

## Online Readings for TRA #3b

Essential Elements of Culture (posted on the course content site):

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

Video Overview (this Guide & video linked to schedule):

1. “Dubois’ \$0.02 (**REVIEW**)” & “Thinking As You Annotate (part 2)”

### READING GUIDE KEY:

**RED** = study questions for each section of the reading

**GREEN** = terms for TRA

**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

## 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 1<sup>st</sup>-5<sup>th</sup> centuries CE, discontented mainstream monks & laypeople revive wanderers' teachings & quest for *powers*  
→ the **Mahayana** ("Great Vehicle") movement
- b. starting 4-5<sup>th</sup> centuries CE, some monasteries in India & **MOST** in China adopt Mahayana (incl. **Vajrayana**) teachings

## **Comparing SE Asia & Tibet (Unit 3a)...**

1. history recorded by Buddhists
2. Buddhist ritual inherited from India
3. cultural identities primarily Buddhist

## **...to Korea & Japan (Unit 3b)**

1. indigenous traditions record own history
2. Buddhist ritual inherited from China
3. acknowledged mix of Buddhist & indigenous traditions

## Thinking As You Annotate (part 2)

What you think about when you read should go beyond summarizing. Consider another analogy—more complex than that of puzzle making—which symbolically describes this thinking.

Mapping a territory, one **first looks for**

(a) features of the landscape

**but then also**

(b) where one gets lost,  
similar features found in different places,  
& clues about forces that shape the landscape

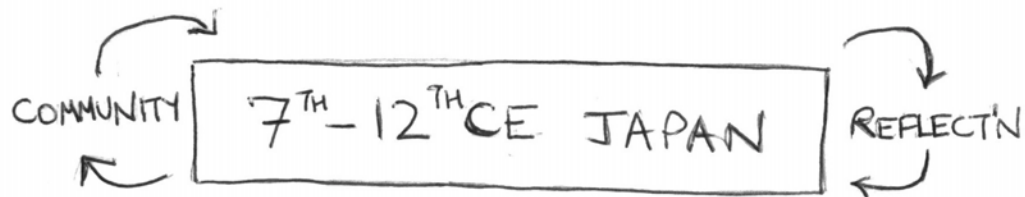
This more precisely describes the multilayered reading needed for studying sources as **evidence of what shapes culture.**

## 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:

1. the influence of imperial authority on Shinto worship, as reflected in the design and ritual surrounding Ise's Inner & Outer Shrines.
2. key social relationships in Heian period court life, as illustrated in a 10<sup>th</sup> century court lady's diary.
3. the upheaval of the Minamoto wars beginning the Kamakura period, glimpsed through the memoir of a 12<sup>th</sup> century Pure Land hermit.

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



IMPORTING BUDDHIST  
& CONFUCIAN CULTURE  
FROM KOREA



MEMOIR OF A 12<sup>TH</sup> CE  
PURE LAND  
HERMIT



BUILDING  
& REBUILDING THE  
SHINTO SHRINE  
AT ISE



DIARY OF A 10<sup>TH</sup> CE  
WOMAN OF THE HEIAN COURT



**REVISED STUDY GUIDE KEY:**

**RED = important practices & source sections**

**GREEN = terms for TRA**

**BLUE = terms to choose from for Guided Reflections  
(which may also be tested on the TRA)**

**IMPORTANT: \* = essential info in EB**

**\*\* = related info in on-line PPT or other image**



## Overview of Historical Sources for Unit Challenge #3b

### Historical Records (in RDR or anthologies):

1. "Ise Jingu" & "Proclamation of...Shomu" (ASA: RDR, 133-42)  
+ "Inner Shrine," "Outer Shrine" & "Todai temple" (EB images)
2. "The Pillow Book (RDR, 143-53) [=MOO, 625-45]
3. "Life in a Ten-Foot Square Hut" (RDR, 154-60) [=MOO, 690-702]  
+ "Temples & Icons of Japan" (PPT)

### EB articles (see links in on-line schedule & locate **terms marked with \***):

1. "Nara," "Shinto" (1st 4 paragraphs only), "uji," "Amaterasu"
2. "Heian period," "Tale of Genji," "tenno"
3. "karma," "Amitabha," "sutra"

## passages to locate in these primary sources:

"In the morning, as I look out at the boats on the Uji River by Okanoya, I may steal a phrase from the monk Mansei and compare this fleeting life to the white foam in their wake, and association may lead me to try a few verses myself in his style. Or in the evening, as I listen to the rustling of the maples in the wind the opening lines of the "Lute Maiden" by the great Chinese poet Po-chü-i naturally occur to my mind, and I play perhaps a piece or two in the style of Minamoto Tsunenobu. And if I am in the mood for music I may play the piece called "Autumn Wind" to the accompaniment of the creaking of the pine-trees outside, or that entitled "Flowing Waters" in harmony with the purring of the stream."

"Hearing that the gentleman was bound to be successful, several people have gathered in his house for the occasion; among them are a number of retainers who served him in the past but who since then have either been engaged elsewhere or moved to some remote province. Now they are all eager to accompany their former master on his visit to the shrines and temples, and their carriages pass to and fro in the courtyard. Indoors there is great commotion as the hangers-on help themselves to food and drink. Yet the dawn of the last day of the appointments arrives and still no one has knocked at the gate. The people in the house are nervous and prick up their ears."

"For some reason I was overcome with timidity; I flushed and had no idea what to do. Some of the other women managed to put down poems about the spring, the blossoms, and such suitable subjects; then they handed me the paper and said, 'Now it's your turn.' Picking up the brush, I wrote the poem that goes,  
'The years have passed and age has come my way.  
Yet I need only look at this fair flower for all my cares to melt away.'  
I altered the third line, however, to read, 'Yet I need only look upon my lord.'"

"The pragmatic acts of the reconstruction process become an offering or oblation to the gods. Each stroke of an adze and every cut of a saw is presided over by the master carpenters who have been specially purified for their sacred task, while many of the rituals of renewal are ceremonial enactments of carpentry practices. In other words, building practice...is more than a mere extended metaphor for religious belief; it has become a religious act in its own right. The cutting of the wood and the planing of its surfaces are performed with something of the sacramental nature of the breaking of bread and the drinking of wine..."

**1. commoners and Japan's imperial family honor \*Amaterasu and the Buddha**  
(RDR, 133-42 + EB images & PPT slides 16-19 —> \*\*)

\*Heian period                  Confucian hierarchies                  \*Shinto                  \*Amaterasu  
Buddhist temples                  *torii*                  Shoden

(a) What did the common visitor see at Ise\*\* (ASA, 262-66)

(b) Where & how did the imperial family offer worship at Ise\*\* (ASA, 266-69)

(c) Which imperial governments and what craft traditions systematized the rebuilding of Ise\*\*, & why? (ASA, 270-73)

(d) What reasons did Emperor Shomu give for building Todaiji\*\*? (ASA, 275-77)

1. commoners and Japan's **imperial family** honor **\*Amaterasu [r]** and the **Buddha**  
(RDR, 133-42 + EB images & PPT slides 16-19 → \*\*)

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Buddhist temples      *torii*      Shoden

(a) What did the common visitor see at Ise\*\* (ASA, 262-66)

Naiku & Geku    Isuzo River    Kiso River [s]    \*kami [r]    *Nihon Shoki*

(b) Where & how did the imperial family offer worship at Ise\*\* (ASA, 266-69)

Tamagaki    Prime Minister    Chief Priestess (=Saishu)    granary    \*Yamato court [s]

(c) Which imperial governments and what craft traditions  
systematized the rebuilding of Ise\*\*, & why? (ASA, 270-73)

periodic rebuilding    nature    carpenters [s]    Kammu & Temmu [s]    Kamo shrines

(d) What reasons did Emperor Shomu [s] give for building Todaiji\*\*? (ASA, 275-77)

Korea      \*Nara [=location of Horyuji\*\*]      *Nihon Shoki* vs. *Shoku Nihongi*  
Daibutsu      shore of the Buddha land      Locana Buddha [r]

## 2. Sei Shonagon observes life at the \*Heian imperial court (RDR, 143-53)

\*Heian period [s] Empress Sadako [\*tenno [r]] \**Tale of Genji* the Palace

(a) Which time/seasons most interest Sei Shonagon, & why? (MOO, 626-32, 35)

(b) Which trials/challenges most impress Sei, & why? (MOO, 632-35, 640-45)

(c) Why do the Emperor & Empress ask court women to recite poetry? (MOO, 635-40)

(d) Why does Sei pity priests/exorcists & court officials? (MOO, 631-32, 641-42,44)

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Court First & Third Months the [Kamo] Festival women vs. men

(b) Which trials/challenges most impress Sei, & why? (MOO, 632-35, 640-45)

Imperial Dining Room dog fate [r] letter messenger baby elderly

(c) Why do the Emperor & Empress ask court women to recite poetry? (MOO, 635-40)

north-east corner of Seiryō Palace "His Majesty" [s] (=the Emperor) Korechika [s]  
Chancellor Mount Mimoro love [r] *Kokin Shū* Smaller Palace of the First Ward

(d) Why does Sei pity priests/exorcists & court officials? (MOO, 631-32, 641-42,44)

priest [s] (sometimes =) exorcist Guardian Demon period of official appointments

3. **Kamo-no Chomei** observes **Japan's capital city** from afar (RDR, 154-60 + PPT)

Kamojinja shrine      Thoreau      [Horyuji\*\*]  
“shining capital” (Kyoto [s])      new Capital = Naniwa [s]

(a) What hardships does **Kamo-no Chomei** observe in the **capital city**, and what does he think of them? (MOO, 691-97, 700-2)

(b) What does **Kamo-no Chomei** do to pass his days on **Mt. Ohara**? (MOO, 697-700, 702)

(c) How many dead bodies do **monks** mark for **Amida Buddha**, & why? (MOO, 695)

### 3. Kamo-no Chomei observes Japan's capital city from afar (RDR, 154-60 + PPT)

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(a) What hardships does Kamo-no Chomei observe in the capital city, and what does he think of them? (MOO, 691-97, 700-2)

\*Mikado      Higuchi Tominokoji      Naka-no-Mikado & Kyogoku      \*karma [r]  
famine      beggars      children      firewood      era Gen-ryaku      Todaiji\*\*

(b) How does Kamo-no Chomei pass his days on Mt. Ohara [s]? (MOO, 697-700, 702)

Toyama      Uji River      keeper of the hills      Po-Chü-i      \*Sutras  
\*invocation to Buddha      \*Amida\*\* [r] [Buddha]      Fugen & Fudo      Kwannon  
Three Phenomenal Worlds      Law of Buddha [=dharma [r]]

(c) How many dead bodies do monks mark for Amida Buddha, & why? (MOO, 695)

Ninnaji Temple      Ryugo Ho-in [s]