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A discussion of the Buddhist discourse of nonsentients, or the idea of plants and inanimate objects becoming buddhas, from the perspective of an intellectual history, with an explanation of the ideological and economic reasons behind the doctrines' introduction.

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Kyoto: Kyoto: Italian School of East Asian Studies (Occasional Papers 9), 2001. Kyoto: Kyoto: Italian School of East Asian Studies (Occasional Papers 9), 2001.

Fabio Rambelli – Religious Studies, UC Santa Barbara

–Buddhist Republican Thought and Institutions in Japan: Preliminary Considerations,– in Japanese Studies Around the World 2008, Special Issue –Scholars of Buddhism in Japan: Buddhist Studies in the 21st Century.– Kyoto: International Research Center for Japanese Studies, (March 2009), pp. 127-153.

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achieve the same effect in their present life.³ In an indirect fashion, at least, the possibility of a manifest way of becoming a buddha was perhaps related to the production of relics, full-size statues, and even mummies of past masters.

Lecture 5 A Semiotic Soteriology - University of Toronto

Vegetal Buddhas: Ideological Effects of Japanese Buddhist Doctrines on the Salvation of Inanimate Beings. Kyoto: Italian School of East Asian Studies. Kyoto: Italian School of East Asian Studies. –Buddha’s Wrath: Esoteric Buddhism and the Theology of Divine Punishment–, Japanese Religions.

Fabio Rambelli | Semioticon

The term is often used in contexts that emphasize the universal Buddhahood, potential or actual, of all beings, even plants (see Rambelli, 2001 Rambelli F 2001 Vegetal Buddhas: ideological effects of Buddhist doctrines on the salvation of inanimate beings Kyoto: Italian School of East Asian Studies [Google Scholar], for an innovative treatment of Japanese doctrines of plant Buddhahood). In ...

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