

The Laṅkāvatāra Sūtra

A Māhayāna Text

D.T. Suzuki



The Lankavatara Sutra

Buddha Gautama



The Lankavatara Sutra:

LANKAVATARA SUTRA Daisetz Teitaro Suzuki, 2011

Studies in the Laṅkāvatāra Sūtra Daisetz Teitaro

Suzuki, 1999 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 Dwight Goddard, 2015-01-06 Monkfish is proud to reintroduce this spiritual classic in paperback edition It was its first book in its Provenance Editions

The Lankavatara Sutra, 2012-02-01 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 Laṅkāvatāra Sūtra Daisetz Teitaro Suzuki, 1973

The Lankavatara Sutra Buddha Gautama, 2020-08-28 The Lankavatara Sutra Sanskrit La k vat ra s tra 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

Studies in

the Lankavatara Sutra Daisetz Teitarō Suzuki,1981 **The Lankavatara Sutra** Gautama Buddha,2015-06-02 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 vijñāna 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 *Studies in the Lankavatara Sutra* Daisetz Teitarō Suzuki,1930 Studies in the Lankavatara Sutra Daisetz Teitaro Suzuki,1972

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