focus on varied de-memorization/de-enshrinement attempts (i.e., having names removed from the enshrinement register). Finally, Chapter 6 elaborates on the recent re-appropriation of (revisionist) war memory representation, delineating the case of Yūshūkan 遊就館, the war/military museum affiliated with Yasukuni Shrine.

Lukas Pokorny
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This volume at the intersection of Buddhist studies, religious studies, and art history belongs to the relatively recent stream of scholarship focusing on the role of material and visual culture in Japanese religions. The book chapters included here cover a wide range of topics concerning materiality in Japanese Zen, such as the role of the Zen staff—a religious object exalted by Dōgen in his sermons as an exemplar of the Dharma, with its varieties (sounding, ceremonial, hitting, and walking), and its functions as a symbol of authority and authenticity (Heine); the text of the Bendōwa, which reveals, among other things, Dōgen’s reversal of the five traditional Chinese material phases and their reinterpretation as creative energies underlying the construction of the monastery (Winfield); the idea of the golden robe, with reference to shifting interpretations in Chinese Buddhism and Edo-period Japanese debates (Diane Riggs); and the activities of the Zen Mountain Monastery’s store, with reference to the contemporary phenomenon of the commercialization of Zen and Zen objects (Gregory Levine). These and other chapters help to make this volume a substantial contribution to the reconstruction of stereotypical images of Zen Buddhism as inherently meditative and iconoclastic. Winfield and Heine have done a good job in all respects: the book is not only very well edited but it is likely to become a must read for scholars and students willing to approach critically this Buddhist tradition.

Ugo Dessì
Cardiff University

Buddhism


For the past fifty years, scholarly treatments of the Chinese Buddhist reformer Taixu (1890–1947) have been shaped by how he was portrayed in Holmes Welch’s The Buddhist Revival in China. Through his examination of previously unexamined sources, Ritzinger fundamentally reshapes our perception of this Buddhist paragon. This reformulation begins by framing the driving force behind Taixu’s desire to modernize Chinese Buddhism as a “pull” rather than a “push,” as a “source of attraction rather than compulsion.” The key pull, we are told, was the desire to establish a utopian society by blending Buddhism with anarcho-socialism that would actualize a pure land in the human realm by ending economic, racial, and gender inequality. While scholars previously believed that Taixu’s involvement with radicalism was nothing more than “youthful indiscretion,” the author demonstrates that Taixu was a significant figure within the anarcho-socialist community and that radical utopianism was at the heart of his fledgling Humanistic Buddhism. This book also explores how Taixu established a new Maitreya cult with its own theology and liturgy that incorporated elements from orthodox Chinese Buddhism as well as esoteric symbolism drawn from Tibetan Vajrayāna. Similar to traditional practices of reciting Amitābha’s name in order to be reborn in his pure land Sukhāvatī, Taixu’s Maitreya school aimed at achieving rebirth in Maitreya’s pure land of Tuṣita through performing deeds that bettered this world in tangible ways. The shift from ritual to social engagement was meant to render Buddhism more suited to the modern world. This book sheds new light on the origins of Humanistic Buddhism, the Tantric Revival, and contemporary Sinic Buddhism. It also adds nuance to our understanding of Taixu’s modernism. Scholars of modern Chinese Buddhism and global Buddhist modernities will greatly benefit from this book. Additionally, the writing is accessible enough to be read by advanced undergraduates and non-specialists.

Cody Bahir
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If You Meet the Buddha on the Road offers a broad view on the topic of Buddhism and violence from an author with many publications and much fieldwork in this topic. Building on his monograph Buddhist Fury (2011) and co-edited volume Buddhist Warfare (2010), Jerryson uses case study data to bring a new theoretical perspective to Buddhist views on and uses of violence. One of the most significant insights is his expansive definition of violence, which includes harm, indifference, and neglect. Examples of state violence in Thailand and Myanmar, gender discrimination in Thailand, Thai Buddhist military chaplains, Buddhist–Muslim conflict in Southern Thailand, a Thai lay organization fighting blasphemy against the Buddha, and uses of monastic authority in Myanmar are all used effectively to demonstrate the many angles possible to understand violence within a religious tradition. Although