



# Shaji Sankei Mandara Temple And Shrine Pilgrimage Mandala In Japanese

**Rosina Ehmann**



## **Shaji Sankei Mandara Temple And Shrine Pilgrimage Mandala In Japanese:**

Japanese Mandalas Elizabeth ten Grotenhuis, 1998-11-01 The first broad study of Japanese mandalas to appear in a Western language this volume interprets mandalas as sanctified realms where identification between the human and the sacred occurs The author investigates eighth to seventeenth century paintings from three traditions Esoteric Buddhism Pure Land Buddhism and the kami worshipping Shinto tradition It is generally recognized that many of these mandalas are connected with texts and images from India and the Himalayas A pioneering theme of this study is that in addition to the South Asian connections certain paradigmatic Japanese mandalas reflect pre Buddhist Chinese concepts including geographical concepts In convincing and lucid prose ten Grotenhuis chronicles an intermingling of visual doctrinal ritual and literary elements in these mandalas that has come to be seen as characteristic of the Japanese religious tradition as a whole This beautifully illustrated work begins in the first millennium B C E in China with an introduction to the Book of Documents and ends in present day Japan at the sacred site of Kumano Ten Grotenhuis focuses on the Diamond and Womb World mandalas of Esoteric Buddhist tradition on the Taima mandala and other related mandalas from the Pure Land Buddhist tradition and on mandalas associated with the kami worshipping sites of Kasuga and Kumano She identifies specific sacred places in Japan with sacred places in India and with Buddhist cosmic diagrams Through these identifications the realm of the buddhas is identified with the realms of the kami and of human beings and Japanese geographical areas are identified with Buddhist sacred geography Explaining why certain fundamental Japanese mandalas look the way they do and how certain visual forms came to embody the sacred ten Grotenhuis presents works that show a complex mixture of Indian Buddhist elements pre Buddhist Chinese elements Chinese Buddhist elements and indigenous Japanese elements Localizing Paradise D. 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     *Faith in Mount Fuji* Janine Anderson Sawada, 2021-12-31 Even a fleeting glimpse of Mount Fuji's snow capped peak emerging from the clouds in the distance evokes the reverence it has commanded in Japan from ancient times Long considered sacred during the medieval era the mountain evolved from a venue for solitary ascetics into a well regulated pilgrimage site With the onset of the Tokugawa period the nature of devotion to Mount Fuji underwent a dramatic change Working people from nearby Edo now Tokyo began climbing the mountain in increasing numbers and worshipping its deity on their own terms leading to a widespread network of devotional associations known as Fujik In *Faith in Mount Fuji* Janine Sawada asserts that the rise of the Fuji movement epitomizes a broad transformation in popular religion that took place in early modern Japan Drawing on existing practices and values artisans and merchants generated new forms of religious life outside the confines of the sectarian establishment Sawada highlights the importance of independent thinking in these grassroots phenomena making a compelling case that the new Fuji devotees carved out enclaves for subtle opposition to the status quo within the restrictive parameters of the Tokugawa order The founding members effectively reinterpreted materials such as pilgrimage maps talismans and prayer formulae laying the groundwork for the articulation of a set of remarkable teachings by Jikigy Miroku 1671-1733 an oil peddler who became one of the group's leading ascetic practitioners His writings fostered a vision of Mount Fuji as a compassionate parental deity who mandated a new world of economic justice and fairness in social and gender relations The book concludes with a thought provoking assessment of Jikigy's suicide on the mountain as an act of commitment to world salvation that drew on established ascetic practice even as it conveyed political dissent *Faith in Mount Fuji* is a pioneering work that contains a wealth of in depth analysis and original interpretation It will open up new avenues of discussion among students of Japanese religions and intellectual history and supply rich food for thought to readers interested in global perspectives on issues of religion and society ritual culture new religions and asceticism     *Japanese Journal of Religious Studies* ,2006     *Japanese Mandalas* Elizabeth ten Grotenhuis, 1998-11-01 The first broad study of Japanese mandalas to appear in a Western language this volume interprets mandalas as sanctified realms where identification between the human and the sacred occurs The author investigates eighth to seventeenth century paintings from three traditions Esoteric Buddhism Pure Land Buddhism and the kami worshipping Shinto tradition It is generally recognized that many of these mandalas are connected with texts and images from India and the Himalayas A pioneering theme of this study is that in addition to the South Asian connections certain paradigmatic Japanese mandalas reflect pre Buddhist Chinese concepts including geographical concepts In convincing and lucid prose ten Grotenhuis chronicles an intermingling of visual doctrinal ritual and literary elements in these mandalas that has come to be seen as characteristic of the Japanese religious tradition as a whole This beautifully illustrated work begins in the first millennium B C E in China with an introduction to the Book of Documents and ends in present day Japan at the sacred site of Kumano Ten Grotenhuis focuses on the Diamond and Womb World mandalas of Esoteric Buddhist tradition on the Taima mandala and

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## **Shaji Sankei Mandara Temple And Shrine Pilgrimage Mandala In Japanese** 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 more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Shaji Sankei Mandara Temple And Shrine Pilgrimage Mandala In Japanese**," written 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 will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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