

# IASBS NEWSLETTER



## 国際真宗学会

### INTERNATIONAL ASSOCIATION OF SHIN BUDDHIST STUDIES

Ryukoku University, Shichijo Ohmiya, Shimogyo-ku, Kyoto 600-8268 Japan

Tel: 077-543-7873 Fax: 077-543-7873

E-mail: [contact@iasbs.net](mailto:contact@iasbs.net)

Website: [www.iasbs.net](http://www.iasbs.net)

---

### GREETINGS FROM THE PRESIDENT

#### *Enhancing Conferences and Exchanges*

One of the tasks that IASBS can do well is to foster the free and open exchange of ideas. We can do this better than any religious institution or even any *one* academic institution, since IASBS is not beholden to any institutional vested interests.

We, thus, should capitalize on this 'advantage' by strengthening the quality and increasing the quantity of our meetings. It is my hope, therefore, that every district (other than Europe, which already holds them) initiates its own district-level conferences during the off-year when the international conference is not held.

I am pleased to note that gatherings that can lead towards this aim have taken place in the South American district and are being considered in the Japan district. On the 22<sup>nd</sup> of August, I participated in a gathering in San Paulo (see report below) in Brazil, which has set the foundation for a South American District conference in the near future.

In Japan, a study session is being planned on the 7<sup>th</sup> of March next year (see announcement below), which hopefully would serve as a springboard for a district-level meeting in the largest of our districts, Japan.

Aside from the conferences, we are planning to improve our website to set up an effective way of exchanging views online. Please look forward to the announcement when this is completed.

And we are working hard to make sure that this “enhancement” is reflected at the 14<sup>th</sup> IASBS Conference at Ryukoku University next summer. Please begin your preparation (papers, budget, etc.) so that you would participate in the enhancement of exchange of ideas in quality and quantity within IASBS.

Thanking you in advance for your effort.

Best wishes,

Kenneth K. Tanaka

(「会長の挨拶」要約：国際真宗学会は、学問の自由に基づく学会として、宗教法人や一つの大学が単独ではできないことができる。それは、大会やホームページを通して、活発な異なる意見の交換や宗教団体や伝統に対する批判的精神を発揮できることである。そのためには、大会の回数を増やしたりホームページの機能を高めたりしなくてはならない。幸いに、これらに就いても改善の高まりが見られる。今後、日本と南アメリカの両地区では、ヨーロッパ地区のように地区大会を開ける可能性が高まってきた。このような高まりが、来年の龍谷大学での第14回国際真宗学会大会で大いに発揮されることが期待される。)

**Financial Assistance for  
The 14<sup>th</sup> Biennial Conference  
of the International Association of Shin Buddhist Studies (IASBS)  
第14回国際真宗学会大会 参加助成金**

Purpose: Provide financial assistance to promising young scholars to participate in the 14th Biennial IASBS Conference to be held at Ryukoku University, June 12-14, 2009 and to foster their future role as active members of the association.

目的: 学会の将来を考慮し、将来性のあるな若手研究者を養成することを目的とし、2009年6月12～14日の学会参加の助成金を支給する。

Amount of Award: 助成金額

1) Two types of awards: 2種類

A) Applicants outside Japan: From US\$500 up to \$1,500.

日本以外在住の応募者 - 1人当たり 500～1500ドル

B) Applicants from Japan: From 10,000yen up to 50,000 yen.

日本在住の応募者 - 1人当たり 1万～5万円。

2) The award will be handed to the awardee on the first day of the conference (June 12, 2009) in Japanese yen. Awardees must attend the conference in order to receive the grant. 助成金は、学会で支給される。学会に参加しなければ、支給されない。)

Eligibility: 適格者

1) Be 35 years or younger on June 1, 2009. 2009年6月1日現在に36才未満である。

2) Be a presenter at the 14th Biennial IASBS Conference. 学会で発表者である。

3) Become an IASBS member by June 1, 2009. (Note: All presenters at the conference are required to be a member. Student membership fee of \$15/yr. is free the first year.) 2009年6月1日に学会員になること。(注: 発表者は会員にならなければならない。学生は、入会初年度は、会費無料。)

4) Have completed or currently enrolled in at least a Masters (or equivalent) program specializing in Buddhist studies, religious studies or related studies at an accredited academic institution. 仏教学、宗教学、または、関連分野の修士号(またはそれに匹敵する学位)を有する者。

Application: 申請に必要な提出物

1) Fill out the Application Form. 申請書の提出。

2) Personal resume or vitae (Not longer than 3 pages). 履歴書の提出。(日本語でも可。3ページ以内)

3) An essay of 800 words: a) area/s of specialization, b) the topic and summary of the paper to be presented, c) your future research plans, and d) ways applicant's studies can contribute to the advancement of Shin and/or Pure Land Buddhist Studies. (In English only)

800ワーズの作文：a) 専門研究分野、b) 発表の題名と要約、c) 研究の将来計画、d) 申請者の研究が、真宗または浄土教研究にどう貢献できるか。

Submit the above three items by January 31, 2009 to the following email address:

[contact@iasbs.net](mailto:contact@iasbs.net)

(If you do not get a reply confirming receipt within one week, please write to

[kktanaka@gamma.ocn.ne.jp](mailto:kktanaka@gamma.ocn.ne.jp) ).

2009年1月31日迄下記のメールアドレスに提出してください。 [contact@iasbs.net](mailto:contact@iasbs.net)

(もし1週間以内に受理の確認の返事がなければ、[kktanaka@gamma.ocn.ne.jp](mailto:kktanaka@gamma.ocn.ne.jp) へ連絡してください。)

For questions, please contact by email: 質問等には、下記に連絡して下さい。

Chairperson

IASBS Financial Assistance Committee

IASBS Headquarters

[contact@iasbs.net](mailto:contact@iasbs.net)

**Application for Financial Assistance to  
The 14<sup>th</sup> IASBS Biennial Conference  
第14回国際真宗学会大会参加 助成金  
申請書**

- 1) Name (名前):
  
- 2) Nationality(国籍):
  
- 3) Date of birth (生年月日)(Must be 35 years and younger as of June 1, 2009):
  
- 4) Name of affiliated institution and your present status(現在所属機関と職名):
  
- 5) Your primary thesis/dissertation adviser/s in graduate school (大学院での指導教官の名前):
  
- 6) Title and brief description of your Masters thesis and/or Doctorate dissertation(修士論文または博士論文の題名と簡単な要約):
  
  
  
  
  
  
  
  
  
  
- 7) Budget for participating in the conference(大会参加のための予算)
  - A) Expenses (travel and hotel costs)(支出額: 交通費、宿泊代):
  
  
  
  
  
  - B) Financial support from affiliated institution/s (if any) (所属機関による助成金額) (もしあれば):
  
- 8) Present address (現住所):
  
- 9) Telephone/Fax:
  
- 10) Email address(メールアドレス) (mandatory 必修):

## IASBS Japan District Workshop

### 国際真宗学会日本地区研究会

“Members are cordially invited”

“会員の皆様のご参加を心よりお待ちしております”

Time and Date: 1:00 - 6:00 PM, Saturday, 7 March 2009.

日時 : 2009年3月7日(土) 1時~6時

Location: Seiwa-kan 3F, Omiya Campus, Ryukoku University

場所 : 龍谷大学 大宮学舎 清和館 3階

Fees: Free of charge

参加費 : 無料

Language: Primarily in Japanese

使用言語: 主に日本語

Participants: Any IASBS members in good standing and invited guests.

(Members of the public are invited as observers).

参加者 : 国際真宗学会員、並びにゲスト(一般参加者は傍聴のみの参加となります。)

Format: One paper, followed by an extensive set of discussions among the invited participants.

形式 : 発表論文1本を基に招聘研究者間で議論する。

### Guiding Principles (基本姿勢) :

1. Aim: To help generate greater academic activity within the district and the entire association.

1 . 目的 : 日本地区、並びに学会全体における学術活動をより活発化すること。

2. Academic freedom: To seek understanding based on academic freedom, unrestricted by the concerns of any religious institution.

2 . 学問の自由 : いかなる宗教団体の利害に束縛されることなく、学問の自由に基づいて理解を深める。

3. Fairness: To be respectful to the views of others, allowing the airing of various points of view, regardless of age, social standing, academic ranking, gender, and/or philosophical orientation.
- 3 . 公正さ： 年齢、社会的地位、学術的地位、性別、哲学的傾向に拘ることなく、多様な見解の風通しを良くし、他の研究者の考え方を尊重すること。

## Schedule スケジュール

1:00 – 2:00 PM

A paper entitled, “A Contemporary Understanding of Amida, with a Focus on the Conflict between the Historical and Symbolic Interpretations” by Kenneth Tanaka (Professor, Musashino Univ. & President, IASBS)

発表論題： 「阿弥陀仏の現代的理解 - 歴史的解釈と象徴的解釈の対立を中心として」 ケネス・田中（武蔵野大学教授、国際真宗学会会長）

2:00 – 2:30 PM

Initial response by scholars whose names are cited in the paper. Prof. Daishun Ueyama (Emeritus Professor, Ryukoku Univ.), Prof. Chiko Naito (Professor, Ryukoku Univ.), Prof. Dennis Hirota (Professor, Ryukoku Univ.), Prof. Takeshi Kaku (Otani Univ.)

論文で話題となった諸学者からの応答発言 上山大峻（龍谷大学名誉教授）、内藤知康（龍谷大学教授）、デニス・ヒロタ（龍谷大学教授）、加来雄之（大谷大学准教授）

2:30 - 2:45 PM

Break 休憩

2:45 - 4:15 PM

Discussion I ディスカッション 1

4:15 – 4:30

Break 休憩

4:30 – 6:00 PM

Discussion 2 ディスカッション 2

6:30

Dinner together (optional, for those interested) 夕食（希望者のみ）

## GATHERING OF THE SOUTH AMERICAN DISTRICT

22 August 2008

Sao Paulo Hongwanji Betsuin

Fifteen people gathered for an IASBS sponsored event at Sao Paulo Hongwanji Betsuin. The members of the South American District hope that this will lead to a district level conference in the near future. Plans are being made to hold such a conference at an academic institution at the latest by 2010.

Speakers were Kenneth Tanaka (President, IASBS) and Gustavo Shogyo Pinto (Representative, South American District). Both addressed the role of IASBS and some of the critical issues in Shin and Pure Land Buddhist studies. People in attendance expressed a strong desire to work toward the realization of an active South American district, including the conference.

(要約： 8月22日ブラジル・サンパウロの本願寺別院で、国際真宗学会 南アメリカ地区主催の会合が行われた。国際真宗学会会長ケネス・タナカ氏及び南アメリカ地区代表のグスタボ・ピント氏の2人であった。集まった15名は、この会合をきっかけとして、今後、南米の地区大会を開くことを話し合った。)





***Report on the 12th European Branch Conference of the IASBS - Bad Reichenhall 2008***

I would first like to thank the Reverends Thomas Moser and Fons Martens for all their hard work in organising the European branch of the IASBS conference and making it such a success. I would also like to thank Dr Jerome Ducor, our Vice-President, for reading Professor Kenneth Tanaka's opening address to our conference and for all his hard work in promoting the aims of the International Association of Shin Buddhist Studies. We are also very honoured to have the presence of the Shinmon Kojun Ohtani and Shinourakatasama Lady Ruzumi.

The theme of our conference was 'May Peace and Tranquillity prevail throughout the World'. I was so impressed that all of the papers engaged with this important topic while coming at it from various perspectives. I was also pleased at the depth of conceptual thought expressed in the papers that we have heard over these past couple of days. Each presenter took a different facet of the concept of peace as their theme and related it to the central ideas of Shin Buddhism.

The Reverend Thomas Moser set the tone for the conference with his paper *May Peace and Tranquillity prevail throughout the World*. Moser was clear that, first, we must settle peace from within ourselves. His own contemplation of the theme brought him to a consideration of the similarities between different European philosophers and theologians, until the phrase almost becomes a universal mantra, 'The pure clear water that runs down a natural spring, searches its way, mingles with our tears and pain.'

The paper from Professor Hoyu Ishida focused on the deep meaning of Shinran's letter to Shoshin and, in so, doing focused on the complex political situation during the time of its writing. Again, however, he pointed to the need for an inward change being necessary before any outward change towards peace in the world can be achieved. As Ishida stated: 'Shinran asserts that one should first of all seek and aspire for the path and, once one is settled, one should aspire for peace in the world holding the nembutsu in one's heart, the core of an individual in Pure Land Buddhism.'

The Reverend Eiken Kobai again quoted the letter by Shinran in which he expressed the wish for peace and tranquillity to prevail throughout the world and for the Buddhist teaching to

spread. He posited the need for obtaining *shinjin* as a first priority and that only after this was it possible to engage in right social activity.

The next presentation also specifically stressed Shinran's viewpoint: *A reflection on 'May Peace and tranquillity prevail throughout the world' Shinran's letters and his Buddhist spirit*, by Professor Esho Sasaki. He quoted Shitoku Adrian Peel's, answering of the question:

'Being a Buddhist priest, what do you think about peace in the present confused world? Peel spontaneously answered, "I believe that peace in the world is possible to be realised. When people in the world recognise that our own beings are defiled with evil passions, then peace in the world will naturally be realised.'

The Reverend Tomasa Teramoto's *Conflict and Diversity of Religions - Christian Theology of Religion(s) and Buddhist View of Religion(s)* contained the call for Buddhism to respond with its own inter-religious theology, based on Jan van Bragt's lectures on the theology of religion at the Inter-religious Studies in Japan Programme:

'Theology of Religions cannot simply be a "Christian Theology". It must be a 'theology in the presence of the others', together with others. It must be a theology by Christians (subject) about the others (object) but, ideally, a theology by us all about us all.'

The paper by Professor Toshikazu Arai *Non-violence as the Universal Principle for Creating Peace* focused on peace and non-violence but also on its positive and negative aspects, and addressed the serious and growing problem of international violence. It was as important as Teramoto's paper in looking across religions and discovering that non-violence is at the core of each world religion's teaching. It was important in that it discussed how to actualise peace.

Dr Gregg Krech's paper took the listener from the more theoretical to the practical, focussing on his therapeutic work in Naikan ('looking inside'). Again, the focus was on the individual, but this time the individual in relationship: how an individual can become grateful for what has been given to him by others. At the heart of the ensuing peace there is to be found Great Compassion. Krech used the metaphor of the blue sky to express this: 'So how do we remember that the blue sky is always there on days when we are overwhelmed by the dark clouds of life?... the

blue sky is the collection of friends and family that love us and allow us to make a heartfelt connection with another human being.'

Two papers on the first day of the conference dealt with issues of translation between cultures, those of the Reverend Hidetsugu Takayama and the Reverend Angela Andrade. Such issues are particularly pertinent to our association which brings together scholars from different parts of the world. The first by Takayama was a historical piece and dealt with Otani Kozui's travels through Europe in 1899, describing in detail an earlier voyager with a keen interest in the religions of other peoples, and how his intense curiosity of comparative welfare systems enriched the beliefs of both Europe and Japan. In particular, his supreme concern was how Japanese Buddhism could become a global religion and how should Jodoshinshu relate to other world religions.

Andrade's paper was on *Learning with Translation of Buddhist Texts* and highlighted how translation could 'serve as a bridge between people and ways of thinking how it can be an exercise of delving into the limits and possibilities inherent in language and of moving towards mutual understanding among cultures.' This aim is an important and practical way of spreading peace throughout the world we live in.

Both Jackson Cheng and Chao Ti Wu's papers considered the wider context of Jodo Shinshu by considering the work of the Chinese Pure Land masters, Yin Kwan and Tan-Luan. They thus gave expositions of additional sutras; in particular, the Surangama and Agama sutras. Both, however, showed the importance of the light of Amitabha.

The Reverend Nobuyuki Kashiwahara took up this theme by describing the metaphor of the light being obscured by clouds in the work of Shinran: 'The light of Amida Buddha, which grasps living beings, is always illuminating (them) and dispels the darkness of their ignorance. Greed and hatred like the clouds and the fog, however, cover the sky of the true faith.'

Finally, the Reverend Fons Martens gave his thoughts from his wide experience about spreading the Buddha Dharma in practice in his paper *Building a Sangha: Professionalising Tips*. He gave a very real description of spreading peace throughout community.

All of these papers have something to offer to the academic study of Shin Buddhism at the present time and I would encourage the presenters to consider offering their work for publication in the IASBS journal 'The Pure Land.' Dr Eisho Nasu a member of the Editorial Committee is here with us in the conference.

It has been an exciting year for Shin Buddhist studies and I would particularly like to recommend to you the recent work by the Reverend Dr Jerome Ducor - *Shinran: Un Reformateur Bouddhiste dans le Japon Medieval* ('Shinran: Buddhist Reformer in Medieval Japan').

In the opening address, the good wishes of Professor Kenneth Tanaka, the President of our Association, were read. He mentioned the expansion of our society with the first ever conference of the Latin American District held concurrently with us in Sao Paulo in Brazil. Next year's 14th Biennial IASBS Conference will be held at Ryukoku University in Kyoto. To enable young researchers to attend this historic event, the Association has established a financial assistance program. I hope that delegates will bear this conference in mind.

It just remains for me to formally close the European Branch IASBS Section of the conference. Thank you.

Kenneth Mullen and Fons Martens - August 2008





---

**NEXT GENERAL CONFERENCE OF  
THE INTERNATIONAL ASSOCIATION OF SHIN BUDDHIST STUDIES  
12-14 JUNE 2009  
RYUKOKU UNIVERSITY**

The 14th Biennial IASBS Conference will be held at Ryukoku University in Kyoto between 12-14 June 2009. Please take this opportunity to share and exchange your ideas and thoughts on Pure Land Buddhism and Jodo Shinshu.

*In Appreciation*

On behalf of the IASBS, I wish to express my heartfelt appreciation to George Gatenby and the Horai Association of Australia for the financial support given to us in relation to the IASBS project to have the Pure Land Journal made available digitally by the American Theological Library Association located in Chicago. The Horai Association of Australia not only provided three copies of each of the back issues of the journal free of charge, but paid the nearly \$450 postage for sending the books from Australia. IASBS requires such show of support and dana in order to prosper. Thank you!

Kenneth Tanaka