

Team Research Project “Buddhist Perspectives on the Modern and Premodern”

SUEKI Fumihiko (Professor)

I began the “Buddhist Perspectives on the Modern and Premodern” team research project in 2008 as a visiting faculty member at Nichibunken and continued it after taking up the post of professor here in 2009. The research period for this project ended after three years in March 2011. FY 2011 was set aside for the compilation of the results of the project. The international symposium “Modernity and Buddhism” was planned at the same time.

The objectives of the project were as follows: To bring together specialists on premodern Buddhism and on modern Buddhism and, while comparing premodern Buddhism and modern Buddhism, to explore the significance of the changes that took place between the two. Also, by involving specialists not only in Buddhist studies but those in religion who can treat Japanese religion in the broad sense, we sought to establish a perspective for examining the subject comprehensively in terms of Buddhism as well as the history of religion and intellectual history in Japan. To attain these objectives, each of the research meetings held was divided into two parts, with the first half devoted to reading part of the Kirishitan treatise, *Myōtei mondō* (The Myōtei Dialogue, 1605), which is a critique of Buddhism, and the second half to presentations of research on modern Buddhism and discussion.

共同研究「仏教からみた前近代と近代」 末本文美士（教授）

私は2008年に客員教授として共同研究「仏教からみた前近代と近代」を開始し、2009年教授として着任後も継続して、2011年3月で3年間の研究期間が終わった。その後、2011年度は成果とりまとめのための期間として、国際研究集会「近代と仏教」を開催した。

この共同研究は、その目標を次のように設定した。「前近代仏教の専門家と近代仏教の専門家の両方に加わってもらい、前近代の仏教と近代の仏教を対比させながら、その転換の意味を探ることを目的とする。また、仏教学だけでなく、広い視野から日本宗教を扱うことのできる宗教学の専門家にも加わってもらうことで、仏教だけに留まらず、日本の宗教史・思想史を総合的に見てゆく視座を確立したい」。この目標を達成するために、毎回の研究会は二部構成として、前半では近世初期のキリシタン文献『妙貞問答』の仏教批判の部分を講読し、後半では近代仏教に関する研究発表と討論を行なった。

At the international research symposium “Modernity and Buddhism” (October 12–15, 2011)
国際研究集会「近代と仏教」にて（2011年10月12日～15日）



The results of the former have been compiled into one volume consisting of a revised version of the text of *Myōtei mondō*, notes, translation into modern Japanese, and, in a separate volume, collected related studies on modern Buddhism. Both were to be published in 2012; after some delays, the two volumes are to come out in 2013. In addition, the studies presented at the “Modernity and Buddhism”

その成果は、『妙貞問答』の本文校訂・注・現代日本語訳・研究を1冊にまとめ、さらに近代仏教に関する論文集は別に1冊として、ともに2012年に出版する予定であったが、準備に時間がかかり、2013年に出版される。また、国際研究集会の

symposium were published as a special issue of *Eastern Buddhist* (vol. 43, nos. 1 & 2). The project to translate the entire *Myōtei mondō* into English is also in progress.

In April 2013 a new team research project entitled “Comparative Studies in Japanese Buddhist Thought” was launched; it is to be concluded in two years, by the time I retire in March 2015. This project will link recent research on medieval Buddhism with modern philosophy.

A Year at the Reischauer Institute of Japanese Studies

YAMADA Shōji (Professor)

During the fiscal 2012 year, I had the pleasure of being a visiting scholar at the Reischauer Institute of Japanese Studies (RIJS) at Harvard University in Cambridge, Massachusetts. Most of the time those of us at Nichibunken are on the host side, receiving scholars from overseas into our midst, but being the one invited to join an institute overseas was a most salutary experience, bringing into focus both the strong and weak points of our own institution. Leaving aside for the moment the points upon which we at Nichibunken can be justly proud, let me mention some things that I particularly admired at RIJS.

For one, the richness of the academic community one becomes part of at RIJS is far greater. Harvard University as a whole has 2,300 faculty and 13,000 graduate students. Moreover, numerous eminent scholars who have retired live in the vicinity of the university. One experiences that richness in the large number and variety of scholarly and artistic events that are held and in the lively and diverse groups of people that such events draw. It would be quite difficult for Nichibunken to become such a center of scholarly society. For a small research institute to attain the attraction equivalent to a large university, the quality of its research must be extremely high.

Another difference we have yet to approximate is the sheer quantity of scholarly information that can be accessed, the convenience of access to scholarly databases in particular. This was particularly beneficial to me in my research. Harvard has contracts with many types of scholarly databases, and as long as one has a university ID, one can tap into them either on campus or off. One that I made great use of during my year there was the ProQuest database, allowing me to obtain, almost instantly, electronic files of past dissertation theses on the topic of my current research as well as the full text of newspaper and general journals published in the United States in the first fifty years of the twentieth century, even from the comfort of my home. That accessibility accelerated greatly the process of obtaining the material I needed for my research and I was able to use quite a bit of my time in reading what I had obtained. It would be wonderful if we could create a similar environment at

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2013 年からは新しい共同研究「日本仏教の比較思想的研究」を開始し、2015 年 3 月に私が定年退職するまで 2 年間の予定で行われる。これは、中世仏教の最新の研究と現代哲学を結び付けようという試みである。

ライシャワー日本研究所での 1 年を終えて 山田奨治 (教授)



Building where the office of the Reischauer Institute of Japanese Studies is located
ライシャワー日本研究所のオフィスがあるビル

平成 24 年度の 1 年間は、ハーバード大学ライシャワー日本研究所に客員研究員として在籍させていただいた。いつもは外国からの研究者を受け入れる側だが、たまに受け入れてもらう側になってみると、わが組織の長短がいろいろとみえてくる。自画自賛の長所自慢はさておき、日文研が及ばないと感じたことをふたつ書いておく。

第 1 に、学術コミュニティとしての厚みが違う。ハーバードでは大学全体で 2,300 人のあらゆる分野の教員と 13,000 人の大学院生、そしてリタイアした学界の重鎮が大学近辺に住んでいる。その厚みは、開かれる学術・芸術企画の数と種類、そこに集まるひとつひとつの賑わいと多彩さの差となってあらわれる。この点は、日文研がどれほど努力してもかなわない。小さな研究機関が大きな大学並みに魅力的であるためには、研究の質をさらに高めることが大事だ。

第 2 に、アクセスできる学術情報の差、とくに学術データベースへのアクセスの利便性が違う。この点が、わたしの研究にとって大