



Shinto Faith Statement on the Environment

The Kami

The ancient Japanese considered that all things of this world have their own spirituality, as they were born from the divine couple. Therefore, the relationship between the natural environment of this world and people is that of blood kin, like the bond between brother and sister.

An agricultural society based on rice cultivation like that of Japan cannot exist without unification and harmony among all things on this earth: mountains, rivers, the sun, rain, animals, and plants, not to mention cooperation among people. So, it was natural that people developed the idea that they could make their society flourish only when they worked together, fully performing their own role, but at the same time, helping and supporting each other. This gave rise to the spirit of revering various Kami, the land, nature, people, and, on top of that, the spirit of appreciation of harmony among all these aspects of Nature

The Children of Kami

Shinto regards that the land, its nature, and all creatures including humans are children of Kami. All things on this earth have the possibility of becoming Kami. Nevertheless, revered status as Kami is limited to those that live quite extraordinary lives beyond human wisdom or power and that have a profound influence, for good or ill, on human beings. As to natural elements or phenomena that have such enormous power, there exist Kami of Rain, Kami of River, Kami of Thunder, Kami of Wind, Kami of Mountain, Kami of Ocean. All these Kami are involved in the life of a rice-cultivating agricultural society.

Speaking of the reverence toward Kami of Mountain, it started with people's awareness of mountains as an important source of water for rice cultivation.

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Then, people came to regard the mountain itself as a sacred object. This mountain faith prepared preservation of mountain forests but also for conservation of the cycle of the ecosystem, given the rich nutrition to seas through the rivers, and support good inshore fishing.



In ancient times, reverence toward a holy mountain was respect directly to the mountain itself. Nowadays, a compound of buildings, where Kami spirit dwell, is worshipped by performing Matsuri – a festival to offer to the buildings.

Matsuri Festivals for Nature

There are many kinds of Matsuri performed in each area. Large or small, these Matsuri are mostly based on the most important festivals each year are the spring festival to pray for a rich harvest, and the autumn

festival to offer thanks for the successful harvest. People of each locality have been carrying out these festivals since ancient times.

In this sense, it can be said that Shinto consists of reverence and gratitude to the land, its nature, and the life that these natural elements give to human beings. With the reverence of Kami, Shinto spontaneously developed through the way of life of the ancient Japanese. It has neither written dogma nor a teaching book, but people revere numerous deities who are figuratively described as “8 million different deities.” A deity with a female form, Amaterasu Ohmikami, is revered most highly among them, but the idea of one absolute god or a hierarchy among numerous Kami has never existed, and still does not. Yet, each Kami has an individual character to which people offer their worship, believing in that as the virtue of each Kami.



Suggestions from Shinto



Shinto regards the land and its environment as *chi* (spirit). Shinto sees nature as the divinity itself. These days, we speak of “Be gentle to nature” or “Be gentle to the earth.” But these expressions are the fault of putting the cart before the horse. We feel that nature seems that humans can dominate nature as the master of nature, using technical-scientific means. But Kami, the life of all things is deeply connected to them. To appreciate the sacredness of life and an appreciation for life given

From ancient times, Japanese people have faced nature with awe and appreciation. And they used to have a sense of *given to the human as a gift of nature to its origin*.

(1603–1867) this circulation system of Japanese society functioned very well. After that, with the development of modernization, the level of Japanese life was elevated in material terms, and now people enjoy lives free of want.

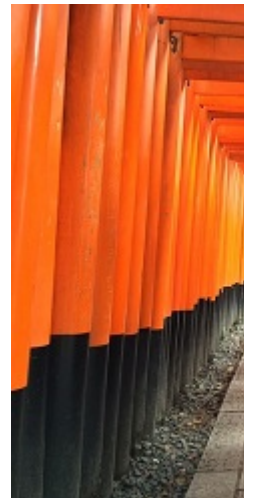
But in fact, the Japanese spirituality inherited from the ancient ancestors has been gradually lost or has become less conscious. It might not be an exaggeration if we said that not only environmental problems but also social problems in society have been caused by lack of the awe, reverence, and appreciation for nature that ancient people had.

In Conclusion

Environmental issues, after all, depend on our self-awareness of the problems and our determination to solve them. We often say that things look different depending upon one's viewpoint.

So, Shinto suggests that we should shift our point of view and look at our environment with the spirit of “reverence and gratitude,” that is, with the spirit of parental care for children or with the spirit of brotherhood. And if we can extend this spirit to our neighbors, to our society members, to our country members, to peoples of the world, and to nature, too, transcending differences of thought, ethics, and religion, then this spirit will serve to foster criteria and morals indispensable for keeping our human life healthy.

This statement was prepared by the Jinja Honcho, the representative body of all Shinto Shrines in Japan. It was printed, along with Statements from ten other faiths, in [Faith in Conservation](#) by Martin Palmer with Victoria Finlay, published by the World Bank in 2003.



The brief statement can be found [here](#)

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