

Foreword

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'*Buddhism in Practice*', held in September 2018, was the third symposium jointly organised by ELTE University (Budapest) and Ōtani University (Kyoto). The first ('*Faith in Buddhism*', held in Budapest in October 2013 with its proceedings published in 2016) and the second ('*The Buddha's Words and Their Interpretations*', held in Kyoto in May 2016 with its proceedings published in 2021) were successes in light of recent pressure on both the humanities and religious studies due to an increasing emphasis on research into the modern, digital world. Although there had been break from these kinds of scholarly meetings due to the outbreak of the COVID-19 pandemic, the upcoming, fourth symposium in Kyoto ('*Enlightenment, Wisdom, and Transformation in the World's Religious Traditions*', to be held in December 2023) shows that the humanities and the study of religions march on.

This volume presents papers that cover a vast range of topics and Buddhist cultures in Asia. First, we have a special introduction to the Nichiren sect and its teachings and guidelines for the clergy and lay followers by Kyōkō FUJII, former president of the International College for Postgraduate Buddhist Studies (Kokusai Bukkyōgaku Daigakuin Daigaku, Tokyo), who is also the head priest of a Nichiren temple in Tokyo (Kodenmachō Minobubetsuin) and therefore presents a unique insight into both scholarly and practiced (or lived) Buddhism in Japan. There are three contributions from ELTE University, encompassing the Indian, Chinese, and Japanese traditions of Buddhism. We read discussions about the question of why Buddhism was originally only for monks by Ferenc RUZSA; Huayan thought examined through the influence of the *Dasheng Qixin lun* treatise by Imre HAMAR; and the developments in esoteric Buddhist ritual practices in Heian-period Japan by Mónika KISS. The researchers of Ōtani University also address Indian, Chinese, and Japanese Buddhist thought and practice. Their papers, presented here, focus on such topics as Kumārajīva's and Fayun's argument for whether *arhats* can attain buddhahood by Robert F. RHODES; Vasubandhu's views of 'listening to the Buddha's words with reverence' in his *Vyākhyāyukti* by Makio UENO; Daochuo's insights on the 'path of easy practice' in his *Anleji* by Michael CONWAY; Shinran's emphasis on 'other

power faith' by Masafumi FUJIMOTO; and contemporary Shin Buddhist acts, missionary, and charitable activities referred to as 'benefiting others' by Yasushi KIGOSHI. The study of Chinese Pure Land thought is further strengthened by Jakub ZAMORSKI, researcher from the Jagellonian University of Poland, who examines modern Chinese Buddhism and the impact of Western thought on it in the Republican era.

Consequently, I think that this volume is an important contribution not just to the continuity of philological examinations of old Buddhist texts, written in Sanskrit, Classical Chinese, and Classical Japanese, but also to the inquiry into modern Buddhist thought and practice in Asia.