

Lotus Sutra

Gautama Buddha

Introduction to the Lotus Sutra Shinjō Suguro,1998 To many Buddhists, The Lotus Sutra is one of the most important, if not the most important, sutras in the Buddhist canon. To the beginning student of Buddhism, however, The Lotus Sutra often presents a difficult challenge. For this reason, the authors have developed An Introduction to The Lotus Sutra, making it easy to understand this central scripture of Mahayana Buddhism.

The Lotus Sutra and Its Opening and Closing Sutras Burton Watson,2023-08-06 The Lotus Sutra clearly and definitively reveals the buddha nature that is an integral part of the lives of all people. And it makes clear that the Buddha desires and acts so that all people, by opening up this buddhanature inherent within themselves, may attain the state of buddhahood for themselves. The sutra further stresses that the continued observance of such action is the true mission of the bodhisattva, and never ceases to praise the observance of this practice.

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.

Introduction to the Lotus Sutra Yoshiro Tamura,2014-07-15 The Lotus Sutra--one of the most popular Buddhist classics--is here accessibly introduced by one of its most eminent scholars. Soon after entering university in December of 1943, I was sent to the front as a student soldier. I wondered if I were allowed to bring but a single book on the trip, possibly to my death, which would I want to bring. It was the Lotus Sutra -- from the author's Preface. Having developed a lifelong appreciation of the Lotus Sutra -- even carrying a dog-eared copy with him through service in World War II -- Yoshiro Tamura sought to author an introduction to this beloved work of Buddhist literature. Tamura wanted it to be different than other basic explorations of the text; his introduction would be plain-spoken, relevant and sensitive to modern concerns, and well-informed by contemporary scholarship. He succeeded marvelously with Introduction to the Lotus Sutra, which Gene Reeves -- Tamura's student and translator of the popular English edition of The Lotus Sutra -- translates and introduces in English for the first time here. Tackling issues of authenticity in the so-called words of Buddha, the influence of culture and history on the development of the Lotus Sutra, and the sutra's role in Japanese life, Introduction to the Lotus Sutra grounds this ancient work of literature in the real, workaday world, revealing its continued appeal across the ages.

The Lotus Sūtra Donald S. Lopez Jr.,2016-09-12 A concise and accessible introduction to the classic Buddhist text The Lotus Sutra is arguably the most famous of all Buddhist scriptures. Composed in India in the first centuries of the Common Era, it is renowned for its inspiring message that all beings are destined for supreme enlightenment. Here, Donald Lopez provides an engaging and accessible biography of this enduring classic. Lopez traces the many roles the Lotus Sutra has played in its travels through Asia, Europe, and across the seas to America. The story begins in India, where it was one of the early Mahayana sutras, which sought to redefine the Buddhist path. In the centuries that followed, the text would have a profound influence in China and Japan, and would go on to play a central role in the European discovery of Buddhism. It was the first Buddhist sutra to be translated from Sanskrit into a Western language—into French in 1844 by the eminent scholar Eugène Burnouf. That same year, portions of the Lotus Sutra appeared in English in The Dial, the journal of New England's Transcendentalists. Lopez provides a balanced account of the many controversies surrounding the text and its teachings, and describes how the book has helped to shape the popular image of the Buddha today. He explores how it was read by major literary figures such as Henry David Thoreau and Gustave Flaubert, and how it was used to justify self-immolation in China and political extremism in Japan. Concise and authoritative, this is the essential introduction to the life and afterlife of a timeless masterpiece.

The Lotus Sutra (Saddharma-Pundarika) (Annotated Edition) Johan Hendrik Caspar Kern,2012 This is the extended and annotated edition including * an extensive annotation of more than 10.000 words about the history and basics of Buddhism, written by Thomas William Rhys Davids The Lotus Sūtra is one of the most popular and influential Mahāyāna sūtras, and the basis on which the Tiantai and Nichiren schools of Buddhism were established. This sutra is known for its extensive instruction on the concept and usage of skillful means – the seventh paramita or perfection of a Bodhisattva – mostly in the form of parables. It is also one of the first sutras to use the term Mahāyāna, or Great Vehicle, Buddhism. Another concept introduced by the Lotus Sutra is the idea that the Buddha is an eternal entity, who achieved nirvana eons ago, but willingly chose to remain in the cycle of rebirth (samsara) to help teach beings the Dharma time and again. (courtesy of wikipedia.com) Contents: Buddhism The Lotus Sutra (Saddharma-Pundarīka) Chapter I. Introductory. Chapter II. Skillfulness Chapter III. A Parable. Chapter IV. Disposition. Chapter V. On Plants. Chapter VI. Announcement Of Future Destiny. Chapter VII. Ancient Devotion. Chapter VIII. Announcement Of The Future Destiny Of The Five Hundred Monks. Chapter IX. Announcement Of The Future Destiny Of Ānanda, Rāhula, And The Two Thousand Monks. Chapter X. The Preacher. Chapter XI. Apparition Of A Stūpa. Chapter XII. Exertion. Chapter XIII. Peaceful Life. Chapter XIV. Issuing Of Bodhisattvas From The Gaps Of The Earth. Chapter XV. Duration Of Life Of The Tathāgata. Chapter XVI. Of Piety. Chapter XVII. Indication Of The Meritoriousness Of Joyful Acceptance. Chapter XVIII. The Advantages Of A Religious Preacher. Chapter XIX. Sadāparibhūta. Chapter XX. Conception Of The Transcendent Power Of The Tathāgatas. Chapter XXI. Spells. Chapter XXII. Ancient Devotion Of Bhaishagyaṛāga. Chapter XXIII. Gadgadasvara. Chapter XXIV. Chapter Called That Of The All-Sided One, Containing A Description Of The Transformations Of Avalokitesvara. Chapter XXV. Ancient Devotion. Chapter XXVI. Encouragement Of Samantabhadra. Chapter XXVII. The Period (Of The Law, Dharmaparyāya).

The Stories of the Lotus Sutra Gene Reeves,2010-11 The Lotus Sutra is one of the world's great religious scriptures and most influential texts. It has been 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 sharp distinctions between the ideals of the fully enlightened buddha and the bodhisattva who vows to postpone personal salvation until all beings may share it together, and especially on each and every being's innate capacity to become a buddha.

The Lotus Sutra: SADDHARMA PUNDARIKA Translated by H. KERN,2017-03-31 This sutra is known for its extensive instruction on the concept and usage of skillful means – (Sanskrit: upaya, Japanese: hoben), the seventh paramita or perfection of a Bodhisattva – mostly in the form of parables. It is also one of the first sutras to use the term Mahayana, or Great Vehicle, Buddhism. Another concept introduced by the Lotus Sutra is the idea that the Buddha is an eternal entity, who achieved nirvana eons ago, but willingly chose to remain in the cycle of rebirth (samsara) to help teach beings the Dharma time and again. He reveals himself as the father of all beings and evinces the loving care of just such a father. Moreover, the sutra indicates that even after the Parinirvana (apparent physical death) of a Buddha, that Buddha continues to be real and to be capable of communicating with the world. The idea that the physical death of a Buddha is the termination of that Buddha is graphically refuted by the movement and meaning of the scripture, in which another Buddha, who passed long before, appears and communicates with Shakyamuni himself. In the vision of the Lotus Sutra, Buddhas are ultimately immortal. A similar doctrine of the eternality of Buddhas is repeatedly expounded in the tathagatagarbha sutras, which share certain family resemblances with the teachings of the Lotus Sutra. In terms of literary style, the Lotus Sutra illustrates a sense of timelessness and the inconceivable, often using large numbers and measurements of time and space. Some of the other Buddhas mentioned in the Lotus Sutra are said to have lifetimes of dozens or hundreds of kalpas, while the number of Bodhisattvas mentioned in the Earth Bodhisattva chapter number in the billions, if not more. The Lotus Sutra also often alludes to a special teaching that supersedes everything else that the Buddha has taught, but the Sutra never actually states what that teaching is. This is said to be in keeping with the general Mahayana Buddhist view that the highest teaching cannot be expressed in words. The ultimate teaching of the sutra, however, is implied to the reader that full

Buddhahood is only arrived at by exposure to the truths expressed implicitly in the Lotus Sutra via its many parables and references to a heretofore less clearly imagined cosmological order. Skillful means of most enlightened Buddhas is itself the highest teaching (the Lotus Sutra itself), in conjunction with the sutra's stated tenets that all other teachings are subservient to, propagated by and in the service of this highest truth and teaching aimed at creating full Buddhas out of pratyekabuddhas, lesser buddhas and bodhisattvas. The text also implies a parent-child relationship between the innumerable Buddhas and human beings and other types of beings, with an explicit indication that all religions and paths are in some way or another part of the skillful means of this highest teaching, which reaches its fullest expression in the Lotus Sutra. The various religious institutions and their doctrinal proponents notwithstanding, all paths are then, officially speaking, part of the skillful means and plan of Buddhism, thus the sutra's former disavowal of all competitive doctrinal disputes. Crucially, not only are there multiple Buddhas in this view, but an infinite stream of Buddhas extending through unquantifiable eons of time (thousands of kotis of kalpas) in a ceaseless cycle of creations and conflagrations. In the vision set out in this sutra, moreover, not only are Buddhas innumerable, but the universe encompasses realms of gods, devas, dragons and other mythological beings, requiring numerous dimensions to contain them. Buddhas are portrayed as the patient teachers of all such beings.

The Lotus Sutra Gautama Buddha,Hendrik Kern,Alex Struik,2012-08-02 The Lotus Sutra is one of the most popular and influential Mahayana sutras, and the basis on which several schools of Buddhism were established.The oldest parts of the text (Chapters 1-9 and 17) were probably written down between 100 BC and 100 AD: most of the text had appeared by 200 AD. The earliest known Sanskrit title for the sutra is the Saddharma Pundarika Sutra, which translates to the Lotus Flower Formula (or Rule) of Good Dharma. The Lotus Sutra presents itself as a discourse delivered by the Buddha toward the end of his life. The tradition in Mahayana states that the sutra was written down at the time of the Buddha and stored for five hundred years in a realm of nagas. After this they were reintroduced into the human realm at the time of the Fourth Buddhist Council in Kashmir.

Readings of the Lotus S?tra Stephen F. Teiser,Jacqueline Ilyse Stone,2009 Specialists in Buddhist philosophy, art, and history of religion outline the major ideas and controversies surrounding the 'Lotus Sūtra'. They also treat its use in ritual performance, ascetic practice, visual representations, and social action.

The Threefold Lotus Sutra ,2019-07-12 ‡a The Sutra of Lotus Flower of the Wonderful Dharma, popularly known as the Lotus Sutra, has been one of the foremost scriptures of Mahayana Buddhism since appearance of its superb translation to Chinese by Kumarajiva in 406 CE. Over the ensuing centuries, is centerpiece of the three sutras comprising the Threefold Lotus Sutra has thoroughly suffused East Asian civilization. This is the first English version of this religious classic tailored to the essential Buddhist practice of daily sutra recitation. In addition to providing an accurate translation faithful to the original text and following standard definitions of key Buddhist terminology, this innovative Threefold Lotus Sutra breaks new ground by employing more inclusive language to reflect present-day concepts of equalitynd human dignity in a diversified world.

Visions of Awakening Space and Time : Dogen and the Lotus Sutra Institute of Buddhist Studies Graduate Theological Union Taigen Dan Leighton Adjunct Professor,2007-05-11 As a religion concerned with universal liberation, Zen grew out of a Buddhist worldview very different from the currently prevalent scientific materialism. Indeed, says Taigen Dan Leighton, Zen cannot be fully understood outside of a worldview that sees reality itself as a vital, dynamic agent of awareness and healing. In this book, Leighton explicates that worldview through the writings of the Zen master Eihei Dogen (1200-1253), considered the founder of the Japanese Soto Zen tradition, which currently enjoys increasing popularity in the West. The Lotus Sutra, arguably the most important Buddhist scripture in East Asia, contains a famous story about bodhisattvas (enlightening beings) who emerge from under the earth to preserve and expound the Lotus teaching in the distant future. The story reveals that the Buddha only appears to pass away, but actually has been practicing, and will continue to do so, over an inconceivably long life span. Leighton traces commentaries on the Lotus Sutra from a range of key East Asian Buddhist thinkers, including Daosheng, Zhiyi, Zhanran, Saigyo, Myoe, Nichiren, Hakuin, and Ryokan. But his main focus is Eihei Dogen, the 13th century Japanese Soto Zen founder who imported Zen from China, and whose profuse, provocative, and poetic writings are important to the modern expansion of Buddhism to the West. Dogen's use of this sutra expresses the critical role of Mahayana vision and imagination as the context of Zen teaching, and his interpretations of this story furthermore reveal his dynamic worldview of the earth, space, and time themselves as vital agents of spiritual awakening. Leighton argues that Dogen uses the images and metaphors in this story to express his own religious worldview, in which earth, space, and time are lively agents in the bodhisattva project. Broader awareness of Dogen's worldview and its implications, says Leighton, can illuminate the possibilities for contemporary approaches to primary Mahayana concepts and practices.

Peaceful Action, Open Heart Thich Nhat Hanh,2005-01-09 Peaceful Action, Open Heartshines 60 years of study and practice upon one of the crowning scriptures of the path of the Buddha, and is destined to be known as one of the most significant writings by Thich Nhat Hanh. The Lotus Sutra is one of the most revered of Mahayana sacred texts and is sometimes called the king of sutras. Despite this fact, there are very few commentaries in English available today. Thich Nhat Hanh explores the Sutra's main theme-- that everyone has the capacity to become a Buddha, and that Buddha-nature is inherent in everything--but he also uniquely emphasizes the sutra's insight that Buddha-nature is the basis for peaceful action. Since we all will one day become a Buddha, he says, we can use mindfulness practices right now to understand and find solutions to current world challenges. In his interpretation of the sutra, he suggests that if the practices, views, and insights of the Lotus Sutra would find application not only by individuals but also by nations, it would offer concrete solutions to transform individual suffering and the global challenges facing the world today. Stamped with his signature depth of vision, lucidity, and clarity, Thich Nhat Hanh's insights based on the wisdom of the Lotus Sutra invoke a wide range of contemporary topics and concerns, such as the Palestinian-Israeli war, the threat of terrorism, and the degradation of our environment. In proposing radical new ways of finding peaceful solutions to universal, contemporary conflicts, he not only challenges the U.N to change from an organization to a real organism working for peace and harmony in the world, but also encourages all branches of all governments to act as Sangha. In so doing, he demonstrates the practical and direct applicability of this sacred text to today's concerns. This book has been re-released with a new title. The earlier hardcover edition was entitled Opening the Heart of the Cosmos.

The Wisdom of the Lotus Sutra Tony See,2023-06-01 The Lotus Sūtra is one of the most important sūtras in Mahāyāna Buddhism. Translated by Kumārajīva in the 5th century, its teachings have inspired many Buddhist scholars such as Chih-i and Saichō from the Tiantai (Tendai) tradition, Dōgen from the Zen tradition and Nichiren the 13th century Kamakura founder and reformer. There is a relative lack of scholarly works that are devoted to an examination of how its philosophical ideas were received and developed throughout history. This book remedies that lack by tracing the origin and development of Lotus Sūtra thought, and interprets the text from the perspective of the doctrine of Buddha-nature in Mahāyāna Buddhism.

The Lotus Sutra and Its Opening and Closing Sutras Minerva Lee,2015-04-21 Hailed as the King of all Sutras, the Lotus Sutra and its Opening and Closing Sutras are the most outstanding teachings expounded by Shakyamuni Buddha. This teaching encapsulates the heart and soul of the Buddha, for it reveals the Law of Lotus that enables all people to attain Buddhahood. In essence, the Lotus Sutra is a supreme teaching of Life. Original, distinctive and innovative, this is an extraordinary translation born out of true love and gratitude in the Buddha's teaching. Here are the value-added features in terms of structure and style that make reading the Lotus Sutra a wonderfully enlightening experience: 1. Notation System The notation system is a structure that empowers the readers in the assimilation of the essence of the Lotus Sutra. It is an excellent tool that facilitates meaningful flow of ideas in the Buddha's teaching. In addition to the notation system, an overview summary on the categorization of key teachings has been included in each chapter as well. 2. Literary Devices Poetry is an artistic expression of thoughts and emotions. Literary devices such as alliteration, assonance and rhyme system are weaved into the fabric of the translation, thus bringing forth the wisdom and compassion of the Buddha's spirit elegantly. With a touch of poetic beauty in the Buddha's words, the Lotus Sutra becomes a melodious voice resonating delightfully with the hearts of all readers.

The Buddha Within Ourselves Maria I. Macioti,2002 Maria Immacolata Macioti's The Buddha Within Ourselves contains the results of a five-year study conducted by Professor Macioti, and a team of young scholars

under her direction. This study focuses on Nichiren Buddhism as practiced by the members of the Italian Soka Gakkai, one of 177 sister organizations associated with Soka Gakkai International, a well known Japan-based Buddhist association that promotes peace, culture and education all over the world. Richard M. Capozzi's translation makes this book available to English-speaking audiences, for the first time.

Opening the Heart of the Cosmos Thich Nhat Hanh,2003-10-28 Zen Master Thich Nhat Hanh uses the Lotus Sutra, one of Mahayana Buddhism’s most revered texts, to illustrate the Buddha nature inherent in everyone. With great passion and clarity, he demonstrates how each human being has the capacity to transform their own individual suffering, develop compassion, and help create more peace in the world. Nhat Hanh’s insights invoke a wide range of contemporary topics and concerns, from war and the threat of terrorism to individual anxiety and the degradation of our environment. He proposes a radical new solution to current conflicts, encouraging each of us to work on our own mindfulness practice to create greater peace and harmony. His accessible analysis of the sacred text demonstrates its practical and direct applicability to today’s concerns.

The Lotus Sutra in Japanese Culture George Joji Tanabe,Willa Jane Tanabe,1989-01-01

The Profound Meaning of the Lotus Sutra Haiyan Shen,2005 Study of Miao fa lian hua jing xuan yi, Chinese commentary on Saddharmapundarikasutra by Zhiyi, 538-597, on Tiantai Buddhism.

The Lotus Sutra Gautama Buddha,2015-06-02 The Lotus Sutra is one of the most popular and influential Mahayana sutras, and the basis on which the Tiantai, Tendai, Cheontae, and Nichiren schools of Buddhism were established. For many East Asian Buddhists, the Lotus sutra contains the ultimate and complete teaching of the Buddha and the reciting of the text is believed to be very auspicious. This Lotus sutra is known for its extensive instruction on the concept and usage of skillful means - (Sanskrit: upaya, Japanese: hoben), the seventh paramita or perfection of a Bodhisattva - mostly in the form of parables. The many 'skillful' or 'expedient' means and the three vehicles are revealed to all be part of the One Vehicle (Ekayana), which is also the Bodhisattva path. This is also one of the first sutras to use the term Mahayana, or Great Vehicle. In the Lotus sutra, the One Vehicle encompasses so many different teachings because the Buddha's compassion and wish to save all beings led him to adapt the teaching to suit many different kinds of people. The sutra emphasizes that all these seemingly different teachings are actually just skillful applications of the one dharma and thus all constitute the One Buddha Vehicle and knowledge of all modes. The Lotus sutra sees all other teachings are subservient to, propagated by and in the service of the ultimate truth of the One Vehicle leading to Buddhahood. The Lotus Sutra also claims to be superior to other sutras and states that full Buddhahood is only arrived at by exposure to its teachings and skillful means. Chapter ten of the Burton Watson translation states: ...Medicine King, now I say to you, I have preached various sutras, and among those sutras the Lotus is foremost!

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Lotus Sutra Introduction

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