

ABSTRACT

On the Concept of *Sthāpayitvā* in the Larger Sukhāvativyūha Sutras: a Consideration in Relation to the Mahayana Bodhisattva Vows

Masaaki NOUNIN

The usage of *sthāpayitvā* (“exclusion”) is confirmed in seven places of the Sanskrit version of the Larger Sukhāvativyūha Sutra. Of these seven usages, the one made by one of the Buddha’s disciples, Ānanda, and the one made by the bodhisattvas are discussed in this paper from a literary perspective, in order to place the philosophy of the so-called Larger Sukhāvativyūha Sutras in the historical context of Mahayana Buddhism.

In the Larger Sukhāvativyūha Sutras, the word *sthāpayitvā* first appears in the Pingdengjue jing (Jp. *Byōdō Gaku kyō*), translated into Chinese during the third century. I propose that concerning the idea of *sthāpayitvā*, this text had the Ambatta and Gaṇḍavyūha Sutras as motif.

The Pali text Ambatta Sutta depicts the story of a few Brahmin who, unable to recognize two of the thirty-two distinctive bodily characteristics of Buddha, eliminated them due to doubt and distrust. In the text, this episode is explicated through the significance of *sthāpayitvā*. In the end, the Buddha brings these Brahmin to the Buddhist world through his majestic powers. However, for the śrāvaka, the preaching of the Gaṇḍavyūha Sutra (whose central subject is the practice of Samantabhadra and vows of the bodhisattvas in Mahayana Buddhism) was far too exclusive.

The Larger Sukhāvativyūha Sutras incorporated the practice and vows of Mahayana bodhisattvas - as expounded in the Prajñāpāramitā and Avatamsaka sutras - into the framework of the Ambatta and Gaṇḍavyūha sutras by using the word *sthāpayitvā*. There was the intention to draw in and educate the śrāvaka who were skeptical about Mahayana Buddhism, and the Larger Sukhāvativyūha Sutras gradually developed the Great Vehicle by introducing the concept of *sthāpayitvā* in order to explain the “responding with silence” (Ch. *shezhi*; Jp. *shachiki*) attitude which whose discussion was intentionally avoided in those days.

Socrates' divine Signe: daimonion(4)

Ryuzan TANAKA

In the Hellenistic Age, various authors who did not know Socrates directly wrote various works about Socrates. The aim of this paper is to show clearly the features of Socrates' Daimonion drawn within those works.

Many examples about Daimonion are given in Ps-Plato's *Theages*. There, Daimonion has big power involved in the people surrounding Socrates. Furthermore, it is also one of the features that Daimonion arise not opposed to Socrates' action, but to what others will do.

In Cicero's *De divinatione*, the example related with the historical fact and the example as an episode in the inside of everyday life are shown. They are all created by the generations after Socrates and they differ from the original state of Daimonion. For those features are not found out in testimony of authors living contemporarily with Socrates, such as Plato and Xenophon. We might say that a new tale about Daimonion has been produced. In this tale, Socrates is a prophet rather than a philosopher.

All that matters most by this new understanding about Daimonion is that the aspect of the reason, which had played the important role in Socrates' action, has been lost.

Some Reflections on 'Saṃsāra'(4)

—Watsuji's arguments revisited—

Nobuaki MATSUO

Tetsuro Watsuji's criticism on the Buddhist concept of saṃsāra consists of two main arguments and two additional ones, the former of which are directed to Taiken Kimura's interpretation on that concept. In "*Some Reflections on 'Saṃsāra'(1)*" (2007), I examined these four arguments in turns and maintained that they were not satisfying. However, I have heard from several persons that

the first examination of mine was too concise to be understood. In this paper I will revisit Watsuji's arguments. Especially, almost all the paragraphs belonging to the first one will be reexamined carefully. The conclusion is the same as in the former paper. His four arguments are far from being persuasive, so his criticism on saṃsāra is not correct.

Watsuji's arguments are worthy of careful reexamination because his criticism on saṃsāra seems so persuasive to many people in the general reading public as well as in the academic world. I suppose they accept it because of his highly regarded reputation. His philosophical passion is undoubtedly great, but it does not mean his arguments are always true.

The overseas expansion and its background of
the first half of Meiji, and the Shinshu Otani-ha
—The Hokkaido exploitation, Europe inspection, and Asia propagation—

Naoki NAKANISHI

Each Japanese Buddhism cult began the full-scale measure for systematic overseas propagation in response to the stimulus by the Sino-Japanese War for Japan to have got the launch pad for an overseas invasion.

The Shinshu Otani-ha is in it and had advanced to China and Korea promptly before the Sino-Japanese War.

Then, while each Japanese Buddhism cult was busy with the correspondence in the country, why could the Otani group perform such an active external activity, and how could they achieve their overseas expansion?

In this paper, in order to verify this point, the trend of the Otani group until the China propagation will be stopped temporarily in 1883 is taken up from the Hokkaido exploitation start in 1869.

In that case, the trend is clarified while also paying attention to the relationship between the Otani group's internal situation, and a government influential person based on the Otani group's external activity having been closely connected also with governmental trend.

The Facilitator Training Program for a Group of Postgraduate Students

Ryuji KODAMA

A facilitator training program was created by a group of postgraduate students. This paper discusses characteristics, the meaning and issues of the training based on their role-plays and reviews after a course of classes. As the instructor of the course, I played a role as an observer in a role-play and joined the review as a presenter. Here are the summaries of conclusions of this paper: 1) All processes in the program seem to be have proceeded relatively smoothly. 2) The instructor of this course is the responsible role for the program. 3) How to get over the wordless period of time in groups seemed to be a big task for the people playing the roles as facilitators as they developed the group. 4) People who joined this program seem to be acquired the basic skills of developing a group through role-play. 5) One of the issues of this training is there is not enough time to complete the program. It is necessary to consider how we could continue the program, for example, by combining with other classes or spending extra time beyond the scheduled class time.

A Study on School Lunch Guidance in South Korea: The Case of Middle Schools in the Metropolitan Area

Takayuki DEWA

The importance of school lunch is widely recognized in Korea. This research attempts to analyze the characteristics of Korean teachers' educational views on school lunch guidance. The study was carried out by the interview of six middle school teachers in the metropolitan area.

The results of this research are as follows:

First, the spread of the school lunch program has been carried out

nationwide, without considering the working environment and the consent of teachers who even though understand the school lunch is part of education in terms of law and policy.

Second, although many Korean teachers recognized the school lunch as a part of education, there are differences between Japan and Korea. For example, collective action at lunchtime has been regarded as an important thing in Japan. Efficiency at lunchtime, on the other hand, has been pursued in Korea.

Third, Korean teachers who supported the idea that lunch should be carried out at a school restaurant also admitted the necessity of lunch guidance from the point of education. They, then recognized the educational implication of lunch in a classroom. Teachers have a chance to communicate with students and to closely examine the relationships among students through the lunch guidance in a classroom.

Fourth, the style of school lunch guidance is left to the discretion of teachers. The observation of lunch guidance shows that Korean teachers take high level of autonomy. This reflects that the concept of teacher professionalism has been widely accepted in Korean society. However, it can be translated as a fact that there is a non-cooperative foundation in education.

An Interpretative Approach to the World of Robert Frost's *New Hampshire* (No.3)

Masaki FUJIMOTO

A series of the critical essays aims at throwing light on the allegorical structure of Robert Frost's fourth collection of poems, *New Hampshire* (1923) through a detailed analysis of each poem. The present paper deals with two narrative poems from among 13 "Notes," "A Star in a Stone-Boat" and "Census-Taker" which follow a title poem "New Hampshire." Two stories of these narratives give a microscopic view of what is not completely depicted in whimsical and discursive episodes of "New Hampshire." Thus, each narrative

of “Notes” function as an explanatory poem which leads us to think of the world of *New Hampshire* focusing on the many phases of the state’s history, economy, literature, life, and so forth. Moreover, a clarification of the whole structure of *New Hampshire* will give us such a recognition that the narrative poems including “A Star in a Stone-Boat” and “Census-Taker” and other lyrics classified as “Grace Notes” should be read not as a miscellany of simple local stories and landscapes but as a diversity of allegories epitomizing Frost’s poetic imagination and creativity.

Anthropological Significance of Fröbel’s “Zeichnen”

— with Special Focus on “Der kleine Zeichner”

in F. Fröbel’s Mutter- und Koselieder —

Yumiko TAOKA

It is a most important task for Fröbel how to awaken and bring up the “intuition of life unity” (Ahnung). Through the examination of 50 sets of playing songs described in “The Song and Music of Fröbel’s Mother Play (Mutter- und Koselieder)” with focusing on the growing of “Ahnung”, we can see the process to lead early childhood for recognizing “a single essential life given from God” (das Göttliche). However, why isn’t the last song “The church” but “Der kleine Zeichner”?

In this paper, the playing of the song of “Der kleine Zeichner”, which is the last song of 50 sets playing songs in “The Song and Music of Fröbel’s Mother Play (Mutter- und Koselieder)”, is evaluated from the view point of the meaning of “Zeichnen”.

The following three items are concluded in this paper.

- (1) It is the action of presenting “Ahnung” for children to draw pictures. Thus meaning that they objectify the importance of “Ahnung”.
- (2) The playing song of “Der kleine Zeichner” means that arrival at the goal of awareness himself or herself through drawing, and the beginning of the fulfillment of building humanity.
- (3) “The Song and Music of Fröbel’s Mother Play (Mutter- und Koselieder)” is

not the guidebook of early childhood education but the bible of human education.

A Study of a teacher-oriented group nursery practice in a day care service for children with disabilities.

Yukiko WADA

The purpose of this study is to present points that nursery practice in a group to support children with disabilities growing. This study is based on my teacher-oriented group practices using music for an hour at a K nursery room.

I entered a nursery record on four items: time, means, child and mother's state, examination. Next I studied five episodes. I referred to some talks with mothers and nursery teachers. At the end I presented points for nursery practice: as making an interpretation and judgment, rhythm sympathy, comprehension of Children once more, respect for each other and all, listen to some talks.