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Global Focus on Knowledge Lecture Series:  
Humans Considered From the Point of View of Beings Who  
Must Die (1)

Modern People and Their Outlook on Life and Death:  
What are Death Studies?

April 20th, 2009

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(Professor) Religious Studies

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# I . The Domain of New Knowledge in Death Studies

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## ■ Death Studies, Thanatology

Death Education=The Study of the Preparation for Death

## ■ Concerning the Hospice Movement And Those About to Die

Cicily Saunders and St. Christopher's Hospice  
(1967)

Elizabeth Kubler Ross ( On Death and Dying)  
Yomiuri Publishing Co. Ltd. (1969)

Raymond Moody (Life After Life) Hyoronsha  
(1975)



## St. Christopher's Hospice and Cicely Saunders (1967)



Shirley Du Boulay [ Cicely Saunders, The Founder of the  
Modern Hospice Movement] Wakabayashi Kazumi et.  
al. translation, Japan Nurses' Association Publishing,  
1989 permission for reproduction given





# ◇ Reception in Japan

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- Kashiwagi Tetsuo: Japanese Association for Clinical Research on Death and Dying(1977)
- Alfons Deeken ( Life and Death Symposium) (1983)
- Vihara ( 1985)
- Tamiya Masashi  
Nagaoka Nishi Hospital
- Japan Association for Buddhist Nursing and Vihara Studies  
(December 18, 2004)

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Buddhism and the Vihara Movement, Tashiro Shunko, Houzoukan, 1999





がんの痛みをやわらげる「緩和ケア」

症状を緩和すれば、がん治療と向き合う元気がでてきます。  
治療と一緒に始めましょう「緩和ケア」。

がんになったら、「緩和ケア」。

詳しくはホームページで  
[www.kanwacare.net](http://www.kanwacare.net)



がんになったとき、  
精気だけでなくいろいろな苦痛と闘わなければいけないとしたら…  
痛みは、あなたの生きるエネルギーを奪います。  
強い倦怠感、もうなにもしないという無力感をまねきます。  
吐き気は、あなたを一日中不快な気分させます。  
気持ちの落ち込みは、あなたの力を奪います。  
希望が見えないことは、あなたを絶望の淵に追いやりまます。  
がんになったとき、  
からだやこころの苦痛を和らげる  
医療があることを知っていますか。  
緩和ケアは、がん医療を充実させる大切な医療。  
苦痛が緩和されれば、おだやかな時間を取り戻せます。  
遠慮せず、勇気を出して、言ってみましょう。

「緩和ケアを受けたいです」と

生きる勇氣

かんわ  
緩和ケア

がん治療

おぼえてください、「緩和ケア」。

詳しくはホームページで  
[www.kanwacare.net](http://www.kanwacare.net)



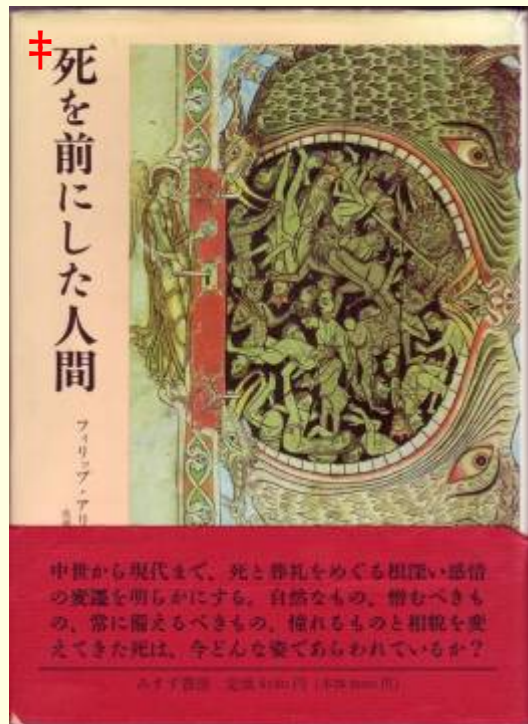
2007 Ministry of Health, Labor and Welfare Trust /Japanese Society for Palliative Medicine



## II . Receding...yet Close at Hand

### ■ Modern People Who Push Death Away

1990(1977)



Philippe Aries [L'Homme Devant la Mort ] Naruse Komao translator, Misuzu Shobo

1986(1965)



Geoffrey Gorer [ Death, Grief and Mourning in Contemporary Britain ] Utsunomiya Teruo, translator Yorudansha

# ◇ Parents Who Say Nothing About the Death of Close Relatives to Children

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- (1) [ The parent says “Grandpa died.” Only this and no more. Recently, teenagers hearing the above do not experience grief.]
  
- (2) At that age, (specifically, children 16 and below, children who have graduated from grammar school,) the number of parents who talk to their children about death is only a few.

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■ (3) “I was looking for an opportunity to talk to my daughter about the death, but because it happened so suddenly, and the shock was so great, I decided not to. When the body was put in the house, my daughter was not frightened, on the other hand she showed little interest.”

(4) [ “I didn’t offer any explanation. I thought children learned about such things in school.” ]

(5) “The children were not included by us in what we were doing. So we said nothing to the children unless we were asked.”

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[ As a result, the body is the substance of the thing itself, that is to say the spirit is working. When the body dies the spirit is destroyed. For humans this seems to be cold hearted. Even if it is cold hearted, there is nothing we can do, is there? The reason for philosophy is not to act as an expedient, it is not a diversion, even if it be dreary, or even naked, the reasoning power contained in one's heart is without limit. ]

(Nakae Chomin [ A Sequel To A Year  
and a Half's Existence] 1901  
Chapter One, General Remarks , One (Soul) )

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# MORTALITY

*Promoting the interdisciplinary study  
of death and dying*

ISSN 1357-6275

*Special Issue: Death in Japan*  
Guest Editor: John Breen

BrunnerRoutledge Taylor & Francis  
healthsciences

1996~

## MORTALITY

VOLUME 9 NUMBER 1 FEBRUARY 2004

*Special Issue: Death in Japan*

**Guest Editor: John Breen**

PREFACE	1
INTRODUCTION	
<b>Death issues in 21st century Japan</b> John Breen	2
ARTICLES	
<b>Organ transplants and brain-dead donors: a Japanese doctor's perspective</b> Kato Shinzo	13
<b>Funeral rites and changing perceptions of death in contemporary Japan</b> Yamada Shinya	27
<b>Pet funerals and animal graves in Japan</b> Elizabeth Kenney	42
<b>Japanese Christians and the World of the Dead</b> Mark R. Mullins	61
<b>The dead and the living in the land of peace: a sociology of the Yasukuni shrine</b> John Breen	76
APPENDIX	
<b>Death in Japan: a select bibliography</b> John Breen	94

BrunnerRoutledge Taylor & Francis  
healthsciences



1357-6275(2004)9:1;1-7

### III. Those Familiar With Death, Those to Whom Death Is a Mystery

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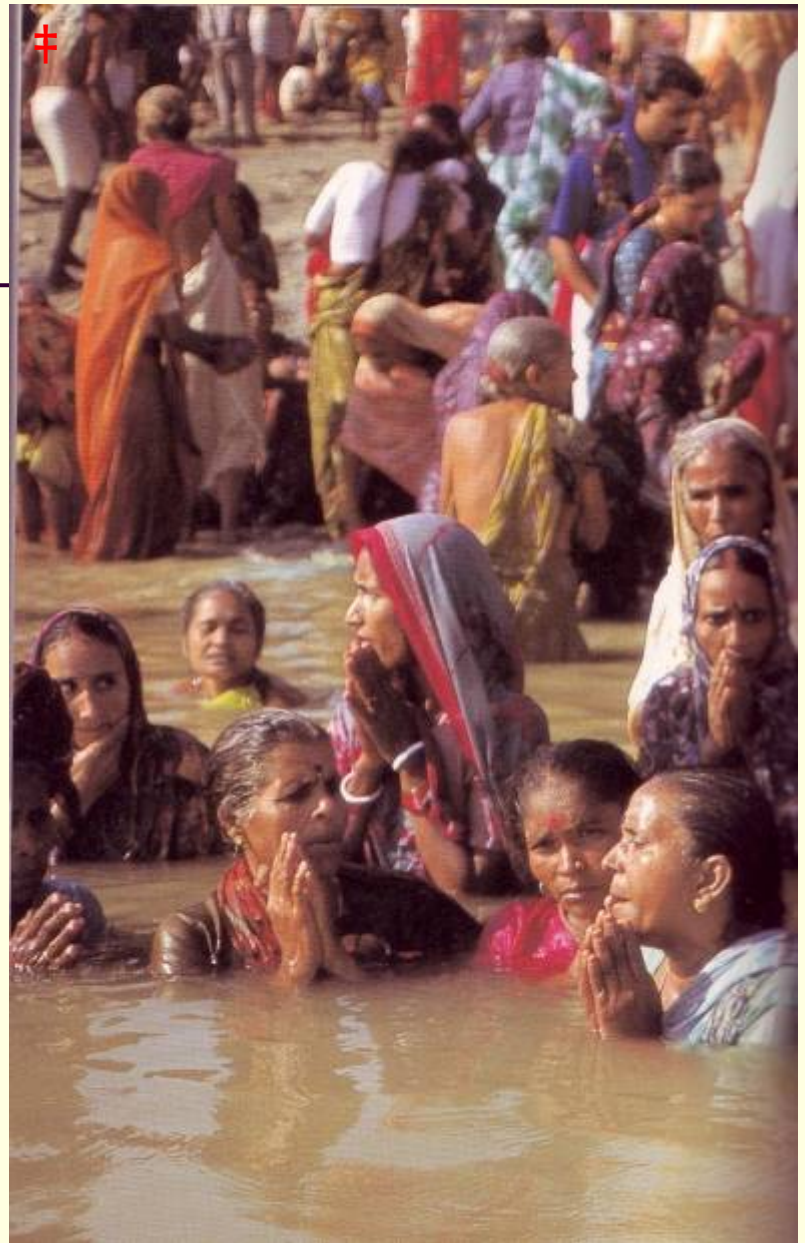
- A Scene from Banaras, India  
The House For Awaiting Death ( Mukuti Bawan)



Miyamoto Hisayoshi [ Banaras Mysterious Cities of Asia- A Sacred Place of Life and Death] NHK Publishing, 2002, Pg. 58, pp 62-63 Quotation

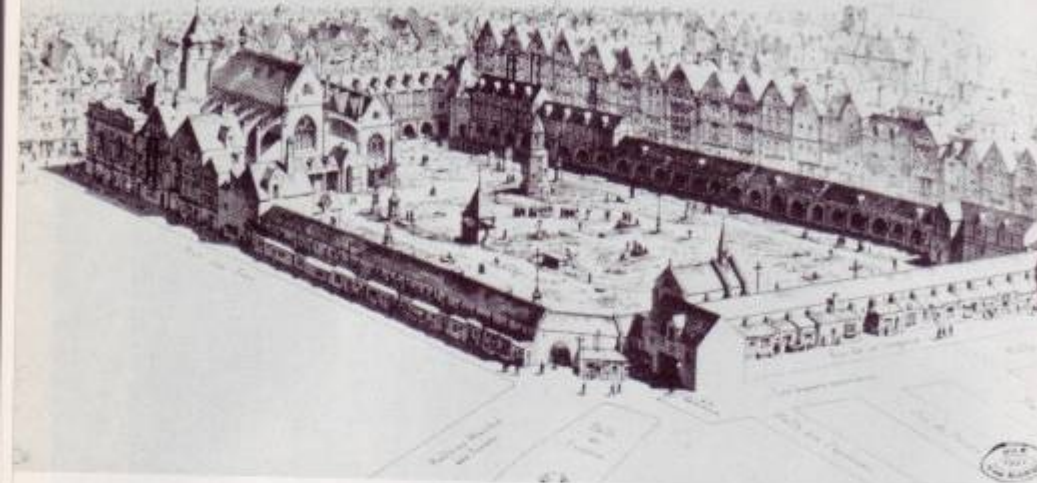


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Miyamoto Hisayoshi [ Banaras Mysterious Cities of Asia- A Sacred Place of Life and Death] NHK Publishing, 2002, Pg. 13 Quotation

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Left,above Left below: Philippe Aries [L'Homme Devant la Mort ]  
 Naruse Komao translator, Misuzu Shobo, 1990 (1997 Original)  
 Quotation from frontispiece

Right,above, Mutsu Chamber of Commerce and Industry Web page  
 quotation

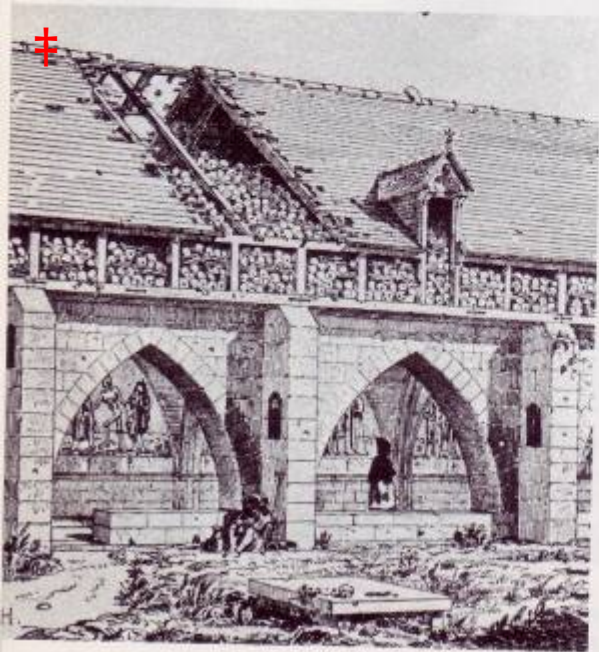
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人壽長壽  
心寬自得  
東海新成  
名山秋月  
之月  
之月



歷千歲  
外化得界  
之相  
之相



# [ Letter on White Ashes] Rennyō (1415-99)

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[So, if we look realistically at the nature of human life, we see that it is fleeting and unpredictable, almost like an illusion. Thus we never hear of the human body lasting for ten thousand years. Birth, life and death pass by in a flash.

Can anyone today maintain the body for even one hundred years? Whether I am first or it is someone else, whether it is today or tomorrow, our lives here on the earth must end one day. Our existence disappears like water on the ground or on blades of grass. Indeed, our faces may be shining in the morning, but by evening may be white ashes. (Part omitted)

We cannot control the passing away of young and old. But each of us can take refuge in Amida Buddha and recite -  
Namo Amida Buddha. Namo Amida Buddha. ]

- This journey/ Is a Journey Back To Nature
  - It is a Journey With A Place of Return/ It Must Be A Journey of Joy
- 

- The journey back to the Earth is not a sad one  
The body along with the spirit/ Can return to our home

I am often given to sadness, my spirit too can  
calmly sleep in the Earth.

The ancients said that life is fleeting...

While the transcendence of life made them sad, is  
it not true that at the same time that sadness was  
joyful

I too, while writing this kind of poem hope to enjoy  
this journey of transience.

(Takami Jun (The Journey Back)  
[ From the Edge of Death] 1964)

# 葉っぱのフレディ

—いのちの旅—

レオ・バスカーリア作

みらい なな訳



って 枝にしがみつ<sup>えだ</sup>く葉もあるし あっさりはなれる葉<sup>は</sup>っぱもあります。やがて木は葉を落<sup>お</sup>として 裸<sup>はだか</sup>どうぜんになりました。残<sup>のこ</sup>っているのは フレディとダニエルだけです。

「引<sup>ひ</sup>っこしを<sup>す</sup>るとか ここからいなくなるとか きみは言<sup>い</sup>ってたけれどそれは——」とフレディは胸<sup>むね</sup>がいっぱいになりました。

「死ぬ<sup>し</sup> という<sup>こと</sup>で<sup>し</sup>よ？」

ダニエルは口<sup>くち</sup>をかたくむすんでいます。

「ぼく 死ぬ<sup>し</sup>のが<sup>こ</sup>わいよ。」とフレディが言<sup>い</sup>いました。「その<sup>こ</sup>とお<sup>り</sup>だね。」とダニエルが答<sup>こた</sup>えました。

「まだ経<sup>けい</sup>験<sup>けん</sup>した<sup>こ</sup>とが<sup>な</sup>い<sup>こ</sup>とは <sup>こ</sup>わいと<sup>お</sup>もう<sup>も</sup>のだ。でも<sup>か</sup>んが<sup>て</sup>ごらん。世<sup>せ</sup>界<sup>かい</sup>は<sup>へん</sup>化<sup>か</sup>し<sup>つ</sup>づ<sup>け</sup>て<sup>い</sup>る<sup>ん</sup>だ。変<sup>へん</sup>化<sup>か</sup>し<sup>な</sup>い<sup>も</sup>の<sup>は</sup> <sup>ひ</sup>と<sup>つ</sup>も<sup>な</sup>い<sup>ん</sup>だ<sup>よ</sup>。

春<sup>はる</sup>が<sup>き</sup>来<sup>なつ</sup>て<sup>あ</sup>夏<sup>あき</sup>に<sup>は</sup>なり<sup>み</sup>秋<sup>こう</sup>に<sup>よう</sup>なる。葉<sup>は</sup>っぱは<sup>み</sup>緑<sup>どり</sup>から<sup>こう</sup>紅葉<sup>よう</sup>して<sup>ち</sup>散<sup>せん</sup>る。変<sup>へん</sup>化<sup>か</sup>する<sup>し</sup>って<sup>し</sup>自<sup>じ</sup>然<sup>ぜん</sup>な<sup>こ</sup>と<sup>な</sup>んだ。きみは<sup>はる</sup>春<sup>なつ</sup>が<sup>な</sup>夏<sup>あき</sup>に<sup>な</sup>ると<sup>き</sup> <sup>こ</sup>わ<sup>か</sup>った<sup>か</sup>い？ <sup>み</sup>緑<sup>どり</sup>から<sup>こう</sup>紅葉<sup>よう</sup>する<sup>し</sup>と<sup>き</sup> <sup>こ</sup>わ<sup>く</sup>な<sup>か</sup>った<sup>ら</sup>う？ <sup>ぼ</sup>く<sup>た</sup>ち<sup>も</sup>変<sup>へん</sup>化<sup>か</sup>し<sup>つ</sup>づ<sup>け</sup>て<sup>い</sup>る<sup>ん</sup>だ。

「死ぬ<sup>し</sup>という<sup>も</sup>の<sup>も</sup> <sup>か</sup>変<sup>へん</sup>わ<sup>る</sup>こ<sup>の</sup>の<sup>ひ</sup>つ<sup>つ</sup>な<sup>の</sup>だ<sup>よ</sup>。」



Leo Buscaglia ( The Fall of Freddie the Leaf:  
A Story of Life for All Ages) Dowaya 1998  
(1982)

## ◇Miyazawa Kenji ( 1896-1933)

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From:Wikipedia



☆[ The Nighthawk Star]

■ [The Nighthawk flew here, there and everywhere straight into the night.

( Part omitted) The Nighthawk's wings became completely numb. So, opening his tear-filled eyes, he gazed again at the sky. Indeed. This was the end of the Nighthawk. After a little while the Nighthawk full opened his eyes. He saw his own body burning quietly like phosphorus with a blue light.]

(The Nighthawk Star) Volume 5, p.91-2

## ☆[Wild Grape and Rainbow]

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[If the truth be told, there is nothing that exists that does not change. Please take a look. The sky over there is deep blue, isn't it? Perfect, like a fine malachite. However, soon the Sun will move, will enter the mountain, and will become like the petal of the Evening Primrose. And that too will soon wither away, soon the silver color before twilight will be visible, and the twinkling stars will appear and it will be evening. These beautiful hills and fields, right in front of my eyes will be worn away and crumble second by second. However if the true strength became visible, we would see that all things that wither away, all things that shrink, all unregulated things—all have eternal life.]