

# Kokugaku shisō no shiteki kenkyū

Yoshikawa Kōbunkan - Linked bibliography for the SEP article Kokugaku (Native Studies) by Gideon Fujiwara and Peter Nosco



Description: -

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Days -- Nomenclature.

Months -- Nomenclature.

Society of Friends -- Doctrinal and controversial works.

Nonlinear theories

Random dynamical systems

Stability

Curiosities and wonders.

Parapsychology.

Japan -- Intellectual history -- 1600-1868.

Philosophy, Japanese -- 1600-1868.

Kokugaku.Kokugaku shisō no shiteki kenkyū

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Notes: Includes bibliographical references and index.

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Tags: #The #Kokugaku #(Native #Studies) #School #(Stanford #Encyclopedia #of #Philosophy)

## Spirits, Gods, and Heaven in Confucian Thought

I further use Cavell's philosophy of the ordinary to examine Sino-Japanese thought as found in the Zen tradition of Japan and its reformulation by Nishida Kitarō in modern Japanese philosophy. For Norinaga, Amaterasu was both sun goddess and the sun itself, and so the world as a whole owed a daily debt of gratitude to this quintessential Japanese deity for the very gift of solar warmth and light. In his seminal work, *August Pillar of the Soul Tama no mihashira* which he completed in 1812, however, Atsutane asserts the importance of knowing the destination of human souls after death and, thereby, made eschatology central to Kokugaku scholarship.

## Buddhism and the Tale of Genji 源氏物語

After death human souls go neither to heaven nor the Yomi underworld, according to Atsutane, but rather it is certain concerning the souls of the Japanese, from the purport of ancient legends and from modern examples that they remain eternally in Japan and serve in the realm of the dead governed by Ōkuninushi-no-kami.

## Shinto and Kokugaku Philosophy, Misc

This is by no means axiomatic and the reader might be initially perplexed when they consider the interpretations and dissections the tale has been subjected to over the course of ten centuries by numerous schools of

## Crossing boundaries: Suzuki Bokushi (1770

Harada Tomohiko and Hirayama Toshijirō, eds. First, the KAMI simply are, but a Buddha is something that one has to become.

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He had a rigorous early education supervised by his mother, and at the age of 12 to fulfill a parental vow began the ten-year path to ordination in the Shingon Buddhist priesthood, becoming a high priest Ajari in 1663. Edo no jōhōya: Bakumatsu shominshi no sokumen. Bisei served as a

magistrate in this Council as well as a tutor to the imperial court.

### **Spirits, Gods, and Heaven in Confucian Thought**

Responding to human prayers and festivals, the KAMI make their appearance in that very place, whereas the Buddha departs from this secular world with its delusion and suffering, and makes for the other shore - the world of enlightenment. Because of the all-pervasive influence of kami and the fact that the operations of the kami are beyond human ken, the world always retains a wondrous quality and is never fully knowable: Consider the human body: It has eyes to see, ears to hear, a mouth to speak, feet to walk, and hands to do a thousand things.

### **The Siberian Intervention and Japanese Society**

These secondary works provide socio-political, intellectual, and literary contexts for the aforementioned primary sources, while also quoting the work of these Kokugaku scholars.

### **Shinto and Kokugaku Philosophy, Misc**

Hokuetsu seppu no shuppan saruru made.

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