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Masao Takenaka lecture

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THE OUTLINE OF THE LECTURE
ON THEOLOGY OF ATMOSPHERE

Prof. Masao Takenaka
Doshisha University, Kyoto, Japan

Lecture One: God is Rice

January 22, 1985

Introduction

Approach

Busy in Chinese Character

小 + 七

Forgetfulness in Chinese character

忘、 > 心 + 七

The Yah-Yah Approach, Destroying the opponent by debate, Chanbara approach.

The Ha-Háh Approach, to awaken an appreciation by whole body "Oh, I see."

Waka (Japanese classical poetry) by Myoe (1173-1232)

I shall go behind the mountain.

Go there too, moon.

Night after night we shall keep each other company.

I. Atmosphere

(1) Why Atmosphere

Out of the memory of my first impression of Japan

"One of the unique characteristics of Japanese art history exists in the fact that people grasped and expressed what is beautiful in and through atmosphere." (Toyomune Minamoto, Professor of Japanese art history, The Streams of Japanese Art, 1976, translation by Takenaka)

Personal experience of the Prince Takahito Mikasa, a younger brother of the Emperor Hirohito, who translated three books by Jack Finegan.

(2) Four Dimensions of Atmosphere

1. the air produced by and in relation to nature
2. the personal relation between neighbours
3. the social and political interaction among nations and organizations
4. the historical awareness between time and eternity

II. God is rice

(1) Nature - as a place of responsibility

Tetsuro Watsuji, Fudo, 1935, depicted the impact of geographical and natural climate upon the formation of human life.

H. Richard Niebuhr, Responsible Self, 1963

Dietrich Bonhoeffer, Ethik, 1949

(2) The Rice-Road in Asia - Rice is the daily food.

(3) Heaven is rice

As we can not go to heaven alone
 We should share rice with one another
 As all share the light of the heavenly stars
 We should share and eat rice together
 Heaven is rice
 When we eat and swallow rice
 Heaven is in our body
 Rice is heaven

Yes, rice is the matter

We should eat together (Kim Chi Ha)

(4) Ohayo-culture

Ethics of Oshin, the ethics of delight hard work with the
 virtue patience and frugality

In Spring the cherry, In Summer the cuckoo,
 In Autumn the moon, In Winter the snow, clear cold.
 (A Waka, Traditional poem, by Dogen, 1200-1253)

Truth is just like the winter plum blossom
 Dare to bloom despite wind and snow

(A Poem by Joseph Hardy Neesima, 1843-1890, Founder of
 Doshisha University)

"I see a rod of almond." (Jeremiah 1:11)

"The earth produces itself, first the blade, then the ear,
 then grain in the ear." (Mark 4:28)

III. Challenging Issues

- (1) Rice as the symbol of God's gift rather than the object of worship
 - (2) Strength and limitation of Furusato (the old village community)
To widen the horizon of Furusato in such a way to take the whole earth as the ground of Furusato
 - (3) Meaning of Sayonara (Good-bye, 'if it is so, let it be so.')
- Soseki Natsume
Tōkoku Kitamura
Takeo Arishima
Ryunosuke Akutagawa
Osamu Dazai
Yukio Mishima
Yasunari Kawabata

Concluding Reflection

The Image of the First Fruits

A struggling minority group of Christians in Asia minor were called as "a kind of the first fruits." (James 1:18)

"The members of the household of Stephans were the first fruits in Achaia." (I Cor. 16:15)

"Christ is the first fruits of those who have fallen asleep."
(I Cor. 15:20)

Japanese Flower Arrangement by Mrs. Minako Miyazaki
assisted by Mrs. Yoshida

Taken From: Hymns From the Four Winds: A Collection of Asian
American Hymns

Praise the Lord

17

SAKURA

NOBUAKI HANAOKA, 1980

Traditional melody: "Sakura"
Transcr. AAH, 1981

(♩ = c. 84)



1. Praise the Lord, Praise the Lord, For the green-ness
2. Thanks to God, Thanks to God, For the gift of
3. Glo - ry to God, Glo - ry to God, For the grace of



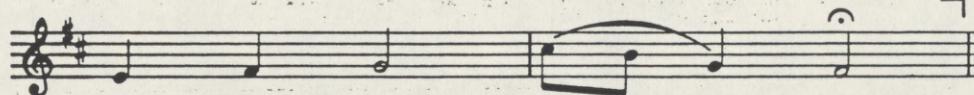
of the trees, For the beau - ty of the flow'rs,
friends in Christ, For the church, our house of faith,
Christ, the Son, For the love of par - ent God,



For the blue - ness of the sky, For the great - ness
For the gift of won - drous love, For the gift of
For the com - fort and the strength Of the Spir - it,



of the sea; Praise the Lord, Praise the Lord,
end - less grace; Thanks to God, Thanks to God,
Ho - ly God; Glo - ry to God, Glo - ry to God,



Now and for ev - er.
Now and for ev - er.
Now and for ev - er.

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Performance suggestions: See #s 1, 4, and 5 on page xii.

I Peter 1:3-4; John 3:16

Japanese

THE GOODNESS AND PROVIDENCE OF GOD

THE OUTLINE OF THE LECTURE
ON THEOLOGY OF ATMOSPHERE

Prof. Masab Takenaka
Doshisha University, Kyoto, Japan

Lecture Two: The Community of the Magnificat
Christ and Culture in Asia
January 23, 1985

I. Relation of Culture and Cult

culture - cultura (Latin) - to till and cultivate
agriculture, to cultivate the ground
cult - cultus (Latin) - to care, a system of worship

Waka (classical Japanese poem) by Mrs. Ikuko Uchida (1893-1966)
who made California the new Furusato.

The budding plum, Holds my own joy,
At the melting ice, And the long winter's end.
Like the sound of a Koto on a quiet rainy day,
So, too, this small flower brings comfort to my heart.

While Mr. D. T. Uchida was forced into the army internment camp in
Missoula, Montana, (1941), the rest of the family was put into first
Tanforan (1942) then, later Topaz, a desert city in Utah.

Someone named it Topaz . . . this land
Where neither grass nor trees
Nor wildflower grow.

Grow old so soon in a foreign land,
What do they think, these people,
Eating in lonely silence?

The Creator's blessing overflow
And even the single lily has its soul.

(English translation by Yoshiko Uchida
in Desert Exile, 1983)

II. An Approach of Listening in Visual Art

The oriental approach to art emphasizes the art of listening.

"The Eastern painting emphasizes the voice. When we see the
waterfall we listen to the sound of the waterfall. When we
see the birds we listen to the singing of the birds. When we
see the flower we listen to the song of flower." (Beiu Iizuka)

"The wind blows where it wills and you hear the sound of it."
(John 3:8)

The power of imagination is related with the capacity to respond to the echo of life.

echo, hibiki 響 = sound 音
+ Furusato 郷 *old village*

It is the capacity of imaging in response to the divine message in the cosmos.

III. The Renewal of the Chinese Christian Community

"People, of course, have become Christians out of many different circumstances, but the one underlying reason behind all these circumstances is that, today, the church in China has shed much of its Western image." (K. H. Ting, Chairperson of China Christian Council)

"I love two J's : one is Jesus and the other is Japan."
(Kanzo Uchimura, 1861-1930)

"We love two C's : one is Christ and the other is China."
(K. H. Ting)

IV. Images of Christ in Asia

(1) A flat-nosed Christ Sri Ramakrishna (1836-1886)

(2) A distorted-nosed Christ

The Sorrow of Christ by K.C.S. Paniker, former principal of the Government College of Art and Crafts in Madras.

(3) Embracing Christ

Harmony does not mean uniformity. Unity in diversity, respecting the distinctive identity of the participants.

We need to take each basic culture seriously in order to attain the unity of mankind.

Ethnicity rather than the nation will give more light on the emerging horizon of world community.

(i) Jyoto Sahi (India) Nalini Jayasuriya (Sri Lanka)

Alphonso (India) Darsana (Indonesia)

(ii) Woman in the birth of life

"By their very nature, women are artistic, for they know the rhythm of life in its dynamic power and its mysterious depth. Women have an inherent power to endure sufferings. Endurance is the capacity to participate in the agony of life and to overcome a deviant state of life, leading into a new creation. This is not passivity, but the will for creation and ceaseless desire for life. Women, being privileged to partake in the rhythm of life, can witness to the mysterious power of life. The art of witnessing to life is integrative, not divisive; comprehensive, not partial; creative, not destructive." (Kim Jae-Im, "Women and Art," Image, No. 21, Sept. 1984)

(iii) Art of Ikebana, art of flower arrangement

Mishosai Ippo (18th C.) formulated the triangular style of Ikebana to express the cosmic harmony between heaven, earth and human beings.

"We try to see the eternal quality in the transitory nature of our lives. In this we can glimpse the boundary between life and death. We don't see merely with our eyes, but we sense it with our inner vision. Ikebana spiritualizes the flower." (Kyoko Grant, Image, No. 19, March 1984)

"God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you." (Matt. 6:30)

We, who bear the human name, are like flowers of the field
Without status, without fame, trampled down and made to yield.
Unprotected and exposed to the scorching wind that blows
Let all the world now blossom as a field.

Even Solomon old, said our Lord, the man of peace
With his glory and with his gold, could not match the flowers' grace.

We are weak, but we recall how the mighty men must fall.
Let all the world now blossom as a field.

(Masao Takenaka and Fred Kahn,
Cantate Domino. 1980)

V. Prophetic Task of Art

- (1) Picasso's Guernica
- (2) Iri and Toshi Maruki on Hiroshima
- (3) The meaning of Mingei (Folk Art) - Sōetsu Yanagi, The Unknown Craftsman, 1972)
- (4) The mask dance among the suppressed people (Minjung) in Korea to express Han (the accumulated feeling of anguish and suffering).
- (5) Concerned Artists of the Philippines - Edgar Fernandez

VI. Concluding Reflection - Church, the community of Magnificat

"Joy (ananda) arises from communion, sharing." (Tagore)

"Behold, how good and beautiful it is when brothers and sisters

Dwell in unity - together in communion

It is like the dew of Hermon." (Psalm 133)

"The building expresses an attitude toward space. All Western architecture goes back to the Vitruvian box. Vitruvius was a Roman architect and engineer who wrote a detailed theoretical work on the principles of architecture in the first century before Christ. For him, essentially, the rhythms of architectural form were contained within the walls of the building."

(Charles Correa)

What we need today is an open-church, a pilgrim church, a celebrating church, where the people of God do not want to close themselves off, but are willing to be with the people in community as Christ shared his life with all people.

Here the movement takes a reverse direction. Rather than from baptism to communion, it moves from communion to baptism, from the common sharing of joy and suffering with the people in community to the occasion of thanksgiving and dedication in the sanctuary.

We seek to be the Church of the Magnificat, the church rejoicing in the birthing of Jesus into the human community.

"For he has filled the hungry with good things." (Luke 1:53)

Koto played by Mrs. Kazuko Muramoto

Shakuhachi played by Peter Fong

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Lecture Three: Pilgrim of Heavenly Furusato
From the Case Study of Shozo Tanaka (1841-1913)

January 23, 1985

I. Why Shozo Tanaka?

- (1) Shozo Tanaka, a leader of rural peasants.
- (2) The availability of the written materials.
- (3) Concentrated on the land issue but saw the relation of land (nature) to people (neighbour) to state (nation) and history (newness).
- (4) His relationship with the religions.

The influence of Ōsui Arai (1846-1922)

II. Who is Shozo Tanaka?

- 1841 - Born in the village of Nakamura, Shimotsuke, now the Tochigi-Ken, about 150 km. north of Tokyo. Father, Tomizo, nanushi (village master). Mother, Saki, who disciplined him.
- 1869-70 - Imprisoned because of the effort to reform the Rokkaku clan. Determined to take up the vocation of political leader.
- 1871-74 - Imprisoned in Esashi (Aomori) Prefecture.
- 1878 - Decided to dedicate himself to the political calling.
- 1880 - Entered into the civil liberty movement.
- 1884 - Imprisoned by the governor of Tochigi Prefecture.
- 1890 - Elected a member of the House of Representatives at the first national election.
- 1891 - Made the first public speech to protest against the pollution of Ashio Copper Mine.
- 1898 - Made a pledge to the peasants.
- 1901 - Made the direct appeal to the emperor.
- 1902 - Imprisoned, read the Bible for the first time.
- 1904 - Decided to live with the village people of Yanaka, who determined to remain in the village despite the government order to relocate.
- 1907 - Shozo and the village members appealed the case to the court.
- 1913 - Died.
- 1919 - Tokyo District Court approved the right.

Beaten, buffeted

By the rain and wind

An ox drags his load past and is gone

Leaving only wheel tracks in mud

And the sadness of things

(translation by Kenneth Strong, Ox Against Storm, 1977)

III. What is Shozo Tanaka?

(1) The dimension of nature

Appreciation of the rhythm of four seasons.

~~Appreciation of continuous presence of nature.~~

"Even if the country is defeated
The river and the mountain are unchanged."
(Old Japanese Saying)

"If we destroy the mountains and river, there is no country."
(Shozo Tanaka)

Shozo Tanaka regarded the root of river pollution as the problem of heart. In 1912 he wrote:

"To care for mountains, your heart must be as mountains.
To care for rivers, your heart must be as rivers."

When the government forced the people of Yanaka to move in 1908, Shozo Tanaka stated:

"If, in their disgust with the people of Yanaka, the bureaucrats do not want them to cultivate its land, all right - let somebody else till its field: Japanese, American, Chinese, anyone. That the soil should be tilled is the law of Heaven. It does not mind if the Yanaka folk don't eat what's grown there. Let the birds eat the crops, the deer, the wild boar. Heaven's laws would still be observed. Let thieves come, even, and steal the rice. That human being and animal eat the fruits of the earth is the Heaven's law."

(2) The dimension of neighbour

His neighbour - the victims of pollution, the village people
in Yanaka

From the bottom up approach.

"The public should serve the people." (Shozo Tanaka)

"The people sacrifice themselves for the sake of the public."
(Japanese nationalism)

He came to a deeper understanding of people after he entered Yanaka in 1904.

"It is quite ordinary thing if the people do not have enough food and clothes, they lose good manner. It is rather extraordinary without adequate food and clothes, the people to maintain good manner. Many of the poor in the village do not steal. Those who are stealing are the powerful. They take the property and the land of the people and are not afraid to kill the people with poison. It is rather humbling experience to see many people, even at the extreme poverty, do not lose the personal quality."

"Learning from the people of the bottom fits in the heavenly way."

- (3) Third dimension - the responsibility in relation to the state.

"To kill the people is to kill the nation

To despise the law is to despise the nation

This is the end of the nation

If its resources are abused, its people killed,
and its laws overturned, no country survive

What will the government do about it."

One of the important political ideas of Shozo Tanaka is to regard the nation as the family.

"To care for river is to make sure that the garden is properly watered; to get rid of pollution is a simple hygiene. This people do not understand. They call me a 'politician' because they do not know the natural order of life in the family."

"Whoever does the will of God are my brother, sister and mother." (Mark 3:35)

- (4) Dimension of time

As a humanist based on religious conviction since boyhood he has acquired the Confucian ethics and the way of Buddha. As he read the Bible first time in the prison, 1902, it was a revelation.

- (i) The Bible as the basis of love and justice.

The Heavenly way was revealed in Jesus Christ.

"The physical destruction of Yanaka may not be far off now. I am doing what little I can - the truth of religion - to live with the others; reborn themselves, they are to carve out a new way of humanity for the world.

- (ii) Relation to other religions.

Influence of Ōsui Arai (1846-1922)

Regarded religion not in the abstract form but in the concrete action in the world.

Grasped God not in terms of "our father," but as the bisexual existence, saying "our Mother-Father" or the Divine Man-Woman. (Ōsui Arai, Inward Prayers and Fragments, 1896)

"Confucius devoted himself with sincerity to worldly affairs. Buddha went beyond worldly affairs and achieved Nirvana. Christ lived the truth. I follow Christ."

On June 26, 1911, he wrote in his diary, concerning the Christian community in Japan:

"Christians do not twist or change the Biblical teaching. They express what has been taught consistently. Therefore, they were often persecuted and not accepted by society. . . . This firm attitude of standing on one's ground is not only admirable quality of Christians but also it has been encouraging the leaders of Japanese Buddhists to take up the positive responsibility in the world. The number of Christians are not necessarily big in Japan. They are a minority in number, but in their spirit they give a wider impact, enlightening the people of other faiths by providing the concrete and living example of religion in society."

- (iii) After entering the Yanaka village in 1903, Shozo Tanaka became not only a partner of the village people, but also learned from the people, and moreover came to realize the God's presence in Yanaka. The faith of the Cosmic Immanuel, God is with us in all places among all people.

"God is in Yanaka. You yourselves are your Bible. Knowledge won through suffering is just as precious as the Bible. Books in themselves have no life. Read the 'book of Yanaka,' then compare it with the Bible. Look back over what you have been through the last ten years, ponder it, learn it by heart - this is the way to discover new truth. This is the Way to Heaven."

Faith in resurrection in the midst of destruction.

- (iv) A continuous outlook of hope.

"If we do not know God there is no hope."

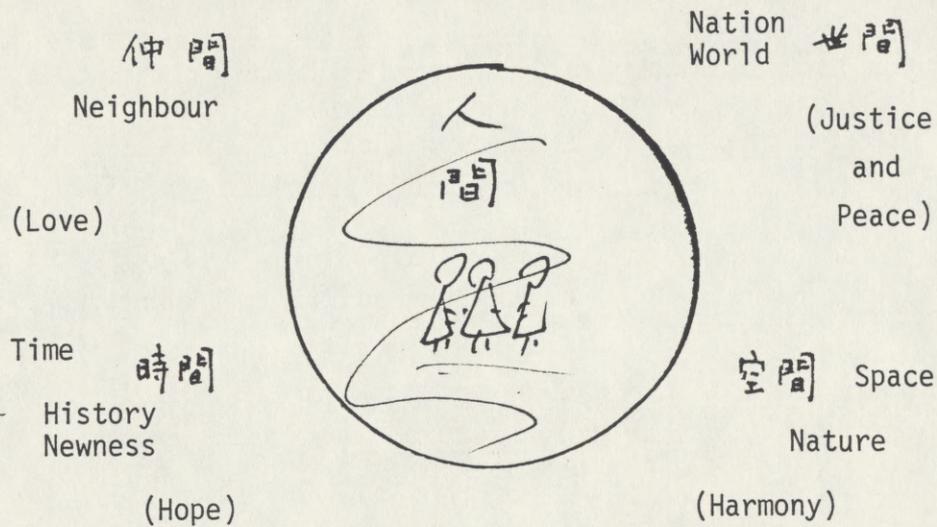
He testified at the local court on July 26, 1912, that "the hope of Shozo Tanaka, a resident of Yanaka, is the resurrection of self-government of people."

"Say not that all shall be made clean tomorrow!"

"Therefore do not be anxious about tomorrow,
For tomorrow will be anxious for itself;
Let the day's own trouble be sufficient for the day."
(Matt. 6:34)

Concluding Reflection:

- (1) I believe it is the universal calling for human beings to live in those four dimensions of life, in relation to nature, neighbour, nation and newness (hope). Since these four dimensions are universally applicable to all people, they will help to provide the ground for the comparative ethics.
- (2) The term used for 'betweenness' [間] contains deep meaning in the Chinese character, used by more than one fourth of the world population. You notice in each of the four dimensions this character [間] is used. Above all, one person [人] is not human [人 間] unless a person has a proper or responsible betweenness [間].



One appreciates space (空間) when
 One greets nature

One becomes human (人間) when
 One lives between neighbours (仲間)

One forms community when
 One participates in the world (世間)

One creates history when
 One lives between times (時間)

If we do not have proper betweenness (間)
 We are no longer human
 But a fool - which means a person
 Who does not have betweenness, manuke (間抜)

*Manuke means a fool.

Japan

Omiya
Hatsue Tsuchiya, 1930

I raised my eyes un - to the Lord Who ma-keth all things new;

The old self died with - in my breast, And fa-ded from my view.

This fleeting world was lost to sight, My soul trans-formed did see

The new cre-a - tion wrought of God, Light of E-ter - ni - ty. A - men.

- | | |
|---|---|
| <p>1. I raised my eyes unto the Lord,
Who maketh all things new;
The old self died within my breast,
And faded from my view.
This fleeting world was lost to sight,
My soul transformed did see
The new creation wrought of God,
Light of eternity.</p> | <p>3. Oh, happy land of light and joy,
Where grace shines ever bright,
Dispelling shadows, lifting pain,
And driving out death's night;
Where, in His warm and tender smile,
The mellow fruit hangs rife,
In golden clusters, bending low,
Upon the Tree of Life.</p> |
| <p>2. Jerusalem, the beautiful,
Descended now on me.
What glorious streams of endless joy
Spring up eternally
Within the hearts of those who live
In fellowship with Him,
Whose blessings never cease to flow,
Whose love can never dim.</p> | <p>4. How wonderful my Saviour's love,
Wide as the boundless sea!
That He should deign to look upon
This poor unworthy me;
To call me son, and make me heir
To heaven's wondrous store,
And bid me dwell in halls of peace
With Him for evermore.</p> |

Isamu Miyagawa (Japanese)
tr. Vern Rossman