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In his Ornament of the Middle Way the great Indian master, Santaraksita, reveals how the path of reasoning can lead the mind to increasingly profound insight and experience, and how the process of refining our view of reality through intelligent and open-minded enquiry can bring about complete liberation within the discovery of the natural state. The Speech of Delight, Ju Mipham’s commentary, highlights and explains the pithy reasoning of this classic treatise, and unfolds the expansive view of the Great Vehicle in a clear, engaging and compassionate way. Treasured dearly as “The Eyes of Ju Mipham Rinpoche,” this commentary is a key element in the curriculum of many of the monastic colleges in Tibet and South Asia. Simultaneously direct and profound, it displays the hallmarks of Mipham’s accomplished authorship.

This is an introduction to the Buddhist philosophy of Emptiness which explores a number of themes in connection with the concept of Emptiness, a highly technical but very central notion in Indo-Tibetan Buddhism. It examines the critique by the leading Nyingma school philosopher Mipham (1846-1912) formulated in his diverse writings. The book focuses on related issues such as what is negated by the doctrine of emptiness, the nature of ultimate reality, and the difference between 'extrinsic' and 'intrinsic' emptiness. Karma Phuntsho’s book apply undertakes a thematic and selective discussion of these debates and Mipham’s qualms about the Gelukpa understanding of Emptiness in a mixture of narrative and analytic style.

Chöying Tobden Dorje’s magnum opus presented in English for the first time, in an authoritative translation prepared under the auspices of well-known and highly respected Tibetan teachers and translators. In 1838, Choying Tobden Dorje, a yogin and scholar of northeastern Tibet, completed a multivolume masterwork that traces the entire path of the Nyingma tradition of Tibetan Buddhism from beginning to end. Written by a mantra practitioner for the benefit of mantra practitioners living among the lay community, it was intended to be informative, inspirational, and above all, practical. Its twenty-five books, or topical divisions, offer a comprehensive and detailed view of the Buddhist path according to the early translation school of Tibetan Buddhism, spanning the vast range of Buddhist teachings from the initial steps to the highest esoteric teachings of great perfection. Choying Tobden Dorje’s magnum opus appears in English here for the first time. Book 13 presents the philosophical systems of India and Tibet, according to the writings of Longchen Rabjam and the revelations of Orgyan Lingpa. First, it discusses the views attributed to classical Hinduism, Jainism, materialism, and nihilism. Second, it describes the standpoints of the Vaibhashika and Sautrantika exponents of the lesser vehicle, exemplified by pious attendants and hermit buddhas, and the Cittamatra (“mind only”) and Madhyamaka (“middle way”) commentators of the great vehicle, exemplified by great bodhisattva beings. Third, it analyzes the inner and outer vehicles of the Buddhist tantras, with an emphasis on the three classes of the great perfection. Fourth, it documents the lines of philosophical transmission within Tibet, including Bon, Nyingma, Kagyu, Sakya, Kadampa, and Geluk. It concludes with an extract from a well-known treatise of the Fifth Dalai Lama, applying the techniques of consequential reasoning to the first chapter of Vasubandhu’s Treasury of Phenomenology.

A comprehensive overview of Tibetan Buddhist thinker Mipam’s work on emptiness and Buddha-nature.

An annotated translation of an essential work of twentieth-century Tibetan Buddhist thought, one that explicates teachings on the Middle Way.

"Jay Garfield is an expert both in analytic logic as well as on Buddhism, and this book represents an important demonstration for Western philosophers of the value of engaging with another tradition -- in this case, Buddhist philosophy -- over a wide range of topics, and the value of that engagement for contemporary philosophical practice. Garfield encourages Western philosophers to read Buddhist texts, include them in the curriculum, and to take Buddhist positions seriously, alongside other non-western traditions. The chapters here introduce important Buddhist ideas systematically, and then apply them to a topic of interest in the West; others begin with a problem and then introduce a Buddhist approach; while other chapters take more hybrid approaches. He ranges over key philosophical questions about metaphysics, consciousness, the self, epistemology, ethics, and others -- and his approach is idiosyncratic, accessible, and informal, focusing on often difficult concepts from Indian and Tibetan texts and making them graspable"--

Based on newly discovered texts, this book explores the barely known but tremendously influential thought of the Tibetan Buddhist teacher, Mabja Jangchub Tsöndrü (d. 1185).This Tibetan Buddhist master exercised significant influence on the interpretation of Madhyamaka thinking in Tibet during the formative phase of Tibetan Buddhism and plays a key role in the religious thought of his day and beyond. The book studies the framework of Mabja’s philosophical project, holding it up against the works of both his own Madhyamaka teachers as well as those of central authors of the later “classical period”. The emerging account of the evolution of Madhyamaka in Tibet reveals a striking pattern of transformative appropriations. This, in turn, affords us insights into the nature and function of tradition in Tibetan religious culture and Mah?y?na Buddhism at large. Innovation is demanded for both the advancement and consolidation of tradition. This ground-breaking book is an invaluable contribution to the study of Tibetan philosophy. It is of great interest to Buddhist practitioners, specialists in Buddhist philosophy and Tibetan Buddhism.

Presents the thought of a controversial Tibetan Buddhist thinker on the Yog?c?ra and Madhyamaka systems.

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.

The Yogacara Doctrine teaches one fundamental truth, namely that all beings are Buddha-’sattva Buddha evam’-or, in other words, all beings are aspects of one all-embracing absolute awareness, were they but to know it. This book sets a context for the study and meditation on ten pivotal texts of Yogacara. The source texts, translated from a practice perspective, derive from the Indo-Tibetan mahasiddha tradition and are presented with an ecumenical approach. As this collection of pithy Yogacara works will readily prove to the reader, the ancient ‘Practice Tradition of the Yogini’ (mal-bhyor-pa’i sgrub-brgyud) is based on a clearly active realization of the essential nature of mind and consciousness gained through years of intensive examination and reflection. Yogacara approach advocates a dynamic form of meditation that is neither suppressive nor lethargic. The guide to this attainment, the mechanism that sharpens the mind’s penetrative and illuminative qualities, is metaphysical inquiry.

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