Whereas Western society views death as the last taboo, the Tibetan tradition incorporates meditation on death into everyday life. Tibetan Buddhists believe that a conscious awareness of one's own impermanence allows a person to live a happy, fulfilled life. Over the centuries, the Tibetans have developed a wide-ranging literature on death, including inspirational poetry and prose, prayers, and practical works on caring for the dying. This fascinating book presents nine short Tibetan texts. Important writings by the Second, Seventh, and Thirteenth Dalai Lamas and by Karma Lingpa, author of The Tibetan Book of the Dead, are included. It covers topics such as meditation techniques to prepare for death, inspirational accounts of the deaths of saints and yogis, and methods for training the mind in the transference of consciousness at the time of death.

Every March 10th, from 1961 until 2011, in commemoration of the greatest uprising of the Tibetan people against the Chinese military occupation, the Dalai Lama delivered an appeal to the world on behalf of his people. Each statement is a heartfelt call to recognize the truth and the factual reality of Tibet's history and situation; a cry for help, a plea for justice, and a pledge of determination to withstand the worst and to overcome. In these annual addresses, he began to articulate and fully express his overarching appeal to humanity. All of the Dalai Lama's March 10th speeches, at their most poignant and eloquent, are collected here, introduced and historically contextualized by Sofia Stril-Rever, an author and scholar of Tibetan history and culture and Buddhist spirituality who has long served as his French translator. Here in this book is his appeal to us all. The people of all nations have heard it and have tried to help, but their governments still have not dared to stand up effectively for justice on behalf of the Tibetan people and for recognition of the basic human rights to which we all are entitled. --Publisher's description.

A translation of a foundational scripture in beautiful, lyrical translation, perfect for recitation. A key text for one of the most important Buddhist tantric traditions, the Chakrasamvara Root Tantra has been passed down to us from the ancient mahasiddhas of India, such as the great yogi Saraha. This foundational ritual text is one of the earliest of the yogini tantras, tantric scriptures that emphasize female deities. This melodic translation by David Gonzalez (Ven. Losang Tsering) maintains the poetic structure of the original, making it ideal for practitioners and harmonious to recite. It is at once an object of devotion, a profound instruction, and a beautiful poem meant to inspire spiritual seekers.

Complete instructions on how to practice the generation stage of Guhyasamaja from a contemporary Tibetan Buddhist master, with a new English translation of the self-generation ritual. The Guhyasamja Tantra is one of the Unexcelled Yoga Tantras of Vajrayana Buddhism. In the initial, generation-stage practice, one engages in a prescribed sequence of visualizations of oneself as an enlightened being in a purified environment in order to prepare one's mind and body to engage in the second stage: the completion stage. The latter works directly with the subtle energies of one's mind and body and transforms them into the enlightened mind and body of a buddha. In this book, Gyumé Khensur Lobsang Jampa, a former abbot of Gyumé Tantric College, provides complete instructions on how to practice the generation stage of Guhyasamja, explaining the visualizations, offerings, and mantras involved, what they symbolize, and the purpose they serve. These instructions, which
are usually imparted only orally from master to student after the student has been initiated into the Guhyasamaja mandala, are now being published in English for the first time and are supplemented by extracts from key written commentaries in the footnotes to support practitioners who have received the required transmissions from a holder of this lineage. The complete self-generation ritual is included in the second part of the book, with the Tibetan on facing pages, which can be used by those who read Tibetan and want to recite the ritual in Tibetan. This work examines a medieval Sanskrit text, the Netra Tantra, which is devoted to health and healing through a yogic practice dedicated to the chanting of mantras, the building of mandalas, and meditation. It discusses the nature and efficacy of these practices and explores non-medical routes to the alleviation of pain, illness, and even death. A focal point of the study is the iconography of the deity Amrtesa (non-death), also known as Mrtyujit or Mrtyunjaya (Conqueror of Death), a deity who continues to be popular today among those seeking to ease physical suffering. This book consists of the concise Bhantapada Body M andala Sadhana of Sri Chakrasamvara with a M antra Appendix. These texts were compiled by Khenpo Lama M tgem Tseten from traditional sources. It is our hope that the following pages offer a window into the awakened state and inspire you in your own practice. May all sentient beings everywhere experience peace. Important requirement: It is very important to receive the empowerment, transmission, and instruction from the master who holds the Bhantapada Sri Cakrasamvara Body M andala lineage to do the practices. Published in conjunction with a 2003 exhibition co-organized by the Columbus Museum of Art and the Los Angeles County Museum of Art, this hefty, oversize (10x13) catalogue features approximately 160 powerful masterpieces of Indian, Nepalese, Tibetan, Chinese, and Mongolian art produced over the past 1,000 years. Embryological Discourse and Reproductive Imagery in East Asian Religions provides new insight into how the body’s generative processes are harnessed as powerful metaphors for spiritual attainment in the religious traditions of China and Japan. The essays in this volume, written by specialists working in the field of tantric studies, attempt to trace processes of transformation and transfer that occurred in the history of tantra from around the seventh century and up to the present. The volume gathers contributions on South Asia, Tibet, China, Mongolia, Japan, North America, and Western Europe. The chapters cover a wide thematic area, which includes modern Bengali tantric practitioners, tantric ritual in medieval China, the South Asian cults of the mother goddesses, the way of Buddhism into Mongolia, and countercultural echoes of contemporary tantric studies. This is the first complete, critical English translation of the Cakrasamvara Tantra, also known as the Sriherukabhidhana and Laghusamvara. This is the first complete, critical English translation of the Cakrasamvara Tantra. Composed in India during the eighth century, it is a foundational scripture of one of the most important Indian Buddhist tantric traditions. The translator’s introductory essay provides an analysis of the historical and intellectual contexts in which the Cakrasamvara Tantra was composed. The heavily annotated translation was made on the basis of the surviving Sanskrit manuscripts of the tantra and its commentaries, parallel passages in related explanatory tantras (vyakhyatantras), two different Tibetan translations of the root text, and several Tibetan commentaries. Includes a trilingual glossary and index. The author has also translated the commentary on this tantra by the great Tibetan scholar Tsong Kapa (1357–1419), Illumination of the Hidden Meaning, now published in two companion volumes. Taken together, these three volumes provide the reader with the first full study in English of this pivotal tantra. Composed in India during the late eighth or early ninth century, the Cakrasamvara Tantra is a foundational scripture of one of the most important Indian Buddhist tantric traditions, as evidenced by the vast number of commentaries and ritual literature associated with it. Along with the Hevajra Tantra, it is one of the earliest and most influential of the yogini tantras, a genre of tantric Buddhist scripture that emphasizes female deities, particularly the often fiercely depicted yoginis and ?akinis. Kailas Histories demonstrates how British colonial, Hindu modernist, and New Age interests synthesised historically diverse representations to construct the understanding of Tibet’s great pilgrimage centre Mount Kailas - and India’s Gangotri - as ancient sacred sites embodying a universal sacralinity. A comprehensive and theory-rich investigation of the history and philosophy of yoga, from its Indian origins to the contemporary context. Clear, accessible, and meticulously annotated, Tracing the Path of Yoga offers a comprehensive survey of the history and philosophy of yoga that will be invaluable to both specialists and to nonspecialists seeking a deeper understanding of this fascinating subject. Stuart Ray Sarbacker argues that yoga can be understood first and foremost as a discipline of mind and body that is represented in its narrative and philosophical literature as resulting in both numinous and cessative accomplishments that correspond, respectively, to the attainment of this-worldly power and otherworldly liberation. Sarbacker demonstrates how the yogic quest for perfection as such is situated within the concrete realities of human life, intersecting with issues of politics, economics, class, gender, and sexuality, as well as reflecting larger Indic religious and philosophical ideals. Stuart Ray Sarbacker is Associate Professor of Philosophy and Religion at
Study and Annotated Translation Treasury of the Buddhist Sciences

Networks of human agents ('Masters'), textual sources ('Texts') and images ('Icons') through which focused, approach to studying the genesis, development and circulation of Esoteric (or Tantric) Buddhism today just as it has for countless practitioners in the past. This volume advocates a trans-regional, and maritime-otherwise unknown awakened figures of this rich tradition. Reading and singing these songs that convey the nature of the mind—mahamudra—in inspiring ways and from different angles, using a dazzling array of skillful means to penetrate the sole vital point of buddhahood being found nowhere but within our own mind. The freedom expressed by awakened Mahamudra masters of India. It includes works by Saraha, Mitrayogi, Virupa, Tilopa, Naropa, Maitripa, Nagarjuna, the female mahasiddhas princess Lakshmimkara and Dombiyogini, and beautiful translated texts brilliantly capture the wordplay, mystical wonder, bliss, and ecstatic sense of the omnipresent essence of mind, nondual and free of obscuration. This collection offers a brilliant window into the richness of the vast ocean of Indian Mahamudra texts, many cherished in all Tibetan lineages, particularly the Kagyü tradition, giving us a clear view of the sources of one of the world's great contemplative traditions. This first volume in publication contains the majority of songs of realization, consisting of dohas (couplets), vajragitis (vajra songs), and caryagitis (conduct songs), all lucidly expressing the inexpressible. These songs offer readers a feast of profound and powerful pith instructions uttered by numerous male and female mahasiddhas, yogis, and dakinis, often in the context of ritual ganacakra and initially kept in their secret treasury. Displaying a vast range of themes, styles, and metaphors, they all point to the single true nature of the mind—mahamudra—in inspiring ways and from different angles, using a dazzling array of skillful means to penetrate the sole vital point of buddhahood being found nowhere but within our own mind. The beautifully translated texts brilliantly capture the wordplay, mystical wonder, bliss, and ecstatic sense of freedom expressed by awakened Mahamudra masters of India. It includes works by Saraha, Mitrayogi, V irupa, Tilopa, Naropa, Maitripa, Nagarjuna, the female mahasiddhas princess Laksimikara and Dombiyogini, and otherwise unknown awakened figures of this rich tradition. Reading and singing these songs that convey the inconceivable and contemplating their meaning in meditation will open doors to spiritual experience for us today just as it has for countless practitioners in the past. This volume advocates a trans-regional, and maritime-focused, approach to studying the genesis, development and circulation of Esoteric (or Tantric) Buddhism across Asian diasporic communities around the world, yet they have been largely ignored by Western scholars until now. This collection of original essays fills this gap by examining the ways in which Tantric Buddhist traditions have changed over time and distance as they have spread across cultural boundaries in Asia. The book is divided into three sections dedicated to South Asia, Central Asia, and East Asia. The essays cover such topics as the changing ideal of masculinity in Buddhist literature, the controversy triggered by the transmission of the Indian Buddhist deity Heruka to Tibet in the 10th century, and the evolution of a Chinese Buddhist Tantric tradition in the form of the True Buddha School. The book as a whole addresses complex and contested categories in the field of religious studies, including the concept of syncretism and the various ways that the change and transformation of religious traditions can be described and articulated. The authors, leading scholars in Tantric studies, draw on a wide array of methodologies from the fields of history, anthropology, art history, and sociology. Tantric Traditions in Transmission and Translation is groundbreaking in its attempt to look past religious, linguistic, and cultural boundaries. This is the first complete, critical English translation of the Cakrasamvara Tantra, also known as the Sriherukabhidhana and Laghusamvara. This is the first complete, critical English translation of the Cakrasamvara Tantra. Composed in India during the eighth century, it is a foundational scripture of one of the most important Indian Buddhist tantric traditions. The translator's introductory essay provides an analysis of the historical and intellectual contexts in which the Cakrasamvara Tantra was composed. The heavily annotated translation was made on the basis of the surviving Sanskrit manuscripts of the tantra and its commentaries, parallel passages in related explanatory tantras (vyakhyatantara), two different Tibetan translations of the root text, and several Tibetan commentaries. Includes a bilingual glossary and index. The author has also translated the commentary on this tantra by the great Tibetan scholar Tsong K ha pa (1357–1419), Illumination of the Hidden Meaning, now published in two companion volumes. 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The texts and songs in these volumes constitute the large compendium called The Indian Texts of the Mahamudra of Definitive Meaning, compiled by the Seventh Karmapa, Chötra Gyatso (1456–1539). Mahamudra refers to perfect buddhahood in a single instant, the omnipresent essence of mind, nondual and free of obscuration. This collection offers a brilliant window into the richness of the vast ocean of Indian Mahamudra texts, many cherished in all Tibetan lineages, particularly in the Kagyü tradition, giving us a clear view of the sources of one of the world's great contemplative traditions. This first volume in publication contains the majority of songs of realization, consisting of dohas (couplets), vajragitis (vajra songs), and caryagitis (conduct songs), all lucidly expressing the inexpressible. 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Reading and singing these songs that convey the inconceivable and contemplating their meaning in meditation will open doors to spiritual experience for us today just as it has for countless practitioners in the past. This volume advocates a trans-regional, and maritime-focused, approach to studying the genesis, development and circulation of Esoteric (or Tantric) Buddhism across Asian diasporic communities from the seventh to the thirteenth centuries CE. The book lays emphasis on the mobile networks of human agents ('Masters'), textual sources ('Texts') and images ('Icons') through which
Esoteric Buddhist traditions spread. Capitalising on recent research and making use of both disciplinary and area-focused perspectives, this book highlights the role played by Esoteric Buddhist maritime networks in shaping intra-Asian connectivity. In doing so, it reveals the limits of a historiography that is premised on land-based transmission of Buddhism from a South Asian ‘homeland’, and advances an alternative historical narrative that overturns the popular perception regarding Southeast Asia as a ‘periphery’ that passively received overseas influences. Thus, a strong point is made for the appreciation of the region as both a crossroads and rightful terminus of Buddhist cults, and for the re-evaluation of the creative and transformative force of Southeast Asian agents in the transmission of Esoteric Buddhism across mediaeval Asia. The androgynous, asexual Buddha of contemporary popular imagination stands in stark contrast to the muscular, virile, and sensual figure presented in Indian Buddhist texts. In this groundbreaking study of previously unexplored aspects of the early Buddhist tradition, John Powers skillfully adapts methodological approaches from European and North American historiography to the study of early Buddhist literature, art, and iconography, highlighting aspects of the tradition that have been surprisingly invisible in earlier scholarship.

This is a study and first complete English translation of the Vajra Rosary Tantra (Skt. Vajramala, Tib. rdo rje phreng ba), one of the key Explanatory Tantras of the Secret Community (Skt. Guhyasamaja) and other Tantric systems. The text describes how, after the prerequisite preparations and realizations of the bodhisattva path, through further intense, lengthy, and subtle practices of meditation and other activities, one can become a completely enlightened buddha. The Tantra contains a detailed discussion of the types of yogic practice also discussed in Nagarjuna's Five Stages (Skt. Pañcakrama, Tib. rim pa lnga pa), principally covering the first of the perfection stage (nispannakrama) practices, that of vajra repetition (vajrajapa) or "speech isolation," but spanning all of the levels of practice up to the stage of integration (yuganaddha), or buddhahood. A distinctive feature of this Tantra is its description of the manipulation of the cakra system and the naming and techniques for mobilizing the subtle neural energy-winds (prana) in meditation, as well as a discussion of how those energy-winds manifest during the cycles of life and death. The text covers, among other things: the initiations of the perfection stage; great bliss (mahasukha) and the four ecstasies, and how they are produced through sexual yoga; the use of mantras; the Guhyasamaja body mandala of thirty-two deities; the uniting of the various channels (nadi); the six yogas of the perfection stage; the twenty rituals of the creation stage (upatikrama); and the crucial role played by emptiness in the overall system. The only known commentary on the Vajra Rosary is that by A lamkakalasa, and the translator has drawn heavily on that work in his detailed summary of and commentary on the Tantra. The Introduction gives an account of the history of the text and its Indian and Tibetan translators, particularly the royal monk Zhi ba 'od and the Indian Abbot Sujana Sri Jñāna, who, the translator concludes, might have been A tisa. Published by A merican Institute of Buddhist Studies (AIBS)A comprehensive guide to the creation stage of the Guhyasamaja. The Essence of the Ocean of Attainments (Dngos grub rgya mtsho'i snying po) is a commentary on the creation stage of the Guhyasamaja Tantra written by the illustrious Panchen Lama, Losang Chökyi Gyaltse (1570–1662). The practice of Guhyasamaja, one of the earliest and most influential of the highest Tantras, along with its remarkable hermeneutic system, created a framework that was applied to other so-called unexcelled Tantras. Still very much a living tradition, in our time the Fourteenth Dalai Lama confers its empowerment every year. In this work, the Panchen Lama not only clarifies each step of the sadhana meditation ritual, but he also offers general insights into the practice and its workings. It is an Essence because it distills the much longer Ocean of Attainments commentary on the practice composed by Khedrup Jé (1385–1438), one of two key disciples of Tsongkhapa, the founder of Tibetan Buddhism’s Geluk school. The Panchen Lama identifies core elements of sadhana and with unparalleled precision clarifies many seminal points. In her introduction, Yael Bentor surveys the creation stage of unexcelled Tantra as presented by the founding fathers of the Geluk school and unpacks the contents of The Essence of the Ocean of Attainments for readers. The translation features both explanatory annotations for practitioners and ample references for scholars. The only English translation of a text key to the Gelug lineage (the Buddhist lineage of the Dalai Lama). Discover the entire path to enlightenment as taught by the wisdom-buddha M anjushri. A Treasury of Oral Instructions from the Hearing Lineage Revealing the Innermost Secret, Kachen Y eshe Gyaltse’s commentary on the First Panchen Lama’s liturgical text, Lama Chöpa, stands as one of the great literary contributions to the Gelug Hearing Lineage. Written at the behest of the Third Panchen Lama, Palden Y eshe, this astonishing text reveals a treasury of closely guarded oral instructions. Highly informative and deeply moving, M anjushri’s Innermost Secret contains the entire path to enlightenment that was transmitted in direct communication with Lama Tsongkhapa by the wisdom-buddha M anjushri. This invaluable commentary provides an authoritative illumination of the Lama Chöpa ritual text for practitioners and is widely revered and
commented upon in its own right. Designed for those who have received the highest yoga tantra empowerment, these texts swiftly guide the spiritual practitioner to the state of complete enlightenment through the full spectrum of teachings on the lamrim and mind training (lojong). It also covers the generation and completion stages of highest yoga tantra, all of which are grounded in deep, heartfelt faith and devotion for one’s spiritual guide. In addition to the Lama Chöpa ritual text itself, this book also includes the First Panchen Lama’s root text on Gaden M ahamudra, the supplication verses to the lineage gurus, and the Fifty Verses of Guru Devotion composed by the Indian saint A shvagosh. ___ Previously published as M anjusri’s Innermost Secret by Dechen Ling PressWinner of the 2014 K hyenste Foundation Translation Prize. Nagarjuna’s renowned twenty-seven-chapter Fundamental Verses on the Middle Way (U lamadhyamakakarika) is the foundational text of the M adhyamaka school of M ahayana Buddhist philosophy. It is the definitive, touchstone presentation of the doctrine of emptiness. Professors Siderits and K atsura prepared this translation using the four surviving Indian commentaries in an attempt to reconstruct an interpretation of its enigmatic verses that adheres as closely as possible to that of its earliest proponents. Each verse is accompanied by concise, lively exposition by the authors conveying the explanations of the Indian commentators. The result is a translation that balances the demands for fidelity and accessibility. This is the first in a two-volume annotated translation of Tsong K hapa’s Illumination of the Hidden Meaning ( sbas don kun sel). A magnificent and massive commentary on the Cakrasamvara Tantra, this is first English translation of a work that marks a milestone in the Tibetan assimilation of the Indian Buddhist tantras. This first volume, which includes Tsong K hapa’s detailed introduction to chapters 1 to 24 of the 51 chapter root tantra, covers the history of the tradition, its interpretation, and a range of topics including the construction of the mandala, the consecration therein, and the decoding of mantras and their ritual applications, as well as extensive details concerning the clans of the yoginis and the procedures to win their favor. David B. Gray situates the work in context and explores in depth the sources used in composing this commentary. He also provides detailed notes, a trilingual English-Tibetan-Sanskrit glossary, and an appendix that includes a translation and a critical edition of the L aghusamvaratantrapatalabhisandhi, a synopsis of the Cakrasamvara Tantra composed by Sumatikirti, which is quoted in its entirety by Tsong K hapa in his commentary. This work will be followed by a second volume of the annotated translation subtitled Yogic Vows, Conduct, and Ritual Praxis (A n Annotated Translation of Chapters 25-51) and a third volume that will include a critical edition of the entire Tibetan text. Published by A merican Institute of Buddhist Studies (AIBS)In different stages in the history of South A sian religions, the term yogin? has been used in various contexts to designate various things: a female adept of yoga, a female tantric practitioner, a sorceress, a woman dedicated to a deity, or a certain category of female deities. This book brings together recent interdisciplinary perspectives on the medieval South A sian cults of the Y oginis, such as textual-philological, historical, art historical, indological, anthropological, ritual and terminological. The book discusses the medieval Y ogini cult, as illustrated in early Y asva tantric texts, and their representations in South A sian temple iconography. It looks at the roles and hypostases of yogin?s in contemporary religious traditions, as well as the transformations of yogin?-related ritual practices. In addition, this book systematizes the multiple meanings, and proposes definitions of the concept and models for integrating the semantic fields of ‘yogin?.’ Highlighting the importance of research from complementary disciplines for the exploration of complex themes in South A sian studies, this book is of interest to scholars of South A sian Studies and Religious Studies. Using a commentary on the influential text, the M a?jura?n?masag?-ti, ‘The Chanting of the Names of M a?jura?’ , this book deals with Buddhist tantra meditation practice and its doctrinal context in early-medieval India. The commentary was written by the 8th-9th century Indian tantric scholar V il?savajra, and the book contains a translation of the first five chapters. The translation is extensively annotated, and accompanied by introductions as well as a critical edition of the Sanskrit text based on eight Sanskrit manuscripts and two blockprint editions of the commentary’s Tibetan translation. The commentary interprets its root text within an elaborate framework of tantric visualisation and meditation that is based on an expanded form of the B uddhist Y oga Tantra mandala, the V ajradh?tu-ma??ala. A t its heart is the figure of M a?jura??, no longer the familiar bodhisatva of wisdom, but now the embodiment of the awakened non-dual gnosis that underlies all Buddhas as well their activity in the cosmos. The book contributes to our understanding of the history of Indian tantric Buddhism in a period of significant change and innovation. With its extensively annotated translation and lengthy introductions the book is designed to appeal not only to professional scholars and research students but also to contemporary Buddhists. A n essential tantric text on the practice of advanced yoga in tantric Buddhism. The Lamp for Integrating the Practices (Caryamelapakapradipa) is a systematic and comprehensive exposition of the most advanced yogas of the Esoteric Community Tantra (Guhyasamaja-tantra) as espoused by the Noble (Nagarjuna) tradition, an influential school of interpretation
within the Mahayoga traditions of Indian Buddhist mysticism. Equal in authority to Nagarjuna's famous Five Stages (Pañcakrama), A ryađeva's work is perhaps the earliest prose example of the "stages of the mantra path" genre in Sanskrit. Its systematic path exerted immense influence on later Indian and Tibetan traditions, and it is widely cited by masters from all four major lineages of Tibetan Buddhism. This volume presents the Lamp in a thoroughly annotated English translation. It includes an introductory study discussing the history of the Guhyasamajra and its exegetical traditions, surveying the scriptural and commentarial sources of the Nagarjuna tradition, and analyzing in detail the contents of the Lamp. The book also features a detailed, trilingual glossary. Simultaneously presented online for scholars are a version of its Sanskrit original, critically edited from recently identified manuscripts, and a critical edition of the eleventh-century Tibetan translation by Rinchen Zangpo, including notes on readings found in "lost," alternative translations. The present work is the cornerstone of our Jey Y abyse Sungbum Collection, a subset of our Treasury of the Buddhist Sciences series. Comprised of the collected works of Tsong K ha pa Losang Drakpa (1357-1419) and His Spiritual Sons, Gyaltshap Darma Rinchen (1364-1432) and K h edrup Gelek Pelsang (1385-1438), this Collection is a voluminous set of independent Tibetan treatises and supercommentaries, all based on the thousands of works contained in the Kangyur and Tengyur Collections. The Brilliant Illumination of the Lamp of the Five Stages (Rim lnga rab to gsal ba'i sgron me) is Tsong K ha pa's most important commentary on the perfection stage practices of the Esoteric Community (Guhyasamajra), the Tantra he considered fundamental for the practice of the "Father Tantra" class of Unexcelled Yoga Tantras. It draws heavily on Nagarjuna's Five Stages (Pañcakrama) and A ryađeva's Lamp that Integrates the Practices (Caryamelapakapradipa), as well as a vast range of perfection stage works included in the Tibetan Kangyur and Tengyur collections. It is an important work for both scholars and practitioners. The annotated translation is supplemented with extensive glossaries and other support materials. A companion volume of the critically edited Tibetan text, annotated with the found quotes from Tengyur and Kangyur texts in Tibetan and Sanskrit where available, will soon be published in a limited edition, and as an e-book. Why the "life story" of the Dalai Lama? It is a story of one man taking on an empire, calling for truth, peace, and justice for his Tibetan people. Here, in full color for the first time, people can come to know the whole drama of his lifelong struggle. Since the age of 15, the Dalai Lama has defended his people against one of the last great empires, the People's Republic of China. Under its "dictatorship of the proletariat," China began to invade Tibet in 1950, decimating and then continually oppressing its people. Since colonialism cannot be practiced in our era of self-determined nations, China always maintains that the Tibetans are a type of Chinese, using propaganda and military power to crush Tibet's unique culture and identity. Yet the Dalai Lama resists by using only the weapon of truth—along with resolute nonviolence—even worrying some of his own people by seeking dialogue and reconciliation based on his more realistic vision. The great 14th Dalai Lama of Tibet has become the first global Dalai Lama, a prominent transnational leader of all who want to make the dramatic changes actually necessary for life on earth to thrive for centuries to come. Considered the incarnation of the Buddhist savior Chenrezig or Avalokiteshvara—archangel of universal compassion—he is believed to appear in many forms, at many different times, wherever and whenever beings suffer. Representing the plight of his beloved Tibetan people to the world, he has also engaged with all people who suffer oppression and injustice, as recognized in 1989 by his being awarded the Nobel Peace Prize. Most importantly, the Dalai Lama walks his talk throughout these pages, as he has throughout his life, and he radiates a powerful hope that we can and will prevail. Man of Peace presents the inside story of his amazing life and vision, in the high tension of the military occupation of Tibet and the ongoing genocide of its people—a moving work of political and historical nonfiction brought to life in the graphic novel form—here for all to see. Treatise on Tantric Buddhism; includes Y ogaratnamala or Hevajra Pañjika, commentary by K rsnavajrapada, 11th cent. In this groundbreaking work, the author presents a full translation of, and commentary on, the Hevajra tantra, providing not only deep insight into arguably the most important surviving tantric Buddhist text but also placing the entire corpus of such works into a more accurate context. Snellgrove presents the Hevajra tantra, and tantric texts of this class, not as degenerate products of a faith at the time in terminal decline in India—as has often been claimed by puritanical scholars—but rather as a wholly legitimate expression of esoteric ritual and meditative practice developed as a natural evolution within the mahayamika tradition. While based primarily on Nepalese manuscript editions of the text, Snellgrove makes extensive reference to the Tibetan translation as well as to extant Indian commentaries. The first half of the work comprises an introduction and the actual translation with detailed annotations, while the second consists of the Romanized original Sanskrit and Tibetan texts and an extensive glossary. A translation of the original discourse on the tantric practice of Chakrasamvara. The lineage of the reincarnated line of Dalai Lamas has held primary spiritual authority and, until recently, temporal power in Tibet since the beginning of
the fifteenth century. The translations in this book represent a curated set of their writings specifically on tantra, the advanced path of Tibetan Buddhism in which practitioners use a variety of methods and techniques to directly overcome delusion and conflicting emotions. If one has the proper training in sutra and tantra, it is said that the path to enlightenment can be traversed swiftly. Glenn H. Mullin, one of the foremost translators of the Dalai Lamas, has selected key texts from eight of the Dalai Lamas that clearly elucidate the proper understanding and context of the tantric system in this lineage. Vajrayogini is a tantric goddess from the highest class of Buddhist tantras who manifests the ultimate development of wisdom and compassion. Her practice is prevalent today among practitioners of Tibetan Buddhism. This ground-breaking book delves into the origins of Vajrayogini, charting her evolution in India and examining her roots in the Cakrasamvara tantra and in Indian tradition relating to siva. The focus of this work is the Guhyasamayasadhanamala, a collection of forty-six sadhanas, or practice texts. Written on palm leaves in Sanskrit and preserved since the twelfth century, this diverse collection, composed by various authors, reveals a multitude of forms of the goddess, each of which is described and illustrated here. One of the sadhanas, the Vajraravahí Sadhana by Umapatideva, depicts Vajrayogini at the center of a mandala of thirty-seven different goddesses, and is here presented in full translation alongside a Sanskrit edition. Elizabeth English provides extensive explanation and annotation of this representative text. Sixteen pages of stunning color plates not only enhance the study but bring the goddess to life. “Tengyur translation initiative; Complete works of Jey Tsong Khaapa and Sons collections.” The Yogini’s Eye: Comprehensive Introduction to Buddhist Tantra, Volume I: Systemization and Interpretation introduces a new translation series, Classics of the Early Sakya, which will focus on the extensive literature of the Sakya Lamdre lineage of the Hevajra Tantra cycle of revelation. This first volume of introduction is the earliest book of its type and comprehensive treatment of the subject matter to have been written, and initiated the scholarly study of Tibetan Buddhist Tantra. Subsequent studies in all lineages were built on the foundation established by this book. The Yogini’s Eye has served as the introductory textbook for the study of Sakya Tantra continuously for over 800 years. Over the centuries, the textbook has been supplemented by a total of fifteen commentaries and study guides written by the most learned scholars of the Sakya tradition, including Lama Dampa Sonam Gyaltser (1312–1375), Yeshé Gyaltser (1300’s–1406), Ngörchen Kunja Zangpo (1382–1450), Lü Wo Khenchen Sonam Lingrup (1456–1532), Ngörchen Konchog Lhundrup (1497–1547), Am chipset Ngawang Kunjaa Sonam (1457–1659), and Dezhung Chepel Jamyang Kunjaa Namgyal (1880’s–mid-1950’s). This first English edition contains the translation of thirteen of these study guides, excluding all repetitive sections, inserted into the original book in the appropriate context. The most important commentary on Vajrayana from the founder of the Dalai Lama’s school of Buddhism. The Brilliantly Illuminating Lamp of the Five Stages (rim lnga rab tu gsal ba’i sgron me) is Tsong Khaapa’s most important commentary on the perfection stage practices of the Esoteric Community (Guhyasamajpa), the tantra he considered fundamental for the practice of the “father tantra” class of unexcelled yoga tantras. It draws heavily on Nagarjuna’s Five Stages (Paçaakramala) and Aryan’deva’s Lamp that Integrates the Practices (Carya- melapakapradipa), as well as a vast range of perfection stage works included in the Tibetan canonical (Kanyur and Tengyur) collections. It is an important work for both scholars and practitioners. A reader of this work will find in it convincing evidence for Tsong Khaapa’s own yogic experience and attainment, in coordination with his better-known philosophical and scholarly achievements. The present revised edition of the work is a cornerstone of the Complete Works of Jey Tsong Khaapa and Sons collection, a subset of the Treasury of the Buddhist Sciences series. Composed of the collected works of Tsong Khaapa (1357–1419) and his spiritual sons, Gyaltser Darma Rinchen (1364–1432) and Khedrup Gelek Pelsang (1385–1438), the numerous works in this set of Tibetan treatises and supercommentaries are based on the thousands of works in the Tibetan Buddhist canon. A richly illustrated tapestry of interwoven studies spanning some six thousand years of history, Dæmons Are Forever is at once a record of archaic contacts and transactions between humans and protean spirit beings—dæmons—and an account of exchanges, among human populations, of the science of spirit beings: daenontology. Since the time of the Indo-European migrations, and especially following the opening of the Silk Road, a common daenological vernacular has been shared among populations ranging from East and South Asia to Northern Europe. In this virtuoso work of historical sleuthing, David Gordon White recovers the trajectories of both the “inner demons” cohabiting the bodies of their human hosts and the “outer dæmons” that those same humans recognized each time they encountered them in their enchanted haunts: sylvan pools, sites of geothermal eruptions, and dark forest groves. A long the way, he invites his readers to reconsider the potential and promise of the historical method in religious studies, suggesting that a “connected histories” approach to Eurasian dænontology may serve as a model for restoring history to its proper place at the heart of the discipline of the history of religions. This is the second volume in a
two-volume annotated translation of Tsong Kha-pa's *Illumination of the Hidden Meaning* (sbas don kun sel), a magnificent and massive commentary on the Cakrasamvara Tantra. This is the first English translation of this important work that marks a milestone in the history of the Tibetan assimilation of the Indian Buddhist Tantras. This second volume, which includes Tsong Kha-pa's detailed introduction to chapters 25--51 of the Root Tantra, is the conclusion of this major Tibetan commentary on an important Indian Buddhist Tantra. It covers the vows, observances, and conduct of the initiated yogi, particularly in relation to the yoginis, whose favor he must cultivate. It also describes in great detail the ritual practices of the tradition, including homa fire sacrifice and the ritual uses of the mantras of the mandala's main deities. The author situates the work in context, and explores in depth the sources used by Tsong Kha-pa in composing this commentary. He also provides detailed notes, and a trilingual English-Tibetan-Sanskrit glossary. Together with the present author's translations of the Root Tantra, the first half of this master Tibetan commentary (chapters 1--24), and the critically edited texts in Sanskrit and Tibetan of the Root Tantra, all previously published in this series, the reader of this volume will have the most complete study of this important Tantra yet available in English. This volume will be followed in this series by a critical edition of the entire Tibetan text of this commentary.

Published by American Institute of Buddhist Studies (AIBS) Despite the rapid spread of Buddhism the historical origins of Buddhist thought and practice remain obscure. This work describes the genesis of the Tantric movement and in some ways an example of the feudalization of Indian society. Drawing on primary documents from Sanskrit, Prakrit, Tibetan, Bengali, and Chinese author shows how changes in medieval Indian society, including economic and patronage crises, a decline in women’s participation and the formation of large monastic orders led to the rise of the esoteric tradition in India. This book serves as an accessible and reliable survey for students wishing to gain familiarity with the basic ideas of Buddhist philosophical and religious thought, and with some of the recent research in the field. It guides readers towards a richer understanding of the central concepts of classical Indian Buddhist thought, from the time of Buddha to the latest scholarly perspectives and controversies. Abstract and complex ideas are made understandable by the authors' clear and engaging style. The second edition has been fully revised in light of new scholarship, in particular on Mahāyāna Buddhism and Tantric Buddhism, an often neglected and inadequately understood topic. A s well as a detailed bibliography this authoritative resource now includes recommended further reading, study questions, a pronunciation guide and extensive glossary of terms, all aimed at helping students to develop their knowledge and appreciation of Buddhist thought.

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