

The Rational Ignorance as Illustrated on Mushanokoji Saneatsu's *Daruma*

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Abstract

As reflection of everyday life, literature highlights matters from simple dialogues to spiritual understandings. It is on point with Mushanokoji Saneatsu's literary work in 1962 named Daruma that is full of metaphysical meanings. The main character seems to ignore anything else to reach such enlightenment. Interestingly, it shows that being ignorance actually makes sense. The idea is also in line with model of rational ignorance underlined by Bryan Caplan in which political and economic ideas are asserted. Then, how is rational ignorance illustrated on Mushanokoji Saneatsu's Daruma? Through qualitative method on cultural studies, this paper exposes the search of enlightenment is matter of going out from caring too much to surroundings. Ignorance is not abandoning things at all. It is such choice to focus on a thing even if the doer must sacrifice other aspects. The main idea is following rational mind while postponing other known phenomena. In conclusion, by underlining situation of being ignorant, Saneatsu would like to examine that reaching such enlightened self is matter of being both spiritual and rational as well.

Keywords: Bryan Caplan; Daruma; Mushanokoji Saneatsu, Rational Ignorance

1. Introduction

Literature is not meaningless but direct mirror of stories of everyday life. One of main contents in literature is spiritual understanding. The main idea is to picture condition of going beyond any reality of this profane world (Barker, 2012; Bou, 2015). It also would like to assert how human beings are not about themselves, but also anything else surrounding and even above them. Literatures, especially those that speak metaphysical ideas, recite ways to find better mind to understand this world better. Some of them would like to go out from this world, while others find ultimate knowledge only to return again to this mortal life (Barker, 2012; Bou, 2015). However, the main indication is still the same; literature through spiritual themes illustrates guidance to be better human beings by going to higher entity especially God.

Daruma is a short story written by Mushanokoji Saneatsu in 1962. Stated in the form of dialogues, this short story

consists of metaphysical understandings especially someone's effort to find enlightenment (Saneatsu, 1923). Indeed, this story has background of Japan with its thick Zen values as appropriations of Buddhist teachings. The main character in this story is disturbed, harassed, and even hit, but he never gets angry or even moves an inch from his seat in a temple (Saneatsu, 1923). He keeps staring at the wall focusing on something while ignoring other things. It is said that he has done that action for years. He is considered more than abnormal; insane and brainless. At the end, two persons hit him, he wakes up, and then he is enlightened. He forgets all the time that has passed but then a disciple of the temple as a monk comes, greatly bows to him, and welcomes him to the new life of being enlightened.

Then, how is rational ignorance illustrated on Mushanokoji Saneatsu's *Daruma*? The purpose of this research is to find out correlations of how being ignorance is actually rational as indicated in Saneatsu's *Daruma*. In the search of enlightenment, caring too much to

surroundings will only hinder matter of real truth that may come. The main idea is following rational mind while postponing other known phenomena. Moreover, being spiritual is also in line with being rational. It is since human beings could not totally think about anything, but they could postpone any other thing to focus only on certain purposes.

There are previous researches that have been done before both about Saneatsu's *Daruma* and Rational Ignorance. For the *Daruma*, the first research was done by R. Rudiani Srirestuti Dewi in 2014 about *Analisis Zen dalam Naskah Drama Daruma Karya Mushanokoji Saneatsu* (Dewi, 2014). This undergraduate thesis ultimately explained how any action and reaction in *Daruma* is quite symbolic reflection of practice of Zen in everyday life. Second research is done by Listyaningsih in 2002 entitled *Pencapaian Satori dalam Zen Buddhisme yang tercermin pada Daruma Karya Mushanokoji Saneatsu* (Listyaningsih, 2002). *Satori* is a condition out of any burden and *Daruma* has proved that he could reach that situation, no matter how long he must stay intact by gazing the wall. Third research is initiated by Bernard Faure in 2011 entitled *From Bodhidharma to Daruma: The Hidden Life of a Zen Patriarch* (Faure, 2011). The research proves *Daruma* as *Bodhidharma* is reflection of determination in reaching awakening through seated meditation.

About the Rational Ignorance, the first previous research was done by Can teng and Lili Wang in 2022 entitled *Cracking "Rational Ignorance" with Institutional Arrangement: A Study on the Reasons and Countermeasures for the Lack of Willingness to Express Community Public Service Needs of Urban Residents—A Survey Based on Dalian City Community* (Teng & Wang, 2022). This research underlined matter of unwillingness in participating in public service is actually rational since it is related to further cultural

and social backgrounds. The second is written by George Tridimas in 2023 entitled *inflated Expectations of Democracy: Towards a Systematic Explanation* (Tridimas, 2022). This interesting research is done to expand understanding of democracy, not only as instrumental and determinant, but also empowering people to think rationally. Third paper is written by Andri Fransiskus Gultom in 2022 entitled *Kerapuhan Evidensi dalam Civic Literacy* (Gultom, 2022). That paper asserted matter of civic literacy in order to make people avoiding idea of rational ignorance.

The main gap analysis among those previous researches is the idea that rational ignorance in public sphere is considered not contributive at all, while it is quite common in religious perspective especially Zen. Indeed, ignorance is not rational at all in matter of living in public matter. However, people need to rationally leave out all things in order to reach awakening as indicated in Zen. *Daruma* at first was also considered as irrational since he gazed the wall for a long time. However, what he did is intentional and rational as well since he knew that he must sacrifice anything to be awakened. This article would like to explain as well to expand definition of rational ignorance into plural meanings as indicated in Zen matters. What is defined socially and politically actually could be perceived differently in religious perspective. However, any correlation between them is still intact since rational ignorance works through human mind by accentuating self and its relations to surroundings.

2. Method

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Written through description, online and offline scripts are used to explain correlations between Mushanokoji Saneatsu's *Daruma*

and matter of rational ignorance by Bryan Caplan alongside with literary concepts, spiritual discourses, and cultural ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The research data comes from both Saneatsu's story and Caplan's arguments. Each of them is read then broken down into its every particular element. The premises and logics used in Caplan's ideas are also drawn to underline matter of rational ignorance perspective. Here, Saneatsu's story is the object while Caplan's idea is a tool to analyze. The following analyses then include how the story indicates matter of still being rational in matter of being ignorant.

3. Results and Discussions

3.1 Postures of Being Ignorant and Rational in *Daruma*

Saneatsu writes *Daruma* based on a drama as there is a stage in which someone is harassed by two persons. That person is named Daruma. Other two person's name are unknown and only named as A and B. However, those people are the main reasons in how Daruma could reach higher enlightenment (Saneatsu, 1923). Both people speak to each other about a person who is so weird that lives in that temple. He never moves an inch only by staring at the wall. No one knows who he is then people start to call him as a dumb individual. Those are indicated in the following quotations;

“A : そうか。この堂の内には珍しい男が住んでいるのだ。

B : どんな男だい。

A : 八・九年の間、壁ばかり見ているという男が住んでいるのだ。

B : 壁を八・九年見ている？ なのためだい？

A : なんのためだかわかれば、珍しい男じゃないことになるが、だれも、なんのために、壁と睨めっこしているかを知っているものはないのだ。みんなの言うところだと、白痴だろうということになっている。”

“A : So it is. There is a strange man lives here.

B : What kind of man does he look like?

A : Around 8 until 9 years, a man who always stares at the wall lives here.

B : Only staring at the wall for 8 to 9 years? What is his purpose?

A : If I knew his purpose, I would not mention him as a strange man. No one knows his real intention, until he is called as a dumb man. (Saneatsu, 1923)”

Beside dumb, he is also considered deaf as that person never listens to what anyone says to him. Those people only see him as a person who stares at the wall every time (Saneatsu, 1923). He even rarely eats and that makes him to be mentioned as stubborn. However, his stubbornness does not disturb people around him. He is only figured as strange, nothing else. Those are seen in following ideas;

“A : 大丈夫。白痴で、その上、つんぼときいているのだからね。

B : つんぼなのかい。

A : つんぼなのさ。

B : それで壁ばかり見ているのかい。

A : そうだ。壁ばかり見ている。”

“A : That is okay. Beside dumb, he is also deaf.

B : So he is deaf, isn't he?

A : Yes, he is deaf.

B : Then, is it true that he only keep staring at the wall?

A : Right. He only looks at the wall all the time. (Saneatsu, 1923)”

“A : それは時々、飯を運ぶのを忘れる時もあるだろう。三日や四日運ぶのをわざと忘れてみった時があったが、平気でやっぱり壁を見ていたそうだよ。

B : ずうずうしいやつだね。

A : だが、白痴としたら、できのいい白痴で、悪いことは何もしないのだ。そして、ただ壁だけ見ているのだから始末はいいのだ。飢え死にされると困るので、飯は食わしているが、それも、ごく少しきり食わないのだから、別に困ることはないのだ。”

“A : Sometimes, they forgot to bring him the food. They even intentionally do not give him food for 3 to 4 days, but he keeps calm by staring at the wall.

B : He is really a stubborn man.

A : However, although he is quite dumb, his dumbness is a good thing since he has not done anything bad. Besides, since he keeps staring at the wall, it is quite okay to push him away. (Saneatsu, 1923)”

The two persons also talk to each other about appearances of Daruma. They consider Daruma’s face as scary but smart (Saneatsu, 1923). When someone sees Daruma’s face, he or she will never think him as dumb. Interestingly, when both of them see Daruma’s face directly then they instantly percept him as a calm person. However, that calmness makes them bored as Daruma’s appearance looks full of dignity as a noble person.

“B : 珍しいばかだね。

A : そのくせ、顔だけは、なかなかこわい顔をしている。かしこそうな顔をしている。。。だれだって、顔を見ると、白痴だとは思えないからね。”

“B : A stupid man yet a strange one.

A : But, someone says about his face, his face is scary, he also has a quite smart face. ... When seeing his face, no one will think that he is a dumb man. (Saneatsu, 1923)”

“A : いいとも、声をかけたって、聞こえやしないからね。時々人が来ると、僕はここを開けてみせてやるが、自分の首が落ちかけたって、平気な男だから、戸ぐらい開けたって、驚きはしないよ。(戸を開けようとする) なかなかかたい戸だよ。(開ける) どうだ、なかなか偉そうな顔をしているだろう。白痴とは思えないだろう。

B : 思えないね。なかなか鋭い顔をしているね。ちょっと見ると、白痴というより、間違いに見えるね。

A : だが、間違いとしては、おとなしすぎるのだから、やっぱり白痴なのだろう。

B : そうかね、見かけはなかなか堂々としているね。白痴とは、どうしても見えないね。

A : 人は、見かけによらないというが、本当だね。実は、はじめ、こいつはきっと、利口な人間なのだが、心願のために、無言の行をしているのだと思って、内々尊敬していたが、あんまり鋭いので、がっかりしてしまっただよ。このまえ、僕がここを通った時、一人の男があいつの顔をなぐって、いい音がするだろう、と言っていたがね。僕は、あいつが起き上がるか、どうかするだろうと思っていたが、少しも表情が変わらなかった。つまり、なんにも、感じなくなっているのだね。”

“A : That is alright, since he will not listen to what we say. Sometimes, when someone is coming, I try to open it. He is a calm man; the sound of opened door will not make him surprised. (Opening the

door) See at his face now! It is quite unthinkable that he is dumb.

B : I could not think about it either, he has a serious face. If I look closely, compared to being dumb, he seems to be crazy than ever.

A : But if he is crazy, he looks so calm, looks like a dumb person, right?

B : Yeah, he quite looks like a man of dignity. Somehow, he does not look like a dumb person.

A : People say that he does not look like that, but he is. At first I believe he is a smart person, I think he is being silent for his mind and heart, so I respect him secretly, but soon I am disappointed since it is quite boring. One day, when I pass here, a man says that he will slap him and it will make a loud yet melodic sound. I ask in my mind if he will wakes up, but his expression stay the same. In other word, he feels nothing. (Saneatsu, 1923)”

Although Daruma says nothing, they keep teasing Daruma. They indicate Daruma as a statue where any direct hit will still make him calm as before. Then, they start hitting Daruma really hard to see if his dumbness is special or he is only pretending all this time. They keep hitting him to see any emotion that will arise from Daruma. Those are involved in following quotations;

“B : そうかね。しかし人間も、そこまで馬鹿になればいいね。

A : 本当だよ。僕もその点では、こいつに感心しているのだよ。なんだって怖いものはないだ。飢え死にすることも、殺されることも平気なのだからね。なぐられたって無口されたって、かが止まったほどにも思わない。そのかわり、楽しみなんかも、みんなにも感じないだろう。なんのことはない。金で作った彫刻のようなものだね。もう生きながら死んでいるようなものだね。ただ、息が通っているというだけに過ぎないね。人間もこうなってはお終いだよ。だが、そのかわり、心配も

ないだろう。苦労なんかもないだろう。このくらいのんきな人間はないだろう。

B : しかし、本当に、あれで馬鹿なのかね。僕にはそう思えないね。”

“B : Really? However, a very dumb man like that is better for him.

A : That is true. I am also impressed with that. Nothing is scary about that. He is okay if he starves or even be killed. Getting some punches and cursing words will only be like a small flying fly for him. In reverse, he will not feel any desire and even pleasure. That is quite okay. This is like a statue made of gold. It is like a condition between life and death. However, he still breathes. This is the end of human being. Otherwise, do not worry. He will not feel any disturbance at all. No one could keep calm like him.

B : But, he is very dumb, isn't he? (Saneatsu, 1923)”

“A : 大丈夫とも、よく見ていたまえ。

B : よく見れば見るほど、珍しい顔だね。どうもこいつが怒り出したら、しめ殺されて食われそうだね。

A : いや、こいつは、実はおとなしいやつなのだ。怖いのは顔だけだよ。それなら、殴るよ。”

“A : Sure, look closer.

B : The closer you look at him, the more unusual his appearance is. If he is angry, people may get killed and then eaten by him.

A : No, he is very gentle and patient. The scary one is only his face. Then, let us hit him. (Saneatsu, 1923)”

“B : どうも、やっぱり君の言う通り、この白痴だね、神経がないのだね。僕は、こんな男を見たことはない。みやげ話に、一つ僕にも打たしてもらおうかね。

A : ああ、かまわないから、遠慮なく打ちたまえ。”

“B : The reality is, as you have said before, this man is an idiot, without any nerve at all. I have never seen a man like him. For a story to be told to others later, I would like to know if I could hit him too.

A : Of course it is okay. Do not be hesitate to do so. (Saneatsu, 1923)”

“A : 感じないのだから、かまわないよ。

B : ひとつ、うんと力を入れて殴っても、大丈夫かね。

A : 君の力ぐらいなら、大丈夫だろう。”

“A : Since he does not have emotion or even feeling, so it will not be a problem at all.

B : One hit, if I hit him hardly, is everything will be fine?

A : It is alright if it is your own power. (Saneatsu, 1923)”

Suddenly, Daruma is surprised and wakes up. Those two people are getting scared but Daruma is only asking casual questions. Daruma is asking to someone who hits him hard then thanks to him. The hit makes him enlightened as Buddha says (Saneatsu, 1923). Interestingly, the drama is closed by an incoming monk who pleases Daruma to go with him. Those are found in following lines;

“ダルマ : 今日は何日かな。

(AとB、びっくりして口をもごもごする)

ダルマ : お前さんがたは、つんぼなのか。

A : いえ、いえ。

ダルマ : 今日は何日かな。

A : へい、へい、今日は十二月の二十日でございます。

ダルマ : そうか。それでは、今日でまる九年、ここにいたわけだな。

A : へい、へい。

ダルマ : (立ち上がり) 純骨のおれも、九年で、やっと悟りの道を得られたわけだ。仏さんのおっしゃったことは本当だった。ありがたし、ありがたし。

(ふたり、あつけにとられて、見ている)”

“Daruma : Today, what day is it today?

(A and B are surprised and cover their mouths)

Daruma : Are you deaf?

A : No, of course not.

Daruma : Today, what day is it today?

A : Hey, hey, today is December 12th.

Daruma : Wow, really? I have been here for nine years since today.

A : Hey, hey.

Daruma : (Standing up) in nine years, finally I could get enlightenment. It is right what Buddha has said. I really thank you. Thank you.

(Both A and B are shocked)

(Saneatsu, 1923)”

“A : さっきの失礼を、どうぞお許してください。

ダルマ : お前さんはわたしに何も悪いことはしなかったじゃないか。

A : それでも、あなたの頭をお打ちして。

ダルマ : ああ、お前さんだったか。これはどうもありがとう。お前さんに頭をぶたれたので、わたしは悟りには入れたのだ。仏さんが、お前さんに来たり移って、わたしをぶってくださいだったのだ。

(若き立派な僧侶、一人登場、だるまに最敬礼する)

僧侶 : 仏さまよりのお告げで、お迎えに参りましたん。

ダルマ : そうか、それなら、一緒に行こう。

(二人は気軽におじぎをし) さっきは、
どうもありがとう。

(僧侶とだるま、退場。二人、あっけ
にとられて見ている)

“A : I am really sorry for all of my
impoliteness.

Daruma : You did not do bad things to
me, right?

A : But still, I hit your head.

Daruma : Oh, it was you. Then, I really
thank you. Because of your punch to my
head, I am enlightened. The Buddha comes
and goes into you, then gives me a big hit.

(A young and extraordinary monk comes
alone and bows highest respect to Daruma)

Monk : By the message from Buddha, I
come to meet and follow you.

Daruma : Oh really? Okay then, let’s walk
together (both bow to each other casually).
Thank you.

(The monk and Daruma walk out of that
place, both A and B, see them gone
amazed)

(Saneatsu, 1923)“

The two people and Daruma
actually represent ignorance. The three
people commit to their own ignorance to
reach their own purposes as well. The two
people are ignorant to calmness of
Daruma. They keep teasing and talking
behind Daruma though he never says
anything (Saneatsu, 1923). They ignore the
presence of Daruma as a human being.
They think that Daruma is like a thing that
will never feel anything. Besides, Daruma
himself is also ignorant to those two
people. He does not really care for what
they do as he has been so eager for these
nine years of staring only at the wall. It is
seen at the end of the drama about his sole
purpose is to find enlightenment by
Buddha teachings.

Therefore, what they do are
actually rational either. The two people are
rational since they never know a man

could be so persistent in staring at the wall.
They try to know more about Daruma by
teasing him. They only know little
knowledge about him and they are curious
about that. They, who believe in physical
and verbal, touch as they see Daruma only
as human beings that should be normal like
any other person. Daruma himself is also
rational. He needs to focus on what he
wants to reach in these years. To reach
enlightenment, he must sacrifice any other
thing, including his consciousness to be
aware of surrounding. He is the one that
speaks spiritual touch. Even a hit for him is
called enlightenment from Buddha since
he never feels pain from that deed
(Saneatsu, 1923). He understands that
beyond-this-world’s understanding could
only be reached by resolving this profane
world.

3.2 Spiritual-Rational Matters: to Think is to Believe

The history of philosophy is thick with
contestations between science and religion
(Olivier, 2013). The debate prolongs until
now including aspects of ontology,
epistemology, and even its matter of ethics
altogether with aesthetics. Science and
religion are two parts of this profane world
as one goes down to earth and another
moves to other world (Maier, 2014; Rana,
2020). Ontologically, science moves
rationally while religion walks spiritually.
Both include matter of principals and
teachings that could be stable and flexible
either. Science works through rational
thought and empirical observation of
realities. Religions speaks through faith
and revelation in which its chronicle could
only be understood in itself (Aich, 2013;
Rathnayaka, 2018). Epistemologically,
science and religion collide in further
ways. While science founds and
determines itself through matter of truths,
religion indicates dogma as its main
principles (Caplan, 2001; Olivier, 2013;
Thittila, 1958). Science then also bases

itself on matter of progress while religion stays on inherited traditions. Ethically, science moves contextually by minding its surroundings consecutively. Religion stands for its conceptual meanings in which some rules are destined to be lived by human beings (Anālayo, 2017; Hung, 2020).

Hypothetical question then should be arisen to blossom further alternatives beside total choices between science and religion. What if being rational is spiritual and being spiritual is rational? It is due to common realities show overlapping matters between them both. Separations from one to another only happens conceptually, but a thing relates to another consequently as things remain contextual (Rathnayaka, 2018; Thittila, 1958; Yong, 2011). Western philosophy has characteristics to differentiate an aspect from another in merely closed definitions. Eastern philosophy is otherwise including its matter of religious understandings. Concepts and contexts are not meant in literal texts, but widely spoken through literature and art (Larcinese, 2002; Mackie, 2008; Olivier, 2013).

In Eastern traditions, language and texts are cultural. Science and religion walk together and watch each other. This idea tends to be ethical rather than ontological and epistemological (Masel et al., 2012; Rana, 2020). The culture itself is both metaphysical and practical since it correlates how human beings could find foundations alongside with guidance to existing life. Besides, the aspects are mentioned in intertwined language and text through wider meanings (Hung, 2020; Masel et al., 2012). Language speaks of everyday life out of mere mode of communication. Text is also gathered through signs beyond written and spoken materials. The tradition does not stop to either being conceptual or contextual, but it involves inter-conceptual and inter-contextual matters (Caplan, 2001; Rana, 2020; Rathnayaka, 2018). Inter-conceptual

means the ideas could be understood by different themes and theories. Inter-contextual emphasizes traditions in which could be furtherly interpreted through different places and periods (Fiengo, 2007; Silk, 2020; Yong, 2011).

The former explanations then assert how dialogues between spirituality and rationality make sense. Going spiritually should always listen to what own mind and social norm say about it (Masel et al., 2012; Yeh, 2006). It is similar to that using ratio should consider matter of being heavenly as indication of ultimate values above all. The realities then expand to wider aspects including its negative perceptions. While being rational and spiritual are always asserted as being positive, actually the negations are the ways to reach extending knowledge (Kramer, 2020; Thittila, 1958). It is due to any obtainable progress of idea are found by doubting anything through questioning any meaningful aspect of life.

This paper uses matter of rational ignorance in exposing one of Japanese religious literature. The idea looks unusual since being rational actually takes care of anything. Rationality will never ignore things since those are its material object. Ignorance itself is the absence of any action (Kramer, 2020; Silk, 2020; Yeh, 2006). It is quite similar to callousness in which negligence finds its resemblance either. In this case, rational ignorance means using own mind to intentionally ignore various aspects. As it is intentional, ignorance presupposes rationality as the subject totally understands what he or she does (Evans & Friedman, 2011; Larcinese, 2002; Mackie, 2008). The deed is not clueless at all or even losing his or her mind insanely.

Caplan asserts rational ignorance as matter of public choice. He speaks in matters of how voters choose rationally like consumers in a market. Someone who votes may choose this and ignore that rationally (Fiengo, 2007; Martinelli, 2007;

Schnellenbach, 2008). The choice involves ideas of inner mind in which its rationality involves cultural aspects. It is matter of cultural construction of someone who votes or chooses broadly (Caplan, 2001; Nyborg, 2011). Though this paper will never speak about any electoral or presidential vote, but the frame of rational ignorance is possible to be used in resemblance to widened social and humanities conceptions. The idea is clear; people know what they choose including in being ignorant to others. They do not ignore because they do not know what it is (Evans & Friedman, 2011; Martinelli, 2006; Schnellenbach, 2008). In otherwise, they ignore because they know what it is and intentionally evade another choice.

In Zen's teaching, rationality and progress walk together consequently to reach peace (Vepolla, 2020; Yeh, 2006). If people want to reach progress, they have to use their power of ratios. While rational voter is said to be a myth, Zen's idea unboxes that myth by indicating cultural matter of choices. It does not have to be like rational irrationality in which believing cheap things is simply rational (Martinelli, 2006; Schnellenbach, 2008). It is not that simple since enlightenment shall be reached by focusing on one thing and postponing others. People enjoy beliefs not because it is a myth that tells people not to think. Beliefs actually push people to think more about own and surroundings (Prakash, 2018; Vepolla, 2020). It is never intentional to avoid thinking. Even a good religion should be rational and embraces deep and further thoughts to its disciples.

What Caplan explains strengthens close relations between politics and economics (Martinelli, 2007; Nyborg, 2011). It shows indication of human condition that may do irrational things rationally. Those two look different but people will do that since there is gap between trusting beliefs and thinking rationally (Larcinese, 2002; Mackie, 2008; Prato & Wolton, 2018). Caplan speaks that

the gap holds into inability for people to think more. Not just unable, people is used to take for granted rather than to re-think what they believe. This is matter of ignorant in which people do not really care what happens (Larcinese, 2002; Martinelli, 2006; Silk, 2020). They become so selfish that may abandon things outside their narrow knowledge.

The teaching of Zen is in line with the search for enlightenment. The main idea of enlightenment comes from inner mind to outer circumstance (Kramer, 2020; Yeh, 2006). This is due to any kind of imbalance does not come from natural matters but from how human minds percept the world. Here, the main idea to enlightened balance is the subject that blossoms to be a wise man to correspond better to other entities of the world. Surroundings must still be taken care for but the search for enlightenment should firstly postpone condition of the world (Aich, 2013; Thittila, 1958; Vepolla, 2020). Caring too much to surrounding will only shadow, blur, and even distract own mind to search for better light.

Furthermore, one way to find the light is through ignoring surrounding (Olivier, 2013; Yong, 2011). This matter of ignorance underlines being rational to focus on the search for the light. It does not come from idea of condition of being do-not-know, but it is shaped closely in consciousness (Shiah, 2016; Yong, 2011). Abundant phenomena are known first then furtherly ignored. Ignorance even does not mean abandoning things. It is symbol of choice in which the sacrifice must be done to leave out all the rest. The choice to focus is so rational that mind still works to push aside any thing that could disturb the search of the light (Anālayo, 2017; Shiah, 2016).

By ignoring other things, focus could be attained by following movements of rational minds. In this case, matters of science and religion find its better alternative. Being rational could be in line

with being spiritual as well (Fiengo, 2007; Maier, 2014; Prakash, 2018). Other things are not omitted, eliminated, or even demonized. It works like phenomenology of Husserl that postponing known objects must be done to understand the shown things before human beings. Enlightenment is actually out there waiting for human beings to find (Anālayo, 2017; Shiah, 2016). It is not impossible to be reached, but further sacrifice of understandings should be realized firstly. In other words, rational ignorance brings extended stability to spiritual and rational matters. Trust between them is the main idea to be believed in (Bou, 2015; Silk, 2020). To think is actually to believe; any known idea will mean nothing if it does not appear to consciousness of mind. Focusing on heavenly things does not mean to totally leave worldly matters (Shiah, 2016; Vepolla, 2020). In reality, both of them may overlap and it is human beings' tasks to find intersections of values between them.

3.3 Chronicle of Rational Ignorance in Circle of Enlightenment

Daruma is not merely a short story, but it consists of dialogues as one reflection of everyday life. The dialogues are unusual yet indicate metaphysical meanings in which spiritual aspects are underlined. Therefore, the literary work of Saneatsu is on point with a chronicle in which its intrinsic elements reciprocally speak about explored and explained meanings (Saneatsu, 1923). Indeed, the most interesting point of the work is that the main character intentionally chooses to ignore anything else to reach such enlightenment. This is also the main emphasis of this article that recognizes matter of rational ignorance either.

From the literary work of Saneatsu, it is referred that being ignorance actually makes sense. Somehow, ignorance is labelled as bad since it reflects total

negligence to other entities in surroundings (Hung, 2020; Vepolla, 2020). Human beings are told not to be ignorant since they have rationality to think about many aspects. If they refuse to think, then their existences are eroded as well, since they become selfish. However, being selfish in this story has a specific purpose. It is not empty in meanings, but it is on objective to reach further enlightenment. Of course, the story is fiction, but its meanings are deeply reflected to real life. Being total ignorant to otherness in real life is not a nice thing, but to deeply consider it in human's mind could bring in further understandings to self and surroundings (Bou, 2015; Hung, 2020).

Rational ignorance underlined by Caplan asserts political and economic ideas (Martinelli, 2007; Prato & Wolton, 2018). On some points, the idea could be related to the story of *Daruma* especially in rationally choosing this deed than that action. The main presupposition is that human beings should be aware of themselves and others (Martinelli, 2007; Prato & Wolton, 2018). If people are in condition of full consciousness, then they could choose one than another based on further better considerations. On different points, *Daruma* does not indicate political and economic matters like what Caplan bases his idea to. It does not speak about any electoral or presidential vote and even any economic crisis that is resulted from human's nodding to irrationality.

Rational ignorance in this story is spoken through circle of enlightenment. The dialogues do not totally emphasize spiritual matters, but the meanings attributed to those correspond to things heavenly and beyond ideas of this profane world (Hung, 2020; Maier, 2014). *Daruma* as the main emphasis in this story does not speak much about his process to find enlightenment or even the real form of it. He only closes the story with a plot twist of himself awoken and welcomed by a monk for reaching such enlightened

condition. The process that Daruma has passed is much spoken by the character A and B who are nameless and quite unknown to the story (Saneatsu, 1923). Both A and B only exist and talk about a man, that is Daruma, who stares at the wall for years and does nothing else.

At first, A and B speaks about Daruma whom they do not really know. They only care about his strange attitude of staring at the wall every time (Saneatsu, 1923). Both persons only understand that Daruma's condition is out of any usual idea. He is not meant to be rational at all since he is out of any normalcy, but as human being, he is still a gratitude from Supreme Being (Khan et al., 2021). While other people work, go to school, or even go to war, Daruma could only sit and stare at the wall. They even do not know his real purpose or it could be said that Daruma's mind is out of any common sense. Since Daruma is not known to have intention, he is considered as dumb. The dumbness is actually one of Zen's teaching in which people could not be blamed because he or she does not understand what is talked about or what really happens (Khan et al., 2021; Mahathera, 1998). Being dumb should be put out so that wider understandings could be attained.

Daruma is told to be dumb, not because he is really stupid, but it is actually both A and B who do not really know the real condition of Daruma. A and B are not wrong because they do not really know him for sure. They only percept depend on what they really understand from empirical point of view and this could bring in further suffering (Mahathera, 1998). From A and B's perspective, Daruma is dumb. However, from spiritual enhancement, A and B are the ones who are dumb since they know nothing but try to percept things based on their ignorance. Saneatsu would like to emphasize that dumbness should be taken out of control by trying to understand otherness. Rather than giving label through

certain stereotypes, it would be much better to shape further dialogues or to ask to those who have specific knowledge about that (Khan et al., 2021; Mahathera, 1998).

Another label given to Daruma is that he is deaf. He is told as so since he does not hear anything or get easily disturbed. He never listens and only focuses to the wall in front of him. It seems that the meditation that Daruma does is the one that takes focus on an object to eliminate any object around him. His self being called as deaf brings in further bad perceptions for Daruma. The dumbness is not enough, he must be deaf too (Saneatsu, 1923). Indeed, Daruma must focus only to a thing by ignoring others. He is not deaf, but he insist to deteriorate his hearing sense to advance to higher spiritual sense. It is not Daruma's real identity, but it is given by others who do not really know him before. Here, Daruma lives under perception of others while he does not really care for it. It could also be said that the more labels given to him, the more he could keep focus as energy of mindfulness to reach enlightenment (Khan et al., 2021).

Stubbornness is also named to Daruma as he keeps doing irrational thing. By being stubborn, he could keep his calmness out of any desire including his basic need to eat. He survives by minimizing his desire and needs as a sacrifice to reach higher condition spiritually. Daruma's dumbness is told as source of his stubbornness. Indirectly, he is indicated as irrational by A and B, but Daruma himself understands it all rationally (Saneatsu, 1923). Daruma succeeds to go to higher, deeper, and wider through heavenly matters. Interestingly, those labels are not enough to be given to Daruma by A and B. Both keep trying to define Daruma by any condition that is still opaque to reality. A and B arbitrarily use their rationality to enhance irrationality (Saneatsu, 1923). They justify Daruma's

dumbness as a main reason to push him away.

A and B indicates that the Daruma's face is scary though they do not really know the true face of Daruma. They only percept Daruma based on their own knowledge. In popular idea, it is usual to give label to something, but doing that to people could undermine his or her subjectivity and identity as well (Hung, 2020; Mahathera, 1998). The scary face of Daruma is told to be smart either. The smartness is seen as a chance for Daruma to be perceived otherwise than stupid. However, he is still considered dumb based on what he does every day by staring at the wall (Saneatsu, 1923). There is difference between what A and B think about Daruma and Daruma's appearances.

A and B indicate that Daruma has a good personality, but what he does is considered strange and unusual for them. Even B says that Daruma's appearance is full of dignity (Saneatsu, 1923). His calmness is the main reason why they think so about Daruma. A believes at first that Daruma is a smart person, but his deed never fascinates A furthermore. It is since Daruma only stays silent for a long time. Indeed, what Daruma does is different from common sense that monk is used to give preach to many people. Monks are the ones ordained to teach about benevolent ideas and people will listen then learn about those (Anālayo, 2017; Vepolla, 2020). What Daruma does is different. He seems so selfish since he ignores others. He is perceived that he would only like to meditate alone without asking others to join or to support him. That is what others think about Daruma. Otherwise, from the side of Daruma, what he does for years is meaningful to find focus through rational ignorance.

When Daruma awakes and is told to have reached enlightenment, both A and B are surprised. The enlightenment is out of what they think about Daruma. They think that what Daruma does is useless

without any meaning. They only see Daruma in bodily understanding, not from spiritual perspective (Mahathera, 1998). Indeed, there is a gap of understanding between three of them. Even A and B are surprised that their big punches actually bring enlightenment to Daruma. They are the ones that once said as the antagonists but turn out to be protagonists who represent Buddha to existence of Daruma. It is interesting point in this story since the plot twist has brought in correlations between Daruma's perspective alongside with A and B's. A is always labelling Daruma and nicely responded by B (Saneatsu, 1923). Saneatsu succeeds to show close relations between science and religion by indicating rationality and spirituality in his drama. Then, the dialogues in that drama reflect matter of probability for human beings to realize rational ignorance in the circle of being rational and spiritual as well.

4. Conclusions

The drama of *Daruma* indicates that rational ignorance makes sense. Based on Caplan's theory, being ignorance is spoken through rationality that correlates with matter of spirituality. Rational ignorance indeed is an alternative to speak another alternative for dialogues between science and religion. What A and B do to Daruma is ignorance, but that deed has reason to dig more knowledge from Daruma. Daruma has to postpone understanding his surroundings, including A and B, by focusing only to his sole purpose to realize enlightenment from Buddha himself.

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