ABSTRACT

Meaning of Religion
—From the Viewpoint of Shakyamuni—

Yoshinari FUJI

Any human being who chooses the religious way of life connects with the spiritual dimension through his power of his free decision and the true nature of his mind. Such followers of the path connect with their original spontaneity and restore their original vitality. In this way, religion is of vital importance for every man and every woman. The prayers performed in every religion are the way to connect to the spiritual dimension and go beyond man's physical dimension.

Based on these considerations, we can explain the teaching of Buddha Shakyamuni: Man is restricted in his physical dimension; he harbors the consciousness of the self and clings to the existence of the self, mistaking his sense faculties, his ability to see, hear, smell, taste, feel and think, to be the self. Strongly influenced by the sensation of his own body, he is overwhelmed by his feelings, be they pleasant or unpleasant. He harbors his desire for pleasant things and his anger towards unpleasant things and suffering itself. Those earthly passions are the real of suffering and pain.

Since the physical sensation of one's own body forms the base for all the workings of consciousness, and in this consciousness, all the elements of the world exist arbitrarily, and separately. They are seen without any connection, and thus the self is seen as an isolated part, not connected to the whole of existence. So, Man comes to cling to the idea of an isolated, independent self, and with his greed hankers after delights, with his anger tries to attack and subdue everything that is unpleasant. Wrapped up this world of gross conceptualizations, we create our own self-centered universe. Such a conception is not reality. It is what Man creates in terms of ideas.

Man is supported by the workings of Mother Nature, the universe, and he exists as a part of that, with close personal ties to other people, to society, to Mother Nature and to the universe as a whole. The reality of Mother Nature and the universe is that the individual is a part of the whole, and that all individuals are related to each other, support others and serve to make the whole complete. That is the real state of all elements of the universe. But such reality

cannot be grasped through the mere physical sense based on a material dimension.

In order to lead a life aligned with a reality of all elements, in the universe, we have to connect to the spiritual dimension, restrain the physical sense of delights and anger, and develop our spiritual sense. The way to achieve this is meditation. If we succeed in practicing meditation, listening to the teachings of the Buddha and internalizing it through calm reflection, we can master the contents of this teaching, and truly understand the twelve linked chain of dependent origination and the Four Noble Truths. This is what we call wisdom from listening, wisdom from reflection, and wisdom from meditative cultivation.

The teachings of Shakyamuni are simple reality of all elements. We can ascertain it through in our meditation. Then we can lead a life in reality, a life as individuals which are the part of the whole and related each other. Then, clinging to the idea of an independently, truly existent self will be contained and our greed and anger will subside. This will lead us to enact our true human potential. We will live in accordance with reality, both on the inside and on the outside, helping others and working for the happiness of all. That is the way to realize our own meaning, the purpose of the true life. Simply this is Shakyamuni's teaching of the Middle Way.

Social Consciousness among Followers of the Sole Practice of Nembutsu (*senju nembutsu*) in Medieval Japan: The Significance of *Hymns of Expelling Seven Hardships*

Eisho NASU

The Pure Land teaching of Hōnen and his disciples became popular in medieval Japanese society with the promotion of the easy and exclusive nembutsu practice promising universal salvation through birth in the Pure Land of Amida. However, Hōnen and his cohorts were criticized by the established Buddhist orders, which claimed that such individualistic faith focusing exclusively on the afterlife would lead to pervasive apathy and antisocial conduct. Countering such accusations, Japanese Pure Land masters including Shinran (1173-1262), Shunjō (1255-1335), and Zonkaku (1290-1373) responded that the

practice of nembutsu is not only good for one's salvation in the afterlife but also naturally produces this-worldly merits expelling seven major social and natural disasters, as taught in the *Hymns Protecting the Nation by Expelling Seven Hardships (Shichinan shōmetsu gokokuju)* attributed to Saichō, the founder of the Japanese Tendai School. By appealing to the authority of Saichō, they hoped to quell the anger of the other Buddhist schools. They also hoped, more importantly, to correct the common misunderstanding that the recitation of nembutsu is merely a ritual surrounding death. Their aim was to present the nembutsu as a socially engaged practice playing a central role in upholding societal values in medieval Japan.

An Annoted Japanese Translation of the Kamaprajñapti (4): from Chapter 6 to 9

Norisato AOHARA

This study is in a series of annoted Japanese translations of the *Kamaprajñapti*, an early abhidharma text belonging to Sarvāstivāda. This time I take up from the Chapter 6 to 9. In the first three chapters of them, it analyzes asaṃvaras, or non-restaints, that are given the specific concept of evil karmas. But their analysis seems to expand to elements of kleśas or defilements rather than karmas. Chapter 9 analyzes mainly about the causal relationship of karmas, such as karmas and their results among the past, future and present, or among the good, evil and neutral dharmas and so on.

Introduction to the Analysis of Time

Tadashi FUJIMOTO

We investigate the relationship between the time on physical theory and the time on philosophical theory. Concerning the philosophical concept of time, the theories of H. Bergson and I. Kant are taken up mainly. On the other hand we present a new interpretation of the concept of time on classical and quantum physics. On the basis of this interpretation, the view that time is simply grounded on our subjective consciousness is rejected.

How do we represent the mental states of others? About the problems that mental representations are considered as propositional representations

Toru GOSHIKI

"Theory of Mind (ToM)" is the ability to infer the mental states of others and oneself. Thus far, many studies in ToM literature have been on an assumption that mental representations are propositional; mental representations are descriptive and linguistic. This study discusses how mental states of Orhers are represented through representational images. In the debate, there are comparisons between presumption of mental representation and presumption of physical representation. The former is measured by the false belief task (FBT), typically used in ToM studies; the latter is measured by the false picture task (FPT), based on the same format as FBT, except using images. As a result, I would like to point out that mental states are neither propositional nor analogue representations. In addition, it has been recently noted in cognitive psychology that concepts and representations could not be dissociated from perception or motion. When we think of mental representations from perspectives such as procedure processing and image schema, we could argue that understanding the mind has to be considered a combination of perception or action and mental representations.

A Significance of the Camp with School Absentees: Using Personal Attitude Consruct Analysis

Hironori KOMASA

In this paper, I am going to clarify the significance of the camp with school absentees by a university student who was a participant of the camp with school absentees using PAC (Personal Attitude Construct) Analysis. As a result, it was made clear that the participant had seven consciousness about the camp with school absentees.

This study suggests that the participant reflected upon himself again and could have the confidence toward himself through out the camp. It is suggested that a rule peculiar to camping and supportive human relations promoting the growth of the participant. These were significant to carry out the camp with school absentees.

Joke Translation and Cultural Differences: A Relevance-Theoretic Account

Isao HIGASHIMORI

In this paper, I argue that some English jokes are extremely difficult for Japanese to translate from English into Japanese because of cultural gaps. Relevance Theory (hereafter RT) can provide a good tool for explaining why there exist differences in understanding English jokes between native and non-native speakers. Jokes can be captured by a kind of discrepancy between the two (or more) interpretations. The difficulty of translating English jokes into Japanese comes from cultural gaps which can be formulated as a culturally specific assumption or context in the framework of Relevance Theory. Cultural jokes are the ones in which the culture of a country plays a part in the derivation of humorous effects, since cultural problems entail background encyclopedic information on cultural information of the two countries, which is exploited in the joke for humorous purposes.

SHINTO AND PAGANISM: PRIMAL RELIGION IN JAPAN AND BRITAIN

John DOUGILL

Shinto in Japan and Paganism in Britain are very different in form and in the gods they worship. The history of the two religions is also quite different. However, there are some striking similarities, for both comprise a mixture of animism and ancestor worship. The purpose of this paper is to highlight the commonalities, for these are often overlooked. They stem for the most part from being primal religions in island countries which became dominated by a continental culture. This involved Buddhism on the one hand, and Christianity on the other. Aa a result, Shinto and Paganism were marginalized and absorbed into the larger worldview. To the medieval mind they were simply elements of the dominant religion, rather than being complete systems in themselves.

In the nineteenth century there was in both cases a revival of fortunes, though quite different in extent. Whereas Shinto was adopted as a state ideology, Paganism (or more correctly Neo-Paganism) was at best known to only an esoteric elite. The latter found greater favour in the twentieth century, particularly in the form of Wicca Paganism. As with Shinto, it constituted a conscious reworking of the past in a manner termed by the historian Eric Hobsbawm invented tradition. As a result there was a fostering in both countries of revived nature religions rooted in the native soil. This can be seen as a response to an increasingly global and industrialized society, for on the one hand such religions offer a sense of belonging while on the other affirming a lost connection to the natural world. In this way both Shinto and Neo-Paganism in their contemporary guise look to the future as much as they look to the past.

What must we do to get ability to prepare meals?

Mariko UTIDA

The good dietary habit of Japan has been established on the rich ingredients from the mountains and seas. However, this conventional Japanese dietary habit has been rapidly lost in the last few decades. Today Japanese people have less opportunity to cook meals at home compared to what people in the past did. Family member rarely eat together either. Today a variety of food is available regardless of the season in the supermarkets but on contrary, meals at home in Japan have started to lack in quality. Japanese people are losing the custom to eat at home which would provide the opportunity to learn about foods through preparing meals using fresh ingredients.

Also health is being threatened by the tradition of having losing a good dietary habit. Whether the dietary habit is good or not can be measured by what people eat. However, this is not the only a standard to judge but also with whom people eat meals with and how they eat meals is also very influential. I suggest in this paper that it is the shortest way to prepare meals at home and eat them with the family together for people to regain the custom. In that sense, lunches in nursery schools and elementary schools are important. The attitude of the teachers and food preparers influences children a lot. Thus, food education to the teachers and food preparers is expected.