

CONTENTS

Acknowledgements	xii
Introduction	1
Chapter One Myōshinji: Institution, history, and structure ...	7
1.1 Ideology, lineage, and premodern history	7
Legendary beginnings	7
Tradition, transmission, and sacred kinship	9
Myōshinji, <i>gozan</i> , and Muromachi	13
Tokugawa: <i>Bakyū</i> , <i>honmatsu seido</i> , and <i>danka seido</i>	17
1.2 Meiji Zen: Modernization and invented traditions	20
Buddhist responses	23
Zen and Myōshinji developments	24
Lay Zen	26
1.3 Postwar and contemporary Myōshinji Zen	28
Judicial and institutional and structure of religious organizations	29
Myōshinji institutional structure	31
Zen temples	33
Economy	39
Social, laicized, and international Zen	42
1.4 Summary	47
Chapter Two Zen Buddhists	49
2.1 Men with or without rank: <i>shukke</i> , <i>zaike</i> , and a discussion of terminology	49
2.2 The clergy	51
<i>Shukke</i> : “Leaving home” and returning as a ritual process	52
<i>Shukke</i> as returning <i>sōryo</i>	54
Dharma rank and hierarchy; status and stratified clerical systems	56
Alternative career mobility: <i>ango-e</i>	59
Clerical offices	60

The priest	62
The priest wife and the Zen family	70
Temple sons	74
Nuns	76
2.3 The laity	79
Householder or believer: <i>zaike</i> , <i>danka</i> and <i>danshinto</i>	79
Sect-transcending laity; users, clients, and occasional Buddhists	84
Religious confraternities	86
2.4 Mixed categories	88
Intellectuals, critics, and enlightened laymen	88
Foreigners	96
2.5 Summary	99
 Chapter Three Zen religious practice	101
3.1 Rituals and ritualization	101
Myōshinji categories and classifying as religious practice	103
Categories of religious practice	105
3.2 Zen ideas and practice	107
3.2.1 Objects of belief and religious practice	108
Superhuman agency, powers, and ideal states	108
Cultural ideal values	120
3.2.2 Subjective qualities and practices	123
Some theoretical remarks on “belief”	123
Belief, commitment, and “meaning to mean it” in the Myōshinji context	125
Ritual practice and how to do it right	129
3.3 Religious education	134
Education, training, cultivation, and mission	134
Cultivating the clergy	136
Cultivating the laity	144
The strategy and reality of training and cultivation	154
3.4 Monastic practice	159
Ritualized monastic life	159
Alms-begging and exchange	168
3.5 Ritualized events; clerical rites of passage	174
Ordaining the monk	175

Installing the master	177
Installing the priest	179
Initiating the dead	183
Structure and semantics of clerical rites of passage	184
3.6 Lay and clerical rituals	186
3.6.1 Daily service and rituals of worship	186
<i>Reihai</i> : Temple and domestic worship	186
Worship as ideal ethical and soteriological practice	191
3.6.2 Ritual texts and doing things with words	195
Rhetoric, semantics, and magic	195
Myōshinji texts	198
Ritualization of texts	201
3.6.3 Rituals of realization: <i>zazen</i> and <i>zazenkai</i>	205
Meanings, structures, and ideals of meditation	205
Meditation practice	209
3.6.4 Calendrical rituals	216
Seasonal rituals	217
Pilgrimage	222
Sectarian and Buddhist calendrical rituals	224
Memorial days of patriarchs and sect founders	226
Statistics and semantics of calendrical rituals	230
3.6.5 Local Zen folk rituals	234
Daruma-cults and festivals	234
<i>Manninkō kōjūsai</i> : dining, healing, and circumambulating toilets	239
Local folk Zen, an interpretation	243
3.6.6 Rites of passage	246
Lay ordination; <i>jukai-e</i> and receiving the precepts	246
Rituals of sociocultural and biological order ...	253
Rituals of death and dying	254
Funeral rituals	255
Structure and meaning of the traditional Zen Buddhist funeral	262
Ideas and ideals of death	263

Modernization, institutionalization, and ritual context	266
3.7 Summary	273
Chapter Four Conclusion	277
Plural Zen	277
Umbrella Zen	278
Hierarchical Zen	280
Power play and exchange	283
Zen rituals and practical meaning	285
Zen and the study of religion	288
Appendix	289
Bibliography	299
Index	313