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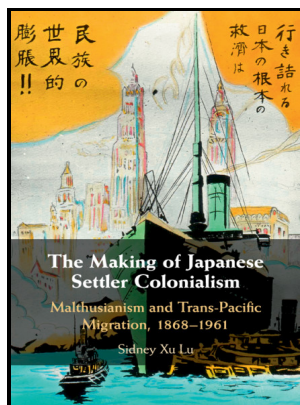
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Notes: Bibliography: p. [391]-399.

This edition was published in -



Filesize: 66.61 MB

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Against that backdrop, this article explains Japanese philosophy in five sections. At a result of this process, Shintō became like a three-story shrine, with the first story dedicated to the indigenous kami of the forests, rivers, and mountains, the second to the Buddhized kami of shinbutsu shūgō, and the third to the Christianized kami of State Shintō.

Goethe

Meanwhile, Buddhism underwent changes of its own in Japan, and these changes provide important insight into the Japanese view of life and death. Several major social problems are introduced and explained below. The hegemony at times welcomed the Christians as informants about the West and as foils against Buddhism, but at other times, viciously persecuted them as potential threats in turning the people against the new political order in favor of a foreign God.

Shōzō Tanaka

Shinsaku would be a good match.

Gender Roles of Women in Modern Japan

The Confucianism in Japan that was a legacy from the ancient period barely touched on metaphysical, epistemological, and psychological issues and had hardly mentioned themes related to nature, art, and creativity. Although, as far as we know, there was no self-reflective philosophizing per se in the preliterate world of proto-Shintō, philosophical ideas introduced from abroad often took root most deeply when they drew support from some of its basic ideas and values.

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When the Tokugawa peace brought newly unemployed samurai warriors to the gates of Rinzai Zen monasteries, some masters like Takuan Sōhō

1573—1645 , Suzuki Shōsan 1579—1655 , and Shidō Bunan or Munan 1603—1676 tried to find points of contact between Zen and their martial experience. He had retired to a small farm intent on growing rice and legumes, and we spent a lot of time sorting those beans in a reed tray. The audience as well is part of the field shared by words, speakers, and things.

Goethe

Indeed, proto-Shintō considered the relation between the celestial kami, the emperor, and the people to be familial and in no way either contractual or transcendent. Tanaka further developed his environmental philosophy upon moving to Yanaka, where he pioneered the philosophy of Yanakagaku Yanaka studies.

Sociology in Japan

As the second fountainhead of Japanese philosophy, Confucianism entered the country as a literary tradition from China and Korea beginning around the sixth and seventh centuries. Japanese minimalism does not exclude or eliminate; by focusing on the particular it enables us to attend to the whole aesthetic event that produces it and of which it is a part.

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