

## 日本のお寺と精神病院（（精神保健）社会福祉）

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Temples in Japan and Mental Hospital (Psycho-social Welfare)

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### 日本語抄録

<目的>日本の面白いお寺の社会的役割をフィールドワークを通して紹介し, 考察する。

<方法>日本のいくつかの興味深いお寺をフィールドワークする。

<考察>日本のいくつかの社会に開かれた興味深いお寺の社会的機能について考察した。

<結果>その結果, 礼拝や坐禅瞑想(修行)だけではなく, 社会福祉や医療福祉的役割や芸術創造の場として, 日本のいくつかのお寺では多く機能していることが分かった。

キーワード: 日本の寺, 精神保健福祉, フィールドワーク, 医療福祉サービス, 芸術

### Abstract

Introducing the “social function” of several “interesting temples” in Japan through fieldwork and considering.

I did Fieldwork the main interesting temples in Japan.

I considered Social function of several interesting temples opened to social.

It is found that not only worship nor meditation but also the function of social welfare or medical services and art productions with each other are seen in the several temples in Japan a lot.

Key Words : temple in Japan, psyco-social welfare, fieldwork, medical welfare services, art

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## Introduction

Introducing the “social function” of several “interesting temples” in Japan through fieldwork and considering.

I did Fieldwork the main interesting temples in Japan.

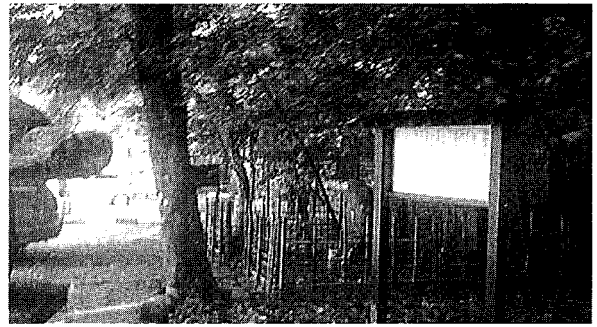
I considered “Social function” of several “interesting temples” opened to social.

It is found that not only worship nor meditation but also the function of social welfare or medical services and art productions with each other are seen in the several temples in Japan a lot.

To begin with, Mental Hospital in Japan was originally a temple. For example, Shitennoji-temple in Osaka organized from four component, Ryo-byoin (hospital), Seyakuin (pharmacy), Hiden-in (Social welfare facility) and Keiden-in (Funeral organization).. In mental hospital the fact was also the same. Daiunji-temple in Iwakura (Kyoto) became the Iwakura Tenkyo-in in the meiji era and now Kitayama hospital. Zenrinji-temple (Kyoto) became the Kyoto Tenkyo-in in the meiji era and now Kawagoe hospital and Tyokyuji-temple (Tokyo) became the Shyakuji-jiryoin in the meiji era and now Jiundo hospital.



Fig.1 Shitennoji-temple in Osaka



Fid.2 Site of Daiunji-temple in Kyoto

That is, Mental Hospital in Japan and hospital have strong relationship and because of these facts this kind of studies is available.

### Kokubun-ji Temple of Manizan Hozoin, Shingon School (Nankoku-city, Kochi prefecture)

Renowned for sake (Japanese rice wine) rinking and partying culture, Kochi prefecture, unsurprisingly, is said to be the first place where the first abstinence meeting was held. From my own experience in a psychiatric outpatient ward, there seems to be slightly higher number of patients among alcoholics. As if symbolizing this background, Kokubun-ji has a jizo, a Japanese form of bodhisattvas, that has been called a “statue dedicated to abstinence”. The jizo's merit became known around twenty years ago, when a local newspaper reported a story of a recovered alcoholic who claimed his cure was due to the pledge he made to the jizo. Hence the name. However, the temple does not seem particularly keen on publicizing the story, nor linking it to some form of social welfare activity. Nonetheless, the jizo statue is adorned with numerous petition papers, giving the impression of desperate cries and high hopes on the jizo from people. According

to the temple, services of reading out sutras to the Jizo are performed everyday. Though this is only my personal wish, since the temple is attracting so much faith from people suffering from alcohol related problems, it could collaborate with local specialist hospitals and facilities for alcohol dependency. Since the temple is on the old pilgrim route with accommodation and a training facility, it could even go further and offer a treatment center dedicated to alcoholism.



Fig.3 Kokubun-ji-temple-sakedachi-jizo

**Ishite-ji Temple of Kumanozan Kokuzoin, Shingon School (Matsuyama-city, Ehime prefecture)**

Ishite-ji, with Rev. Kato as its resident priest, situated just behind Dogo Onsen hot spring district in Matsuyama city, is an old and prestigious temple with a fine three-story pagoda (the 51st temple on the old pilgrim route). Since the previous generation, the temple has been offering shelter for the troubled. It also has been offering accommodation for the pilgrims, some of whom became the staff of the temple. In that sense, it has been an open place providing accommodation, baths, food and sometimes

work, such as making talismans. Recently, they have been helping homeless people too. They patrol parks and under bridges, invite them to come to the temple, give them baths and food, help them to apply for social benefits and look for a long term housing facility. The temple used to look after mentally disabled people by constructing its own hostel insides the precincts. Based on the strong belief that poverty and war are the fundamental social evils, it actively offers a helping hand abroad also, including the aid extended in the aftermaths of the earthquake in Sichuan, China and the flood in Burma as well as being involved in world peace movements. Strands of thousand-paper-cranes decorate the temple, giving the impression of the pledging of peace. The temple also said that it was keeping touch with public social services such as children and women protection agencies. Its message to the students learning social welfare was : the role of caseworkers is very important and you should excel in that role.



Fig.4 Ichite-ji temple- three-story pagoda-

### Jingu-ji Temple of Myoshin-ji school lozan, Rinzai School (Matsumoto-city, Nagano prefecture)

Asama hot spring is situated just outside Matsumoto city, which has an old and prosperous history. Though many of the old onsen facilities have been in decline for some time, they are now reborn as care centers for the elderly. The initiatives are run by a NPO, Care Town Asama Hotspring, with the Rev. Takahashi, the resident priest of Jingu-ji, as its head. They run two facilities, both of which used to be hotspring hotels, Goten-no-yu, a daycare center for the elderly, and Higashi-goten-no-yu, an office for providing home visit services for the elderly. Rev. Takahashi himself works for the Goten-no-yu, driving a minibus collecting the elderly from their homes, calling out,

‘come and join us for a heavenly day!’

The selling point of the service is of course the hot spring. The user can relax in a nice and calm ‘heavenly’ environment surrounded by natural beauties, whether a large communal hot spring, spending the day chatting with friends in large comfortable rooms or participating craft classes. Locally sourced food is provided. They can even arrange delivery from local restaurants. A separate organization in the district, called Life Design Center, provides ‘Life design notebook’ which helps a person to prepare his/her death, realizing an intimate kind of care with a Buddhism concept of birth, aging, illness and death.

There are other care service providers who utilize the spa hotel facilities in Asama Hotspring. Rev. Takahashi is keen on expanding the service range including group

homes for the elderly and palliative care (hospice) centers.

These are good examples where a local temple links up with regeneration of a local area and the welfare of its people.

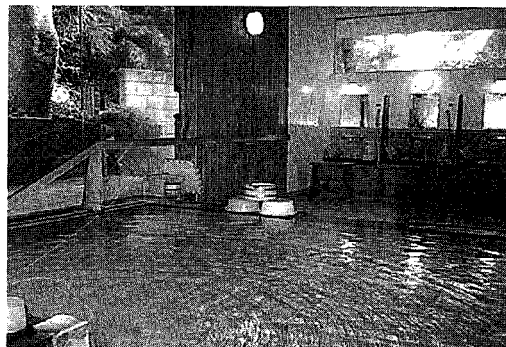


Fig.5 Jingu-ji-temple- Care Town Asama Hotspring-

### Kokizan Honen-in Banbukyo-ji Temple, Jodo School (Kyoto-city, Kyoto prefecture)

Honen-in, located at Higashiyama mountains in Kyoto, is an old and prestigious temple of the Jodo School. The resident priest, Rev. Kajita is also active as a committee member of Kyoto Scenic and Town Creation Center and Kyoto Art Center. His belief that a temple should be an open space where individuals can meet away from their roles in the society, where artists perform and local people gather for the local activities, not just a place of missionary works or conducting services for ancestors, led to an organization called Honen-in Sangha, which

ultimately pursues the possibility of a new role for Buddhism temples in the modern age.

When we visited the temple, it was for a concert of Chikuzen Biwa, a lute like instrument, by a Living National Treasure level master, Katayama Kyokusei. The music and the song were based on the Tale of Heike, an epic account of the struggle of two clans in the twelfth century. In the soft late spring rain with sala flowers blossoming in bright green surroundings, as in the original tale, the sound of the biwa and the tale of impermanence was most appropriate for the setting, suggesting that a temple could very well be a place for artistic expression.

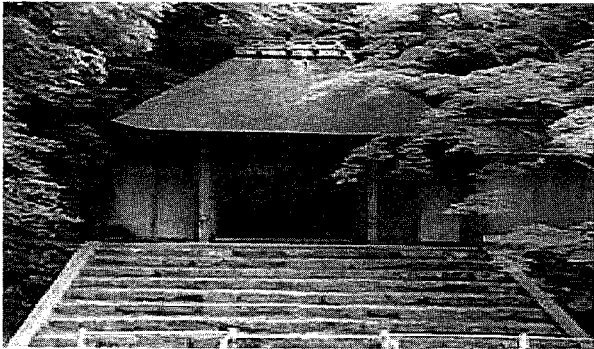


Fig.6 Honen-in

(Oten-in) Dairen-ji Temple of Nyoischozan-gokurakuin, Jodo School (Osaka-city, Osaka prefecture)

In the midst of the vibrant and busy district of Osaka Minami, there is a temple, Oten-in, which claims to be the most progressive and popular with young people. The main hall does not look like a temple at all but a modern domed theater (the front building in the photo). The temple was originally established as the retirement

cottage for the third Dairen-ji priest, Master Hoyo-zaikei in 1614. When it was decided to rebuild the temple in 1997, it was planned as the center of a local network of culture and education for the local community, as a temple used to be in olden days, with the slogan of caring, learning and playing. The inspiration behind it is the pre Edo period ethos of a Buddhism temple, without a constraint of Danka (registered supporting households), graveyard nor funeral services. It runs a NPO called Oten-in Teramachi Club that covers five areas of learning, art, care, community and spirituality, organizing lectures, theaters, film showing such as Common Festa and Terakoya Talk, with the belief that the real art of living should cut across the areas of medicine, welfare, education, and international friendship. The entrance hall is open to public with various kinds of information regarding the lectures and cultural events displayed, functioning as the one-stop cultural information center of the community. With its slogan of 'Encounter makes me and you', it functions as a place to meet, nurture life and prepare for death.

One of a few ceremonies Oten-in organizes

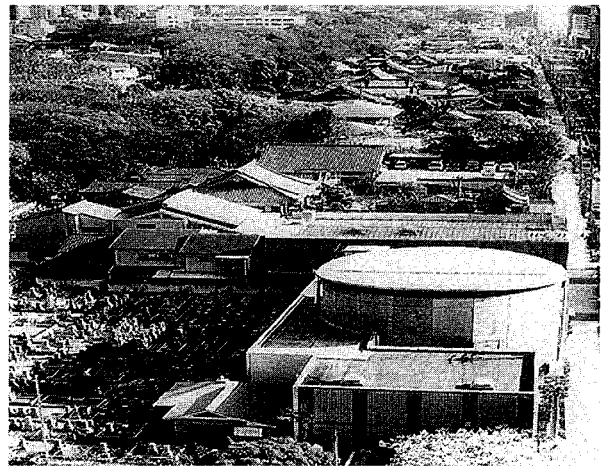


Fig.7 Oten-in<sup>6</sup>

is a festival of thanking selves, at the end of every year. The participants write what they did for the year, what they strived for or regretted, on cards which are thrown into the fire to reflect and renew their intention. It is like a death and regeneration in the Zen Buddhism sense.

### Conclusion

There are no document of Japanese temple and social welfare<sup>2</sup>. However there are few document of church and social welfare<sup>1</sup> It has been sometime since Japanese Buddhism and temples are said to be dead, with no future. But it may not be so at all, if you seek temples all over Japan that are actively engaging in unique and localized activities.

Of course, many temples in Japan have to step out from the conventional mode of conducting funerals and rituals, but if they realize the necessity of going back to their roots of being a center of local community providing services relating to art, welfare, education and medicine, I believe, they still hold rich possibilities and will meet the demands of the community.

I am pleased that I could be able to make this presentation abroad on the activities of Japanese Buddhist temples.

\*I would like to express my sincere gratitude to the priests of the temples included here, as well as those who kindly provided information regarding this matter.

Notes : The summery of this paper was presented in the 20<sup>th</sup> World Social Psychiatry, October23-27 2010, Marrakech (Maroc) and

extra in the 16<sup>th</sup> World Psychiatry Association (WPA), September18-22 2011, Buenos Aires (Argentina).

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- 2 M Nagatomo et al, ; Outen-in-Aspireing Temple- Sokyō Pub. 2007 (in Japanese)
- 3 Figures mentioned above are photo by authors own except for Fig.1,5,7
- 4 Fig.1.is from an internet.:  
<http://ja.wikipedia.org/wiki/%E3%83%95%E3%82%A1%E3%82%A4%E3%83%AB:Shitennoji12s3200.jpg>
- 5 Fig5 is Also from an internet.:  
<http://www.caretown.org/>
- 6 Fig.7 is from reference 2.