

Literature and Buddhism in the Kamakura period

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Abstract: The Kamakura period (1185–1333) was a period of great change in the political, cultural, and social life of Japan, beginning with the establishment of the Kamakura shogunate by Minamoto no Yoritomo. During this period, the samurai rose to the top of political power, and with the development of the feudal system, literature is also visible. Instead of the aristocratic and elegant literature of the Heian period, the Kamakura market was dominated by military tales, historical chronicles, and Buddhist philosophical works. In general, all events and feelings in human life are the main topic of literature. In 1192, the great leader of the "eastern" (Kanto) samurai detachments - Minamoto Yoritomo, after a long struggle, declares himself sei-taishogun, that is, the "supreme military leader" of Japan, thus the true and hereditary becomes a ruler. becomes the true and hereditary ruler of the whole country. Nevertheless, the Heian kings retain their supreme authority, but in fact begin to play almost exclusively the role of the "high priests" of their people - the supreme ministers of Shintoism. The Heian monarchy was replaced by a "shogunate" - a military system of government. The new management system also had an impact on literature. Now new genres have started to appear in it. First, the circle of readers has completely changed. Literature based on a new life, new state forms and a new culture, literary works characteristic of samurai culture began to be created. The student began to belong to a different social environment with a unique worldview. The boundaries of this circle have also expanded significantly. They began to attract an unprecedented number of readers in Japan. Literature began to be read not only by new people, but also lost its previous, essentially more exotic character and acquired a "wide" readership. A new author, a new reader, a new environment revived the new literature. And the main reason for this was the day.

Keywords: Amida, Soto-shu, Pure Land, Zen, and Nichiren, hiragana, katakana, vabun, kangobun, tanka, buddhism Gunki monogatari, Kamakura period, Samurai, Shogunate, "Hogen-monogatari," Heiji-monogatari, "Genpei-Seisuki" and "Heike-monogatari", Tsurezuregusa, Gunki, kataribe, biwahoshi, emakimono, bushido codex, historical works.

Introduction: Through literary works, it is possible to get vivid information about the domestic cultural life of the relevant period. Through the genre of Gunki, which we will study below, we can get valuable information about the social life of the historical period of Kamakura, the beliefs and worldviews of the people of that time. The works of this genre cover a variety of topics: one after another, funny or terrible events, family traditions, ancient legends and transcriptions of Buddhist sutras, as well as stories depicting the heroism and nobility of samurai. Although the official accounts of what constitutes gunki as a genre are confusing, works in this genre are generally distinct from the

monogatari of the Heian period. A simple plot described in a simple and understandable language is explained not by describing the essence of character and psychological analysis, but by dialogue and action, tendency to mystical and dramatic events is a unique aspect of the gunki genre.

RESULTS

"Gunki" - literally "military descriptions" - is the main narrative and descriptive genre of the Kamakura period, replacing the former monogatari, and it must be said that it is partly genetically related to them. Gunki, at least in part, forms its name according to the same type as the Heian period story: It falls into

monogatari. For example: "The Tale of the Hogen Years" - "HogenMonogatari", "The Tale of the Heiji Years" - "HeijiMonogatari", "The Tale of the Taira House" - "Heike-monogatari" and others. Gunkimonogatari (Japanese: jūnjūwuyū) is a literary genre, the main military narrative genre of the Kamakura period (XII-XIV centuries). The plot of Gunki is based on national historical events, first of all, the topic of mutual civil wars of 1156-1568. Fairy tales are distinguished by many features typical of epics.

Kamakura literature was formed during Japan's Kamakura period (1185-1335) and is associated with the rise of the samurai class. In this period, literature is characterized by military spirit, Buddhism (Zen Buddhism) and realistic images. Buddhism has had a long and illustrious history in Japan, but it was in the Kamakura period that Buddhism in Japan came into full flower. The forms of Buddhism that emerged at that time – Pure Land, Zen, and Nichiren – were largely responsible for the dissemination of Buddhist beliefs and practices throughout Japanese society. The success of this movement lay in tailoring the ideas and goals of Buddhism to the concerns of the populace at large. Hence, Kamakura Buddhism, as the entire religious movement is called, has left an indelible mark on Japanese history and has made Buddhism a lasting and pervasive component of Japanese culture.

Buddhism is the most popular religion in Japan and covers a large part of the population. There are several types of Buddhism in Japan. Over the course of its 1,500-year history, many Buddhist schools and movements have arisen and developed in Japan, focusing on different aspects of the teachings - some on philosophy, some on culture, some on meditation, some on rituals, some on reciting mantras. Different schools were popular among different strata of the population - scholars, monks, samurai, ordinary people. Some schools rely on monasticism, while others are active in the social sphere. Historically, there have been many disputes between Buddhist schools, which have even ended in long-term armed conflicts. Although most of the Buddhist schools in Japan originated from similar schools in Korea and China, they have experienced a long independent development and are now quite different from the corresponding Chinese and Korean schools. A few schools of early Buddhism survive in their original form only in Japan, none in India or China. Studying Buddhism in Japan allows us to understand the history of Buddhism in other countries.

At the end of the 12th century, the teachings of the Zen school reached Japan from China. The founder of Rinzai-shu was Eisai (1149-1215). Before long, Rinzai-shu gained prestige in samurai and imperial circles in Japan, becoming in fact an officially sponsored

ideology. Almost all temples in this direction were part of the Gozan hierarchical system, which was directly under the control of the government. Gozan monasteries became major cultural centers, and the monks who lived in them became not only the keepers of knowledge, but also the creators of literature in the Chinese language called gozanbungaku ("literature of five monasteries").

The founder of another Zen school, Soto-shu, was Dogen (1200-1253). He prefers to stay away from power, so Soto's ideas spread mainly in the provinces, where they were strengthened by the support of local feudal lords. The reformer of Soto-shu was Keizan (1268-1325), under whom the followers of Soto adopted and began to practice many of the rituals of esoteric Buddhism. At the same time, there were attempts to attract a wide range of people in this direction.

The 13th century saw the emergence of the Nichiren-shu school, which originated directly in Japan without the involvement of Chinese or Korean preachers. Its founder, Nichiren (1222-1282), singled out the Lotus Sutra among all Buddhist scriptures, which was especially valued by the Tendai school. Nichiren said that only studying him, and above all, respecting him, could ensure the prosperity of the country and the happiness of his fans. For this, he always namoku - "Namu Myōhōrenkyō!" He recommended repeating his mantra incessantly. ("Glory to the Good Law Lotus Sutra!"). Unlike the esoteric Shingon school, which focused on the sartorial aristocracy, or the samurai-based Rinzai-shu, the Nichiren-shu school, like the Amida schools, attracted many commoners because of the simplicity of its teachings. widespread in the regions. It is no coincidence that the Amidaist preachers were the inspirations (two or two) of the religious peasant uprising against the tyranny of feudal lords and officials. Due to constant internal conflicts, monastery buildings were often burned down, Buddhism strengthened its position in the 13th-15th centuries, expanded its sphere of influence, and took an active part in politics. Only at the end of the 16th century, due to the activities of Oda Nobunaga (1534-1582) and Toyotomi Hideyoshi (1536-1598), who united the country, the economic power of large monasteries was broken and they were deprived of their former privileges.

Although the government of the Tokugawa shogunate (1603-1868) endorsed the moral and ethical teachings of Neo-Confucianism, it generally supported Buddhism, and it was used as a convenient tool to eradicate Christianity, which had spread throughout Japan. to carry out secret surveillance of the population. Each family was assigned to a particular temple (regardless

of personal sympathy for a particular school) where they had to register. At the same time, in the depths of Buddhist schools, taking into account new conditions, active processes of understanding philosophical concepts and their subsequent modification took place. Takuan Soho (1573-1645), Bankei Yotaku (1622-1693), Hakuin Ekaku (1683-1768), Suzuki Shosan (1579-1655), Jiun (1718-1804) abandoned the Chinese language and began to use Japanese in their sermons and writings. At the same time, trends of syncretism grew, which was manifested not only in the desire to receive certain conditions from other Buddhist schools, but also in the increasingly frequent appeal to Confucianism and Shintoism.

Pure Land Buddhism and literature

Many works written during this period reflect Buddhist philosophy and include themes such as the transience of life, spiritual purification, and meditation. Zen Buddhism gained popularity among the samurai during this period because of its discipline's emphasis on concentration and inner peace. This philosophy is reflected in the literature in the following aspects:

1. Hojoki (1212) this work contains reflections on the transience of life (mujo). The author renounces worldly worries and chooses to live in the bosom of nature and philosophically analyzes the instability of life.
2. Tsurezuregusa (1330) the influence of Zen Buddhism is clearly visible in this collection of essays. The author shows the beauty of ordinary life and promotes the idea of appreciating the present moment.
3. Shobogenzo- this work is one of the most important religious-philosophical texts on Zen Buddhism, which describes the process of spiritual perfection and meditation.

Amidism (Pure Land Buddhism) and literature

1. Popular among ordinary people, Pure Land Buddhism promotes the idea of salvation through devotional worship to Amida the Buddha. This philosophy is reflected in literature as follows.

2. Heike monogatari. In this work, the concept of transience of Pure Land Buddhism is clearly noticeable. The heroes of the play accept their fate and find comfort in understanding the transience of life.

During the Kamakura period, many literary works and poetic texts deal with Buddhist prayers, penance, and preparation for the afterlife. The literature of the Kamakura period opened a new direction in Japanese culture, which reflected the spirit of the samurai, the philosophy of bushido, and the Buddhist worldview. Unlike the elegant aristocratic literature of the earlier Heian period, the works of this period were realistic and philosophical, reflecting on the bravery of the

samurai, the tragic life of war, and the transience of historical life. The literature of Kamakura is a great period for later Japanese literary traditions and remains an important cultural legacy even today.

CONCLUSION

Kamakura's literature is distinguished by its realistic depiction, providing the tragedy of wars, and depicting the life and moral values of the samurai. Unlike the romantic and elegant literature of the Heian period, the works of this period were more philosophical, war-fighting, and historical. Although Gunki monogatari were written in the Kamakura and Muromachi periods, they have a number of similarities with Heian period literature in terms of style. However, unlike the literature of the Heian period, the main theme of the Gunki monogatari was firstly a detailed coverage of the bloody civil war that took place in 1156-1568 and the courageous actions of the samurai. Gunki monogatari aimed not only to shed light on the domestic and cultural life of the Kamakura-Muromachi historical periods and the conflicts of those periods, but also to shed light on issues such as the place of the samurai among people, his responsibility, and duty. This later had an impact on the creation of Bushido, the community of samurai. The literature of the Kamakura period opened a new direction in Japanese culture, which reflected the spirit of the samurai, the philosophy of bushido, and the Buddhist worldview. Unlike the elegant aristocratic literature of the earlier Heian period, the works of this period were realistic and philosophical, reflecting on the bravery of the samurai, the tragic life of war, and the transience of historical life. The literature of Kamakura is a great period for later Japanese literary traditions and remains an important cultural legacy even today.

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