

Online Readings for TRA #3a

Essential Elements of Culture (@ the course content site):

1. “Review of Foundational Concepts” (**review** PDF)
2. “Two Views of History” (**review** one last time!)

Supplementary Background Reading (in SacCT):

3. “The Deepening Page” (p.68-76)

advanced terminology for the study of culture (REVIEW)
“Review of Analytical Concepts” & “Two Views of History”
(@ course content site)

(a) “What verbs specify the ways that social web influences what the people in it reflect about? (“Review of Analytical Concepts”)

inspire deepen
participation perpetuate

(b) “In what different ways might one view history; what does each view lead one to value; and where & by what activities is each view spread?” (“Essential Elements” I(b))

archival vs. extractive library vs. mine
integration living history

the history of the book, reading and the “literary brain”
“The Deepening Page” (in SacCT)

(a) What changes took place in the production and use of books after Gutenberg and in what ways did those changes impact people’s thinking? (p.68-72)

(letter)press printing Bible book cost/prices miniaturization Asia
intellectual depth/transformation others’ observations/thoughts & experiences

(b) What changed in the relationship between readers & writers as deep reading became more common? What other changes resulted from the new “literary ethic”? (p.72-76)

book brain new vocabulary/words sensory experience
literary tradition historian, philosopher & scientist
universities libraries reference books secular workshops used book market
composition vs. recording “new intellectual ethic...of the book”

Dubois' \$0.02: Buddhism in a Nutshell (REVIEW)

- 1a. movement founded & spread by **wandering ascetics** in India, seeking insight & *supernatural powers* through concentration
(c.500 BCE)
- b. within 500 years, **settled monasteries** focused on study & ritual become the mainstream in India (incl. **Theravada**)
- 2a. during 1st-5th centuries CE, discontented mainstream monks & laypeople revive wanderers' teachings & quest for *powers*
→ the **Mahayana** ("Great Vehicle") movement
- b. starting 4-5th centuries CE, some monasteries in India & **MOST** in China adopt Mahayana (incl. **Vajrayana**) teachings

Content Objectives for Unit 3b: Korea & Japan

By the end of this introduction you should be able to (1-2) describe, and also (3) apply to real-life situations, what you have learned about:

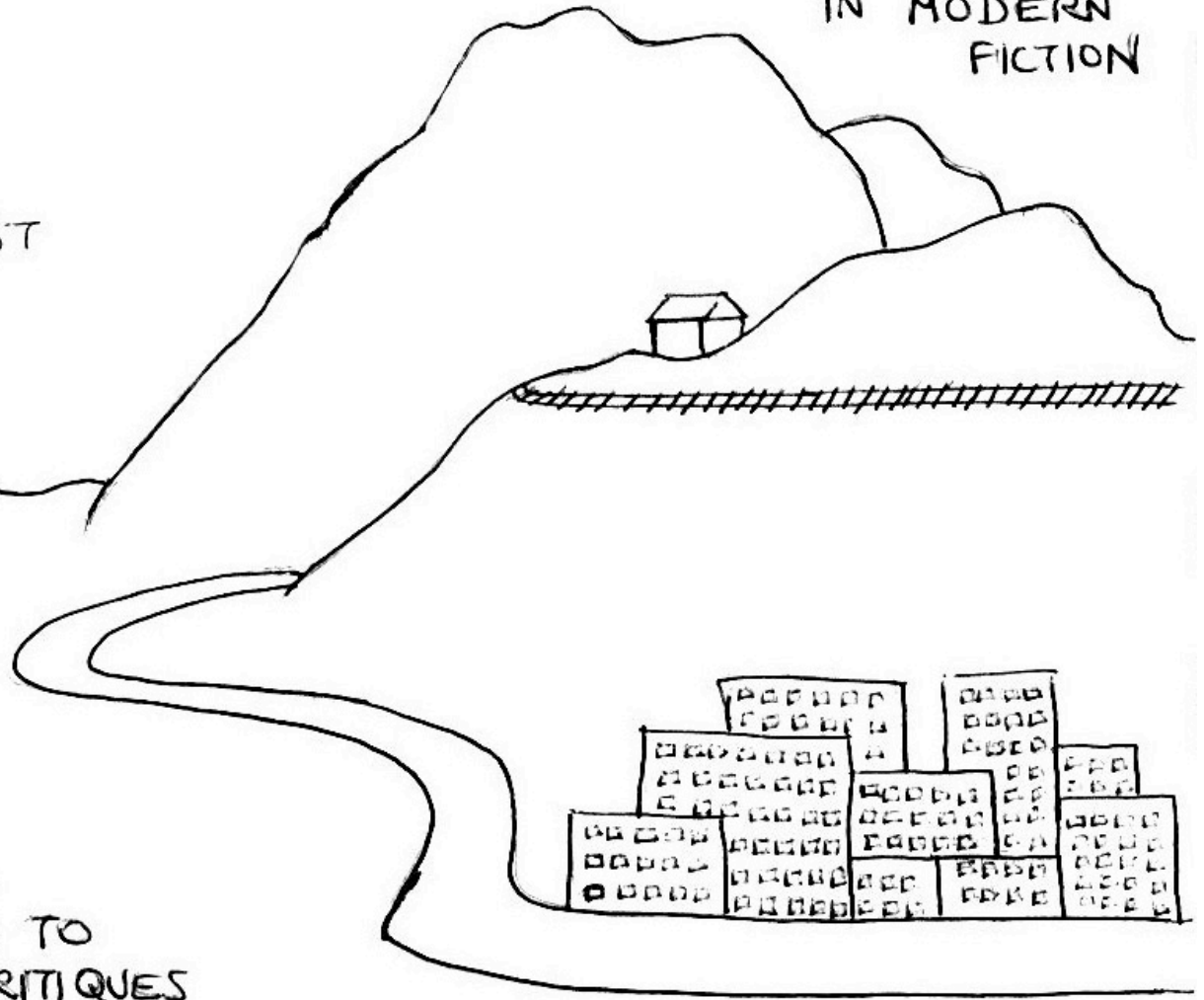
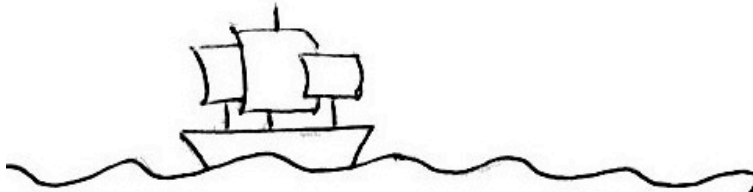
- A. Korean influence on Tokugawa Japan (16th-19th centuries CE), reflected in the history of an important tea bowl.
- B. Western influence on 19th century Japan, as displayed in a Buddhist debate regarding clerical marriage.
- C. modern adaptations of traditional Shinto themes in the work of one 20th century Japanese fiction writer.

****w/focus on participation by people in distinct role perpetuating practice in a way that inspires &/or deepens reflection****

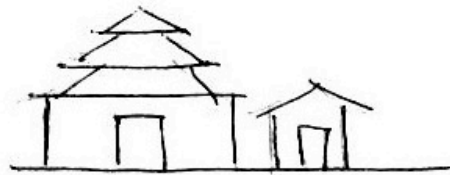
19TH-20TH CE KOREA & JAPAN

SHINTO THEMES
IN MODERN
FICTION

INFLUENCES FROM
KOREA & THE WEST



BUDDHIST RESPONSES TO
CONFUCIAN & SHINTO CRITIQUES



Overview of Historical Sources for Unit 3b

Historical Sources in Course Reader (or optional anthologies)

- "Temples & Icons of Japan" (<-- link in on-line content page)
- A. "The Kizaemon Tea-Bowl" (ASA: RDR, 140-43),
Kizaemon bowl (image) & Nezu Museum, Tokyo
(especially Choson tea bowl <-- links on-line)
 - B. "Refutation of Clerical Marriage" (RAP: RDR, 144-48)
 - C. "The Moon on the Water" (MOO: RDR, 149-55)

EB articles (see links on-line & locate **terms marked with *** below):

- A. "Choson dynasty," "tea ceremony," "raku ware," "koan,"
- B. "Edo culture," "Meiji Restoration," "Jodo," "Soto," "dharma,"
"Mencius," "Shinto" (introductory "Article" sections), "kami,"
- C. "shintai," "tamaya," "Amaterasu"

passages to locate in the primary sources

"Toward the end of the war he had been drafted, but he fell ill after several days of labor at an airfield and came home at the end of the war....After her husband had been drafted, she stayed with her parents. They had left the city to avoid the bombings. Their household goods had long since been sent away. As the house where their married life began had been burned down, they had rented a room in the home of a friend..."

"Mencius's words are specific for one situation; how can you take them to be unchanging for all time? This is clear because when Mencius explained the five types of unfilial behavior, he did not include not having an heir as part of the list. It also is said that Mencius wished to explain how Shun did not inform his parents of his marriage because Shun feared his parents would stop his marriage, thus preventing him from having an heir. Even if that was not the reason for Mencius making the statement about having an heir, his words still must be viewed as conditional, because having a child is dependent upon causes and conditions."

"At the very beginning, Heaven and Earth were truly pure essences. Thus the age of the kami began from one single kami. Even when there were male and female kami it is said there were no sexual relations. It is clear that the interaction of yin and yang resulted in the pollution of Heaven and Earth as well as the birth of the myriad things and human beings."

"...Lord Matsudaira bought it, and he himself twice fell ill with a plague of boils. His wife begged him to get rid of it, but he refused, and his son Gettan inherited it in due course. Thereupon Gettan got a plague of boils, and the family gave it into the keeping of their priests in the Kohoan, a subsidiary establishment of the Daitokuji temple in Kyoto, the site of the family graves. One can still see, hung up at the entrance to the temple, the palanquin that is said to have been used to bring [it] in 1904. Before the Meiji era nobody could see it without the permission of the Matsudaira family. It has been one hundred years since Matsudaira died..."

Soetsu Yanagi reflects on the value of an **Ido** tea bowl
(RDR, 140-43 + on-line images of tea bowls)

(a) What kind of art did **Yanagi** collect? (p.424-26, 429-30)

(b) What kind of bowls did **Tea masters*** (s) [= “men of Tea”] use, & how? (p.426-30)

(s) How does **Yanagi** make sense of the puzzling **Ido** tea-bowls? (p.427-30)

Soetsu Yanagi reflects on the value of an **Ido** tea bowl
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Japan Mingei (s) movement Korea* Choson dynasty (s)

(a) What kind of art did Yanagi collect? (p.424-26, 429-30)

Kanjiro Kawai Folkcraft Museum Daitokuji temple

(b) What kind of bowls did Tea masters* (s) [= “men of Tea”] use, & how? (p.426-30)

Korean potters O Ido Raku* Zen* (s) [=Chan]
seven rules/points intuitive perception [Toyotomi Hideyoshi* (s)]

(s) How does Yanagi make sense of the puzzling Ido tea-bowls? (p.427-30)

beauty (r) nature (r) laws (r) Zen* (s) [=Chan] koan*

Uan Donin argues that Buddhist **“home-leavers”** should remain celibate
(RDR, 144-48 + on-line PPT)

(a) Who was it that observed & enforced celibacy during this period? (p.629-30, 632, 634)

(b) How did monastic orders respond to decriminalization of **clerical marriage**? (p.630-31)

(s) How does **Uan Donin** address common questions about celibacy? (p.632-37)

**Uan Donin argues that Buddhist “home-leavers” should remain celibate
(RDR, 144-48 + on-line PPT)**

Edo* vs. Meiji* period (s) Jodo* vs. Soto* denominations (s) Shinto* (s)

(a) Who was it that observed & enforced celibacy during this period? (p.629-30, 632, 634)

shukke = “home-leavers” clerical marriage filial piety/care (r)

(b) How did monastic orders respond to decriminalization of clerical marriage? (p.630-31)

Kyobusho (s) Otori Sesso *nikujiki saitai* law

(s) How does Uan Donin address common questions about celibacy? (p.632-37)

dharmā* karmic causes & effects
unfilial behavior Mencius* Confucius* filial piety/care (r)
Buddha Great Mind (r) the Way
Heaven & Earth kami* (r) Tokogawa* family
Roman Catholicism “civilization & enlightenment” the nation

Yasunari Kawabata adapts themes from traditional **Shinto*** legend (RDR, 149-55)

(a) What are the main characters & events in the story of **Kyoko**? (p.807-15)

[(b) In what ways does the story allude to **Zen*** (s) practice? (p.810, 812-13)]

[(s) In what ways does the story allude to worship of **Amaterasu*** (r)? (p.810-12, 814-15)]

Yasunari Kawabata adapts themes from traditional **Shinto*** legend (RDR, 149-55)

modern Japanese fiction personal confession Nobel Prize Mishima (s)

(a) What are the main characters & events in the story of **Kyoko**? (p.807-15)

hand mirror first husband the war second husband child

Mori city vegetable garden mountains

[(b) In what ways does the story allude to **Zen*** (s) practice? (p.810, 812-13)]

[**Zen*** (s) koan*]

fingerprint “one’s own face” (reflection of the) moon

[(s) In what ways does the story allude to worship of **Amaterasu*** (r)? (p.810-12, 814-15)]

[**Shinto*** (s) kami* (r) shintai* (r) tamaya*]

small mirror sky celestial world