

## 論文要旨 (英文)

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研究テーマ A Study on Buddhist Welfare Thought

This paper mainly discussed two fundamentals: the basic paradigms of thought and conduct in order to bring the Buddhist welfare to fruition, and the modern meaning of the Buddhist welfare idea and practice.

In Chapter 1, the paradigms of thought and conduct on the Buddhist welfare were examined from the early Buddhism perspectives.

Not limited to time and space, every person has always been wishing the realization of the universal “*Dharma*(法)” that was revealed in the teachings of Buddha. The principle of Dharma is the “*Engi*(*pratītya-samutpāda*,縁起)”, which means every phenomena occurs within the harmony of *in*(inner and direct cause) and *en*(external and indirect cause). Buddha taught us that each of us should rely not only on the Dharma, but also on oneself who intentionally practices the Dharma. Hence, the self-establishment plays a critical role in the practice of Dharma. Every moment of introspection engenders the compassion to others. Each of us realizes self-centeredness and no one is replaceable by contemplating ourselves, and in turn we realize others might also think the same way. Even knowing the inevitable fact that all living things are selfish, seek one’s own happiness, and fear violence or one’s death; we must understand that respect for oneself and others, and not to harm oneself and others are requisite to being able to practice the compassion.

In order to achieve the self-establishment, it is necessary to have a certain attitude, in which we face up to the reality of Impermanence and Not-self, and reconsider about the social relationships with others in the process of introspection. Keeping oneself in shape by refraining from rude behavior and performing amicable action on each facet of conduct—behavior, wording, and mind—is a key factor to adapt the attitude. We should understand that a negative spiral of emotions consisting of anger, hatred, and self-conceit, is meaningless to construct an amicable interpersonal relationship, and we should not pursue superiority or inferiority as well as victory or defeat. Even if you encounter these negative emotions others display toward you, patience and perseverance consequently becomes a mutual advantage for both sides. It must be noted that the conduct of oneself becomes the source of the “*karman*(業)”, and the consequences of one’s good and evil conduct will return to the self without any exceptions. Taking these lessons into account, and also learning to be contended and not to forget modesty, each of us should continue making efforts to improve.

In the practice of the compassion (“*Jihi*,慈悲”) and good conduct, it is recommended to strive to alleviate suffering of others as much as possible by being a “*good friend*(*kalyāṇa-mitra*, 善友, 善知識)” with them. The “*good friend*” is the one who not only speaks favorable words, but also the one who can point out mistakes, admonish, teach, and preach others.

The meaning of *Karuṇā* (慈悲) is similar to empathy. It does not mean that just feeling sorry for someone. The feeling of *Karuṇā* requires a deep emotional involvement with the person who is suffering.

Help make others aware of the fact that the human body is transient and life is uncertain, and also cultivate their ability to truly accept the truth are considered essential to alleviating suffering of other human beings.

Being able to share is identified as an altruistic character, in addition to the kindness and the ability to give everyone what they deserve. Although the act of giving by sacrificing others, seeking the welfare for oneself, and rejecting the self are not considered to be altruistic.

If there is an individual, who made sin or was an indolent, compensates for these acts with apology, confess and virtue, we should accept that attitude and believe the person have the possibility of regeneration.

Each of us exists in this world because of the work of others. Thus, it is essential to be aware of that you always receive the kindness of others.

Harnessing the ability to tolerate others is important, as well. As you encounter the situation where your opinions are incongruent with others, you should not keep arguing these points, rather you should find and focus on the opinion that are in congruent with them. This is a sagacious way to tolerate others. The another way to deal with this situation is to stand in a viewpoint, where you see each opinion does not describe a whole picture, but it does indicate a part of the truth, because each of us generates own opinions and speaks about the truth based only upon one's experience. By keep these strategies in mind, we would transcend all arguments and find significance in "learning together".

Making efforts to attain the self-establishment and to respect one another, therefore, lead the world in harmony and people in peace. The harmony and peace of the world allow us to pursue the realization of true happiness, welfare, and well-being.

How these thoughts could apply to social work practice today? Self-awareness has been recognized as one of the most important components of social work practice, because it plays critical roles in the self-improvement of social workers and building therapeutic alliance. In the recent study on stress and the mental health of the human service professionals, "burn out" and "emotional labor" has become the subject of great concern.

It is not difficult to imagine that controlling various kinds of emotions and behaviors, and ameliorating conflicts are burdensome to social workers at their working site. The thought of "*Engi*" and "*Jihi*" could help those who need to deal with these difficulties. These thoughts elucidate the irritableness of each individual in a reciprocal relationship to one another, and describe the humanity by assuming that human beings are fragile *per se*. It could be an effective method for them to reconsider their own perspective on the humanity with these thoughts in their mind. The paradigms of thought and conduct from the perspectives of early Buddhism suggest a way to be free from negative emotions and avoid conflicts.

In Chapter 2, the paradigms of thought and conduct based up on the principle of bodhisattva-hood of Mahāyana Buddhism were examined by utilizing *Ta-chih-tu-lun*

(*mahāprajñāpāramitopadeśa*, 大智度論).

The orientation of Mahāyana Buddhism toward the welfare is applicable to all sentient beings. It could operate powerfully upon mental, physical and social aspects, and ultimately light up the path to enlightenment.

The basis for the practice of Bodhisattva are 發心 (the spiritual awakenings) and 誓願 (*praṇidāna*, the Bodhisattva vow) that can convince all sentient beings, and a majority of the Bodhisattva virtue including 三十七道品 (*saptatriṃśadbohi-pāḥṣikā dharmāḥ*, the thirty-seven favorable conditions to enlightenment) is described in 六波羅蜜 (*ṣaṭ pāramitāḥ*, the six kinds of practice by which Bodhisattvas are able to attain enlightenment), which is consist from 檀波羅蜜 (*dānā-pāramitā*, donation, or the perfection of liberality), 尸羅波羅蜜 (*śīla-p.*, morality, keeping precepts, or the perfection of *śīla*), 提波羅蜜 (*kṣānti-p.*, forbearance, or the accomplishment of indulgence), 毘梨耶波羅蜜 (*vīrya-p.*, assiduity, or the highest degree of fortitude or energy), 禪波羅蜜 (*dhyāna-p.*, the perfection of meditation), 般若波羅蜜 (*prajñā-p.*, the perfection in wisdom).

In the process of becoming a Buddha, Bodhisattvas practice these *six pāramitās*, pursue own benefit and the benefit of others simultaneously i.e. the benefit for both parties, and make efforts to guide all mankind to be an ideal being.

These *pāramitāḥ* correlate to one another, and these are integrated into *prajñā-pāramitā*, which is the wisdom to know the true aspect of all phenomena (“諸法實相”). The wisdom is constructed on the thought that all forms of existence are non-substantial (“諸法皆空”). Having this though in mind, the Bodhisattvas keep continue practicing the way of Bodhisattvas and recommend all sentient beings to practice the *ṣaṭ pāramitāḥ* by utilizing *Upaya* (specific pedagogy).

The compassion (*Jihi*) is a core element of the mind of the Bodhisattva. Bodhisattva indicate the ideal of compassion does not select its recipients, and it could be entrenched by practicing the four immeasurable (“四無量心”) : (1) *maitry apramāṇa* (“慈”)—the infinite virtue of benevolence or loving-kindness, (2) *karuṇāpramāṇa* (“悲”)—compassion or removing pain, (3) *muditāpramāṇa* (“喜”)— joy or bliss to see those who have freed from pain and obtained true happiness, (4) *upekṣāpramāṇa* (“捨”)— being impartial to all even to enemies or abandoning attachment to the three virtues mentioned above).

It seems to be not difficult to have the feeling of sympathy to a person whom one knows, but it may not be easy to manage the obstacle between the self and others, and to find a value in and respect for all living things including someone you do not know. This ideal compassion is defined as the great compassion. The great compassion could be practiced thorough the meditation on *śūnyatā* (“空觀”), in which one overcomes fixation. The great compassion and the meditation on *śūnyatā* should be controlled in *the power of upāya* (方便力).

Bodhisattva, who wish a complete characterization of the personality of others, refer others as the field of good fortune (*punya-kṣetra*, 福田).

The philosophy of *śūnyatā* describes a way of thinking that can subjectively solve problems of everyday life, and it is universal to all individuals of our species, regardless of the time and place. Although the practices of the Bodhisattva begin specifically with the act of giving, all these practices are in relation to the meditation on *śūnyatā* and the great compassion, and ultimately

harmonized with the mind of impartiality (捨). By utilizing *Upāya* and these strategies, the Bodhisattva facilitate others to develop independency, active life skills, and positive thinking, and also suggest others to practice a way of life as same as the Bodhisattva whose central thought is the realization of the welfare.

In this chapter, *Kṣānti* (“忍辱”) is discussed as an example of the modern meaning of Six Pāramitās. Monier (1899) indicated the meaning of *Kṣānti* as “patient waiting for anything” in his dictionary, but this translation is very suggestive. The importance of “waiting” has recently been pointed out in various fields that relates to the social welfare including the field of child care, education, school refusal, non-school attendance and nursing. It is essential “to wait” in order to build an ideal relationship in social work practice, but it may not be easy for them to wait patiently, because it may causes unpleasant feelings or various difficulties in certain circumstances. The word “waiting” must be appeared in the definition of “*Kṣānti*” at the present day. When the “waiting” is a good thing for the others and the sense of “respect to the others” is put in “waiting”, it means the very side of waiting of *Kṣānti* in Buddhist Welfare Thought.

In Chapter 3, the modern meaning of the *Lotus Sūtra* on the Buddhist welfare is described.

First, the importance of the self-awareness of the individual, as well as the understanding of others, in the practice of the welfare state is examined as a perspective of the *Lotus Sūtra* with regard to the humanity. A supporter recognizing the self as one of the Bodhisattva and developing the introspection when he relates to others are fundamental to define “the self-awareness” within the realm of the Buddhist welfare practice. The view of humanity based on the doctrine of the one vehicle (*eka-yāna*, 一乘) described in the *Lotus Sūtra* identifies a specific meaning of the term “the understanding of others”. It essentially means that you recognize others as also one of the Bodhisattva who are born in this world and willing to grow together with you, and wish the peace of this world. True joy will be shared when both parties of the Bodhisattva—a supporter and its recipient—can be aware of the essential equality and the dignity by supporting each other mentally, physically and socially, and by practicing such the Buddhist view of humanity and social welfare activities.

Second, the *Lotus Sūtra* is regarded as a dialogue between the Buddha and his disciples, and a model for social work practice that has basis in the Buddhist welfare thought is examined in that context. The dialogue does not aim to negatively reflect on one’s past experiences and actions. It does intend to affirmatively confirm that all our acts are resource for practicing the *Dharma*, on the basis of the doctrine of the one vehicle. The dialogue presupposes the Buddha-nature (“仏性”) as a premise, and suggests reconstituting the self in order to live as an existence, which aim at the maturity of human beings and the social peace along with others. As similar to this approach of the *Lotus Sūtra*, the narrative approach, the empowerment or the strength perspectives, which have been widely noted in the domain of the social welfare in recent year, seems also focusing on the inherent strength, resilience and potentials of human beings for the purpose of reconstituting the self. However, the most distinctive feature of such approach in the *Lotus Sūtra* is that it brings us the opportunity to develop internal enhancement and to drastically shift the way they understand the humanity and the view of life. As a result, the purpose of life, as well as the better way of life,

will be discovered. The thought of the Buddhism welfare examined based on the *Lotus Sūtra* illustrates the essence of being human presumably in more depth, in comparison to the practical methods of social welfare listed above.

Third, examining the “Seven Parables of the *Lotus Sūtra*” in specific, it reveals four important facets of thoughts for discussing the topic of helping others: respecting the uniqueness of others, believing the innate ability to change and improve, practicing various means materially and mentally to recuperate the autonomy and the self-esteem, and standing close to others with patience. In the Seven Parables of the *Lotus Sūtra*, these six following parables prompt us to practice the self-awareness of the individual and the understanding of others as the Bodhisattva: Parable of the three carts and the burning house (三車火宅の喩), Parable of the wealthy man and his poor son (長者窮子の喩), Parable of the three kinds of medicinal herbs and two kinds of trees (三草二木の喩), Parable of the phantom city and the treasure land (化城宝処の喩), Parable of the jewel in the robe (衣裏繫珠の喩), Parable of the bright jewel in the topknot (髻中明珠の喩). The last one of these parables called “Parable of the skilled physician and his sick children (良医治子の喩)” in conjunction with a thought of the *Lotus Sūtra* that each of us is born in this world with a wish (“願生思想”) generate two ideas. One is that all human beings are born in hope of the realization of the welfare states. The other is that grief over the death of someone could be a helpful resource for finding the better way of life. If considering these seven parables as a whole, another dimension of ideas is opened up. It tells that we should “wait” until others initiate to achieve the self-realization and realize the meaning of their existence by practicing various means.

Fourth, the practice of the Bodhisattva that appears in the *Lotus Sūtra* is discussed. The *Lotus Sūtra* expresses wishes for the welfare, happiness, and well-being of all living things everywhere in the text, and it teach us how we sympathize others’ pain and sadness, stand close to others with a patience, and share the joy of life, as noted above.

Fifth, the symbolism of the Ceremony in the Air that appears in the *Lotus Sūtra* is examined to make point out of the universality of the Dharma, and the situation to practice the Dharma.

Sixth, “Living Together(共生)” and “Tolerance(寛容)” are discussed through the lens of the *Lotus Sūtra*. In order to realize the thought of the Living Together (共生), it is necessary to understand and respect for one’s uniqueness and the uniqueness of others, and consequently reconstruct the relationship between the self and others. Tolerance is a key to succeed this process. A tolerance in Western ideals could be established without concerning and understanding of others, and respect for others. In some cases, forgiving others because the one is superior to the others could be identified as a tolerance. On the other hand, the practice of Sādāparibūta(常不輕菩薩), a book compiling the Bodhisattva practices of the *Lotus Sūtra*, is potent beyond such way of tolerant.

In the story of the *Lotus Sūtra*, there are several characters who are haughty and rebellious. Sādāparibūta (常不輕菩薩)’s deed gives us a useful suggestion to deal with those who cannot find a mutual understanding. He made an obeisance to whomever he happened to meet. His deed not only represents the way to respect all living things’ innate ability to change and improve, but also the way waiting for their initiation to seek the Dharma, or the way to avoid self-conceit. His deed of actively respect for others also demonstrates the way to practice the Buddhist welfare that

we respect for human nature and do not hurt each other physically and emotionally in order to live all together and to all become Buddha.

In sum, the essence of the Buddhist welfare practice indicated specifically in the story of the *Lotus Sūtra* is that sympathizing others' pain and sadness, standing close to others with patience, sharing the joy of life, and recognizing all events as the path of awakenings.

In Chapter 4, the modern meaning of Nichiren's (日蓮) thought on the Buddhist welfare state is described.

First, Nichiren's every thought and act is intended to carry out a mission as a Buddhist, while being concerned with others through his deep introspection. His introspection represents his demeanor to promote the self-awareness and to avoid self-conceit, in which he thinks he unilaterally understands others. Moreover, his demeanor—the substitution of suffering for others (“代受苦”)—, in which he absorbs the pains of others into his own body with having a heart of compassion in order to collectively be relieved from the pains. Considering this demeanor from the Buddhist welfare perspective, it prompts individuals who are engaged in social welfare practice to reconsider how to keep honor as human services professionals, and how to carry out their mission.

The foundation of Nichiren's thought is gratitude to others, on a basis of introspection. Therefore, even if his words and actions are critical or demanding, we should understand these are his expression of gratitude and respect.

According to the theory of the “mutual possession of the Ten World (十界互具)” and the “three thousand realms in a single moment of life (一念三千)”, the realm of men contains the realm of Buddha and hell, at the same time, the realm of Buddha contains the realm of men and hell, and also the realm of hell contains the realm of Buddha and men.

If the ten worlds are considered as the ten states of human beings, these theories help us to cultivate the realm of Buddha or the realm of Bohisattva within the self, and also suggest us to practice introspection to avoid fall into the realm of hell or the realm of *pretas* (餓鬼).

Furthermore, these theories lead us to a viewpoint from which we find the realm of Bodhisattva or the realm of Buddha is inherent in others. Hence, the development of the self-awareness and the understanding of others are essential important to construct relationships in the field of social work practice.

The Chion-Hō'on (the realization and reciprocate of gratitude to others, 知恩報恩) is another one of the Nichiren's important thoughts. If we apply the notion of Chion-Hō'on to a Buddhist concept of the Living Together (共生) in the present-day, Chion-Hō'on can be interpreted as “appreciating reciprocally” and “respecting reciprocally”.

In addition, to realize “Living Together”, it will be also demanded that people insist on mutually from a viewpoint of making use of each other in based on the thought of “teaching of integration(開会)”. The realization of the “Living Together” requires people to reciprocally make their points based on the thought of the “teaching of integration (開会)” in order to exploit the uniqueness of each individual. Then, “Chion-Hō'on” would be able to indicate us an ideal way to tolerate others, and this lesson can exceed the limits of social work methodologies for helping,

including the capacity to tolerate, active listening.

Second, in the letter of Nichiren to his donors, he gives various advices for the problem and anxiety, which are generated by social relationships, from the perspective of Buddhism on some occasions and from the general perspectives on another occasions. Nichiren, in these his advices, reminds us to be thankful for our life, and to seek not evoke hatred and resentment but rather having gratitude and respect under illogical circumstances. Analyzing his letter to his donor, it can be found that Nichiren utilized a variety of modern counseling theories such as, self-agreement, unconditional positive regard, and empathy.

He passionately gave mental health care to individuals who may soon lose a person close to them i.g., parents or children, and who lost their loved one in order to alleviate their anxiety and sadness. Possessing the sense of the vanity of life in his words and actions, Nichiren represented and sympathized with their feeling of grief and, in specific, he wrote them a scenery that described a particular place in which the spirits of the deceased live and the state of the Pure Land of Vulture Peak (“靈山淨土”), so that the scenery could come into their eyes, and alleviate their feeling of grief.

Looking through the contents of these his letters, and the process to reveal lessons learned from Buddhism, it seems these are similar to one of the characteristics of the modern theory of grief care that let them feel the “continuing bonds”. Moreover, Nichiren wrote stories in which the state of the Pure Land of Vulture Peak, and the relationship between the deceased and bereaved were described. The story help bereaved people to find the meaning of their life after the death of loved one.

Therefore, it could be said that these letters of Nichiren demonstrate methods, which are commonly conceptualized in the theory of grief care today, to gradually heal the grief and pain of people.

Third, the thoughts on the Buddhism welfare of both Nichiren and Ninshō (忍性) are examined. In previous study, Ninshō’s concept of the welfare of Buddhism known as the “charitable undertaking type” has often been recognized as a contrast to Nichiren’s the “propagation missionary work type” that includes political criticism.

While the charity activity of Ninshō has positively evaluated, it has been noted that there were several problems in his method to obtain the fund, utilitarianism among priests, and its edification system. However, if taking Ninshō’s work on introspection, his thought on the substitution of suffering for others and on the ideals of the Bodhisattva of the Mahayana Buddhism described in the “ten kinds of great vows” (“十種大願”) into account, both similarities and differences in thought of Nichiren and Ninshō could be found.

The various practices of Nichiren and Ninshō are vital in thinking of the realization of Buddhist welfare in the modern society, because their practices aimed at the realization of compassion for others and the society while each of them deliberately think how they act as Buddhists. Upon recognizing the characteristic of their thoughts and its limits, it might be necessary to acknowledge both Nichiren and Ninshō as two Buddhists who confront the society to look for the ideal of the Mahayana Buddhism. For future study, it is recommended to investigate the common denominator of these Buddhists, instead of looking into their differences.

In conclusion, the idea of the Buddhist welfare has basis in the Dharma of Engi (*pratīya-samutpāda*), and it encompasses the practice of compassion endeavoring to achieve the realization of true happiness, welfare, and well-being; a state of respect for oneself and others, that could be generated through introspection; and various methods for treading the path of virtue where is neither harm nor strife, but the peace of the world.

Thus far, the goal of the practices and thoughts on the Buddhist welfare, and of modern social work, counseling and grief-care services are in parallel to each other. Nevertheless, it becomes clear that the thoughts on the Buddhist welfare can exceed the limits of the modern social work theories of the welfare state by indicating ways to become better beings. Therefore, the thoughts and practical philosophy of the Buddhist welfare can be vital ingredients to develop an ideal social work practice.