

## Cutting Through Appearances Practice And Theory Of Tibetan Buddhism

What is the subtle relationship between mind and body? What can today's scientists learn about this relationship from masters of Buddhist thought? Is it possible that by combining Western and Eastern approaches, we can reach a new understanding of the nature of the mind, the human potential for growth, the possibilities for mental and physical health? MindScience explores these and other questions as it documents the beginning of a historic dialogue between modern science and Buddhism. The Harvard Mind Science Symposium brought together the Dalai Lama and authorities from the fields of psychiatry, psychology, neuroscience, and education. Here, they examine myriad questions concerning the nature of the mind and its relationship to the body.

The book opens fresh ground in Buddhist studies and practical theology by applying phenomenological research methods to empirically discern transformative aspects of contemplative experience using reports elicited directly from contemporary practitioners. The work portrays the experiences of performing Kun-mkyen Pad-ma dKar-po's 16th c. ritual in a practice tradition attributed to the 12th c. female Indian teacher Siddharajã?Â±i. Preliminary spiritual care and contemplative factor models are presented along with a detailed theoretical process analysis of positive spiritual development as a method of ã?Â?spiritual care through the contemplative action of the liturgy. Bhikshuni Lozang Trinlae is a fully ordained Buddhist monastic, contemplative, practical theologian, and chaplain. Founder of Mahaprajapati Vihar hermitage in Solukhumbu, Nepal, her scholarly work is in the areas of contemplative studies and hermeneutics of lived religion, and it explores the epistemological and transformative characteristics of religious experience. (Series: Pastoral Care and Spiritual Healing / Spiritualitã?Â?nt interkulturell, Vol. 6) [Subject: Buddhist Studies, Pastoral Care]

Discusses eight new religious movements throughout the world including the Baha'i faith, the New Kadampa Tradition and Raelians.

To the Western imagination, Tibet evokes exoticism, mysticism, and wonder: a fabled land removed from the grinding onslaught of modernity, spiritually endowed with all that the West has lost. Originally published in 1998, Prisoners of Shangri-La provided the first cultural history of the strange encounter between Tibetan Buddhism and the West. Donald Lopez reveals here fanciful misconceptions of Tibetan life and religion. He examines, among much else, the politics of the term "Lamaism," a pejorative synonym for Tibetan Buddhism; the various theosophical, psychedelic, and New Age purposes served by the so-called Tibetan Book of the Dead; and the unexpected history of the most famous of all Tibetan mantras, om mani padme hum. More than pop-culture anomalies, these versions of Tibet are often embedded in scholarly sources, constituting an odd union of the popular and the academic, of fancy and fact. Upon its original publication, Prisoners of Shangri-La sent shockwaves through the field of Tibetan studies—hailed as a timely, provocative, and courageous critique. Twenty years hence, the situation in Tibet has only grown more troubled and complex—with the unrest of 2008, the demolition of the dwellings of thousands of monks and nuns at Larung Gar in 2016, and the scores of self-immolations committed by Tibetans to protest the Dalai Lama's exile. In his new preface to this anniversary edition, Lopez returns to the metaphors of prison and paradise to illuminate the state of Tibetan Buddhism—both in exile and in Tibet—as monks and nuns still seek to find a way home. Prisoners of Shangri-La remains a timely and vital inquiry into Western fantasies of Tibet.

The second volume in the Dalai Lama's definitive and comprehensive series on the stages of the Buddhist path, The Library of Wisdom and Compassion. Volume 1, Approaching the Buddhist Path, contained introductory material that set the context for Buddhist practice. This second volume, The Foundation of Buddhist Practice, contains the important teachings that will help us establish a flourishing Dharma practice. The Foundation of Buddhist Practice begins with the four seals shared by all Buddhist philosophies, and moves on to an explanation of the reliable cognition that allows us to evaluate the veracity of the Buddha's teachings. The book provides many other essential Buddhist teachings, including: the relationship of a spiritual mentor and student, clarifying misunderstandings about this topic and showing how to properly rely on a spiritual mentor in a healthy, appropriate, and beneficial manner; how to structure a meditation session; dying and rebirth, unpacking the often difficult-to-understand topic of multiple lives and explaining how to prepare for death and aid someone who is dying; a fruitful explanation of karma and its results; and much more. His Holiness's illumination of key Buddhist ideas will support Western and contemporary Asian students in engaging with this rich tradition.

Francis V. Tiso, a noted authority on the rainbow body, explores this manifestation of spiritual realization in a wide-ranging and deeply informed study of the transformation of the material body into a body of light. Seeking evidence on the boundary between physical science and deep spirituality that might elucidate the resurrection of Jesus, he investigates the case of Khenpo A Chö, a Buddhist monk who died in eastern Tibet in 1999. Rainbow Body and Resurrection chronicles the dissolution of Khenpo's material body within a week of his death, including eye-witness interviews. Tiso describes the spiritual practices that give rise to the rainbow body and traces their history deep into the encounter of religions in medieval Central Asia. His erudite exploration of the Tibetan phenomenon raises the fascinating question of whether there is a connection between the rainbow body and the dying and rising of Jesus. Drawing on a wealth of recent research, Tiso expands his discussion to include the contemplative geography out of which Dzogchen arose some time in the eighth century along the great Silk Road across Central Asia. The result is an illuminating consideration of previously unimagined relationships between spiritual practices and beliefs in Central Asia.

The Six Perfections of generosity, ethical discipline, patience, enthusiastic effort, concentration, and wisdom are practiced by Bodhisattvas who have the supreme intention of attaining enlightenment for the sake of others. These six are perfections because they give rise to complete enlightenment. Practice of them also insures the attainment of an excellent body and mind in the future and even more favorable conditions for effective practice than those we enjoy at present. Generosity leads to the enjoyment of ample resources, ethical discipline gives a good rebirth, patience leads to an attractive appearance and supportive companions, enthusiastic effort endows the ability to complete what is undertaken, fostering concentration makes the mind invulnerable to distraction, and wisdom discriminates between what needs to be cultivated and what must be discarded and leads to greater wisdom in the future.

From Warm Heart to Warm Heart: The Transmission of Dharma in the Modern World is an ebook collection of seventeen interviews with some of Tibetan Buddhism's most popular teachers, practitioners, and scholars, including Lama Yeshe, Geshe Lhundub Sopa, Yangsi Rinpoche, Ven. Thubten Chodron, Robert Thurman, Jeffrey Hopkins, plus a foreword by Lama Zopa Rinpoche. The interviews were published in Mandala between 1982-2017 and provide insight into the challenges of transmitting the Dharma from its traditional Tibetan setting into the modern

world. 2017 Edition.

The Lama Yeshe Wisdom Archive (LYWA) is the collected works of Lama Thubten Yeshe and Kyabje Lama Thubten Zopa Rinpoche. The Archive was founded in 1996 by Lama Zopa Rinpoche, its spiritual director, to make available in various ways the teachings it contains. This compilation text contains teachings from His Holiness the Dalai Lama, Kyabje Ling Rinpoche, Kyabje Trijang Rinpoche, Khunu Lama Rinpoche, Tsenshab Serkong Rinpoche, Song Rinpoche, Geshe Lhundub Sopa, Geshe Rabten, Gomchen Khampala, Geshe Ngawang Dhargyey, Gehlek Rinpoche, Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche.

How do we free ourselves from the demon of self-concern? These instructions are found in Eight Verses for Training the Mind, one of the most important texts from a genre of Tibetan spiritual writings known as lojong (literally "mind training"). The root text was written by the eleventh-century meditator Langritangpa. His Holiness the Dalai Lama refers to this work as one of the main sources of his own inspiration and includes it in his daily meditations.

Madhyamaka, or "Middle Way," philosophy came to Tibet from India and became the basis of all of Tibetan Buddhism. The Tibetans, however, differentiated two streams of Madhyamaka philosophy--Svatantrika and Prasangika. In this collection, leading scholars in the field address the distinction on various levels, including the philosophical import for both Indian and Tibetan Madhyamaka and the historical development of the distinction itself.

A definitive study of one of the most important practices in Tibetan Buddhism, with translations of a number of its key texts. Mahamudra, the "great seal," refers to the ultimate nature of mind and reality, to a meditative practice for realizing that ultimate reality, and to the final fruition of buddhahood. It is especially prominent in the Kagyü tradition of Tibetan Buddhism, so it sometimes comes as a surprise that mahamudra has played an important role in the Geluk school, where it is part of a special transmission received in a vision by the tradition's founder, Tsongkhapa. Mahamudra is a significant component of Geluk ritual and meditative life, widely studied and taught by contemporary masters such as the Dalai Lama. Roger Jackson's *Mind Seeing Mind* offers us both a definitive scholarly study of the history, texts, and doctrines of Geluk mahamudra and masterful translations of its seminal texts. It provides a skillful survey of the Indian sources of the teaching, illuminates the place of mahamudra among Tibetan Buddhist schools, and details the history and major textual sources of Geluk mahamudra. Jackson also addresses critical questions, such as the relation between Geluk and Kagyü mahamudra, and places mahamudra in the context of contemporary religious studies. The translation portion of *Mind Seeing Mind* includes ten texts on mahamudra history, ritual, and practice. Among these are the First Panchen Lama's root verses and autocommentary on mahamudra meditation, his ritual masterpiece *Offering to the Guru*, and a selection of his songs of spiritual experience. *Mind Seeing Mind* adds considerably to our understanding of Tibetan Buddhist spirituality and shows how mahamudra came to be woven throughout the fabric of the Geluk tradition.

Dreyfus examines the central ideas of Dharmakirti, one of the most important Indian Buddhist philosophers, and their reception among Tibetan thinkers. During the golden age of ancient Indian civilization, Dharmakirti articulated and defended Buddhist philosophical principles. He did so more systematically than anyone before his time (the seventh century CE) and was followed by a rich tradition of profound thinkers in India and Tibet. This work presents a detailed picture of this Buddhist tradition and its relevance to the history of human ideas. Its perspective is mostly philosophical, but it also uses historical considerations as they relate to the evolution of ideas.

Jamgön Kongtrul's ten-volume *Treasury of Knowledge* is a unique encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet. Tibetan Buddhist teachers expected their students to study Buddhist philosophical texts as well as practice reflection and meditation; present-day students have also realized that awakening has its source in study as well as in reflection and practice. *Foundations of Buddhist Study and Practice* comprises Book Seven and Book Eight, Parts One and Two of the *Treasury of Knowledge*. Book Seven elucidates the various keys needed to correctly interpret, understand, and contemplate Buddhist teachings, including the secret teachings of the Vajrayana. Parts One and Two of Book Eight explain how the teachings are to be integrated into one's life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jamgön Kongtrul's evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness ("self-empty") and qualified emptiness ("other-empty"), provisional and definitive meaning, and conventional and ultimate truth as presented in the various schools of Tibetan Buddhism will appeal to both serious Dharma practitioners and advanced students and scholars.

This beloved classic brings together in one volume all the major themes of the Dalai Lama's teachings. Drawn from the lectures he gave during his first three visits to North America, the book covers the core subject matter of Tibetan Buddhism, as presented for the first time to an English-speaking audience. The chapters are arranged developmentally from simple to complex topics, which include the luminous nature of the mind, the four noble truths, karma, the common goals of the world's religions, meditation, deities, and selflessness. Central to all these teachings is the necessity of compassion—which the Dalai Lama says is "the essence of religion" and "the most precious thing there is."

In *Travels in the Netherworld*, Bryan J. Cuevas examines a fascinating but little-known genre of Tibetan narrative literature about the délok, ordinary men and women who claim to have died, traveled through hell, and then returned from the afterlife. These narratives enjoy audiences ranging from the most sophisticated monastic scholars to pious townsfolk, villagers, and nomads. Their accounts emphasize the universal Buddhist principles of impermanence and worldly suffering, the fluctuations of karma, and the feasibility of obtaining a favorable rebirth through virtue and merit. Providing a clear, detailed analysis of four vivid return-from-death tales, including the stories of a Tibetan housewife, a lama, a young noble woman, and a Buddhist monk, Cuevas argues that these narratives express ideas about death and the afterlife that held wide currency among all classes of faithful Buddhists in Tibet. Relying on a diversity of traditional Tibetan sources, Buddhist canonical scriptures, scholastic textbooks, ritual and meditation manuals, and medical treatises, in addition to the délok works themselves, Cuevas surveys a broad range of popular Tibetan Buddhist ideas about death and dying. He explores beliefs about the vulnerability of the soul and its journey beyond death, karmic retribution and the terrors of hell, the nature of demons and demonic possession, ghosts, and reanimated corpses. Cuevas argues that these extraordinary accounts exhibit flexibility between social and religious categories that are conventionally polarized and concludes that, contrary to the accepted wisdom, such rigid divisions as elite and folk, monastic and lay religion are not sufficiently representative of traditional Tibetan Buddhism on the ground. This study offers innovative perspectives on popular religion in Tibet and fills a gap in an important field of Tibetan literature.

The *Companion Encyclopedia of Asian Philosophy* is a unique one-volume reference work which makes a broad range of richly varied philosophical, ethical and theological traditions accessible to a wide audience. The *Companion* is divided into six sections covering the main traditions within Asian thought: Persian; Indian; Buddhist; Chinese; Japanese; and Islamic philosophy. Each section contains a collection of chapters which provide comprehensive coverage of the origins of the tradition, its approaches to, for example, logic and languages, and to questions of morals and society. The chapters also contain useful histories of the lives of the key influential thinkers, as well as a thorough analysis of the current trends.

"This is a scholarly tour de force, the likes of which are rarely seen in the academy."—José Ignacio Cabezón, Illif School of Theology "An exceptionally clear and detailed account of a central debate in Tibetan

Buddhist scholastic philosophy."—Matthew Kapstein, University of Chicago "This is without question the finest and most complete discussion of the renowned Mind-Only school and its Tibetan context."—Anne C. Klein, author of Knowledge & Liberation, Path to the Middle "An important new contribution to our understanding of the development of Buddhist philosophical thought in Tibet."—Matthew T. Kapstein, author of The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory

Since the Buddha did not fully explain the theory of persons that underlies his teaching, in later centuries a number of different interpretations were developed. This book presents the interpretation by the celebrated Indian Buddhist philosopher, Candrakirti (ca. 570–650 C.E.). Candrakirti's fullest statement of the theory is included in his Autocommentary on the Introduction to the Middle Way (Madhyamakavatarabhasya), which is, along with his Introduction to the Middle Way (Madhyamakavatara ), among the central treatises that present the Prasavgika account of the Madhyamaka (Middle Way) philosophy. In this book, Candrakirti's most complete statement of his theory of persons is translated and provided with an introduction and commentary that present a careful philosophical analysis of Candrakirti's account of the selflessness of persons. This analysis is both philologically precise and analytically sophisticated. The book is of interest to scholars of Buddhism generally and especially to scholars of Indian Buddhist philosophy.

Vasubandhu's Abhidharmakosa-Bhasya (ca. 380-390), besides its culminating achievement in streamlining the overall structure of the exposition of the preceding Abhidharma manuals, is unmatched by any of the preceding manuals in respect of its comprehensiveness-incorporating all important Vaibhasika doctrines since the time of the Abhidharma-mahavibhasa-of its excellent skill in definition and elucidation, and of its ability to clarify the difficult point involved in doctrinal disputations. Added to these qualities is its great value as a brilliant critique and insightful reevaluation of all the fundamental Sar-vastivada doctrines developed up to its time. Since its appearance, it has been used as a standard textbook for the understanding of not only the Abhidharma doctrines but all the fundamental Buddhist doctrines in general. Translated into Chinese by Paramartha in 563 A.D. and by Hsuan-tsang in 651-654 A.D., Hsuan-tsang's disciple P'u-kuang tells us that in India the Abhidharmakosa-Bhasya was hailed as the 'Book of Intelligence'. In China, Japan and the Far-east, too, the Kosa has generally been highly treasured as a textbook of fundamental importance for Buddhist studies. Vasubandhu's brilliant critique of the doctrines of the Vaibhasika was answered by the equally brilliant Samghabhadra - a contemporary staunch defender and expounder of the doctrines of the Vaibhasikas - in his masterwork, the Abhidharmanyayanusara, now extant only in Hsuan-tsang's translation (653-654 A.D.). The Sanskrit text, considered for a long time to be irremediably lost, was discovered by Rahula Samkrtyayana in 1935 in the Tibetan monastery of Ngor and was published by P. Pradhan in 1967 (1st edition).

Buddhism is a wisdom tradition. It asserts that we are liberated by the power of our own understanding. The three purposes of Buddhist debate are to defeat your own and others' misconceptions, to establish your own correct view, and to clear away objections to your view. It is like the approach of a physician—to remove what does not belong and to strengthen what does. Thus, for Buddhists, reasoning and debate are not ends in themselves or idle intellectual speculation. Rather, they are used as one path to spiritual wellness, taking practitioners closer to the health of liberation through these efforts to remove mistaken views and to understand and strengthen correct ones. Reading and memorization are not enough. Students must be able to verbalize their understanding and defend it under the pressure of cross-examination. This book teaches the basic analytical skills and procedures used in Buddhist debate. It is based on the author's own practice and experiences gained in the debating courtyards of Tibetan monasteries in India and matured through years of leading popular university courses on the subject. Sample debate exchanges show readers how to get started with the Buddhist style of analytical thinking to challenge and defend assertions. Learning is supported by guided reflections, practical advice, and verbal exercises to be completed in practice with a partner. By the end of the course, readers will be able to engage in unscripted, full-fledged debates with a qualified partner about Buddhist characterizations and classifications of phenomena using the format and procedures of Buddhist debate. Moreover, these skills, once mastered, can then be applied to investigating the truth and falsity of views in any other subject.

This is the second volume in Jeffrey Hopkins' valuable series on the Mind-Only School of Buddhism and a focal description of it in Dzong-Ka-ba's The Essence of Eloquence. Dzong-Ka-ba (1357-1419) is generally regarded as one of the greatest Tibetan philosophers, and his Mind-Only discourse on emptiness is considered a landmark in Buddhist philosophy. In Volume I, Emptiness in the Mind-Only School of Buddhism, Hopkins provided a translation of the introduction and the section on the Mind-Only School in The Essence of Eloquence. The present volume places this enigmatic and influential exposition in its historical and philosophical contexts. Reflections on Reality conveys the intellectual vibrancy of the different cultural interpretations of this text and expands the key philosophical issues it addresses. Hopkins, one of the leading scholarly voices in Tibetan studies, begins this volume with two introductory chapters contextualizing Tibetan scholarship in general. He then goes on to discuss in detail the religious significance of the central topic of the three natures in the Mind-Only School. He also considers various views on the status of reality, including the doctrine of other-emptiness promulgated by the fourteenth century Jo-nang savant Shay-rap-gyel-tsen. Presenting accurate and insightful translations of a large amount of material that has never been available in English before, he shows how these topics have been debated among scholars in Tibet over six centuries. Comparing these with presentations in Europe, Japan, and the United States today, he created a lively conversation between normally disparate voices.

Madhyamaka and Yogacara are the two principal schools of Mahayana Buddhist philosophy. While Madhyamaka asserts the ultimate emptiness and conventional reality of all phenomena, Yogacara is usually considered to be idealistic. This collection of essays addresses the degree to which these philosophical approaches are consistent or complementary. Indian and Tibetan doxographies often take these two schools to be philosophical rivals. They are grounded in distinct bodies of sutra literature and adopt what appear to be very different positions regarding the analysis of emptiness and the status of mind. Madhyamaka-Yogacara polemics abound in Indian Buddhist literature, and Tibetan doxographies regard them as distinct systems. Nonetheless, scholars have tried to synthesize the two positions for centuries. This volume offers new essays by prominent experts on both these traditions, who address the question of the degree to which these philosophical approaches should be seen as rivals or as allies. In answering the question of whether Madhyamaka and Yogacara can be considered compatible, contributors engage with a broad range of canonical literature, and relate the texts to contemporary philosophical problems.

Tibetan Literature addresses the immense variety of Tibet's literary heritage. An introductory essay by the editors attempts to assess the overall nature of 'literature' in Tibet and to understand some of the ways in which it may be analyzed into genres. The remainder of the book contains articles by nearly thirty scholars from America, Europe, and Asia—each of whom addresses an important genre of Tibetan literature. These articles are distributed among eight major rubrics: two on history and biography, six on canonical and quasi-canonical texts, four on philosophical literature, four on literature on the paths, four on ritual, four on literary arts, four on non-literary arts and sciences, and two on guidebooks and reference works.

Using extensive research, interviews and her own experiences, the author, who has struggled with low self-esteem her entire life, explores how a lack of faith in ourselves can turn us into our own worst enemies and what can be done to stop this secret epidemic.--Publisher's description.

What is emptiness? This question at the heart of Buddhist philosophy has preoccupied the greatest minds of India and Tibet for two millennia, producing hundreds of volumes. Distinguishing the Views, by the

fifteenth-century Sakya scholar Gorampa Sonam Senge, is one of the most important of those works, esteemed for its conciseness, lucidity, and profundity. Freedom from Extremes presents Gorampa's elegant philosophical case on the matter of emptiness here in a masterful translation by Geshe Lobsang Dargyay. Gorampa's text is polemical, and his targets are two of Tibet's greatest thinkers: Tsongkhapa, founder of the Gelug school, and Dolpopa, a founding figure of the Jonang school. Distinguishing the Views argues that Dolpopa has fallen into an eternalistic extreme, whereas Tsongkhapa has fallen into nihilism, and that only the mainstream Sakya view - what Gorampa calls "freedom from extremes" - represents the true middle way, the correct view of emptiness. Suppressed for years in Tibet, this seminal work today is widely regarded and is studied in some of Tibet's greatest academic institutions. Gorampa's treatise has been translated and annotated here by two leading scholars of Tibetan Buddhist philosophy, and a critical edition of the Tibetan text on facing pages gives students and scholars direct access to Gorampa's own words. Jose Cabezon's extended introduction provides a thorough overview of Tibetan polemical literature and contextualizes the life and work of Gorampa both historically and intellectually. Freedom from Extremes will be indispensable for serious students of Madhyamaka thought. First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

The mind training teachings are a great vehicle instruction, because they are most concerned with developing the awakening mind, the altruistic mind of enlightenment. They are directed primarily towards the practitioner of great capacity, and deal essentially with transforming our mental attitudes. One special feature of the mind training teachings is the advice to transform adversity into advantage. So, not only do these instructions help us open out towards other beings, but they also help us transform whatever difficulties come our way into something valuable. The Mind Training Like the Rays of the Sun exemplifies Tsong-khapa's presentation of mind training. The author, Nam-kha Pel, as he mentions in his introduction, received the lineage of the explanation of the Seven Point Mind Training, which is the fundamental text here, from various sources including Je Rinpoche, his principal teacher. What is distinctive about this presentation is that he has managed to combine both the mind training instructions as they are recorded in Geshe Che-ka-wa's text with the pattern of the Stages of the Path.

This diverse compilation of contributions explores the pressing topic of how to provide appropriate spiritual care in the context of human migration. The psycho-spiritual dimensions of suffering particular to human migration, such as social exclusion, alienation, and various types of trauma, are considered from various disciplinary perspectives. Complex but important questions are explored: How might various methods of self-healing be better supported by spiritual caregivers? How can faith communities cultivate more supportive contexts, responsive to the particular needs prompted by migration? The International Association for Spiritual Care IASC, founded in 2015 in Bern, Switzerland, is dedicated to the promotion of richer interdisciplinary dialogue amongst people from different cultural and religious backgrounds. The volume starts from the premise that failures to cultivate deeper respect for diversity risks cultural misunderstandings and relational harm in the context of helping relationships, and therefore, personal encounters and scholarly exchanges between Muslims, Jews, Christians, Buddhists, Hindus, Sikhs, people without religious affiliation, and atheists are critically important and unquestionably valuable. These contributions reflect the fruits of the inaugural conference of the IASC, which was held at the University of Bern and in the House of Religions in June, 2016.

Cutting Through Appearances The Practice and Theory of Tibetan Buddhism Snow Lion Publications, Incorporated

This beloved classic brings together in one volume all the major themes of the Dalai Lama's teachings such as religious values, the four noble truths, karma, compassion, and meditation. Drawn from the lectures he gave during his first three visits to North America, the book covers the core subject matter of Tibetan Buddhism, as presented for the first time to an English-speaking audience. The chapters are arranged developmentally from simple to complex topics, which include the luminous nature of the mind, the four noble truths, karma, the common goals of the world's religions, meditation, deities, and selflessness. Central to all these teachings is the necessity of compassion--which the Dalai Lama says is "the essence of religion" and "the most precious thing there is."

Concludes that the closest thing in Western culture to the Middle Way of Buddhism is not any sort of theory or philosophy, but the practice of literature.

Study and Practice of Meditation gives a vivid and detailed account of the meditative practices necessary to develop a calm, alert mind that is capable of penetrating the depths of reality. The Buddhist meditative states known as the concentrations and formless absorptions are best known in the West from Theravada scriptures and from Vasubandhu's Treasury of Manifest Knowledge. In this book the reader is exposed to Tibetan Buddhist views on the mental states attained through meditation as described by three contemporary Tibetan lamas. The book discusses the ways in which certain meditative states act as bases of the spiritual path as well as the nature of meditative calm and the prerequisites for cultivating and attaining it. In addition to reviewing and translating Tibetan sources, the author considers their major Indian antecedents and draws comparisons with Theravadin presentations.

Translated here for the first time into any language, Mountain Doctrine is a seminal fourteenth-century Tibetan text on the nature of reality. The author, Dol-bo-ba Shay-rap-gyel-tsen, was one of the most influential figures of that dynamic period of doctrinal formulation, and his text is a sustained argument about the buddha-nature, also called the matrix-of-one-gone-thus. Dol-bo-ba recognizes two important types of emptiness—self-emptiness and other-emptiness—and shows how other-emptiness is the actual ultimate truth. He justifies this controversial formulation by arguing that it was the favored system of all the early outstanding figures of the Great Vehicle. The translator's introduction includes a short biography of Dol-bo-ba and an exposition of nine focal topics in his religious philosophy. Note: The hardcover edition of Mountain Doctrine includes a "Detailed Outline in Tibetan" that is omitted in the eBook edition.

Jamgön Kongtrul's ten-volume Treasury of Knowledge is a unique, encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet. Tibetan Buddhist teachers expected their students to study Buddhist philosophical texts as well as practice reflection and meditation; present-day students have also realized that awakening has its source in study as well as in reflection and practice. Journey and Goal focuses on the spiritual path—the journey and the resultant state of enlightenment to which it leads—the goal. Extensively varied perspectives are offered not only from within the many schools of Buddhism but also from the different levels of practice and attainment. This is in fact the most comprehensive treatment of these themes to appear in the English language.

Presents the authentic daily practice of Tibetan monks and yogis plus the paths and hindrances to freedom, consciousness and the two truths.

Taking language as its general theme, this book explores how the tradition of Indo-Tibetan Buddhist philosophical speculation exemplifies the character of scholasticism.

Scholasticism, as an abstract and general category, is developed as a valuable theoretical tool for understanding a variety of intellectual movements in the history of philosophy

of religion. The book investigates the Buddhist Scholastic theory and use of scripture, the nature of doctrine and its transcendence in experience, Mahayana Buddhist hermeneutics, the theory and practice of exegesis, and questions concerning the authority of sacred texts. It also deals with the Buddhist Scholastic theory of conceptual thought as the mirror of language, the Scholastic defense of logic and rationality as a method, as well as the role of language in the idealist and nominalist ontologies of the Mahayana. Finally, the author treats the question of ineffability and the silence of the Buddha from a new perspective.

Deity yoga is the meditative practice of imagining oneself as an ideal being, fully endowed with compassion, wisdom, and their resultant altruistic activities. The idea is that by imagining being a Buddha one gets closer to actually achieving Buddhahood. Tantric Techniques offers a complete system of Tantric meditation comparing the views of three seminal Tibetan authors on deity yoga and on issues such as how to safeguard against psychological inflation and how to use negative emotions on the path.

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