

The Buddhist Writings of Lafcadio Hearn



Introduction by Kenneth Rexroth

The Buddhist Writings Of Lafcadio Hearn

Lafcadio Hearn



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The Buddhist Writings of Lafcadio Hearn Lafcadio Hearn,1977 **The Buddhist Writings of Lafcadio Hearn** Lafcadio Hearn,1981 *The Neo-Buddhist Writings of Lafcadio Hearn* Antony Goedhals,2020-04-20 The Neo Buddhist Writings of Lafcadio Hearn Light from the East by Antony Goedhals offers radical rereadings of a misunderstood and undervalued Victorian writer It reveals that at the metaphysical core of Lafcadio Hearn s writings is a Buddhist vision as yet unappreciated by his critics and biographers Beginning with the American writings and ending with the essay and story meditations of the Japanese period the book demonstrates Hearn s deeply personal and transcendently beautiful evocations of a Buddhist universe and shows how these deconstruct and dissolve the categories of Western discourse and thinking about reality to create a new language a poetry of vastness emptiness and oneness that had not been heard before in English or indeed in the West **The Buddhist Writings of Lafcadio Hearn** Lafcadio Hearn,1977 *The Writings of Lafcadio Hearn* Lafcadio Hearn,1922 *The Writings of Lafcadio Hearn* Lafcadio Hearn,1922 *Curators of the Buddha* Donald S. Lopez Jr.,Donald S. Lopez,1995-08-15 A critical history of the study of Buddhism in the West incorporating insights of colonial and post colonial cultural studies Social political and cultural conditions that have shaped the course of Buddhist studies are discussed **The Selected Writings of Lafcadio Hearn** ,1949 **Edward Thomas's Prose** Ralph Pite,2025-10-02 Edward Thomas 1878 1917 is a renowned poet Until recently his prose writing has by comparison been neglected and very often dismissed by critics Thanks not least to the multi volume new edition being published by OUP gen eds Guy Cuthbertson and Lucy Newlyn this body of work is being re evaluated This new study by Ralph Pite forms part of that undertaking it is the first to consider Thomas s prose on its own terms independently of the poetry that it preceded By considering all of Thomas s prose work in its wide variety of genres nature writing literary criticism fiction autobiography and by drawing for the first time on the whole range of his reviewing this study transforms understanding of his development The continuity of his critical perspective emerges his Celtic loyalties their nature and their depth are revealed both the complexity and the conviction of his politics are brought to light alongside his receptive alertness to innovative writing and his own originality and daring as a writer The view of his achievement generated by his interwar reception itself the outcome of societal mourning and griefwork is challenged so is the critical consensus regarding the quality of his prose and the reasons behind its changing styles across Thomas s career From all of this it becomes clear moreover how powerfully Thomas s work speaks in the contemporary moment of environmental and climate breakdown Thomas s prose seeks constantly to articulate a relationship of absolute interdependence between human beings and the natural world His writing is so exploratory and original because Thomas seeks to address the problematic reality that interdependence this truth of humanity s place in natural world is perceptible to Western eyes only as mystery *Diasporic Identities and Empire* David Brooks,Anastasia Louridas,2014-01-03 *Diasporic Identities and Empire* Cultural Contentions and Literary Landscapes

explores traditional theories on hybridity generated in consideration of multicultural infusions and at times profusions of colonial migrations Arguments on defining Englishness and the insinuations of a fixed centre for the marginalised are now considered on a global scale as postmodernity defies imperial homogeneity Although postcolonial studies have largely been Anglocentric and Western in focus developments elsewhere have opened up theoretical applications on cultural shifters such as that of the diaspora The Arabian world the Caribbean North and Latin America Australia and more recently countries such as Ireland and Scotland have emerged as regions confronted with comparable power struggles Mass migration exile refugee reshuffling and diasporic repositioning provide neo hermeneutics on the predicament of the global which is undergoing major geopolitical and cultural transformation This volume addresses how writing from the peripheries is developing a new worldview through diasporic modes of thought By moving beyond the facile search for an imperial centre these contributions provide an understanding of the rupture in identity since there is a feeling of being held back from a place or state we wish to reach Brooks This volume is a unique collaboration by academic scholars from four different continents and a vast number of regions critically converging on the contemporaneous debate that problematizes the diasporic identity *World Outside the Window* Kenneth Rexroth, 1987 This book talks about Kenneth s twenty seven essays written over a period of time of more than forty years It remains the sanest guide to the cultural upheaval in American society since World War II *The Buddha's Footprint* Johan Elverskog, 2020-02-21 A corrective to the contemporary idea that Buddhism has always been an environmentally friendly religion In the current popular imagination Buddhism is often understood to be a religion intrinsically concerned with the environment The Dharma the name given to Buddhist teachings by Buddhists states that all things are interconnected Therefore Buddhists are perceived as extending compassion beyond people and animals to include plants and the earth itself out of a concern for the total living environment In *The Buddha s Footprint* Johan Elverskog contends that only by jettisoning this contemporary image of Buddhism as a purely ascetic and apolitical tradition of contemplation can we see the true nature of the Dharma According to Elverskog Buddhism is in fact an expansive religious and political system premised on generating wealth through the exploitation of natural resources Elverskog surveys the expansion of Buddhism across Asia in the period between 500 BCE and 1500 CE when Buddhist institutions were built from Iran and Azerbaijan in the west to Kazakhstan and Siberia in the north Japan in the east and Sri Lanka and Indonesia in the south He examines the prosperity theology at the heart of the Dharma that declared riches to be a sign of good karma and the means by which spritual status could be elevated through donations bequeathed to Buddhist institutions He demonstrates how this scriptural tradition propelled Buddhists to seek wealth and power across Asia and to exploit both the people and the environment Elverskog shows the ways in which Buddhist expansion not only entailed the displacement of local gods and myths with those of the Dharma as was the case with Christianity and Islam but also involved fundamentally transforming earlier social and political structures and networks of economic exchange *The Buddha s Footprint* argues that

the institutionalization of the Dharma was intimately connected to agricultural expansion resource extraction deforestation urbanization and the monumentalization of Buddhism itself

Lafcadio Hearn, 1925 Literary Writings in America , 1977

Some New Letters and Writings of Lafcadio Hearn

Gleanings in Buddha-Fields: Studies of Hand and Soul in the Far East Lafcadio Hearn, 2020-09-28 Of whatever dimension the temples or shrines of pure Shinto are all built in the same archaic style The typical shrine is a windowless oblong building of unpainted timber with a very steep overhanging roof the front is the gable end and the upper part of the perpetually closed doors is wooden lattice work usually a grating of bars closely set and crossing each other at right angles In most cases the structure is raised slightly above the ground on wooden pillars and the queer peaked facade with its visor like apertures and the fantastic projections of beam work above its gable angle might remind the European traveler of certain old Gothic forms of dormer There is no artificial color The plain wood soon turns under the action of rain and sun to a natural grey varying according to surface exposure from the silvery tone of birch bark to the sombre grey of basalt So shaped and so tinted the isolated country yashiro may seem less like a work of joinery than a feature of the scenery a rural form related to nature as closely as rocks and trees a something that came into existence only as a manifestation of Ohotsuchi no Kami the Earth god the primeval divinity of the land Why certain architectural forms produce in the beholder a feeling of weirdness is a question about which I should like to theorize some day at present I shall venture only to say that Shinto shrines evoke such a feeling It grows with familiarity instead of weakening and a knowledge of popular beliefs is apt to intensify it We have no English words by which these queer shapes can be sufficiently described much less any language able to communicate the peculiar impression which they make Those Shinto terms which we loosely render by the words temple and shrine are really untranslatable I mean that the Japanese ideas attaching to them cannot be conveyed by translation The so called august house of the Kami is not so much a temple in the classic meaning of the term as it is a haunted room a spirit chamber a ghost house many of the lesser divinities being veritably ghosts ghosts of great warriors and heroes and rulers and teachers who lived and loved and died hundreds or thousands of years ago I fancy that to the Western mind the word ghost house will convey better than such terms as shrine and temple some vague notion of the strange character of the Shinto miya or yashiro containing in its perpetual dusk nothing more substantial than symbols or tokens the latter probably of paper Now the emptiness behind the visored front is more suggestive than anything material could possibly be and when you remember that millions of people during thousands of years have worshipped their great dead before such yashiro that a whole race still believes those buildings tenanted by viewless conscious personalities you are apt also to reflect how difficult it would be to prove the faith absurd Nay in spite of Occidental reluctances in spite of whatever you may think it expedient to say or not to say at a later time about the experience you may very likely find yourself for a moment forced into the attitude of respect toward possibilities Mere cold reasoning will not help you far in the opposite direction The evidence of the senses counts for little you know there are ever

so many realities which can neither be seen nor heard nor felt but which exist as forces tremendous forces Then again you cannot mock the conviction of forty millions of people while that conviction thrills all about you like the air while conscious that it is pressing upon your psychical being just as the atmosphere presses upon your physical being As for myself whenever I am alone in the presence of a Shinto shrine I have the sensation of being haunted and I cannot help thinking about the possible apperceptions of the haunter And this tempts me to fancy how I should feel if I myself were a god dwelling in some old Izumo shrine on the summit of a hill guarded by stone lions and shadowed by a holy grove *Gleanings in Buddha-fields*
 Lafcadio Hearn, 1897 Americanizing the Buddha Martin Verhoeven, 1997 **"Americanising the Buddha"** Martin J. Verhoeven, 1997 **The American Encounter with Buddhism, 1844-1912** Thomas A. Tweed, 1989
Bauddhavidyāsudhākaraḥ Petra Kieffer-Pülz, Jens-Uwe Hartmann, 1997

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