

SHIN BUDDHIST

13

March 2022

IABC

Magazine of Shin Buddhists

SHIN BUDDHIST:

Magazine of Shin Buddhists

No. 13

March 2022

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EDITORIAL

It is with great sadness that we write to inform you of the passing of the following admirable and distinguished Dharma friends: Jim Pym (United Kingdom) October 20, 2020, Rev. George Gatenby (Australia) March 7, 2021, and Rev. Dr. Hisao Zuio Inagaki (Japan) June 6, 2021, respectively.

In this issue, we would like to recognize and pay tribute to our three Dharma friends and teachers, featuring internationally acknowledged Inagaki-sensei, whose guidance through his translations, academic works, and personal leadership shall always be remembered. I would also like to take this opportunity to express our appreciation to those who have contributed messages and tributes to these three Buddhist aspirants. Let us walk alongside them on the Buddhist path, guided by the Jodo Shinshu teaching.

And while writing this editorial, I received another sad news that our old Dharma friend, Ms. Lily Miyasato Horio of Hawaii, passed away in October 2021. During a trip to West Germany in 1958, Lily met Harry Pieper who was known as a “European myokonin” at his residence. Since then, she supported his German Shin Buddhist group by sending funds. In this journal, we include a tribute to Ms. Lily Horio.

Due to the COVID-19 pandemic, we are unable to hold in-person gatherings as we have done so before. There is, however, hope that the 20th European Shin Conference may be held in Dusseldorf, Germany. The staff members of the Eko-Haus der Japanischen Kultur are

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now examining feasibility of holding the European Conference. We will then be able to get together and meet, should conditions allow.

As always, it is in the hope of establishing a place for discussion and exchange, a place for “turning the wheel” of the Buddha-Dharma of Mahayana Buddhism that *Shin Buddhist* has come into being. We welcome articles, translations, essays and poems on subjects or topics relating to spirituality and inner life of Mahayana Buddhism. The pages of this magazine are open to exchanges of opinion and information, and to any suggestions that you, our readers, may have to help *Shin Buddhist* serve your spiritual needs.

Namo Amida Butsu

E. SASAKI

Editor in Chief

本願ノ報土ヲネカフヒト
 外儀ノスカタハコトナリト
 本願名号信受シテ
 寤寐ニワスルコトナカレ

弥陀ノ報土ヲネカフヒト
 外儀ノスカタハコトナリト
 本願名号信受シテ
 寤寐ニワスルコトナカレ

Kōsō Wasan (Hymns of the Pure Land Master, Master Genshin) 96
 Copied from *Shinran Shōnin Shinseki Shūsei* vol. 3, p. 247
 Calligraphy is believed to be by Shinbutsu, a disciple of Shinran Shōnin.

*Mida no hōdo o negō hito
Gegi no sugata wa kotonarito
Honganmyōgō shinju shite
Gobi ni wasururu koto nakare.*

(Kōsō Wasan, 96)

弥陀の報土をねがふひと
外儀のすがたはことなりと
本願名号信受して
寤寐にわするることなかれ

We who aspire for Amida's fulfilled land,
Though we differ in outward condition and conduct,
Should truly receive the Name of the Primal Vow
And never forget it, whether waking or sleeping.

Hymns of the Pure Land Masters (Kōsō Wasan) 96

The Collected Works of Shinran vol. 1, p. 386

Shin Buddhism Translation Series

Jōdo Shinshū Hongwanji-ha, Kyoto, 1997

A Reflection on the Wasan

Masafumi MORIWAKI

We who aspire for Amida's fulfilled land,
Though we differ in outward condition and conduct,
Should truly receive the Name of the Primal Vow
And never forget it, whether waking or sleeping.

(CWS, 386)

Looking back on these two years (2020-2021), I suppose that Amida Buddha's true fulfilled land has been a mental prop for me, more so than ever, though I have not been strongly conscious of that. It somehow comforts me to recall that the truth is there in Amida Buddha's fulfilled land, while I feel uneasy in this world full of uncertainty. The Land's peace and serenity, as I infer from the Three Pure Land Sūtras, brings calmness to me even when I see the chaos, much confusion and disturbance in this world. It may not actually be my aspiration for birth in the Pure Land, but now I find I need this subconscious reliance on its solid existence for my life... for me to go on, to 'hang in there' through life.

The epigraph here, the 96th of Shinran Shōnin's hymns paying homage to the Pure Land Masters, derives from the passage in Master Genshin's *Ōjōyōshū* (Essentials for Attaining Birth in the Pure Land). The original line in *Ōjōyōshū* recommends that, although we differ in outward condition and conduct, we should always keep Amida Buddha in mind, constantly being mindful and never forgetting it whether awake or asleep. Shinran Shōnin, in his adaptation, added the phrase "truly

receive the Name of the Primal Vow,” which is absent from Master Genshin’s original text.

The adverb “truly” of the phrase “truly receive” in the hymn is apparently a translation of the character 信 *shin*, the same character as in *shinjin*. I had simply understood, at first, that the added phrase means we should receive the Name from our sincere hearts, totally entrusting ourselves to it without doubt. I had been taking the word “truly” as referring to our attitude at the time of receiving the Name. So, I had assumed that the hymn’s message (truly receive and never forget it) should be a request or a requirement. However, I had second thoughts about the message, and take it differently now.

As for 信 *shin*, Shinran Shōnin discusses one thought-moment of *shinjin*, quoting the passage from the *Larger Sutra*, “All sentient beings, as they hear the Name, realize even one thought-moment of *shinjin* and joy, which is directed to them from Amida’s sincere mind,” in the chapter on *shinjin* in *Kyōgyōshinshō* (CWS, 110-112).

The word *hear* in the passage from the [*Larger*] *Sutra* means that sentient beings, having heard how the Buddha’s Vow arose—its origin and fulfilment—are altogether free of doubt. This is *to hear*. *Shinjin* is *shinjin* that is directed to beings through the power of the Primal Vow. (CWS, 112)

True entrusting mind, *shinjin* with joy, coming from Amida Buddha’s sincere mind, arises in us when we hear the Name, hear the Vow’s origin and fulfilment (how the Vow was made and accomplished). So, the truth (or true-ness) in *shinju* (信受, true reception) is something brought about by receiving the Name. That is how we “truly receive the Name

of the Primal Vow” and become totally free of doubt.

Hearing the Vow’s origin and fulfilment also entails becoming aware of the constant working of the Name to save us. Therefore, the hymn’s message is not just a request, but it is rather an encouraging message, and a reminder of the incessant action of the Name. We should “never forget” the Name of the Primal Vow, which is working on us continually (whether it be while we are awake or asleep) and working to save us inclusively (regardless of difference in our outward condition and conduct). This awareness of the Name of the Primal Vow in action, benefits us in our daily lives, giving us a feeling of security and carrying us through this disturbing and distressful world. To put it another way, we should feel secure and encouraged whether awake or asleep, by truly receiving the Name, keeping Amida Buddha in mind, constantly being mindful and never forgetting it.

Our current limited life during the pandemic sometimes seems dull and uncomfortable, and, occasionally, I feel as if I were going through a never-ending, long, monotonous tunnel, but I should listen to an encouraging call from Shinran Shōnin’s hymn: “Truly receive the Name of the Primal Vow” and “Never forget it.”

The message reaching me, I say to myself: “OK, look around, find something colorful and cheer up, keeping in mind and saying the Name of the Primal Vow!”

Namo Amida Butsu

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Eric MATSUMOTO, USA

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In Memory of Inagaki-sensei

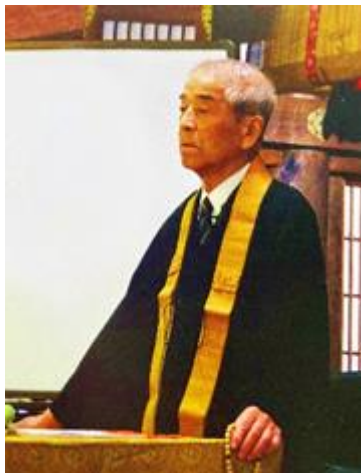


Rev. Dr. Hisao Zuio INAGAKI

1929-2021



Inagaki-sensei presenting a paper at Vienna in 1990



Inagaki-sensei giving a sermon at the Jokyoji, Nara, in 2010

Biography

Born November 4, 1929
Kobe, Japan

Died June 6, 2021 (aged 92)

Education

Kobe City University of Foreign Languages (B.A.)

Ryukoku University (M.A.)

University of London - School of Oriental and African Studies
(Ph.D., 1968)

Career

Lecturer in Buddhism, SOAS University of London (1969-1981)

Professor, Ryukoku University (1982-1998), Professor Emeritus
(1998)

Editor of *The Pure Land* (1979-2005)

Appointed, Numata professorship

University of California, Berkeley (1985)

University of Hawaii, Manoa (1989)

Leiden University, The Netherlands (1992)

Organizations

International Association of Shin Buddhist Studies

President (1993-2005)

Honorary President (2005-2021)

International Association of Buddhist Culture, Executive Director

Pure Land Mandala Study Group, Representative (1993-2021)

Jodo Shinshu Hongwanji-ha Shin Buddhism English Translation
and Editorial Committee

Jodo Shinshu Hongwanji-ha Shin Buddhism Portuguese Transla-
tion and Editorial Committee

Association of the Study of Buddhist Chinese Poems Representa-
tive (2013-2021)

Major Publications

- A Tri-lingual Glossary of the Sukhāvāṭīvyūha Sūtras* (1984)
- A Dictionary of Japanese Buddhist Terms* (1984, 1985, 1988, 2003)
- Anantamukha-nirhāra-dhāraṇī sūtra and Jñānagarbha's Commentary: A study and the Tibetan text* (1987)
- A study and the Tibetan text* (1987)
- A Glossary of Zen Terms* (1991, 1995)
- The Three Pure Land Sutras: a study and translation* (1994, 1995, 2000)
- The Three Pure Land Sutras (BDK English Tripitaka 12-II, III, IV, 1995, 2003)*
- The Amida Sutra Mandala: an iconography with the text of the Amida Sutra* (1995)
- T'an-luan's Commentary on Vasubandhu's Discourse on the Pure Land: a study and translation* (1998)
- Nāgārjuna's Discourse on the Ten Stages: translation and study of the verses and the chapter on the Easy Practice* (1998)
- The Website: "Jodo Mandala" (1998)
- Amida Dhāraṇī Sūtra and Jñānagarbha's Commentary: An annotated translation from Tibetan of the Anantamukha-nirhāra-dhāraṇī Sūtra and Tikā* (1999)
- Shan-tao's Kannenbomon: The Method of Contemplation on Amida* (2005)
- Kyogyoshinsho* (BDK English Tripitaka) (2006)
- Thus I have Heard from Rennyō Shonin (Rennyō Shonin's Goichidaiki-kikigaki)* (2008)
- Mandalas of the Three Pure Land Sutras* (2008)
- Liturg for Birth—Ojoraisan* (2009)

Major Translations of other Buddhist texts

Pratyutpanna-samādhi Sūtra

Shan-tao's *Pan-chou-san-mei-ching*

Kukai's *Sokushin-jōbutsu-gi*

Kakuban's *Amida-hishaku*

Hsüan-tsang's Version of *the Smaller Sukhāvativyūha Sūtra*

Kakunyo's *Shūjishō*

Gosei's *Myokonin Stories*

Awards

The Japan Association of Indian and Buddhist Studies Prize—8th Awards: June 11, 1966

Bukkyo Dendo Kyokai (BDK) Award—43rd Bukkyo Dendo Distinguished Service Award (2009)



EULOGY

Recorded and translated by a participant of the service

June 25, 2021

Jodo Shinshu Hongwanji-ha International Center Shishin Kyodo Hall

Michio TOKUNAGA

It was Inagaki-sensei who guided me into the world of English translation of Buddhist scriptures. To be precise, he encouraged me to join the translation project promoted at Ryukoku Translation Center that was being established as an institute of Ryukoku University in the 60s. Inagaki-sensei was then serving as the first Director of the institute. My life as a Buddhist scripture translator began thanks to Inagaki-sensei's guidance, and since then I have continued running after him who was always a step in front of me.

Inagaki-sensei was a great contributor to the entire Jodo Shinshu society in various meanings. In spite of his prestigious academic successes, he was one who always sat in the back row, not wanting to attract attention and focused on the task at hand.

There are two major Jodo Shinshu academic school groups within the Hongwanji-ha community. They are the Sekisen School made famous by Rev. Ohe Junjo and the Kūge School known for Rev. Kiritani Jun'nin. Among them, the Kūge School is known for its emphasis of Other Power of Amida Buddha. Inagaki-sensei and his father, Rev. Inagaki Zuiken followed another academic school, known as the Hōrai school. There is a proverb that says "Hōrai is even more Kūge-like than Kūge itself." In other words, followers of Hōrai School put importance in Amida Buddha's Other Power even

more so than those who follow the Kūge school. Needless to say, Inagaki sensei and his father, Zuiken sensei found great joy in encountering the Buddha's working.

Ryukoku Translation Center was launched engaging in English and Portuguese translations of Buddhist scriptures and at a time when many people seriously doubted feasibility of translating Buddhist texts into [Western] foreign languages. It was also when many foreign ministerial candidates from the US mainland, Hawaii, and South America began coming to Kyoto, Japan to study Buddhism and Jodo Shinshu Buddhism at Ryukoku University or Chuo Bukkyo Gakuin (Central Buddhist Seminary). Inagaki-sensei eagerly encouraged the students to get involved in his translation projects that were carried out at the Translation Center. He is a true pioneer. Because of his humility, I personally think it is quite doubtful that he has been praised enough for his achievements. Taking into account all that he has accomplished, he cannot be praised enough.

Rev. Prof. Michio (Ichido) Tokunaga
Dean, House of Academicians, Jodo Shinshu Hongwanji-ha

**The 49th Day Memorial Service for
Rev. Dr. Zuido Hisao Inagaki:**



Memorial Service and Tributes

July 24, 2021

15:00-18:20

Horai Kaikan, Kobe JAPAN

<http://horai.org/zuido-hisao-inagaki/>

**The 49th Day Memorial Service for
Rev. Dr. Zuio Hisao Inagaki**

OPENING WORDS

Ken'ichi INAGAKI

Thank you for attending the 49th Day Memorial Service for my late uncle, Rev. Dr. Zuio Hisao Inagaki.

My uncle was hospitalized for emergency treatment at the end of 2020 because of aspiration pneumonia. Serious symptoms subsided temporarily with drip-feeding, but it occurred again when a drip stopped. Finally, he had to go through nasal tube feeding. It should not be easy or comfortable, however, when we were finally allowed to see him and asked him “Do you have any pain?”, he made a little circle with his fore-finger and thumb trying to tell us “I’m OK.” He even tried to give us a smile.

The pandemic hindered us to see him as often as we wanted, and April 20 turned to be our last meeting. On that occasion as well, he gave us a gesture of that “OK” sign. I cannot forget his gentle face and clear eyes filled with genuine kindness that I saw on that day. Then, on June 6, we were informed that he passed away that evening.

For life, Uncle Zuio dedicated himself to share the Dharma with people across the world. Now I’m sure he made a reunion with his father and many other predecessors in the Pure Land, but I am also certain that they have already returned to this world to guide us and be with us even at this very moment.

It is my great pleasure that we are able to hold this memorial

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service together with all of you today. I would like to conclude my greeting with extending to you my sincere gratitude. Thank you very much.

Namo Amida Butsu.

Ken'ichi INAGAKI, Mourner
Horai Kaikan, Chief manager

SERMON (summary)

Kenji MIYAMOTO

It was my honor to officiate the funeral for Rev. Dr. INAGAKI Hisao in June. I'm MIYAMOTO Kenji, resident minister of Ryosho-ji Temple in Osaka.

Rev. Inagaki was not only a great Buddhist teacher at London University as well as Ryukoku University, but also an excellent translator who published dozens of English and Portuguese Buddhist translations. These translation works he produced are nothing but his children. In addition, they have been and will be communicating Amida Buddha's teaching to people beyond space, time and human race.

Rev. Inagaki did not want life-prolonging treatment. He was confident of his birth in the Pure Land at the end of his life. I believe this confidence comes from his unwavering reliance to Amida Buddha.

His legacy will remain forever in the hearts and minds of all who have encountered his guidance.

Reverend Kenji MIYAMOTO, officiator
Ryosho-ji, Resident minister

Tributes

A SPECIAL TRIBUTE

Esho SASAKI

Reverend Hisao Zuio Inagaki became ill and was hospitalized in the middle of November 2019. Due to the COVID 2019 pandemic, we were not allowed to visit him, and without having met him in person he passed away. It is my great regret.

Inagaki-sensei devoted himself to promoting friendship among the fellow overseas' sangha members in order to spread Jodo Shinshu in the world. In the 1980s, he established the International Association of Shin Buddhist Studies and the International Association of Buddhist Culture. He then encouraged and guided us to participate in the international events and activities. I was a little hesitant about putting myself on the international stages, but Inagaki-sensei encouraged me to take positive actions such as presenting English papers for the meetings of the European Shin and the IASBS conferences. Through his guidance, I was able to deepen friendships with many Dharma friends overseas.

Inagaki-sensei is now with us here and there, watching, protecting, and guiding us always.

Receiving sensei's guidance and protection, I would like to continue to walk the path for the prosperity of Buddha Dharma worldwide.

Namo Amida Butsu Namu Amida Butsu

Rev. Prof. Esho SASAKI
International Association of Buddhist Culture, President

A TRIBUTE TO A TRUE SENSEI

Jérôme DUCOR

I first met Reverend Inagaki Zuio Sensei in London on the occasion of the inauguration of the Jôdo-Shinshû Society of Great Britain by His Eminence Ohtani Kôshô (大谷光照前前門様) on 4th of August 1976.

The patriarch's escort (隨行長) at that time was Reverend Miyaji Kakue (宮地廓慧和上). And two days after the ceremony, Rev. Miyaji and Rev. Inagaki came to Geneva where they met my teacher Rev. Jean Eracle.

During these last forty-five years, Inagaki-sensei has been with them one of the essential supporters of Jôdo-Shinshû outside Japan and especially in Europe, within the framework of Hôraikai and IABC. On a personal note, I must express the deep debt of gratitude I owe to Inagaki-sensei. For me, he has been a mentor, a master, an example and a faithful friend. His translation work has indeed been an example to me of academic acuity and diligence in research.

I also think of his joint efforts with publishers, such as Nagata Bunshodo (永田文昌堂), to produce books of high quality. I will never forget the researcher in him. On the academic level, that goes without saying. But above all, Inagaki-sensei was a seeker on the path of awakening, whether in the footsteps of Shinran Shônin or by exploring the ways opened to him by Zen practice. In short, he was an example for the young student that I was. And moreover, he was willing to honor me with his friendship throughout these many years.

In fact, he was really what one could call a "master," a "sensei." I understand this beautiful word "sensei" (先生) as "one who has lived

(*sei* 生) an enriching experience before (*sen* 先) his students in order to share it with them. Inagaki-sensei has gone to meet all these great figures to whom we are, to whom I am deeply indebted. And my gratitude to him is merged with my gratitude to the Buddha.

Gasshô

Rev. Dr. Jérôme DUCOR
Resident minister of Jodo Shinshu: Shingyoji, Switzerland

A TRIBUTE FROM THE U.K. SHIN SANGHA

Enrique GALVAN-ALVAREZ

On behalf of the Shin Buddhist Fellowship UK, we would like to express our utmost respect and sincere condolences on the passing of our teacher and inspiration, Inagaki Hisao Zuio sensei.

On the occasion of this 49th day memorial, we take the opportunity to reflect and appreciate Inagaki-sensei's immense contribution to the spread and development of Jodo Shinshu Buddhism in the U.K. Since the late 1960s Inagaki-sensei was involved in transmitting Shinran's teaching in English, and he continued his propagation work until the end of his life. While he studied and worked at SOAS-University of London (1965-1981) he inspired many British seekers with a keen interest in Jodo Shinshu, generously hosting meetings at his own home. In 1976 he was instrumental in arranging the first visit to the U.K. of the Ven. Ohtani Kosho, who was at the time the Gomonsu-sama of our Hongwanji-ha tradition. As part of his visit, the Gomonsu-sama officiated the first *kikyoshiki* rites ever to take place in the U.K. The ceremony was attended by significant individuals in the history of Jodo Shinshu in

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Britain, such as Rev. Jack Austin and Mr. Jim Pym was also the co-founder of the Shin Buddhist Association of Great Britain in 1977. After his return to Japan in 1981, he continued corresponding with students and seekers in Britain, inspiring and supporting Rev. Gary Robinson on his path towards *tokudo* in 2012. Even as late as 2019 he was able to meet and offer advice to Rev. Enrique Galvan-Alvarez, one of the newly ordained ministers from the U.K.

However, Inagaki-sensei was not only a warm, inspiring and generous teacher, he was also a conscientious and brilliant scholar and translator. The breadth and depth of his translation work from Sanskrit, Chinese and Japanese is truly remarkable. Thanks to his indefatigable efforts many of us were able to encounter the Dharma and continue, to this day, to deepen our appreciation and understanding. His legacy continues, supporting and guiding many path seekers in the U.K. and beyond.

On his passing to the Pure Land, we are reminded ever more of our infinite debt of gratitude towards our teacher and guide, Inagaki Hisao Zuio sensei.

In Gassho

Namu Amida Butsu

On behalf of the Shin Buddhist Fellowship U.K.

Rev. Daichi Gary Robinson

Rev. Eshin Caroline Brazier

Rev. Kaishin Louella Matsunaga

Rev. Ocho David Quirke-Thornton

Rev. Kekai Enrique Galvan-Alvarez

Rev. Dr. Enrique Galvan-Alvarez

Shin Buddhist Fellowship U.K.: Chomon House

A TRIBUTE

HO Sai Yiu

Ladies and gentlemen,

Today, I give this memorial speech in sadness but with gratitude.

Dr. Inagaki, being the Fifth Teacher in Lineage of the Horai School of Shin Buddhism, was my *zenchishiki*, my teacher, and my friend.

There is no need for me here to detail how much he had done to propagate the Shin teaching during his life as I first met him soon after I took *tokudo* in 2004 at the Granvia Hotel and I was immediately struck by his overflowing warm kindness.

It transpired during our conversation, that when he was studying in London in the 1960's, I was also pursuing my studies in England.

Our reminiscence of the 'old days' soon brought us to feel why we had not met half a century earlier while at the same time were delighted, we did meet after all through our 'predestined fate.'

Time is not an essence.

Reverend HO Sai Yiu

Resident minister of the Hong Kong Horai Association Limited

IN MEMORY OF DR. HISAO INAGAKI

John PARASKEVOPOULOS

The death of Inagaki Sensei last month did not just mark the passing of my beloved Buddhist teacher. More significantly, it brings to a gradual close a special generation of scholars who were more than just academics in the conventional sense. Being a person of exceptional

shinjin, Sensei infused his writings with a richer dimension that reflected a profound awareness of Amida Buddha's working in his heart and mind. This will remain one of his enduring legacies and, I hope, something that will be emulated by the next generation of seekers.

I first came to know Inagaki Sensei in 1991 via an introduction by my dear dharma friend Rev. George Gatenby, who also left us earlier this year. For almost three decades, Sensei was my mentor on the Pure Land path. We collaborated on many dharma projects together and I was privileged to assist him in his landmark translation of The Three Pure Land Sutras, the *Kyogyoshinsho*, the *Shoshinge* and the writings of our tradition's patriarchs.

He also lent great support to my quest for *tokudo* ordination in 1994, at which he was also one of the lecturers on our training course. During this, and on numerous other occasions, I was touched by his many acts of generosity. He wasn't just my guide in the Dharma but also introduced me to the marvellous cultural world of Kyoto, which I came to love deeply.

Apart from the extensive opportunities I was privileged to have in studying Jodo Shinshu in person with Sensei, I greatly benefited from being introduced to the perspective of the Horai Association, founded by his father, Zuiken S. Inagaki (1885-1981). This group, which had its origins in the 'Dharma Thunder' school begun by Dangai in the 19th century, stated its objective as "revealing the essence of Shinran's teaching from the standpoint of the spontaneous working of Amida's Vow". I actually found this to be true from personal experience and thus came to appreciate the full force of this teaching in all its transformative power and universal significance. I will remain forever indebted for the

spiritual edification I received from Sensei and from the wonderful writings of his father. We will not see their likes again.

While there is much that must remain unsaid, I will conclude with the following observation. In this day and age, when so much of the Buddha's teachings have become degraded, it is rare to encounter authentic teachers that are both faithful to the tradition and capable of speaking to modern audiences who hunger for the true Dharma. Therefore, let us be thankful to our forebears who, like Inagaki Sensei, helped to transmit the precious light of Shinran's message to a world that finds itself lost and confused. We need this teaching now more than ever and so we should treasure the wisdom of those who have shown us the path to that which is 'true and real'. This is how I will remember this great master, whose abiding influence on my spiritual journey elicits lasting gratitude.

Namu Amida Butsu

Reverend John PARASKEVOPOULOS
Hongwanji Buddhist Mission of Australia

INAGAKI SENSEI'S SERVICE MESSAGE

Marvin HARADA

On behalf of the Buddhist Churches of America, may I extend our deepest sympathies and condolences to the Inagaki family, friends, and relatives. We in the BCA have benefited from his kindness and guidance over the years.

When I was a ryugakusei living in Japan, we invited Inagaki Sensei to my apartment for a "howakai." Sensei gave a wonderful message

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and then talked to a small group of ryugakusei from the BCA.

On a personal note, for my temple study class on the *Shoshinge*, I have used Sensei's translation and book as the main text. Many, many people will continue to encounter Jodo Shinshu through Sensei's numerous translations for decades to come. We are all deeply indebted.

Reverend Marvin HARADA
The Buddhist Churches of America, Bishop

IN MEMORY OF DR. HISAO INAGAKI

David MATSUMOTO

On behalf of the Institute of Buddhist Studies, I wish to convey my heart-felt condolences to the Inagaki family on the occasion of this 49th Day Service in memory of Dr. Hisao Inagaki.

My first encounter with Inagaki-Sensei took place in the early 1980s in Berkeley, California, when Dr. and Mrs. Inagaki were in residence at IBS. I remember his class on Shinran Shōnin's *Shōshin nem-butsuge* and *Wasan* very clearly, for they resonated with Inagaki-sensei's scholarly understanding of and religious insight into the Shin Buddhist teaching. Since that time, I was honored to have been taught, guided and inspired by him.

Inagaki-Sensei's impact on Pure Land and Shin Buddhist thought will never be forgotten. His ground-breaking English translations of the three Pure Land Sutras, as well as works by Nagarjuna, Vasubandhu, Tanluan, Daochuo and Shandao have given generations of students, scholars and ministers access to those primary Pure Land Buddhist sources. His dictionaries of Japanese Buddhist and Shin Buddhist

Terms continue to serve as indispensable study tools for every student and teacher at IBS. Furthermore, Inagaki-Sensei's influence on the Shin Buddhist Translation Series and its many achievements has also been unmistakable.

Moreover, the countless articles of profound religious insight published in the *Hōrai* Journal, particularly those of his father Inagaki Zuiken-Sensei and Inagaki Zuio-Sensei himself, have deeply influenced the spiritual lives of Shin Buddhists on many continents for a very long time.

Inagaki-Sensei was a truly wonderful scholar, translator and person of the *nembutsu*. We at the Institute of Buddhist Studies are grateful to have been beneficiaries of his scholarly work and religious guidance. Without question, the legacy of Dr. Hisao Inagaki will live on within the hearts and minds of Buddhist followers throughout the world.

Rev. Dr. David MATSUMOTO
The Institute of Buddhist Studies, President

**APPRECIATION AND REMEMBRANCE MESSAGE IN
HONOR OF REVEREND DOCTOR PROFESSOR HISAO
ZUIO INAGAKI ON THE OCCASION OF HIS 49TH DAY
MEMORIAL SERVICE**

Eric MATSUMOTO

At this 49 Day Service in memory of the late Rev. Dr. Prof. Hisao Zuio Inagaki, on behalf of the Honpa Hongwanji Mission of Hawaii, I would like to express our deepest sorrow and condolences. Although

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Sensei lived a long and full life of 92 years, I am sure there are many amongst us who have the similar feeling like many had when Sakya-muni Buddha, the World Hero passed away, that too soon has he passed into Nirvana. It expresses just how significant and impactful Sensei was and the magnitude of his contributions to so many people around the world especially the English-speaking community.

There are too many titles and works and held positions and affiliations by Hisao Inagaki Sensei to mention, individually, but from personal experience, and I am sure it is the same for many others, his "*The Three Pure Land Sutras: A Study and Translation*" and "*Thus I have Heard from Rennyo Shonin*," just to name two, are invaluable translated Pure Land Sacred Literature which so many continue to read, cite and quote to understand and share Jodo Shinshu. Also, as Japanese is not my native language, especially in the early stages of pursuing the Buddha-Dharma, I heavily relied on Buddhist dictionaries like Sensei's "*A Dictionary of Japanese Buddhist Terms*," and "*A Glossary of Shin Buddhist Terms*." These Buddhist dictionaries too, are a precious resource especially for non-native Japanese speakers learning Buddhism.

As I reflect upon his lifetime of dedication and all the work which Sensei had accomplished, I cannot help, but gratefully connect it with Shinran Shonin's quote from the *Passages on the Land of Happiness*, "I have collected true words to aid others in their practice for attaining birth, in order that the process be made continuous, without end and without interruption, by which those who have been born first guide those who come later, and those who are born later join those who were born before. This is so that the boundless ocean of birth-and-death be exhausted."

Rev. Hisao Inagaki was generous in so many ways. In 2014, due to his generosity, “The Saizo (Zuiken) and Hisao (Zuio) Inagaki Dharma Sharing Fund” or Inagaki Saizo (Zuiken) and Hisao (Zuio) Bukkyo Dendo Kikin [稲垣最三(瑞劔)・久雄(瑞雄)仏教伝道基金] was established in Hawaii Kyodan with the aspiration to help provide earnest individuals a means to share Buddhism through publication.

Last, but not least, I am sure we all agree that he was generous of himself, as he shared himself with others. He was a most sincere and respected scholar, teacher, guide, visionary, translator and friend of the Dharma. We will be forever grateful and we shall always remember his kind and gentle smile and demeanor as a person of Nembutsu. Thank you, Sensei for sharing your Dharma enriched life with us.

Namo Amida Butsu.

Reverend Eric MATSUMOTO
Honpa Hongwanji Mission of Hawaii, Bishop

MESSAGE FOR THE 49TH DAY MEMORIAL SERVICE FOR REV. PROFESSOR HISAO INAGAKI

Grant IKUTA

“As for me, I simply accept and entrust myself to what my revered teacher told me, ‘Just say the nembutsu and be saved by Amida’; nothing else is involved.” (From *A Record in Lament of Divergences*, *Shin Buddhist Translation Series*)

Hello everyone. I'd like to begin by expressing my condolence to the family and many Dharma friends throughout the world on hearing of the passing of Rev. Professor Hisao Inagaki. I was both surprised and

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honored at the same time when Rev. Imai from the Hongwanji International Department contacted me to say a few words on behalf of the Kyodan here in Canada.

Imai sensei told me that they had chosen myself to represent Canada, partially because of the long history that Inagaki-sensei had with my father, Kyojo Ikuta. They were classmates when my father went to study in Japan in the early 1950's. I remember the first time that I met Inagaki-sensei when I went to study in Japan, he mentioned that he and my father were friends from their post graduate days.

Upon hearing of Inagaki-sensei's passing, I contacted my mother who shared this story with me. She had heard it from my father. It was when both Inagaki-sensei and my father were in their first year of the master's program. I believe Inagaki-sensei was fresh from the Kobe International University and my father as a foreign student from Canada. Both were taking a master's degree in Buddhism at the Ryukoku University. They were taking a course together from professor Ryojun Fukaura, I didn't hear what the subject was on, but after the lecture both my father and Inagaki-sensei felt completely lost so they approached Fukaura-sensei to see if he could help them understand the lesson. Instead of helping them, the professor looked at the two young students and just said, “君たちには無理だろうな” or “I think it may not be possible for you to understand”. Who could have imagined from such a humble beginning that Inagaki-sensei would go on to become one of the leading authorities on Jodo Shinshu Buddhism? There is probably not one foreign student who has studied Jodo Shinshu Buddhism who has not encountered Inagaki-sensei's “*The Three Pure Land Sutras*” or not used Sensei's “*A Dictionary of Japanese Buddhist Terms.*”

We are truly indebted to the great legacy that Inagaki-sensei has created. The opening passage is from the translation of the *Tannisho* published by the Hongwanji Translation department of which Sensei was a major contributor. As Shinran Shonin has stated, "As for me, I simply accept and entrust myself to what my revered teacher told me, 'Just say the nembutsu and be saved by Amida'; nothing else is involved." For all who were fortunate enough to have known Inagaki-sensei or to even encounter him indirectly through his works, can we not say also that we too, "simply accept and entrust ourselves to what our revered teacher told us to recite the nembutsu and be saved by Amida."

Thank you, Inagaki-sensei, for your guidance and teaching throughout your life and thank you for giving me this opportunity to share my thoughts on this special occasion.

Namo Amida Butsu in Gassho,

Reverend Grant IKUTA
Resident minister of Steveston Buddhist Temple, Canada

A TRIBUTE

Marco YASUNAKA

I am Marco Yasunaka from South American District of Jodo-Shinshu Honpa Hongwanji in Brazil.

It was about 25 years ago at Ryukoku University in Kyoto that I first met Inagaki-sensei. As an international student I used to visit him and he always kindly guided me in studies.

Among a vast number of translations on Buddhism and Jodo-

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Shinshu, *A Dictionary of Japanese Buddhist Terms* was of vital importance for a person like me studying Buddhism.

I was given the opportunity to attend the Portuguese translation meetings at the Hongwanji International Center and studied the importance of each term used in the sacred texts. With what I learned through meeting with Inagaki-Sensei, I would like to continue the Portuguese translation of Shinshu texts.

Inagaki Sensei, I would like to express my deepest gratitude and appreciation for your guidance.

Reverend Marco YASUNAKA
Jodo-Shinshu Honpa Hongwanji of Brazil

A TRIBUTE

Angela ANDRADE

Inagaki-sensei was my teacher of true Buddha Dharma, warmly embracing me from the very beginning as he cared for others. The International Association of Buddhist Culture was a great encouragement for me to seek my path of research. Through the International Association of Shin Buddhist Studies, I further came to know him not only as the president of the Association but also as an eminent scholar of Jodo Shinshu. I was then able to meet many researchers and reverends from many parts of the world. Inagaki-sensei showed his ability of bringing all people together from academia and path-seekers.

When I decided to receive *tokudo* ordination, he was my initiator. A few years later after *tokudo*, I became a special student helping the translation of Shinran's writings into Portuguese at Ryukoku University through his support. I will never forget his kindness, and I understand

my life in Jodo Shinshu was brought about through meeting with Inagaki-sensei—that is *goen* or encountering.

With this willingness and determination, I will seek my path of Nembutsu thanking Sensei from the bottom of my heart.

Namu Amida Butsu Namu Amida Butsu

Reverend Angela ANDRADE
Jodo-Shinshu Honpa Hongwanji of Brazil

ZUIO HISAO INAGAKI, A FULL MOON BODHISATTVA

Shogyo Gustavo PINTO

Shinran referred to Devadatta as Bodhisattva. This implies that even within he who tried to kill the Buddha there is an expression of Infinite Light's Compassion.

Bodhisattva Devadatta and Bodhisattva Ananda treaded differently the same path. Bodhisattvas like Devadatta ignore that Infinite Compassion acts through them unobstructed by their blind passions. Merged in darkness, they create *gyaku-en*, heavy and difficult experiences through which the Dharma is indirectly taught. These are the new moon Bodhisattvas.

Bodhisattvas like Ananda, sincerely aspiring to serve life, and aware of their limited capacities, respond to the calling of Amida and receive the entrusting heart, empty like bamboo.

Without them knowing how, Infinite Compassion flows through them and bring about *go-en*, luminous experiences in which the Dharma is directly taught. These are the full moon Bodhisattvas.

It was summer 1984 in Kyoto when I was taken to meet the famous

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Professor Zuio Hisao Inagaki. The Primal Vow was taking a young fool by hand, as parents do with their children.

The fool expressed the impact of that encounter in a message to Kyoya Imai Sensei. The old fool I now am can, to this day, quote by heart the words that remain vivid in my memory.

The message said: "I learned in books that *myokonins* were illiterate. As illiterates are so rare in Japan nowadays, I was afraid the *myokonin* tradition would disappear. Yesterday I met an extraordinary man, a living example of how wonderful are the *myokonin*. Professor Inagaki is a marvelous *myokonin* in spite of having a Ph.D."

From 1984 until his birth in the Pure Land, every single encounter with Professor Inagaki was for me a *go-en*, a blessing of light and joy.

Invited by him to the Board of the International Association of Shin Buddhist Studies, for three decades I could witness his Bodhisattva presence sharing wisdom and compassion all over the world. Professor Zuio Hisao Inagaki was the full moon Bodhisattva for five continents.

Reverend Shogyo Gustavo PINTO
Jodo-Shinshu Honpa Hongwanji of Brazil

A TRIBUTE TO REV. DR. HISAO INAGAKI

Kenneth TANAKA

To many of us affiliated with the Institute of Buddhist Studies (IBS) and the Buddhist Churches of America (BCA), Dr. Inagaki is known as "Mr. IASBS"! That was because of all the people associated with the International Association of Shin Buddhist Studies, he had done more than anyone else for this only international academic association

affiliated with the Shin Buddhist tradition. Dr. Inagaki was the driving spiritual and administrative force from its inception and served as the Executive Secretary in support of the first two IASBS Presidents, Dr. Shinsho Hanayama and Dr. Masatoshi Nagatomi.

He, then, took the helm as President for many years, guiding and building up the association to its present state, comprised of six districts: Japan, Hawaii, North America, Europe, South America, and Oceania/East Asia. Also during his leadership, *The Pure Land*, the journal of IASBS, gained greater recognition within the field of Buddhist Studies, and membership reached its highest numbers. Thus, when I succeeded as President in 2005, my work was made much easier, but I felt the pressures of maintaining the same vibrancy and excellence that Inagaki Sensei left behind. I hope that I succeeded in not letting him down.

While I worked at IBS, we hosted three of the IASBS biennial conferences. Needless to say, it was a lot of work putting on such conferences, especially with the limited staff. At each of these conferences, Inagaki Sensei expressed his appreciation by inviting all of us conference organizing staff for dinner at some of the fancy restaurants in Berkeley. The dinners were enjoyable and symbolized Dr. Inagaki's appreciation for our work but also his encouragement for us to strengthen the IASBS presence in the U.S. One outcome of Sensei's encouragement is the IASBS gaining an affiliated status with the American Academy of Religion. By the way, I am quite certain that Inagaki Sensei paid for those dinners out of his own pocket. Such was just one glimpse into Sensei's love and concern for IASBS.

Finally, I must express my appreciation for how the IASBS served as a vehicle for my personal growth as a scholar, for my first

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presentation at an academic meeting was at the 1987 conference held in Berkeley. Since then, the IASBS conferences provided a comfortable and encouraging venue for me to share my research, which eventually led to some of my subsequent publications in Shin and Pure Land Buddhism.

There is much more that I wish to share about Sensei's contributions to the IASBS, but that would take up more time than I am allowed. What I will say, as I close, is that Dr. Inagaki will forever remain "Mr. IASBS" for many of us for a long time to come! Thank you, Sensei, for your bodhisattva-like work on behalf of IASBS.

Rev. Dr. Kenneth TANAKA
International Association of Shin Buddhist Studies,
Former President
Musashino University, Professor Emeritus

A TRIBUTE

Mitsuya DAKE

On this occasion of Hisao Inagaki-sensei's forty-ninth-day-service, I would like to express, on behalf of the International Association of Shin Buddhist Studies, our heart-felt and profound sorrow for your loss and our most sincere gratitude for the very kind and compassionate guidance that Sensei bestowed upon us.

Inagaki-sensei guided us generously with his exceptional linguistic talents and solid understanding of Buddhist thought in general, as well as his firm conviction in Shin Buddhism as a sincere and simple nembutsu follower.

A great many scholars and Jodo-shinshu followers in Japan,

Europe, North and South America, Oceania, Asia, and throughout the world have enormous respect for Inagaki-sensei's comprehensive academic knowledge and high-minded personality. We have all been able to encounter the true and real meaning of Shinran Shonin's words through Sensei's talks, books, and translated works.

We owe a debt of gratitude to Sensei for his life work. When I think of Inagaki-sensei, I will remember his ever-smiling face and compassionate eyes. Inagaki-sensei has been our true and skillful teacher and great predecessor on the path of nembutsu.

Rev. Prof. Mitsuya DAKE
International Association of Shin Buddhist Studies
President
Ryukoku University, Professor

MEMORIES OF INAGAKI-SENSEI

Hidenori KIYOMOTO

I have been teaching at Ryukoku University; I have been a treasurer of the International Association of Shin Buddhist Studies; and I have been working for the International Association of Buddhist Culture. All of these are closely related to and associated with Inagaki-sensei who initiated me into these vocations. Thanks to Inagaki-sensei, I owe sensei what I am today.

My involvement in the Portuguese translation circle at the Hongwanji International Center was also greatly due to Inagaki-sensei who let me join the group, and I have enjoyed the intimate and friendly relationship with other members on the committee.

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Sensei liked sweets. When he found Kyoto sweets he liked, he really enjoyed them with a beautifully charming and childlike smile. I still remember it.

The days I spent with such Sensei will never fade away, and I will treasure things he left with me. Sensei, I thank you very much.

Reverend Hidenori KIYOMOTO
Portuguese Translation Committee member
Hongwanji International Center

A TRIBUTE

Hirohide TOKO

I first met Inagaki-sensei in 1983 when I was still a graduate student. Following my brother's advice, I called on sensei to ask for advice about how to express Buddhist terms in Portuguese. Because of his amazing educational achievement, I felt a little awed before meeting him, but he listened to my concern with genuine kindness. Following this encounter, I was allowed to take his lectures on Buddhist scriptures in English at Ryukoku University even though I was not enrolled there.

This association with sensei guided me into another great opportunity the next year. I was fortunate enough to be appointed as a member of the Jodo Shinshu Hongwanji-ha Portuguese Buddhist Translation Committee that was launched in 1984 with Inagaki-sensei as its initial General Editor. Since then, I have been serving for this committee for 37 years. How much I learned from sensei; I will never know. I just humbly place my palms together saying the Nembutsu with deep appreciation for Inagaki-sensei.

Reverend Hirohide TOKO
Portuguese Translation Committee member
Hongwanji International Center

A TRIBUTE

Haruki SHIMADA

The bond between Zuio Inagaki-sensei and Jokyoji Temple can be traced back to the time of his father, Zuiken Inagaki-sensei. My predecessor, the former Jokyoji resident minister, Kazumaro Shimada received great dharma guidance from him for years.

This tie was transmitted to me while Jokyoji invited Zuio sensei to our temple's annual dharma seminar every fall for 21 years. We were also privileged to have his monthly mandala study session for 2 years. In addition, in 2013, the Association of the Study of Buddhist Chinese Poems was launched with him as its representative.

The following is a poem composed by his father, Zuiken Inagaki-sensei.

Whenever seeing a bird flying in clouds,
I imagine myself leaping up to the Pure Land
In the working of the Buddha's Primal Vow.

I sincerely believe that Zuio sensei is now going around the world guiding us to the Pure Land together with his predecessors, such as, the late Zuiken sensei and Koichi sensei.

Reverend Haruki SHIMADA
Jokyo-ji, Resident minister

A TRIBUTE

Yoshiki WATARU

I feel fortunate that I was able to receive Inagaki-sensei's guidance through the activity of *Shinhorai*, the Association of the Study of Buddhist Chinese Poems. What he stressed the most in composing Buddhist poems was to describe our straightforward impressions that we have in hearing the Dharma.

"Say something" is a well-known remark of Rennyō Shōnin. In Jōdo Shinshū Buddhism, to reveal one's own understanding or appreciation of the teaching is very important because it naturally guides that person to a Buddhist path. This is because every Buddhist term is originally endowed with Buddha's wisdom and compassion.

Inagaki-sensei never encouraged us to compose praise-worthy poems. He only expected us to reflect on how we accept Amida Buddha's working. I believe what he wanted to communicate to us was to express our appreciation of the Dharma in our own way and share them with others, and that is exactly what I would like to continue to do with others. Thank you.

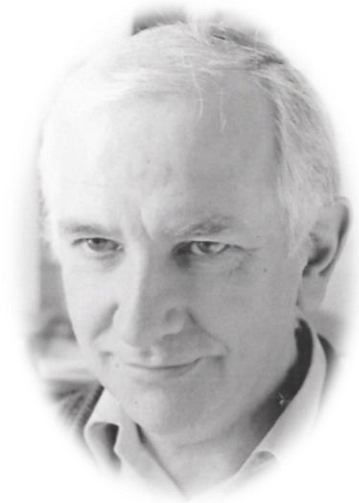
Reverend Yoshiki WATARU
Manpuku-ji, Resident minister



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Section II

In Loving Memory of



Jim Pym

1941-2020

A Man of Effortless Empathy

Daichi Gary Robinson

Jim Pym went into semi-retirement in 2013, and the first edition of *Pure Land Notes* that I compiled and edited was published in August of that year. In those early days of my tenure I struggled to find enough material to fill its pages, so I asked Jim if he would continue to write book reviews for it. He graciously agreed and in the ensuing years he contributed reviews of three or four books for each quarterly issue of PLN.

One of my fondest memories of Jim comes from those early days. Once, when we were discussing book reviews, I confessed that I couldn't read that much - at that speed, let alone write coherent appraisals on what I had read. Jim quipped, "You don't think I read them all, do you?" He went on to tell me that he scans the index, thumbs through the book to find one or two parts that he likes, and writes his review accordingly, concentrating on those bits he enjoyed or appreciated the most. Effectively, he never wrote a bad review.

Jim was the same with people. He could see the good in a person, and he was indiscriminate. No one was excluded, and he spread his effortless empathy evenly.

For many British and European Shin Buddhist, a shared and abiding memory of Jim would surely be the talk he gave at the 2014 Shin Conference, held here in my hometown of Southampton. It was not just the talk or even the words he was saying, but somehow a beautiful air

of calm came over the hall.

The whole of Jim's 2014 ESC talk was featured in a special Jim Pym Memorial edition of Pure Land Notes, published Winter 2020.

In the first part of Jim's presentation, he talks at length on the subject of impermanence. This was one of his favorite subjects and typically, even here he looked for areas of mutual interest between Buddhism and other cultures and religions. This first part of Jim's talk was more or less the sort of thing people would expect to hear at a Shin Buddhist conference. The same could not be said of the second part of Jim's talk when his style of delivery changes and it becomes a poetic meditation, called simply ***Namu Amida Buddha!***

Meditation is a subject that many Shin Buddhist go out of their way to avoid! Put simply, in the Shin way of thinking, meditation is seen as a 'self-power' practice and therefore, not Shin. Notwithstanding this, a Shin Buddhist would not tell someone they should not meditate, but they would say you don't have to. Why? Because, as Jim so simply said, we prefer to rely entirely upon the nembutsu.

Elsewhere in this issue of PLN Jim is described as a pioneer. How true this is! Jim gave his talk in 2014 and only now, six years later, mainstream Shin is just beginning to look for a way to accommodate meditation. Jim showed us a way a long time ago but reactions to his meditation were polarised. Some thought 'it was just not Shin' but the majority though it quite wonderful. When Jim finished it was as if we had just woken up from a dream! In this hushed atmosphere, someone close by asked, 'What just happened?' I had no answer!

In Loving Memory of Jim Pym

What happened that day at ESC17 will never be repeated. Jim's written words will no doubt remain in print for many years to come, but we will never again be bewitched by the words coming directly from his mouth to our ears. When he spoke, he became the creator of an intimate circular encounter between himself, the listener, and Amida.

Goodbye Jim. We will miss you enormously.

Reverend Daichi Gary Robinson

Representative

Shin Buddhist Fellowship UK and PLN Journal at Chomon House



Jim Pym with Joined Palms at ESC17, Southampton 2014

Obituary - Jim Pym

Annie Miller

Jim was born in Hastings, East Sussex on 5 January 1941 to elderly parents, Sam Pym and Eileen Carey. His mother was a devout Catholic and aspired for Jim to become a Priest. However, Jim proved to be unsuitable for Junior Seminary because he asked too many questions. But he soon became interested in Buddhism, and then came across Quakers by chance. He later studied to become a Buddhist priest. The fact that he left school at the age of sixteen with only two O-levels, makes his self-taught, life-long, study of comparative religion, leading him to become an acknowledged authority on the subject all the more remarkable.

Jim and Beryl, a nurse, were teenage sweethearts and were married in 1964. Their interest in spiritual healing started in their early twenties and was mentored by the great twentieth century English spiritual healer, Harry Edwards. They became early members of the National Federation of Spiritual Healers (NFSH).

Jim held down a variety of jobs after leaving school, including being a semi-professional musician, (double bass, guitar and banjo) playing in local folk and jazz bands, (he had a very acute ear for music). He and Beryl spent the best part of a year with the newly formed Findhorn Foundation in the late 1960s. On returning to London, Jim was appointed secretary to the London branch of the Vegetarian Society, then became assistant manager of Watkins esoteric bookshop, and around 1977, he became manager of the Friends Book Centre, Euston Road, which he

developed successfully. Later he moved to the publishing side of Quaker books, which involved him on trips to the USA meeting American Quakers, and sometimes Beryl was able to accompany him.

His influential booklet, *What kind of God, What kind of Healing?* was published in 1989. After being made redundant in the mid-1990's, he wrote three more acclaimed books in his accessible conversational style: *Listening to the Light*, 1999, Sessions; *The Pure Principle*, 2000, Sessions; and *You don't have to sit on the floor*, 2002, Rider.

In 2000, Beryl retired from being matron of two cottage hospitals in the Cotswolds, and they moved to Devon. As often happens when married couples retire, they sadly found that they had grown apart. They agreed to live separately but remained Best Friends for the rest of Jim's life.

Jim first met Annie, an NFSH Quaker member, retired academic economist and basic income advocate, while conducting a retreat in St Andrews in 2005. He moved to Edinburgh in October 2006, where he soon became an active and much-loved member of Central Edinburgh Quaker Meeting. He missed the presence of a Jodo Shinshu Buddhist Sanga in Scotland. He continued his healing ministry with local NFSH groups, the Friends Fellowship of Healing, and through distant healing, much of it requested by email. He continued writing, teaching, and conducting retreats, sharing his knowledge of comparative religion and mysticism, and inspiring people to learn to meditate and to be in touch with the Spirit within.

From about 2016, Jim suffered from pulmonary fibrosis, bravely

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borne while becoming increasingly frail. He was hospitalised following a fall at his home in August 2020, but was looking forward to being discharged on 23 October, to return home to his beloved books and music, when he contracted Covid-19 in hospital and died suddenly on 20th October. He leaves an enormous gap in the lives of many people.

Annie Miller

NFSH (National Fellowship of Spiritual Healing) Quaker member,
retired academic economist and basic income advocate



Jim Pym

10th European Shin Conference

Hoyu Ishida

Late in the 1970s, I was studying Buddhism and world religions in Cambridge-Massachusetts in the United States. My friend showed me an article about Shin Buddhist gatherings in the UK organized by Reverend Jack Austin and Professor Hisao Inagaki. A photo of Reverend Zuiken Inagaki was attached to it. This article gave me my first understanding of the flow of the nembutsu in Europe.

It was at the 10th European Shin Conference held in 1998 at Wadham College, Oxford in the UK that I came to know Jim Pym. When I heard that the Conference was going to be held at Wadham College, I was thrilled because it is the very place where more than a century ago Friedrich Max Müller (1823-1900) partially in collaboration with Nanjo Bunyu (1849-1927) from Japan first completed the work of translating the Three Pure Land Sutras into English. Müller as a professor of comparative philology at Oxford University was a Sanskrit scholar, a philologist, and a pioneer in the fields of Vedic studies, comparative philosophy, comparative mythology, and comparative religion. Nanjo went to Oxford to study Sanskrit in 1876 and there he learned European methods of Buddhist studies under Müller. Takakusu Junjiro (1866-1945) later also went to Oxford to study Sanskrit under Müller.

The Shin Conference at Wadham College was held from August 5th to 9th, sponsored and combined by the International Association of Buddhist Culture, the International Association of Shin Buddhist Studies, and the Pure Land Buddhist Fellowship. It was therefore, technically

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speaking, a conference of a mixture— of academic and practical—if there is any difference between the two. This was the intention of Jim Pym, who was the organizer of the event. The previous conferences had been divided into two parts: The International Association of Shin Buddhist Studies European Conference was followed by the European Shin Conference respectively. For the IABC, therefore, I had an opportunity to confirm the joint conference on phone ahead of time I was in Japan, while Jim was in the UK. When I called him, he said he did not want to disturb his wife, and that she was still sleeping and needed good sleep since she was working. He told me his telephone was near their bedroom and he could not talk loud or long. Though mortified, I felt then how decent Jim was to say something like this to a person he was not very familiar with like me. He was a gentleman to his wife as well as to me.

Jim had attended the 9th Conference in Düsseldorf, which was the first time he attended the ESC. Referring to the 9th Conference, he says he was “overwhelmed with the presence of so many people for whom Shin Buddhism was the essence of their lives and learning.”

In the opening of the report for the 10th ESC, Jim Pym tells how he volunteered to become the organizer for the 10th ESC while he was at the 9th ESC:

“Why not hold the next one in England,” I rashly said. “Oxford would be a good place, and I could help organize it.” Why or why will you not learn to keep quiet on such occasions. Maybe I will another time, for, if I am asked to comment on the 10th European Shin Conference in

a few words, my instinctive reaction is to say, "Never again!" But then I remember all the wonderful experiences, learning opportunities and deep friendships which the conference presented, and I am not sorry that I did it. So, maybe...sometime in the future...who knows?

Organising the conference such as this is a great learning experience in many ways. I learned about people, about organization, bureaucracy, and about decision-taking. But most of all I learned about Buddhism and Buddhists, and specifically I learned a lot about Shin Buddhism that I never could have learned in any other way. And I must admit that this last point is the most important, and that the opportunity to organise such an event was something that was quite unique.

For the 10th European Shin Conference, the then Shinmon Kojun Ohtani (now Monshu) visited Oxford from our mother temple Nishi Hongwanji in Kyoto, Japan and officiated the *kikyoshiki* confirmation rites. Four European residents received the *kikyoshiki* along with some members from Japan. Among the European residents was Reverend Daichi Gary Robinson who is now the representative of Shin Buddhist Fellowship U.K.: Chomon House. Gary also succeeded Jim Pym as editor of Pure Land Notes. I well remember Gary sitting solemnly on a chair in front of Shinmon Kojun Ohtani during the *kikyoshiki*. Reverend Kaishin Louella Lynn Matsunaga also received the *kikyoshiki* at the same time and gave a message of appreciation to Shinmon Ohtani on behalf of all the receivers. Louella later received the *tokudo* ordination rites in July 2019 at Nishiyama Betsuin in Kyoto. Out of 20 overseas candidates of the *tokudo* ordination rites four were from the UK. Along with Louella, Reverend Kekai Enrique Galvan-Alvarez, Reverend Ocho

David Quirke-Thornton, and Reverend Eshin Caroline Joy Brazier received the *tokudo* ordination. The UK now accounts for a large percentage of reverends in Europe.

Going back to the 10th Conference, as a treat, we enjoyed a bus tour to Shakespeare's birthplace. I had finished presenting a paper on "Nietzsche and Saṃsāra: Suffering and Joy in the Eternal Recurrence." Professor Taitetsu Unno (deceased 2014, age 85) gave me some advice about my paper after my presentation in the question-and-answer session, and I was seated with him and his wife in the bus. Professor Hisao Inagaki had given a welcome message on behalf of the IASBS, while representing the IABC, Professor Esho Sasaki had read a message for Professor Joryu Chiba (deceased 2008, age 87) due to his absence.

Recalling the conference overall, I was moved by the many distinguished guests and participants from all parts of the world and from various backgrounds who assembled and shared the same aspiration. It was a very successful and meaningful conference.

Jim Pym expressed what I felt about that conference in much better and more eloquent words, in the conclusion of his conference report:

Overall, the conference provided a kaleidoscope of memories and sensations. I am sure that each one who was there will have their own. I am also sure that, as organizer, I may have at times been too busy to appreciate some of the subtleties which impressed others deeply. Although my initiative—and only half joking—reaction is "Never again," I do not seriously believe that this is the whole truth. The memories of

deep exploration in a subject that means more to me as time goes by, of controversy that was stimulating but never got out of hand, and of the joyful feeling of being together with a group of people who were walking similar paths, will not go away. And above all, the possibility of seeing old friends again and making new ones is always a temptation.

When I met Jim Pym at Oxford for the first time at that conference in 1998, I was in awe. The very last time I met Jim Pym was at the 17th European Shin Conference held in Southampton in 2014. I noticed he was participating in the conference. He came to me and said, "I was told to ask you about this." I was not sure what he was after. He had some problem, but I unfortunately couldn't help him. We just exchanged a few words frankly and casually. Yet, he was distinctively outstanding. The moment he came up to me, I said to myself happily and excitingly, "Oh, here is Jim Pym!" He was a person of spirituality and embracement. We all deeply miss him.

Reverend Hoyu Ishida
University of Shiga Prefecture, Professor Emeritus

Shin Buddhist Memorial Service for Jim Pym

Kenneth Mullen

I knew Jim for many years. I first met Jim at the Buddhist Society of the UK in London, and over the years our friendship deepened and became stronger.

He was one of the main people who introduced devotional Pure Land Buddhism to the UK. And for many years edited the only UK journal in the field: 'Pure Land Notes'. His clarity, openness, and guidance for my own spiritual journey cannot be over-estimated.

It was Jim who encouraged me to take the *kikyoshiki* confirmation ceremony in Dusseldorf, at Eko-Haus, from the then Shinmon, now Monshu, Ohtani Kojun.

I also very much appreciated Jim's openness in linking both his Christian and Buddhist experience, allowing me to also attempt a reconciliation with both these elements of my spiritual journey.

I was also amazed by Jim's generosity. When I first encountered Shin Buddhism, Jim gave me this *onenju* which came from the Kyoto Hongwanji. And as before, so at the present time, every time I take part in a Shin Buddhist service, I will be remembering Jim.

Jim's main book on Buddhism: 'You Don't Have to Sit on the Floor: Making Buddhism Part of Your Everyday Life,' clearly illustrated Jim's no-nonsense approach to making Buddhism part of a Western way of life. In this book he presented a short meditation on the Bodhisattva of Universal Compassion.

I know that Jim was very attached to practices associated with this Bodhisattva, both in male and female form as Kannon in Japanese

In Loving Memory of Jim Pym

Buddhism, and Chenresig and Tara, in Tibetan Buddhism. And it was good to hear the 10-line Enmei Jukku Kannon Gyo chanted at Jim's Buddhist Memorial Service.

I would like to conclude by reading, in English, a passage from the Sutra on Amida Buddha, where the Buddha Shakyamuni describes the splendors of Amida's Pure Land to which people may go to when their time on this Earth is over.

[Short Reading from the *Amida Sutra*.]

Dear Jim, may you take your rest in the Pure Land of Infinite Light.

Dr. Kenneth Mullen
PhD, MLitt, MA Honorary Senior Research Fellow,
University of Glasgow, Scotland



Jim Pym at ESC17, Southampton 2014

Section III

**In Memory of
Reverend George Gatenby**



GEORGE ALFRED GATENBY

1943-2021

Eulogy for Reverend Gatenby

Adelaide (19 March 2021)

Rev. John PARASKEVOPOULOS

On checking an old diary entry recently, I discovered that it was actually 30 years ago this month that I first met George. While we had corresponded for a short while prior to that (via good old-fashioned letters sent in the post), our initial encounter occurred in Melbourne – he was on a business trip and I was visiting family so the opportunity presented itself for us to finally get together.

It was a marvellous occasion. I was immediately struck by George's jovial nature and his distinctive, irrepressible laugh – a far cry from the somber attitude often displayed by many Buddhists I had known. But what was particularly impressive was his passion for exploring the deeper meaning of life. It was refreshing to see such enthusiasm for the Buddha's teachings, brought alive so vividly in this extraordinary man. These qualities never left him; if anything, they became stronger with the passing of the years.

George led a fascinating and unconventional life, notwithstanding its many difficulties (which were very often considerable). While he was a successful businessman, he often struggled with the compromises and ruthless behaviour with which he had to contend. Being the gentle soul that he was, the cut-throat world of commerce was hardly his passion in life but this did not detract from his consummate professionalism. To his credit, he was a tough but fair negotiator with the big-chain supermarkets, always being firm and decisive when he had to be.

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He found a true vocation, however, in his spiritual journey. Before entering the world of business, George was an Anglican minister for about eight years. He quickly became a popular pastor who was renowned for his compelling sermons. During his time in the ministry, he joined the Oratory of the Good Shepherd, a religious order of priests and lay brothers, which satisfied the longing he had for a close-knit community, and which gave him a contemplative break from the often-distracting preoccupations of a busy parish life. George described to me the sense of belonging and fulfilment he felt among the kindred spirits in that group.

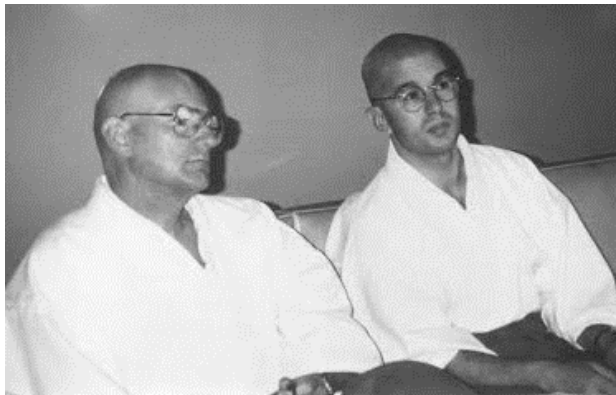
And yet, he was never entirely at home in the Christian tradition. While having come to value many of its theological and liturgical treasures, George found himself gradually drifting towards the East for greater spiritual sustenance. This was brought on by his providential encounter with Max Mueller's 19th-century translation of the *Sutra on the Buddha of Eternal Life*. While his transition to Buddhism didn't happen overnight, he was already finding himself thinking in Buddhist ways even while serving as an Anglican clergyman. After a while, this tension became too much, and he felt the need to take decisive action.

Despite his doubts, leaving the comfort and security of a welcoming parish where he was held in such high regard would have been a difficult decision. For someone with limited work experience beforehand, job opportunities for ex-priests were severely limited. Nevertheless, he finally made the break from the Church of England and cast himself into a world of perilous uncertainty. After a series of odd jobs and colourful experiences, George finally entered the mercantile realm and

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established himself as a sales representative with Capilano Honey where he worked successfully for many years.

Following our first meeting back in 1991, my friendship with George flourished and we both ended up forming a strong relationship with the renowned scholar Dr Hisao Inagaki, with whom we collaborated on many projects including the translation of many Buddhist texts into English. A few years later, Inagaki Sensei brought to our attention that our mother temple in Kyoto was running an ordination program for foreigners and encouraged us to apply. This was only the second time such a rare opportunity was being offered (the previous one was ten years earlier). So, with the support of many friends in Japan and Rev. Murakami (the inaugural minister in Sydney and former Bishop of Canada), George and I received *tokudo* ordination in October 1994.



Revs. Gatenby and Paraskevopoulos during their tokudo ordination.

It was an unforgettable experience for both of us and we were delighted to travel to Kyoto in 2019 to mark the 25th anniversary of that

very special occasion. Furthermore, George became the first Australian to receive the higher ordination rank of *kyoshi* in 2011.

Upon his return from Japan, he started to ramp up his teaching activities. George established a little *dojo* from his home here in Adelaide which, while certainly modest in its numbers, punched way above its weight when it came to the quality and depth of this group's discussions. Around the same time, he embarked on what was to become his *magnum opus*; a monumental commentary on Shinran's hymns (which amount to over 350). It took George almost ten years to write and refine these exquisite pearls of wisdom; a feat that has never before been attempted in English (or possibly even in Japanese).

One of the things that I would like to do, as a tribute to George, is to oversee the publication of this work in book form rather than simply having it squirreled away on the internet. It deserves no less than to appear in a nice hard-bound edition in three volumes housed in a proper box case. A major endeavor to be sure but one in which I hope friends in Japan and the United States might be able to assist.

George was also an avid broadcaster, having presented a regular program of classical music on 5MBS-FM for many years, which had quite the following. He ended up being the station manager for a while, a position he undertook conscientiously and with great enthusiasm.

It feels like a very long time ago since George first mentioned his cancer diagnosis to me. He often made light of his condition (while remaining fully conscious of the long-term implications) and took it in his stride in a very stoic manner but not without a little dark humour. He

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always maintained that he was in good medical hands and had only the highest words of praise for his oncologist who appeared to look after him very well.

George seemed to be travelling quite well for most of his period of illness, although he was – more recently – reporting increasing difficulties when walking and, eventually, with mobility in general. Following a fall at home, he was admitted to hospital for immediate care and general observation but, when things looked more serious than initially thought, he was transferred to Mary Potter Hospice in North Adelaide which is where I spent a couple of precious afternoons with him in the middle of February.

During that brief time, we had some wonderful discussions tinged, as they were, with George's poignant reflections on mortality. When people approach the end, they start to think about their lives and wonder about the legacy they've left behind. He told me how hard he had tried to share the Buddhist teachings with others as best he could. It was very moving to see how much he cared for the spiritual well-being of people and to see them nourished by life's deeper truths. Despite the self-deprecating assessment of his own achievements, it has become very apparent – in speaking to various people since his passing – that he had a far-reaching impact on many; to a far greater extent than he himself could have imagined.



With Inagaki Sensei in October 2019 on the 25th anniversary of Reverend Gatenby's ordination.

And yet, all our hidden fears and vulnerabilities come to the surface when we approach the end. This is the reality of our human condition, and it is inescapable. We are not just lofty disembodied spirits but messy flesh and blood beings with hearts that cry out for love, sympathy and understanding. Even though I saw a more emotional and fragile side to George when I visited him at the hospice, there was never any doubt about his spiritual strength throughout this ordeal. It's as though he constantly felt the embrace of Amida Buddha, which never lets us go, even while he struggled, physically and emotionally, with this debilitating and very cruel disease.

In Memory of Reverend George Gatenby

This reminds me of the powerful message in *Tannisho*, the most influential spiritual text in Japanese history. In its famous ninth chapter, we are confronted with the pastoral problem of how to face our final moments, given our understandable anxiety at the terrifying prospect of our demise. In response to a concern by a disciple that he didn't feel great joy in attaining the Pure Land of Nirvana at death as promised in the sutras, Shinran reassured him that this was perfectly normal and that he too often felt that way, saying:

It is hard for us to abandon this old home of pain, where we have been transmigrating for innumerable aeons down to the present, and we feel no longing for the Pure Land of peace, where we have yet to be born. Truly, how powerful our blind passions are! But though we feel reluctant to part from this world, at the moment our karmic bonds to it run out and helplessly we die, we shall go to that land. Amida Buddha pities especially the person who has no thought of wanting to go there quickly. Reflecting on this, we feel the Vow of great compassion to be all the more trustworthy and realise that our attainment is settled.

George was my closest friend as well as a spiritual father figure to me. He was an immense help when I struggled with my spiritual path as a young man and his compassionate guidance always kept me on the right track. He had a deep understanding of people and their troubles and was always generous with his time. His humour was infectious as was his deep love of the Dharma, which enriched his life so much and gave him great joy. If nothing else, George taught me the supreme

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value of having a sacred orientation in our all-too ephemeral lives on this planet.

George was an outstanding pioneer of Shin Buddhism in not only this country but the West generally. He was way ahead of his time, in so many ways, but often trod a lonely path in light of the misunderstandings that often beset this largely unexplored tradition.

Finally, I would also like to make a special mention of Roy, George's life-long partner. This unassuming, humble, reticent and deeply considerate man has been a real rock throughout the difficult process of supporting George during his illness. I have had nothing but profound admiration for his quiet strength and amazing resilience during this very tough time.

Thank you to all of you for being here today to farewell our beloved George and for being his friends. May we take away with us some of the warmth, compassion, wisdom and benevolence that this splendid and remarkable man brought into our lives.



Hoonko service (2003) at the Hongwanji Buddhist Mission of Australia.

Messages of Condolence for Rev. Gatenby

I will always remember George as a warm presence in my life. Friend and teacher to me, he exemplified the concept of 'fellow-practicer' – open and accepting of everyone as we all walk together the path of the Dharma. As you all know, George was not only a pioneer and leader of Jodo Shinshu Buddhism in Australia, but also a leader in the broader Australian Buddhist community, but I was fortunate to know him as well in a more personal way.

George taught us all with his well-prepared Dharma talks and his extensive commentaries on Shinran Shonin's writings, but he taught us as much, or more, with his friendship and conversation which demonstrated that he lived his life embraced by Amida Tathagatha's vow. As Master T'an-luan's words teach us: 'There is no other path other than living in one and the same Nembutsu.' George's life taught me the same thing.

In deepest gassho and with much love, farewell Reverend George Gatenby.

Rev Dr Mark HEALSMITH

Please accept our deepest condolences from the International Association Buddhist Culture on the passing of Reverend George Gatenby.

He visited the Hongwanji just on the 25th anniversary of his ordination in October 2019. During this happy occasion, we had a wonderful discussion with dharma friends from Australia and Japan.

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I am sure he is now working in the Pure Land on our behalf, leading us on the Nembutsu way.

Rev Esho SASAKI (IABC)

I recall with much pleasure spending time with George and Roy at their lovely home and garden in Adelaide along with the warm hospitality and the long friendship of them both over many years.

I met George through Jodo Shinshu many years ago and he helped me along the way when I floundered a bit. He was also in Japan in Kyoto when I took *kikyoshiki* at the Nishi Hongwanji and encouraged me along the way. George also helped me with coding our Shin websites which I developed and now maintain. He was also interested in my musical life and in the progress I was making on the traverso flute which I took up three years ago.

I hope that he may rest peacefully in Amida's Land of Eternal Light.

Mr Graham Yutetsu RANFT

Section IV

Essays and Poems



“*mushin* 無心—No mind”

Written by Inagaki-sensei

Three Birds with One Stone

Eisho NASU

It was a sunny day in early summer of 1966 when my parents took me to the Port of Kobe. I was five years old then and expecting something big. I was carried on to a cargo-passenger ship named Sabbath Kirk moored in Kobe Harbor. Suddenly the ship blew a big whistle which hurt my ears. I started crying, and my father had to take me off the boat, which is all I remember now. Later my father explained to me that that was the day Inagaki-sensei, soon to be Dr. Inagaki, departed to London. As he later told me, it was not very common to take a boat from Japan to England even half a century ago, but he ventured to do so because he wanted to immerse himself in the manners and customs of England before he arrived in London, and three weeks on an English ship was to him a great opportunity.

After completing his teaching career as a highly respected scholar in Buddhist Studies at SOAS University of London, he returned to Japan in 1981 when his father Rev. Zuiken Inagaki passed away, and he began teaching at Ryukoku University. A few years later, I met Dr. Inagaki again, when I started my graduate work in Shin Buddhist Studies at Ryukoku. While attending his classes at Ryukoku, he told me that there were three reasons why he wanted to continue his graduate studies in London and how he managed to convince the committee in the final interview at the British Council, which awarded him a full scholarship to study Buddhism in England.

First, he wanted to improve his skills in English. Second, he felt

that he needed to work with scholars in England to complete his academic studies by focusing on Mahayana scriptures in Sanskrit and Tibetan languages. And third, he had a dream to introduce and disseminate the teaching of Shinran Shonin to people in Europe. At the interview, he told the committee that, although everyone knows the usual proverb, “two birds with one stone,” he was aiming for more and would like to catch “three birds with one stone.”

It seems that he had already caught one bird even before he went to England. His MA thesis submitted to Ryukoku University in 1955, “Truth of the True Pure-Land Buddhism” written in English.¹ He had also contributed four articles in English to the *Journal of the Japanese Association of Indian and Buddhist Studies* between 1960 and 1965², and he was awarded the Japanese Association of Indian and Buddhist Studies Prize in June 1966³ just before departing to London as a British Council scholar.⁴

Also before going to England, he had become acquainted with the world-renowned Sanskrit scholar Prof. John Brough, whose lectures he attended at Kyoto University in 1965. His mentorship continued after he moved to St. John College, Cambridge University. With Prof. Brough’s guidance, he was able to study with numerous leading scholars in

¹ See *Ryukoku Daigaku Ronshū: the Journal of Ryukoku University*, 352 (1955), p.143.

² In addition, he also published one Japanese article to the *Shūgakuin Ronshū: The Journal of the Institute of Shin Buddhist Studies*, in 1962, and three English articles to *Shinshūgaku: Journal of Shin Buddhist Studies* in 1962 and 1964, and to *Ryukoku Daigaku Ronshū: The Journal of Ryukoku University* in 1965.

³ See “The JAIBS Prize” (<http://www.jaibs.jp/en/prize>).

⁴ Inagaki-sensei was a lecturer at Ryukoku University and also supervising translation projects at Ryukoku Translation Center before he left for London. See *Ryukoku Daigaku Ronshū: the Journal of Ryukoku University*, 383 (1966), p. 94.

Buddhist Studies residing in England then, including Prof. Sir H.W. Bailey at Cambridge, Dr. Stanley Weinstein, and Dr. D.L. Snellgrove, both at SOAS. As a result, he easily caught the second bird by completing his dissertation within just two years in 1968.⁵

As for the third bird, after he finished his Ph.D. dissertation and was teaching at SOAS, he started a well-thought-out plan to organize European Shin Buddhist followers. In collaboration with Rev. Jack Austin, he organized the Shin Buddhist Association of Great Britain in 1976.⁶ Three years later, he successfully launched a journal, *The Pure Land: Journal of European Shin Buddhism*, in June 1979, to unite the members of the Shin Buddhist community by providing them much needed resource, including academic articles, translations, comments, and news. The following is a poem inserted in the “Editorial” of the very first issue of *The Pure Land* that demonstrates how Inagaki-sensei felt about the birds he caught in England and released into the skies of London.

Do I enjoy the Dharma alone?

The Dharma overflows my heart.

Do I spread the Dharma in the world?

The Dharma already fills the whole Universe.⁷ Namo Amidabutsu

Here is an additional list of wittings by Rev. Dr. Hisao Inagaki between 1960-1968.

⁵ See “Forewords,” in Dr. Inagaki’s dissertation. His dissertation was published later in two parts in 1987 (*The Anantamukhanirhāra-dhāraṇī Sūtra and Jñānagarbha’s Commentary*) and in 1999 (*Amida Dhāraṇī Sūtra and Jñānagarbha’s Commentary*).

⁶ Kokusai Bukkyō Bunka Kyōkai, ed., *Yōroppa ni hirōgaru onenbutsu: Yōroppa nembutsu denpa shōshi* (Kyoto: Nagata Bunshōdō, 2010), p. 34.

⁷ *The Pure Land: Journal of European Shin Buddhism*, vol. 1, no. 1, p. 1.

“Truth of the True Pure-Land Buddhism,” MA thesis, Ryukoku University (1955)

“The Cause for the Birth in the Pure Land as shown in the Original Texts of the *Sukhāvāṭīvyūha-sūtras*,” *Indogaku Bukkyōgaku Kenkyū: The Journal of the Japanese Association of Indian and Buddhist Studies* 15 (1960), pp. 41-42(L).

“On the Concept of ‘Avinivartaniya in Pure Land Buddhism,”” *Indogaku Bukkyōgaku Kenkyū: The Journal of the Japanese Association of Indian and Buddhist Studies* 19 (1962), pp. 56-59(L).

“The Adoption of the Buddha’s Life Pattern in the Ten-Bhūmi Systems,” *Indogaku Bukkyōgaku Kenkyū: The Journal of the Japanese Association of Indian and Buddhist Studies* 22 (1963), pp. 80-85(L).

“Amida’s Jātaka and His Vows in the *Karuṇāpuṇḍarīka Sūtra*,” *Shinshūgaku: Journal of Shin Buddhist Studies* 31 (1964), pp. 1-20(L).

“Padma-symbolism in Pure Land Thought: With Particular Reference to the Modes of Birth,” *Indogaku Bukkyōgaku Kenkyū: The Journal of the Japanese Association of Indian and Buddhist Studies* 25 (1965), pp. 48-51(L).

“Glossary of the Smaller *Sukhāvāṭīvyūha Sūtra*,” *Ryukoku Daigaku Ronshū: The Journal of Ryukoku University* 379 (1965), pp. 66-90(L).

“Exposition on the Merit of the Samādhi of Meditation on the Ocean-Like Figure of Amida Buddha,” *Shinshūgaku: Journal of Shin Buddhist Studies* 33&34 (1966), pp. 1-9(L).

“A Study of the *Anantamukhanirhāra-dhāraṇī Sūtra*, *kārikā*, and *ṭīkā* with an Edition and Translation of the Tibetan Texts.” PhD thesis (1968) SOAS University of London
(DOI®: <https://doi.org/10.25501/SOAS.00029729>)

Japanese Articles

“Jō, ichijō, ichijōkai ni tsuite” (On the Concepts of Vehicle (*yāna*), One Vehicle (*ekayāna*), and the Ocean of One Vehicle), *Shūgakuin Ronshū: The Journal of the Institute of Shin Buddhist Studies* 40 (1962), pp. 366–381.

“London daigaku ajia afurika kenkyūsho shozō Daimuryōjukyō bonpon ni tsuite” (A Sanskrit Manuscript of the Larger *Sukhāvati Sūtra* Stored in London University, School of Oriental and African Studies), *Ryukoku Daigaku Ronshū: The Journal of Ryukoku University* 384 (1967), pp. 109-110.

The first of the two Japanese articles is based on Dr. Inagaki's graduation thesis submitted to the Institute of Shin Buddhist Studies (Shūgakuin) at Jōdo Shinshū Hongwanji-ha. The second article is a brief report on a Sanskrit manuscript of the *Larger Sūtra* that he found and examined at the SOAS library upon his arrival at London University in 1966.

Reverend Eisho Nasu
Ryukoku University, Professor

SHAKYAMUNI and AMIDA¹

Hisao INAGAKI

I

Whether a Buddha appears in the world or not, the Dharma exists at all times. It is the eternal and immutable Law beyond all relative laws in diverse fields of human and natural sciences, and yet it encompasses and permeates all existences and living beings, regulating their states of existence, courses of action, etc. He who realises the Dharma in its full implication and to its profoundest depth is a Buddha. He is the Lord of Dharma, to whom there remains no secret of the universe yet to be revealed; he is the Revealer of Dharma, able to expound it at different depths to suit different levels of understanding.

During the forty-five-year period of his mission, Shakyamuni revealed the Dharma in various ways—sometimes in spoken words, sometimes in unspoken, intuitive methods of communication. The enormous amounts of scriptures which exist in each of the Theravada and Mahayana traditions bear witness to the extraordinary scale and the unfathomable depth of the Dharma to which the, Buddha was enlightened. The Dharma, being in itself beyond logical analysis and verbal expression, is better explained in symbolic and metaphorical terms. As one understands its more subtle aspects, one goes farther away from the domain of logic. We read about innumerable Buddhas, their lands, and their activities in Mahayana scriptures, which appear fantastic and unreal to ordinary minds. However, as our understanding deepens, we

¹ This essay was originally published in the *Pure Land: Journal of European Shin Buddhist*, vol.1, no. 1, in June 1979.

come to accept the indisputable reality of their existence.

It is true that Shakyamuni revealed the Dharma to man, but it is equally true that the Dharma manifested the Buddha. The Buddha's quintessence is the Dharma, and speaking from the side of the Dharma, Buddhas are its manifestations in personality. Similarly, as regards the relations between different Buddhas, one Buddha reveals other Buddhas, and other Buddhas in their turn reveal the one Buddha. They assume different forms and perform different functions, but always for the benefit of all people; again, all are spontaneous and wonderful workings of the Dharma.

II

Once Shakyamuni dwelt at Vulture Peak in the outskirts of Rajagriha with an assembly of many monks and bodhisattvas. When the time came for him to reveal Amida's Dharma, he entered Amida Samadhi in which he became one with Amida. His disciple Ananda marvelled at his extraordinarily glorious countenance and asked him why it was so. This led to the preaching of the *Larger Amida Sutra* (the *Larger Sukhavativyuha Sutra*), which, according to Shinran, was indeed Shakyamuni's primary objective in appearing in the world.

Many, many kalpas (aeons) ago, there lived a king in a distant country. On seeing the Buddha named Lokeshvararaja ('World-Sovereign-King'), he resolved to become a Buddha like him. Having renounced the world and become a monk, called Dharmakara ('Dharma-Storage'), he made vows, forty-eight in number, including those aimed at establishing a supreme Buddha-Realm, becoming a Buddha of infinite light and life, and enabling those who would put their faith in him

and calling on his name to be reborn in his Buddha-Realm and attain Buddhahood. Thus, he became a bodhisattva—a seeker of supreme wisdom—and began to perform various spiritual practices known as the Six Perfections, thereby cultivating wisdom and accumulating merit required for achieving his aim. The period of his practices extended for myriads of kalpas during innumerable incarnations.

The description of the whole programme of the bodhisattva's unusual career indicates the profundity and subtlety of the Mahayana Dharma, culminating in the manifestation of the wondrous spheres of Buddhas to which bodhisattva practices eventually lead.

Dharmakara's vows and practices were bound to bear fruit. Bewildered by the unprecedented scale of the bodhisattva's practices, Ananda asked Shakyamuni whether Dharmakara was still a bodhisattva or whether he had already attained Buddhahood. At this the Buddha revealed that Dharmakara had become a Buddha some ten kalpas earlier and that his Buddha-Realm was in the West, adorned with all kinds of treasures and filled with pure, serene light. Dharmakara is now a Buddha a Buddha of infinite light (Amitabha) and infinite life (Amitayus); combining the two into one name, he is called Amida. His light encompasses the whole universe and embraces all living beings in it; it dispels their spiritual darkness and fills them with the joy of the Dharma. Not only is the life-span of Amida Buddha infinite but that of the bodhisattvas and other living beings reborn in his realm is equally infinite. They partake of Amida's boundless achievements and status and participate in the eternal workings of his altruism.

III

In the eyes of ordinary men living in the world of sense-perceptions, Shakyamuni, the historical Buddha, appears as the only real Buddha, and other Buddhas worshipped in Mahayana countries are products of imagination in the minds of later Buddhists who claimed to be followers of the Great Vehicle. The authenticity of Mahayana can be explained in logical terms but what is more important is some direct experience of the Mahayana Dharma through meditative or non-meditative methods which establishes the validity of its teaching beyond any doubt.

According to the Mahayana concept of the Triple Body of the Buddha, Amida is a Sambhogakaya ('Enjoyment-body' or 'Fruition-body'), an embodiment of the supreme merit and virtue, and Shakyamuni is a Nirmanakaya ('Transformation-body'), a body manifested in human form. In the spiritual experience of Shinran, however, Amida is in fact an eternal Buddha, being the primordial quintessence-body of Dharmakaya ('Dharma-body'). Further, he sees in Amida all other Buddhas; indeed, he sees Amida as the unifying entity of all manifestations of Buddhas.

Shakyamuni appeared in the world and preached the sutras on Amida, thereby revealing Amida to men for the first time. In all of this Shinran sees Amida's compassionate workings. Thus, in his words,

“Amida, the eternally enlightened Buddha
existing from the infinite past,
Pitying common, unenlightened beings
in the world of defilements,
Appeared in the castle near Gaya
As Shakyamuni Buddha.”

Hymns of the Pure Land

SHIN BUDDHIST 13

Shin Buddhism teaches us to see Amida in Shakyamuni and Shakyamuni in Amida. It is through faith in Amida that we can see this intrinsic relation between the two. It is through the Nembutsu-Faith that we can read the ultimate message of the Buddha Shakyamuni.

The Buddha's name casually found on my lips—
It is indeed a wonderful Buddha!
It is our Parent Amida's call and impulse.
I, Saichi, am caught up in it!

Saichi



**A GATHA IN PRAISE OF DHARMĀKARA
BODHISATTVA**

Composed in May 2010

Hisao INAGAKI

When Dharmākara deeply contemplated the Dharma-realm,
He saw everything in the state of suchness and reality,
void and tranquil.

Even trees or grass were seen to be Dharma-kāya,
And flying birds and falling leaves to be Buddha-avatars. (1)

When Dharmākara observed the sentient world,
He saw that beings in the six paths of the three realms
Were karma-bound and suffering in the three evil states,
And that pleasures in the heavens would result in pain. (2)

When Dharmākara widely surveyed the Buddha lands,
He found that their gross and fine aspects were due to their original
vows

And that those reborn there differed from each other in many ways,
High and low, superior and inferior in social status. (3)

Dharmākara established the supreme Vows
To guide ordinary people and the wicked without distinction.
Those of the Two and the Three Vehicles are led to the One Vehicle
teaching.

Sustained by the Vow-Power, they will surely realize Bodhi. (4)

SHIN BUDDHIST 13

Dharmākara's land produced by his Vows is beyond limited dimensions;

It is vast, extensive and boundless.

Buddha-lands throughout the ten directions are the Dharma-king's home.

Numerous Bodhisattvas serve him as his attendants. (5)

Dharmākara, during his period of discipline for eternal kalpas,

Became associated with each and every being.

He manifested his Great Compassion over our raw flesh

And exercised his supernatural power in our hearts and minds. (6)

Dharmākara closely observed every individual,

And became the true parent to each from the eternal past.

With compassionate eyes, he saw deeply into our agonies and sufferings.

He became one with us, manifesting himself as our true self. (7)

Dharmākara, in a state of deep reflection,

Realized himself as being one with sentient beings.

He was inseparable from them in flesh and blood,

And breathed the same breath as them. (8)

Dharmākara's Vow-Mind is deep and extensive,

From eternal kalpas past to the endless future,

All living beings hear with mind and body

The compassionate cries of their true parent. (9)

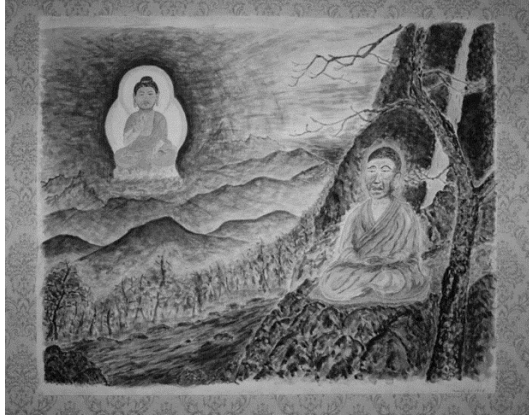
Dharmākara's Primal Vow having been accomplished,
He became Amida Buddha some ten kalpas ago.
His Light illumines immeasurable lands,
 as numerous as particles of dust.
Each ray of light embraces sentient beings. (10)

Dharmākara promoted the way of salvation through the Name.
The most wicked and lowest class of people
 in the Decadent Dharma Age,
Having heard the Name with trust, recite it with a repentant heart,
Will reach the supreme bliss of Nirvana without fail. (11)

Dharmākara's causal Vows are manifest in his Buddhahood.
The cause and effect of the Dharma-realm are beyond description.
Amida's state of enlightenment fully embodies his causal disciplines.
With the Name working with the Vows, he attained Bodhi. (12)

Dharmākara's practices and Vows are beyond compare;
They are supreme and unsurpassed in all ages.
Together they accomplish our Diamond Faith which is hard to attain.
Ordinary people are,
 thereby, able to realize the True Deliverance. (13)

“Dharmākara, where are you now?”
Having left the throne of the Dharma-king,
 you wander through the streets.
The Way of the Buddha is nowhere, yet the Way is everywhere.
The True Man of No Rank guides people without acting. (14)



Meditating on Amida Buddha (by Inagaki-sensei)

[Notes]

Dharmākara (Dharma-store): According to the *Larger Sutra*, he was formerly a king. When he met the Buddha Lokeśvararāja (World Sovereign King), he was so impressed by his august dignity that he resolved to become a Buddha himself. He abandoned his throne and became a mendicant to seek the Way. At his request, the Buddha showed him the Buddha-lands, 210 koti in number, explaining how they had been established and what they were like. Having heard them, Dharmākara was able to form a vision of the Pure Land he was going to establish. He then retired and spent five kalpas contemplating how he would realize his aspiration. When the time came, he proceeded to the place where the Buddha was and expressed his wishes in the form of the 'Forty-eight Vows'. Having thus become a bodhisattva, he set out to perform the required practices. The *Larger Sutra* states that his bodhisattva practices lasted innumerable kalpas and, when matured, he attained Buddhahood. His Buddhahood is characterized by immeasurable life (Amitāyus) and immeasurable light (Amitābha).

(2) Six realms: Hells and realms of hungry ghosts, animals, asuras, humans and devas. The first three are called three evil realms.

(4) Two Vehicles: Teachings for śrāvakas and pratyekabuddhas. Together

they represent 'Theravāda' and are called 'Hīnayāna' by Mahāyānists.

- (6) Raw flesh: One's body. It is said in the Record of Lin-chi, "There is a true man of no rank in one's raw flesh." A man of *shinjin* or satori has no social rank but is active in one's living body.
- (12) Causal state: The state of a bodhisattva is so called because in this state he or she performs various practices to attain Buddhahood, which is called 'effective or fruitive state'.
- (13) Diamond Faith: Diamond-hard Faith; Faith of the Other-Power which is as indestructible as a diamond.

True Deliverance: Refers to the Buddha's Enlightenment. Shinran explains in the *Hymns on the Pure Land*, (91):

"The Higher than the Highest is True Deliverance;
True Deliverance is Tathāgata."

“Seikurō of Yamato Province” Excerpt from Gōsei’s *Myōkōnin Stories*¹

translated by Hisao INAGAKI

‘*Myōkōnin*’ literally means a wondrous, excellent person. It is used for a devout follower of Jōdoshinshū, who lives a life of total dedication to Amida and whose acts and sayings, though they often run counter to common sense, reveal the depth of faith and true humanity. Those known as *myōkōnin* have often been found to have little education but a surprisingly deep understanding of the Other-Power teaching. They are not simply devout practitioners of the Nembutsu. Having realized the Other-Power and experienced oneness with Amida, they fully live up to his all-embracing Compassion. While keenly aware of their absolute powerlessness, they are always grateful to Amida, and their daily life is full of spontaneous expressions of joy and selfless love.

The term originally comes from Shan-tao’s commentary on the *Contemplation Sutra*. In commenting on the word ‘*fundarika*’ (*puṇḍarīka*, a white lotus flower), which is used in this sutra to praise followers of the Nembutsu, Shan-tao (613–681) gives five other words of high praise: 1. *kōnin*, an excellent person, 2. *jōjōnin*, a superior person, 3. *myōkōnin*, 4. *keunin*, a rare person, and 5. *saishōnin*, a most excellent person. Of those five, *myōkōnin* came to be specially used to refer to a person of shinjin as described above.

The twenty-two stories of *myōkōnin*, most of which are presented

¹ Excerpts from Dr. Inagaki’s translation of *Gōsei’s Myōkōnin Stories* originally published in *Ryūkoku Daigaku Ronshū: The Journal of Ryūkoku University* 452 (1988).

in Part One, were originally compiled by Gōsei 仰誓 (1721–94), a Honganji scholar of Iwami Province (present-day Shimane Prefecture), and published by his disciple Sōjun 僧純 in 1842. Later, Sōjun added four more collections of stories. With the addition of one more collection attributed to Zōō 象王, a six-collection book entitled *Myōkōninden, Biographies of Myōkōnin*, became popular reading among Shin followers in the pre-modern period.

Seikurō of Yamato Province

A man named Seikurō lived in Hokotate Village, Yoshino County, Yamato Province. He was dull and stupid from birth. Someone kindly wrote his name on his straw hat in syllabary; even that Seikurō could not read. He was exceptionally dutiful to his parents, but being poverty-stricken, his family had to live at bare subsistence level.

Seikurō's father died many years ago. In order to support his mother, Seikurō worked hard in his job near Shimoichi and gave her whatever small amount of money he could save. His mother, too, worked as a day-laborer picking tea leaves and sorting cotton seed. When Seikurō finished his work for the day at his master's shop, he returned to his master's house as he heard the sound of the evening bell. While other employees were busy preparing dinner, Seikurō, with the master's permission, would hasten back to his mother to do household chores like bailing water from the well and chopping firewood. Then he hastened back to the master's house to eat his supper which had already become cold and tasteless.

From his early youth, Seikurō had a deep aspiration for Bodhi, and

became a truly admirable Shin devotee. All through life, he incessantly recited the Nembutsu, whether walking, standing, sitting or lying. This is how shinjin awoke in his mind. When he was earning his living as a woodcutter, a couple of nightingales always followed him all the way into the mountain and again to his village. This continued for about two years. While he was wondering why, once there was an exhibition of treasures at Honzenji Temple in the same province. Among them was the nightingale cage made of ivory, which had previously belonged to Rennyo Shōnin. Hearing that Rennyo Shōnin, while ill in bed, enjoyed listening to the chirping of nightingales because they cried “*Hō hokekyō*”, which sounded like “*Hō o kike*” (*Listen to the Dharma*). Seikurō suddenly noticed that those nightingales had been urging him to listen to the Dharma. Since then, the more he heard the Dharma, the deeper he realized Amida's Compassion.

At the age of 33, Seikurō was bereft of his wife. He was thrown into deep sorrow, but came to realize with gratitude that those who died before him would guide him. His pursuit of the Dharma became even more persistent, like a hungry man seeking food or a thirsty man looking for water. Seikurō had a daughter, for whom he found a husband, named Hisaroku. He then retired to the next village, called Nibutani.

Seikurō's hut with a thatched roof stands on the mountain-pass; two or three straw mats are spread on the floor, and there are no household goods except for an iron pot and a couple of teacups. I (Gōsei) visited his house with a few Shinshū followers in the second month of this year (2nd year of Kan'en, i.e., 1749); we personally talked to him and saw his frugal life.

Probably because such an admirable devotee lives there, in

Yoshino County there are many devout followers. From what they say about him, all that Seikurō says is perfectly in accord with the scriptures. I regretted that I had not had a chance to meet him until then. Having met him and other wonderful devotees, like Sōzaemon of Kurumaki Village and Teiju of Imai Village, I was so impressed that I could not stop shedding tears of joy and gratitude. On returning home, I organized a tour group of twenty-five priests and laypeople, including my old mother, Myōsei, and together visited Jōkōji Temple in Saso Village on the 29th of the second month, where we listened to the enlightening sermons by Master Gyokutan and greatly enjoyed meeting with many devout people.

A great many people of the world go to Yoshino to see the cherry blossom, but how happy we are to have been given a wonderful chance by Amida to see the flowers of shinjin at their best in Yoshino. I have seen much about Seikurō's life of shinjin, which I will record for the sake of other Shin followers.

Once Seikurō took his old mother to Honganji Temple. She said she was too old to walk to Kyoto, but Seikurō insisted that she should come with him. He could have raised money to hire a palanquin, but he thought it would be unbecoming to do so. Therefore, carrying his mother on his back, he travelled to Kyoto which was about 80 kilometers away from his home.

Seikurō hung the pillow of his deceased mother from the ceiling of his room. When his friend asked him the reason, he said, "If I use it for myself, I may by chance kick it in the darkness. Just the thought of such a thing is awful. Also, if it is hung from the ceiling, I can easily remember

her benevolence whenever I see it.”

Having heard many such stories about Seikurō, the lord of Takatori, Dewa-no-kami, commended him for his wonderful filial piety and intended to give him five bags of rice. Seikurō refused to receive them, saying, “It is just an ordinary custom to serve one’s parents. Since I earn my living by selling firewood, my daily provision is not lacking. So there is no reason why I should receive the lord’s gift.”

The lord was so impressed by Seikurō’s sincerity that he summoned him again and gave him ten thousand *mon*; additionally, the lord gave him permission to collect as much firewood as he liked in his territory.

This time, Seikurō joyfully accepted the money, but thinking that it was more than he deserved, he donated all the money to the Honganji.

Seikurō usually worked in the field and, when there was no work, collected firewood and sold it in the market. When a customer asked him the price and demanded a discount, Seikurō gave him the discount without arguing. Thus, his behavior was very much in the spirit of Confucius, who said, “The gentleman does not argue.” Later, no one demanded a discount when he bought firewood from Seikurō.

Seikurō visited the Honganji several times a year. Each time he brought firewood as the donation to the head temple. In preparing the firewood to be donated, he first washed it carefully and dried it. On the way to Kyoto, when he rested by the roadside, he never put it on a dirty place. The Honganji officials were deeply moved by his sincerity, so they used Seikurō’s firewood only for boiling the rice to be offered at the altar.

When Seikurō's daughter became 17 or 18 years of age, he adopted a man from the next village named Kyūroku for her husband. Kyūroku was notorious for his bad behavior, such as gambling and quarreling. The villagers thought that Seikurō would not be happy with Kyūroku, and felt sorry for Seikurō. Within one month after the marriage, Kyūroku stopped all his evil deeds and became a dutiful son to Seikurō. Besides, he became a devout Shin follower and joyfully recited the Nembutsu all the time. People admired Seikurō's virtue of Faith which had transformed Kyūroku.

Once Seikurō wanted to donate a rice field lot to the local temple and consulted with Kyūroku. "Please feel free to donate whatever you like," said Kyūroku. "Even if you leave your descendants a big fortune, unless they have good karma that deserves it, it will become some other person's possession. If you make a donation to the temple to repay your indebtedness to the Buddha, it will remain there for ten thousand generations and the merit of that will be ours." So Seikurō joyfully made the donation:

An ancient sage said, "One may save money and leave it to one's offspring; but they may not keep it. One may collect books and leave them to one's offspring,² but they may not read them. To accumulate virtue by stealth is truly for the benefit of one's offspring." Kyūroku's remarks were in perfect agreement with the above saying.

One day Her Eminence the Lord's Mother summoned Seikurō and asked, "When did you attain shinjin?" He replied, "It was when I was

² The editorial staff's insertion.

forty-two or three that I realized the importance of aspiring for the Pure Land. In those days, I had doubt and uncertainty about the way of emancipation, but they cleared away without my knowledge. Now I joyfully anticipate the time of birth in the Pure Land and enjoy saying the Nembutsu of gratitude and appreciation. This is indeed due to the working of the Other-Power.”

Hearing this, Her Eminence became more and more devoted to the Dharma. People applauded Seikurō for his deep shinjin that impressed Her Eminence.

At one time, when the Chief Abbot paid a visit to Yamato Province, Seikurō went to meet him and offered him a donation. Out of the many Shin followers who were present, only Seikurō was summoned and received an audience. Overjoyed, he recalled how awestruck and thrilled he was to meet the Chief Abbot and receive his words. He added, “How much more wonderful it would be to be born in the Pure Land and receive words of Compassion directly from the Tathagata himself!”

Seeing that people of high positions visited Seikurō at his wretched hut, a lay-monk Koteraya felt sorry for him and began to collect money to build him a new house. As all his Dharma friends were only too happy to contribute money to this end, a considerable amount of funds were raised. When Koteraya told Seikurō about the offer of help, Seikurō courteously declined it. Dismayed, Koteraya insisted that Seikurō must receive the money, otherwise, they would think that Koteraya might have appropriated the funds.

“I do appreciate your kindness,” said Seikurō, “but it is not good to have a new house built for this old man. As I live in this wretched hut, I

long for the Pure Land. The money you have collected is a gift from the Buddha. If you use it to purchase altar ornaments for Inkōji Temple where lodgings were offered for the pilgrims, I would be most grateful.”

Koteraya was satisfied and did as Seikurō had told.

In the old days, the Sage of Mount Shosha, Kyoshin, said, “I use my bent arm for a pillow to sleep at night; I find delight in it. How should I seek pomp and glory to soar high up in the sky?”

There is also an old saying, “After fifty years of age, one should not build a new house for oneself.” All this indicates that Seikurō’s refusal to have a new house built for him was in accord with the teachings of the Buddha and Confucius.

Master Gyokutan of Jōkōji Temple was formerly a resident priest of Myōkakuji Temple at Myōgahara in Ecchū Province. When he visited there in the spring of the first year of Kan’en (1748), he took Seikurō along with him. In those days, there were many Shin followers in Ecchū, but only one or two in a thousand were thoroughgoing devotees with deep awareness of their ignorance. So, Gyokutan thought, Seikurō would have a great influence on those followers even if he did not say much.

Thus Seikurō, an old man of nearly seventy, was asked to travel a hundred *ri* with Gyokutan. While walking along the toilsome road, Seikurō did not say a word of complaint. When asked if he was tired, he said, “No.” Seeing that he looked very tired and weak, Gyokutan further asked him, “You say you are not tired, but you are walking with a limp, aren’t you?” Seikurō replied, “It is true that I am physically tired, but not spiritually. As you see, I am an old man; I must look pitiable.

SHIN BUDDHIST 13

Though my body is seventy years old, my heart is always eighteen. Since lively Nembutsu gives me pleasure all the time, I never get tired.”

When they came to cross a river whose water was still cold, Gyokutan made a kind remark, “Although young, I don’t like to cross this river. The cold water must be too much to bear for an old man like you.” Seikurō replied, “I don’t think this is painful at all. If Amida vowed to save those who could cross such a river in winter ten times, I might fail to meet the condition for salvation, for after crossing it a couple of times, I would give up. Thinking of the deep benevolence of Amida who saves me without requiring such a hard practice, I would not mind crossing a few more rivers like this.”

When they arrived at Echū, those who met with Seikurō were all impressed by his incomparable pure Faith and felt deeply ashamed of themselves.

On his return journey, Seikurō was once again accompanied by Gyokutan. When they visited Shinshūji Temple in Hida Province, Master Taigan of Jōkōji Temple at Ozone in Settsu Province had just finished a series of sermons there. So Taigan joined Seikurō and Gyokutan for their homeward journey. Seeing that walking a long distance was too tiring for the old man, Taigan hired a horse for Seikurō to ride, but Seikurō stubbornly refused to ride. Pressed for the reason, Seikurō said, “Riding a horse is too much for me. I am not worthy of it.”

“If you think you do not deserve to ride a horse,” Taigan further asked, “how come you boarded the ship of the Primal Vow?”

Seikurō replied, “I did not ask Amida to take me on board, but Amida forced me to board the ship.”

“If so, I will force you to ride the horse.” So saying, Taigan made him ride the horse.

Saying Nembutsu, Seikurō on horseback expressed his gratitude, “How grateful! I am on board the ship of the Primal Vow, and on top of that, I am now on horseback.”

At the next station, Seikurō bought a bushel of rice-bran and asked the pack-horse man to give it to the horse. Patting it on the back, he parted from the horse.

When young, Seikurō worked as a stableman for three years, but never rode a horse. So this was the first experience. Seikurō was thus benevolent to animals.

In the summer of the following year, the 2nd of Kan'en (1749), I met Seikurō in Kyoto. I said to him, “When you went down to Ecchū last year, you must have met with many grateful devotees wherever you went.” “It was wonderful to see the Dharma thriving everywhere,” he said,

“But before speaking about people in the Ecchū Province, I must say that I was rejoicing and was grateful myself then.”

His remark deeply impressed me. We are used to taking delight in others' sincere devotion, and tend to forget that we ought to rejoice ourselves. Seikurō never “counts his neighbors' treasures.” He takes every opportunity to remind himself gratefully of the assurance of birth in the Pure Land.

In the beginning of the 7th month of the same year, while Seikurō was attending a memorial service at the house of his fellow-believer, Yuan, of Haradani Village, a burglar broke into his house and got away

with seven silver coins that Seikurō had hidden under a straw mat. Hearing this, people said, “It is funny that a thief should have burgled Seikurō’s house.”

“The thief must be in need of money,” said Seikurō, “and so was disappointed at finding nothing very much to steal. I had earned fifteen silver coins by selling cole seeds but spent eight on laundry since last spring. So I had seven left at home. I am glad he got away with them, although they were just a small amount of money.”

Puzzled, his friends asked him, “What makes you happy when your money was stolen?”

Seikurō replied, “Why should I not be happy? The reason is that I had money stolen, but I was born a bombu and so am liable to steal others’ belongings. However, thanks to Amida’s Compassion, I do not entertain any thought of stealing. I am grateful for this. Should I gain ill repute by stealing even five or ten pennies, this would be a disgrace not only to me but also to my fellow seekers, and so I would be dissociated from them. I may be blamed for being careless to have money stolen, but I haven’t brought disgrace on my Dharma-friends. That’s why I am happy.”

On the 27th of the eleventh month in a certain year, Seikurō sat up all night before the altar. A freezing wind was blowing and snow was dancing in the air. He then remembered that the Founder Shinran, when travelling, slept in the snow by the roadside, with a rock as a pillow, and that Dharmākara in his bodhisattvahood went through all kinds of hardship for sentient beings. Then, in order to appreciate better their compassionate acts, Seikurō took off his clothes and threw himself on the

snow, repeating “Namu amida butsu” in a shivering voice while thinking with gratitude that the Founder must have been like that.

Kyūroku, his son-in-law, happened to be staying with Seikurō that night. In the middle of the night, he was awakened by a strange sound. He rushed out of doors and found Seikurō tumbling in the snow naked. He hurriedly dressed Seikurō and brought him in. Asked what he was doing, Seikurō explained that having seen heavy snow, he wanted to remind himself of his deep indebtedness to the Founder. Hearing this, Kyūroku shared joy and gratitude with Seikurō.

In olden times, Kyōshin of Kako in Harima Province used to take off his clothes in the cold night and sit on a flattened door with unprocessed buckwheat spread over it, and then recite the Nembutsu. He did this in order to experience something of the hardship Dharmākara underwent for many aeons and, thereby, repay even a fraction of his boundless indebtedness to Amida.

Seikurō’s fellow-seekers were all impressed by the fact that men of devout faith of the past and the present would do the same thing. While telling their friends about this, they themselves felt ashamed of their ungratefulness to Amida and the Founder.

Seikurō began to suffer from paralysis in the winter of the 2nd year of Kan’en (1749). Unable to walk with ease, he even had difficulty in daily life. In the summer of the following year, in spite of his illness, he shaved his head and became a *nyūdō* (lay-monk). His joy was especially great, and he became even more devoted to the Nembutsu.

When his friends came to visit him and called his Buddhist name, “Jōgen,” Seikurō denied this and said, “I am a *nyūdō*.” He preferred to

be called “*Nyūdō*,” probably because it was a familiar word which he had heard many times in Hōnen’s remark, “those ignorant persons, lay-nuns and lay-monks,” or in Rennyo’s words, “those lay-nuns and lay-monks who cannot read even one phrase.”

Seikurō’s illness became more and more serious, but the Nembutsu kept coming from his mouth with his painful breathing. Kyūroku said to him, “Now that breathing itself seems difficult, you may just feel grateful in your heart.” On hearing this, Seikurō nodded consent and stopped saying the Nembutsu for some time, but before long resumed recitation as before. Thus, amid continual voicing of the Nembutsu, Seikurō passed away on the 4th day of the eighth month, third year of Kan’en, at the age of 73.

In connection with Seikurō’s Nembutsu until death, we are reminded of Shinran’s disciple, Kakushinbō of Takada. When he was seriously ill, Shinran called to see him. On seeing Kakushinbō breathing with great difficulty and yet saying the Nembutsu without interruption, Shinran asked him, “Your determination to say the Nembutsu in spite of great pain is indeed admirable. But why are you so devoted to it, I wonder?”

Kakushinbō replied, “Even for a short while at the time of impending death, as long as breathing is possible, I feel obliged to repay my indebtedness to Amida for endowing me with the great benefit of attaining birth in the Pure Land. It is for the purpose of repaying my indebtedness that I say the Nembutsu.”

Shinran was deeply impressed. Shedding tears profusely, he rejoiced that Kakushinbō’s lifelong devotion had its due effect in the end.

Seikurō must have been in the same frame of mind as Kakushinbō.

I (Gōsei) have above presented part of Seikurō's life. He must now be enjoying bathing in the seven-jewelled pond with the water of eight excellent qualities. Having met with many saints of supreme virtue and having worshipped Amida, the Great Sage of Compassion, he must be looking at this Sahā world and thinking of his former fellow seekers. Although he was so ignorant that he could not read his own name in Chinese characters, he has now attained a clear understanding of the one hundred dharmas and become a person of great wisdom who is thoroughly conversant with innumerable mystic phrases. Also, formerly he was so poor that he could barely present a couple of bundles of firewood to the Honganji, but now he can make as many offerings as he wishes to countless Buddhas of the ten directions in a moment. This is all due to the wonderful power of the Primal Vow. Those who are left behind are kindly advised to dedicate themselves to the hearing of the Dharma and appreciating it with joyful hearts by saying the Nembutsu continually, in the hope that they will see Seikurō again on the flower of Enlightenment.

Namo Amida Butsu, Namō Amida Butsu



Amida Buddha (by Inagaki-sensei)

The Website "Jodo Mandala "

Nobuyuki KASHIWAHARA

Inagaki-sensei asked me whether I could manage computers, after the meeting of IABC more than twenty years ago. When I answered "Yes," he told me to prepare the website of IABC. I hesitated at that time. I did not know how to scribe html language well. Inagaki-sensei lent me a software to make html pages, which he used to prepare his website. The computer which I used at that time was so slow that a 'kalavinka' on Inagaki-sensei's website did not move. And so, I made the IABC website very simple. Other members of the IABC committee approved my policy. Inagaki-sensei did not oppose it. The IABC website is almost bare even now.

On the other hand, the website named "Jodo Mandala," which Inagaki-sensei prepared, is very colorful. And also, it is very useful. We can see many websites now which are filled with opinions, views and notions. Sometimes they are wrong or prejudice. Inagaki-sensei prepared his website only so that we can understand the Pure Land Buddhism. A Dictionary of Buddhism is prepared for us, too. And also, he added the *Heart Sutra*, which is not used by Pure Land Buddhism. The *Heart Sutra* is one of the most popular sutras in Japan. Inagaki-sensei did not eliminate it. His heart is so broad.

He was always smiling and often made jokes. I could not imagine how he could make such a lot of great works. In remembering Inagaki-sensei, some phrases in the *Larger Sutra* come to my mind.

His wisdom was unobstructed, and his mind free of falsehood

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and deceitfulness. With an expression of tenderness in his face and with kindness in his speech, he spoke to others in consonance with their inner thoughts. Courageous and diligent, strong-willed and untiring, he devoted himself solely to the pursuit of the pure Dharma, thereby benefiting a multitude of beings.

Now, Inagaki-sensei is always watching us enjoying listening to the heavenly music, and songs and Dharma talks of the birds and kalavinkas in the Pure Land.

Namu Amidabutsu.

Reverend Nobuyuki Kashiwahara

IABC



Section V

A Tribute to Ms. Lily Miyasato HORIO



Lily Miyasato Horio

1930-2021

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**All Nembutsu Practicers all over the World
are Brothers and Sisters
SHIKAI KEITEI 四海兄弟**

Joshin KAMURO

Ms. Lily Miyasato Horio, who was a member of Jikōen Hongwanji in Honolulu, Hawaii, passed away in Honolulu on October 17, 2021, at the age of 91. She was well known for her Buddhist songs and she wrote many Gathas such as *Let It Begin With Me, I Say Namō Amida Butsu, In Harmony*, and so on. These songs are often sung in the Hongwanji temples in Hawaii. First of all, I would like to express my sincere condolences on the passing of Ms. Lily Miyasato Horio. I shall be sharing the Nembutsu of gratitude for her life, Namō Amida Butsu. I met her for the first time in Kyōto, Japan, 10 years ago. When she attended the 14th World BWA Convention as a panelist from Honpa Hongwanji Mission of Hawaii and Shinran Shonin's 750th Memorial Service at the Hongwanji in 2011, I had interviewed her. I was so impressed by her story, so I would like to share it with you. She told me about her visit to West Berlin, Germany, in 1958. She met Rev. Harry Pieper, who was a German Jōdo Shinshū follower, because she was asked to visit him by Bishop Chitoku Morikawa. At that time, she was teaching in Frankfurt, Germany and stayed from 1958 to 1959. This was her story:

I was really afraid to go because at that time, we had to cross Russian territory, and that time the relationship between Russia

and America was very poor. And so, the only way I could go was by night train. I could not take any camera with me. Then I met Mr. Harry Pieper at his office, and I had an interview with him. He was working for the United States government. I asked him, "You know, Mr. Pieper, most of the European Buddhists are not Mahayana Buddhists. They are mostly Hinayana Buddhists. What attracted you to Jōdo Shinshū, because it's very unusual?" And Mr. Pieper said, "Well, when I met the Monshu, Kōshō Ohtani, just watching the Monshu made me feel like, I would like to follow this man." Mr. Pieper was very impressed with the compassionate feeling that the Monshu showed. So, he really started to get interested in Jōdo Shinshū. And I told him, "There aren't too many materials in German so how do you study it?" And Mr. Pieper said the Hongwanji International Center in Kyōto sent him English materials, and every night he spent hours and hours translating everything into German. And he and a few friends were meeting at his house and studying the teachings. I was very impressed with how much he was studying, even though he didn't have much material. I felt very ashamed of myself because we grew up with all of the materials around us and we weren't really putting in even half the time and energy that he was doing. I spent about a couple hours with him at his office. On my way home on the train I thought, "How can we help this man?" Mr. Pieper said the important thing right now was money. And so, when I went back to Hawaii, I talked to Bishop Morikawa, and we formed a small group of people. And my minister, Rev. Jikai Yamasato, was very supportive. He

said, “Oh good, good. Why don’t you call your group, Tomonokai, meaning Friendship Circle?” And so, we called ourselves “The Friendship Circle” and I had a difficult time getting donations because at that time, people didn’t relate too much to Europe. But we managed to send them \$50 a month, and at that time in 1958, \$50 a month was quite a bit. That was an experience that I will never forget because he taught me that we are not really appreciating it enough. Where we have the religion right before us. And he has to study so hard just to learn more. I really respected him very much. That’s my short experience of Mr. Harry Pieper.

This story by Ms. Lily Horio dates back 64 years ago. I was deeply impressed with this wonderful story about supporting German Jōdo Shinshū followers from Hawaii. How compassionate Hawaiian Jōdo Shinshū followers are. There is a stone inscription at Jikōen Hongwanji in Honolulu. The inscription of the stone monument reads as follows: “Within the four seas, all men are brothers. *SHIKAI KEITEI* 四海兄弟 in Japanese.” It means that “All nembutsu practitioners all over the world are brothers and sisters.” Ms. Lily Horio and Hawaiian Jōdo Shinshū followers put this Buddhist idea into practice. The Nembutsu Teachings bring people together beyond race and borders. Thanks to “The Friendship Circle” and Hawaiian Jōdo Shinshū followers, we are able to learn together about the Jōdo Shinshū teaching and walk the path of the Nembutsu in Hawaii and Germany. Let us remember “All nembutsu practitioners all over the world are brothers and sisters” *SHIKAI KEITEI* 四海兄弟.

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I would like to close my essay by sharing Shinran Shonin's words.
Shinran Shonin said,

In that land of happiness, every single being is born transformed from the pure lotus of Amida Tathagata's perfect enlightenment, for they are the same in practicing the nembutsu and follow no other way. This extends even to this world, so that all nembutsu practitioners within the four seas are brothers and sisters.¹

Namo Amida Butsu.

In gassho,

Reverend Joshin KAMURO
Associate Minister of Honpa Hongwanji Hilo Betsuin

¹ CWS. Vol. I, p. 155.

The International Association of Buddhist Culture

The International Association of Buddhist Culture (IABC) was founded in Kyoto in 1980 to promote Buddhism throughout the world. The association has sponsored conferences, lecture meetings, seminars, publishing etc., and has offered subsidies to Buddhist groups and scholarships to well-motivated students of Buddhist culture and philosophy.

On April 1, 2013, IABC was authorized to operate as a Public Interest Incorporated Foundation by the Japanese government and is dedicated to achieving world peace through the spreading and propagation of "culture," specifically the Buddha Dharma of Mahāyāna Buddhism.

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