

Otoko no shinwagaku

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Buddhas and Kami in Japan: Honji Suijaku as a Combinatory Paradigm

The NeoConfucian Shinto of the Edo period drew heavily on Yoshida Shinto, and Yoshida rituals remained current at shrines throughout the country until Meiji.

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The zelkova tree tsuki at Gangōji has been viewed as a cosmic tree; a miniature of Mount Sumeru was built on the hill to the north-west of the temple as a symbol of the Buddhist center of the universe. On the development of the goryō cult, see Borgen 1994 and Kuroda Toshio 1996b.

Whis

As Okada Shigekiyo has pointed out, direct contact with death as well as blood, for example due to menstruation was tabooed also at temples, and conversely, Buddhism was not tabooed at the majority of shrines. The picture is complicated, however, by two developments that occurred in parallel with this amalgamation process. The anecdote around the oath in Sanshōday" mentioned above is one such example.

Otokonoko

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Otoko Hotaruzuka

Are there then no materials that may shed some light on the shared world-view of medieval Japanese across classes, and especially on their understanding of kami and their position within the Buddhist cosmos? Gangōji and the interplay of kingly authority ōbō and Buddha Dharma buppō, and local and Buddhist forces There were many reasons for the selection of Gangōji as the location of the new home of the thunder child, Dōjō hōshi. They protected and maintained borders by exporting impurities and other undesirables and by importing wealth and other desirables.

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As typical examples we may cite deities such Tenman Tenjin, Hachiman, and even Shōtoku Taishi.

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Nonetheless, we must ask ourselves why Buddhist scholar-monks would develop doctrines denying the superiority of their own divinities. The Japanese reference is to Hyakuza shuhō ippyaku hōdan kikigakishō, which records a lecture delivered in 1110.

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The boy seized it by the hair and pulled hard. Lin Introduction My inquiry concerns something which appears to lie on the margins of Japanese and Buddhist literature, namely a tale about the thunder child Dōjō hōshi found in the Nihon ryōiki, the earliest collection of Buddhist legends in Japan composed at the beginning of the ninth century.

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