

## SUMMARIES

### **Tu Hu (杜甫) and the *Kuan Wu Liang Shou Ching* (觀無量壽經)**

HIRANO, Kensyo

In his *Study on Tu Hu* (『杜甫の研究』) Kurokawa Yoichi stressed that Tu Hu, the great Chinese poet, was a religious person and had been seeking after the Buddhist truth from the early stage of his life. Kurokawa also showed that it was in Tu Hu's *Chiu jin kuei fu yung huai i pai yun* (秋日・夔府詠懷・一百韻) that Tu Hu showed his highest desire to seek the truth. This work revealed the close connection between Tu Hu and the Zen sect of Buddhism.

Before composing the *Chiu jin kuei fu yung huai i pai yun*, Tu Hu in his stay at Pieh li pi shu shiu hsing sou so chu created a verse entitled 別李秘書始興寺所居, which includes the phrase「重ねて聞く西方の観経」. In other texts he calls the *Kuan ching* in different ways such as 止観経 and 正観経, while the text in 『杜工部集』 from the Song 宋 period has 之観経. Observing this difference, the author regards 之観経 to be the original expression and shows that 之観経 is the abbreviated form of 仏説観無量寿経. The *Kuan ching* greatly influenced the spread of Pure Land Buddhism and was well known at that time.

Tu Hu's religious attitude has often been understood from the standpoint of Zen Buddhism. The author, however, tried to show in this article that Tu Hu had a keen religious interest in the *Kuan ching* which manifests itself in Pure Land thought.

### **T'an-luan's View of the Ten Thoughts (*Junen*)**

KAJIWARA, Takakiyo

A characteristic feature of T'an-luan's Pure Land Buddhism lies in its thought that Amida Buddha's Vow-power is dominant indirect cause 増上縁. The attainment

of birth in the Pure Land, attainment of the state of nonretrogression and abiding in a state in which Buddhahood will be attained in the next life are all promised in Amida Buddha's Original Vow. Once one attains birth in the Pure Land by riding upon the power of the Original Vow, one will surely attain a state in which Buddhahood will be realized in the next life. Thus the important thing is to first be born in the Pure Land. T'an-luan understands that those who will be born in the Pure Land are common beings living in the age of the five defilements in which no Buddha is present. Thus he reaches the conclusion that the ten thoughts mentioned in the section on the birth of those of the lower rank of the lower grade found in the *Meditation Sutra* is none other than the dominant indirect cause of Amida Buddha's power of the Original Vow.

These ten thoughts are said to have two meanings: recollection of Amida Buddha and recitation of Amida Buddha's Name. It is necessary both to undertake them continually until the moment of death and to undertake them with firm faith. Since it is difficult for common beings to continue the recollection as death approaches, the recitation of the Buddha's Name, with its immeasurable merits, is recommended. The characteristic feature of T'an-luan's view of the ten thoughts lies in the fact that it focuses on the merits of the Name. Since the Buddha's Name contains immeasurable merits, it is possible to gain immeasurable merits by reciting the Name, and attain birth in the Pure Land. T'an-luan's ten thoughts are the method for undertaking bodhisattva practices by gaining birth into the Pure Land through the recitation of the Name.

### ***Jingdu-Sanmei-Jing* and Sūtras translated by Zhufahu**

SAITO, Takanobu

In my last study, I considered the *Jingdujing* quoted in the *Anleiji* and the *Guannian-Famen*, and took up the dominating practical thought on this sūtra. Although it is an apocryphal sūtra, the *Jingdu Jing* is rich in the terminology common to translated sūtras. It is especially influenced by the sūtras translated by the translator Zhufahu (竺法護) during the Western Jin dynasty.

The main purpose of this paper is to discuss the similarity of the *Jingdujing* and the sūtras translated by Zhufahu. First, concerning the similarity in their vocabularies, although *Jingdujing* contains many terms typical of the translators Anshigao (安世高) and Zhiyoujiachen (支婁迦讖) of the later Han dynasty, it is in Zhufahu's sūtras that many of them appear together. Second, I will comment on the relationship between the thirty *narakas* of the *Jingdujing* and the eight *narakas* of the *Xiuxing-daodijing* translated by Zhufahu.

As a result of my studies, I conclude that, when the group under national archbishop Tanyao (曇曜) edited the *Jingdu Jing*, they took over the vocabularies and thought of the Zhufahu's sūtras.

### Buddhist Cosmology as Presented in the *Yogācārabhūmi*: A Tentative Japanese Translation

KAJIYAMA, Yuichi

The present paper consists of a tentative Japanese translation of the portion describing Buddhist cosmology in the *Yogācārabhūmi*. The cosmology describes an end of the world due to the three great disasters of fire, water and wind, and the four great periods (*kalpa*) of the world, i. e., destruction, empty space, recreation, and preservation. The Sanskrit text of the cosmology is fortunately contained in the *Yogācārabhūmi, Part I*, edited by Vidhushekara Bhattacarya and published by the University of Calcutta, 1957, pp. 30–44. The edition sometimes contains errors and lacunae. But they can be corrected or complemented by the help of the Tibetan translation (Derge ed., Tohoku Catalogue No. 5035, Tshi. 16, a3–22, a4) and a Chinese translation by Hsüan-tsang (Taisho XXX, 285, b19–288, a25). As only a few extant Sanskrit texts such as the *Abhidharmakośa-bhāṣya* and Yasomitra's commentary on it are available for Buddhist cosmology, the Sanskrit text of the *Yogācārabhūmi* is very important. This is the reason why I chose to translate the latter. However, I was unable to present here a systematic list of all the variants found between the three versions and the collated edition of the Tibetan text, although I noted

important variant readings. It is for this reason that I call the present paper “a tentative Japanese translation.”

### **Rāhula's Naming and Gotama Buddha's Renunciation**

NAMIKAWA, Takayoshi

Gotama Buddha is revered as the founder of Buddhism. The details of his life are embellished to be suitable for a founder of a religion, someone worthy of reverence. Indeed it is such interpretation and intentionality based on faith which makes our attempt to apprehend the real Gotama Buddha so difficult. In this paper, I will take a critical stance towards such position, and as one method for approaching the real Gotama Buddha, take up the problem of the birth and naming of Gotama Buddha's child Rāhula. Through this approach I will reconsider the reason for Gotama Buddha's renunciation.

Traditionally, it is said that Gotama Buddha renounced the householder's life in order to “gain liberation from suffering” or “seek virtue.” However, Gotama Buddha's renunciation cannot be explained solely by reference to such reasons which are common to all Indian ascetics of the age. Rather there must exist Gotama Buddha's personal, actual and direct cause for renunciation. There must be some serious matter behind his decision. A key for unlocking this matter is the birth of Rāhula and his naming. The content of my paper is as follows:

- (1) There are two traditions concerning the time of Rāhula's birth, one which holds that he was born immediately before Gotama Buddha's renunciation, and another while holds that it occurred at the time of Gotama Buddha's enlightenment. In particular, the latter story is centered on the doubt that Rāhula is not Gotama Buddha's real child.
- (2) Etymologically, the name Rāhula does not mean “obstacle” or “one who hinders.” Rather it should be interpreted as “One like the demon Rāhu” or “One who possess the Rāhu-like qualities of a demon.”
- (3) It is said that the demon Rāhu swallowed the sun and the moon, thereby giving

rise to solar and lunar eclipses. Thus the demon Rāhu is depicted as the enemy of the sun and the moon.

(4) The ancestor of the Sakya clan was a solar god, and Gotama Buddha and Rāhula were descendants of a solar god.

(5) From this, the name Rāhula comes to mean “one who possess the Rāhu-like qualities of the demon who swallowed the sun and the moon.” The fact that Rāhula was given this name suggests that Rāhula’s birth resulted in the destruction or the defilement of the Sakya lineage.

(6) If we suppose that Gotama Buddha’s renunciation took place after Rāhula’s birth, we can suppose that the reason for Gotama Buddha’s renunciation is to be found in some serious event which gave rise to the destruction or the defilement of the Sakya lineage—the same thing behind Rāhula’s naming. We can also suppose that this serious event is not only in content a religious matter, but also something which allowed for the interpretation that Rāhula is not Gotama Buddha’s real child to arise.

I believe that this attempt, which seeks to investigate the reason for Gotama Buddha’s renunciation in connection with Rāhula’s birth and naming, falls within what can be acceptably considered the true facts concerning Gotama Buddha’s life.

### **The *Visuddhimagga* and the *Samantapāsādikā* (1)**

SASAKI, Shizuka

According to the legends, the *Visuddhimagga* and the *Samantapāsādikā* were written by Buddhaghosa in this order. We do not have any positive evidence which prove that both works are really by Buddhaghosa. It is certain, however, that the *Samantapāsādikā* was composed later than the *Visuddhimagga*, since a lot of phrases in the latter were quoted in the former. In this article, I examined the relation of these texts by comparing the corresponding phrases in the *Visuddhimagga* and the *Samantapāsādikā*. As a result, I confirmed the following two facts.

1. When the *Samantapāsādikā* quotes phrases from the *Visuddhimagga*, they were emended elaborately to avoid contradictions in the new contexts.

2. From the fact that the *Samantapāsādikā* changed the contents of the quotations from the *Visuddhimagga*, it can be seen that the *Samantapāsādikā* and the *Visuddhimagga* disagreed on some points of doctrine. On these points, the *Samantapāsādikā*'s opinions agree with those of the *Vimuttimagga*. Therefore it seems that these discrepancies reflect the differences of doctrine between the Abhayagiri and the Mahavihāra.

**The Expansion of the Municipal, Residential and Industrial Areas of  
Kyoto City in Modern Japan and the Change from *Cho-gumi* to  
*Ban-gumi*, *Ku*, *Kumi* and *Gakku***

KUWABARA, Tadanori

The purpose of this article is to investigate the expansion of the residential and industrial area in contrast with that of the municipal area of Kyoto city and the transition from *ban-gumi* to *gakku*.

There was little change in the residential and industrial areas of Kyoto city from the end of the Kinsei to the first half of the Meiji era. Urbanisation began in the Okazaki and Yoshida districts from the late 1890's. Urbanisation started at the suburbs of the old city area and expanded centrifugally.

The municipal area coincided with the residential and industrial area until 1887. But since the year before the promulgation of the municipal organization law, when the surrounding towns and villages started to be incorporated into Kyoto city, there were a few similar incorporations to create the Greater Kyoto. Because of such incorporations, it came to include areas which could not be categorised as city areas.

Kyoto was divided into Kamigyo and Shimogyo for a long time, but the administrative denomination for each section inside these two districts changed from *machi-gumi*, which was used since the medieval age, to *ban-gumi* in 1869, then *ku* in 1872, then *kumi* in 1879, and finally *gakku* in 1892.

When *machi-gumi* was changed into *ban-gumi*, there were two readjustments, so that the size of each *ban-gumi* was equalised. When the *ku* is compared to the *ban-*

*gumi*, some *ku* in the outskirts of the city were expanded but those in the central areas did not change so much.

The change from *ku* to *kumi* was only the matter of administrative denomination and the numbers attached to each *kumi* were the same as before. The change from *kumi* to *gakku* was executed in a similar manner in Shimogyo, but in Kamigyō, due to the closure of the four schools which were the basis of the *gakku*, the number of *gakku* changed.

*Moto-gumi* was introduced in 1912. *Moto-gumi* were different from the present *gakku* particularly in the northern and the northeastern sections of Kamigyōku and in the southwestern and the southeastern sections of Shimogyōku. The areas which underwent the biggest change were those in the outskirts of the old city. There was little change in the central areas. The same can be said when the 1876 map of Kyoto is compared with that of 1940.

Because of the development of the suburbs and the decrease of child birth, some school districts were unified, so that some schools were closed down. More schools were closed down in the central areas than in the outskirts which went through the bigger change mentioned above. At present, the revitalization of the central areas and the use of the closed school are imminent issues.

The elementary schools in Kyoto were established simultaneously in each *ban-gumi*, before the establishment of a nationwide educational system. Since these elementary schools had administrative functions other than education, the schools were closely related to the residents of *ban-gumi* (*gakku*). Such relation can be still observed at the present time.

## A Study concerning the Cultivation of Religious Sentiment

OKAYA, Akio

It is only natural that pathological phenomena represented by bullying and absenteeism from school will increasingly add to human alienation in the future, and in particular deepen human isolation. Hence there is a need to recover the "philosophy

of compassion" located at the center of Buddhism. Humans must bind themselves together with trust and love.

In a passage written for sixth graders entitled "To You Who Will Live in the Twenty-first Century" found in *Shogaku Kokugo (Japanese For Primary School)* published by Osaka shoseki, Shiba Ryotaro writes that it is necessary to realize that "Humans do not live by themselves, but are made to live by some greater power." He also writes for the need to "empathize with the pain of others."

In this paper, I will discuss the education of religious sentiments diachronically. Although the main aim of the paper is to clarify its real condition, I also surveyed the interest of college students in religious sentiments. As a result, it has become clear that the practice of education which cultivates religious sentiments, as well as the construction of such system, are urgently needed.

### **Young Children's Interests as Shown by Their Questions (Second Report)**

YOSHIOKA, Tsuyoshi, KITAGAWA, Osamu & TAKAHASHI, Tsukasa

Learning begins with "questions". There occurs no learning without curiosity. Children ask many questions about a variety of matters, and in particular about things which we adults do to them. Therefore, we adults should take their questions seriously.

Children's questions reveals their interests. Thus we can discover their interests by analyzing their questions. Concerning child education, it is very important to know the kind of things which children have questions about, and the kinds of things or happenings they are interested in or concerned about. Therefore, this study takes up the questions children ask to parents (guardians) or kindergarten teachers and nursery nurses. Two surveys were conducted: one to the nursery attendants and another to parents. In the first survey, we asked them to note all the questions that had been asked by children and check 442 key-words (questionnaires) listed up beforehand. In the second, we asked parents to record the questions that had been



asked by children and the situations in which they had been asked during the three days specified for this research.

This second report compares the results in the first study among Japan, China, Korea, Formosa, USA and England. The followings are the results.

- (1) Japanese children's questions were comparatively fewer than those of children from other areas.
- (2) In general, children tended to have interest in things or happenings that were familiar to them.
- (3) Conversely, children tended to have less interest in things or happenings that they were unfamiliar with.
- (4) In the case of Japanese children, they had few interests in certain public facilities or public institutions, such as hospitals and post offices, regardless of their familiarity with them.
- (5) Similarly, they had little interest in some things that were off limits to them, such as telephone, camera, refrigerator and washing machine.
- (6) Japanese children had fewer questions on a magnet or a magnifying glass since they recently had not been accustomed to playing with those things.
- (7) The interests and concerns tended towards the nation's climates, especially natural phenomena.
- (8) The differences in national policy affected the children's interests and concerns.

### **An In-depth Review of the Human Perspective in Modern Society: Medical Care Issues Considered as Human Rights Issues**

SUZURIKAWA, Shinshun

In this paper we conduct an in-depth analysis of present problems in the field of medical care, especially on various issues related to human rights and welfare, in order to investigate "the human perspective in modern society."

First, we discussed the original purpose of medical care, and the significance of health and illness. Further we went on to consider the concepts related to health

rights, as well as the special characteristics of medical care in the modern age.

In addition, consideration of the issues related to medical care in modern society from the cross-sectional viewpoint of human rights, welfare and ethics, brought us to the realization that the following five issues are vital. They are the issues related to: 1. Iatrogenic diseases or harm caused by the use of pharmaceuticals, 2. Physician-patient relationships and ethics, 3. Malpractice in medical treatment, 4. Life ethics and medical treatment in terminal cases, and 5. Health preservation care on an international scale. Furthermore, there are other important issues at hand, such as welfare medical care, work related injuries or death, and health preservation for females.

Through our consideration of the above subjects, we arrived at the following points related the actual state of affairs of the "human perspective" in medical care.

1. Modern humans cannot be born naturally or even die a natural death. Furthermore, it can be said that human existence is one of anguish due to the lack of a humane ethical standard.
2. The human perspective in modern society is leaning toward "quantity of life." It is necessary to understand modern society as an environment in which it is difficult to live a life based on the true desire for "quality of life."
3. Capitalist economics and materialism have seeped into the realms of medical care, medical science, and medical technique, drawing humanity into a value system based on materialism. This has resulted in an inhuman perspective of humans as objects.
4. From the standpoint of medical care and medical science, people are the subjects of attention, care, and concern. Accordingly, the perspective on humans employed in these fields should be the original one of compassion for one's fellow beings and should include the resolve to mitigate the pain and anguish felt by those in need.
5. The concept of a human perspective as derived from considerations on the ideal patient-physician relationship leaves us with the conclusion that each individual must be viewed with an irreplaceable "reverence for life." This viewpoint must acknowledge the fact that self-determination is a basic right.

Thus, from the results of this in-depth study of the "human perspective" in modern society, we can conclude that, in order to allow for a higher quality of life (living a human-like life to fulfillment), expansion and new developments in social

welfare in the field of medical care (human rights consciousness, etc.) are essential. Urgent efforts are required to realize comprehensive medical care. In the future, new and more extensive studies will be required to stimulate progress in this vital field.

**War, Peace, Human Rights and Education:  
On the Occasion of United Nations Decade for Human Rights Education**

NAKATA, Sunao

In order for humans to live as humans everybody aspires for peace. "Disregard and contempt for human rights" tramples on "human conscience" and brings about "barbarous acts" of men. Thus war, peace and human rights are ideas based on the same philosophical basis. Education is the decisive factor in nurturing those ideas. This paper deals with the relationship among those ideas on the occasion of the United Nations Decade for Human Rights Education.

**Religion and Modernization, with Special Reference to Catholicism**

BACHIKA, Reimon

The purpose of this paper is to discuss some viewpoints on secularization as they bear on Catholicism as a traditional religion. The situation of the Catholic Church in Europe is briefly sketched, using France and Italy as typical examples. The viewpoints on secularization of P. Berger, B. Wilson, and D. Martin are summarized. With respect to their analyses, important aspects are noted, such as the consequences of modernization and social differentiation. However, it is argued that their thematization of these changes as instances of secularization is too narrow. If the rise of Christianity can be explained, as it was by M. Weber, by reference to social factors, its decline should also be explainable by social factors, i. e., by the reversal of the

social circumstances favorable to it. Moreover, changes within religion should be seen not so much as instances of secularization but rather as reactions against specific features of secularization brought about by powerful secular agencies such as the state, the institutions of science and technology, the modern media, etc., and as reactions against the secularization of consciousness or the emergence of non-religious values.

### **Internationalization and Foreign Language Education**

YOSHIOKA, Tsuyoshi

Internationalization should be “Internationalization along with the acceptance of national identity.” Concretely, I believe that there are 10 subjects to achieve for it. In this paper, I describe one such subject, “Acquiring foreign language as a means of communication.”

It hardly needs saying that the acquisition of a foreign language is very important. However there have been many problems in foreign language education in Japan, especially with starting it in childhood, which is popular nowadays. In this paper I discuss how to define the notion of “mastering foreign language” in the process of acquiring a language. I also consider the arguments pro and con concerning childhood language education. As a result of my studies, I conclude that there are no definite reasons in approvals and therefore it hardly deny that there must be some psychological high-risks as well as other early education programs.

Primarily, there is a problem in identifying foreign language education as a communication tool with “study of language”, but actually it should be identified with “a means of language”. According to one expert, the importance in language ability needed for international exchanges is the contents, that is, what to say rather than how to express precisely such as in pronunciation and syntax. Acquiring foreign language is based on the understanding of one’s own nature and culture first and opening one’s own thought to others to exchange interactively. Therefore it should proceed with developing the use of mother language and one’s own ability of recog-

nization and imagination first.

Although the Central Education Committee recently announced that each primary school to decide whether foreign language education as one of “general subjects” to begin teaching, the Ministry of Education should plan to invite more native speakers than now and also should make an effort to train new teachers preparing enough for it as well as should decide what age is the proper for foreign language be taught. More of it, not only the teaching methods but also a national character of Japanese should be changed more logical in nature as the Japanese sentimentalism which is virtue in Japanese society might be important.

As this point, besides the acquiring foreign language, it should be concerned what are the internationality in Japanese (as a language) itself. That is, as “modernization” of Japanese was achieved at one time earlier in Meiji period, now again that Japanese being reformed to enrich its expressive power will be needed, by which one will be able to insist own opinion sufficiently in international society, in which the contracts are all.

### **Basic Study of Human Beings toward the Elderly:**

#### **A Study on the Implementation of Social Welfare for the Elderly**

SAKAMOTO, Masatoshi

Now that our society is aging, we have to do away with our conventional idea that life basically ends at 65. Rather, we must think of how to live fully right up to the end of our life span, which averages 80 years in Japan. Forming a new concept like this will enable us to think of infringements against the human rights of the elderly as a problem which affects each and every one of us. It will also spur us to reflect upon our own attitude toward the greying population in society. •

Let us assume that one's attitude toward other human beings defines the interactions of idea and emotion between people and hence governs people's thoughts and actions in their relations with others. Modern Japanese society is aging, so Japanese people are faced with the need to form an attitude toward human beings

which enables people to respect other's human rights and their status as human beings with a will to live positively.

For example, differences in the concept of old age between adults beyond and before middle age give rise to words and actions which infringe upon the human rights of the aged people in daily life.

I wish to present an overall view of the current attitude of society toward the elderly from the viewpoints of history, social science and social culture. From a historical perspective, we find that our current way of living still retains "the idea of respect for the aged that emerges from the idealism" of the Meiji and Taisho periods of the late 19th and early 20th centuries.

On the other hand, Western rationalism has come to form part of the Japanese social system. This has helped to develop one aspect of Japanese culture, in which the idea of "respect for the aged, which is designed to keep harmony between the old and the rest of society" is fused with the "tendency to assimilate Western-style social systems, which stresses respect for the individuals."