

# The Lankavatara Sutra Translation And Commentary Red Pine

The Lankavatara Sutra LANKAVATARA SUTRA The Laṅkāvatāra Sūtra The Lankavatara Sutra Existence and Enlightenment in the Laṅkāvatāra-Sūtra The Lankavatara Sutra The Lankavatara Sutra Lankavatara Sutra: A Mahayana Text The Lankavatara Sutra, a Mahayana Text The Lankavatara Sutra The Laṅkāvatāra Sūtra The Lankavatara Sutra SHANTIDEVA'S A GUIDE TO THE BODHISATTVA'S WAY OF LIFE Studies in the Laṅkāvatāra Sūtra The Lankavatara Sutra Self-realisation of Noble Wisdom The Lankavatara Sutra; a Mahayana Text, Translated for the First Time from the Original Sanskrit by Daisetz Teitaro Suzuki The Lankavatara Sutra Studies in the Lankavatara Sutra Selected Works of D.T. Suzuki, Volume IV Daisetz Teitaro Suzuki Daisetz Teitaro Suzuki Buddha Gautama Florin Giripescu Sutton Daisetz Teitaro Suzuki Daisetz Teitaro Suzuki Daisetz Teitaro Suzuki Shantideva Daisetz Teitaro Suzuki Gautama Buddha Lankavatara Sutra Dwight Goddard Daisetz Teitaro Suzuki Daisetsu Teitaro Suzuki

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a lively and plainspoken translation of the buddhist sutra known as the holy grail of zen with plentiful notes explanations and study questions library journal the first english translation of the

original text used by bodhidharma the source upon which all chinese zen masters have relied ever since having translated the diamond sutra and the heart sutra and following with the platform sutra red pine now turns his attention to perhaps the greatest sutra of all the lankavatara sutra is the holy grail of zen zen s first patriarch bodhidharma gave a copy of this text to his successor hui k o and told him everything he needed to know was in this book passed down from teacher to student ever since this is the only zen sutra ever spoken by the buddha although it covers all the major teachings of mahayana buddhism it contains but two teachings which chinese zen masters came to know as have a cup of tea and taste the tea everything we perceive as being real is nothing but the perceptions of our own mind the knowledge of this is something that must be realized and experienced for oneself and cannot be expressed in words in addition to presenting one of the most difficult of all buddhist texts in clear english red pine has also added summaries explanations and notes including relevant sanskrit terms on the basis of which the chinese translation was made this promises to become an essential text for anyone seeking to deepen their understanding or knowledge of zen

the lankavatara sutra sanskrit laṅkāvatāra sūtra is a prominent mahayana buddhist text that recounts a teaching primarily between buddha gautama and a bodhisattva mahamati the name of this sutra roughly translates as scripture of the descent into lanka and takes place in lanka the island fortress capital of ravana the king of rakshasa demons in lankavatara sutra buddha points out that bodhisattvas on account of their unlimited compassion for sentient beings work for the salvation of all and take the ten vows of a bodhisattva while mentioning all major teachings of mahayana buddhism this sutra focuses on two teachings that objects of the material world are merely manifestations of the mind and that the knowledge of this must be realized and experienced for oneself and cannot be expressed in words

this book offers a systematic analysis of one of the most important concepts characterizing the yogācāra school of buddhism the last creative stage of indian buddhism as outlined and explained in one of its most authoritative and influential texts laṅkāvatāra sūtra compiled in the second half of the fourth century a d this sutra not only represents a comprehensive synthesis of both early and late religio philosophical ideas crucial to the understanding of buddhism in india but it also provides an insight into the very early roots of

the japanese zen buddhism in the heart of the south asian esotericism the first part of the book outlines the three fold nature of being as conceptualized in buddhist metaphysics the author uses an interpretive framework borrowed from the existentialist philosophy of heidegger in order to separate the transcendental essence of being from its temporal manifestation as self and from its spatial or cosmic dimension the second part clarifies the buddhist approach to knowledge in its religious transcendental sense and it shows that the buddhists were actually first in making use of dialectical reasoning for the purpose of transcending the contradictory dualities imbedded in the common ways of perceiving thinking and arguing about reality

having translated the diamond sutra and the heart sutra and following with the platform sutra red pine now turns his attention to perhaps the greatest sutra of all the lankavatara sutra is the holy grail of zen zen s first patriarch bodhidharma gave a copy of this text to his successor hui k o and told him everything he needed to know was in this book passed down from teacher to student ever since this is the only zen sutra ever spoken by the buddha although it covers all the major teachings of mahayana buddhism it contains but two teachings that everything we perceive as being real is nothing but the perceptions of our own mind and that the knowledge of this is something that must be realized and experienced for oneself and cannot be expressed in words in the words of chinese zen masters these two teachings became known as have a cup of tea and taste the tea this is the first translation into english of the original text used by bodhidharma which was the chinese translation made by gunabhadra in 443 and upon which all chinese zen masters have relied ever since in addition to presenting one of the most difficult of all buddhist texts in clear english red pine has also added summaries explanations and notes including relevant sanskrit terms on the basis of which the chinese translation was made this promises to become an essential text for anyone seeking to deepen their understanding or knowledge of zen

buddhist canonical work original edition published in london in 1932 based upon the sanskrit edition of bunyu nanjo 1923

the bodhisattva s way of life is one of the most dearly beloved buddhist texts which has been taught and often quoted by the dalai lama as well as many other great tibetan masters because of its relevance to modern times his text has been translated into a dozen languages the bodhisattva s way of life was written by the eighth

century indian bodhisattva shantideva and is a comprehensive outline of everything one needs to know to be a bodhisattva a bodhisattva is someone who decides to work towards achieving enlightenment and to not give up this task until all other sentient beings are liberated the bodhisattva s way of life begins by explaining how and why to make offerings to the three jewels and how take the bodhisattva vow which is still being done this way 1 400 years later the book also covers how to develop compassion towards those we like and also those who want to harm us it explains the need to develop selflessness and how to actually do this as well as how to develop patience with those people and things that obstruct us it also describes how we should carry ourself in a peaceful and pleasing way to others and how to develop diligence and how to practice meditation the famous ninth chapter finally explains how we should understand emptiness of all phenomena this edition of the bodhisattva s way of life is unique because it combines both a translation of the root text with each verse or set of verses followed by a lucid and relevant commentary by thrangu rinpoche khenchen thrangu rinpoche is very well suited for this task being a renowned buddhist scholar who has had three decades of experience teaching students in centers across asia europe and north america thrangu rinpoche has been teaching western and asian students buddhism for thirty years and is author of 50 books on buddhism he holds the highest lharampa degree for mastering the major teachings of all four lineages of tibetan buddhism because of his outstanding scholarship he was appointed by the dalai lama to be a personal tutor for the seventeenth karmapa

the title lankavatara might mean entering lanka perhaps referring to the temporary mahayana period of ceylon suggesting that the doctrine of this scripture are possibly consistent with earlier buddhism preserved in the pali language suzuki has greatly helped the reader of the basic scripture by discussing the main ideas he tells how to study this scripture compares it with the popular zen buddhism discusses such typical and important doctrines as mind only the triple body of the buddha and many minor topics suzuki is both an exacting scholar and an understanding exponent of these difficult concepts he adds a sanskrit chinese english glossary and also an index this work is essential for grasping the main ideas of the scripture

the lankavatara sutra draws upon the concepts and doctrines of yogacara and buddha nature the most important doctrine issuing from the lankavatara sutra is that of the primacy of consciousness skt

vijnana and the teaching of consciousness as the only reality in the sutra the buddha asserts that all the objects of the world and the names and forms of experience are merely manifestations of the mind on the contrary my teaching is based upon the recognition that the objective world like a vision is a manifestation of the mind itself it teaches the cessation of ignorance desire deed and causality it teaches the cessation of suffering that arises from the discrimination of the triple world because the world is seen as being mind only or consciousness only all phenomena are void empty of self atman and illusory there are four things by the fulfilling of which an earnest disciple may gain self realisation of noble wisdom and become a bodhisattva mahasattva first he must have a clear understanding that all things are only manifestations of the mind itself second he must discard the notion of birth abiding and disappearance third he must clearly understand the egolessness of both things and persons as to the first he must recognise and be fully convinced that this triple world is nothing but a complex manifestation of one's mental activities that it is devoid of selfness and its belongings that there are no strivings no comings no goings he must recognise and accept the fact that this triple world is manifested and imagined as real only under the influence of habit energy that has been accumulated since the beginningless past by reason of memory false imagination false reasoning and attachments to the multiplicities of objects and reactions in close relationship and in conformity to ideas of body property and abode as to the second he must recognise and be convinced that all things are to be regarded as forms seen in a vision and a dream empty of substance unborn and without self nature that all things exist only by reason of a complicated network of causation as to the third he must recognise and patiently accept the fact that his own mind and personality is also mind constructed that it is empty of substance unborn and egoless

said to contain the words of the buddha on the nature of ultimate wisdom the lankavatara was influential in the general doctrines of mahayana buddhism in particular zen translated by d t suzuki and edited by dwight goddard this epitomized version was intended to make the sutra more widely accessible

daisetsu teitaro suzuki was a key figure in the introduction of buddhism to the non asian world many outside japan encountered buddhism for the first time through his writings and teaching and for nearly a century his work and legacy have contributed to the ongoing

religious and cultural interchange between japan and the rest of the world particularly the united states and europe this fourth volume of selected works of d t suzuki brings together a range of suzuki s writings in the area of buddhist studies based on his text critical work in the chinese canon these essays reflect his commitment to clarifying mahāyāna buddhist doctrines in indian chinese and japanese historical contexts many of these innovative writings reflect buddhological discourse in contemporary japan and the west s pre war ignorance of mahāyāna thought included is a translation into english for the first time of his mahāyāna was not preached by buddha in addition to editing the essays and contributing the translation mark l blum presents an introduction that examines how suzuki understood mahāyāna discourse via chinese sources and analyzes his problematic use of sanskrit

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