

Pa H Na Abhidhamma

Offers a fourteenth-century guide by one of the spiritual leaders of Tibetan Buddhism to the tantric yoga of an even earlier teacher. For those who approach Buddhism as a system of mental development, this book is a reliable and accessible guide to understanding the significance of themes from the Pali discourses. Themes include grasping, right view, craving, passion, contemplation of feeling, happiness, and liberation. A rare combination of scholarly rigor and extensive meditation experience from the author provides veracity to these studies and explorations.

This book contains an annotated catalogue of textual treasures revealed by bDe chen gling pa, a 19th century Tibetan Bon po master belonging to the tradition known as "New Bon" and a discoverer of Tantric and rDzogs chen teachings.

Establishing Appearances as Divine, a concise treatise by the eleventh-century Tibetan Buddhist philosopher Rongzom Chökyi Zangpo, sets out to prove the provocative point that everything that appears is actually deity manifest. Many books on Tibetan Buddhism address the important themes of mind training, compassion, and proper conduct, but this penetrating study and translation of Rongzom's text goes beyond that in its aim to bring the reader face to face with his or her pure, divine nature. 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.

A richly complex study of the Yogacara tradition of Buddhism, divided into five parts: the first on Buddhism and phenomenology, the second on the four basic models of Indian Buddhist thought, the third on karma, meditation and epistemology, the fourth on the Trimsika and its translations, and finally the fifth on the Ch'eng Wei-shih Lun and Yogacara in China.

Recent decades have seen a groundswell in the Buddhist world, a transnational agitation for better opportunities for Buddhist women. Many of the main players in the transnational nuns movement self-identify as feminists but other participants in this movement may not know or use the language of feminism. In fact, many ordained Buddhist women say they seek higher ordination so that they might be better Buddhist practitioners, not for the sake of gender equality. Eschewing the backward projection of secular liberal feminist categories, this book describes the basic features of the Buddhist discourse of the female body, held more or less in common across sectarian lines, and still pertinent to ordained Buddhist women today. The textual focus of the study is an early-first-millennium Sanskrit Buddhist work, "Descent into the Womb scripture" or Garbh?vakr?nti-s?tra. Drawing out the implications of this text, the author offers innovative arguments about the significance of childbirth and fertility in Buddhism, namely that birth is a master metaphor in Indian Buddhism; that Buddhist gender constructions are centrally shaped by Buddhist birth discourse; and that, by undermining the religious importance of female fertility, the Buddhist construction of an inauspicious, chronically impure, and disgusting femininity constituted a portal to a new, liberated, feminine life for Buddhist monastic women. Thus, this study of the Buddhist discourse of birth is also a genealogy of gender in middle period Indian Buddhism. Offering a new critical perspective on the issues of gender, bodies and suffering, this book will be of interest to an interdisciplinary audience, including researchers in the field of Buddhism, South Asian history and religion, gender and religion, theory and method in the study of religion, and Buddhist medicine.

Comprehensive Manual of AbhidhammaThe Abhidhammattha SangahaPariyatti Publishing

Investigation of the Percept is a short (eight verses and a three page autocommentary) work that focuses on issues of perception and epistemology. Its author, Dignaga, was one of the most influential figures in the Indian Buddhist epistemological tradition, and his ideas had a profound and wide-ranging impact in India, Tibet, and China. The work inspired more than twenty commentaries throughout East Asia and three in Tibet, the most recent in 2014. This book is the first of its kind in Buddhist studies: a comprehensive history of a text and its commentarial tradition. The volume editors translate the root text and commentary, along with Indian and Tibetan commentaries, providing detailed analyses of the commentarial innovations of each author, as well as critically edited versions of all texts and extant Sanskrit fragments of passages. The team-based approach made it possible to study and translate a corpus of treatises in Sanskrit, Tibetan, and Chinese and to employ the methods of critical philology and cross-cultural philosophy to provide readers with a rich collection of studies and translations, along with detailed philosophical analyses that open up the intriguing implications of Dignaga's thought and demonstrate the diversity of commentarial approaches to his text. This rich text has inspired some of the greatest minds in India and Tibet. It explores some of the key issues of Buddhist epistemology: the relationship between minds and their percepts, the problems of idealism and realism, and error and misperception.

Tsongkhapa's commentary entitled A Book of Three Inspirations: A Treatise on the Stages of Training in the Profound Path of Naro's Six Dharmas is commonly referred to as The Three Inspirations. Anyone who has read more than a few books on Tibetan Buddhism will have encountered references to the Six Yogas of Naropa, a preeminent yogic technology system. The six practices—inner heat, illusory body, clear light, consciousness transference, forceful projection, and bardo yoga—gradually came to pervade thousands of monasteries, nunneries, and hermitages throughout Central Asia over the past five and a half centuries. ??????????????, ??????????, ??????????????????, ??????????????????, ??, ??????.

The Historical Dictionary of Tibet is the most comprehensive dictionary published to date on Tibetan history. It covers the history of Tibet from 27,000 BCE to the present through a chronology, an introductory essay, an extensive bibliography, and over 1,000 cross-referenced dictionary entries on important personalities, politics, economy, foreign relations, religion, culture, anthropology, and sociology. This book is an excellent access point for students, researchers, and anyone wanting to know more about Tibet.

Golden Garland of Eloquence (Legs bshad gser phreng) is the famous Perfection of Wisdom (prajnaparamita) commentary written by the influential Tibetan writer Tsong kha pa (1356-1419). It is Tsong kha pa's first major work, written before his better known works on Madhyamaka. It is greatly respected and much studied by all schools of Buddhism in Tibet. The Golden Garland supplements the two main Indian Perfection of Wisdom commentaries, Arya Vimuktisena's Vrtti and Haribhadra's Aloka, on which it is based. It explains the Perfection of Wisdom Sutras and earlier commentaries in detail, glossing difficult words and going into detailed explanations of difficult points. It introduces the reader to some twenty works by the most important Indian Perfection of Wisdom writers, and to the earlier Tibetan traditions of Ngok and Dolpopa, and the traditions of Buton and Nyaon. This translation

makes available, for the first time in English, an example of the rich Tibetan Perfection of Wisdom commentarial tradition and will be of interest to both scholars and informed general readers alike. This is the first of four volumes.

This book explores the cultural history of embryology in Tibet, in culture, religion, art and literature, and what this reveals about its medicine and religion. Filling a significant gap in the literature this is the first in-depth exploration of Tibetan medical history in the English language. It reveals the prevalence of descriptions of the development of the human body – from conception to birth – found in all forms of Tibetan religious literature, as well as in medical texts and in art. By analysing stories of embryology, Frances Garrett explores questions of cultural transmission and adaptation: How did Tibetan writers adapt ideas inherited from India and China for their own purposes? What original views did they develop on the body, on gender, on creation, and on life itself? The transformations of embryological narratives over several centuries illuminate key turning points in Tibetan medical history, and its relationship with religious doctrine and practice. Embryology was a site for both religious and medical theorists to contemplate profound questions of being and becoming, where topics such as pharmacology and nosology were left to shape secular medicine. The author argues that, in terms of religion, stories of human development comment on embodiment, gender, socio-political hierarchy, religious ontology, and spiritual progress. Through the lens of embryology, this book examines how these concerns shift as Tibetan history moves through the formative 'renaissance' period of the twelfth through to the seventeenth centuries.

This is the most important compendium of Indian Buddhist philosophy and psychology. The four volume masterwork begins with a history of Abhidharma literature and covers a vast array of subjects from a Buddhist viewpoint. Some of these subjects are Buddhist cosmology and the process of rebirth, karma and the Buddhist ethical theory, mental defilements, causes of suffering and the path to enlightenment, the supernatural powers of a Buddha, a taxonomy of meditative states and a refutation of the existence of soul. This is the fourth of 4 volumes.

The papers provide access for the first time to Tibetan documents and practices from the period of the tenth to fifteenth century.

The second in a series of collected essays looking at Indian Buddhism.

The new edition of this successful text builds on the very latest research to present an original and unique exploration of the psychology of both spirituality and psychosis. The editor brings together fascinating perspectives from a broad range of distinguished contributors. This new edition covers the most recent body of research, both qualitative and quantitative, in its exploration of the interface between psychosis and spirituality, and investigation into anomalous experiences. Ten new chapters added and the remaining text completely updated. New to this edition is an expanded clinical section, relevant to clinicians working with psychosis. Offers a fundamental rethink of the concept of psychosis, and proposes new insights into spirituality. Includes feature chapters from a distinguished list of contributors across a broad range of disciplines, including Peter Fenwick, Peter Chadwick, David Kingdon, Gordon Claridge, Neil Douglas Klotz and David Lukoff.

This English-Tibetan dictionary contains 16,000 main entries and subentries, a total of 45,000 lexical items. The dictionary is primarily oriented to spoken communication and was designed to be semantically sensitive, bridging the semantic gap between Tibetan and English. Tibetan terms corresponding to submeanings of English subterms are specified, and each entry in the dictionary includes both the Tibetan orthography and a phonemic notation to indicate pronunciation. Grammatical features are noted, and all examples of usage are presented with the romanization of the Tibetan and phonemic notation of the spoken forms. An introductory essay outlines the main features of Tibetan grammar. (MSE)

This is the story of fifth century CE India, when the Yogacarin Buddhists tested the awareness of unawareness, and became aware of human unawareness to an extraordinary degree. They not only explicitly differentiated this dimension of mental processes from conscious cognitive processes, but also offered reasoned arguments on behalf of this dimension of mind. This is the concept of the 'Buddhist unconscious', which arose just as philosophical discourse in other circles was fiercely debating the limits of conscious awareness, and these ideas in turn had developed as a systematisation of teachings from the Buddha himself. For us in the twenty-first century, these teachings connect in fascinating ways to the Western conceptions of the 'cognitive unconscious' which have been elaborated in the work of Jung and Freud. This important study reveals how the Buddhist unconscious illuminates and draws out aspects of current western thinking on the unconscious mind. One of the most intriguing connections is the idea that there is in fact no substantial 'self' underlying all mental activity; 'the thoughts themselves are the thinker'. William S. Waldron considers the implications of this radical notion, which, despite only recently gaining plausibility, was in fact first posited 2,500 years ago.

Emptiness means that all entities are empty of, or lack, inherent existence - entities have a merely conceptual, constructed existence. Though Nagarjuna advocates the Middle Way, his philosophy of emptiness nevertheless entails nihilism, and his critiques of the Nyaya theory of knowledge are shown to be unconvincing.

Must buy' for anyone interested in the tantric dimensions of Buddhism.

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