

## SUMMARIES

### Tea Bowls and Cultural Conflict

**Dan Peng**

*Hosei University*

*Keywords:* *Tenmoku* tea bowls, Southern Sung, *Yohen Tenmoku*, *Taihi Tenmoku*, *Nogime Tenmoku*, *Yuteki Tenmoku*, adoration, challenge, imitating, creativity, *Kuroraku*, contradiction

Among eight tea bowls that are national treasures of Japan, five were made in the Southern Sung period: 3 *Yohen Tenmoku*, 1 *Yuteki Tenmoku* and 1 *Taihi Tenmoku*. Why have these *Tenmoku* tea bowls survived and are highly valued in Japan, while there are no *Tenmoku* tea bowls left in China? Are there any differences between the *Tenmoku* bowls of Japan and in China? What is the motivation of Japanese for seeking the *Tenmoku* tea bowls? The reason *Tenmoku* tea bowls were imported in Japan and extinguished in China seems to be cultural heterogeneity between China and Japan: the Japanese do not feel a contradiction in recognizing Chinese *Tenmoku* tea bowls as national treasures, because they think such a contradiction itself is characteristic of Japanese culture. The ambition of the Japanese to recreate the *Tenmoku* tea bowls was based on a background of adoration of, and challenge to, Chinese culture. That is to say, the Japanese accepted the products of Chinese culture, adored them and then created new *Tenmoku* tea bowls of their own in an attempt to challenge Chinese culture. *Tenmoku* tea bowls show consistently an approach that combines adoration and challenge, and, I think, the creativity of the Japanese based on such an approach. *Kuroraku* was created by the Japanese imitating the *Tenmoku* tea bowls of the Southern Sung period.

### *Sōryō Ban-iri* System

#### The Departure and Meaning

**YOKOYAMA Teruki**

*Member of Team Research Projects in International Research Center for Japanese Studies*

*Keywords:* Tokugawa Yoshimune, shogunate, *hatamoto*, *sōryō*, *sōryō ban-iri* system, *bugei*, military arts, the policy of encouraging *bugei*, *bankata*, *ban-iri*

This paper aims to analyze the *sōryō ban-iri* system that has not till now been much analyzed. This system was part of the political encouragement of *bugei* (military arts) by Tokugawa Yoshimune (1684–1751), the eighth Tokugawa Shogun. Previous studies revealed that Yoshimune urged *hatamoto* (his bannermen) to strive towards *bugei*—for example *kyūjutsu* (archery) and *bajutsu*

(horsemanship)—, and to study the old *kyūjutsu* and overseas horsemanship for training *hatamoto*. These policies were especially favored by Yoshimune. The political encouragement of *bugei* existed before Yoshimune's time. That is to say, these policies were neither permanent; nor were they started by him. In essence, previous studies just insist that the political encouragement of *bugei* by Yoshimune was larger than previous policy. This paper urges a rethink of earlier research. *Sōryō ban-iri* system employs the *hatamoto*'s eldest son, especially whose father was in *bankata* (the military profession). On this system, *sōryō* could take a job in the military profession before inheriting from his father's position. It was very glamorous system for *sōryō*. But the benefit had one condition. It is "how much did he train *bugei*?" so *sōryō* wishing to take a job in the military profession must take the skills test of *bugei*. On this system, *sōryō* can take a job in the military profession by other condition. It is his father's years of service. But this condition depended on the accident, so it is unreliable condition for *sōryō*. If *sōryō* does not take a job on this system, *sōryō* must expect recruitment after inheriting from his father's position. But this method is disadvantage. Because *sōryō* would grow old before inheriting from his father's position, and waste his chance of succeed. Therefore, *sōryō* must strive to *bugei* by fair means or foul. Conferring a institutional favor to *sōryō* striving to *bugei*, it is the difference from the political encouragement of *bugei* before Yoshimune, and it is a epoch making.

### Sōseki's *Mon* Restoring an Active Intellect

NOAMI Mariko

*Tokyo University*

*Keywords:* memory, Zen Buddhism, Confucianism, Senkōji-Daihikaku

This article attempts to elucidate how Sōseki's *Mon* describes a characters' intellect waking through memories. The hero of this novel, Sōsuke, stole Oyone, the wife of his friend Yasui. This happened six years before the present time of the narrative. In criticism of this work, it has been generally accepted that there is an abrupt leap from a dull and simple life described in the first part of the novel to Sōsuke's sudden commitment to Zen Buddhist practice. Here, however, I analyze Sōsuke's memories of Yasui from the historical viewpoint of Sino-Japanese scholarship in Confucianism and Buddhism. I then aim to clarify Sōsuke's leap to Zen Buddhist practice as a matter of course. Yasui understood clearly the tense relationship between Confucianism and Buddhism from early modern times to the present day. This tension can be understood at Daihikaku Senkōji where Yasui took Sōsuke. At that time, this temple belonged to the Ōbaku sect, which had been forbidden by the Meiji government to represent itself as the "Rinzai seishu" (The Orthodox Rinzai Sect). This temple has the framed calligraphy of Sokuhi, a notable Ōbaku priest. Also in this temple is a fragment of a poem in Chinese by Fujiwara Seika. Seika started as a Zen Buddhist priest but later established the first Confucian studies movement in Japan of early modern times. In addition, there exists in this

temple a monument that records the fact that Seika had renamed the stones of the Hozu River. The renamed “Sekimon kan” (The Stone Gate) and “Kagami ishi” (The Mirror Stone) are keywords in *Mon*. Senkōji originally belonged to the School of Kenchōji and Sōsuke made the decision to move to Kamakura to practice Zen, as he was vividly reminded of his memory of Yasui at Senkōji. “Robber”, mentioned by Yasui, Seika’s renamed “Mon” (the Gate) and “Kagami” (the Mirror) are the exact words repeated in the controversy over the orthodox fifth successor that split Zen Buddhism into two different sects. It will be demonstrated that the history of intense religious controversy, which might have been clear understood by an intellect like Sōsuke, is reflectively condensed in the story of *Mon*.

**Paul Tillich, an Exile Intellectual, and Ariga Tetsutarō, a Theologian in Kyoto**  
**On Paul Tillich’s *Die sozialistische Entscheidung* (1933) Possessed by Ariga Tetsutarō**

**FUKAI Tomoaki**  
*Seigakuin University*

*Keywords:* intellectual history, history of modern theology, Paul Tillich, Ariga Tetsutarō, Nazi book burning, emigre intellectuals in New York, religious socialism, *Die sozialistische Entscheidung*, Alfred Protte Verlag

Paul Tillich’s *Die sozialistische Entscheidung* was judged to be non-German thought, was burned, banned, and shredded under Nazi censorship in 1933. Seventy years later, in March 2009, a copy of this book was found among the personal collection of Ariga Tetsutarō, who acted as the Dean of the Faculty of Letters at Kyoto University for many years. The first printed edition of this book is extremely rare, although the reprinted edition was published in 1948, widely known, and read. This paper firstly elucidates the route by which this copy reached the hands of Ariga; it utilizes many sources including the various information handwritten in this copy by the author Tillich himself and the owner Ariga; the correspondence between Tillich and Ariga; the diary of Ariga; unpublished documents of Tillich which have been found at Kyoto University Archives; Paul Tillich Archives in Andover-Harvard Theological Library, and recently at International House of Japan in Tokyo; and, finally documents concerning Alfred Protte Verlag in Potsdam, the publisher of *Die sozialistische Entscheidung*, which was kept in Brandenburgische Landeshauptarchiv. Secondly, the aim is to clarify the role which this book played in the subsequent friendship between Tillich and Ariga. Thirdly, this paper examines from the perspective of contemporary history the intellectual exchange between Tillich, who was born in Germany and lived in New York as an exiled intellectual, and Ariga Tetsutarō, a theologian in Kyoto, who truly received the Western theology for the first time in Japan.

## American Philanthropy and the Social Science in Early Postwar Japan

KARASHIMA Masato

*The Australian National University, Canberra, Australia*

*Keywords:* postwar Japan and the US, Rockefeller Foundation, democratic socialism, anti-communist liberals

The Rockefeller Foundation (RF), which restarted their philanthropic activities in Japan soon after WWII, planned the “reorientation” of Japan in the cultural arena, and tried to modify Japanese academia and universities from the German style (“ivory tower”) to an American approach, focusing on pragmatic skills. The RF supported “Anglo-Saxon-Scandinavian” economics (so-called *Kindai keizaigaku*). Hitotsubashi University was one institution judged suitable for the foundation’s policy. American liberals supported Itagaki Yoichi and expected that his visit to the US would promote anti-communist liberal ideas and theories in Japan. Thanks to a grant from the RF, Itagaki had the opportunity to observe nation building and economic development in Asia and to visit the US and Europe in 1957–58. At Cornell University Itagaki was surrounded by Southeast Asia specialists focusing on nationalism rather than development theorists such as at MIT. Moreover he did not fully follow modernisation theory, although he introduced Rostow’s anti-communist theory in Japan soon after his trip. He maintained an interest in dual economies and plural societies in Asia and emphasised the impact of colonial legacies. Itagaki confronted the Americanisation of Japan’s social science with his wartime colonial experiences, and promoted democratic socialist groups and initiatives through his intellectual and cultural activities in academia and journalism. However, contrary to the expectations of his US supporters and sponsors, some of whom worked with the Kennedy-Johnson government, Japan failed to establish an anti-communist social democrat camp capable of taking power and exerting a major influence on academic journalism.

### Aristocratic Chanoyu in the Early Meiji Era

#### Tea Culture in the “Diary of Prince ARISUGAWA-NO-MIYA Takahito” and the “Diary of HIGASHIKUZE Michitomi”

HIROTA Yoshitaka

*Keywords:* early Meiji era, modern *sukisha* (*chanoyu* devotees), aristocratic *chanoyu*, *iemoto*, popular *chanoyu*, tea offering to the Meiji Emperor, Prince ARISUGAWA-NO-MIYA Takahito, HIGASHIKUZE Michitomi, WAKIZAKA Yasuaya, in charge of the *iemoto* status

Chanoyu entered a period of decline after the Meiji Restoration of 1868. The world of *chanoyu* in the upper classes, which is called “aristocratic *chanoyu*,” began a revival after 1877. Those who

led this revival were the so-called “modern *sukisha* (*chanoyu* devotees),” namely not only former feudal lords and wealthy merchants but also meritorious retainers and officials of the giant financial groups emerging during the Meiji Restoration. This paper overviews the above history by reference to the “Diary of Prince ARISUGAWA-NO-MIYA Takahito” and “Diary of HIGASHIKUZE Michitomi.” In 1877, WAKIZAKA Yasuaya offered tea to the Meiji Emperor, and around this time, HIGASHIKUZE Michitomi was beginning to enjoy *chanoyu* and became rapidly involved in it. He often held tea ceremonies and met many aristocratic people. This socializing through *chanoyu* seems to have involved Prince ARISUGAWA-NO-MIYA Takahito, who personally had enjoyed *chanoyu* in a small group since before the Restoration. In the early Meiji era, the *iemoto*, that is, the heads of the schools in “popular *chanoyu*,” did not play a central role. It was not until the Taisho era that they extended their influence. At that time, successors of “mid- and small-sized schools” who had distanced themselves from the world of *chanoyu* returned to the center stage and became *iemoto*. Some of those *chanoyu* devotees who maintained *chanoyu* in the Meiji era were then regarded as those who “were entrusted with *iemoto* status.”

**The Lost Chinese Medical Compendium Seng-shen-fang Cited in Wai-tai-mi-yao-fang, and  
a Comparison with Five Ancient Medical Works:  
Aspects of Buddhist Medicine as Transmitted through East Asia**

**TADA Iori**

*Keywords:* Seng-shen-fang, revise in Song period, Shang-han-lun, Jin-gui-yao-lue, Zhou-hou Bei-ji-fang, Qian-jin-fang, Qian-jin-yi-fang

This paper is my second work that involves collecting and reconstructing the lost Chinese medical compendium Seng-shen-fang. This time my aim is to explore the Chinese medical compendium “Wai-tai-mi-yao-fang” (外臺祕要方) of the Tang Dynasty. The forty volumes of Wai-tai-mi-yao-fang were edited by Wang Tao (王燾, ca. 690–756) in 752. This medical compendium brings together many ancient medical and pharmaceutical works. But Wai-tai-mi-yao-fang has editorial problems. The Bei-Song (北宋) government established “Xiao-zheng-yi-shu-ju” (校正醫書局, 1057–1067) in order to revise some main traditional medical books including “Wai-tai-mi-yao-fang.” These revisions are called “Song-kai” (宋改). Many traditional medical books were lost a condition of Tang Dynasty or before by Song-kai. Xiao-zheng-yi-shu-ju revised Wai-dai-mi-yao-fang in 1067. In view of these editorial problems, and to trace the revisions, I have here added a comparison with five ancient medical works, “Shang-han-lun” (傷寒論) and “Jin-gui-yao-lue” (金匱要略, ca. 220) compiled by Zhang Zhongjing (張仲景 or 張機 Zhang Ji, 150–219) in the Eastern Han Dynasty period (東漢/後漢, 25–220), “Zhou-hou Be-i-jifang” (肘後備急方) compiled by Ge Hong (葛洪) in the Western Jin (西晉, 265–316) Dynasty and expanded by Tao Hongjing (陶弘景) in the Liang (梁, 502–557) Dynasty, Qian-jin-fang (千金方, ca. 650–658) and Qian-jin-yi-fang (千金翼方,

ca. 659–681) compiled by Sun Simiao (孫思邈, 581–682) in the Tang Dynasty period. Through this process, we are able to see multiple layers in the transmission of Chinese medicine.

**The Study of *Gōkan Kaminarimon saiken gozen Asakusanori*  
Reprint and Introduction**

**Kang Ji Hyun**

*Keywords:* kusazōshi, kibyōshi, gōkan, Fūjin Raijin mono, Jippensha Ikku

A group called “Fūjin Raijin mono” exists in *kusazōshi*. Particularly, Jippensha Ikku was good at illustrated storybook in yellow covers (*kibyōshi*) and “gōkan” of the “Fūjin Raijin mono” with the same title called *Gozen Asakusanori*. Reprinting is required to investigate the background and mutual relations of these works. Therefore, this paper aims to give reprint and explanatory notes of *Gōkan gozen Asakusanori* (a work by Ikku, illustrated by Andō Hiroshige, 40 pages, 1826).

**The 650th Memorial Service of Hōnen  
Reprints of *Kachōzan daihōe zurokuzen* and *Chokue gyoshiki ryakuzuzen***

**JIANG Yingyan/HIRAMATSU Ryuen  
*International Research Center for Japanese Studies***

*Keywords:* Hōnen, Hōnen Buddhism, Jōdo shū, Buddhism, Gyōki, Tokugawa era

Hōnen who was a Buddhist priest active at the end of Heian era, learned Tendai at Mt. Hiei. He attained a high reputation as a monk of great learning on Mt. Hie, but this was not what he was seeking. What he wanted was to find the way of universal salvation, a way through which everyone together can attain final liberation in the Pure Land. He read all of the Buddhist scriptures. It was Shan-tao’s text which finally revealed to him the way of universal salvation. This way is the practice of *nenbutsu*. It was Hōnen who established the *nenbutsu* as an absolutely independent practice. In the spring of 1175, he founded Jōdo shū. Hōnen’s teaching attracted many people. Those who came to Hōnen’s center to listen to his teachings included priests and nobles but also warriors, an ex-robber, fishermen and even prostitutes. Hōnen died on January 25, 1212 and Gyōki takes place on this day every year to recall his virtue. The original meaning of Gyōki is a memorial service at the time of the death of an emperor or empress. The imperial family gave authorization to use the word Gyōki for Hōnen’s memorial service. This study aims to clarify the actual situation of Gyōki in the Tokugawa era through a study of a reprint of two texts: *Kachōzan daihōe zurokuzen* and *Chokue gyoshiki ryakuzuzen*.