

READINGS IN  
TOKUGAWA  
THOUGHT

*Third Edition*

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The University of Chicago*

# Readings In Tokugawa Thought Select Papers Center For East Asian Studies

**Kaibara Ekken**



## **Readings In Tokugawa Thought Select Papers Center For East Asian Studies:**

**Readings in Tokugawa Thought** ,1994      Proving the Way Mark McNally,2020-03-17 Kokugaku or nativism was one of the most important intellectual movements from the seventeenth through the nineteenth century in Japan and its worldview continues to be influential today This scholarly endeavor represented an attempt to use Japanese antiquity to revitalize what many saw as a society in decline One important figure in this movement was Hirata Atsutane 1776 1843 a center of controversy in his own lifetime Even though Atsutane s version of nativism came to be the standard form many modern scholars dismiss him because of his scholarly shortcomings The primary goal of this book is to restore historicity to the study of nativism by recognizing Atsutane s role in the creation and perpetuation of an intellectual tradition that remains a significant part of Japanese history and culture Arguing that conflict among scholars and intellectuals begets ideas Mark McNally shows that nativism was rife with internal competition The mid nineteenth century suppression of this multiplicity of views led to the emergence of what we now think of as nativism By focusing on the competition among the rival strands of nativism McNally demonstrates that nativism resulted not from Atsutane s conscious attempt to formulate a new intellectual tradition but from his greater political skills at putting his views across      The Theory and Practice of Zen Buddhism Charles S. Prebish,On-cho Ng,2022-02-15 This book brings together an impressive group of scholars to critically engage with a wide ranging and broad perspective on the historical and contemporary phenomenon of Zen The structure of the work is organized to reflect the root and branches of Zen with the root referring to important episodes in Chan Zen history within the Asian context and the branches referring to more recent development in the West In collating what has transpired in the last several decades of Chan Zen scholarship the collection recognizes and honors the scholarly accomplishments and influences of Steven Heine arguably the most important Zen scholar in the past three decades As it looks back at the intellectual horizons that this towering figure in Zen Chan studies has pioneered and developed it seeks to build on the grounds that were broken and subsequently established by Heine thereby engendering new works within this enormously important religio cultural scholarly tradition This curated Festschrift is a tribute both retrospective and prospective acknowledging the foundational work that Heine has forged and generates research that is both complementary and highly original This academic ritual of assembling a liber amicorum is based on the presumption that sterling scholarship should be honored by conscientious scholarship In the festive spirit of a Festschrift this anthology consists of the resounding voices of Heine and his colleagues It is an indispensable collection for students and scholars interested in Japanese religion and Chinese culture and for those researching Zen Buddhist history and philosophy      Ordinary Economies in Japan Tetsuo Najita,2009-09-16 Ordinary Economies in Japan directs our attention to a subordinate yet powerful theme in modern Japanese economic thought that appeared unobtrusively in the mid Tokugawa period and found expression in the formation of voluntary non hierarchical associations of commoners who purposively organized their self help activities apart from state authority Tetsuo

Najita's compelling analysis of it is groundbreaking and explains a great deal about Japanese modernization that economic historians have overlooked or undervalued Stephen Vlastos University of Iowa

**Shogun's Painted Culture** Timon Screech, 2000-08-01 In this penetrating analysis of a little explored area of Japanese cultural history Timon Screech reassesses the career of the chief minister Matsudaira Sadanobu who played a key role in defining what we think of as Japanese culture today Aware of how visual representations could support or undermine regimes Sadanobu promoted painting to advance his own political aims and improve the shogunate's image As an antidote to the hedonistic ukiyo-e or floating world tradition which he opposed Sadanobu supported attempts to construct a new approach to painting modern life At the same time he sought to revive historical and literary painting favouring such artists as the flamboyant innovative Maruyama Okyo After the city of Kyoto was destroyed by fire in 1788 its reconstruction provided the stage for the renewal of Japan's iconography of power the consummation of the shogun's painted culture Screech's ideas are fascinating often brilliant and well grounded *Shogun's Painted Culture* presents a thorough analysis of aspects of the early modern Japanese world rarely observed in such detail and never before treated to such an eloquent handling in the English language CAA Reviews A stylishly written and provocative cultural history Monumenta Nipponica As in his admirable *Sex and the Floating World Erotic Images in Japan 1700-1820* Screech lavishes learning and scholarly precision but remains colloquial in thought and eminently readable Japan Times Timon Screech is Senior Lecturer in the history of Japanese art at SOAS University of London and Senior Research Associate at the Sainsbury Institute for the Study of Japanese Arts and Cultures He is the author of several books on Japanese history and culture including *Sex and the Floating World Erotic Images in Japan 1700-1820* Reaktion 1999

**When Tengu Talk** Wilburn N. Hansen, 2008-09-30 Hirata Atsutane 1776-1843 has been the subject of numerous studies that focus on his importance to nationalist politics and Japanese intellectual and social history Although well known as an ideologue of Japanese National Learning Kokugaku Atsutane's significance as a religious thinker has been largely overlooked His prolific writings on supernatural subjects have never been thoroughly analyzed in English until now In *When Tengu Talk* Wilburn Hansen focuses on Senkyo ibun 1822 a voluminous work centering on Atsutane's interviews with a fourteen year old Edo street urchin named Kozo Torakichi who claimed to be an apprentice tengu a supernatural creature of Japanese folklore Hansen uncovers in detail how Atsutane employed a deliberate method of ethnographic inquiry that worked to manipulate and stimulate Torakichi's surreal descriptions of everyday existence in a supernatural realm what Atsutane termed the Other World Hansen's investigation and analysis of the process begins with the hypothesis that Atsutane's project was an early attempt at ethnographic research a new methodological approach in nineteenth century Japan Hansen posits that this scientific analysis was tainted by Atsutane's desire to establish a discourse on Japan not limited by what he considered to be the unsatisfactory results of established Japanese philological methods A rough sketch of the milieu of 1820s Edo Japan and Atsutane's position within it provides the backdrop against which the drama of Senkyo ibun unfolds

There follow chapters explaining the relationship between the implied author and the outside narrator the Other World that Atsutane helped Torakichi describe and Atsutane's nativist discourse concerning Torakichi's fantastic claims of a newly discovered Shinto holy man called the sanjin. Sanjin were partly defined by supernatural abilities similar but ultimately more effective and thus superior to those of the Buddhist bodhisattva and the Daoist immortal. They were seen as holders of secret and powerful technologies previously thought to have come from or been perfected in the West such as geography, astronomy and military technology. Atsutane sought to deemphasize the impact of Western technology by claiming these powers had come from Japan's Other World. In doing so he creates a new Shinto hero and by association asserts the superiority of native Japanese tradition. In the final portion of his book Hansen addresses Atsutane's contribution to the construction of modern Japanese identity. By the late Tokugawa many intellectuals had grown uncomfortable with continued cultural dependence on Neo-Confucianism and the Buddhist establishment was under fire from positivist historiographers who had begun to question the many contradictions found in Buddhist texts. With these traditional discourses in disarray and Western rationalism and materialism gaining public acceptance Hansen depicts Atsutane's creation of a new spiritual identity for the Japanese people as one creative response to the pressures of modernity. When Tengu Talk adds to the small body of work in English on National Learning it moreover fills a void in the area of historical religious studies which is dominated by studies of Buddhist monks and priests by offering a glimpse of a Shinto religious figure. Finally it counters the image of Atsutane as a forerunner of the ultra-nationalism that ultimately was deployed in the service of empire. Lucid and accessible it will find an appreciative audience among scholars of Shinto and Japanese and world religion. In addition to religion specialists it will be of considerable interest to anthropologists and historians of Japan.

Imperial Subjects as Global Citizens Mark Lincicome, 2009-02-16 Lincicome offers a new perspective on Japanese educational debates and policy reforms that have taken place under the guise of internationalization since the mid 1980s. By contextualizing these developments within a historical framework spanning the entire twentieth century he challenges the argument put forward by education officials, conservative politicians and their supporters in the academy and the business world that history offers no guide for addressing the educational challenges that face contemporary Japan. Combining diachronic and synchronic approaches Lincicome analyzes repeated attempts throughout the twentieth century to internationalize education (kyoiku no kokusaika) in Japan. This comparison reveals important similarities that transcend educational policy to encompass Japanese conceptions of individual, national and international identity, relations between the individual, the nation, the state and the international community and the type of education best suited to negotiating multiple identities among the next generation of Japanese subject citizens.

**Reconfiguring Modernity** Julia Adeney Thomas, 2002-01-08 Julia Adeney Thomas turns the concept of nature into a powerful analytical lens through which to view Japanese modernity, bringing the study of both Japanese history and political modernity to a new level of clarity. She shows that nature necessarily functions as a political concept and that

changing ideas of nature's political authority were central during Japan's transformation from a semifeudal world to an industrializing colonial empire. In political documents from the nineteenth to the early twentieth century, nature was redefined, moving from the universal spatial concept of the Tokugawa period through temporal social Darwinian ideas of inevitable progress and competitive struggle to a celebration of Japan as a nation uniquely in harmony with nature. The so-called traditional Japanese love of nature masks modern state power. Thomas's theoretically sophisticated study rejects the supposition that modernity is the ideological antithesis of nature, overcoming the determinism of the physical environment through technology and liberating denatured subjects from the chains of biology and tradition. In making nature available as a critical term for political analysis, this book yields new insights into prewar Japan's failure to achieve liberal democracy as well as an alternative means of understanding modernity and the position of non-Western nations within it.

**The Linji Lu and the Creation of Chan Orthodoxy** Albert Welter, 2008-02-28

The Linji lu or Record of Linji ranks among the most famous and influential texts of the Chan and Zen traditions. Ostensibly containing the teachings of the Tang dynasty figure Linji Yixuan, the text has generally been accepted at face value as reliable records of the teachings of this historical figure. In this book, Albert Welter offers the first systematic study of the Linji lu in a Western language. Welter places the Linji lu in its historical context, showing how the text was manipulated over time by the Linji faction. Rather than recording the teachings of the illustrious patriarch of legend, the text reflects the motivations of Linji faction descendants in the Song dynasty (960-1279). The story of the Linji lu is not simply the story of one heroic figure, Linji Yixuan, but the story of an entire movement that sought validation through retrospective image making. The success of this effort is seen in Chan's rise to prominence. Drawing on the findings of Japanese scholars, Welter moves beyond the minutiae of textual analysis to place the development of the Linji lu within the broader forces shaping the development of the Chinese Records of Sayings literary genre as a whole.

The Aesthetics of Strangeness W. Puck Brecher, 2013-08-31

Eccentric artists are the vagaries of humanity that inhabit the deviant underside of Japanese society. This was the conclusion drawn by pre-World War II commentators on most early modern Japanese artists. Postwar scholarship, as it searched for evidence of Japan's modern roots, concluded the opposite: The eccentric, mad, and strange are moral exemplars, paragons of virtue, and shining hallmarks of modern consciousness. In recent years, the pendulum has swung again, this time in favor of viewing these oddballs as failures and dropouts without lasting cultural significance. This work corrects the disciplinary and exclusionary nature of such interpretations by reconsidering the sudden and dramatic emergence of aesthetic eccentricity during the Edo period (1600-1868). It explains how, throughout the period, eccentricity, *ki* (madness) and *kyō* (madness) developed and proliferated as subcultural aesthetics. By excavating several generations of early modern Japan's eccentric artists, it demonstrates that individualism and strangeness carried considerable moral and cultural value. Indeed, Edo society fetishized various marginal personae: the recluse, the loser, the depraved, the outsider, the saint, the mad genius, as local heroes and paragons of moral virtue. This book concludes that a confluence of intellectual

aesthetic and social conditions enabled multiple concurrent heterodoxies to crystallize around strangeness as a prominent cultural force in Japanese society A study of impressive historical and disciplinary breadth The Aesthetics of Strangeness also makes extensive use of primary sources many previously overlooked in existing English scholarship Its coverage of the entire Edo period and engagement with both Chinese and native Japanese traditions reinterprets Edo period tastes and perceptions of normalcy By wedding art history to intellectual history literature aesthetics and cultural practice W Puck Brecher strives for a broadly interdisciplinary perspective on this topic Readers will discover that the individuals that form the backbone of his study lend credence to a new interpretation of Edo period culture a growing valuation of eccentricity within artistic and intellectual circles that exerted indelible impacts on mainstream society The Aesthetics of Strangeness demystifies this emergent paradigm by illuminating the conditions and tensions under which certain rubrics of strangeness *ki* and *ky* particularly were appointed as aesthetic criteria Its revision of early modern Japanese culture constitutes an important contribution to the field

The Philosophy of Qi Kaibara Ekken, 2007-03-20 The Record of Great Doubts emphasizes the role of *qi* in achieving a life of engagement with other humans with the larger society and with nature as a whole Rather than encourage transcendental escapism or quietism Ekken articulates a philosophy of material force as a basis of living a life of commitment to the world In this spirit moral cultivation is not an isolated or a self centered preoccupation but an activity that occurs within the dynamic forces of nature and amid the rigorous demands of society In this context a vitalism of *qi* is an emergent force not only providing the philosophical grounding for this vibrant interaction but also giving a basis for an investigation of the natural world that plumbs the principle within things Ekken thus aimed to articulate a creative and dynamic milieu for moral education political harmony social coherence and agricultural sustainability The Record of Great Doubts embodies Ekken's profound commitment to Confucian ideas and practices as a method for establishing an integrative ethical vision one he hoped would guide Japan through a new period of peace and stability A major philosophical treatise in the Japanese Neo Confucian tradition The Record of Great Doubts illuminates a crucial chapter in East Asian intellectual history

**Anarchist Modernity** Sho Konishi, 2020-05-11 Mid nineteenth century Russian radicals who witnessed the Meiji Restoration saw it as the most sweeping revolution in recent history and the impetus for future global progress Acting outside imperial encounters they initiated underground transnational networks with Japan Prominent intellectuals and cultural figures from Peter Kropotkin and Lev Tolstoy to Saigo Takamori and Tokutomi Roka pursued these unofficial relationships through correspondence travel and networking despite diplomatic and military conflicts between their respective nations Tracing these non state networks Anarchist Modernity uncovers a major current in Japanese intellectual and cultural life between 1860 and 1930 that might be described as cooperatist anarchist modernity a commitment to realizing a modern society through mutual aid and voluntary activity without the intervention of state governance These efforts later crystallized into such movements as the Nonwar Movement Esperantism and the popularization of the natural

sciences Examining cooperatist anarchism as an intellectual foundation of modern Japan Sho Konishi offers a new approach to Japanese history that fundamentally challenges the logic of Western modernity It looks beyond this foundational construct of modern history writing to understand people practices and cultural expressions that have been forgotten or dismissed as products of anti modern nativist counter urges against the West *Osaka, the Merchant's Capital of Early Modern Japan* James L. McClain, Osamu Wakita, 1999 One of the first books to focus on a city other than Edo during the Tokugawa era this work extends our understanding of Japanese urban life during that period Portraying Osaka as a regional center of government with vibrant economic life and high and low culture the book reveals much about the city s distinctiveness and development

**An Edo Anthology** Sumie Jones, Kenji Watanabe, 2013-02-28 During the eighteenth century Edo today s Tokyo became the world s largest city quickly surpassing London and Paris Its rapidly expanding population and flourishing economy encouraged the development of a thriving popular culture Innovative and ambitious young authors and artists soon began to look beyond the established categories of poetry drama and prose banding together to invent completely new literary forms that focused on the fun and charm of Edo Their writings were sometimes witty wild and bawdy and other times sensitive wise and polished Now some of these high spirited works celebrating the rapid changes extraordinary events and scandalous news of the day have been collected in an accessible volume highlighting the city life of Edo Edo s urban consumers demanded visual presentations and performances in all genres Novelties such as books with text and art on the same page were highly sought after as were kabuki plays and the polychrome prints that often shared the same themes characters and even jokes Popular interest in sex and entertainment focused attention on the theatre district and pleasure quarters which became the chief backdrops for the literature and arts of the period Gesaku or playful writing invented in the mid eighteenth century satirized the government and samurai behavior while parodying the classics These entertaining new styles bred genres that appealed to the masses Among the bestsellers were lengthy serialized heroic epics revenge dramas ghost and monster stories romantic melodramas and comedies that featured common folk An Edo Anthology offers distinctive and engaging examples of this broad range of genres and media It includes both well known masterpieces and unusual examples from the city s counterculture some popular with intellectuals others with wider appeal Some of the translations presented here are the first available in English and many are based on first editions In bringing together these important and expertly translated Edo texts in a single volume this collection will be warmly welcomed by students and interested readers of Japanese literature and popular culture

Bad Water Robert Stolz, 2014-03-12 Bad Water is a sophisticated theoretical analysis of Japanese thinkers and activists efforts to reintegrate the natural environment into Japan s social and political thought in the late nineteenth century and early twentieth The need to incorporate nature into politics was revealed by a series of large scale industrial disasters in the 1890s The Ashio Copper Mine unleashed massive amounts of copper arsenic mercury and other pollutants into surrounding watersheds Robert Stolz argues that by forcefully demonstrating the



mutual penetration of humans and nature industrial pollution biologically and politically compromised the autonomous liberal subject underlying the political philosophy of the modernizing Meiji state In the following decades socialism anarchism fascism and Confucian benevolence and moral economy were marshaled in the search for new theories of a modern political subject and a social organization adequate to the environmental crisis With detailed considerations of several key environmental activists including Tanaka Sh z Bad Water is a nuanced account of Japan s environmental turn a historical moment when for the first time Japanese thinkers and activists experienced nature as alienated from themselves and were forced to rebuild the connections

**The Perception of Work in Tokugawa Japan** Eiji Takemura,1997-11-06 The study of work in the Tokugawa period by intellectual historians has revealed the linguistic and ritual ways in which work was ideologically represented during that time Work however is not an activity which belongs only to the realm of ideology the actual form of work is dictated by economic and technological factors This study focuses on Ishida Baigan and Ninomiya Sontoku who both acted as key channels through which ideology and economy were amalgamated the meaning of work identified and intellectual expression given to it Ishida and Ninomiya are often cited as role models used by the late Meiji and prewar governments to impose self sacrifice and blind submission onto the people rather than as media for the social construction of work in the Tokugawa years Few Japanese scholars specialising in Ishida and Ninomiya are familiar with the theoretical empirical and anthropological studies of work developing in Western scholarship attempts have yet to be made to approach the thought of Ishida and Ninomiya from such perspectives and as a result their importance in the social construction of work in the Tokugawa era has not been fully acknowledged Neither of the two thinkers advocated passive adaptation to a portional role in society nor submission to a particular role given by a superior Ishida argued for a worker s active participation in decision making in business affairs and for skills to maintain efficiency in the implementation of collective tasks inter personal and managerial skills Ninomiya advocated the management of time technology and the labour force in pursuing agricultural work Ishida spoke of work for the benefit of the long term prosperity of the household Ninomiya viewed work not only as the means to secure the material prosperity of an individual but as a cumulative agency for the successive betterment of the household for generations to come In contrast to the accepted view of them as thinkers exclusively in favour of submission and hard labour they acted as intermediaries through which elements of management and long term vision were incorporated into the concept of work

*Strange Tidings from the Realm of Immortals* Wilburn Nels Hansen,2006

*The Poetry of Nature* John T. Carpenter,Midori Oka,2018-02-26 With a shared reverence for the arts of Japan T Richard Fishbein and his wife Estelle P Bender assembled an outstanding and diverse collection of paintings of the Edo period 1615 1868 The Poetry of Nature offers an in depth look at more than forty works from their collection that together trace the development of the major schools and movements of the era Rinpa Nanga Zen Maruyama Shij and Ukiyo e from their roots in Heian court culture and the Kano and Tosa artistic lineages that preceded them Insightful essays by John

T Carpenter and Midori Oka reveal a unifying theme the celebration of the natural world expressed in varied forms from the bold graphic manner of Rinpa to the muted sensitivity of Nanga Lavishly illustrated these works draw particular focus to the unique intertwinement of poetry and the pictorial arts that is fundamental to the Japanese tradition In addition to providing new readings and translations of Japanese and Chinese poems The Poetry of Nature sheds new light on the ways in which Edo artists used verse to transform their paintings into a hybrid literary and visual art p p1 margin 0 0px 0 0px 0 0px 0 0px font 14 0px Verdana *Japan and Christianity* John Breen,Mark Williams,2016-07-27 Much has been written of the success of the early missions to Japan during the decades immediately following the arrival of the first Jesuits in 1549 The subsequent failure of the faith to put down roots strong enough to survive this initial wave of enthusiasm is discussed with equal alacrity The papers in this volume born of a Conference marking the centenary of the Japan Society of London represent an attempt to reassess the contact between Christianity and Japan in terms of a symbiotic relationship a dialogue in which the impact of Japan on the imported religion is viewed alongside the more frequently cited influence of Christianity on Japanese society Here is a dynamic cultural encounter examined by the papers in this volume from a series of political literary and historical perspectives Japan Information Resources in the United States, 1995 ,1995

## Decoding **Readings In Tokugawa Thought Select Papers Center For East Asian Studies**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its power to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Readings In Tokugawa Thought Select Papers Center For East Asian Studies**," a mesmerizing literary creation penned by way of a celebrated wordsmith, readers embark on an enlightening odyssey, unraveling the intricate significance of language and its enduring impact on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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