

## The Lankavatara Sutra Translation And Commentary Red Pine

The Buddhist Bible was first published in Vermont in 1932 by DWIGHT GODDARD (1861-1939), a pioneer in the American Zen Buddhist movement. It contains edited versions of foundational Buddhist texts designed to provide spiritual seekers with the heart of the Zen message. Writing at a time when Buddhism was greatly misunderstood in the West, Goddard hoped to bring a new and deep understanding to light. His mission was not only to explain Buddhism to his fellow Americans but to show how the ancient religion could be made relevant to modern problems. The Buddhist Bible made a huge impact when it was published and is known to have influenced the views of iconic Beat author Jack Kerouac.

Hui-neng (638–713) is perhaps the most beloved and respected figure in Zen Buddhism. An illiterate woodcutter who attained enlightenment in a flash, he became the Sixth Patriarch of Chinese Zen, and is regarded as the founder of the "Sudden Enlightenment" school. He is the supreme exemplar of the fact that neither education nor social background has any bearing on the attainment of enlightenment. This collection of his talks, also known as the Platform or Altar Sutra, is the only Zen record of its kind to be generally honored with the appellation sutra, or scripture. The Sutra of Hui-neng is here accompanied by Hui-neng's verse-by-verse commentary on the Diamond Sutra—in its very first published English translation ever.

This book offers a systematic analysis of one of the most important concepts characterizing the Yogacara School of Buddhism (the last creative stage of Indian Buddhism) as outlined and explained in one of its most authoritative and influential texts, Lankavatara-sutra. 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.

Shantideva's Bodhisattvacharyavata (A Guide to the Bodhisattva's Way of Life) holds a unique place in Mahayana Buddhism akin to that of the Dhammapada in Hinayana Buddhism and the Bhagavadgita in Hinduism. In combining those rare qualities of scholastic precision, spiritual depth and poetical beauty, its appeal extends to a wide audience of Buddhists and non-Buddhists alike. Composed in India during the 8th century of the Christian era, it has since been an inspiration to millions of people throughout the world. This present translation by Stephen Batchelor is based upon a 12th century Tibetan commentary as orally explained by Ven. Geshe Ngawang Dhargyey. The ninth chapter on wisdom has been expanded for this edition with relevant commentarial passages.

A fifth-century Indian Buddhist monk, Bodhidharma is credited with bringing Zen to China. Although the tradition that traces its ancestry back to him did not flourish until nearly two hundred years after his death, today millions of Zen Buddhists and students of kung fu claim him as their spiritual father. While others viewed Zen practice as a purification of the mind or a stage on the way to perfect enlightenment, Bodhidharma equated Zen with buddhahood and believed that it had a place in everyday life. Instead of telling his disciples to purify their minds, he pointed them to rock walls, to the movements of tigers and cranes, to a hollow reed floating across the Yangtze. This bilingual edition, the only volume of the great teacher's work currently available in English, presents four teachings in their entirety. "Outline of Practice" describes the four all-inclusive habits that lead to enlightenment, the "Bloodstream Sermon" exhorts students to seek the Buddha by seeing their own nature, the "Wake-up Sermon" defends his premise that the most essential method for reaching enlightenment is beholding the mind. The original Chinese text, presented on facing pages, is taken from a Ch'ing dynasty woodblock edition.

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.

Zen Buddhism is often said to be a practice of mind-to-mind transmission without reliance on texts—in fact, some great teachers forbid their students to read or write. But Buddhism has also inspired some of the greatest philosophical writings of any religion, and two such works lie at the center of Zen: The Heart Sutra, which monks recite all over the world, and The Diamond Sutra, said to contain answers to all questions of delusion and dualism. This is the Buddhist teaching on the perfection of wisdom and cuts through all obstacles on the path of practice. As Red Pine explains: The Diamond Sutra may look like a book, but it's really the body of the Buddha. It's also your body, my body, all possible bodies. But it's a body with nothing inside and nothing outside. It doesn't exist in space or time. Nor is it a construct of the mind. It's no mind. And yet because it's no mind, it has room for compassion. This book is the offering of no mind, born of compassion for all suffering beings. Of all the sutras that teach this teaching, this is the diamond.

The Maharatnakuta Sutra is one of the five major sutra groups in the Mahayana canon. Of the two great schools of Buddhism, Mahayana has the greatest number of adherents worldwide—it prevails among the Chinese, Japanese, Koreans, Tibetans, and Vietnameses—and contains within it a number of movements, notably Zen which have been of growing interest in the West in recent decades. Yet despite this increased attention and enormous following, translations of Mahayana scriptures have been scarce and fragmentary;

clearly, a comprehensive translation of a major work within the canon was called for.

This new translation of the Buddha's most important, most studied teaching offers a radical new interpretation. In September, 2014 Thich Nhat Hanh completed a profound and beautiful new English translation of the Prajñāparamita Heart Sutra, one of the most important and well-known sutras in Buddhism. The Heart Sutra is recited daily in Mahayana temples and practice centers throughout the world. This new translation came about because Thich Nhat Hanh believes that the patriarch who originally compiled the Heart Sutra was not sufficiently skillful with his use of language to capture the intention of the Buddha's teachings—and has resulted in fundamental misunderstandings of the central tenets of Buddhism for almost 2,000 years. In *The Other Shore: A New Translation of the Heart Sutra with Commentaries*, Thich Nhat Hanh provides the new translation with commentaries based on his interpretation. Revealing the Buddha's original intention and insight makes clear what it means to transcend duality and pairs of opposites, such as birth and death, and to touch the ultimate reality and the wisdom of nondiscrimination. By helping to demystify the term "emptiness," the Heart Sutra is made more accessible and understandable. Prior to the publication of *The Other Shore*, Thich Nhat Hanh's translation and commentaries of the Heart Sutra, called *The Heart of Understanding*, sold more than 120,000 copies in various editions and is one of the most beloved commentaries of this critical teaching. This new book, *The Other Shore*, supersedes all prior translations.

*The Lankavatara Sutra Translation and Commentary Counterpoint*

A collection of translations of classical works by the Zen poets of China, Japan, and Korea captures the contemplative nature of Zen philosophy, its direct expression of intuitive insights, and its evocative revelation of sudden enlightenment.

In the spring of 2006, Bill Porter traveled through the heart of China, from Beijing to Hong Kong, on a pilgrimage to sites associated with the first six patriarchs of Zen. *Zen Baggage* is an account of that journey. He weaves together historical background, interviews with Zen masters, and translations of the earliest known records of Zen, along with personal vignettes. Porter's account captures the transformations taking place at religious centers in China but also the abiding legacy they have somehow managed to preserve. Porter brings wisdom and humor to every situation, whether visiting ancient caves containing the most complete collection of Buddhist texts ever uncovered, enduring a six-hour Buddhist ceremony, searching in vain for the ghost in his room, waking up the monk in charge of martial arts at Shaolin Temple, or meeting the abbess of China's first Zen nunnery. Porter's previously published *Road to Heaven: Encounters with Chinese Hermits* has become recommended reading at Zen centers and universities throughout America and even in China (in its Chinese translation), and *Zen Baggage* is sure to follow suit.

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 Lotus Sutra is regarded as one of the world's great religious scriptures and most influential texts. It's a seminal work in the development of Buddhism throughout East Asia and, by extension, in the development of Mahayana Buddhism throughout the world. Taking place in a vast and fantastical cosmic setting, the Lotus Sutra places emphasis on skillfully doing whatever is needed to serve and compassionately care for others, on breaking down distinctions between the fully enlightened buddha and the bodhisattva who vows to postpone salvation until all beings may share it, and especially on each and every being's innate capacity to become a buddha. Gene Reeves's new translation appeals to readers with little or no familiarity with technical Buddhist vocabulary, as well as long-time practitioners and students. In addition, this remarkable volume includes the full "threefold" text of this classic.

*Cultivating the Empty Field* is a modern translation of the core of Chinese Ch'an master Hongzhi's Extensive Record. First to articulate the meditation method known to contemporary Zen practitioners as shikantaza ("just sitting") Chinese Zen master Hongzhi is one of the most influential poets in all of Zen literature. This translation of Hongzhi's poetry, the only such volume available in English, treats readers to his profound wisdom and beautiful literary gift. In addition to dozens of Hongzhi's religious poems, translator Daniel Leighton offers an extended introduction, placing the master's work in its historical context, as well as lineage charts and other information about the Chinese influence on Japanese Soto Zen. Both spiritual literature and meditation instruction, *Cultivating the Empty Field* is sure to inspire and delight.

"Infinite Life Sutra" by Anonymous (translated by Max Müller). Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

This book is an annotated translation of one of the great Tibetan classics of Mahayana Buddhist thought, mKhas grub rje's sTong thun chen mo. The text is a detailed critical exposition of the theory and practice of emptiness as expounded in the three major schools of Mahayana Buddhist philosophy: the Yogacara, Svatantrika, and Prasangika. Used as a supplement to the scholastic debating manuals in some of the greatest monasteries of Tibet, the sTong thun chen mo is a veritable encyclopedia of Mahayana Buddhist philosophy, dealing with such topics as hermeneutics, the theory of non-duality, the linguistic interpretation of emptiness, the typology of ignorance, logic, the nature of time, and the perception of matter across world spheres. This book is an indispensable source for understanding the Tibetan dGe lugs pa school's synthesis of the Middle Way (Madhyamaka) and Epistemological (Pramanika) traditions of Indian Buddhism. In addition, it is an unprecedented source for the philosophical polemics of fifteenth century Tibet.

Presents the translated verse of fourteen Chinese Buddhist poet monks who wrote between the T'ang Dynasty and the early twentieth century

An effective new approach to Buddhist practice that combines the rigor of traditional meditation and study with the psychological support necessary for practice in modern life. Zen teacher Jules Shuzen Harris argues that contemporary American Buddhists face two primary challenges: (1) "spiritual bypassing," which means avoiding or repressing psychological problems in favor of "pretend Enlightenment," and (2) settling for secularized forms of Buddhism or mindfulness that have lost touch with the deeper philosophical and ethical underpinnings of the religion. Drawing on his decades of experience as a Zen practitioner, teacher, and psychotherapist, Harris writes that both of these challenges can be met through the combination of a committed meditation practice, a deep study of Buddhist psychological models, and tools from a psychotherapeutic method known as "Mind-Body Bridging." Using this unique approach, students can do the real work of awakening without either denying their embodied emotional life or missing out on the rich array of insights offered by Buddhist psychology and the Zen practice tradition.

Among the writings from the Dunhuang Caves, discovered in the mid-twentieth Century, are the Zen equivalent of the Dead Sea Scrolls--ancient texts unknown for centuries. The Ceasing of Notions is one such text. It takes a unique form: a dialogue between two imaginary figures, a master and his disciple, in which the disciple tenaciously pursues the master's pity utterances with follow-up questions that propel the dialogue toward ever more profound insights. And these questions prove to be the reader's very own. Soko Morinaga brings alive this compact and brilliant text with his own vivid commentary. This volume also includes a generous selection from Morinaga's acclaimed autobiography, *Novice to Master: An Ongoing Lesson in the Extent of my Own Stupidity*.

The Diamond Sutra, a mainstay of the Mahayana tradition, has fascinated Buddhists for centuries because of its insights into dualism and illusion: the "diamond" can cut through any obstacle on the road to enlightenment. In the Diamond Sutra, the Buddha responds to a disciple's question about how to become a Buddha. The Diamond that Cuts Through Illusion presents a dialogue between the Buddha and his disciple, Subhuti, which illuminates how our minds construct limited categories of thought. The answer: we must move beyond personal enlightenment to follow the path of the Bodhisattvas, fully enlightened beings who postpone Nirvana in order to alleviate the suffering of others. It offers us alternative ways to look at the world in its wholeness so we can encounter a deeper reality; develop reverence for the environment and more harmonious communities, families, and relationships; and act in the world skillfully and effectively. This revised edition includes Thich Nhat Hanh's translation of the Sutra from the Chinese and, in his commentaries, his own diamond sharp insight, including new work on the environmental implications of the Diamond Sutra. A beautiful edition of one of Buddhism's central texts.

The three most venerated sutras of Zen in a true pocket-sized edition from a legendary practitioner and translator of Buddhist teachings. These three Sutras, often linked to form a trio of texts that have been revered and studied for centuries, are now available together in this single volume. Red Pine, whose acclaimed translations these particular Buddhist texts are considered canon, provides a sensitive and assured treatment of the classic triumvirate in a gift-sized volume, perfect for sharing with anyone seeking guidance and peace. The Heart Sutra, with its profound and wide-reaching influence on Buddhism, offers the Prajnaparamita teaching of emptiness. The Diamond Sutra, said to contain answers to all questions of delusion and dualism, outlines the bodhisattva path followed by the Buddha. And The Platform Sutra is an autobiography of Hui-neng, the controversial 6th Patriarch of Zen. His understanding of the fundamentals of a spiritual and practical life has served as the introduction to the teachings of Zen that students have been putting into practice for the past 1300 years. In addition to new translations of all three texts, Red Pine has included an introduction that ties all three together and just enough footnotes to explain what needs explaining but not enough to get in the way.

In *Diamond Sutra Narratives*, Chiew Hui Ho explores Diamond Sutra devotion and its impact on medieval Chinese religiosity, uncovering the complex social history of Tang lay Buddhism through the laity's production of parasutraic narratives and texts.

"These original documents are crucial for understanding East Asian Buddhist development. Professor Broughton's analysis of the material provides a new and refreshing look at the tradition which was focused on meditation and the ancient lineage of Bodhidharma. . . . We can be grateful that the translations are accompanied by a detailed study that gives the reader access to the social and cultural events of the time."—Lewis Lancaster, University of California, Berkeley

This authoritative, bilingual edition represents the first time the entirety of Cold Mountain's poetry has been translated into English. These translations were originally published by Copper Canyon Press nearly twenty years ago. Now, significantly revised and expanded, the collection also includes a new preface by the translator, Red Pine, whose accompanying notes are at once scholarly, accessible, and entertaining. Also included for the first time are poems by two of Cold Mountain's colleagues. Legendary for his clarity, directness, and lack of pretension, the eight-century hermit-poet Cold Mountain (Han Shan) is a major figure in the history of Chinese literature and has been a profound influence on writers and readers worldwide. Writers such as Charles Frazier and Gary Snyder studied his poetry, and Jack Kerouac's *Dharma Bums* is dedicated "to Han Shan." 1.B storied cliffs were the fortune I cast bird trails beyond human tracks what surrounds my yard white clouds nesting dark rocks I've lived here quite a few years and always seen the spring-water change tell those people with tripods and bells empty names are no damn good 71. someone sits in a mountain gorge cloud robe sunset tassels handful of fragrances he'd share the road is long and hard regretful and doubtful old and unaccomplished the crowd calls him crippled he stands alone steadfast 205. my place is on Cold Mountain perched on a cliff beyond the circuit of affliction images leave no trace when they vanish I roam the whole galaxy from here lights and shadows flash across my mind not one dharma comes before me since I found the magic pearl I can go anywhere everywhere it's perfect Cold Mountain A mountain man lives under thatch before his gate carts and horses are rare the forest is quiet but partial to birds the streams are wide and home to fish with his son he picks wild fruit with his wife he hoes between rocks what does he have at home a shelf full of nothing but books

Buddhist canonical work.

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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.

The larger sutra on Amitayus (Taisho volume 12, number 360) -- The sutra on contemplation of Amitayus (Taisho volume 12, number 365) -- The smaller sutra on Amitayus (Taisho volume 12, number 366).

Poetry is China's greatest art, and for the past eight centuries Poems of the Masters has been that country's most studied and memorized collection of verse. For the first time ever in English, here is the complete text, with an introduction and extensive notes by renowned translator, Red Pine. Over one hundred poets are represented in this bilingual edition, including many of China's celebrated poets: Li Pai, Wang Wei, Tu Fu, Wang Po, and Ou-yang Hsiu. Poems of the Masters was compiled during the Sung dynasty (960–1278), a time when poetry became the defining measure of human relationships and understanding. As Red Pine writes in his introduction: "Nothing was significant without a poem, no social or ritual occasion, no political or personal event was considered complete without a few well-chosen words that summarized the complexities of the Chinese vision of reality and linked that vision with the beat of their hearts . . . [Poetry's] greatest flowering was in the T'ang and Sung, when suddenly it was everywhere: in the palace, in the street, in every household, every inn, every monastery, in every village square." "Chiupu River Song" by Li Pai My white hair extends three miles the sorrow of parting made it this long who would guess to look in a mirror where autumn frost comes from Red Pine (the pen name of writer and independent scholar Bill Porter) is one of the world's most respected translators of Chinese literature, bringing into English several of China's central religious and literary texts: Taoteching, The Diamond Sutra, Zen Teachings of Bodhidharma, and Collected Songs of Cold Mountain. He lives near Seattle, Washington.

One of the most popular Asian classics for roughly two thousand years, the Vimalakirti Sutra stands out among the sacred texts of Mahayana Buddhism for its conciseness, its vivid and humorous episodes, its dramatic narratives, and its eloquent exposition of the key doctrine of emptiness or nondualism. Unlike most sutras, its central figure is not a Buddha but a wealthy townsman, who, in his mastery of doctrine and religious practice, epitomizes the ideal lay believer. For this reason, the sutra has held particular significance for men and women of the laity in Buddhist countries of Asia, assuring them that they can reach levels of spiritual attainment fully comparable to those accessible to monks and nuns of the monastic order. Esteemed translator Burton Watson has rendered a beautiful English translation from the popular Chinese version produced in 406 C.E. by the Central Asian scholar-monk Kumarajiva, which is widely acknowledged to be the most felicitous of the various Chinese translations of the sutra (the Sanskrit original of which was lost long ago) and is the form in which it has had the greatest influence in China, Japan, and other countries of East Asia. Watson's illuminating introduction discusses the background of the sutra, its place in the development of Buddhist thought, and the profundities of its principal doctrine: emptiness.

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.

Bodhisattvas of the Forest delves into the socioreligious milieu of the authors, editors, and propagators of the Rastrapalapariprccha-sutra (Questions of Rastrapala), a Buddhist text circulating in India during the first half of the first millennium C.E. In this meticulously researched study, Daniel Boucher first reflects upon the problems that plague historians of Mahayana Buddhism, whose previous efforts to comprehend the tradition have often ignored the social dynamics that motivated some of the innovations of this new literature. Following that is a careful analysis of several motifs found in the Indian text and an examination of the value of the earliest Chinese translation for charting the sutra's evolution. The first part of the study looks at the relationship between the bodily glorification of the Buddha and the ascetic career—spanning thousands of lifetimes—that produced it within the socioeconomic world of early medieval Buddhist monasticism. The authors of the Rastrapala sharply criticize their monastic contemporaries for rejecting the rigorous lifestyle of the first Buddhist communities, an ideal that, for the sutra's authors, self-consciously imitates the disciplines and sacrifices of the Buddha's own bodhisattva career, the very career that led to his acquisition of bodily perfection. Thus, Boucher reveals the ways in which the authors of the Rastrapala authors co-opted this topos concerning the bodily perfection of the Buddha from the Mainstream tradition to subvert their co-religionists whose behavior they regarded as representing a degenerate version of that tradition. In Part 2 Boucher focuses on the third-century Chinese translation of the sutra attributed to Dharmaraksa and traces the changes in the translation to the late tenth century. The significance of this translation, Boucher explains, is to be found in the ways it differs from all other witnesses. These differences, which are significant, almost certainly reveal an earlier shape of the sutra before later editors were inspired to alter dramatically the text's tone and rhetoric. The early Chinese translations, though invaluable in revealing developments in the Indian milieu that led to changes in the text, present particular challenges to the interpreter. It takes an understanding of not only their abstruse idiom, but also the process by which they were rendered from an undetermined Indian language into a Chinese cultural product. One of the signal contributions of this study is Boucher's skill at identifying the traces left by the process and ability to uncover clues about the nature of the source text as well as the world of the principal recipients. Bodhisattvas of the Forest concludes with an annotated translation of the Rastrapalapariprccha-sutra based on a new reading of its earliest extant Sanskrit manuscript. The

translation takes note of important variants in Chinese and Tibetan versions to correct the many corruptions of the Sanskrit manuscript.

Known in Chinese as Hua-yen and in Japanese as Kegon-kyo, the Avatamsaka Sutra, or Flower Ornament Scripture, is held in the highest regard and studied by Buddhists of all traditions. Through its structure and symbolism, as well as through its concisely stated principles, it conveys a vast range of Buddhist teachings. This one-volume edition contains Thomas Cleary's definitive translation of all thirty-nine books of the sutra, along with an introduction, a glossary, and Cleary's translation of Li Tongxuan's seventh-century guide to the final book, the Gandavyuha, "Entry into the Realm of Reality."

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