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Lotus Sutra Poems

ML Morrison



Lotus Sutra Poems:

Lotus Sutra Poems Robley Edward Whitson, 1996 Lotus Sutra Poems Robley Whitson, 1997 The Lotus Sutra, 2019-12-21 This poetic adaptation of the Lotus Sutra is faithful to the English translation by Dutch scholar Hendrik Kern Oxford 1909 from a Sanskrit manuscript written on palm leaves found in Nepal in 1039 This poem is not based on the Chinese version of Kumarajiva The poem is presented in two column format in easily readable lines of verse for daily sutra reading and recitation The stanza numbers were unembedded from the text The original introduction and footnotes were omitted Comments and notes were incorporated when they were applicable Sanskrit names and terms are set with modern diacritical marks An index with expanded entries is included The Lotus Sutra is also known as the Saddharma Pundarika Sutra or the Lotus of the True Law It is one of the most important and influential scriptures and literary works in Mahayana Buddhism This religious classic is adored revered and subject to intense veneration by millions who use it as a manual for prayer chanting and meditation This major treatise in Mahayana Buddhism places greater emphasis on devotion and worship than meditation or other practices This sutra has an extensive cast of characters including the Buddha and other innumerable Buddhas Bodhisattvas gods and humans in vast cosmic and fantastic settings for the telling of parables stories and sermons The One Vehicle concept of Mahayana Buddhism is explained In the manuscript it is stated that a person derives great merit from reading writing and the propagation of the Lotus Sutra **The Lotus Sutra**, 2014-04-14 The Lotus Sutra is regarded as one of the world's great religious scriptures and most influential texts It's a seminal work in the development of Buddhism throughout East Asia and by extension in the development of Mahayana Buddhism throughout the world Taking place in a vast and fantastical cosmic setting the Lotus Sutra places emphasis on skillfully doing whatever is needed to serve and compassionately care for others on breaking down distinctions between the fully enlightened buddha and the bodhisattva who vows to postpone salvation until all beings may share it and especially on each and every being's innate capacity to become a buddha Gene Reeves's new translation appeals to readers with little or no familiarity with technical Buddhist vocabulary as well as long time practitioners and students In addition this remarkable volume includes the full threefold text of this classic The Zen Poetry of DOGEN: Verses from the Mountain of Eternal Peace STEVEN HEINE, 2023-03-19 THIS VOLUME contains a complete translation of Dogen's collection of thirty one syllable Japanese poetry or waka along with a translation of a representative selection of his Chinese verse or kanshi Although Dogen is generally considered to be more of a philosopher than a poet his verse has great value for several reasons First the poems most of which were composed on the mountain peak of Eihei-ji Temple the Temple of Eternal Peace as pictured on the front cover are beautiful displaying Dogen's remarkable facility with language Second the Japanese and Chinese collections illuminate key aspects of his life and thought not revealed in his prose writings including his trips to China and Kamakura his feelings about Kyoto while living in Eihei-ji in the northern provinces and his feelings about death *The Buddhist Poetry of the Great*

Kamo Priestess Edward Kamens, 2021-01-19 Senshi was born in 964 and died in 1035 in the Heian period of Japanese history 794-1185. Most of the poems discussed here are what may loosely be called Buddhist poems since they deal with Buddhist scriptures, practices, and ideas. For this reason, most of them have been treated as examples of a category or subgenre of waka called Shakkyōka. Buddhist poems. Yet many Shakkyōka are more like other poems in the waka canon than they are unlike them. In the case of Senshi's Buddhist poems, their language links them to the traditions of secular verse. Moreover, the poems use the essentially secular public literary language of waka to address and express serious and relatively private religious concerns and aspirations. In reading Senshi's poems, it is as important to think about their relationship to the traditions and conventions of waka and to other waka texts as it is to think about their relationship to Buddhist thoughts, practices, and texts. The *Buddhist Poetry of the Great Kamo Priestess* creates a context for the reading of Senshi's poems by presenting what is known and what has been thought about her and them. As such, it is a vital source for any reader of Senshi and other literature of the Heian period. [The Lotus Sutra in Japanese Culture](#) George Joji Tanabe, Willa Jane Tanabe, 1989-01-01

[The Wind from Vulture Peak](#) Stephen D. Miller, 2013-06-30 The *Wind from Vulture Peak* addresses the history of the gradual incorporation of Buddhist concepts into Heian waka poetry and the development among court poets of a belief in the production of that poetry as a Buddhist practice in itself. [Critical Readings on Pure Land Buddhism in Japan](#) Galen Amstutz, 2020-06-08 Pure Land was one of the main fields of mythopoesis and discourse among the Asian Buddhist traditions and in Japan of central cultural importance from the Heian period right up to the present. However, its range, inconsistency, variability, and complexity have tended to be misevaluated. The pieces reproduced in this set, organized both chronologically and thematically, have been chosen as linchpin works accentuating the diversity of what evolved under this heading of Buddhism. Special attention is given to the traps into which Western observers may fall: the role of the large True Pure Land Jōdo-shinshū school and the richness of Tokugawa and twentieth-century developments. These selections of previously published articles will serve as an essential starting point for anyone interested in this perhaps underestimated area of Buddhist studies.

Waka and Things, Waka as Things Edward Kamens, 2017-01-01 A challenging study offering a new perspective on classical Japanese poems and how they interact with and are part of material culture. This generously illustrated volume offers a fresh perspective on classical Japanese poetry (waka), including many poems treated here for the first time in a Western language publication. Edward Kamens examines these poems both as they relate to material things and as things in and of themselves, exploring their intimate connections to artifacts and works of visual art, sacred and secular alike, and investigating the unique rhetorical messages and powers accessed and activated through these multimedia productions. This book makes a major contribution to Japanese literary and cultural studies. [Genshin's Ōjōyōshū and the Construction of Pure Land Discourse in Heian Japan](#) Robert F. Rhodes, 2017-06-30 The *kyōka* written by the monk Genshin (942-1017) is one of the most important texts in the history of Japanese religions. It is the first comprehensive guide to the doctrine and practice of

Pure Land Buddhism written in Japan and so played a pivotal role in establishing this form of Buddhism in the country. In *Genshin's Jiyōshō and the Construction of Pure Land Discourse in Heian Japan*, the first book in English on the *Jiyōshō* in more than forty years, Robert F. Rhodes draws on the latest scholarship to shed new light on the text, its author, and the tumultuous age in which it was written. Rhodes begins by providing substantial discussion on the development of Pure Land Buddhism before the *Jiyōshō*'s appearance and a thorough account of Genshin's life, the full details of which have never before been available in English. Japan in the tenth century was marked by far-reaching political, social, and economic change, all of which had a significant effect on religion, including the emergence of numerous new religious movements. In Kyoto, Pure Land was the most popular of these and the faith embraced by the Tendai scholar Genshin when he became disaffected with the growing factionalism at Enryakuji, Tendai's central temple. A significant portion of Rhodes' study is a wide-ranging examination of the *Jiyōshō*'s Pure Land teachings, in which he describes and analyzes Genshin's interpretations of Pure Land cosmology and nenbutsu practice. For Genshin, the latter encompassed an extensive range of practices for focusing the mind on Amida Buddha, from the simple recitation of *Namu Amida Butsu* (recitative nenbutsu) to the advanced meditative practice of visualizing the Buddha (meditative nenbutsu). According to the *Jiyōshō*, all of these are effective means for ensuring birth in Amida's Pure Land. This impressively researched and updated treatment of the formative text in the Japanese Pure Land tradition will be welcomed by all scholars and students of Japanese religions. It also offers a fascinating window into Heian 794–1185 religious life, which will be of interest to anyone concerned with medieval Japan.

Fictions of Femininity Edith Sarra, 1999. The history of Japanese memoir literature began over a thousand years ago, its greatest practitioners being women of the middle ranks whose literary talents won many of them positions as ladies-in-waiting at the Heian imperial court. As female writers, they both inhabited and helped create a discursive world obsessed with the arts of concealment and self-display, the perils and possibilities, erotic, political, and literary, of real and metaphorical peepholes. As memoirists, they were virtuosos in the exacting art of feminine self-representation. *Fictions of Femininity* explores the Heian memoirists' creations of themselves in four texts: *Kagerō Nikki* (The Kagerō Memoir, after 974), *Makura no Soshi* (The Pillow Book, after 994), *Sarashina Nikki* (The Sarashina Memoir, after 1058), and *Sanuki no Suke Nikki* (The Memoir of the Sanuki Assistant Handmaid, after 1108). Essays on the individual memoirs pursue a dual interest, asking how each text works as a rhetorical construct and how it reflects the author's negotiations with Heian fictions about women and writing. Letting the memoirs themselves set the terms for exploring gender constructions, *Fictions of Femininity* addresses a spectrum of related issues. The reading of *The Kagerō Memoir* probes two traditional avenues of feminine expression: the writing of *waka* and the discourse of Buddhist nunhood. Two essays on *The Sarashina Memoir* reveal a fine weave of literary, religious, and autoerotic fantasies, highlighting the intellectual gifts of a memoirist long misread as naive and girlish. The essay on *The Memoir of the Sanuki Assistant Handmaid* examines the use of spirit possession as metaphor for commemorative writing, tracing the balancing act its author performed.

in the midst of political intrigues at court The relationship between the memoir and voyeurism takes center stage in the closing essay on *The Pillow Book* which compares its author's treatment of the thematics of seeing and being seen with that of her chief rival Murasaki Shikibu creator of *The Tale of Genji* Taken together the essays in this book underscore the diversity of the Heian memoirists' responses to their roles as women and as writers in one of the most unusual epochs of Japanese history

The Five-Colored Clouds of Mount Wutai: Poems from Dunhuang Mary Anne Cartelli, 2012-12-07

In *The Five Colored Clouds of Mount Wutai Poems from Dunhuang* Mary Anne Cartelli introduces a significant corpus of Chinese Buddhist poems from the Dunhuang manuscripts celebrating Mount Wutai They offer important literary evidence for the transformation of the mountain into the earthly paradise of the bodhisattva Ma ju r by the Tang dynasty

Poems of a Mountain Home Saigyō, 1991 Saigyō 1118-1190 is one of the most well known and influential of the traditional Japanese poets He not only helped give new vitality and direction to the old conventions of court poetry but created works that because of their depth of feeling continue to attract readers to the present day

Writing Margins Terry Kawashima, 2020-10-26 In texts from the mid Heian to the early Kamakura periods certain figures appear to be marginal or removed from centers of power But why do we see these figures in this way This study first seeks to answer this question by examining the details of the marginalizing discourse found in these texts Who is portraying whom as marginal For what reason Is the discourse consistent The author next considers these texts in terms of the predilection of modern scholarship both Japanese and Western to label certain figures marginal She then poses the question Is this predilection a helpful tool or does it inscribe modern biases and misconceptions onto these texts

Seikyo Times, 1996

Tamil Love Poetry Martha Ann Selby, 2011-06-07 Dating from the early decades of the third century C E the *Ainkurunuru* is believed to be the world's earliest anthology of classical Tamil love poetry Commissioned by a Cera dynasty king and composed by five masterful poets the anthology illustrates the five landscapes of reciprocal love: jealous quarreling, anxious waiting and lamentation, clandestine love before marriage, elopement and love in separation and patient waiting after marriage Despite its centrality to literary and intellectual traditions the *Ainkurunuru* remains relatively unknown beyond specialists Martha Ann Selby, well known translator of classical Indian poetry and literature, takes the bold step of opening this anthology to all readers, presenting crystalline translations of 500 poems dense with natural imagery and early examples of South Indian culture Because of their form's short length the anthology's five authors rely on double entendre and sophisticated techniques of suggestion giving their poems an almost haikulike feel Groups of verse center on one unique figure in some cases an object or an animal in others a line of direct address or a specific conversation or situation Selby introduces each section with a biographical sketch of the poet and the conventions at work within the landscape She then incorporates notes explaining shifting contexts

Excerpt: He has gone off all by himself beyond the wastes where tigers used to prowl and the toothbrush trees grow tall their trunks parched on the flinty mountains while the lovely folds of your loins wide as a chariot's seat vanish as

your circlet worked from gold grows far too large for you The Wisdom Anthology of North American Buddhist Poetry
 Andrew Schelling, 2005-05-15 This unique collection brings us African Americans reading the Black diaspora through the eyes of exiled Tibetan monks Americans of Vietnamese and Tibetan heritage wrestling with the cultural norms of their parents or ancestors Zen and Dada inspired performance pieces and groundbreaking writings from the pioneers of the Beat movement so many of whom remain not just relevant but vital to this day With its eclectic mix of acknowledged elders and newly emergent voices this landmark anthology vividly displays how Buddhism is influencing the character of contemporary poetry **Kyoka, Japan's Comic Verse** Robin D. Gill, 2009-10 Even readers with no particular interest in Japan if such odd souls exist may expect unexpected pleasure from this book if English metaphysical poetry grooves hyperlogical nonsense verse outrageous epigrams the impossibilities and process of translation between exotic tongues the reason of puns and rhyme outlandish metaphor extreme hyperbole and what not tickle their fancy Read together with *The Woman Without a Hole* also by Robin D. Gill the hitherto overlooked ulterior side of art poetry in Japan may now be thoroughly explored by monolinguals though bilinguals and students of Japanese will be happy to know all the original Japanese is included This Reader is a selection from *Mad in Translation* a thousand years of kyoka comic Japanese poetry in the classic waka mode a 2000 poem 200 chapter 740 page monster of a book It offers a 300 page double distillation high proof sample of the poetry and prose with improved translations reconsidered opinions and additional snake legs explanation some scholars may not need The scattershot of two page chapters and notes have been compounded into a score of cannonball sized thematic chapters with just enough weight to bowl over most specialists yet hopefully not bore the amateur and sink a potentially broad beamed readership More information may be found at the Paraverse Press website or Google Books **The Columbia Book of Later Chinese Poetry** Jonathan Chaves, 1986 Jonathan Chaves makes available a vast store of rich and significant poems by both major and minor poets from China's last three dynasties Featured are poems from the Yuan dynasty which range from quiet landscape depictions to expansive freely expressive works from the Ming era notable for its stylistic quality and its diversity and from the Ch'ing dynasty known for poets who by refusing to fit into any category helped continue the fascinating richness of late Ming cultural life Annotated with biographical sketches of the poets and illustrated with their paintings this collection is an unprecedented anthology of exceptionally well translated Chinese poetry up to the twentieth century

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