

FLORIN CHERMAN

THE QUEST FOR PERPETUAL PEACE IN NARUTO: SHIPPÛDEN

Florin Cherman

Babes-Bolyai University, Faculty of History and Philosophy, Doctoral School of
Philosophy, Cluj, Romania

Email: florincherman666@gmail.com

Abstract: The aim of the following paper is to offer an interpretation for the anime *Naruto: Shippûden*. I will argue that the main philosophical idea of the series is the search of a sustainable project of bringing about and maintaining peace. There are several failed projects of it, and one feasible – namely *Naruto's*. The first, that are characteristic mainly to anime villains, are grounded on asymmetric relation, and inevitability of war, that makes them similar to dictatorships. The viable one is based on the idea of acknowledgement, that itself relies on the sameness, togetherness that are opened up by the acknowledgement of pain. The central above-mentioned concept can be seen in the light of Hegel's movement of recognition. In this regard, I will argue that among similarities, the movement of acknowledgment, unlike that of recognition, doesn't involve the dialectic of asymmetrical relation.

Keywords: anime, peace, Hegelianism, acknowledgement, recognition, togetherness, *Naruto*, pain, loneliness, war, Hobbes.

CĂUTAREA PĂCII ETERNE ÎN NARUTO: SHIPPUDEN

Rezumat: Această lucrare își propune să ofere o interpretare asupra anime-ului Naruto: Shippuden. Voi argumenta că principala idee filosofică, ce persistă de-a lungul episoadelor, este căutarea unui proiect stabil și durabil a instaurării și a menținerii păcii. Se vor descrie mai multe proiecte eșuate și unul singur fezabil – anume cel propus de Naruto. Primele, care sunt caracteristice în principal antagoniștilor, sunt întemeiate pe tipul de relație asimetrică, și inevitabilitatea confruntării, trăsături care le fac similare unor sisteme dictatoriale. Proiectul viabil este bazat pe ideea recunoașterii, care la rândul său se stabilește în condițiile asemănării dintre indivizi, și pe faptul acestora de a fi împreună. În acest sens rolul central îl joacă recunoașterea durerii celuilalt. Conceptul central – cel al recunoașterii - poate fi privit prin prisma mișcării recunoașterii din opera lui Hegel. În acest sens, existând asemănări și deosebiri, mișcarea recunoașterii din anime-ul Naruto: Shippuden, este întrucâtva anti-hegeliană, pentru că nu implică cu necesitatea dialectica asimetrică stăpân-sclav, ci realizează recunoașterea prin apel la experiența durerii.

Cuvinte-cheie: Anime, pace eternă, Hegel, Hobbes, recunoaștere, Naruto, durere, singurătate, confruntare.

1. *Naruto: Shippûden* – an anime for children or a philosophical masterpiece?

As true as it is about fairytales and cartoons, animes are not only for children. Like any form of art, this is a medium of passing on some valuable ideas, that will be received by a broad audience which surely will include adults as well as children. Everyone will grasp that what is capable, or interested in grasping: colorful images and animation, noteworthy characters, or philosophical ideas. The anime *Naruto: Shippûden* has this admirable feature of being fascinatingly interesting for any age category. This feature is based on the plurality of interpretations through which the anime can be seen, for it can be seen as a story about a spoiled brat who becomes a worthy warrior – or more precisely: *shinobi*; or as an educational and inspirational story about trying as hard as one is capable of, and no matter what - never giving up.

Among all these interpretations, which are even broader than I mentioned, in this paper I will argue that the main subject of this anime is the philosophical one, which does not exclude other ways of understanding, rather it completes them - the search for a sustainable project of perpetual peace. The idea of looking for and bringing about the state of perpetual peace is present everywhere in the anime: Pain attacked and ruined Naruto's village for the sake of peace; the main life goal of Jiraiya was bringing about peace; the celestial being – Kaguya – confessed that peace is what she wanted; Konan, Yahiko and Nagato founded the original *Akatsuki* organization to stop the wars, help the ones in need, and bring about peace. And the list of examples goes on. This idea finds its most clear and comprehensive form in two dialogues that have legendary warrior Jiraiya in main role.

In his youth, while travelling and seeking his destiny, this mighty warrior met a rogue *shinobi*, and they exchange these sentences: “As long as we are cursed to live in this Ninja World, there will be no peace” - “Then, I'll break that curse! If there is such a thing as peace, I'll

seize it. I'll never give up!", replied Jiraiya. This attitude will become the cornerstone of Naruto's attitude. And it is Naruto with whom Jiraiya has the other dialogue, where he says: "Even I can tell that hatred is spreading. I wanted to do something about it ... but I don't know what ... but I believe ... that someday the day will come when people truly understand one another!! If I can't find the answer, it will be up to you to do it!!"

In its core, the main premise of the whole anime is a Hobbesian one: the state of a total war – *bellum omnium contra omnes*: "From this equality of ability, ariseth equality of hope in the attaining of our Ends. And therefore if any two men desire the same thing, which neverthesse they cannot both enjoy, they become enemies. (...) Whatsoever therefore is consequent to a time of Warre, where every man is Enemy to every man."¹ This state of perpetual war between men and nations is the point of departure starting from which we can talk about some peace-making projects. But before this, I would like to set something of a main framework.

2. Two ways of digging a well

For the interpretation that I will point out here, the best way of understanding the story and the philosophy behind it, is to look at it from the perspective of the story about Indra and Ashura. I will start with this, because this story will set the main frame, and because I will further refer to it.

There are two main ways – two perspectives about peace: the way of Indra and the way of Ashura. Any other "project" of peace can be traced back to these legendary examples.

The story goes that the Sage of Six Paths - „He who shall achieve peace and order"² – had two sons. The older one was strong, powerful, quick to learn and progress, but loveless, too self-centered and always trying to resolve everything by himself. The other in contrast was friendly and helpful, caring and easygoing, but not so strong, not so mighty. The name of the first was Indra, the younger's one name was

Ashura. When the time came the Sage of Six Paths had to name his successor. To decide to whom to entrust the power (*Ninshu*), The Sage sent the brothers on a quest: to go to a certain land „and settle whatever problem has occurred there”.³ The problem was the same, and essentially what was needed, was to dig a well and, by doing it, to restore the peace in the village. Ashura’s labor took time. Being unable to accomplish it by himself, he was helped by his friends and villagers. Together they dug the well, thus saving the village, and bringing about stable and durable peace. Indra did it alone. Using his might, he dug the well, and then left. Afterwards “the villagers fought over water rights and ended up destroying themselves”. The main idea, or rather the main teaching of this story, or legend if you will, was spoken by the Sage of the Six Paths himself: “Happiness obtained with the easy way never lasts long. (...) Hard-earned happiness is difficult to destroy”.⁴

Given that Indra is the progenitor of *Uchiha* clan, and Ashura is the founder of *Senju* clan, we can further talk, without being afraid of being wrong, about two ways of bringing about and maintaining peace. One of them is the way of Ashura – Hashirama – Naruto. This is the way that relies on intersubjectivity and togetherness. This is the hard-earned peace. The other is the way of Indra – Madara – Pain – Sasuke. Not that this way is the easy one, but every one of the characters I mentioned believed and tried to create the state of peace by himself – in other words, to impose peace upon the lands. Another characteristic of this way is clearly seen in opposition with the first: while the first line is as it should be - a straight one, homogenous line, where the successor continues the predecessor’s project, the second line is, as we are said that is characteristic for *Uchiha*, – individualistic one, where each one from the line is “the first man” who is promoting his own way, adding something new, and thinking that the predecessor was wrong, still, and nevertheless fitting the main model set by the above-mentioned archetype.

Therefore, I will speak about the first line as about the same way, but will treat each one of Indra’s line separately, starting with the last.

3. The cycle of hatred. Pain`s project of peace

Pain is the first “peacemaker” confronted by Naruto. Claiming to be the God of Peace, Pain says that his goal is “something even Jiraiya Sensei was unable to achieve. (...), creating peace, and bringing about justice. (...)”.⁵ He says to Naruto: „You and I seek the same thing. We are trying to establish the peace that *Jiraiya Sensei* so desired. You and I are not different at all. We each act according to our own sense of justice.” Pain’s sense of justice is fueled by his philosophy of history, which became widely known as the „*cycle of hatred*”: “We are both ordinary men, driven to seek vengeance under the banner of justice. However, if there is justice in vengeance, then justice will only breed more vengeance. And trigger a *cycle of hatred*. We are living in the middle of such a phenomenon right now. We know what the past has been and we can predict what the future will be. That is history as we know it. So, we cannot help but believe that human beings are incapable of understanding each other. The world of *shinobi* is ruled by hatred. How would you confront this hatred in order to create peace?” - he asks at the end of his exposition - “I don’t have an answer to something like that.” is Naruto’s answer. An eye for an eye will leave the entire world blind, as once said one true fighter for peace.

Now let us see the peace-making plan itself: “I formed the *Akatsuki* in order to stop this cycle of hatred. I can put an end to it. For that I need the power of your *Nine-Tails*. I will use the power of every *Tailed Beast* to create a *Tailed Beast Weapon*, many times more potent than the power that destroyed this village. The world will know real pain. The fear instilled by that pain would prevent wars. And the world will be on the road to stability and peace.”⁶

Taking a closer look, we can easily grasp the nature of this plan. Earlier in this dialogue, Pain accused Naruto of replacing the terms, calling revenge - justice. And now we can see that Pain is doing the same thing here, using the term “peace” referring to a state of terror, dictatorship, and tyranny. This project of so-called peace will rely upon the right of the strongest, and the fear of the weak ones. We could believe in the sustainability of this project if it were not for pop

culture, that taught all of us one valuable lesson. What I am speaking about is Jedi Master Qui-Gon Jinn's words of wisdom: "There is always a bigger fish."⁷ A project of peace based upon the power of one will last exactly the time needed for the most upset one to prepare him/ or herself to take over.

4. Madara's understanding of true peace

The in-shadow mastermind behind the above-mentioned plan, and the next peacemaker encountered is Madara. More than a stereotypical villain, his points of departure were good: "in the beginning, both Hashirama and I had the same goals. And we worked together. We tried to change the *shinobi* world that sent out barely grown children out to war. The two of us created the *shinobi* village. However, that does not result in true peace. People cannot show each other their true feelings. Fear, suspicion, and resentment never subside. (...) And what happened because of it? The fighting between *shinobi* hasn't stopped. Rather than ceasing, establishing *shinobi* villages led to an increase in their military build-up, which resulted in battles that turned into Great Wars with countless lives lost."⁸ In modern terms, establishing a multi-national system of sovereign states failed to bring about a peaceful outcome. As was cited from Hobbes, where there are more equals, with equal claims, the war of everyone against everyone is inevitable. This *Shinobi System* led to four Great Wars. The analogy with contemporary history is so obvious that it needs not to be underlined.

When that project failed, and Madara was deceived by what he saw in humanity, he teaches Obito this: "in this world, wherever there is light, there are always shadows. As long as there is a concept of victors, the vanquished will also exist. The selfish desire for peace gives rise to war. And hatred is born in order to protect love. These are all nexuses, causal relationships that cannot be separated. Normally, that is. (...) For this reality, truly is hell."⁹ One of Madara's subordinates continues this idea explaining the plan of bringing about

true peace: “He (Madara)’s talking about discarding all the bad things in the real world, and escaping inside a dream that’s full of good things!”¹⁰

Later, Madara openly says this: “We’ll use this *genjutsu* to create the ideal world”¹¹, where *genjutsu*, as we know, stands for illusion or hypnosis. In practical terms the plan is to imprison every human being and put them to sleep, connecting them all to a Great Tree. For those prisoners, he will create a “dream”, that is an illusion, a simulated reality which he himself will govern, and so “everyone inside the Divine Tree, each of them, dreaming their own idyllic dream”¹². Contemporary culture knows this plan all too well because a similar thing was shown in Wachowskis' *Matrix*.¹³

We can now see the characteristics of the Ingra pattern both in the case of Pain and Madara: the strongest one makes the hardest move only by himself and does what he believes is the right thing to do, with no one else involved because no one else matters. Western Pop culture has its own example of this kind of peace-maker, that considers himself a hero, moreover a merciful one, while being seen as a villain in the eyes of others. I am talking about Marvell’s Thanos, who wanted to erase half of the population of the Universe, under the banner of “the hardest choices require the strongest wills.”¹⁴

5. Sasuke`s Itachi way

Long and thorny is the storyline of this character. Being almost a noire-like character, an avenger, almost becoming a full-fledged villain, in the end he gets to fight to enforce his own project of eternal peace: “I want to destroy and rebuild a village no longer shrouded in darkness. I will reform the shinobi world.”¹⁵ In the final ark, he says that he intends to become the *hokage*, and to be one, in his understanding, means “revolution”, precisely to slaughter all the “kings” (the Five *Kage*) and get rid of the mightiest weapons (the Tailed Beasts), finally proclaiming himself the Emperor of Hate.

When it comes to Sasuke, his strategy of being *hokage* and bringing peace consists of being for the whole world that what his brother Itachi was for the *Konohagakure*: “Suffering bitter experiences, living in darkness as a criminal and traitor against *Land* and *Village*, he was a shinobi who tool on all hatred and protected the *Land* and the *Village* from the shadows. I feel he was the true *hokage*.”¹⁶ After these words about his brother, he came up with his own definition of *hokage*: “It is not the one who is acknowledged by all, but the one who accepts all the hatred that is worthy of that title”.

And then he came up with this strategy “I alone can bear the weight of all the hatred now. And I alone will deal with everything personally.” Exactly like Indra he wants to dig the well all alone, all by his own might, “severing all bonds and being alone”, but unlike him, never leave, rather stay and be there, being the common enemy for everyone forever, so the nations forever have a common goal, a focal point of all the hatred. Almost like Ouranos that was bearing the weight of the skies on his shoulders, Sasuke wants to “concentrate all hatred upon myself and bring together every single village under my control. Hatred inside darkness cannot be eliminated.”

Knowing this, and having in mind previous examples, let us draw some sum-up lines. What is common for all these interpretations of bringing about peace is that all of them are based upon the inevitability of battle. This nature of human history is so strong that war itself is seen as a way of stopping all future wars. Another characteristic is the use of the right of the mightiest.

6. Ashura – Hashirama – Naruto: once again - pain and peace

As I mentioned above, the Ashura way of peace is a “hard” one. In describing this, it is essential to take a closer look at Naruto. But before this we must not overlook Hashirama Senju. Like Ashura, Hashirama was weaker than Madara, but, or rather because of this, he relied on his friends and comrades. Knowing the hardships of war, of fathers burring their sons, brothers getting killed, children being

murdered, Hashirama's project of peace was creating the village – *Konohagakure* – where the various clans will put together their effort to maintain above-mentioned peace, where children will not have any more to fight and die, but instead get education, and being adults, bring their own impact on peaceful society. In other words, “a framework created to stop the slaughter of clans and children; a framework that was supposed to lead to peace.”¹⁷ As easy as it sounds, as hard it is to make it real. Peace became weaker, and the enemies of peace stronger. As I mentioned above, the result of all of this were many great wars. In this war-torn world we meet Naruto.

First things first, what does Naruto want and why? Without any need for exact reference, it is well known that Naruto wants to become and eventually surpass the *hokage*, making everyone in the village acknowledge him. This idea of acknowledgement is the most important one, for it plays a key role in relationships between individuals, as it is shown in the anime. When Gaara asks Naruto: “Why do you go so far for others?” - he answers: “Because they are my precious friends who saved me from that hell, of being alone, and who acknowledged my existence”¹⁸.

This goal of Naruto, to be the *hokage* to be acknowledged suffers a radical turn after the discussion with Itachi. He says to Naruto: “It's never been “The one who becomes Hokage will be acknowledged by everyone”, it's “The one who is acknowledged by everyone, becomes the Hokage”¹⁹. This is how the primacy of value over the very thing is introduced. First comes the quality, and then the distinction, the title, and so on and so forth. This “turn” is very similar to something we can read in Plato's dialogue “Euthyphro”. There we read that Socrates is asking the above-mentioned Athenian: “Then tell me, what do you say the holly is?”²⁰. Socrates hears as a second answer that “what is dear to the gods is holy, and what is not dear to them is unholy”. This triggers another question from Socrates, that, in my opinion operates with the same turn as I mentioned above, for he asks “is the holy loved by the gods because it is holly? Or is it holy because it is loved by the gods”²¹. Of course, the holiness in itself comes before the gods, and stand above them, and likewise, the acknowledgement shall come before anything. There are, or must be, values, qualities that should prevail over things

and titles. This is why, Itachi further says to Naruto: "If you forget others because you now have power, and become arrogant and egotistical, you'll eventually become just like Madara. No matter how powerful you become, do not try to shoulder everything alone. If you do, you will surely fail. (...) Never forget your friends."²²

If we are to describe Naruto's plan of bringing about perpetual, and hard-earned peace, we must speak of acknowledgement. "You are the same as me" - this is the refrain that is repeated over and over again. Feeling the same pain and understanding it is a way of understanding another. You are the same as me because we both share the same suffering - this is how acknowledgement works. This is how suffering, pain, loss, loneliness, all of them become the ties that stick people together, and bring about peace. Naruto says about Sasuke: "He resembles me. Because he has gone through life with the same loneliness and sadness as I have. That guy who continued to fight on solitude for himself, I thought he was strong. But that's not the meaning of true strength. If one fights just for oneself in solitude, one can't become truly strong."²³ And Sasuke himself end up adopting this philosophy by saying: "When I understood your hurt, I finally saw you as a comrade."²⁴

It is noteworthy that the source of this idea for Naruto is his enemy's philosophy. When Naruto and Nagato (who is Pain) meet, the former says: "As my senior, you taught me about pain."²⁵ Although Pain destroyed Naruto's village, killed his master, his sensei, and his friends Naruto was able to see the truth in his enemy's words. He integrated Pain's philosophy of pain in his own *weltanschauung*. What the anime says here is something so mature that it is impossible to overestimate. It is saying that the enemy can be right about something. That there can be some truth in the enemy's vision. Even after all the destruction and pain that Pain has caused to Village, Naruto is nevertheless willing to discuss and to confirm something about him: will he be able not to kill. And Naruto was able. Complete annihilation of the enemy takes different scenario here: Naruto doesn't kill the enemy; he kills the enemy inside the person in front of him. He kills the enemy and saves the life of a person, thus completely nullifying his foe. He kills that part of the human being that made him to be an

enemy of mankind. Later in the series Nagato's friend, Yahiko said this: "One can only reach the true world after knowing another's pain and shedding tears alongside them."²⁶ As much emphasis as we find about pain, we also find about bonding.

Gaara and Sai are two examples of characters closed to the world of relations, to the complexity of bonds. And this is what they learn from Naruto. After knowing, and fighting Naruto Gaara says: "now there's something I understand about the bonds he went so far to tell me about."²⁷ This whole idea of creating bonds and togetherness is a red thread that crosses the whole anime. While Naruto fights Sasuke because "It's a special bond I was finally able to make"²⁸, Sasuke does the same thing "to sever all the bonds", and fails, understanding that the opposite is the right way. This philosophy is very similar to the Revelation of Sonmi-451 from the movie *Cloud Atlas*: „To be is to be perceived, and so to know thyself is only possible through the eyes of the other. The nature of our immortal lives is in the consequences of our words and deeds, that go on and are pushing themselves throughout all time. Our lives are not our own. From womb to tomb, we are bound to others, past and present, and by each crime and every kindness, we birth our future."²⁹ This is what Martin Buber's philosophy is about: "I become through my relation to the Thou: as I become I, I say Thou. All real living is meeting."³⁰ The absence of bonding is what made Gaara become a monster, a beast that lives to kill. In opposite, the complex ties and bonds of relations: with friends, teachers, comrades, made Naruto who he is.

7. Eternal fight without dialectic. From fight to acknowledgement.

This concept of acknowledgement that I've described above is similar to Hegel's concept of recognition. I am well aware of the problems and limits that appear in comparing an anime with one of the most complex philosophies, but the similarity is hard to ignore. As much as Naruto needs acknowledgement to feel himself real and to

become a perceived existence, in a similar way the self-consciousness needs recognition from another self-consciousness, because, as Hegel says is can exist “only as a recognized being.”³¹ In this final section I will try to apply Hegel’s scheme of recognition to *Naruto*.

According to *Phenomenology of Spirit*, it all begins when “For self-consciousness, there is another self-consciousness; self-consciousness is outside of itself.”³², in other words it can be translated into: when the two meet. Subsequently, because each wants from the other the same thing – namely recognition, “the relation of both self-consciousnesses is thus determined in such a way that it is through a life and death struggle that each proves its worth to itself, and that both prove their worth to each other”³³. I’m proposing that the final battle between Naruto and Sasuke is similar to a certain extent. Likewise, there are two consciousnesses, each of them wanting to find oneself in the other; to understand oneself in and through the other. Both of them are too powerful to give up so they engage in a fight for acknowledgment, even if one of them doesn’t realize that this is exactly what they are fighting for, as the final shows. This is a battle for life and death. One fights to be a kind of master: more like a threat, object of hate, nevertheless ruling the word of those who will acknowledge him as this king of master.

According to Hegel’s scenario “each thus aims at the death of the other”³⁴, and this fits only halfway with the battle between Naruto and Sasuke, because only one of them fights to kill the other, while this other wasn’t fighting for his live, for he was ready to die, rather he was fighting not to let his friend commit this crime of killing. Here it seems that the similarity between Naruto and *Phenomenology of Spirit* ends. And this is legitimate, because, I would say that only Sasuke’s vision is Hegelian – namely, where there are two, they must fight, and when they fight, one shall stand and the other shall fall. The first gets glory, while the second loses. In the meantime, Naruto’s scenario is anti-Hegelian: The struggle for life and death, does not lead to master-slave dialectic, and so the scheme of thesis against antithesis is never engaged (hence, anti-Hegelian). Rather than that, reciprocal acknowledgement is possible through acknowledgment of pain: we are the same because we know the same pain. Naruto is here in

opposition with *Phenomenology of Spirit*: while he does engage in a fight, he doesn't seek to annihilate, but rather to integrate the other; while the second scenario states as a result asymmetrical relation, the former seeks equality and sameness. Without unleashing in the dialectic of the falling and standing, there is an acknowledgment of pains. As we know this fight ends with these lines: "I admit it I've lost. Hey Naruto, I just acknowledged you" - "You idiot! This fight isn't about winning or losing! It's about punching a sulking friend to make him snap out of it!", says Naruto.

8. *Naruto: Shippûden* – an anime for children or a philosophical masterpiece: final word.

Cartoon for kids or a treaty on peace? I think both. With colorful images and action, with an interesting plot, and charismatic and impossible-not-to-fall-in-love-with Naruto, this anime is 500 episodes worth entertainment for kids and young adults. But it is far from being just this. With all the hidden references to World Wars, Atomic weapons usage and proliferation, and most of all, with those valuable ideas that I tried to emphasize in this paper, this anime rightfully deserves all the praise it gets.

What is the way of bringing about and maintaining peace, then? The answer is the hard way. One total war will not be able to stop all the wars, so the answer is on the opposite side. Understanding and acknowledgement, being together, and underline that what makes us the same. We share the same experience, we know each other's pain, we've been lonely and we know how this feels. If there is something like peace, we must seize it and what's most important, we are never to give up, because that is our Ninja Way!

Notes:

- ¹ Thomas Hobbes, 2017, “Leviathan”, in Deborah Baumgold (ed.), *Three-text edition of Thomas Hobbes's political theory: The elements of law, De cive, and Leviathan*, (New York: Cambridge University Press), 135 - 138
- ² Hayato Date, et all., 2007 – 2017, *Naruto Shippūden*, Pierrot, ep. 420.
- ³ *Ibidem*, ep. 466.
- ⁴ *Ibidem*, ep. 468.
- ⁵ For this and following quotes, *Ibidem*, ep. 165.
- ⁶ *Ibidem*, ep.165.
- ⁷ George Lucas, 1999, *Star Wars: Episode I - The Phantom Menace*, Lucasfilm Ltd.
- ⁸ Hayato Date, et all., 2007 – 2017, *Naruto Shippūden*, Pierrot, ep. 458.
- ⁹ *Ibidem*, ep. 344.
- ¹⁰ *Ibidem*.
- ¹¹ *Ibidem*, ep. 346.
- ¹² *Ibidem*, ep. 458.
- ¹³ The Wachowskis, 1999, *The Matrix*, Warner Bros.
- ¹⁴ Anthony Russo, Joe Russo, 2018, *Avengers: Infinity War*, Marvel Studios.
- ¹⁵ Hayato Date, et all., 2007 – 2017, *Naruto Shippūden*, Pierrot. Ep. 475.
- ¹⁶ Hayato Date, et all., 2007 – 2017, *Naruto Shippūden*, Pierrot, ep. 476, for this and next references.
- ¹⁷ *Ibidem*, ep. 476.
- ¹⁸ *Ibidem*, ep. 388.
- ¹⁹ *Ibidem*, ep. 299.
- ²⁰ For all the quotes related to Plato's Euthyphro, see Plato, 1989, “Euthyphro”. In R. Allen (ed.) *The Dialogues of Plato: Euthyphro, Apology, Crito, Meno, Gorgias, Menexenus*, (London: Yale University Press), pp. 41-54.
- ²¹ *Ibidem*, p. 50, fragment 10a
- ²² Hayato Date, et all., 2007 – 2017, *Naruto Shippūden*, Pierrot, ep. 299.
- ²³ *Ibidem*, ep. 388.
- ²⁴ *Ibidem*, ep. 388.
- ²⁵ *Ibidem*, ep. 298.
- ²⁶ *Ibidem*, ep. 346.
- ²⁷ *Ibidem*, ep. 11.
- ²⁸ *Ibidem*, ep. 48.
- ²⁹ Lana Wachowski, Tom Tykwer, 2012, *Cloud Atlas*, Cloud Atlas Production.
- ³⁰ Martin Buber, 1937, *I and Thou*, (Edinburgh: T.&T. Clark), p. 11.

³¹ Hegel Georg W.F., 2017, *The Phenomenology of Spirit* (New York: Cambridge University Press), p. 109.

³² *Ibidem*, p. 109.

³³ *Ibidem*, p. 111.

³⁴ *Ibidem*, p. 111.

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