

## RELS 248: Religious Traditions of China & Japan Spring 2018

Dr. Zeff Bjerken, Chair  
Department of Religious Studies  
College of Charleston

Office: RELS Bldg. entrance on 4B Glebe St, Room 202  
Office hours: Mon. & Wed. 9:30-11:30 am; and by appt  
Office phone: 953-7156 E-mail: bjerken@cofc.edu

### Course Description

This course will explore the religious visions, values, and practices by which people from China and Japan have understood their life experiences. We will consider representative material drawn from Confucianism, Daoism, Buddhism, Shinto, Christianity, and the “New Religions” of Japan. However, the course is **not** intended to be a chronological survey. Rather than aiming at breadth, the course is designed around major conceptual themes: East Asian religions as “invented traditions;” their views of nature and the cosmos; death, the afterlife, and ancestor veneration; meditation and the lives of mountain hermits; religious experience and conversion; and religion’s role in reinforcing or critiquing social and gender hierarchies. We will examine the relationship between religion and the family, the role of women in religious practice & institutions, the transformation of foreign religions to fit native worldviews, and the effects of technology on religious traditions. The course will begin in China, one of the world’s oldest civilizations, and then shift to Japan at mid-semester. We begin with forms of ancestor worship that appeared some 3,500 years ago in China, and end with religious debates over the topics of abortion and organ transplantation in Japan today and the 1995 sarin gas attack by members of Aum Shinrikyo.

Readings cover a wide variety of primary and secondary materials and we will watch some films and documentaries, which illustrate how religious ideas and practices are woven into Asian social life. Through lecture and discussion we will consider the extent to which conversion from one tradition to another is possible and how, given the myriad doctrines and practices encountered in Asia, one might go about defining the word “religion.” We will see that Chinese and Japanese religiosity tends to have different emphases than the Judeo-Christian traditions of the West. The course will call into question our common distinctions between self & society, church & state, and religion & spirituality.

### Course goals

- to gain empathy for the enduring visions and values that have shaped East Asian civilizations
- to become aware of the diversity of religious traditions there and the dynamic process of borrowing, conflict, and interaction between them
- to develop an ability to understand, interpret, and contextualize Chinese & Japanese sacred texts
- to demonstrate effective writing skills with the ability to craft a persuasive argument in defense of a thesis by using and analyzing evidence from primary and secondary sources

This course also satisfies the **General Education Student Learning Outcomes:** 1) Students analyze how ideas are represented, interpreted, and valued in various expressions of human culture; 2) Students examine relevant primary source materials as understood by the discipline and interpret the material in writing assignments. These **Two General Education learning outcomes** will be assessed on **essay #3** on Satomi Myodo’s autobiography *Journey in Search of the Way* (for 8% of grade).

There is **no course prerequisite** for this class or any knowledge presumed about Asian cultures and religions. Students must have a desire to read challenging and unusual materials, and to engage in conversation and writing about these readings. Readings cover a wide variety of primary and secondary materials that address the themes of the course, including a novel, a spiritual autobiography, a travelogue about mountain hermits in modern China, and excerpts from sacred texts.

There are **Four Required Texts** available at the Barnes & Noble CofC Bookstore:

- 1) Endo, Shusaku. *Silence: A Novel*. Picador Classics 2016 edition. \$16.00
- 2) Fingarette, Herbert. *Confucius: The Secular as Sacred*. Waveland Press, 1972. \$16.50
- 3) Myodo, Satomi with Sallie King, trans. *Journey in Search of the Way*. SUNY 1993. \$31.95
- 4) Porter, Bill. *Road to Heaven: Encounters with Chinese Hermits*. Counterpoint 2009. \$16.95

There are also required **Electronic Readings (ER#1-29)**, pdf of scholar’s articles and selections from Asian sacred scriptures, available on **OAKS** under **RELS 248**, which registered students can access after they login to **MyCharleston** (<http://my.cofc.edu>). **Please print out each ER article** and bring it to class.

**Course Requirements**

- **Read assigned materials prior to class and participate in class discussion**

It is strongly recommended that you read the weekly assignment **before** we study the topic in class. This will help you understand the lectures, and you can then go back and study specific readings in more detail as well as your class notes. When there is an assignment from the Electronic Reserve material (i.e. ER#1-29) you should print it out and bring it to class with you on the day that we will discuss it. It is imperative that you have your own **physical copies** of these **texts**.

*Whatever you get out of this course is directly related to how much you put into it.* Please come to class with questions that can help our class engage in meaningful discussion. Asking questions, raising concerns, and offering your own ideas during class discussions are a crucial part of this course. A number of documentary and feature films will be shown in class because this is the best substitute for a cultural experience of Asian religions. The films will serve as a basis for discussion and you will be expected to view them critically as carefully crafted images that are used to communicate a particular point of view.

- **Attendance** records will also be kept for each class. There will be **3** allowed absences; **4** or more absences will negatively affect your grade. After **8 absences**, you will be **dropped** from the class and you will earn a WA Grade for excessive absences. If you have excused absences (illness, emergency) please contact the Undergraduate Dean’s Office (67 George Street) to document the reason for your absence. You are responsible for making up any absences and for contacting me when you miss a quiz or exam; please get any notes on missed lectures from classmates.

- **Weekly Reflection Cards (15%)**

Every class marked with a **RC#** (reflection card) you are to bring to class a thoughtful reflection related to the assigned reading for that class. The reflection should be written on a 3x5 card and be based on a topic or issue that you have found puzzling, thought provoking, challenging, or interesting. Your reflections and questions should raise issues or express concerns about the topic that you find important, and they should demonstrate your critical thinking about the assigned reading material.

Grades for RC are: + (= 100); √+ (= 90); √ (= 80); √- (= 75); — (= 70)

- **3 Short 2-page Essays (#1 = 5%, #2 = 7%, and #3 = 8%, for 20% of final grade)**

You will write three short papers in response to questions related to the reading assigned for that week. These essays will require that you read and analyze the literature closely, formulate an interpretation, and express it concisely in 2 pages. The essays are due in class on the day when we will discuss the assigned topic. *Late essays are not accepted* since the topic will be discussed in class.

- **6-page essay on an assigned topic due on 4/12 (20% of grade)**

You will write a 6-page essay on one of 3 assigned topics. It is due without fail on **April 12** in class.

- **Two quizzes in class on 2/8 and 4/17 (5% each, 10% total)**
- **Midterm exam on 3/1 (15% of grade) and Final Exam (20% of grade)**

The quizzes and exams will consist of multiple choice and short answer questions, and the identification and explanation of key scriptural passages. The two exams will also include essay questions that will require you to synthesize the themes of the course, and compare and contrast the various religious traditions. Review sheets will be provided beforehand. If you miss a test and provide a legitimate excuse, I do give makeup tests, but they are harder than the original test. An unexcused missed test counts as a **0**.

- **SNAP students:** If you have a disability that qualifies you for academic accommodation, please present a letter to me from the Center for Disability Services at the beginning of the semester. For more information on the SNAP program, see: <http://disabilityservices.cofc.edu>
- **Academic Integrity and the Honor Code:** There is a zero-tolerance policy toward plagiarism or any other form of academic dishonesty in this course. This means that anyone caught taking credit for work that is not one’s own or cheating in any other way, will receive a **failing grade for the entire course** and a grade of **XF** in the course, indicating failure of the course due to academic dishonesty.

A+	100-97	(4.0)	B+	88-87	(3.3)	C+	79-77	(2.3)	D+	69-67	(1.3)	
A	96-93	(4.0)	B	86-83	(3.0)	C	76-73	(2.0)	D	66-63	(1.0)	
A-	92-90	(3.7)	B-	82-80	(2.7)	C-	72-70	(1.7)	D-	62-60	(.50)	F 59-0

### Lecture Topics and Reading Assignments

The following abbreviation will be used: **RC#1** refers to the first reflection card due in class; **ER#1** refers to the first assignment in the Electronic Reading material available on OAKS in MyCharleston. The correct ER# for each article is listed here on the syllabus and on OAKS, not on the first page of the article itself that you print out, *so please ignore the ER# written on the article's first page if it is different from what is listed on the syllabus or on OAKS.*

#### Introduction to the Academic Study of East Asian Religions

*Nan-in, a Japanese Zen master during the Meiji era, received a college student who came to inquire about Zen. Nan-in served tea. He poured his visitor's cup full, then kept on pouring. The student watched the overflow until he could no longer restrain himself. "It's full! No more will go in!" "Like this cup," Nan-in replied, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"*

- 1/9 Review Syllabus: How Can We "Empty Our Cups" and Study Asian Religions?
- 1/11 The Academic Study of Religion: The Social Construction of Reality and the Role of Religion (ER#1-3: "The Blind Men and the Elephant," "Interpreting the Sacred," "The Sacred Canopy")  
**RC#1 due in class** Clips from *The Truman Show* (1998)
- 1/16 Locating Asian Religions: Does "Religion" exist in China or Japan before contact with the West? (ER#4-5: "Introduction" to *Chinese Religions*; "Introduction" to *The Invention of Religion in Japan*) **RC#2 due**

#### Early Chinese Cosmology: Yin & Yang, the Dao, and Drunk Ancestral Spirits

*Shi jing, ode 209: "The rituals are completed; the bells and drums have sounded. The pious descendant takes his place; the officiating announcer cries: 'The ancestral spirits are drunk!' [...] The musicians come in and play so that blessings will follow. Your food is set out: no one is left unsatisfied; all are happy. Drunk and satiated, both lesser and greater bow their heads: 'The spirits enjoyed the wine & food; they will give the lord long life. Very timely, everything completed—many sons and grandson, the patrilineal line continued uninterrupted.'"*

- 1/18 Chinese Cosmology, Divination & Spirits: Gods, Ghosts & Ancestors (ER#6: "The Spirits of Chinese Religion," pp. 3-7, 21-36; ER#7: "Deities and Ancestors in Early Oracle Inscriptions")

#### Classical Confucianism

*Analects 1.1: The Master said, "Studying, and from time to time going over what you've learned—that's enjoyable, isn't it?"*

- 1/23 Inventing "Confucianism": Who was Kongzi and how did he become "Confucius?" (Confucius: *The Secular as Sacred*, chapters 1-2) **RC#3**
- 1/25 Kongzi on Personal Cultivation: Getting Social Norms "Rite" (Confucius: *The Secular as Sacred*, chapters 3-5)
- 1/30 Lessons for Confucian Women (ER#8-9: "Pan Chao's Lessons for Women" and "Confucianism") **RC#4**

#### Classical Daoism: Going with the Flow of the Dao, Dreaming of Butterflies

*Zhuangzi chapter 2: Once upon a time Zhuangzi dreamed that he was a butterfly, a butterfly flitting about happily enjoying itself. He didn't know that he was Zhuangzi. Suddenly he awoke and was palpably Zhuangzi. He did not know whether he was Zhuangzi who had dreamed of being a butterfly or a butterfly dreaming that he was Zhuangzi. Now, there must be a difference between Zhuangzi and the butterfly. This is called the transformation of things.*

- 2/1 The Status of the Feminine and Women in Daoism  
(ER#6, pp. 7-13; ER#10-11: “Lao tzu’s *Tao Te Ching*” and “Taoism”)
- 2/6 Daoist Mysticism and Self-Cultivation: Wandering on the Way  
(ER#12: Selections from Zhuangzi’s *Wandering on the Way*) RC#5

### Indian Buddhism Comes to China

*Manjushri asked the Buddha: “Blessed One, by how many names have you turned the wheel of the Dharma in the world?” The Buddha said: “I have called myself empty, being, suchness, dharmata, permanence, impermanence, god, demon, mantra, and great mantra. In such a way, by means of hundreds of thousands of names, I have benefitted living beings.” When the meaning of this is fully grasped, how can there be discord between different schools of thought?*

- 2/8 Buddhism Becomes Chinese: Matching Concepts with Daoism, Conflicts with Confucians  
(ER#6, pp. 13-20; and ER#13: “Buddhism Becomes Chinese”)  
**Quiz #1 in class on Classical Confucianism and Daoism**

- 2/13 Chinese Buddhist Family Values: The Tale of a Monk who Rescues his Mother from Hell  
(ER#14: “Maudgalyayana”) Images: Scroll Paintings of the Chinese Netherworld  
**Essay #1:** *What motivates Maudgalyayana (a Sanskrit name, in Chinese = Mulian) to rescue his mother from hell? What might the purpose of this story be? How does this story advance Buddhist doctrinal and ideological claims for its Chinese audience?*

### Chan/Zen Buddhism: Creeds, Stories, and Two Poems

<i>The body is the Bodhi tree,</i>	<i>The mind is the Bodhi tree,</i>
<i>The mind is like a clear mirror.</i>	<i>The body is the mirror stand.</i>
<i>At all times we must strive to polish it,</i>	<i>The mirror is originally clean and pure;</i>
<i>And must not let the dust collect.</i>	<i>Where can it be stained by dust?</i>

- 2/15 Chan Creeds, Myth, and History: Patriarchs in Search of a Tradition  
(ER#15-16: “Mind-to-Mind Transmission” & “The Story of Early Chan”) RC#6

### Chan & Daoist Mountain Hermits

**Zhuangzi** (Chapter 11): *Let your mind be still and pure. If you want to live forever, don’t exhaust your body or its vitality. Your eyes should see nothing. Your ears should hear nothing. Your mind should know nothing. Let your spirit take care of your body, and your body will last forever. Concentrate on the inside. Ignore the outside. Knowledge will only harm you.*

- 2/20 Encountering Chan Hermits Living in Mountains Amongst White Clouds  
(*Road to Heaven: Encounters with Hermits*, pp. 1-15, 87-96, 200-207)  
Clips from *Amongst White Clouds: Hermits of China’s Zhongnan Mountains* (2005)
- 2/22 How the Way is One (or Won) according to Daoist Mountain Hermits  
(*Road to Heaven*, pp. 35-59, 208-220) RC#7 Clips from *Amongst White Clouds*
- 2/27 American Dream Trippers: Global Daoism in China Today  
(ER#17: “The Subject” and “Cosmic Orgasms”)
- 3/1 **Midterm on Chinese Religions**  
(No reading, study review sheet for exam)

**Shinto: Japan's Indigenous Religion or an Invented Tradition?**

**The Catalpa Bow, p. 33:** *The area in which our investigation will take place makes nonsense of that conventional distinction hitherto observed by most western writers on Japanese religion, the separation of Shinto from Buddhism. Shinto, with its liturgies, rituals, and myths, has been usually treated in isolated purity, unadulterated by Buddhist elements. The Buddhist sects have likewise been described according to doctrines respectably based on scriptures with their proper place in the Buddhist canon. The large area of religious practice common to the two, in which the worshipper is scarcely aware whether the deity he is addressing is a Shinto kami or a bodhisattva, has been either ignored or relegated to various snail patches with pejorative labels such as superstition, syncretism, or magic.*

3/6 Japanese Myths of Origins: Purity & Pollution and Gender Issues  
(ER#18-19: "Shinto Mythology" and "Women and Sexism in Shinto") **RC#9**

3/8 "Shinto" as an Invented Tradition, not Japan's "Native" Religion  
(ER#20: "So What is Shinto?" and begin reading *Silence*)

**Buddhist and Christian Interactions in Japan: Contestation and Conversion**

**The Proclamation on the Expulsion of Christian Padres (1614):** *Those Christian padres and their followers oppose the laws of the government. They disparage the Ways of the Gods and mock the True Dharma. They dispense with righteousness and defile virtue. Following the example of a condemned criminal [Jesus], they become excited and run to join him. They direct worship and rituals toward him. This example of martyrdom they take to be the consummation of their sect. If this is not heresy, then what is? They are truly the enemies of the gods and Buddhas.*

3/13 The Buddhists' Persecution of Christians in Japan  
(ER#21: "Deus Destroyed;" *Silence*) **RC#10**

3/15 Christian Conversion and Apostasy in Japan  
(Finish *Silence*)

**Essay #2 due in class:** *In Silence is Rodrigues saved or damned by his apostasy when he steps on the fumi? Why does Rodrigues feel the sudden "onrush of joy" mentioned at the end of Chap. 10?*

3/20-22 **Spring Break!**

**Japanese Women as Spirit Mediums: The Story of Satomi-san**

**Satomi Myodo, p. 14:** *The vision vanished; the voice ceased. But the psychological effect continued vividly, guiding me forcibly and casting a definite hue over every aspect of my daily life. My mind was abnormally strained. I felt a thrill of adventure in embracing this 'sacred mystery,' as if I were soaring to the edge of a distant, towering mountain. The 'sacred mystery' was the 'vow of the kami,' which I must not betray. I felt that if so much as one word of this leaked out, the demonic powers would instantly profit, the vow would lose all efficacy, and I would plunge headlong into hell!*

3/27 Satomi-san's Spiritual Search: Spirit Possession, Hallucinations, and a Breakdown  
(*Journey in Search of the Way*, 3-50; **optional** 163-186) **RC#11**

3/29 Satomi-san's Satori: Returning "Home" to Zen  
(*Journey in Search of the Way*, 51-65; 71-79; 93-111; **optional** 198-206)

**Essay #3:** *In her autobiography, Satomi Myodo records her impassioned search for enlightenment and her intense, personal religious experiences. She experiments with various spiritual techniques and has several dramatic experiences. However, she fails to find any lasting satisfaction until she meets her Zen master and practices Zen. What does she gain from her Zen practice? How does she re-evaluate her spiritual quest?*

**Death and Dying in Japan Today: Technology's Impact on Religion**

**Noda Junko, psychiatrist:** *"Even when the body is dead, the soul remains in each organ of the body for quite a while, so in brain death, when the body is still warm, I don't find it possible to think about taking organs out. Anyway, I don't think we really understand what is going on in the brain at death, and a death that can only be understood by a doctor isn't death as far as I am concerned. The distance between doctors and patients is growing greater because of technology, and I think this causes a lot of distrust."*

- 4/3 What's so new about Japanese "New" Religions?  
(ER#22: "Turning to the Gods in Times of Trouble" and "Spirits, Satellites and a User-Friendly Religion") **RC#12** Film: *The Yamaguchi Family*
- 4/5 Japanese Debates Over Brain Death and Organ Transplants  
(ER#23: "Preamble," "Technology as Other," "Social Death and Situated Departures") **RC#13**
- 4/10 Buddhist Rites to Memorialize the Spirits of Aborted Fetuses  
ER#24-25: "Indebtedness and Comfort" and "The Cult of Jizo") **RC#14**

**The Ritual Domestication of Death: New Rituals for Dolls and Pets**

**Narushima Etsuo:** *"Perhaps the Japanese are unique in their custom of propitiating the spirits of material objects and living beings that were useful in the lives of humans. Perhaps this is connected to folk beliefs. Rituals and monuments such as memorial rites for needles and grave mounds for whales are deeply familiar to us Japanese people. As we know from memorial rites for needles, the Japanese perform memorial rites even for inanimate objects. Animal memorial markers too are the product of Japanese spirituality."*

- 4/12 Remembering the Dead in the Age of Video: Record of a Funeral  
(ER #26: "The Funeral") **6 Page Essay Due!** Film: Juzo Itami's *The Funeral...a Deadly Comedy*
- 4/17 Post-Modern Pet Cemeteries & Memorial Rites: Commodification or Humanization of Animals?  
(ER#27: "Introduction" and "Vengeful Spirits or Loving Spiritual Companions?") **Quiz #2**

**Religion and Violence: Is Aum Shinrikyo a "Religion" or a "Cult"?**

- 4/19 Apocalyptic Violence in the New Age, and Nostalgia for an Idealized Spiritual Homeland  
(ER#28-29: "Shoko Asahara" and "In the Wake of Aum") **RC#15**

**Final Exam Schedule**

**4/26 Thursday Section 02 (T/R 9:25) 8:00-11:00 am in ECTR 219**

**4/28 Saturday Section 01 (T/R 8:00) 8:00-11:00 am in ECTR 219**

**Bibliography for ER Articles on OAKS**

1. John Godfrey Saxe, "The Blind Men and the Elephant" in *Communications, the Transfer of Meaning* by Don Fabun. New York: Macmillan, 1968, p. 13.
2. William Paden, "Preface" and "Interpretive Frames," from *Interpreting the Sacred: Ways of Viewing Religion*. Boston: Beacon Press, 1992, pp. ix-13.
3. Peter Berger, "The Sacred Canopy" in *Sociology of Religion: A Reader*, ed. by Susanne C. Monahan, W. Mirola, and M. Emerson. New Jersey: Prentice Hall, 2001, pp. 23-29
4. Julia Ching, "Introduction" to *Chinese Religions*. Maryknoll NY: Orbis Books 1993, pp. 1-9.
5. Jason Ananda Josephson, "Introduction" to *The Invention of Religion in Japan*. Chicago: University of Chicago Press, 2012, pp. 1-17.
6. Stephen F. Teiser, "The Spirits of Chinese Religion" from *Religions of China in Practice*, ed. by Donald S. Lopez, Jr. Princeton University Press, 1996, pp. 3-37.
7. Robert Eno, "Deities and Ancestors in Early Oracle Inscriptions," from *Religions of China in Practice*, ed. by Donald S. Lopez, Jr. Princeton University Press, 1996, 41-51.
8. Pan Chao, "Lessons for Women" in *Eastern Ways of Being Religious*, ed. by Gary E. Kessler. Mayfield Publishing Co., 2000, pp. 192-196.
9. Theresa Kelleher, "Confucianism" in *Women in World Religions*, ed. by Arvind Sharma. Albany: State University of New York Press, 1987, pp. 135-159.
10. Lao tzu, "Selections from the *Tao te ching*" in *Eastern Ways of Being Religious*, ed. by Gary E. Kessler. Mayfield Publishing Co., 2000, pp. 236-239.
11. Barbara E. Reed, "Taoism" in *Women in World Religions*, ed. by Arvind Sharma. Albany: State University of New York Press, 1987, pp. 161-181.
12. Victor Mair, *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. Honolulu: University of Hawaii Press, 1994, pp. 3-7, 10-27, 152-165, 298-305.
13. Richard Mather, "Buddhism Becomes Chinese," from *The Chinese Way in Religion*, 2<sup>nd</sup> ed. by Laurence Thompson and Jordan Paper. Belmont CA: Wadsworth Publishing, 1998, pp. 128-137.
14. Victor Mair, "Maudgalyayana" from *Tun-huang Popular Narratives*. London: Cambridge University Press, 1983, pp. 87-121.
15. Deborah Sommer, "Mind-to-Mind Transmission of the Dharma," from *Chinese Religion: An Anthology of Sources*. New York: Oxford University Press, 1995, pp. 155-159.
16. John McRae, "The Story of Early Chan" in *Zen: Tradition and Transition* ed. by Kenneth Kraft. New York: Grove Press, 1988, pp. 125-139.
17. Elijah Siegler and David A. Palmer, *Dream Trippers: Global Daoism and the Predicament of Modern Spirituality*. University of Chicago, 2017, pp. 1-21, 251-263.
18. Luis Gómez, "Shinto Mythology," unpublished mss. used with permission, pp. 1-18.
19. Okanu Haruko, "Women and Sexism in Shinto" in *Shinto Ways of Being Religious*, ed. by Gary Kessler. New York: McGraw-Hill, 2005, pp. 57-61.
20. Kuroda Toshio, "Shinto in the History of Japanese Religion," in *Shinto Ways of Being Religious*, ed. by Gary Kessler. New York: McGraw-Hill, 2005, pp. 51-56.
21. Fabian Fucan, "Deus Destroyed" in *Deus Destroyed: The Image of Christianity in Early Modern Japan* by George Ellison. Harvard University Press, 1973, pp. 259-260; 272-291.
22. Ian Reader, "Turning to the Gods in Times of Trouble" and "Spirits, Satellites, and a User-Friendly Religion," in *Religion in Contemporary Japan*. Honolulu: University of Hawaii, 1991, pp. 1-7; 194-233.
23. Margaret Lock, "Preamble: Accidental Death" and "Technology as Other: Japanese Modernity and Technology" and "Social Death and Situated Departure" from her *Twice Dead: Organ Transplants and the Reinvention of Death* Berkeley: University of California Press, 2002, pp. 1-13, 149-164, 191-207.
24. Hoshino Eiki and Takeda Doshō, "Indebtedness and Comfort: The Undercurrents of *Mizuko Kuyo* in Contemporary Japan," *Japanese Journal of Religious Studies* 14/4, pp. 305-320.
25. William LaFleur, "The Cult of Jizo: Abortion Practices in Japan and What They Can Teach the West," in *Tricycle: The Buddhist Review* IV.4 (Summer 1995), pp. 41-44.
26. Beth Hoel, "The Funeral: A Synopsis" used with the author's permission from <http://students.haverford.edu/east/east260/projects/funeral.html>
27. Barbara Ambros, *Bones of Contention: Animals and Religion in Contemporary Japan*. Honolulu: University of Hawai'i press, 2012, pp. 1-11; 156-185.
28. Shoko Asahara, "Declaring Myself the Christ" and "Disaster Comes to the Land of the Rising Sun" in *Princeton Readings in Religion and Violence* ed. by Mark Juergensmeyer and Margo Kitts, pp. 75-81.
29. Shimazono Susumu, "In the Wake of Aum: The Formation and Transformation of Universe of Belief," *Japanese Journal of Religious Studies*. Vol. 22/3-4 (1995), pp. 381-415.

### Terms and Concepts for the Study of Chinese and Japanese Religions

**Note:** These are technical terms that you must know in order to do well on the two quizzes and exams. Keep this list handy as you read the assignments and write down their definitions and meanings. This list is subject to change: *sarvam anityam* or “everything is impermanent,” as Buddhists say.

#### Terms for the Academic Study of Asian Religions

Bracketing, empathy, religious “founders,” orthopraxy vs. orthodoxy, invented tradition  
Social construction of reality, legitimation, Chinese society as patriarchal/patrilocal/patrilineal  
Cosmology, “magic of charisma,” performative utterance, syncretism, polemic, apocryphal  
Shame vs. guilt, “Sinicization,” exegesis, proselytize, apocryphal, antinomian, iconoclast  
Reification, purity vs. pollution, ineffable, kitsch, religious appropriation, spirituality vs. religion  
Ontological individualism vs. cosmological attunement, anxiety about authenticity and authority

#### Chinese Religions

“Three Teachings,” popular religion, Tien, Heaven/Earth/human realms, macrocosm/microcosm  
Dao, *chi/qi*, yin-yang, sympathetic resonance, tortoise shell divination, ancestor worship  
K’ung tzu/Kongzi, Confucius, Matteo Ricci, Confucianism as universal, rational humanism  
*Analects*, Legalism, Literati (*ru*), *jen/ren, li*, Five Relationships, filial piety  
Lao tzu/Laozi, Dao as “unhewn log” & “embryonic fetus,” laissez-faire rule, *wu-wei*  
Chuang tzu/Zhuangzi, relativity of all categories, epistemological skepticism, solipsism  
Six rebirth realms, Avici hell, Sutra, Mulian, Ghost Festival, postulant  
Sangha as field of merit, Inexhaustible Treasury, supernatural bureaucracy  
Chan, Mahakashyapa, Bodhidharma, Patriarch, mind-to-mind transmission, Bodhi tree  
*Platform Sutra*, Hui neng vs. Shen hsiu, sudden vs. gradual enlightenment, non-dual truth  
Chungnan/Zhongnan mountain hermits, shamanism, inner alchemy  
Dream Trippers, Global Daoism, “Daoist” wedding ceremony, cosmic orgasm

#### Japanese Religions

*Kojiki*, *Nihongi*, *kami*, Izanami & Izanagi, Amaterasu, purification rituals, Yomi  
Shinto, Motoori Norinaga, Tokugawa, Meiji Restoration, State Shinto, kamikaze  
Kirishitan, Francis Xavier, Fabian Fucan, Shimabara rebellion, fumie, apostasy, Deus, Dainichi  
O-Bon festival, sincerity, cold water asceticism, Kannon Bodhisattva, 7<sup>th</sup>-8<sup>th</sup> Consciousness,  
Miko medium vs. ascetic ecstatic, *Mu koan*, *satori*, “recognition” vs. “enactment” models  
Sanbokyodan Zen, Shinnyo-en, Agonshu, “user-friendly” religion, “born Shinto, die Buddhist”  
Yamaguchi family, *genze riyaku*, *butsudan*, *kaimyo*, ritual construction of personhood/identity  
Organ harvesting, *muenrei* vs. *uenrei* spirits, *mizuko kuyo*, Jizo, pet memorials, *butsudan*  
Aum Shinrikyo, Asahara Shoku, *gedatsu*, guru worship, messianic pessimism, millenarianism

#### But keep in mind...

the profound words of Daoist Master Zhuangzi (Chuang tzu) on language:

*A rabbit-snare is for catching rabbits; once you’ve caught the rabbit, you can forget about the snare.*

*A fish trap is for catching fish; once you’ve caught the fish, you can forget about the trap.*

*Words are for catching ideas; once you’ve caught the idea, you can forget about the words.*

*Where can I find a person who knows how to forget about words*

*so that I can have a few words*

*with him?*