



D. T. SUZUKI

Outlines of Mahāyāna  
Buddhism

# Outlines Of Mahayana Buddhism

**D. T. Suzuki**



## Outlines Of Mahayana Buddhism:

*Outlines of Mahāyāna Buddhism* Daisetz Teitaro Suzuki, 1907      **Outlines of Mahayana Buddhism** Daisetz Suzuki, 2016-04-05  
Daisetz Teitaro Suzuki was a Japanese professor of Buddhist philosophy who is credited with having spread interest in Zen Buddhism to the United States in the 1950s. A notable translator of classical works of Sanskrit Chinese and Japanese literature, Suzuki was also the author of several highly influential works explaining Zen philosophy to Western Audiences in particular *ESSAYS IN ZEN BUDDHISM*, *AN INTRODUCTION TO ZEN BUDDHISM* and *MYSTICISM CHRISTIAN AND BUDDHIST*. In *OUTLINES OF MAHAYANA BUDDHISM*, Suzuki takes on the formidable task of providing comprehensive introduction to the thought of the Mahayana school of Buddhism. Drawing analogies with Western philosophy and literature, the text offers readers a lucid and engaging introduction to the major themes in Mahayana thought. Although Mahayana doctrines can often be difficult to understand, Suzuki writes in a way that is totally accessible to newcomers to Buddhist thought.

*Outlines of Mahayana Buddhism (1908)* Daisetz Teitaro Suzuki, 2014-08-07  
This is a new release of the original 1908 edition. **Outlines of Mahayana Buddhism - Scholar's Choice Edition** Daisetz Teitaro Suzuki, 2015-02-13  
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This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1907 edition. Excerpt: *HYMNS OF MAHAYANA FAITH DHARMAKAYA TATHAGATA* 1 In all beings there abideth the Dharmakaya. With all virtues dissolved in it, it liveth in eternal calmness. It knoweth nor birth nor death, coming nor going. Not one, not two, not being, not becoming. Yet present everywhere in worlds of beings. This is what is perceived by all Tathagatas. All virtues material and immaterial. Dependent on the Dharmak. Far away from the six dusts, it is defilement free. Of no form and devoid of all attributes is the Dharmakaya. In which are void both actor and action. The Dharmakaya of all Buddhas, thus beyond comprehension, quells all

the struggles of sophistry and dialectics Distances all the efforts of intellection Thoughts all are dead in it and suchness alone abideth THE DHARMAKAYA OF TATHAGATA 2 In all the worlds over the ten quarters O ye sentient creatures living there Behold the most venerable of men and gods Whose spiritual Dharma body is immaculate and pure As through the power of one mind A host of thoughts is evolved So from one Dharma body of Tathagata Are produced all the Buddha bodies In Bodhi nothing dual there existeth Nor is any thought of self present The Dharma body undefined and non dual In its full splendor manifesteth itself everywhere Its ultimate reality is like unto the vastness of space Its manifested forms are like unto magic shows Its virtues excellent are inexhaustible This indeed the spiritual state of Buddhas only All the Buddhas of the present past and future Each one of them is an issue of the Dharma body immaculate and pure Responding to the needs of sentient creatures They manifest themselves      *Outlines of Mahâyâna Buddhism* Daisetz Teitaro Suzuki, 1973      Outlines of Mahâyâna Buddhism (Classic Reprint) Daisetz Teitaro Suzuki, 2017-12 Excerpt from *Outlines of Mahayana Buddhism* The object of this book is twofold i To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism 2 To awake interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world The book is therefore at once popular and scholarly It is popular in the sense that it tries to expose the fallacy of the general attitude assumed by other religionists towards Mahayanism It aims to be scholarly on the other hand when it endeavors to expound some of the most salient features of the doctrine historically and systematically About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

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this knowledge alive and relevant      *Outlines of Mahâyâna Buddhism* Daisetz Teitaro Suzuki, 2015-06-02 Excerpt from Outlines of Mah y na Buddhism The object of this book is twofold 1 To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism 2 To awake interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world The book is therefore at once popular and scholarly It is popular in the sense that it tries to expose the fallacy of the general attitude assumed by other religionists towards Mahayanism It aims to be scholarly on the other hand when it endeavors to expound some of the most salient features of the doctrine historically and systematically In attempting the accomplishment of this latter object however the author makes no great claim because it is impossible to present within this prescribed space all the data that are available for a comprehensive and systematic elucidation of the Mahayana Buddhism whose history began in the sixth century before the Christian era and ran through a period of more than two thousand years before it assumed the form in which it is at present taught in the Orient About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works      OUTLINES OF MAHAYANA BUDDHISM Daisetz Teitaro 1870-1966 Suzuki, 2016-08-28 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant      *Outlines of Mahayana Buddhism and Essays in Zen Buddhism* Daisetz Teitaro Suzuki, 2020-09-28 ZEN in its essence is the art of seeing into the nature of one s own being and it points the way from bondage to freedom By making us drink right from the fountain of life it liberates us from all the yokes under which we finite beings are usually suffering in this world We can say that Zen liberates all the energies properly and naturally stored in each of us which are in ordinary circumstances cramped and distorted so that they

find no adequate channel for activity This body of ours is something like an electric battery in which a mysterious power latently lies When this power is not properly brought into operation it either grows mouldy and withers away or is warped and expresses itself abnormally It is the object of Zen therefore to save us from going crazy or being crippled This is what I mean by freedom giving free play to all the creative and benevolent impulses inherently lying in our hearts Generally we are blind to this fact that we are in possession of all the necessary faculties that will make us happy and loving towards one another All the struggles that we see around us come from this ignorance Zen therefore wants us to open a third eye as Buddhists call it to the hitherto undreamed of region shut away from us through our own ignorance When the cloud of ignorance disappears the infinity of the heavens is manifested where we see for the first time into the nature of our own being We now know the signification of life we know that it is not blind striving nor is it a mere display of brutal forces but that while we know not definitely what the ultimate purport of life is there is something in it that makes us feel infinitely blessed in the living of it and remain quite contented with it in all its evolution without raising questions or entertaining pessimistic doubts When we are full of vitality and not yet awakened to the knowledge of life we cannot comprehend the seriousness of all the conflicts involved in it which are apparently for the moment in a state of quiescence But sooner or later the time will come when we have to face life squarely and solve its most perplexing and most pressing riddles Says Confucius At fifteen my mind was directed to study and at thirty I knew where to stand This is one of the wisest sayings of the Chinese sage Psychologists will all agree to this statement of his for generally speaking fifteen is about the age youth begins to look around seriously and inquire into the meaning of life All the spiritual powers until now securely hidden in the subconscious part of the mind break out almost simultaneously And when this breaking out is too precipitous and violent the mind may lose its balance more or less permanently in fact so many cases of nervous prostration reported during adolescence are chiefly due to this loss of the mental equilibrium In most cases the effect is not very grave and the crisis may pass without leaving deep marks But in some characters either through their inherent tendencies or on account of the influence of environment upon their plastic constitution the spiritual awakening stirs them up to the very depths of their personality This is the time you will be asked to choose between the Everlasting No and the Everlasting Yea This choosing is what Confucius means by study it is not studying the classics but deeply delving into the mysteries of life Normally the outcome of the struggle is the Everlasting Yea or Let thy will be done for life is after all a form of affirmation however negatively it might be conceived by the pessimists But we cannot deny the fact that there are many things in this world which will turn our too sensitive minds towards the other direction and make us exclaim with Andreyev in The Life of Man I curse everything that you have given I curse the day on which I was born I curse the day on which I shall die I curse the whole of my life I fling everything back at your cruel face senseless Fate Be accursed be forever accursed With my curses I conquer you What else can you do to me With my last thought I will shout into your asinine ears Be accursed be accursed This is a terrible indictment of life it is a

complete negation of life it is a most dismal picture of the destiny of man on earth Leaving no trace is quite true for we know nothing of our future except that we all pass away including the very earth from which we have come There are certainly things justifying pessimism Life as most of us live it is suffering There is no denying the fact As long as life is a form of struggle it cannot be anything but pain Does not a struggle mean the impact of two conflicting forces each trying to get the upperhand of the other If the battle is lost the outcome is death and death is the fearsomest thing in the world Even when death is conquered one is left alone and the loneliness is sometimes more unbearable than the struggle itself One may not be conscious of all this and may go on indulging in those momentary pleasures that are afforded by the senses But this being unconscious does not in the least alter the facts of life However insistently the blind may deny the existence of the sun they cannot annihilate it The tropical heat will mercilessly scorch them and if they do not take proper care they will all be wiped away from the surface of the earth The Buddha was perfectly right when he propounded his Fourfold Noble Truth the first of which is that life is pain Did not everyone of us come to this world screaming and in a way protesting To come out into cold and prohibitive surroundings after a soft warm motherly womb was surely a painful incident to say the least Growth is always attended with pain Teething is more or less a painful process Puberty is usually accompanied with a mental as well as a physical disturbance The growth of the organism called society is also marked with painful cataclysms and we are at present witnessing one of its birth throes We may calmly reason and say that this is all inevitable that inasmuch as every reconstruction means the destruction of the old regime we cannot help going through a painful operation But this cold intellectual analysis does not alleviate whatever harrowing feelings we have to undergo The pain heartlessly inflicted on our nerves is ineradicable Life is after all arguing a painful struggle

#### **Presenting Japanese Buddhism to the West**

Judith Snodgrass,2003-12-04 Japanese Buddhism was introduced to a wide Western audience when a delegation of Buddhist priests attended the World s Parliament of Religions part of the 1893 Columbian Exposition in Chicago In describing and analyzing this event Judith Snodgrass challenges the predominant view of Orientalism as a one way process by which Asian cultures are understood strictly through Western ideas Restoring agency to the Buddhists themselves she shows how they helped reformulate Buddhism as a modern world religion with specific appeal to the West while simultaneously reclaiming authority for the tradition within a rapidly changing Japan Snodgrass explains how the Buddhism presented in Chicago was shaped by the institutional social and political imperatives of the Meiji Buddhist revival movement in Japan and was further determined by the Parliament itself which despite its rhetoric of fostering universal brotherhood and international goodwill was thoroughly permeated with confidence in the superiority of American Protestantism Additionally in the context of Japan s intensive diplomatic campaign to renegotiate its treaties with Western nations the nature of Japanese religion was not simply a religious issue Snodgrass argues but an integral part of Japan s bid for acceptance by the international community

**The Buddhic Essence** Elizabeth Clare Prophet,2020-01-07 We all have the seed or essence of Buddha within us and because we

do we have the potential to become a Buddha The journey to Buddhahood is not a journey measured in distance or time Its markers are self knowledge and a yearning for something within that beckons the soul to take the next step on her spiritual journey Drawing on traditional and modern Buddhist teachings and stories Elizabeth Clare Prophet gently traces the pathway to Buddhist enlightenment She outlines the stages on that path and describes the ten virtues we are meant to perfect along the way offering insightful tips for developing them She also explores Buddhist teaching on awakening the heart and mind and explains how Buddhist mantras help us overcome obstacles to spiritual growth while increasing wisdom compassion forgiveness and joy Includes a section on mantras for wisdom and compassion The Buddhist Essence is the second book in the author s Mystical Paths of the World s Religions series      **On Voidness** Fernando Tola,Carmen Dragonetti,1995 The Buddhist school Madhyamika is one of the most important philosophical schools in India It was founded by the great thinker Nagarjuna in the second century A D His doctrine is centered around the concept of sunyata or Voidness which metaphorically designates the absolute inexistence of an own being of any substance existing in se et per se      **Secularities in Japan** ,2022-07-18 This volume brings together contributions that from different disciplinary perspectives highlight certain aspects and problems related to the configuration of the relationship between the religious and the secular in Japan In the background stands the question of the historical path dependencies that lead to the formation of a specifically Japanese secularity Based on the assumption that existing epistemic and social structures shape the way in which Western concepts of secularism were appropriated the individual case studies demonstrate that the culturally specific appropriation of Western regulatory principles such as secularism has created problems that are of political relevance in contemporary Japan      Selected Works of D.T. Suzuki, Volume I Daisetsu Teitaro Suzuki,2014-11-07 Published in association with the Buddhist Soceity Trust Title page



## Decoding **Outlines Of Mahayana Buddhism**: Revealing the Captivating Potential of Verbal Expression

In an era characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Outlines Of Mahayana Buddhism**," a mesmerizing literary creation penned with a celebrated wordsmith, readers embark on an enlightening odyssey, unraveling the intricate significance of language and its enduring affect our lives. In this appraisal, we shall explore the book is central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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