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Seven lucky gods japan

The japanese gods, believed to award the lucky Netsuke depicting the gods of Japan, are displayed at the Bern History Museum in Mythology, and seven lucky gods or 7 lucky gods (Shichifukujin of Japan) are believed to bring good luck and often appear in netsuke and works. One of the seven (mainly jin) is said to be based on historical figures. They all started out as secluded, indesity gods, but gradually became much closer ore figures to certain professions and Japanese art. Over the course of their history, the mutual influence between the gods caused confusion about which of them were patrons of a particular profession. The worship of these gods is also considered to be of no.7 importance in Japan, a symbol of good fortune. [1] Brooklyn Museum - Shibata Jeshin (Japanese, 1807-1891). Seven gods of good fortune, c. 1885 origins and history from left: Hotey, Eurozin, Fukrokuju, Bishamonten, Benzaiten, Daikokuten, Ebisu Ishin, except for Indian Hinduism (Benzaiten, Bishamten) and Chinese Todo and Buddhism (Fukurokuju, Hotay. Mainly Jin) [quotation], one with Japanese ancestry (Ebisu). These gods have been so recognized for more than a thousand years. Initially, these gods were worshipped by merchants because the first two (Ebis and Daikokuten) were gods of business and trade. After that, different classes of Japanese society are looking for other gods who can match their professions: Benzaiten as patrons of the arts, Fukurokuju as patrons of science, and so on. In ancient times, these gods were worshipped separately, but today they rarely happen - only when god has to East Sea on behalf of the applicant. Fortune's seven gods began to be mentioned as a group in Fishimi in 1420 to imitate the procession of daimyo, the feudal englishman of modern Japan. Buddhist priest Tenkai is said to have chosen these gods after talking to leimitsu Tokua in order to find people with perfect virtues such as longevity, wealth, popularity, sincerity, kindness, dignity, and dignity. Kano Yasunobu, a renowned artist at the time, was first called to portray these gods. [1] [2] Description of Fukujin God Ebisu Main article: Ebisu (Mythology) From the new era of Izanami and Izagi, Ebisu (Ebisu) is the only god who is purely Japanese. He is the god of prosperity and wealth in business, and generally the abundance and abundance of crops, grains and food. Since he is a fisherman's patron, he is represented by a typical hat, a fisherman's costume, such as a fishing rod on the right. And fish that can be carp, storks, codfish or perch, or large fish that usually symbolize the abundance of meals (such as feasts or banquets). It is common to see his appearance in large amounts of fish or in restaurants served in the home kitchen. [1] Daikokuten Main Body: Daikokuten Daikokuten (Daikokuten) is a god of commerce and prosperity, sometimes considered a defender of chefs, farmers, bankers, and crops. He is also considered a demon hunter - legend says that the god Daikokuten used this as a trap, risking a sacred amulet on the branches of a tree in his garden, and he was able to catch the devil. This god was characterized by his smile, short legs, and hat on his head. He is usually described as a bag full of valuable objects. [1] [2] Daikokuten's popular image was a synchronaised call of the Buddhist god Mahakala and the Shinto god Okuninusi. [3] The Japanese name Daikoku is a direct translation of the Sanskrit name Mahakala, meaning great black. Under the 1690 Busuzui Reward (reprinted and expanded in 1796), Daikokuku can be promoted as a woman known as Daikokunyo (she of the Great Black) or Daikokutenho (she of the Great Negro) or Daikokutenho (she of the great negro of heaven). [4] Bischamonten Main Article: The Origins of 毘沙 Byrabana Bishamonten can be traced back to Hinduism, but they have been adopted into Japanese culture. He is a Hindu god of Kubera and is also known by the name Vaisravana. He is also a god of fortune in wars and battles involving authority and dignity. He is the guardian of those who follow the rules and act appropriately. As a supporter of the fighter, he is represented by holding a tower in his left hand and wearing armor and a helmet. He also serves as a protector of holy places and important places and holds a window in his right hand to fight against evil spirits. He is usually depicted in the hoops and pictures of fire. Benzaiten Main Article: Benzaiten Benziten's (弁才 弁財) origins are found in Hinduism, and she comes from the Hindu goddess Saraswati. She is the only female Fukujin in the modern group, and can be named in a variety of ways, such as 弁才, 弁, 𠀤, or 𠀤才. When she adapted from Buddhism, she received financial wealth, talent, beauty and the attributes of music among others. Often, her paintings appear with torii. She is represented by a smart, beautiful woman with all the afore-mentioned attributes. She carries bye, a traditional Japanese hwangte-like instrument, and is usually accompanied by a white snake. She is an artist, writer, dancer, geisha and other patron. [1] Main text: Mainjin, considered the incarnation of the South The stars 極 and Zurujin are gods of old and long life in Buddhist mythology in Japan. The legendary Zurujin is said to be based on a real person who lived in antiquity. He was about 1.82 metres tall and had very long hair. In addition to its distinctive skull, it is also a deer ride with a long white beard, accompanied by a 1500-year-old crane and turtle as a symbol of long life and affinity. In addition, he is commonly represented under the peach tree, since the fruit of this tree is considered by The Chinese Todo, and can extend its lifespan. In his hand he is holding a cane, a book, or a scroll. The wisdom of the world is written on that page. Mainjin is a very cheerful person who enjoys rice and wine. [1] Hotei Main Article: 糞 is a lucky god, a guardian of children, a guardian of the sacred Jawa bamen, and also a popular god. He is described as a fat, smiling, bald man with a curly mustache. He always looks semi-naked because his clothes are not wide enough to cover his huge belly. He blessed the Chinese, and they nicknamed him 'Choteish' or 'Hoteish', meaning 'bag of old clothes'. Hotey was a zen priest, but his appearance and some of his actions went against moral norms, so his appearance looked like a prankster and there was no fixed place to sleep. He is carrying a bag loaded with property on his shoulders for those who believe in his virtues. Hotei's characteristics and virtues are contented, magnificent and happy. Hotey's original Chinese name was Kaish, and legend has it that he died in March 916. The Japanese began to believe in Hotei during the Edo period. Japan's respect for this god comes from the legend that alternative Buddhist ideas were expanded by priests of ambiguous aesthetics who were actually expressions of Miroku before The Prepaying School arrived in Japan. Miroku was a patron of those who could not be saved by Buddha's faith, and Hotey was later recognized and accepted by the Japanese as the second Miroku. [1] Fukurokuju (sometimes omitted): Fukurokuju Shin Fukurokuju 糞 also originated in China. He is believed to have been a hermit during the Song Dynasty in China and is known for the reincarnation of the Todorian god SouAnu. He is a god of wisdom, luck, longevity, wealth, and happiness. This God receives certain points, such as one of the Chinese philosophers (respiratory) who can live without eating. Moreover, he is the only god who has said that he has the ability to resurrect the dead. Fukurokuju is represented by a traditional Chinese costume, with the size of the head as large as the entire body. He usually carries a cane Hands and scrolling on the other hand and writing about the world. He is usually accompanied by turtles, crows or deer, animals that are often used in Japan to symbolize long lifespans. He is also said to love chess and is therefore a supporter of chess players. [1] The characteristics of Fukuroku and Jojojin are both superimposed on those dating back to the Chinese Todo god Nanzyloren糞, which is why fukuroku's location was also granted to Kichizoten, the goddess of Busozui, in 1783. [5] Kichizoten (sometimes omitted): Kishoten Kichizoten (𠀤) and Fukujin goddesses, also called 'Kishoten' or 𠀤, are adapted through Buddhism by the Hindu goddess Lakshmi. Kishoten has the characteristics of beauty, happiness and multi-life. In the 1783 edition of Buzuzuzi Kompendium, Kichizoten replaces Fukurokuzu as one of seven Fukujin horses. [5] Kichizoten's 如 is 宝 from other Fukujin goddesses of the Gemstone of The West. If Kichizoten replaces Fukuroku and Daikoku is considered feminine, [4] all three Hindu Tidby goddesses appear as seven Fukujin. Hiroshige Utakashige's main knight, Takarabune-colored woodcads: In the first three days of the new year, the seven lucky gods of Takarabune are said to steer through the sky on a Takarabune or treasure ship. [6] A picture of a ship forming an integral part of Japan's traditional Lunar New Year festivities. [7] Location of Shrine Toka Emisu Shrine, Nanyo Fukuoka - Hanzaiji, Nishinomiya Shikoku Shrine, Iamimiya Emisu Shrine, Seven lucky gods at Osaka Gallery Tarumigu Watatsumi Shrine, Utagashi Kuniyashi seven lucky gods woodman, 1882 Tomikos Mioki's Shepherd, a similar group of auspicious gods from the Chinese folk religion Eight Immortals, and a similar group of Taoist immortal notes ^ b c d e g h Chiba, Reiko (1995). Seven Lucky Gods of Japan. ^ b Roberts, Jeremy (2009). Japanese Mythology A ~ Z. ^ Roberts, Jeremy (2009). Japanese mythology A-Z. Infobase published. p. 28. ISBN 9781438128023. ^ b Buzujozyi (illustration reward for Buddhist images) (digital photo) (Japanese). Ehime University Library. 1796. p. (059.jpg). ^ b Buzujozyi (illustration reward for Buddhist images) (digital photo) (Japanese). Ehime University Library. 1796. p. (077.jpg). ^ Reiko, Ziba (1966). Seven lucky gods of Japan. Charles E. Tuttle Ltd. 9-10. OCLC 40117755. ^ Treasure Ship. Victoria and Albert Museum. 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