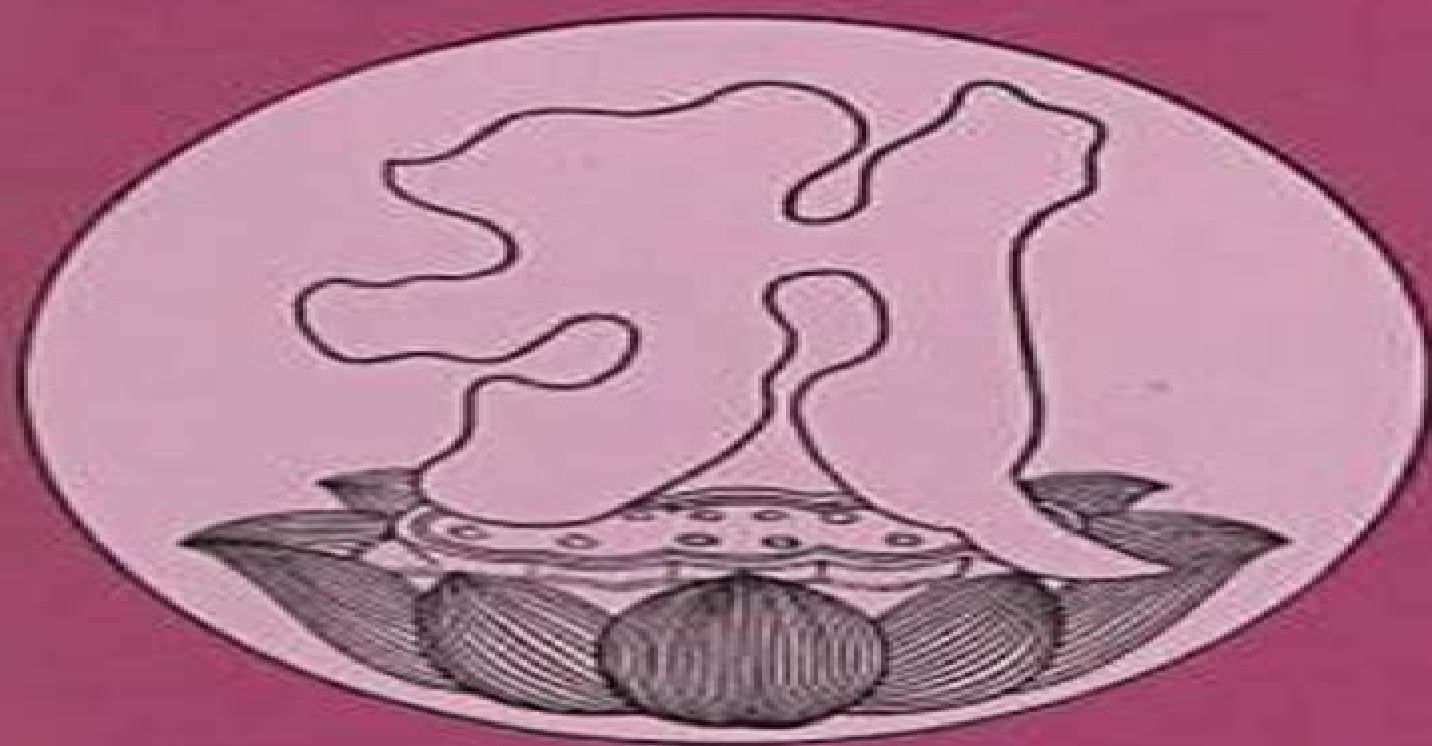


# *Re-Visioning "Kamakura" Buddhism*



EDITED BY  
**Richard K. Payne**

KURODA INSTITUTE  
STUDIES IN EAST ASIAN BUDDHISM II

# Re Visioning Kamakura Buddhism

**Stuart H. Young**



## **Re Visioning Kamakura Buddhism:**

**Re-Visioning 'Kamakura' Buddhism** Richard K. Payne, 1998-05-01 The essays in this collection are an interdisciplinary examination of various aspects of Buddhism during the Kamakura era including religious practice literature and institutional history They work toward a synchronic historiography and thus provide a broader understanding and appreciation of the complexity and richness of Buddhism during the Kamakura era and of Japanese Buddhism as a whole Contributors Richard K Payne James C Dobbins George S Tanabe Mark T Unno Jacqueline I Stone Robert E Morrell James H Foard **Re-visioning**

**"Kamakura" Buddhism** Richard Karl Payne, 1998 This collection of essays forms an historiographical examination of various aspects of Japanese Buddhism during the Kamakura era Aspects such as religious practice literature and institutional history help to illustrate the complexity and richness of Buddhism during this era and as a whole **Methods in Buddhist**

**Studies** Scott A. Mitchell, Natalie Fisk Quli, 2019-06-27 Both a demonstration of and critical self reflection on method this book explores how methodologies shape our understanding of the diversity of Buddhist traditions in the past and the present International contributors from the West and Asia explore case studies and reflect on methods in the study of Buddhism united in their debt to Richard K Payne the influential Buddhist studies scholar Methods in Buddhist Studies features new translations of Buddhist works as well as ethnographic studies on contemporary Buddhism in the United States and China Topics discussed include Buddhist practices in relation to food material culture and imperial rituals the development of modern Buddhist universities the construction of the canon from the perspective of history textual analysis and ritual studies and the ethical obligations of scholars toward the subject of Buddhism itself Chapters are drawn from Payne s students and his colleagues demonstrating the breadth of his intellectual interests Payne s scholarship has left a remarkable impact on the field making this volume essential reading for students and scholars of contemporary Buddhism and Buddhist studies

**Secularizing Buddhism** Sarah Shaw, Kate Crosby, Roger R. Jackson, Gil Fronsdal, 2021-08-03 A timely essay collection on the development and influence of secular expressions of Buddhism in the West and beyond How do secular values impact Buddhism in the modern world What versions of Buddhism are being transmitted to the West Is it possible to know whether an interpretation of the Buddha s words is correct In this new essay collection opposing ideas that often define Buddhist communities secular versus religious modern versus traditional Western versus Eastern are unpacked and critically examined These reflections by contemporary scholars and practitioners reveal the dynamic process of reinterpreting and reimagining Buddhism in secular contexts from the mindfulness movement to Buddhist shrine displays in museums to whether rebirth is an essential belief This collection explores a wide range of modern understandings of Buddhism whether it is considered a religion philosophy or lifestyle choice and questions if secular Buddhism is purely a Western invention offering a timely contribution to an ever evolving discussion Contributors include Bhikkhu Bodhi Kate Crosby Gil Fronsdal Kathleen Gregory Funie Hsu Roger R Jackson Charles B Jones David L McMahan Richard K Payne Ron Purser Sarah Shaw

Philippe Turenne and Pamela D Winfield      **Jōkei and Buddhist Devotion in Early Medieval Japan** James L. Ford, 2006-08-24 This is the first book length study in any language of Jōkei 1155-1213 a prominent Buddhist cleric of the Hossō school whose life bridged the momentous transition from Heian 794-1185 to Kamakura 1185-1333 Japan. Kamakura Buddhism has drawn notable scholarly attention largely because it marks the emergence of new schools Pure Land Nichiren and Zen that came to dominate the Buddhist landscape of Japan. Although Jōkei is invariably cited as one of the leading representatives of established Buddhism during the Kamakura period he has been seriously neglected by Western scholars. In this book James L. Ford aims to shed light on this pivotal and long overlooked figure. Ford argues convincingly that Jōkei is an ideal personage through which to peer anew into the socio-religious dynamics of early medieval Japan. Indeed Jōkei is uniquely linked to a number of decisive trends and issues of dispute including the conflict between the established schools and Hōnen's exclusive nenbutsu movement the precept revival movement doctrinal reform efforts the proliferation of prominent reclusive monks tonsure the escalation of fundraising kanjin campaigns and popular propagation and the conspicuous revival of devotion toward Kiyomuni and Maitreya. Jōkei represents a paradigm within established Buddhism that recognized the necessity of accessing other powers through esoteric practices ritual performances and objects of devotion. While Jōkei is best known as a leading critic of Hōnen's exclusive nenbutsu movement and a conservative defender of normative Buddhist principles he was also a progressive reformer in his own right. Far from defending the status quo Jōkei envisioned a more accessible harmonious and monastically upright form of Buddhism. Through a detailed examination of Jōkei's extensive writings and activities Ford challenges many received interpretations of Jōkei's legacy and the transformation of Buddhism in early medieval Japan. This book fills a significant lacuna in Buddhist scholarship.

Max Moerman, 2020-03-23 Although located far from the populated centers of traditional Japan the three Kumano shrines occupied a central position in the Japanese religious landscape. For centuries Kumano was the most visited pilgrimage site in Japan and attracted devotees from across the boundaries of sect Buddhist Daoist Shinto class and gender. It was also a major institutional center commanding networks of affiliated shrines extensive landholdings and its own army and a site of production generating agricultural products and symbolic capital in the form of spiritual values. Kumano was thus both a real place and a utopia a non-place of paradise or enlightenment. It was a location in which cultural ideals about death salvation gender and authority were represented contested and even at times inverted. This book encompasses both the real and the ideal both the historical and the ideological Kumano. It studies Kumano not only as a site of practice a stage for the performance of asceticism and pilgrimage but also as a place of the imagination a topic of literary and artistic representation. Kumano was not unique in combining Buddhism with native traditions for redefining death and its conquest for expressing the relationship between religious and political authority and for articulating the religious position of women. By studying Kumano's particular religious landscape we can better understand the larger common religious landscape of premodern

Japan     *Personal Salvation and Filial Piety*, 2008-02-20 The Bodhisattva Avalokitesvara was a handsome prince when he entered China As Guanyin the bodhisattva was venerated from the eleventh century onward in the shape of a beautiful woman who became a universal savior Throughout the last millennium the female Guanyin has enjoyed wide and fervid veneration throughout East Asia and has appeared as a major character in literature and legend In one tale Guanyin as the princess Miaoshan returns from the dead after being executed by the king her father for refusing to marry The most popular version of this legend is The Precious Scroll of Incense Mountain Xiangshan baojuan a long narrative in prose and verse and a work of considerable literary merit It emphasizes the conflict between father and daughter in the course of which all conventional arguments against a religious lifestyle are paraded and rebutted A lengthy description of Guanyin's visit to the underworld which focuses on the conflict between grace and justice is also included *Personal Salvation and Filial Piety* offers a complete and fully annotated translation of The Precious Scroll based on a nineteenth century edition The translation is preceded by a substantial introduction that discusses the origin of the text and the genre to which it belongs and highlights the similarities and differences between the scroll and female saints lives from medieval Europe There follows a translation of the much shorter Precious Scroll of Good in Talent and Dragon Daughter which provides a humorous account of how Guanyin acquired the three acolytes Sudhana Nagakanya and a white parrot who are often shown surrounding her in popular prints As the first English language translation of major precious scrolls *Personal Salvation and Filial Piety* will appeal to a wide range of readers from scholars of Chinese literature to students of Buddhism Beyond the field of East Asian studies it will interest specialists in comparative religion and literature and feminist theologians Because of its lively and moving narratives the text is suitable for courses on popular Buddhist religiosity particularly female religiosity in Chinese society

**Going Forth** William M. Bodiford, 2005-01-31 In its role as a scriptural charter vinaya has justified widely dissimilar approaches to religious life as Buddhist orders in different times and places have interpreted it in contradictory ways In the resulting tension between scripture and practice certain kinds of ceremonial issues such as those involving lineage seniority initiation purification repentance visualization vows ordination acquire profound social psychological doctrinal and soteriological significance in Buddhism *Going Forth* focuses on these issues over a wide sweep of history from early fifth century China to modern Japan to provide readers with a rich overview of the intersection of doctrinal ritual and institutional concerns in the development of East Asian Buddhist practices Despite the crucial importance of vinaya especially for understanding Buddhism in East Asia very little scholarship in Western languages exists on this fascinating topic The essays presented here written by senior scholars in the field go beyond the timeworn method of relying on prescriptive accounts in the scriptures to describe what imaginary Buddhists must have done or do Rather they address how actual people responded to local social and cultural imperatives by reading scripture in innovative ways to give new life to tradition They place real people practices and institutions at the center of each account revealing both diversity and unity continuity and

transformation in Buddhist customs The result is a well integrated accessible work relevant for Buddhist studies but with wider implications for anyone interested in East Asian cultural heritage Contributors T H Barrett William Bodiford David W Chappell James C Dobbins Daniel A Getz Paul Groner John R McRae Morten Schlatter Nobuyoshi Yamabe Yifa **Ryōgen and Mount Hiei** Paul Groner,2002-01-01 This work focuses on the transformation of the Tendai School from a small and impoverished group of monks in the early ninth century to its emergence as the most powerful and influential school in Japanese Buddhism in the last half of the tenth century **Memory, Music, Manuscripts** Michaela Mross,2022-05-31 K shiki Buddhist ceremonials belong to a shared ritual repertoire of Japanese Buddhism that began with Tendai Pure Land belief in the late tenth century and spread to all Buddhist schools including S t Zen in the thirteenth century In Memory Music Manuscripts Michaela Mross elegantly combines the study of premodern manuscripts and woodblock prints with ethnographic fieldwork to illuminate the historical development of the highly musical k shiki rituals performed by S t Zen clerics She demonstrates how ritual change is often shaped by factors outside the ritual context per se by for example institutional interests evolving biographic images of eminent monks or changes in the cultural memory of a particular lineage Her close study of the fascinating world of k shiki in S t Zen sheds light on Buddhism as a lived religion and the interplay of ritual doctrine literature collective memory material culture and music Mross highlights in particular the sonic dimension in rituals Scholars of Buddhist and ritual studies have largely overlooked the soundscapes of rituals despite the importance of music for many ritual specialists and the close connection between the acquisition of ritual expertise and learning to vocalize sacred texts or play musical instruments Indeed S t clerics strive to perfect their vocal skills and view k shiki and the singing of liturgical texts as vital Zen practices and an expression of buddhahood similar to seated meditation Innovative and groundbreaking Memory Music Manuscripts is the first in depth study of k shiki in Zen Buddhism and the first monograph in English on this influential liturgical genre A companion website featuring video recordings of selected k shiki performances is available at <https://searchworks.stanford.edu/view/dq109wp7548> **Dogen** Steven Heine,2012-02-01 In this groundbreaking collection of essays edited by Steven Heine leading scholars of Buddhism from both sides of the Pacific explore the life and thought of Zen Master Dogen 1200-1253 the founder of the Japanese Soto sect Through both textual and historical analysis the volume shows Dogen in context of the Chinese Chan tradition that influenced him and demonstrates the tremendous lasting impact he had on Buddhist thought and culture in Japan Special attention is given to the Shobogenzo and several of its fascicles which express Dogen's views on such practices and rituals as using supranormal powers jinzu reading the sutras kankin diligent training in zazen meditation shikan taza and the koan realized in everyday life genjokoan Dogen Textual and Historical Studies also analyzes the historical significance of this seminal figure for instance Dogen's methods of appropriating or contrasting with Chan sources as well as how Dogen was understood and examined in later periods including modern times This book is a crucial contribution to the advancement of specialized studies of Dogen as well

as to the Chan Zen school in the context of East Asian religions and their social and historical trends      **Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan** Lori R. Meeks, 2010-04-30 Hokkeji an ancient Nara temple that once stood at the apex of a state convent network established by Queen Consort Komyo 701-760 possesses a history that in some ways is bigger than itself Its development is emblematic of larger patterns in the history of female monasticism in Japan In Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan Lori Meeks explores the revival of Japan's most famous convent an institution that had endured some four hundred years of decline following its establishment With the help of the Ritsu Vinaya revivalist priest Eison 1201-1290 privately professed women who had taken up residence at Hokkeji succeeded in reestablishing a nuns ordination lineage in Japan Meeks considers a broad range of issues surrounding women's engagement with Buddhism during a time when their status within the tradition was undergoing significant change The thirteenth century brought women greater opportunities for ordination and institutional leadership but it also saw the spread of increasingly androcentric Buddhist doctrine Hokkeji explores these contradictions In addition to addressing the socio-cultural-economic and ritual life of the convent Hokkeji examines how women interpreted used and talked past canonical Buddhist doctrines which posited women's bodies as unfit for buddhahood and the salvation of women to be unattainable without the mediation of male priests Texts associated with Hokkeji Meeks argues suggest that nuns there pursued a spiritual life untroubled by the so-called soteriological obstacles of womanhood With little concern for the alleged karmic defilements of their gender the female community at Hokkeji practiced Buddhism in ways resembling male priests they performed regular liturgies offered memorial and other priestly services to local lay believers and promoted their temple as a center for devotional practice What distinguished Hokkeji nuns from their male counterparts was that many of their daily practices focused on the veneration of a female deity their founder Queen Consort Komyo whom they regarded as a manifestation of the bodhisattva Kannon Hokkeji rejects the commonly accepted notion that women simply internalized orthodox Buddhist discourses meant to discourage female practice and offers new perspectives on the religious lives of women in premodern Japan Its attention to the relationship between doctrine and socio-cultural practice produces a fuller view of Buddhism as it was practiced on the ground outside the rarefied world of Buddhist scholasticism      *Language in the Buddhist Tantra of Japan* Richard K. Payne, 2018-08-09 *Language in the Buddhist Tantra of Japan* dismantles the preconception that Buddhism is a religion of mystical silence arguing that language is in fact central to the Buddhist tradition By examining the use of extraordinary language evocations calling on the power of the Buddha in Japanese Buddhist Tantra Richard K. Payne shows that such language was not simply cultural baggage carried by Buddhist practitioners from South to East Asia Rather such language was a key element in the propagation of new forms of belief and practice In contrast to Western approaches to the philosophy of language which are grounded in viewing language as a form of communication this book argues that it is the Indian and East Asian philosophies of language that shed light on the use of language in meditative

and ritual practices in Japan It also illuminates why language was conceived as an effective means of progress on the path from delusion to awakening

Zen Terror in Prewar Japan Brian Victoria, 2020-02-14 Written by a Zen priest this book explodes the myth of Zen Buddhism as a peaceful religion Can Buddhism widely regarded as a religion of peace also contribute to acts of terrorism Through an insider's view of right wing ultranationalism in prewar Japan this powerful book follows a band of Zen Buddhist trained adherents who ardently believed so Brian Victoria himself a Zen priest tells the story of a group of terrorists who were responsible for the assassination of three leading political and economic figures in 1932 Victoria provides a detailed introduction to the religious as well as political significance of the group's terrorist beliefs and acts focusing especially on the life and times of the band's leader Inoue Nissho A deeply troubled youth Inoue became a spy in Manchuria for the Japanese Army in 1909 where he encountered Zen for the first time When he returned to Japan in 1921 he determined to resolve his deep spiritual discontent through meditation practice which culminated in an enlightenment experience that resolved his long term doubts After engaging in post enlightenment training under the guidance of Rinzaï Zen master Yamamoto Gempo Inoue began a program of training the patriotic youth who formed the nucleus of his terrorist band After the assassinations Inoue and his band were sentenced to life imprisonment only to be released just a few years later in 1940 Almost unbelievably Inoue then became the live in confidant of Prime Minister Konoe Fumimaro a position he held through the end of WWII In the postwar era Inoue reinvented himself again as the founder and head of yet another band of ultranationalists known as the National Protection Corps His eventful life came to an end in 1967 Victoria concludes with an assessment of the profound impact of the assassinations which culminated in Japan's transformation into a totalitarian state and set the stage for Pearl Harbor The author also examines the connection of Buddhism to terrorism more broadly considering the implications for today's Islamic related terrorism

The Origins of Buddhist Monastic Codes in China Professor Yifa, 2009-08-18 The Origins of Buddhist Monastic Codes in China contains the first complete translation of China's earliest and most influential monastic code The twelfth century text Chanyuan qinggui Rules of Purity for the Chan Monastery provides a wealth of detail on all aspects of life in public Buddhist monasteries during the Sung 960-1279 Part One consists of Yifa's overview of the development of monastic regulations in Chinese Buddhist history a biography of the text's author and an analysis of the social and cultural context of premodern Chinese Buddhist monasticism Of particular importance are the interconnections made between Chan traditions and the dual heritages of Chinese culture and Indian Buddhist Vinaya Although much of the text's source material is traced directly to the Vinayas and the works of the Vinaya advocate Daoan 312-385 and the L master Daoxuan 596-667 the Chanyuan qinggui includes elements foreign to the original Vinaya texts elements incorporated from Chinese governmental policies and traditional Chinese etiquette Following the translator's overview is a complete translation of the text extensively annotated

The Poetry Demon Jason Protass, 2021-07-31 Chinese Buddhist monks of the Song dynasty 960-1279 called the irresistible urge to compose poetry the



poetry demon In this ambitious study Jason Protass seeks to bridge the fields of Buddhist studies and Chinese literature to examine the place of poetry in the lives of Song monks Although much has been written about verses in the gong'an Japanese tradition very little is known about the large corpora roughly 30 000 extant poems composed by these monastics Protass addresses the oversight by using strategies associated with religious studies literary studies and sociology He weaves together poetry with a wide range of monastic sources and in doing so argues against positing a literary Chan movement that wrote poetry as a path to awakening he instead presents an understanding of monks poetry grounded in the Song discourse of monks themselves The work begins by examining how monks fashioned new genres created their own books and fueled a monastic audience for monks poetry It traces the evolution of gong'an from hymns found in Buddhist scripture to an independent genre for poems associated with Chan masters as living buddhas While Song monastic culture produced a prodigious amount of verse at the same time it promoted prohibitions against monks participation in poetry as a worldly or Confucian art This constructive tension was an animating force The Poetry Demon highlights this and other intersections of Buddhist doctrine with literary sociality and charts productive pathways through numerous materials including collections of Chan recorded sayings monastic rulebooks eminent monk and flame record hagiographies manuscripts of poetry Buddhist encyclopedia primers and sutra commentary Two chapter length case studies illustrate how Song monks participated in two of the most prominent and conservative modes of poetry of the time those of parting and mourning Protass reveals how monks used Chan humor with reference to emptiness to transform acts of separation into Buddhist teachings In another chapter monks in mourning expressed their grief and dharma through poetry The Poetry Demon impressively uncovers new and creative ways to study Chinese Buddhist monks poetry while contributing to the broader study of Chinese religion and literature

**Conceiving the Indian Buddhist Patriarchs in China** Stuart H. Young, 2015-02-28 A vagho a N g rjuna and ryadeva are among the most celebrated Indian patriarchs in Asian Buddhist traditions and modern Buddhist studies scholarship Scholars agree that all three lived in first to third century C E India so most studies have focused on locating them in ancient Indian history religion or society To this end they have used all available accounts of the Indian patriarchs lives in Sanskrit Tibetan various Central Asian languages and Chinese produced over more than a millennium and viewed them as bearing exclusively on ancient India Of these sources medieval Chinese hagiographies are by far the earliest and most abundant Conceiving the Indian Buddhist Patriarchs in China is the first attempt to situate the medieval Chinese hagiographies of A vagho a N g rjuna and ryadeva in the context of Chinese religion culture and society of the time It examines these sources not as windows into ancient Indian history but as valuable records of medieval Chinese efforts to define models of Buddhist sanctity It explores broader questions concerning Chinese conceptions of ancient Indian Buddhism and concerns about being Buddhist in latter day China By propagating the tales and texts of A vagho a N g rjuna and ryadeva leaders of the Chinese sangha sought to demonstrate that the means and media of Indian Buddhist enlightenment were readily available in China

and that local Chinese adepts could thereby rise to the ranks of the most exalted Buddhist saints across the Sino Indian divide Chinese authors also aimed to merge their own kingdom with the Buddhist heartland by demonstrating congruency between Indian and Chinese ideals of spiritual attainment This volume shows for the first time how Chinese Buddhists adduced the patriarchs as evidence that Buddhist masters from ancient India had instantiated the same ideals practices and powers expected of all Chinese holy beings and that the expressly foreign religion of Buddhism was thus the best means to sainthood and salvation for latter day China Rich in information and details about the inner world of medieval Chinese Buddhists *Conceiving the Indian Buddhist Patriarchs in China* will be welcomed by scholars and students in the fields of Buddhist studies religious studies and China studies *Patrons and Patriarchs* Benjamin Brose, 2015-08-31 *Patrons and Patriarchs* breaks new ground in the study of clergy court relations during the tumultuous period that spanned the collapse of the Tang dynasty 618 907 and the consolidation of the Northern Song 960 1127 This era known as the Five Dynasties and Ten Kingdoms has typically been characterized as a time of debilitating violence and instability but it also brought increased economic prosperity regional development and political autonomy to southern territories The book describes how the formation of new states in southeastern China elevated local Buddhist traditions and moved Chan Zen monks from the margins to the center of Chinese society Drawing on biographies inscriptions private histories and government records it argues that the shift in imperial patronage from a diverse array of Buddhist clerics to members of specific Chan lineages was driven by political social and geographical reorientations set in motion by the collapse of the Tang dynasty and the consolidation of regional powers during the Five Dynasties and Ten Kingdoms As monastic communities representing diverse arrays of thought practice and pedagogy allied with rival political factions the outcome of power struggles determined which clerical networks assumed positions of power and which doctrines were enshrined as orthodoxy Rather than view the ascent of Chan monks and their traditions as instances of intellectual hegemony this book focuses on the larger sociopolitical processes that lifted members of Chan lineages onto the imperial stage Against the historical backdrop of the tenth century *Patrons and Patriarchs* explores the nature and function of Chan lineage systems the relationships between monastic and lay families and the place of patronage in establishing identity and authority in monastic movements **The Making of a Savior Bodhisattva** Shi Zhiru, 2007-08-14 In modern Chinese Buddhism Dizang is especially popular as the sovereign of the underworld Often represented as a monk wearing a royal crown Dizang helps the deceased faithful navigate the complex underworld bureaucracy avert the punitive terrors of hell and arrive at the happy realm of rebirth The author is concerned with the formative period of this important Buddhist deity before his underworldly aspect eclipses his connections to other religious expressions and at a time when the art mythology practices and texts of his cult were still replete with possibilities She begins by problematizing the reigning model of Dizang one that proposes an evolution of gradual sinicization and increasing vulgarization of a relatively unknown Indian bodhisattva Ksitigarbha into a Chinese deity of the underworld Such

a model the author argues obscures the many faceted personality and iconography of Dizang Rejecting it she deploys a broad array of materials art epigraphy ritual texts scripture and narrative literature to recomplexify Dizang and restore as much as possible from the fragmented historical sources what this figure meant to Chinese Buddhists from the sixth to tenth centuries Rather than privilege any one genre of evidence the author treats both material artifacts and literary works canonical and noncanonical sources Adopting an archaeological approach she excavates motifs from and finds resonances across disparate genres to paint a vibrant detailed picture of the medieval Dizang cult Through her analysis the cult far from being an isolated phenomenon is revealed as integrally woven into the entire fabric of Chinese Buddhism functioning as a kaleidoscopic lens encompassing a multivalent religio cultural assimilation that resists the usual bifurcation of doctrine and practice or elite and popular religion *The Making of a Savior Bodhisattva* presents a fascinating wealth of material on the personality iconography and lore associated with the medieval Dizang It elucidates the complex cultural religious and social forces shaping the florescence of this savior cult in Tang China while simultaneously addressing several broader theoretical issues that have preoccupied the field Zhiru not only questions the use of sinicization as a lens through which to view Chinese Buddhist history she also brings both canonical and noncanonical literature into dialogue with a body of archaeological remains that has been ignored in the study of East Asian Buddhism

Approaching the Land of Bliss Richard Karl Payne, Kenneth Kazuo Tanaka, 2004-01-01 The discourse of Buddhist studies has traditionally been structured around texts and nations the transmission of Buddhism from India to China to Japan And yet it is doubtful that these categories reflect in any significant way the organizing themes familiar to most Buddhists It could be argued that cultic practices associated with particular buddhas and bodhisattvas are more representative of the way Buddhists conceive of their relation to tradition This volume aims to explore this aspect of Buddhism by focusing on one of its most important cults that of the Buddha Amitabha *Approaching the Land of Bliss* is a rich collection of studies of texts and ritual practices devoted to Amitabha ranging from Tibet to Japan and from early medieval times to the present

## **Re Visioning Kamakura Buddhism** Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become much more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Re Visioning Kamakura Buddhism**," compiled by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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### **Re Visioning Kamakura Buddhism Introduction**

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