

# Daishi

John D. Barbour

A Study into the Thought of Kōgyō Daishi Kakuban Henny van der Veere, 2021-07-26 Kakuban (1095-1144) is the second most important figure in the history of the Shingon sect of Esoteric Buddhism, but there are few studies about him in Western languages. This work contains a biography and a discussion of Kakuban's works, focusing on his doctrines. Although it is widely believed that Kakuban incorporated Amidist ideas and practices into Shingon, this study shows that Kakuban's aim was to explain the practices of other schools from an orthodox Shingon point of view. The translations of Kakuban's major works, the Amida hishaku and the Gorin kuji myō himitsushaku, clearly support this idea.

**Jitsugokyo** Kobo Daishi, Henry Kawada, William Ridgeway, 2014-09-18 Kodo Daishi (774-835) is one of the most respected and popular Buddhist masters of Japan. He was the founder of Shingon or Esoteric Buddhism in Japan, a civil engineer, and a wandering saint. Many achievements have been attributed to him including this collection of 48 maxims, which some scholars say are gleanings of the Chinese classics. Whichever the case, Kobo Daishi is a cultural hero in Japan and a man of incontestable genius and extraordinary accomplishments. School children throughout Japan for nearly a millennium began their education by learning these wise sayings in the Jitsugokyo, Teachings of the Words of Truth.

Daishi-san Robert Lund, 1961

Daishi-san Robert Lund, 1961

Daishi-san Robert Lund, 1965

*Tantric Poetry of Kūkai (Kōbō Daishi), Japan's Buddhist Saint*, 1987 Includes excerpts from 'The Mahavairocana Sutra' and I-Hsing's 'Commentary of the Sutra'.

**Jigan daishi zenshū** Tenkai, 1916

Yoka Daishi's Realizing the Way Xuanjue, Yoka Daishi, 2017 A translation of, and commentary upon, Song on the Realization of the Way, a key Zen text exploring Mahayana thought.

*Buddhism, Sexuality, and Gender* Jos? Ignacio Cabezn, 1992-01-01 This book explores historical, textual, and social questions relating to the position and experience of women and gay people in the Buddhist world from India and Tibet to Sri Lanka, China, and Japan. It focuses on four key areas: Buddhist history, contemporary culture, Buddhist symbols, and homosexuality, and it covers Buddhism's entire history, from its origins to the present day. The result of original and innovative research, the author offers new perspectives on the history of the attitudes toward, and of the self-perception of, women in both ancient and modern Buddhist societies. He explores key social issues such as abortion, he examines the use of rhetoric and symbols in Buddhist texts and cultures, and he discusses the neglected subject of Buddhism and homosexuality.

**Kō-bō-Daishi and Shingon Buddhism** Joseph Mitsuo Kitagawa, 1951

**Shōyō Daishi shōgyō zenshū** Dōgen, 1909

*Tantric Poetry of Kukai [Kobo Daishi] Japan's Buddhist Saint*, 1982

**Making Pilgrimages** Ian Reader, 2005-01-01 This study involves a fourteen-hundred-kilometer-long pilgrimage around Japan's fourth largest island, Shikoku. In traveling the circuit of the eighty-eight Buddhist temples that make up the route, pilgrims make their journey together with Kobo Daishi (774-835), the holy miracle-working figure who is at the heart of the pilgrimage. Once seen as a marginal practice, recent media portrayal of the pilgrimage as a symbol of Japanese cultural heritage has greatly increased the number of participants, both Japanese and foreign. In this absorbing look at the nature of the pilgrimage, Ian Reader examines contemporary practices and beliefs in the context of historical development, taking into account theoretical considerations of pilgrimage as a mode of activity and revealing how pilgrimages such as Shikoku may change in nature over the centuries. This rich ethnographic work covers a wide range of pilgrimage activity and behavior, drawing on accounts of pilgrims traveling by traditional means on foot as well as those taking advantage of the new package bus tours, and exploring the pilgrimage's role in the everyday lives of participants and the people of Shikoku alike. that have shaped it in the past and in the present, including history and legend; the island's landscape and residents; the narratives and actions of the pilgrims and the priests who run the temples; regional authorities; and commercial tour operators and bus companies.

**Pilgrims Until We Die** Ian Reader, John Shultz, 2021-06-17 The Shikoku pilgrimage, a 1400 kilometre, eighty-eight temple circuit around Japan's fourth largest island, takes around forty days by foot, or one week by car. Historically, Buddhist ascetics walked it without ceasing, creating a tradition of unending pilgrimage that continues in the present era, both by pilgrims on foot and by others in cars. Some spend decades walking the pilgrimage, while others drive it repeatedly, completing hundreds of pilgrimage circuits. Most are retired and make the pilgrimage the centre of their post-work lives. Others who work full-time spend their holidays and weekends as pilgrims. Some have only done the pilgrimage a few times but already imagine themselves as unending pilgrims and intend to do it until we die. They talk happily of being addicted and having Shikokuby?, 'Shikoku illness', portraying this 'illness' and addiction as blessings. Featuring extensive fieldwork and interviews, this study of Japan's most famous Buddhist pilgrimage presents new theoretical perspectives on pilgrimage in general, along with rich ethnographic examples of pilgrimage practices in contemporary Japan. Pilgrims Until We Die counteracts normative portrayals of pilgrimage as a transient activity, defined by a temporary leave of absence from home to visit sacred places outside the parameters of everyday life, showing that many participants view pilgrimage as a way of creating a sense of home and permanence on the road. Examining how obsession, devotion, and a sense of addiction aided by modern developments and economic factors have created a culture of recurrent pilgrimage, Pilgrims Until We Die challenges standard understandings of pilgrimage.

**Sacred Kōyasan** Philip L. Nicoloff, 2007-11-08 Takes the reader on a pilgrimage to Mount Kōya, the holy Buddhist mountain in Japan.

**Kōbō Daishi's Place in the History of Japanese Phonology** Wallace A. Ceyak, 1977

**Japan Magazine**, 1922

*The Japan Magazine*, 1922

**Journeys of Transformation** John D. Barbour, 2022-03-31 Western Buddhist travel narratives are autobiographical accounts of a journey to a Buddhist culture. Dozens of such narratives have since the 1970s describe treks in Tibet, periods of residence in a Zen monastery, pilgrimages to Buddhist sites and teachers, and other Asian odysseys. The best known of these works is Peter Matthiessen's *The Snow Leopard*; further reflections emerge from thirty writers including John Blofeld, Jan Van de Wetering, Thomas Merton, Oliver Statler, Robert Thurman, Gretel Ehrlich, and Bill Porter. The Buddhist concept of 'no-self' helps these authors interpret certain pivotal

experiences of 'unselfing' and is also a catalyst that provokes and enables such events. The writers' spiritual memoirs describe how their journeys brought about a new understanding of Buddhist enlightenment and so transformed their lives. Showing how travel can elicit self-transformation, this book is a compelling exploration of the journeys and religious changes of both individuals and Buddhism itself.

**Jion daishi den** Ryôken Saeki, 1925

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