



# Temple Of The Golden Pavilion

**David Kirk**



## Temple Of The Golden Pavilion:

**The Temple of the Golden Pavilion** Yukio Mishima, 1959 The son of a poor rural priest becomes an acolyte at the Temple of the Golden Pavilion Mizoguchi had built up an image of ideal beauty in his mind based on this Golden Pavilion this ideal image causes him to feel disappointed in any supposed form of beauty even the actual physical Golden Pavilion He comes under the influence of Kashiwagi a fellow student with a very bitter view of life The Temple of the Golden Pavilion Yukio Mishima, 1995-03-21 In The Temple of the Golden Pavilion celebrated Japanese novelist Yukio Mishima creates a haunting portrait of a young man's obsession with idealized beauty and his destructive quest to possess it fully Mizoguchi an ostracized stutterer develops a childhood fascination with Kyoto's famous Golden Temple While an acolyte at the temple he fixates on the structure's aesthetic perfection and it becomes his one and only object of desire But as Mizoguchi begins to perceive flaws in the temple he determines that the only true path to beauty lies in an act of horrific violence Based on a real incident that occurred in 1950 The Temple of the Golden Pavilion brilliantly portrays the passions and agonies of a young man in postwar Japan bringing to the subject the erotic imagination and instinct for the dramatic moment that marked Mishima as one of the towering makers of modern fiction With an introduction by Donald Keene Translated from the Japanese by Ivan Morris *The Temple of the Golden Pavilion* Yukio Mishima, 1959 *The Temple of the Golden Pavilion* Yukio Mishima, 1978 The temple of the golden pavilion, by Yukio Mishima Yukio Mishima, Ivan Morris, *Temple of the Golden Pavilion*, The 日本経済新聞社, 1959 Mizoguchi has been mentally troubled since he witnessed his mother's infidelity in the presence of his dying father Mizoguchi feels utterly abandoned and alone until he becomes a priest at Kinkakuji a famous Buddhist temple in Kyoto Failing in his quest to find the warmth of human companionship in the temple the young man tormented by the temple's exquisite beauty decides to destroy himself and all he loves He feels he cannot live in peace as long as the temple exists Mizoguchi like many other troubled Mishima heroes becomes obsessed with unattainable ideals The Temple of the Golden Pavilion reflects Mishima's preoccupations with beauty and death in a clear and unmistakable manner It is also an excellent example of a theme that frequently arises in Mishima's work the resentment of the object of desire Because this novel arguably Mishima's best reflects the author's suicidal tendencies it also offers us insight into one of the twentieth century's greatest and most complex literary icons Escape from the Wasteland Susan Jolliffe Napier, 2020-10-26 Lurid depictions of sex and impotence themes of emperor worship and violence the use of realism and myth these characterize the fiction of Mishima Yukio and Oe Kenzaburo Susan Napier discovers surprising similarities as well as provocative dissimilarities in the work of two writers of radically different political orientations Napier places Yukio's and Kenzaburo's fiction in the context of postwar Japanese political and social realities and in a new preface for the paperback edition reflects on each writer's position in the tradition of Japanese literature **Temple of the Golden Pavilion** Yukio Mishima, 1994-10-01 **The temple of the Golden Pavilion** Yukio Mishima; Ivan Morris; Fumi Komatsu; Nancy Wilson

Ross,1994      **Temple of the Golden Pav** Yukio Mishima,2010-02-23      **The Temple of the Golden Pavilion** Kimitake Hiraoka,1959      *The Temple of the Golden Pavilion* Yukio Mishima (seud.),1972      **Japanese Culture** Paul Varley,2000-03-01 For nearly three decades Japanese Culture has garnered high praise as an accurate and well written introduction to Japanese history and culture This widely used undergraduate text is now available in a new edition Thoroughly updated the fourth edition includes expanded sections on numerous topics among which are samurai values Zen Buddhism the tea ceremony Confucianism in the Tokugawa period the story of the forty seven ronin Mito scholarship in the early nineteenth century and mass culture and comics in contemporary times      Kinkakuji. The Temple of the Golden Pavilion ... Translated by Ivan Morris ... Drawings by Fumi Komatsu Yukio MISHIMA (pseud.),Ivan Ira Esmé MORRIS,1959

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Accomplices of Silence Masao Miyoshi,1974      THE TEMPLE OF THE GOLDEN PAVILLION Yukio Mishima, Mizoguchi yang gagap adalah seorang anak pendeta di sebuah kuil kecil dekat Tanjung Nariru Sejak kecil ayahnya selalu menceritakan tentang keindahan Kuil Emas dan menginginkan agar ia menjadi seorang pendeta di kuil tersebut Setelah ayahnya meninggal ia dititipkan kepada Kepala Pendeta Kuil Emas untuk dijadikan murid dan calon pendeta Namun ketika Mizoguchi tinggal di kuil itu apa yang dibayangkannya tentang kuil itu tak sebanding dengan kenyataannya Ia hidup dengan kekecewaannya dan ia mulai memikirkan hal hal negatif tentang kehidupan Sosoknya yang negatif itu diimbangi oleh sosok positif dari Tsurukawa yang periang dan murni Selama menempuh pendidikan di universitas selain bersahabat dengan Tsurukawa ia juga bersahabat dengan Kashiwagi yang malah membawanya pada pikiran dan perilaku buruk Perilaku buruknya semakin bertambah ketika Tsurukawa meninggal Kehidupannya semakin kacau ia berkelana sepanjang hari untuk mencari jati diri dan muncullah ide untuk membakar Kuil Emas Keputusannya ini merupakan bentuk protes karena kekecewaannya pada Kepala Pendeta Kuil Emas dan kehidupan di sekelilingnya yang dirasakan tak sepaham dengan pikirannya terhadap keindahan itu sendiri Menurutnnya setelah menghanguskan Kuil Emas ia akan merasakan keindahan yang sesungguhnya      The Temple of the Golden Pavilion Yukio Mishima (pseud),1959      **Monumental Space in the Post-Imperial Novel** Rita Sakr,2011-12-01 Establishes a two way interpretive methodology between theory history and geography and the novel that serves as the groundwork for innovative interdisciplinary readings of monumental space

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