Outline Lecture Nineteen—The Bushido Ethos of the Kamakura

I) The Ethos of Samurai Culture
   a) Political changes in the 12th century
      i) Power shifts to Kanto Plain (show map)
         (1) The breeding ground of the bushi
      ii) The Hogen War 1159-1160
         (1) Taira clan (Heike) vs. the rival Minamoto clan (Genji)
   b) The “Domestication” of the Taira
      i) The Gempei War 1180-1185
      ii) The Tale of Heike

II) The Way of the Samurai or Bushido
   a) The centrality of honor
      i) Purpose of nanori or “name announcing”
         (1) Compensate for prior haji or shame in one’s family
         (2) Intimidate one’s foes through brash, boastful assertiveness
      b) “The Way of the Warrior is Death”
         i) Example of Naozane and Atsumori
            (1) Battle at Dan no Ura
         ii) Example of Yoshinaka and Kanehira
            (1) Yoshinaka first as a victorious Minamoto lord
            (2) From arrogant buffoon to tragic hero
               (a) Tomoe—a woman warrior
               (b) Kanehira’s loyalty
            (3) The aesthetics of sabi
   c) Kamakura Shogunate 12th to 14th centuries
      i) The Bakufu
         (1) The ascendency of Yoritomo Minamoto
         (2) “Tent government” in Kamakura
         (3) The title of “shogun” or “barbarian-suppressing generalissimo”
      ii) De Facto Power Twice-Removed
         (1) Rise of the Hojo clan

III) Kamakura Buddhism
   a) Buddhism in an Age of Degenerate Dharma or Mappo
      i) Pure Land Sect
         (1) Reciting the nembutsu to be saved
         (2) Shinran insisted that human nature was inherently debased
      ii) Nichiren’s nationalistic fervor
   b) Japanese Zen
      i) The practical appreciation for impermanence
         (1) Conrad Schirokauer’s insight on the impact of this doctrine:
            (a) “Buddhist consciousness of the fleeting nature of all that is best in life saved the Heian age from sinking into the shallow hedonism, and likewise, rescued
the Kamakura from the futile pomposity of the vainglorious. The sweetness of the warrior’s triumph is just as ephemeral as the joy of lovers.”

(b) *Mono no aware*—“capacity to be moved by things”

(2) Kamo no Chomei’s “An Account of My Hut” (1153-1216)
   (a) Symbolism of a “temporary hut”
   (b) Resist the temptation to hoard, to accumulate

ii) Dogen’s Humanism of Engagement (1200-1253)
   (1) “Time does not waste itself. It is people who waste it away” (141)
   (2) Parting wisdom