

The Uttara Tantra

The author has in this work clearly marked the principal stages of Indian logic in the vast period of about two thousand years beginning from 640 and has traced how from Anviksiki the science of debate Indian logic developed into the science of knowledge Pramanasastra and then into the science of dialectics Prakarana of Tarkasastra. The treatment of the subject is both historical and critical. The author has traced some Greek influence on Indian logic. For instance he has shown how the five membered syllogism of Aristotle found its way through Alexandria Syria and other countries into Taxila and got amalgamated with the Nyaya doctrine of inference. The book is one of the pioneer works on the subjects. It has drawn on original sources exhaustively. Besides the preface introduction, foreword and table of contents the work contains several appendices and indexes.

An essential guide for practitioners and teachers to an inclusive form of tantra that directly confronts systems of power and abuse as a path to liberation —From the foreword by Lama Rod Owens, MDiv, coauthor of *Radical Dharma Today*, a new generation of Buddhists searches for ways to adopt Vajrayana while staying true to its historical legacy. Modern Tantric Buddhism unpacks the principles and applications of this esoteric practice in an accessible and meaningful manner, connecting its roots to a socially engaged, modern-day dharma. Taking a traditional Tibetan pedagogical approach, Lama Justin von Bujdoss divides the book into three thematic sections: Body, as it applies to physicality and embodiment; Speech, or ethical action; and Mind, the context of awakening. Von Bujdoss challenges assumptions about what it means to be a socially engaged Buddhist, and presents Tantra as an ideal vehicle for critically examining today's most pressing social issues while confronting the structural inequities of patriarchy, sexism, colonialism, and racism within Buddhist institutions.

This is the fourth volume in a new series presenting previously unpublished teachings from Lama Zopa Rinpoche's teachings given during the 24th Kopan lam-rim course in 1991. In this ebook, Rinpoche emphasizes the benefits of renouncing the self-cherishing mind and cherishing other sentient beings. Rinpoche concludes the Kopan course with advice to students on how to practice Dharma in the West, and lastly, he offers refuge and a teaching on the benefits of taking vows. This series consists of four volumes of lightly edited transcripts that we hope will convey the feeling of being in Nepal for the one-month Kopan course. The first volume is titled *Practicing the Unmistaken Path*, the second volume is *Creating the Causes of Happiness* and the third volume is *Cutting the Root of Samsara*. This book is made possible by kind supporters of the Lama Yeshe Wisdom Archive who, like you, appreciate how we make these teachings available in so many ways, including in our website for instant reading, listening or downloading, and as printed and electronic books.

Our website offers immediate access to thousands of pages of teachings and hundreds of audio recordings by some of the greatest lamas of our time. Our photo gallery and our ever-popular books are also freely accessible there. Please help us increase our efforts to spread the Dharma for the happiness and benefit of all beings. You can find out more about becoming a supporter of the Archive and see all we have to offer by visiting our website. Thank you so much, and please enjoy this e-book.

First published in 1995. The volume is divided into four sections: The introduction places the position of the Buddhist Tantras within Mahayana Buddhism and recalls their early literary history, especially the Guhyasamahatantra; the section also covers Buddhist Genesis and the Tantric tradition. Next is the foundations of the Buddhist Tantras are discussed and the Tantric presentation of divinity; the preparation of disciples and the meaning of initiation; symbolism of the mandala-palace Tantric ritual and the twilight language. The third section explores the Tantric teachings of the inner Zodiac and the fivefold ritual symbolism of passion. The bibliographical research contains an analysis of the Tantric section of the Kanjur exegesis and a selected Western Bibliography of the Buddhist Tantras with comments.

Born in A.D. 1575, Lama Taranatha wrote this book in 1608. V. Vasil'ev of St. Petersburg translated it from Tibetan into Russian in April 1869 followed by the German translation of the text by Schiefner also published from St. Peterburg in October of the same Year. In view of the profound importance of the work for understanding Indian history in general and of the history of Buddhism in particular. modern scholars have extensively using specially Schiefner's German translation of the History for decades and this for varied purposes.

A groundbreaking English translation of a key tantric text in the history of Indo-Tibetan Buddhism. This volume contains an English translation of the "root text" of the Tara-mula-kalpa, a scripture-ritual compendium that captures an important Buddhist tantric tradition in mid-formation. In this regard it is utterly unique and unlike any other text in the Buddhist canon. Its contents document the emergence of the quintessential female Buddha Tara in seventh-century India. As her popularity grew, her cult spread throughout Southeast Asia, as well as Tibet, where she became revered as the "Mother" of the Tibetan people. Tara is worshiped for a variety of reasons, from health and long life, to wealth, protection from enemies, and ultimately, the mind of enlightenment. Her presence pervades the evolution of Buddhism in Tibet, including within royal circles, as well as mentor and guide to many important Buddhist scholars, practitioners, and lineage holders.

This work presents a survey of Indian Buddhism with detailed bibliographical notes. Basing itself on recent studies, it is intended to introduce studies in various aspects of Indian Buddhism carried on by Japanese scholars as well as Western and Asian, especially Indian, scholars. The main text constitutes a general survey of the development of Indian Buddhism, and studies by scholars past and present are mentioned in full detail in copious footnotes with due evaluations. This work can be regarded, so to speak, as a development with revisions, of the Buddhist portion of M. Winternitz' History of Indian Literature. Major studies before and after

Winternitz` work are exhaustively mentioned. As a reference work also this book is of extreme help to scholars and students alike. The work has been edited by Prof. Ramesh Mathur. Contents Foreword, Preface, I. General Survey of Buddhism, II. early Buddhism: 1. The Time of the Rise of Buddhism, 2. The Life of Gotama Buddha and his Disciples, The Scriptures of Early Buddhism, Aspects of Original Buddhism, The Thought of Early Buddhism, The Practice of Early Buddhism, The Worship of Buddhas and Faith, Social Thought, III. Conservative Buddhism and Transition to Mahayana: Historical background, Philosophical Schools, Philosophical Thought, Biographies of the Buddha, The Poet Asvaghosa and his school, The Avadana Literature, IV. Mahayana Buddhism: Historical Background, Mahayana Sutras, The Philosophical Schools of Mahayana, V. Logicians: Before Dignaga, Dignaga, Dharmakirti, Logicians at the Final Stage, Some Features of Indian Logic, VI. Esoteric Buddhism: the Beginning, Systematization, The Final Stage, Some Features of Esoteric Buddhism, Addenda et Corrigenda, Abbreviations and Periodicals, Index.

The Buddha's definitive teachings on how we should understand the ground of enlightenment and the nature and qualities of buddhahood. All sentient beings, without exception, have buddha nature—the inherent purity and perfection of the mind, untouched by changing mental states. Thus there is neither any reason for conceit nor self-contempt. This is obscured by veils that are removable and do not touch the inherent purity and perfection of the nature of the mind. The Mahayana Uttaratantra Shastra, one of the “Five Treatises” said to have been dictated to Asanga by the Bodhisattva Maitreya, presents the Buddha’s definitive teachings on how we should understand this ground of enlightenment and clarifies the nature and qualities of buddhahood. This seminal text details with great clarity the view that forms the basis for Vajrayana, and especially Mahamudra, practice.

Ancient treatise on Ayurveda and surgery in Indic medicine.

Band 1 der großen "Enzyklopädie" in erweiterter und aktualisierter Neuauflage.

Commentary on Buddhist canonical text ascribed to Asaṅga.

This book provides an entrée into the Tantric (or Vajrayana) Buddhism of Tibet, as conveyed by Tibetan masters teaching in the West, and as received by their Western students. The Tantric tradition is a unique collection of lesser-known texts, concepts, and meditation practices that are usually made available only to experienced and specially initiated practitioners. The "Vajra World" (vajradhatu in Sanskrit) is a realm of indestructibility, the level of reality beyond all thought and imagination, all impermanence and change, which a fully realized person knows and inhabits. Used metaphorically, "Vajra World" refers to the traditional culture of Tibet and the unique spirituality that is its secret strength. Topics include: The tantric view of human nature and the external world The special role of the guru, or tantric mentor The preliminary practices that prepare the student for full initiation The major dimensions of Vajrayana practice, including visualizations, liturgies, and inner yogas The tradition of the tulku, or incarnate lama The lore surrounding the death of ordinary people and of saints The practice of solitary retreat, the epitome of traditional Tibetan Buddhism Secret of the

Vajra World is the companion volume to the author's earlier book, Indestructible Truth: The Living Spirituality of Tibetan Buddhism. While that book focuses on the history, cosmology, philosophy, and practice of the more public, exoteric side of Tibetan Buddhism, this work treats its more hidden and esoteric aspects as they take shape in Vajrayana. Together, the two volumes provide a broad introduction to the major traditions of Tibetan Buddhism.

The root text was originally written in Sanskrit by Asanga (approx. 4th century C.E.) as dictated to him by Maitreya (the future and fifth Buddha of our age). The text is a teaching on Buddha Nature, the potential inherently present in all beings to become a Buddha. It was translated into Tibetan by an Indian scholar Sadzana and a Tibetan monk Lodan Sherab (approx. 9 or 10th century C.E.). The translation from Tibetan into English was by Ken and Katia Holmes in the 1980s and 90s. The commentary on the text was given by Thrangu Rinpoche which was also translated from Tibetan into English by Ken and Katia Holmes.

The Uttara Tantra, a Treatise on Buddha Nature A Commentary on the Uttara Tantra ??stra of Asa?ga South Asia Books
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This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

THE object of the series is to offer the general reader authentic accounts of the life and work of the great figures since the earliest times who have contributed in large measure to the culture and thought of India and influenced the mind and life of its people. The series will include about 125 such names— seers and philosophers, poets and dramatists, mystics and religious leaders, writers on science, aestheticians and composers. Soon after the volume on the philosophical systems, we are able to bring out the volume on the writers of science in ancient India. The present volume is significant, especially in the present times, for drawing attention to the contributions of ancient India to the scientific and technical fields.

The Three Levels of Spiritual Perception is a guide to the main system of meditation in the Sakya tradition of Tibetan Buddhism. Written by one of the first Tibetan masters to live and teach in the United States, this modern classic entertains, inspires, and motivates readers as it leads them along the entire path to enlightenment. This book clearly and movingly explains the Lamdre (Path with Its Results) system of meditation, which has been unique to the Sakya tradition for almost nine centuries. According to the Lamdre teachings, there are three main stages, or "levels of perception", on the spiritual path: the perception of ordinary beings, the vision experienced by those who have begun meditation practice, and the pure vision of those who have attained enlightenment. These three levels are ultimately shown to be inseparable. This new edition of The Three Levels of Spiritual Perception has been revised to make the language and meaning even

more clear. Wherever you may be on the path, you will find in this book welcome instructions and motivation for taking the next step.

"Buddha nature" (tath?gatagarbha) is the innate potential in all living beings to become a fully awakened buddha. This book discusses a wide range of topics connected with the notion of buddha nature as presented in Indo-Tibetan Buddhism and includes an overview of the s?tra sources of the tath?gatagarbha teachings and the different ways of explaining the meaning of this term. It includes new translations of the Maitreya treatise Mah?y?nottaratantra (Ratnagotravibh?ga), the primary Indian text on the subject, its Indian commentaries, and two (hitherto untranslated) commentaries from the Tibetan Kagyü tradition. Most important, the translator's introduction investigates in detail the meditative tradition of using the Mah?y?nottaratantra as a basis for Mah?mudr? instructions and the Shentong approach. This is supplemented by translations of a number of short Tibetan meditation manuals from the Kadampa, Kagyü, and Jonang schools that use the Mah?y?nottaratantra as a work to contemplate and realize one's own buddha nature. Glossary and translation of a major Mahayana & Tibetan text.

A root text written by Jamgön Kongtrul Lodrö Thayé. It systematically presents the view of budda nature tradition as formulated in the fourth vajra point of Maitreya's Uttaratantra. Translated by Rosemarie Fuchs and Michele Martin.

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