

ABSTRACT

A Study of Shin Buddhist encounter group: The Cultural Function of Producing many Myokonin in modern times

Tsuneyuki AKATSU

Daisetsu Suzuki (1870-1966) effected a Western meditation (practice) and Zen Buddhism. On the other hand, he also introduced "Myokonin". "Myokonin" came to be known in the West as well as in Japan. Pure Land Buddhism in China, Shan-tao (J.Zendo, 613-681) interpreted pundarika (Kanmuryojukyo) as a "Myokonin" (Thanzengi in Kangyosho). He represented that the merit of Nenbutsuzanmai transcended other merits. And he showed "Myokonin" as one of the five ways in which the practitioners of Nenbutsuzanmai was compared to pundarika. The pundarika is transcript of pundarika (Sanskrit). It means white lotus. White lotus blossoms in the pond from the dirt, and it wasn't polluted by mud at all. It symbolized pure white lotus to clean up mud. Honen succeeded Zendo's thought. Shinran showed as a true disciple of Amida Buddha that he decided to resign himself to the Pure Land of Amida Buddha's original Vow. By the way, why have "Myokonin" been produced in Japanese history by Pure Land Buddhism? D. Suzuki named "Myokonin" the spirituality of Japanese people (The Spirituality of Japanese). It can be described as "Shinran Itinin (one person)" in Shin Buddhism. Shin Buddhist followers can get thorough understanding based on experience by this one person. However, there is a misunderstanding that the "Myokonin" is religious genius. To this misunderstanding, Muneyoshi Yanagi (1889-1961) pointed out the main trend in the Shin Buddhist Shinjn from which a "Myokonin" has been produced. It is the habit of Hearing. There are many preachings in the temple every time. In the home of Shin Buddhism, a round-table discussion was held eagerly for settlement. They had taken care of Shin Buddhist ritual. In other words, the habit of Hearing is sufficient in itself. In my thesis, I'm going to state about the habits of Hearing in Japanese modern time.

The Significance of Establishing the Graduate School of Practical Shin Buddhist Studies

Tomoyasu NAITO

This paper introduces the goals and content of the Graduate School of Practical Shin Buddhist Studies newly established at Ryukoku University in April 2009. The author discusses the significance of establishing the new program, particularly focusing on the following issues: the roles of religion in society; the necessity and significance of establishing the program; the meaning of religious practice; the goals of training for professional religious practitioners; the development policy of the educational program; the content and special features of the program; and the needs of contemporary society.

In order to Construct a New Study of Jodo Shinsyu, which can Answer the Questions given by Contemporary People

Yoshinari FUJI

Nowadays, the believers of Jodo Shinsyu are getting older and older, and it has become difficult to transmit the faith of Shin-Buddhism to the next generation. I think that the teaching of Jodo Shinsyu cannot meet the demands made by contemporary people.

In this paper, I try to verify the idea that the teaching of Jodo Shinsyu is not only the way to attain the birth in the Pure Land and to become Buddha, but also the way to solve the problems of daily life. The key is in the concept of 'the assembly of rightly determined in present life (現生正定聚)'. If a person gets true faith, and comes to dwell in the stage of the truly settled, his birth in the Pure Land is fixed, so he can lead his actual life with no anxiety.

Next, comparing the teaching of Jodo Shinsyu with the teaching of Sakyamuni Buddha, like the four truths, the biography, the three practices and the Mirror of Dharma, we try to arrange the structure of Buddha's Path in Jodo Shinsyu.

Finally, in order to construct the Study of Jodo Shinsyu, we suggest that we have to adopt the new understanding that Jodo Shinsyu is the subjective path to become Buddha, which is accompanied by practices in the present. We can think that attaining Faith and dwelling in “the stage of the truly settled” are only the process to attain birth and become Buddha.

So we can find the clue to revitalize the party of Jodo Shinsyu, and to transmit the life of Faith to the next generation, through practicing in the present, such as belonging to a meeting of Nembutsu Samgha and associating with people who are searching for the truth in temples, joining hands in prayer, leading a life with chanting Amida’s name, holding Amida’s image in mindfulness, chanting the sutra, reading the true sentence of Jodo Shinsyu in the morning and the evening, and making an effort to join services and to listen to the Dharma in temples.

Some Reflexions on “Saṃsāra”: A complementary argument

Nobuaki MATSUO

It is often said that Gotama Buddha has denied saṃsāra. This can, however, be interpreted in two ways: he has insisted (A) that nobody will ever be reborn after death because there is no such a thing as saṃsāra; and (B) that everybody should not remain in the course of rebirth after death because rebirth brings nothing but suffering. I once argued that (A) and (B) were contradictory and incompatible and that Gotama Buddha had not insisted (A) but (B). After that, however, I noticed three objections are possible to my argument. This paper examines them. The first and the second objections turn out not to be persuasive. Only the third is worth notice because it can in a sense surely make (A) and (B) compatible. But it will be concluded that this kind of compatibility cannot have any effect upon my point: Buddha has told us not to remain in the course of saṃsāra.

A Study of Kusaka (日下)

Akihito HIRABAYASHI

Hyuga-Morogata-kimi-clan (日向諸県君) led Hayato's group. In the 5th century, they migrated to Kawachi-Kusaka (河内日下) from Hyuga. At that location, Wakoku King married Hyuga-Morogata-kimi-clan woman who gave birth to the Royal family. They were Royal family of Kusaka-no-miya (日下宮王家). Kawachi-Kusaka was headquarters of Hyuga-Morogata-kimi-clan and Royal family of Kusaka-no-miya. It caused, people thought that Kusaka was holy land of the Sun God. Royal family of Kusaka-no-miya got intimate with Kaduraki-clan (葛城氏) and Heguri-clan (平群氏). Mayowa King (目弱王) was the last King of Royal family of Kusaka-no-miya. Mayowa King and Kaduraki-clan were destroyed. Also, Kawachi-Kusaka was in a central area of horse culture. Morogata-kimi-clan was based in southern part of Hyuga. Horse culture was prosperous in this country. Heguri-clan and Nukatabe-muraji-clan (額田部連) tied horse culture of these two regions. Hyuga presented horse with a hair whorl (町形) to Wakoku King. Horse with a hair whorl was an excellent horse with spiritual power. Hayato shield (隼人の楯) was excavated from Heijo-kyu. The shield was drawn in spiral patterns. It is this Holy-symbol. Nukata's horse with the holy-symbol was Hayato's horse.

Therapeutic Meaning of non-directive Play Therapy III

Yoshiharu MORITA

In "Therapeutic Meaning of Non-directive Play Therapy I,II," the three core characteristics of this therapy, which were non-direction, empathizing, and acceptance were discussed. In this paper, "Therapeutic Meaning of Non-directive Play therapy III," other fundamental aspects, such as "limitation" and "the role of toys" are discussed from interpersonal theory perspective. Some may be concerned that "non-direction" and "limitation" are mutually exclusive; however, "limitation" is in fact essential for Non-directive Play Therapy to be

effective. There are roughly two types of limitations: the limitation of space and time, and the limitation of relationship. Limitation of space and time isolates clients and therapists from the outside world and therefore facilitates them to be open and bond with each other. It also bridges therapeutic space and the real world. The limitation of relationship allows the therapy to continue maintaining a healthy relationship and foster a comfortable environment for children, which in turn allows them to play freely. Toys are obviously important for children's development and learning. However, they also serve an important function as a medium to both represent a child's inner world and to connect the child and therapist.

Japanese Architecture: Place as Transition

Michael Lazarin

For the Japanese, ultimate reality is transiency; continuous presence is an illusion. For this reason, Japanese architecture emphasizes transitional, intermediary zones. Two architectural elements where this emphasis can be seen are the *engawa* veranda (縁側) and the *hashigakari* bridgeway (橋掛り) of the Noh stage. Given the Japanese emphasis on the temporal dimension of architecture, literary poetics is useful for an appreciation of these phenomena. This paper relies primarily on Martin Heidegger's "...Poetically Man Dwells..." and 22nd generation Noh actor Komparu Kunio's *The Noh Theater* to give a phenomenological description of these two elements.

The training guidance of the institution in care-worker education:

Home care is active, and to get cooperation

Akihiro KAWASAKI

When we look at the present conditions of the training of care-workers, the acceptance systems of care homes are various. If there is a care home of the appropriate training system, there is no problem. The care home is a valuable place where the students practice what they learned, do the technical confirmation, and learn necessary things as a specialist. In neither the care-work training school and the care home, there is not common recognition for the mutual education. In addition, there are the present conditions that we can't say that the education is accomplished as for cooperation. In many care homes, the guidance is performed in an original way. We have care worker systems, and 20 years pass. A group state debates the ideal method of mutual cooperation. The educational effect in the reason of the true experience in the training is shown. However, it is a big fault in terms of education that cooperation with the care home and the care-work training school to achieve the education effect and the concrete method are not shown definitely. Therefore, about cooperation with the care-worker training school and the care home, it is thought that it has big significance for future care welfare education to show the condition and problem that there should be concretely.

I considered two unusual institutions where it was thought that they could be superior as care homes in this study.

A Study of Historical Headwaters on 'Support for Child's Preserver' by Day Nursery Workers

Makoto NAKANE

The purpose of this paper is to analyze historical headwaters on 'support for child's preserver' by day nursery workers in Japan. This paper is limited to

1912-1926. because in this period Japanese day nurseries increased rapidly.

So the author collected papers on 'supports for child's preserver' by day nursery workers in main journals-*Woman and Child, Infant Education, Charity, Social Work* etc.- and summarized their materials.

In conclusion, (1) historical headwaters on 'support for child's preserver' by day nursery workers was found in mid-1910's papers. Concretely it was discussed in 'family reform' as a 'side job' in day nursery; (2) The second 'side job' in day nursery was 'slum clearance'; (3) The logic of 'side job' in day nursery was asserted by the Home Office bureaucrats, especially Takayuki Namae (1867-1957).