

## ***ABSTRACT***

### The Life, Death and Transcendence of Hisako Nakamura (3)

Naoki NABESHIMA

In this paper, I would like to consider the life, death and transcendence of Hisako Nakamura (1897-1968) who was born in Hida Takayama in Gifu prefecture. When Hisako was only three years old, she suffered from gangrene caused by frostbite and ultimately lost both her hands and legs. In the summer of her seventh year, her beloved father died. When she was eleven years old, her mother taught Hisako homemaking skills, such as sewing and cooking, so that she could live independently. As her trainings were so strict, Hisako felt resentful towards her mother. However, her mother's strictness came from her love and deep concerns for Hisako's future. Another person who deeply supported Hisako was her maternal grandmother, Yuki Maruno, who looked after Hisako without offering her any special treatment. Yuki taught her manners and gave her an education through teaching her reading and handwriting. She also nurtured Hisako's religious mind by sharing many Buddhist stories with her. Hisako's grandmother's gentle education rooted in Shin Buddhist teachings gave Hisako the strength to live through her hard life.

During her life, Hisako Nakamura faced countless hardships both physical and mental, which are beyond one's imagination. But fortunately, she found the Nembutsu teaching by reading the *Tannishō*, a collection of the sayings of Shinran (1173-1263) compiled by his disciple Yuien. Through reading the *Tannishō*, Hisako's experiences of hardships in her life transformed into gratitude. Some sayings by Hisako Nakamura are; "In any place, there is a path by which one can continue to live.", "There is no such thing as a hopeless life. In any life, of whatever kind, there is never complete hopelessness.", "Getting angry and crying are also precious opportunities. Through sadness, suffering, and anger, the shallowness of my heart becomes light. Being able to realize this, is the greatest of happiness." Especially, I will clarify the meaning of life through these messages of Hisako Nakamura.

# An Analysis of the Hossō Debate Topic “An Exclusive Relationship with a Single Buddha” in Light of Jōkei’s critique of the Pure Land teachings of Hōnen

Junsho KUSUNOKI

The Hossō monk Gedatsubō Jōkei (1155-1213) is famous as the author of two works known as the *Kōfukuji Sōtatsujō* and the *Kōfukuji Sōjō*, that critique the Pure Land teachings of Hōnen. Although both texts are organized into nine sections or articles, the content of Jōkei’s critique may be reduced to three points. First, a critique of Hōnen’s claim that ignorant sentient beings can attain Amida’s Pure Land in their very next lifetime. Second, a critique of Hōnen’s perceived attempt to destroy the eight traditional schools of Japanese Buddhism by declaring their practices to be inefficacious. Third, a critique of Hōnen’s insistence on an exclusive relationship with the Buddha Amida that led him to reject relationships with other Buddhas as useless and potentially harmful. Of these three critiques, the first and second necessarily derive from the third, that is to say, from Jōkei’s argument against Hōnen’s position of following one Buddha to the exclusion of all others (the so-called single-Buddha position).

As it happens, two other short works in which Jōkei analyzes the single-Buddha position are extant today. In these texts, Jōkei explicitly states that “Bodhisattvas who have an exclusive relationship with but a single Buddha do not exist.” In fact, however, the traditional teachings of the Hossō school allowed for both the single Buddha position and the claim that Bodhisattvas forge relationships with multiple (or even all) Buddhas. In this paper, I demonstrate that it was Hōnen’s Pure Land teachings that caused Jōkei to reject the doctrines of his own school in favor of a more radical stance that sharply condemns the single-Buddha position.

“Sometimes Secrets Are Leaked”: The Fraught Social  
Relationships of Medieval Buddhist Priests as  
Seen in the *Ima monogatari* (Tales of the Present)

Eisho NASU

*Ima monogatari* (Tales of the Present), compiled by Fujiwara Nobuzane (1177?-1265?), relates items of interest, intrigue, and courtly gossip current within early-Kamakura aristocratic circles. Nobuzane was a well-known portrait painter and distinguished poet whose works were selected for imperial anthologies, such as *Shin Chokusen Wakashu*. Stories in the *Ima monogatari* include numerous tales about the personal activities of religious professionals, casting light on the otherwise unknown lifestyles of medieval Buddhist monks and nuns.

In this essay, first, I overview Nobuzane and his family’s relationship with contemporary Buddhist communities, especially the Pure Land tradition led by Hōnen (1133-1212). Then I introduce and analyze the Buddhist tales in the *Ima monogatari* in the following categories: (1) pursuit of love and fame; (2) value of seclusion from the secular world; and (3) poetry reading as a Buddhist path linking the sacred and profane.

In contrast to most studies on medieval Japanese Buddhism which focus heavily on the history of power politics between established monasteries and warrior clans, this study shows how the everyday lives of monks and nuns were interwoven with courtly life and pastimes, from the simple love of poetry to more secretive love affairs and scandals.

A Study on the After-School Care for School-Aged Children in  
the Childcare Service Surveys during the Late Taisho Period

Maka KAMEGUCHI

The purpose of this paper is to consider the history of the after-school care for school-aged children of working parents from the childcare service surveys conducted in the late Taisho period. This paper focuses on the support of after

school life for school-aged children before World War II as the social work corresponding to schools, women's labor, and family problems. The results show that childcare of school-aged children in day nurseries was conducted after school. In addition, as an example, this paper clarifies that Ohmi Fujin Jizen Kai Day Nursery developed a childcare service after supporting poor families and supporting women's labor. In conclusion, this paper suggests that the needs of the after-school care for school-aged children of working parents were announced in the late Taisho period, as the support for children's childcare and education, as well as labor support for parents of poor families, especially mothers. Furthermore, we conclude that the day nursery as social work facilities responded to these needs.

## Buddhism and Counseling

—Through comparisons between chomon (hearing the Dharma) and active listening—

Ryuji KODAMA

In this paper, I focus on comparing chomon (hearing the Dharma) and active listening, both of which are “the method to cope with distress” in the Jodo-Shin Sect and Client-Centered Therapy, and examine their differences while looking at the backgrounds of Shinran, the founder of the Jodo-Shin Sect and C. R. Rogers, the initiator of Client-Centered Therapy.

As a result, first, I have concluded that both chomon and active listening share a common point in that they are both exercised by those who are experiencing distress.

Second, it was revealed that there is a certain religiousness which transcends the existence of human beings in the theory and practice initiated by C. R. Rogers. Active listening in Client-Centered Therapy is conducted based on this religiousness. This is where I could see the common point in the two methods: chomon is an attempt to listen to the wish of Buddha who transcends existence and active listening is the one which tries to listen to people's feelings.

# Survey on Psychotherapists' Coverage in Foster homes (Free description style)

—Coverage that Staff Taking Care of Children in foster home  
Expect from a Psychotherapist—

Yoshiharu MORITA

This paper is based on my research which could be conducted thanks to the budget for individual research provided by the Research Institute for Buddhist Culture, Ryukoku University in 2016. I conducted a survey with staff members who are responsible for or children's daily life at 601 foster homes around Japan regarding their assessment of psychotherapists based on their work styles. As a result, it was revealed that psychotherapists have to be engaged not only in meeting the psychological needs of children in foster home but also in taking care of their daily lifestyle needs at some foster homes. This confirms the fact that psychotherapists have a dual role and there are no clear guidelines regarding the special duties that psychotherapists must conduct. How much a psychotherapist is able to work as a psychotherapist and how much he or she does other work depends on the facility. Their work style fits into four categories: 1) Independent 2) Partly independent 3) Partly mixed 4) Mixed. The staff members who are in charge of the children's daily life assessed the work style of their psychotherapists. The assessments were in a free description style and a 7-point scale with 65 questions. This paper focused on the free description style only.

There are seven questions in the free description survey: 1) Involvement with the psychotherapist besides work circumstance 2) Consideration for psychotherapist 3) Cooperation with psychotherapist 4) Training by psychotherapist 5) Expectation of psychotherapist 6) Duty of psychotherapist 7) Credential as psychotherapist. Answers were classified and analyzed depending on which work style the psychotherapist belongs to. As a result, some holistic issues about psychotherapists working in foster homes came to light: 1) Issues about their identity as a psychotherapist, 2) Confidentiality of psychotherapy and protecting children's psychological mannerisms, 3) Issues about children's psychological mannerisms which is a core target of psychotherapy and how staff members deal with it, 4) Issues about children's psychological conflict which could occur in the course of therapy conducted by a professional psychotherapist.

*Japanese Translation of the Wooden and Bamboo Slips and Tablets  
of the Eastern Han Dynasty at May 1 Square in Changsha,  
Hunan sent by the Jun Taishou Fu Provincial Office*

Sachiko IIDA

In 2010, about 7,000 pieces of wooden and bamboo slips and tablets were excavated in Changsha (長沙), Hunan (湖南). These slips and tablets were disposed documents by prefectural offices (県廷 Xian Ting) in the Later Han Dynasty and called *the Wooden and Bamboo Slips and Tablets of the Eastern Han Dynasty at May 1 Square in Changsha, Hunan* after their excavation site. This article provides Japanese translations of nine documents that were selected from those published from such wooden and bamboo slips and tablets which were sent by the provincial office (郡太守府 Jun Taishou Fu) and received by prefectural offices.

Onomatopoeic Aspects and Phonological Extension of  
Bird Song Representation

Eiko SHIOTA

A variety of ways have been used to represent sounds in nature. Among them are playing imitators such as bird calls and children's toy whistles, making musical notation and its performances, showing audio spectrograms and so on. In addition, there are also distinctive expressions to describe these sounds in human language, that is, onomatopoeia and bird song mnemonics. Detailed analyses of these expressions have been carried out by many researchers. There are, however, few systematic studies on the direct relationship between the original natural sounds and their corresponding language expressions.

This article tries to explain how natural sounds can be represented in human language. Taking bird songs as an example, Chapter 1 raises questions about how the gap between differing cognitive worlds might be bridged, and in doing so, emphasizes the importance of examining the way of representing sounds of the natural world. Chapter 2 outlines the methods of expressing bird

songs including both non-linguistic and linguistic ones. Chapter 3 compares six bird songs with their own onomatopoetic and mnemonic or folk etymological expressions in terms of their wave patterns, pitch curves and rhythm. From a pragmatic point of view, Chapter 4 summarizes the rules with which the original bird songs are transcribed and transliterated into human language. In the last part of this article, how mnemonic devices are created from the similarity between the original natural sounds and their target language sounds will also be mentioned.

## Overview and Significance of Fusion of Tourism and Welfare

Haruhiko SAKAGUCHI

Recently, the interest in a connection between tourism and welfare is increasing. The studies on fusion of tourism and welfare are also developing. Systematizing the studies on fusion of tourism and welfare is required because the history of such studies is not so long and the studies have not been systematized sufficiently yet.

Based on such recognition of the present situation, this study aims to progress the clarification of the overview and the significance of fusion of tourism and welfare.

Firstly, this study elucidated (1) the background of increasing of the interest in a connection between tourism and welfare, (2) state of attainment of the studies on fusion of tourism and welfare and (3) the future research issues through exploring the trend surrounding tourism and welfare including trend of the studies on fusion of tourism and welfare.

Secondly, this study progressed clarification of the importance and the overview of fusion of tourism and welfare through examining the concept and significance of fusion of tourism and welfare.

On the intrinsic fascination of lawn gardens Vol. 2  
'On the difference of the ratio of lawn in kindergartens  
and nursery schools and the comparison of parent's  
consciousness of educational expectation'

Shinzo TOKUDA, Taro AKADA

In this research, we conducted questionnaires with the parents of young children belonging to three kindergartens and nursery schools with different lawn areas in the garden, and compared "the consciousness of expectation to education" in the lawn garden. As a result, the following conclusions are reached.

- 1) Regardless of lawn areas in kindergartens or nursery schools, the consciousness expected for the educational effects by the parents of the infants was high in all of the gardens.
- 2) Guardians of the infant who goes to a kindergarten with the environment where the lawn occupies most of the garden seem to be strongly aware of educational expectations for the lawn in the garden, and making it difficult to feel the negative side of the lawn garden.
- 3) It is suggested that in the case of parents of young children belonging to kindergartens / nursery schools that have lawns and ground, they tend to make it easier to compare their merits and disadvantages.
- 4) It is suggested that the parents' evaluation of school gardens in the kindergartens and nursery schools differs depending on the difference in the lawn area of the garden.
- 5) From the viewpoint of guaranteeing the amount of exercise of an infant belonging to a kindergarten or nursery school, it can be suggested that securing a garden yard that can be used in the period of curing the lawn for maintaining the lawn of the garden is necessary to aim for healthy development.

At the same time, it is recognized that to consider countermeasures for infant movement during the period to cure these lawns in the kindergartens and nursery school gardens at the same time is necessary.

Yukinori Unno and Japanese Sociologist Shotaro Yoneda  
—Focusing on *Sequel to Sociological  
Examination of Social Problems* (1921)—

Makoto NAKANE

This paper examines the familiarity of Yukinori Unno with Sociologist Shotaro Yoneda during the Japanese Taisho era. The outline of Yoneda's logic of social problems is summarized and examined in this paper.

There are two conclusions. First, Yoneda's logic of social problems was a logic of science in social work which covered not only the economical but also the psychological and cultural dimensions of paupers and people with mental disabilities. Second, it could be suggested that Unno's logic of science in regards to charity was similar to Yoneda's logic. Namely, they shared common goals regarding the science of the relief.