

Enlightenment Unfolds

THE
ESSENTIAL
TEACHINGS OF
ZEN MASTER
DŌGEN

EDITED BY
KAZUAKI TANAHASHI

Enlightenment Unfolds Enlightenment Unfolds

James Talboys Wheeler



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Enlightenment Unfolds Kazuaki Tanahashi, 2000-06-06 Enlightenment Unfolds is a sequel to Kaz Tanahashi's previous collection *Moon in a Dewdrop* which has become a primary source on Dogen for Western Zen students. Dogen Zenji 1200-1253 is unquestionably the most significant religious figure in Japanese history. Founder of the Soto school of Zen which emphasizes the practice of zazen or sitting meditation, he was a prolific writer whose works have remained popular for six hundred years. Enlightenment Unfolds presents even more of the incisive and inspiring writings of this seminal figure, focusing on essays from his great life work *Treasury of the True Dharma Eye* as well as poems, talks, and correspondence, much of which appears here in English for the first time. Tanahashi has brought together his own translations of Dogen with those of some of the most respected Zen teachers and writers of our own day, including Reb Anderson, Edward Espe Brown, Norman Fisher, Gil Fronsdal, Blanche Hartman, Jane Hirschfield, Daniel Leighton, Alan Senauke, Katherine Thanas, Mel Weitzman, and Michael Wenger.

Enlightenment Unfolds Dōgen, 1999 Eihei Dogen 1200-1253 is unquestionably one of the most significant religious figures in Japanese history. The founder of the Soto school of Zen, he was a prolific writer whose works have instructed and inspired for more than seven hundred years and who used everything from poetry to the mundane details of everyday life in a monastery to illuminate Zen teaching. Enlightenment Unfolds contains works written by Dogen throughout his life, presented in chronological order, beginning with the journal from his study in China, providing a substantial selection from his masterwork *Treasury of the True Dharma Eye* and concluding with his spare but eloquent death poem. A number of the selections appear here in English for the first time. *Dogen and Soto Zen* Steven Heine, 2015-02-26 This follow-up to *Dogen: Textual and Historical Studies* (OUP, 2012) explores diverse aspects of the life and teachings of Zen master Dogen, the founder of the Soto Zen sect, Sotōshū, in early Kamakura-era Japan. *Visions of Awakening Space and Time* Taigen Dan Leighton, 2007-05-11 Publisher description *Visions of Awakening Space and Time* Taigen Dan Leighton, 2008-12-31 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 Sōtō 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, Saigyō, Myōe, Nichiren, Hakuin, and Ryōkan. But his main focus is Eihei Dogen, the 13th-century Japanese Sōtō 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 D gen 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 D gen 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 D gen s worldview and its implications says Leighton can illuminate the possibilities for contemporary approaches to primary Mahayana concepts and practices

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