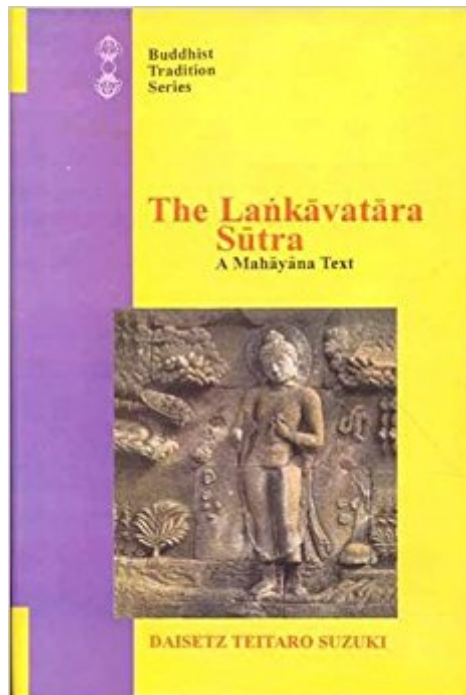




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Lankavatara Sutra: A Mahayana Text (Buddhist Tradition) (Vol 40)



Synopsis

The title Lankavatara might mean entering Lanka (perhaps referring to the temporary Mahayana period of Ceylon), suggesting that the doctrines of this scripture are possibly consistent with earlier Buddhism preserved in the Pali language. Suzuki's pioneering translation of the Lankavatara Sutra was based on the Sanskrit text (1923) edited by Bunyū Nanjō. It is a remarkable coverage of Mahayana Buddhist topics, especially of the type often associated with the Yogacara school of Buddhism, yet it is of interest to everyone who desires an introduction to Mahayana Buddhism. Here, the world is like a mirage. The mind has poured out its impression of externals. To get liberated one must stop this outpouring. An advanced individual understands and comes to realize the self-nature of the world which is really so. The editor of the book Alex Wayman says, It is indeed a pleasure to have this famous translation of a work of incomparable content of matters important for Mahayana Buddhism appears in the Buddhist Tradition Series. I have reservations about translation of certain terms of this work, but have no reservations about the importance of making this translation available to interested readers.

Book Information

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Customer Reviews

Text: English (translation)

As other reviewers have noted, this is a core text for Zen Buddhists (its influence was later somewhat superseded by the Diamond, Heart, and Vimilakirti Sutras, but much of its language and

teachings crop up all the time). Suzuki's translation is classic, but the contemporary reader may find it a slog, mostly because of the technical terminology (much of it embedded in the various names and labels). Unfortunately, no one had the sense to take the Glossary from Suzuki's companion book ("Studies in the LS") and attach it to the translation itself. To really get the most out of the translation, you need the Glossary. The Cleary translation (from 2012 only on Kindle) is a help, but I don't see it as making an radical restatements (and in fact I prefer the Suzuki because the Cleary translation is less "tight".) Once you get into the swing of it, the Suzuki translation is readable (in part because so much of it is repetition). I haven't read the Red Pine translation.

DT goes through everything you need to know about this Sutra within this one Book. There is a very educational foundation laid down in the Introduction to get us up to speed on many facets of this Sutra to prepare the way, if you will. Very good Introduction for anyone. This book will give you the Mission to Lanka in all its nuances. Not a beginners text translation, yet you will get up to speed in no time if you are determined. Please take note that this Sutra is Very repetitive, so that can be a bit of a challenge to get thru. I see now that the Guru would recite the stanzas for contemplation, and the reiteration was expected. Not a one sit read, slow and savor the Revelations. One of the Best representations of Mahayana there is imho, out side of the Gelukpa tradition. A teaching more accepted by non Tibetan schools. A great bridge between Nagarjuna and Asanga. Emptiness with Consciousness. Without the embellishments of Asanga's later overly complicated speculations imho. Not a fluffy text, just the straight forward Mind. This specific publisher's quality is unsurpassed; Routledge & Kegan Paul Hardcover is perfect. Mine appears to be the 1978 reprint. You may want to ask the seller if that is the edition they are selling, as other publishers' quality may be far from extraordinary.

This book is worn and used, as described, but I didn't know I'd be getting a gorgeous piece of history! The cover is beautifully ragged and missing sections, and the inscription inside the cover warmed my heart to the core. This is an insightful Bible, one of the more interesting ones I've read. Would definitely recommend for hippies, new agers, acid heads, and those interested in theology.

Great text and hardly no errors in this publication. I had previously ordered a cheaper version but was so disappointed with the improper editing that I ended up breaking down and ordered the more expensive version.

It is a great book. It is really good with the Diamond Sutra. It is also good with meditation and improve your thinking and meditation to another level.

I find the translation rather tedious, unnecessarily difficult to read, and sentence structures awkward at times. It may have to do with being written in 1932 and the translator trying to be faithful to the original text. But there must be a better way, perhaps a modern way, to make it more readable and accessible. The content itself is not that difficult to grasp for those who have read Pali cannon and studied phenomenology, etc. But it does take time to parse through sentences in an effort to "retranslate".

i enjoyed this sutra immensely, but have only read it twice. will definately be reading again. the teaching of non discrimination is to avoid making affirmative statements about anything concerning ultimate reality. this points towards that which is nameless. when realised non discrimination is to become without thought concerning ultimate truths. to go beyond parikalpita, beyond all words names and forms. Anything logical that we can say is Paratantra: relative and thus dualistic, it misses the truth. all this is apothatic in nature.in the Lanka all judgements are seen as false judgements on the basis that reality itself is only mind. nothing can be grasped. to even speak of mind is to discriminate and grasp something where infact no 'truth' can be found or grasped. Matsu (Baso) said "it is not mind, nor is it buddha". this is the outcome of not discriminating. one no longer attaches to any name or form as the ultimate. the word 'ultimate' becomes meaningless.the outcome of this teaching in Zen is that stream of consciousness is able to express this truth in words and actions where there is no logical or reasonable answer possible on any matter of ultimate value. so asked : "what is the ultimate truth?" one answers "the caterpillar in the garden" or "four pounds of four". one becomes free to say whatever one wants from stream of consciousness or to act it out: jumping up and down, blowing a kiss, doing a twirl. all these things are spontaneous and without any kind of logical discrimination. any logical answer misses the truth.the sanskrit lankavatara speaks of the cessation of the 8 vijnanas or consciousnesses that comprise the ordinary mind. if you are ready for it: mix the breath with the mind and the Alaya is extinguished. and then take a deep breath and focus between your eyebrows and the other 7 consciousnesses are extinguished. this leaves one with a perception of emptiness within the head. speak to your inner control centre and focus on extinguishing even this emptiness and then one is no longer able to look within the Mind. it has completely ceased. one now has no mind whatsoever that can be perceived.the 'unborn', to see this one must drop of body, mind and self and all experience of these things. it will

then be impossible to look within. once these things are dropped off one still sees, hears, smells, tastes and feels. consciousness is seen as a flame without a support or base. a clock without a mechanism. annihilation is impossible. even when consciousness is extinguished there is still seeing, hearing, smelling, tasting and feeling though there is no one to do these things... a mystery and a paradox. annihilation is impossible. the ordinary mind that one began ones spiritual journey with is then seen as the same mind one has always had... only one knows that this mind one has been born with does not exist and never has done. And yet one has always and always will see, hear, smell, taste and feel. infact the mind you have always had has always been unborn, you have just been unable to see this. as matsu said "the ordinary mind is enlightenment". some people may ask why i speak of simple things such as everyone is buddha and yet also complicated things such as renunciation. this is because one can see two paths: a gradual path of spiritual realisation and an instantaneous path that automatically recognises that this ordinary mind has always been and will always be Buddha. i hope this is helpful. best wishes, Tom.

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