

the sutra not only in the Chinese translations but in the original Sanskrit presents many difficulties in grammar and in meaning has increased the continued neglect of it. But the time is ripe for us to take it up and subject it to a serious study now that we have the Sanskrit edition completed by the unceasing efforts of the late Dr. Bunyū Nanjō. It is my intention here to treat it as the sutra *par excellence* in relation to the Zen teaching of Buddhism. While Zen as a rule abhors any connection with one special sutra or śāstra, the undeniable fact remains that the *Laṅkāvatāra* was the book handed by Bodhidharma to his first disciple Hui-k'ê (慧可) as the sutra containing the essential teachings of his school. This being the case, it is natural for his followers of the present time to renew the investigation and study of it. Besides, no religious experience can stand outside a more or less intellectual interpretation of it. Zen may like to ignore its literary or philosophical side, and it is justified in doing so, no doubt, but to think that this implies the absolute ignoring of all attempts at any form of interpretation would be a grievous error.

## PART I

### A GENERAL SURVEY OF THE PRINCIPAL IDEAS EXPOUNDED IN THE SUTRA

#### *The Breadth of Mahayana Buddhism*

Buddhism, especially Mahayana Buddhism so called, is like a vast ocean where all kinds of living beings are allowed to thrive in a most generous manner, almost verging on a chaos. Students who lightly step into it generally find it too complicated and overwhelming for their logical comprehension. But the fact is that Mahayana Buddhism is the outcome of long years of development of a religious system among a people furnished with a most fertile imagination. The student has to be patient. The best method of study

# Studies In The Lankavatara Sutra

**Yan Bai**



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