944, studying in the department of Philosophy (Buddhist Studies) of the Faculty of Letters until his graduation in March 1948. Then he became a special research fellow of the Graduate School of the same university. He married Hiroko MATSUURA in 1951 and had a daughter Tomoko in 1952. From April 1953 until March 1956 he continued his research, while teaching, under the direction of Professors J. Kashab and Satkari Mookerjee at the Nālandā Pāli Institute, in Bihar, India. After his return to Kyoto, he became an Assistant Professor in the Faculty of Letters of Kyoto University in April 1956. Having received a prize from the Japanese Academy for his joint-work *Ju yong guan* 『居庸関』 in May 1959 as well as a prize from the Japanese Association of Buddhist Studies in October of the same year, he was promoted to Associate Professor in March 1961. From July 1961 until August 1962 he studied under the guidance of Professor John Brough as a fellow of the British Council in the School of Oriental and African Studies (SOAS) of London University. From September to December 1962 he continued his research under the guidance of Professor Erich Frauwallner at the Indological Institute of Vienna University. Promoted to Professor of Kyoto University in November 1971 he concentrated on research and education for the sixteen years until his retirement in March 1988, and in April 1988 he was given the title of Emeritus Professor of Kyoto University. From April 1988 until March 1997 he was Professor at Bukkyō University (Faculty of Letters, Department of Buddhist Studies). There in April 1991 he founded the Comprehensive Research Institute, and as its Director he inaugurated its Bulletin. From April 1997 until March 2001 he was Professor at Sōka University. There in June 1997 he founded the International Research Institute for Advanced Buddhology, and as its Director he inaugurated the Annual Report. It was amazing to see how easily he accomplished the difficult tasks of founding a new Institute and launching a new journal.

The research of Professor Kajiyama was recognized and appreciated not only inside Japan, but also internationally. He had occasions to teach as Visiting Professor at the University of Wisconsin (1967-1968), the University of California, Berkeley (1974; 1981; 1997), Harvard University (1986), Vienna University (1985), and Leiden University (1989).

The formation of his knowledge and his method of guiding his disciples seemed to have been deeply influenced by his own research experi-

ence with three foreign teachers, as he often mentioned. The first was Professor Mookerjee of the Nālandā Pāli Institute, under whose direction he produced a Sanskrit reconstruction of the *Vaidalyaparakaraṇa* of Nāgārjuna. The second was Professor Brough of London University, under whose direction he completed an annotated English translation of the *Tarkabhāṣā* of Mokṣākaragupta (11-12th c.). As one of the best introductions to Indian Buddhist epistemology and logic, this work, first published in 1966 in *Memoirs of the Faculty of Letters* (Kyoto University No. 10; included also below in Bibl. 1), was reprinted in the series of the Institute for Tibetan and Buddhist Studies in Vienna (Bibl. 2; cf. a Japanese translation in Bibl. 8). His third teacher was Professor Frauwallner, under whose guidance he completed a German translation of the first chapter of the *Prajñāpradīpa* of Bhā(va)viveka (ca 500-570) (included in Bibl. 1).

There is no doubt that his experience of the so-called person to person method under these three professors deeply influenced his own research as well as his method of guiding his students. When I was student preparing a master's thesis, he read my text with me once a week during the summer vacation. He did not seem to need much preparation, but he corrected my reading and each time gave me very useful comments and suggestions. It was indeed thanks to him that I could read this difficult text through. Needless to say, I was not the only student to receive the benefit of his methodical attention. It was naturally the same not only for other Japanese but also for foreign students. This is the reason why so many of his disciples continue now their academic activities in many places all over the world.

The research field of Professor Kajiyama covers several branches of Indian Mahāyāna Buddhism. It is almost impossible to present all of his works in this limited space, but we can at least enumerate the following five branches as his main subjects: (1) Madhyamaka philosophy, (2) Mahāyāna sūtras, among others the *Prajñāpāramitāsūtra*, (3) Buddhist logic and epistemology, (4) analysis of the doctrinal positions of several Buddhist schools, and (5) Chinese and Japanese Buddhist thought, based on Indian Buddhist philosophy.

As for the first field, we can mention his clear overview of the history of Indian Madhyamaka philosophy (Bibl. 11), and, in particular, as is shown by his above-mentioned German translation of the first chapter of

the *Prajñāpradīpa*, which elucidates Bhā(va)viveka's philosophy, one of Professor Kajiyama's contributions was to clarify the important role that the Mādhyamika played in the history of Indian logic. Another important contribution was that, having critically reexamined various theories and using Bhā(va)viveka for important evidence, he established the dates of Sthiramati (510-570) and Dharmapāla (530-561).

In the second field, we have his Japanese translations of the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra* (Bibl. 7) and the *Pratyutpanna-buddhasaṃmukhāvasthita-samādhi-sūtra* (Bibl. 21). He also treated several interesting topics such as the Bodhisattva, transfer of merit, transmigration, stūpa worship, the Buddha-body, the origin of Mahāyāna Buddhism, Buddhist eschatology, miracles, and supernatural events. In the field of logic and epistemology we have his clear description of Buddhist logic (Bibl. 16). Besides the above-mentioned translation of the *Tarkabhāṣā* of Mokṣākaragupta, the most important contribution in this field is his translation of the *Antarvyāptisamarthana* of Ratnākaraśānti, in which we can see the final phase in the development of Indian Buddhist logic. This text of Ratnākaraśānti had already been twice translated into Japanese by Professor Kajiyama (1959, 1989), but its final form was completed in a new edition of the Sanskrit text, juxtaposed with a collated text of the Tibetan versions, an English translation, and a facsimile edition of the Sanskrit manuscript (Bibl. 3). In his fourth field, of special note is his study of Buddhist conceptions of existence and knowledge (Bibl. 12). Finally, in his fifth field, he studied East Asian Buddhist ideas, including the thought of Shinran (Bibl. 18). Recently Professor Kajiyama had occasions to discuss contemporary ethical problems (brain death, human cloning, nuclear weapons, etc.) from the perspective of Buddhist Studies.

The above is only a partial summary of Professor Kajiyama's academic activities. His works are indeed so numerous and multi-faceted that it is impossible to mention all of them here. The attached bibliography lists his books and only his Western-language articles published after 1989. Let me also mention that a Collected Works of his Japanese publications (an estimated 8 volumes) is planned by the publisher Shunjūsha. His pre-1989 Western-language articles have been published by Rinsen Publishers (Bibl. 1). Currently out of print, this collection will be reprinted soon. Rinsen will also undertake the publication of his post-1989 articles in Western languages.

## Books

- 1) *Y. Kajiyama, Studies in Buddhist Philosophy*, ed. by Katsumi MIMAKI et al., Rinsen, Kyoto, 1989.
- 2) *An Introduction to Buddhist Philosophy*, an annotated translation of the *Tarkabhāṣā* of Mokṣākaragupta, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, Wien, 1998.
- 3) *The Antaryvyāptisamarthana of Ratnākaraśānti*, Bibliotheca Philologica et Philosophica Buddhica II, The International Research Institute for Advanced Buddhism, Soka University, Tokyo, 1999.
- 4) *Kū no Ronri <Chūgan>* (The Logic of the Madhyamaka School), Coauthored with S. UEYAMA, Kadokawa, Tokyo, 1969; Reprint as a pocket-size book, 1997.
- 5) *Bukkyō no Shisō* (Buddhist Thought), Coauthored with S. UEYAMA, Chūō-Kōronsha, Tokyo, 1974
- 6) *Ryūju Ronshū* (Japanese translation of Nāgārjuna's works), Daijō Butten 14, Coauthored with R. URYŪZU, Chūō-Kōronsha, Tokyo, 1974.
- 7) *Hassenju-Hannyakyō*, (Japanese translation of the *Aṣṭasāhasrikā-Prajñāpāramitā-sūtra*), 2 Vols. (The second volume is coauthored with T. TANJI), Chūō-Kōronsha, Tokyo, 1974-5.
- 8) *Ronri no Kotoba* (The Language of Logic), A Japanese translation of Mokṣākaragupta's *Tarkabhāṣā*, Chūō-Kōronsha, Tokyo, 1975.
- 9) *Seshin Ronshū* (Japanese translation of Vasubandhu's works), Daijō Butten 15, Coauthored with N. ARAMAKI and G. M. NAGAO, Chūō-Kōronsha, Tokyo, 1976.
- 10) *Hannyakyō — Kū no Sekai (Prajñāpāramitā-sūtra — the World of Emptiness)*, Chūō-Kōronsha, Tokyo, 1976.
- 11) *Chūkan Shisō* (Madhyamaka Thought), Kōza Daijō Bukkyō 7, Coauthored with R. URYŪZU, M. TACHIKAWA, T. EJIMA, M. ICHIGŌ, K. MIMAKI, C. TAMURA, and S. HARADA, Shunjūsha, Tokyo, 1982 (first edition), 1995 (new edition).
- 12) *Bukkyō ni okeru Sonzai to Chishiki* (Existence and Knowledge in Buddhism), Kinokuniya, Tokyo, 1983.
- 13) *Satori to Ekō* (Enlightenment and Merit Transfer), Kōdansha, Tokyo, 1983.
- 14) *Kū no Shisō — Bukkyō ni okeru Kotoba to Chinmoku* (The Idea of Emptiness — Language and Silence in Buddhism), Jinbun-Shoin, Kyoto, 1983.
- 15) *Bosatsu to iukoto* (On Bodhisattvas), Jinbun-Shoin, Kyoto, 1984.
- 16) *Ninshikiron to Ronrigaku* (Epistemology and Logic), Kōza Daijō Bukkyō 9, Coauthored with S. KATSURA, H. TOSAKI, A. AKAMATSU, K. MIMAKI, Y. MIYASAKA, S. KAWASAKI, and H. NAGASAKI, Shunjūsha, Tokyo, 1982 (first edition), 1995 (new edition).
- 17) *Budda-charita* (Japanese translation of the *Buddhacarita*), Coauthored with N. KOBAYASHI, M. TACHIKAWA and K. MIMAKI, Kōdansha Shuppan-Kenkyūsho, Tokyo, 1985.
- 18) *Shinran* (A Study of the founder of the Jōdo-Shin school), Chūō-Kōronsha, Tokyo, 1987.

- 19) *Rinne no Shisō* (The Buddhist Concept of Transmigration), Jinbun-Shoin, Kyoto, 1989.
- 20) *Kū Nyūmon* (An Introduction to Emptiness), Shunjūsha, Tokyo, 1992.
- 21) *Hanjūzanmai kyō* (*Pratyutpannabuddha-saṃmukhāvasthita-samādhi-sūtra*: partial translation and interpretation), in *Jōdo Bukkyō no Shisō* (the *Idea of Pure Land Buddhism*) II, Kōdansha, Tokyo, 1992.
- 22) *Satori to Ekō — Daijō Bukkyō no Seiritsu* (Enlightenment and Merit Transfer — the origin of Mahāyāna Buddhism), Expanded version of *Satori to Ekō* (1983), Jinbun-Shoin, Kyoto, 1997.

**Articles in Western languages, published after his collection,  
*Studies in Buddhist Philosophy* (see Bibl. 1)**

- 23) “Fundamentals of Buddhist Ethics”, *Zen Buddhism Today: Annual Report of the Kyoto Zen Symposium (The Kyoto Seminar for Religious Philosophy)*, 1990, pp. 61-70.
- 24) “On the Authorship of the Upāyahṛdaya”, *Proceedings of the 2nd International Dharmakīrti Conference*, Vienna, 1989, pp. 107-117.
- 25) “Presuppositions of Amitābha Worship in India”, Bericht. Japanisch-Deutsche Studiengemeinschaft zur Kultur des Buddhismus, Bukkyō-Universität, Kyoto, 1990, pp. 11-24.
- 26) “Sthiramati, Uddyotakara, and Arcaṭa on Vyabhicāra”, *Asiatische Studien* XLVI. 1, Études bouddhiques offertes à Jacques May, Zeitschrift der Schweizerischen Asiengesellschaft, 1992, pp. 212-221.
- 27) “Prajñāpāramitā and the Rise of Mahāyāna”, *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*, ed. by Y. TAKEUCHI in association with Jan Van Bragt, New York, Crossroad Publishing, 1993, pp. 137-154.
- 28) “Buddhist Eschatology, Miracles, and Power other than Self”, *A Comprehensive Review of the Pure Land Buddhism of Honen*, International Academic Symposium, Bukkyō University-L.A. Extension, 1998, pp. 16-21.
- 29) “Buddhist Eschatology, Supernatural Events and the Lotus Sutra”, *The Journal of Oriental Studies*, Vol. 8, 1998, pp. 15-37.
- 30) “Saṃghabhadra und Nāgārjuna über die Theorie der zwölfgliedrigen Kausalität”, *Hōrin -Vergleichende Studien zur Japanischen Kultur*, No. 6, Ekō-Haus der japanischen Kultur, Düsseldorf, 1999, pp. 139-149.
- 31) “Ālayavijñāna und Abhängiges Entstehen”, *Hōrin, Vergleichende Studien zur japanischen Kultur*, No. 7, Ekō-Haus der japanischen Kultur, Düsseldorf, 2000, pp. 77-92.
- 32) “The Saddharmapuṇḍarīka and Śūnyatā Thought” (tr. by Wayne Yokoyama), *The Journal of Oriental Studies*, Vol. 10, 2000, pp. 73-96.
- 33) “Buddhist Cosmology as Presented in the Yogācārabhūmi”, *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*, ed. by Jonathan A. Silk, University of Hawai’i Press, 2000, pp. 183-199.