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## Chapter 1 : The I Ching in the Shinto Thought of Tokugawa Japan

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## Chapter 2 : I Ching - Wikipedia

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More than a Confucian classic, it is a powerful metaphysical and symbolic system representing different aspects of Chinese culture. The same scenario can be found in Japan, where Shinto, Buddhism, Onmyodo Way of Yin and Yang , and some "new religions" tried to incorporate the I Ching into their systems of thought. It might seem strange to put the I Ching, a Chinese classic, and Shinto, a Japanese religion, together. But in fact, the I Ching played an important role at different stages in the development of Shinto, [2] and it is no exaggeration to say that the I Ching was one of the most important influences on Shinto. Our investigation will focus on two main themes: The first section of this article examines how early Tokugawa Confucians in particular those from Neo-Confucian schools , as well as Shintoists, used the I Ching to elucidate the doctrine of the unity of Confucianism and Shinto and to develop their Shinto ideas. The second section outlines the change in Confucian-Shinto relations during the mid-Tokugawa period through the voices of some Confucian scholars. In the last section, we will see how scholars of Uden Shinto, kokugaku the school of National Learning , and the Mito school turned the I Ching from a Confucian classic into a Shinto or Japanese text in late Tokugawa times. The Confucianization of Shinto in the Early Tokugawa Period Although animistic beliefs and their shrines existed in ancient times, Shinto in the ancient and medieval periods did not contain a clear set of doctrines. It first appeared in Japan in the eighth century-it was used in the Nihon shoki a mere three times-and its meaning was never settled during the medieval period Zen Buddhist monks, by utilizing the doctrine of honji suijaku, or Buddha manifested in the form of ancient Japanese Shinto deities, attempted to include Shinto within the world of Buddhist teaching. Shinto was also p. The two teachings formed an anti-Buddhist alliance in the seventeenth century. Some Confucians sought to include Shinto within Confucianism, while Shintoists wanted to use Neo-Confucian metaphysics to enrich their own teachings. Most early Tokugawa Confucians, despite their different schools and their disagreements over a number of issues, shared similar ideas about Confucian-Shinto relations. First, Confucianism represented a universal principle, and could be used to explicate Shinto. Second, Confucianism and Shinto were in agreement with each other in political ideology, ethics, and metaphysics. Third, Shinto originated in China, and was also a way of the sages. It was not subordinate to Buddhism and was not a way exclusive to Japan. Major Shinto currents in Tokugawa Japan were seen to be wrong because they encompassed shamanistic practices. In brief, early Tokugawa Confucians attempted to incorporate Shinto into the Confucian framework by emphasizing the universality of Confucianism and the similarity of Confucianism and Shinto. Hayashi Razan , a Chu Hsi scholar, was among the earliest Tokugawa scholars to advocate the unity of Confucianism and Shinto based on the I Ching. He was a Confucian first and a Shintoist second, attempting to incorporate Shinto into Confucianism and not vice versa. His view of Shinto can be summarized in two sentences: He concluded that any efforts by Buddhism to explain Shinto would be in vain, and that Shinto could be understood only through the reading of the Confucian classics and Japanese historical writings. In particular, he believed that the I Ching and the Nihon shoki were the keys to unlocking the mystery of Shinto. He used the theory of yin-yang wu-hsing to explain the Age of the Gods. He also compared the five major Shinto deities to the wu-hsing five basic agents or stages. Thus Shinto was derived from Chinese learning. These two gods supported the wonderful forces of wu-hsing. The seventh generations were the Gods of Yin and Yang. In the uni- p. The [two] ways of Shinto and Confucianism] are, however, naturally and mysteriously the same. Hence, he made few attempts to blend the two. This extreme stance distinguished him from Razan and other early Tokugawa Confucian scholars who held Shinto beliefs. The way of the sages in China is also the divine way of heaven and earth. Shinto in my country is also the divine way of heaven and earth. The I Ching is also the divine way of heaven and earth.

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Based on this idea, Banzan developed a cultural perspective that treated both the I Ching and the Three Regalia as symbols of the divine way of heaven and earth: The sages understood the deep and subtle principle of the gods, which is hard to manifest since it has neither form nor color. No words and essays can fully explicate it. Therefore, [the Chinese] made the hexagrams and came to understand this principle by looking into these symbols. The Three Regalia of the Age of the Gods show us the subtle and unspeakable virtues in visible form. In China, the works of the sages before Yao and Shun, the indoctrination of virtues, and the establishment of institutions were only expressed in the lines of yin and yang in the I Ching, because there were no books to transmit them. Also in Japan, we had the Three Regalia as symbols, and they functioned like the lines of the I Ching. Similarly, we [Japanese] p. The first is from the famous hexagram kuan. The second passage reads: Like many of his Confucian contemporaries, he believed that Shinto was one of the ways of the sages, which could be practiced in any nation and which had a validity that was not necessarily limited to Japan. He maintained that both Shinto in ancient Japan and the way of the Chinese sages represented the proper way to govern, and had nothing to do with shamanism and magic. The sages, in accordance with the spirit-like way [shinto], laid down their instructions, and all under heaven yield submission to them. The way of the sages is to use Shinto to rule the nation. However, nowadays, the school of magicians and diviners advocate Shinto because they work in Shinto shrines. What do they know about the Shinto of the sages? According to Sorai, Shinto and the way of the I Ching were both included in the way of the sages. He quoted the hexagram kuan to elucidate the political implications of the way of the sages: It is not limited to divination and magic, and should include ritual, music, administration, and punishment. This is the way of benevolence. Ancient people worshipped the sages because the latter acted according to the way of heaven. Therefore, [the I Ching] says: The sages, in accordance with the spirit-like way [shinto], laid down their instructions. This is the way of my nation, which is equivalent to the ancient way of the Hsia and Shang. For example, he dismissed the authenticity of the supposed written characters of the Age of the Gods, and maintained that the hexagrams of the I Ching were the real origin of Chinese and Japanese characters. While stressing the similarity of Shinto and Confucianism, they did not entertain the idea that Shinto was also a way of the sages imported from China. This differentiates them from Confucians who held Shinto views. We will focus our discussion on the leaders of two major Shinto schools. New Ise Shinto and Yoshida Shinto. New Ise Shinto is characterized by its strong association with the I Ching. His major work was the Yofukki Records of the return of Yang , a text whose name was borrowed from the hexagram fu return. He believed that these two books were equally important, because they shared a similar idea of the way of heaven, earth, and human beings: In our country, many of the ancient stories that have been transmitted agree with the I Ching. The authors of Shinto books sometimes borrowed terms and ideas from the I Ching. One might wonder how this could be. The natural way of heaven and earth does not vary with nations. That is the way Shinto should be. According to Nobuyoshi, it was the way of loyalty and honesty to which Shinto and the way of the I Ching belonged: I think the reason for its infallibility is that it is the same as Shinto in our country; both are the way of loyalty and honesty. He had never forgotten his identity as a Shinto priest, and thus held that Shinto was not subordinate to the way of the I Ching: Because both Shinto and the way of the I Ching follow nature, their teachings are in accordance with the truth. In particular, the Nihon shoki obviously borrowed many words from the I Ching. However, Shinto does not derive from the I Ching. If people read foreign books, and begin to suspect that Japanese Shinto might have come from the I Ching, they merely have the bodies of Japanese, and do not realize their indebtedness to the nation. They have the heart of the alien. This was the most significant difference between Shintoists and Confucians in their understanding of the relationship between Confucianism and Shinto. Kikkawa Yoshikawa Koretari , the champion of Yoshida Shinto, enjoyed a reputation equal to that of Watarai Nobuyoshi in early Tokugawa times. The story of the meeting of Izanagi and Izanami on a floating bridge was interpreted as a metaphor for the harmony of yin and yang. Koretari adopted the theory that metal, water, wood, fire, and earth are the five primal agents in the universe. In the Tsuchikan no den Treatise on the agents of earth and metal , he added that earth and metal were the essences of everything from which the other three

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agents were created, and that they represented the most important virtues of all, loyalty and righteousness. Koretari contributed to the discussion of Shinto-Confucian relations by popularizing the explanation of a Shinto prayer. People believed that this prayer had mystic power, and recited it from generation to generation, even though no one seemed to understand its meaning. Looking at the phonetic similarities, Koretari claimed that the first sentence represented the five agents, and the second sentence the eight hexagrams, and thus concluded that Shinto was in agreement with the way of the I Ching. The Separation of Confucianism and Shinto in Mid-Tokugawa Times Of course, not all Confucians and Shintoists in early Tokugawa times agreed with the doctrine of the unity of Confucianism and Shinto, and by the late seventeenth and early eighteenth centuries we witness growing disagreement over this assumption. I think this phenomenon was a by-product of two intellectual movements: Strikingly enough, however, even those who opposed the doctrine of the unity of Confucianism and Shinto used the same source material from the I Ching. We will look at two Confucians as examples to demonstrate the characteristics of a brief transitional period of approximately a half-century in mid-Tokugawa times. Muro Kyuso , a Chu Hsi scholar, denied that there existed any relationship between Confucianism and Shinto, and attacked Suika Shinto in particular. According to Kyuso, people in his times believed in the unity of Confucianism and Shinto because they misread the hexagram kuan. He asserted that the term shen-tao shinto in the I Ching simply meant "the wonderful way" shen-miao chih tao , and not "the way of the gods" shen-tao: We can also call it the way of benevolence.

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### Chapter 3 : Download The I Ching In Tokugawa Thought And Culture: Asian Interactions And Comparisons

*The I Ching in Tokugawa Thought and Culture: Asian Interactions and Comparisons [Wai-Ming Ng] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This pioneering study uses the I Ching (Book of Changes) to investigate the role of Chinese learning in the development of thought and culture in Tokugawa Japan ().*

The "changes" involved have been interpreted as the transformations of hexagrams, of their lines, or of the numbers obtained from the divination. There is also an ancient folk etymology that sees the character for "changes" as containing the sun and moon, the cycle of the day. Modern Sinologists believe the character to be derived either from an image of the sun emerging from clouds, or from the content of a vessel being changed into another. Each line is either broken or unbroken. These four words, translated traditionally by James Legge as "originating and penetrating, advantageous and firm," are often repeated in the hexagram statements and were already considered an important part of I Ching interpretation in the 6th century BC. Edward Shaughnessy describes this statement as affirming an "initial receipt" of an offering, "beneficial" for further "divining". It also carried meanings of being or making upright or correct, and was defined by the Eastern Han scholar Zheng Xuan as "to enquire into the correctness" of a proposed activity. The hexagram names could have been chosen arbitrarily from the line statements, [19] but it is also possible that the line statements were derived from the hexagram names. Each line begins with a word indicating the line number, "base, 2, 3, 4, 5, top", and either the number 6 for a broken line, or the number 9 for a whole line. Hexagrams 1 and 2 have an extra line statement, named yong. I Ching divination Fifty yarrow *Achillea millefolium* subsp. Archaeological evidence shows that Zhou dynasty divination was grounded in cleromancy, the production of seemingly random numbers to determine divine intent. The Great Commentary contains a late classic description of a process where various numerological operations are performed on a bundle of 50 stalks, leaving remainders of 6 to 9. The two histories describe more than twenty successful divinations conducted by professional soothsayers for royal families between BC and BC. The method of divination is not explained, and none of the stories employ predetermined commentaries, patterns, or interpretations. Only the hexagrams and line statements are used. In the modern period, Gao Heng attempted his own reconstruction, which varies from Zhu Xi in places. In the modern period, alternative methods such as specialized dice and cartomancy have also appeared. In later attempts to reconstruct ancient divination methods, the word zhi was interpreted as a verb meaning "moving to", an apparent indication that hexagrams could be transformed into other hexagrams. However, there are no instances of "changeable lines" in the Zuo zhuan. In all 12 out of 12 line statements quoted, the original hexagrams are used to produce the oracle. The Ten Wings are of a much later provenance than the Zhou yi, and are the production of a different society. By partaking in the spiritual experience of the I Ching, the Great Commentary states, the individual can understand the deeper patterns of the universe. The Ten Wings were traditionally attributed to Confucius, possibly based on a misreading of the Records of the Grand Historian. An ancient commentary on the Zhou yi found at Mawangdui portrays Confucius as endorsing it as a source of wisdom first and an imperfect divination text second. Hexagram I Ching and List of hexagrams of the I Ching In the canonical I Ching, the hexagrams are arranged in an order dubbed the King Wen sequence after King Wen of Zhou, who founded the Zhou dynasty and supposedly reformed the method of interpretation. The sequence generally pairs hexagrams with their upside-down equivalents, although in eight cases hexagrams are paired with their inversion. But the oldest known manuscript, found in and now held by the Shanghai Library, was almost certainly arranged in the King Wen sequence, and it has even been proposed that a pottery paddle from the Western Zhou period contains four hexagrams in the King Wen sequence. The assignment of numbers, binary or decimal, to specific hexagrams is a modern invention.

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## Chapter 4 : University Japanese resume in Toronto, ON, Canada - January

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