



“*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 Namō 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 hirogaru 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 *Sukhāvativyūha-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 *Sukhāvativyūha 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.

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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