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〔第二章 平和研究の現在〕

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A View of Peace —A Look into Emotional Motivations—

Hidemi SAKAHARA

In today's society, where an increasing number of people have never experienced the horrors and hardships of war, there is a growing necessity to leave behind the emotional messages of those who experienced the war and atomic bomb. In this paper, I would like to introduce the interviews of the families of war victims and the message of a poet who was a victim of the atomic bomb.

Also, I would like to introduce some texts that have been used in workshops in Jodo Shinshu today, and survey the different emotional responses of the Sangha who have taken action for peace. Finally, I will take a critical approach to previous texts which overlook the different motivations people had to support and fight for peace.

The Bodhicaryāvatāra as a Key to Create Peace

Yutaka KANAZAWA

Buddhists must seek an ideal Buddhist Samgha that is nonviolent and pacifist at all cost. Buddhists should never forget these attitudes. But if we look at the history of Mahayana Buddhism, in an effort to settle disputes between conflicting ideas, there are instances when Buddhists took to arms and used violent tactics to protect the Dharma.

In the eighth century in India, there was a monk by the name of Śāntideva, who taught how to consciously control the human emotion of anger as a *sattva*. Śāntideva, in his work entitled *Bodhicaryāvatāra*, explains the inner-workings of anger, and insisted that one utilizes his/her enemy for the purposes of forbearance practice. His attitude of creating peace not through one's external but internal improvement is completely different from the Mahayana Buddhists, who frequently change their attitude towards peace. By reading Śāntideva's words, I would like to reveal how we can make peace possible for all beings by controlling our

anger when dealing in human relationships.

A View on Movement and Creating Peace during and after War amongst Shin Buddhist Scholars

Hidemaro OKAZAKI

It is common not only for Buddhists but for all people to hate wars and love peace. However, in the past, Shin Buddhism had cooperated not for peace but for wars. Today, it is necessary for those who have never experienced war to learn the ways for peace in order to avoid making the same mistakes of the past.

What was the problem of the doctrine of Shin Buddhism during wartime? Why was such wartime doctrine created? In this paper, I will first examine the development of the two-fold truth theory between the Edo to the Modern Period. Then I will focus on the various Shin Buddhist scholars who used that theory as backdrop to endorse war-time doctrine. Finally, I will point out several viewpoints for creating peace by analyzing this information.

A Study of the Right to Collective Self-Defense

Ryogo TAKEMOTO

As a minister, it is very important to have accurate and correct information in order to think about ways for creating peace. In this paper, I am going to address the controversial issue of the right to collective self-defense. The present meaning of the right to collective self-defense by the Japanese government is based on the idea of “life-and-death-beneficial-self-defense (死活的利益防衛説),” which was first referenced in Charter of the United Nations. However, this definition is different from the theory of the defense of other countries in the reports to the United Nations. Leaving aside for now whether the right to collective defense is justified or not, I would like to find out the ways of creating peace and safety by first collecting and analyzing the correct information about the right to collective self-defense.